

These literary associations excited a charmed influence on his son Isaac, and caused all the financial part of the father regarding him to be a total failure. The old gentleman declared till the last hour of his life, that his son was an orphan to him. Christy it was that Isaac had inherited the spirit of his mother, which led him most devotedly into a very different field from that of his father. Isaac Driscoll 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 read and studied. His "Cantos 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 Driscoll died in 1848, at the ripe age of eighty-two, at his estate in Buckinghamshire, where his son Benjamin had been brought up. The authors of the "Cantos of Literature" had regarded more with the aristocratic Tories of the famous country than with the people, and in the way young Driscoll had, at an early age, become familiar with the doctrines and principles of the English Conservatives. As a politician and reformer he has always shown a readiness to the privileges of caste, and remained true to the legendary romance of the Middle Ages; but he has not shown a certain respect to the rights and liberties of the historical England.

He has had the wisdom and the courage never to be ashamed of his Jewish origin, and has elevated himself, where his influence could avail, to the character of the people who have suffered him 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 brought up, as he still is Jew, and had never been baptized in the Christian faith; but the 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 objection of such a career and position for his descendant. It appears that his son Isaac had not found pleasure in reading in the commercