These literary associations exerted a charmed influence on his son Isaac, and caused all the financial plans of the father regarding him to become total failures. The old gentleman declared till the latest hour of his life, that the son was an enigma to him. Certain it was that Isaac had imbibed the spirit of his mother, which led his most decided genius into a very diff-rent field from that of a Jewish banker. Isaac Disraeli became one of the most charming literary men of his age, and finally his extensive researches into the field of English literature enabled him to write a work that is eagerly read wherever the English language is prized and studied. His "Curiosities of Literature" has passed through numerous editions, and has long been a standard work in the classics of England; it is a perfect storehouse of instruction, and will remain a favorite book of reference, when the investigations and discoveries of later critics may surpass it in wealth of matter.

Isaac Disraeli died in 1848, at the ripe age of eighty-two, at his estate in Buckinghamshire, where his son Benjamin had been brought up. The author of the "Curiosities of Literature" had mingled more with the aristocratic Tories of this famous country than with the people, and in this way young Disraeli had, at an early age, become familiar with the doctrines and principles of the English Conservatives. As politician and romancer he has always shown a pre-dilection for the privileges of caste, and remained true to the legendary romance of the Middle Ages; but he has never denied a certain attachment to popular rights and the liberties of historical England.

He has had the wisdom and the courage never to be ashamed of his Jewish origin, and has exerted himself, where his influence could avail, to elevate the character of the people who have suffered infamy and shame for two thousand years. But he has shown no disposition to return to their fold, nor has he kept up any secret connection with them. It was brunted abroad when he assumed the Premiership, that he was still a Jew, and had never been baptized in the Christian faith, but this report proved to be false.

His present position before the British people is an enigma; they cannot forget his Jewish blood, or comprehend how he can be the champion of the party of Church and State. The grandfather of the Lord Chancellor of England had certainly no anticipation of such a career and position for his descendant. It pained him that his son Isaac had not found pleasure in treading in the commercial footsteps of his forefathers, and thereby increasing the great wealth of the family.

But son and grandson have known how to acquire in other fields such reputation as mere wealth cannot give. The Disraelis and indeed all the Spanish and Italian Jews were destined to disappear from the money marts of London, and give way to the German Jews in the persons of the Rothschilds, the Goldsmiths, and many others. Indeed the scepter of wealth seems to be passing into the hands of the German Jews throughout the world. The late Premier of England observes, with ill-concealed pride, in the memoirs of his father and grandfather, that this was not the destiny of his family.

Provincial Wesleyan.

WEDNESDAY, DECEMB'R 1, 1868.

Home Missions.—A Mistake to be corrected.

The last issue of the *Christian Messenger* contains an article on Home Missions, in which a reference, very wide of the mark, is made to the amount of support received from England by the Methodists of Nova Scotia. We have no idea that our contemporary intended to convey to the public a wrong impression in regard to Methodist operations. He has received his information from an unreliable source, and he has not examined for himself, as he might have done to ascertain the facts of the case. We have no doubt that on being properly informed, he will take an early opportunity of correcting his statement.

We wish then to say to our contemporary that instead of receiving $20,000 a year from the Missionary Funds of the English Conference, the Methodists of Nova Scotia *do not receive one-fourth of that amount*; while a reference to our Missionary Report will show that our people in this Province contribute to the General Missionary Fund about as much as, if not more than, they receive from that Fund for the support of our Home Missions.

Halifax District, embracing 15 Circuits, appropriated last year for necessary expenses, and towards meeting deficiencies in dependent circuits and on Home mission Stations $1076 51

Truro District,	16 stations	1566 42
Annapolis "	10 "	878 70
Liverpool "	12 "	1331.02
Making together		$4852.65

Then the several Circuits in these Districts contributed to the General Fund as follows:

Halifax District,	3109 02
Truro, "	533.66
Annapolis, "	654 03
Liverpool, "	721.64
Being a total of	$5018 35

It should be borne in mind also that in addition to the amounts above contributed, we have a Conference Home Mission Fund, sustained by contributions and collections taken up annually in all our congregations. We can have no objection that our brethren of other churches should be stirred up to emulate the zeal and liberality of our people. We wish all others God-speed. There is much Home Mission work to be done in these Provinces, and every Church should be assiduously employed therein, that all the population within our reach may be truly evangelized, and our Saviour therein glorified.

We quite agree with our contemporary that Churches are benefited by the support they give to their own pastorate, and to their Educational and Missionary work; but we repudiate the following sentence as having any just application to the Methodists of Nova Scotia:

"Whilst it may be convenient to have such funds as the above to draw from, we, nevertheless, believe, that when the people are able to help themselves it produces a spirit of dependence, neither manly nor creditable."

We are pleased to learn from the *Messenger* that the Baptists of Nova Scotia have been so liberal in providing for their Pastors, and in sustaining their Educational and Missionary operations. We say, All honour to those who devise liberal things. But we wish to remark that although in these respects the Methodists of Nova Scotia have done no more than their duty, their liberality will favourably compare with that of other Churches. Our Conference since its inauguration thirteen years since has extended its operations very considerably. Its Circuits then numbered about 75; now they are 127. Its ministers then were 90 in number; now we have 150 in our ministry. During that period we have brought into operation various Connexional Funds, and have aimed especially at extending the gospel to destitute places, and among sparsely settled populations along our shores, and throughout the Maritime Provinces; and this we have done without seeking to build on any other man's foundation, and without entering into other fields of labour prepared to our hands. May the good Lord pour upon all the Churches more of the spirit of power, of love and of a sound mind; and grant to all abundant success in their varied evangelistic toil, that "the wilderness and the solitary place may be glad for them, and the desert rejoice and blossom as the rose."

Governor Wilmot on Education.

The first lecture for the season before the Mechanic's Institute, St. John, N B, was given by His Honor, Governor Wilmot, on Monday evening, 30th ult. A complimentary Address was presented to His Honor, to which an appropriate reply was given, followed by an eloquent address on "Education." His Honor spoke in terms of commendation of the Nova Scotia Educational system. We have not yet much of which we can speak proudly. Our system is good; but far from being worked to perfection. Our teachers, in the general are below the mark. But we are making progress; and if our school law receives some further improvements, and is carried out impartially among all ranks and classes, we may hope soon to place a good common School education within the reach of every youth of our Province.

In reference to New Brunswick, His Honor said, "Twenty five years ago a resolution had been moved in the House of Assembly to this effect, "The man who has property and no children should be taxed to educate the children of the man who has no property." That hand wrote the resolution he would not take it back. He had been waiting for the last twenty-five years for the tax-gatherer to come to his door, but he had not yet made his appearance. Surely nine-tenths of the electors of this Province, if they only understand the case, would send men so the Legislature who would rise to the Educational exigences of the country. Look at the system they had got in Nova Scotia. See how it was filling up their school-rooms. In 1867 there was an immense increase on the attendance of 1866; in 1868 there was an increase of 40 per cent on that of 1867. Look at the book on the subject produced in Nova Scotia, written by the Rev. Dr. Forrester, Principal of the Nova Scotia training School. The Nova Scotia act enabled every man woman and child between the ages of eight and twenty-eight to obtain a free education. He would like to see an Act that would work equally well, in force here; he would make provision for a Mechanical Department in which instruction would be given; he would add music, which ought to be taught in all our schools, and also military drill, which helped physical development, imparted discipline, and instead of hindering, rather aided intellectual education, as was found to be the case in Edinburgh schools, in which it was tried,"

His Honor closed in the following terms:—The great elements which are inseparably connected with national and individual greatness are intelligible to every student of the Bible, and foremost of them, as Charles Kingsley has observed, "stands a law which man has been trying in all ages to ignore, and that is—that as the fruit of righteousness is wealth and peace and strength and honor, the fruit of unrighteousness is poverty and anarchy, weakness and shame, for not upon mind, but upon morals, was human welfare founded. Science is indeed great, but she is not the greatest. She is an instrument—not a power. But her lawful mistress, the only one under whom she can grow and prosper, and prove her Divine descent, is Virtue—the likeness of Almighty God—an ancient doctrine, yet one ever young, and which no discoveries in science will ever abrogate." Still more comprehensive were Ruskin's views on education, which he had quoted once and again. He said:—

An educated man ought to know three things—

First.—Where he is; that is to say, what sort of a world he has got into, how large it is, what kind of creatures live in it, and how? What it is made of, and what may be made of it.

Secondly.—Where he is going; that is to say, what chances or reports there are of any other world besides this, and what seems to be the nature of that other world?

Thirdly—What he had best do, under these circumstances; that is to say, what kind of faculties he possesses, what are the present state and wants of mankind, what is his place in society, and what are the readiest means in his power of attaining happiness and diffusing it?

The man who knows these things, and who has his mind so subdued in the learning of them that he is ready to do what he knows is an educated man; and the man who knows them not is uneducated, though he couldtalk all the tongues of Babel.

It would seem that Mr. Ruskin did not ignore man's spiritual being and the life that was to come. In a far distant period the question had been asked, "Wherewithal shall a young man cleanse his way?" and the answer was, "By taking heed thereto according to thy word."—The longer he lived he was the more impressed with the value of these truths; the more they were observed the more man was elevated, and life ennobled. In illustrating what was truly noble, his Honor recited the following stanzas from Charles Swain:

What is noble? is the Sabre
Nobler than the humble spade?
There's a dignity in labor
Truer than e'er pomp arrayed!
He who seeks the mind's improvement
Aids the world, in aiding mind!
Every great commanding movement
Serves not one, but all mankind.

O'er the forge's heat and ashes,—
O'er the engines iron head—
Where the rapid shuttle flashes
And the spindle whirls its thread:
There is labour lowly tending
Each requirement of the hour,
There is genius, still extending
Science and its World of Power!

What is noble? to inherit
Wealth, estate, and proud degree?
There must be some other merit
Higher yet than these for me!
Something greater far must enter
Into life's majestic span
Fitted to create and center
True nobility in man.

What is noble? 'tis the finer
Portion of our mind and heart,
Linked to something still diviner
Than mere language can impart:
Ever prompting—ever seeing
Some improvement yet to plan;
To uplift our fellow-being!
And like man to feel for man.

Mid the dust, and speed, and clamor,
Of the loom-shed and the mill;
Midst the clank of steam and hammer,
Great results are growing still!
Though too oft by fashion's creatures
Work and workers may be blamed,
Commerce may not hide its features
Industry is not ashamed!

What is noble? that which places
Truth in its enfranchised will,
Leaving steps—like angel-traces
That mankind may follow still!
E'en though scorn's malignant glances
Prove him poorest of his clan
He's the noble who advances
Freedom and the cause of man!

A Noble Christian Worker.

The London *Christian Times* gives an interesting sketch of the labours of Peter Drummond Esq, in the Sabbath and the Tract cause; the Temperance movement, and as a useful lay-evangelist in Scotland, from which we make some extracts:—

If, as most Christians believe, the Sabbath is one of God's best gifts to man, then he who does most to promote its observance in his day and generation is one of the truest benefactors of mankind; and in proportion to the disinterestedness of his labours, and to the largeness of the sacrifices which he makes for this end, should be the esteem accorded to him by good men. Tried by this test, there is probably no one in Britain more deserving of Christian commendation, than Mr. Drummond, of Stirling. With the Lord's day Observance Movement his name has long been honourably identified. Like many other good men, Mr. Drummond's "spirit was stirred within him" at the sight of the elder Sunday-school scholars, and the youthful members of the congregations of Stirling, trooping to scenes of ensnarement and sin. In company with some like-minded friends, he endeavoured, by means of open-air religious meetings, to arrest them in their career of guilt and misery. At length it occurred to him to add to the efficiency of these services by the distribution of a tract briefly summarizing the declarations of God's Word concerning the Sabbath. Such a tract was prepared and put into circulation. Always meeting first to supplicate the Divine guidance and blessing, the distributors laboured with such diligence that within a month the first edition of 10,000 was exhausted. A second edition, of 100,000 copies, was struck off. Through all the region round about Stirling, the demand for the tract increased, and, within a few months, a third edition, also of 100,000 copies, had to be issued! The immediate result was a marked diminution in the amount of Sabbath desecration at Cambuskenneth.

By his own efforts aroused to a quickened sense of the importance of a sacred observance of the day of rest, his eyes were opened to perceive in how many ways the Sabbath is desecrated; and, from time to time, in the newspapers of Stirling and the neighbourhood, there appeared earnest letters denouncing each encroachment upon the Sabbath by the various railways, Sunday labour in the post office, Sunday cattle-driving to the Falkirk Tryst, Sunday public-house traffic, &c. The last-named subject engrossed his attention more and more. How natural it was that, while endeavouring to check and lessen the stream of Sabbath profanation his inquiries should be turned to the chief fountain by which it is fed! By the spring of 1850 he my be said to have been fairly forced into the temperance movement. To the tracts which he had in the meanwhile issued on the Sabbath, he now began to add others on the evils arising from the use of intoxicating drinks. By this time also he had been encouraged by Christian men, of various denominations, coming forward to his aid, and by the reports which had reached him of undoubted social, moral, and spiritual good having resulted from his labour, even in distant places that had been reached by his publications. He had now begun to realize what a mighty instrument for good had been put in his hand. It was therefore entirely natural that when Stirling was, in the spring of 1850, invaded by a troop of strolling players, he should resist the invasion by a tract upon theatre-going. Thousands of copies were showered over the whole neighbourhood, and in a few days the players took their flight, not to return for several years. Two years later a like onslaught was made on the Stirling races; and this, co-operating with other causes, shortly led to their abolition. But all the while his energies had been mainly directed to his first object,—the promotion of Scriptural Sabbath observance. As by devotion to this object he had been gradually enlisted in the temperance movement, so, presently, he was likewise enlisted in the revival movement, that, with the year 1851, became more marked in Scotland. With sound judgment he reasoned, that a deeper personal piety in the members of Christ's churches, would lead to a more sacred observance of the Lord's day as well as of all other Divine ordinances. The practical outcome of this reasoning was more tracts,—now pleading for a revival of religion in our land.

Thus, as a stream broadens as it flows, step by step, and by many other intermediate stages which we have not space to notice, Mr. Drummond was led on to larger labours and increased responsibilities. Within three years he found, to his amazement, that no fewer than *three millions* of tracts had been put in circulation. The small effort had become a vast enterprize, and the tax upon Mr. Drummond's time was now serious. He found that he must relinquish either his own business or the work to which he seemed to have been providentially directed. At length, with the consent of his brothers, he withdrew from the active management of the business in which they are partners, retaining, however, his pecuniary interest in it, that he might not only devote his whole time and energies to the doing of the work to which he felt himself called, *but might be able to do so without a farthing of money, fee, or reward.* This is the relation that Mr. Drummond has sustained to the Stirling tract enterprize throughout, and still sustains. In August of the present year Mr. Drummond had been engaged in this labour of love twenty years. In that time, in all probability, he has put into circulation fifty millions of tracts alone!

Mr. Drummond is an enthusiast, but not a fanatic. The basis of the gigantic enterprize which he has developed is benevolent, but the principles upon which he has proceeded have been strictly and soundly commercial. His success is due, under the Divine blessing, to the application to a given object, of sagacity, energy, and perseverance. No dealer in purely secular goods has ever been more ingenious in devising expedients for creating a demand for his wares, and perhaps few have been half so solicitous to supply only the best articles to their customers. For the production of the tracts and articles in his various periodicals, Mr. Drummond has employed the pens of some of the most distinguished living authors. For the manuscript of a single tract, sold for one shilling per hundred, ten pounds has frequently been paid. Faith, prayer, enthusiasm, and common-sense have made Mr. Drummond one of the most useful men of this generation.

For the work of open-air preaching, in which he has frequently engaged, and in which he thoroughly delights, Mr. Drummond has excellent qualifications. From a newspaper account of one of these services, we extract a few sentences:—"He was 'holding forth the word of life' to a capital crowd of at least 500 people from the door of the Agricultural Museum, on Sabbath evening last. His external arrangement was better than any we have ever seen. He had a platform to fit into the door, raising him about a foot above the pavement, with a table in front, and a semicircle of chairs in front of it for the aged, around which the children crowded, and the grown people gathered behind. All kinds of people were present, and the attention given was marked and sustained. We were surprised by the ease and fluency of the preacher. Some of our readers may think there is nothing worth hearing in a layman's address. To such we would say, "Hear Mr. Peter Drummond.' His sermon is certainly not a common-place 'three-header;' in fact, judged by the rules of pulpit declamation, it is not a sermon at all. But listen to him for an hour, and if you don't find yourself interested, instructed, and improved by his address, we believe the fault will be your own. Earnestness, liveliness, point, common-sense, fullness of Scripture statement, copiousness of illustration, directness of appeal, with abruptness of manner, and pithy remark, are the characteristics of his style."

For the consolation of other earnest workers whose good is evil spoken of, it deserves to be recorded that just in proportion as Mr. Drummond has won the admiration of the good he has secured the antipathy of the bad. The foulest insinuations have been diligently propagated concerning his character and motives. His opposition to the Stirling races was bitterly resented. One writer bemoaned that he could "but inadequately express the horror and astonishment" he felt, "that any human being, beyond the confines of a lunatic asylum, could be found, in these enlightened times, so presumptuously arrogant, and so daringly fanatical, as the individual who has thus wantonly insulted the feelings of a great and overwhelming majority of the nation." What *would* an "adequate" expression of this writer's "horror" have been like? His denunciation of the theatre brought upon him a storm of the coarsest abuse. *Punch* delineated him as a moral lunatic, and prescribed a course of Shakespeare and Kean for his cure. On account of his statements concerning the revival in Ireland in 1859, one editor even represented him as guilty of gross and sordid hypocrisy, of making a profession and pretence of religion and religious zeal as a screen and device for forwarding the sale of his publications, with the view solely to his pecuniary gain, and of being therefore on a level below that of the atheist. Nevertheless he calmly continued to go about doing good, "like the moon at the full" (to use an old illustration), "which stays not in her course for all the yelping of the curs on earth." And now in the honor with which his old age is crowned, and in the esteem cherished for him by all good men of every evangelical denomination, we have presented to us a nineteenth-century fulfilment of the Divine word, "Commit thy way unto the Lord; trust also in him; and He shall bring it to pass. *And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.*"

Hopeful Subjects of Social Reform.

To Mr. Parton's question, "Will the coming man drink wine?" we may answer, He probably will, unless more earnest measures are taken to prevent the children from falling into drinking habits. Medical science and literature have come to the aid of Christian philanthropists in seeking the salvation of drunkards. Inebriate hospitals are developing both the frightful hold with which the appetite grasps its unhappy victims, and the bare possibility of recovery when the habit has been confirmed. Only an inappreciable fraction, however, of the drunkards of our day are saved by all the efforts put forth for their redemption. The great work of destruction is constantly going on; fortunes are squandered, families impoverished, hearts are broken, and brilliant minds are continually passing into hopeless eclipse. What well-founded reason can even a sanguine mind discover that there will be a change for the better with the "coming man?" Men are not drunkards beeause they have been deceived as to the effects of alcoholic beverage, but because they have been beguiled into an unquenchable thirst for liquor by the social influences with which they have been surrounded. Are the children coming forward under more hopeful auspices? The strong efforts which have been made for some years past to secure the aid of law in consummating the temperance reform, have in a degree diverted the attention of the community, from pressing the moral measures indispensable to the recovery of the tempted and for the defense of the young. The result is what might have been expected; the tone of the community has sunk below the altitude of the law and hindered its execution, or greatly modified its character, or replaced it with an excise or license system. This is not all; for lack of constant and urgent moral and religious efforts the social customs of the community, which for a period were powerfully and generally effected by the temperance reform, have experienced a sad relapse, and wines, and even stronger liquors, are finding their old accommodation in, if not on, family sideboards, and are considered the necessary attendants at weddings, parties, and more and more at the principal daily meal. Certainly within a few years the solicitations to the use of stimulating drinks have increased on every hand. At the present hour, also, special attention is being given throughout the country to the production of wine from native vineyards. Now what are the reasonable probabilities in reference to the "coming man" but that he *will* drink wine, unless some positive and effective measures, not now apparent, are put forth to save him. Inebriate hospitals and treatise upon the cure of drunkenness will not save the children. The excise law, it happily it is retained among our State statutes, will not defend them from irresistible appetite.

A number of years since special efforts were instituted throughout the land to *prejudice* childhood against the use of intoxicating beverages. Genial lecturers, like the Scotch Sinclair, arrested the attention and powerfully impressed the minds and hearts of the children of the land, forming them into significant societies and pledging them to entire abstinence. Public schools and Sunday schools were thoroughly canvassed to secure this end. One great reason why the reaction of the last few years has not been even more fatal to our young people is, that they have not been able to shake off entirely the impressions of their early youth. But what will be the condition of the young people soon to enter society who have not been surrounded by these constant and powerful influences? No reform will run long from its own momentum; its path is not down hill but up; it moves against depraved appetite, and agains the strong immoral tide of a vicious world.

It is important to save all the law we have and to secure more if possible; but this will not save the children. It ought to be true that the Christian Church is the best antagonist to this great evil; but while the manufacture and sale of intoxicating liquors may be inhibited by ecclesiastical law, these baneful social customs are insidiously creeping back again into professedly religious circles. Christian parents certainly ought to be relied upon for the defense of their children in this respect. We have seen, however, of late, at the tables of otherwise excellent men, intoxicating drinks. They were not served out, indeed to the children, but their eyes drank in the temptation, and their convictions of the injurious effects of such beverages arising from any verbal counsels were being constantly weakened by the familiar use of them by those they had been taught to respect. We met a short time since, in a Christian family, wine at the dinner, and saw it offered to a boy of eight or nine years whose uncle, a talented lawyer, died miserably from his drunken habits, and whose aunt, still bearing upon her face the marks of the agony she had suffered from her husband's course, presided at the table.

Christian ministers and teachers cannot be too earnest in this matter. It must be a definite object of wise and constant labour. By every judicious measure; by availing ourselves of the strongest laws of association and influence, we must defend the children from the sweeping tide of temptation that will meet them as they come up into life. These perilous social customs must be courageously attacked. Our pulpit, which glories in its freedom to meddle with everything that affects the moral and religious character, whether it be politics or public amusements, cannot be silent in view of such a peril as now hangs over the young men of the land. In the Sunday school, and through all wholesome associations, it becomes Christian people to put forth adequate effort to realize the promise of our uninspired prophet, that "the coming man will not drink wine."

The same line of remark has an equally forcible application to the use of tobacco and the habit of gambling. These vices are singularly connected together; a revival of one is usually the renaissance of the others. Smoking and the various forms of betting, unwholesome speculation and games of chance, have started into marvellous proportions, and urged their way into all circles, with the renewal of social drinking in the community. "From all such," in the language of the Prayer Book, we pray, "Good Lord deliver us."—*N. Y, Ad.*

Congregational Singing.

The office of psalmody in connection with public worship is not sufficiently understood or recognized by our people. They seem thoroughly to understand that it is that part which belongs to all, and seem to consider that there is great merit in doing it "heartily," that is, very loudly. They will universally acknowledge that to offer praise to God is most becoming, and that it is an important part of public worship. It must, however, be practically admitted that psalmody is an ordinance of God; that it has its laws and principles, and that it is a thing to be learnt and to be taught. Few will deny its great value as a means of inflaming devotion and of exciting our purer aspirations; and it will be acknowledged that there is no music equal to that of a large number of voices in harmony; nor will many deny the great incapacity on the part of our congregations to render and perform this "service of song in the house of the Lord" with decency and due efficiency; but there are many who will hesitate to admit that is a "sin and disgrace," because they regard the evil as being beyond their power to remedy. But I am anxious to remove this common mistake, and to show that it is not only a matter in which we are individually concerned, but for which we are individually responsible. It is true that singly we may be helpless, but by united action a thorough remedy might be most easily obtained. I declare emphatically that the state of comparative indifference and incapacity complained of is most deeply to be deplored, and that it is dishonouring to God. Our congregational singing, instead of being rather repelling than otherwise, should be a great power of attraction and of blessing.

It will be readily admitted that our hymns contain much matter of instruction, but it is not properly understood that psalmody, or the singing of psalms and hymns, is designed to be an ordinance of instruction. This much admitted, it must be borne in mind that a psalm tune is a scientific arrangement by which any number of persons may unite in simultaneous utterance of the same sentiment, thought, and language, musically expressed, according to those laws which God, the beneficent Creator, has impressed upon every human ear; and that it cannot possibly be done properly without a certain degree of acquired skill, preparation, and care. A man can no more take his part in it correctly without some knowledge of the rules of music, than he could read, write, or speak correctly without some knowledge of letters and of the rules of language. Law is absolute in music, nor can it be violated without pain to every correct ear; but as our capacity for musical enjoyment is heightened according to the degrees of our natural susceptibility and education, so upon the same rule will be our susceptibility of pain. It has been well said that "piety and skill are essentials of good psalmody." Many persons seem to think it a sufficient evidence of their piety that they sing lustily, though it be to the great annoyance of their neighbours in the house of God. But, in order to show that the singing of our congregations is not "what it ought to be," I must be more explicit. Unison singing is that which consists of all the voices, male and female, uniting in the same melody. Harmony consists of four melodies moving together in strict accord or relation to each other, and this can only be performed by conformity to some absolute rule. The four general qualities of the human voice—the higher and lower female and juvenile, and the higher and lower male voice—distinguished as treble, alto, tenor, and bass, agree exactly with the natural provisions of music. Unison singing, if it could be possible to secure it, would be far preferable to that which we now universally have, and which can neither be said to be the one or the other. But we have no right to be content with unison singing, nor could we ever be satisfied with it. Singing of this kind merely demands strictly correct time and tune; but he who undertakes to sing harmony must understand that he can only do so with the least degree of propriety by adhering absolutely to some written and understood arrangement of the parts—that arrangement with which the tune is presented by the choir or organist.

Nothing could be more disturbing and unpleasant to an educated and correct ear than the practice, so extensively indulged in, of improvising parts. This *ad libitum* hap-hazard system of part-singing has become an intolerable nuisance with us, and cannot be too earnestly denounced. It is not only a painful infliction upon many persons of correct musical knowledge, but the individuals themselves indulging in it are, in thousands of instances, persons possessing a good share of natural musical taste, and are in many cases, I am sure, constantly annoyed by their own performances and failures. This vulgar practice, I am sorry to say, is a growing habit with the ladies of our congregations. With the educational progress of the last half-century, music has made great advancement, but the musical education obtained in our ladies' schools is most defective and artificial, being confined to a knowledge of notation and the acquisition of mechanical execution. The essential laws of music—the composition of the scale and the relative position of the parts, are regarded as studies only to be pursued by advanced pupils and professors. If our ladies were blessed with a little proper education they would see plainly how essentially wrong and offensive is the habit referred to. Ladies' sometimes can sing songs who cannot sing a psalm tune; or in many cases, for want of knowing better, they seem to think it beneath them to join in the air of the tune—that part which common people sing.

The only way in which we can possibly attain to harmony, or really improve our congregational singing, is to put the tune-book of some sort into the people's hands, and teach them how to use it. There is a great rage for organs in these days, and a good organ well played is very nice, but it cannot speak living words. A good choir is indispensable, with or without the organ accompaniment; but congregational singing, to be endurable, must be very different from what it possibly can be under our present circumstances. It is easily understood, though inexcusable, why choirs have often been known to make it a study to exclude the people from their performances; for our congregations are ever instructed in the very first musical lesson—that which forms the first lesson with every volunteer company—the idea of moving together in even divisions of time; consequently they are felt by our leaders and organists to resemble cumbrous pieces of machinery, to be managed and moved with difficulty, and only by strong force. Our people, with their veneration for their hymns, and their passion and ardor for singing, are panting for something higher and purer than that which they are at present capable of rendering. What we really want is: 1. A popular method of teaching the people to sing correctly and intelligently. 2. Ministers to encourage psalmody classes in connection with all our large chapels. 3. Efficient teachers and leaders. We are reasonably reminded that Mr. Wesley not only published tune-books and an essay on "The Grounds of Vocal Music," but that the Conference, as far back as 1765, in answer to the question, "What can be done to make the people sing correctly?" replied in substance, "Teach them to sing by note; take care that they do not sing too slow; exhort all to sing that can; and, with patience, set them right that sing wrong." Circumstances have greatly changed since 1765. Musical societies are established in almost all our towns and in many villages; musical taste outside our churches is being cultivated everywhere; and yet nothing has been done, really, to improve our congregational singing, and to make it what it is so desirable that it should be. I am convinced that could the churches only be brought to understand the true character and importance of congregational song—or music, if you please—and would give it that attention which it demands, and which it must ultimately have, we have no adequate idea of the rich harvest of fruits it would yield. Much has been said of late as to the reason that so comparatively few of the working and artisan class are attracted to our churches and chapels, in large towns especially; and as to what is to be done to reach our "roughs." Here is a power! When shall its effects be proved?—*Cor. Meth. Recorder.*

The Brotherhood of Christians.

"Master," said the disciple John, to the Saviour," "we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, forbid him not; for he that is not against us is for us." This reply of Jesus teaches that a real oneness among his friends and followers does not of necessity require a unity in unessential points. An outward and visible difference—a difference merely in the following—is not reprehensible, not to be forbidden, when associated with a real oneness of work. So Christ puts it. So the world is coming to see and believe.

Such is the oneness and such is the diversity prevailing among Protestants. A few, not yet purged from the exclusive claims of Romanism, magnify the really unessential differences, separating Christian communities, into inseparable bars to Christian brotherhood, as Ritualists guarding a closed pulpit, or Psalm singers and Immersionalists teaching and defending close communion. These are the disciples, who, in this nineteenth century, go to Jesus and say, "Master, we see others casting out devils in thy name, and we forbid them, because they follow not with us." And to them, as to John, Jesus ever says, "forbid them not; for they that are not against us are for us." Among Protestants, excepting in the things just named circumstantial and non-essential differences are associated with a real oneness.

It enters into the very constitution of a religious society to have members, with some kind of rules for their admission and expulsion; laws for the regulation of their intercourse with each other and for the conduct of religious worship; and officers for the interpretation and application of these laws and for the proper direction of devotional services. In all these things the Protestant churches differ among themselves.—They differ in their modes of receiving and expelling members; in their manner of conducting divine worship; and in the officers to whom they commit the management of affairs. But these differences do not necessarily affect the life of God in the soul. They relate not to the essentials of religion. They may exist in connection with the best and truest unity.

It belongs also to the very essence of a religious society to have a system of theology, embracing doctrines to be believed, graces to be experienced and cultivated, and duties to be performed. It is in the doctrines to be believed that the greatest differences are visible among Protestants; differences relating to the Godhead of Christ and the Holy Ghost, to the atonement, to election and reprobation, to free agency, to baptism, to the eucharist, to faith, to the witness of the Spirit, and to the whole question of human attainability. But, if we fairly and candidly examine the doctrinal teachings of the various Protestant churches, and, if we allow each church to explain its own chosen terms of belief, we shall find the differences among them less than might have been expected. They relate to forms and modes, and not to the essence of religion.

But with all these differences in church government and in doctrinal faith, important but not essential, there is among Protestant churches a real oneness of life and work. This is the true unity. It is spiritual, not mechanical. It may exist in harmony with great diversity of thought and ecclesiastical arrangements. It is a community of fellowship and Christian effort. Such is Protestant Christianity. If in the past too great emphasis has been placed on dogmatic and ecclesiastical differences, and too little on a oneness of spirit and aims, there is now good hope that these errors are not to be projected into the future. The different churches, preserving all the while their separate organizations and peculiarities, are drawing nearer to each other in fellowship and labors, and are massing their forces, where needed, against prevalent vices and evil.

Wesley was here a century in advance of his age—in advance, perhaps, even of the practical Christian thought of to-day. His readiness to be a co-worker with all good men is well known. It now devolves on us to keep the advanced position that he occupied, and stand in readiness to be associated with all Christian peoples in evangelical labors. But when a unity of spirit and effort shall attain perfection, then nothing farther will remain to be desired in the way of union. Protestant churches will still continue many, and not coalesce into one, as some now unwisely advocate. Competition is the life of trade. Why should we lose its influence in Christian labors?—*Pittsburgh Ad.*

Effective Speaking.

In a notice of the exercises at the recent anniversary at Andover Theological Institution, the *Congregationalist* speaks as follows of the need of a more effective oratory among the theological students:—

"We venture to suggest that there is an imperative need in Andover Seminary of a better rhetorical training. The same truth will have double the influence if it be uttered in a natural manner, with pure tones, good articulation, and impressive action. Without doubt matter is essential, but in the opinion of the majority manner is equally so. It is a great pity that thoroughness in the former should detract from excellence in the latter. If it be a virtue to write well, it is certainly no sin to speak well. With not one particle less of that iron logic for which Andover is distinguished, without the slightest diminution of that theological and exegetical lore which is so abundantly supplied to its young men, many friends of the institution would gladly see there a new department, which should thoroughly exercise the candidates for the pulpit in *extempore* speaking, which should teach them how to read hymns and the Holy Scriptures decently, and to utter themselves, when addressing an audience, in conversational tones, and with oratorical propriety. Why should not ministers talk to their fellow-men as a man talketh to his friend, instead of assuming a holy tone, a gilted manner, a constrained utterance? Why obtrude some ungainly, awkward, ludicrous or disagreeable trait upon the senses of the hearer, just to excite in his mind a continual struggle between his convictions of the truth and his disgust at the method of presenting it? It ought not to be a just criticism upon theological schools that it takes two or three years 'to get over them,' and bring one's mind into glowing contact with men."

General Intelligence.

Colonial.

There is reason to believe that vessels on the coast suffered considerably by the heavy gale on Monday night. Many of the shipping at our wharves were much injured.

The Exhibition Committee have awarded to Rev. T. H. Davies a prize of $20, and a diploma, for his admirable collection of Nova Scotia minerals.

Judge Marshall's pamphlet on Episcopal Synods, containing strictures on recent proceedings therein, is for sale at the Wesleyan Book Room.

LIFE INSURANCE.—Our advitizing columns present various Life Insurance associations, all of them good and true, all worthy of patronage. We add to the list this week that of the Ætna, an old and well established company of good reputation. It has risen recently very high in public favour. During the first four months of this year 5000 policies were issued, and its income in the same time was nearly three millions of dollars. Mr. Thomas Hutchings, General Agent for the Lower Provinces, is now in this city, and is prepared to afford the most satisfactory information as to the position of the Ætna, and as to the advantages it offers. The referees of the Company in Montreal and other Canadian cities are of the highest respectability. The Agent will remain in this city for a few weeks, and will call upon the citizens generally. Can be seen daily at this office, from 4 to 5 p.m.

FIRE AND LOSS OF LIFE.—On Friday morning 27th ult at 3 or 4 o'clock Mr. Foster McBride and family were alarmed by discovering that their house was on fire. Caused, as is supposed, by the kitchen stove pipe; and so rapid was the progress of the fire, that they could not save a single article. A large amount of grain, potatoes, meat, bedding, clothing, furniture and some money, were all destroyed. But what is far, far sadder to relate, one of the inmates, poor Miss Mary Woodberry, the house keeper, perished in the flames, leaving only a small portion of her body to be gathered up and committed to the silent grave!

Sister Woodberry was about 45 years of age. She became religious some 20 years ago, and united with the Methodist Church at Nictaux Falls; and remained till death devoted to the property of religion; and we trust that although her death was so sad and sudden, she has found mercy with the Lord, and her soul a rest in heaven.

G M. BARRATT.

Col. Franklyn, C. B, has been promoted to the rank of Major General.

The Rev. R. R Crawley, Baptist Missionary in Burmah for the last fifteen years, is paying a visit to his native Province. The Revd. gentleman preached on Sabbath last in Dartmouth and in Granville St. Church.

A man named Coldbright and his son, were fined $10 or thirty days in jail at Dartmouth, on Friday last, for stealing patterns from W. S. Symonds & Co.

It is said that a large number of gold mining areas have been taken up at Fifteen Mile Station, in Pictou, within the last few days.

Negotiations for the transfer of the territory of the Hudson Bay to Canada have failed, because Canada, whom England expected to pay for it, refuses to do so.

By a Toronto telegram we learn that the refusal of the Ontario Government to endow sectarian institutions of learning, has been sustained in the House of Assembly by a large majority.

FIRE AT BARRINGTON.—The dwelling house of George Wilson Esq., Barrington, was destroyed by fire on Sunday 29th ultimo. The origin of the fire, which was first discovered about 2 o'clock, is unknown. About half of the furniture only was saved, and the family lost nearly all their clothing. Total loss about $3,000. Insurance $1,050. Mr. Wilson speaks in grateful terms of the kindness of his neighbours, who rendered all possible aid in saving and taking care of his furniture.—*Yarmouth Herald.*

The Morning *Telegraph*, of St. John speculates on the causes that may have led to the late numerous failures in that city. He enumerates them thus, Lingley's failure—the flight of Sancton—the St. Stephen Bank failure—Scovil's disastrous failure—Major Robinson to be tried before the Circuit Court for a misdemeanor S. J. Scovil in Kingston gaol—the Chief of Police and a City Marshall indicted for a ding in kidnapping—the mayor of the city in the hands of an investigating committee—trouble among the Portland police—the St. George (Carleton) Church case in the courts, and all these occurring within a few weeks. After a vain search for the cause or causes of such heavy visitations in the moral, political and social circumstances of the city, it consoles itself with the fact that things are not worse, and culling comfort from the hope that it may be all for the best, looks hopefully into the future.

MR. SCOVIL'S SPECULATIONS IN GOLD.—The St. John *Telegraph* says Mr. Scovil's Gold Account Book reveals some curious facts:—"On Sept. 17, '68, he bought in Boston $1,000,000 gold at 44⅞ premium, nearly all of which was sold, between Oct 2nd and 9th, at 39⅞ to 40½. Oct. 9 he bought $200,000 at 39¾ and Oct. 10, $100,000 at 38¾ a 7/8. On Oct 19 he bought $200,000 at 36¾ and sold $100,000 on the 22nd at 32½. The last four telegrams read as follows:—

New York, Nov 4.—Sold $200 000 and $10,000 at 33½, and $90 000 at 33⅜

New York, Nov 7.—Bought $100 000 at 33¼.

Boston, Nov. 9.—Bought $600,000 at 34⅜.—Market very excited.

New York, Nov. 10.—Bought $100 000 at 34¾. Will buy balance when we can come without loss.

Copies of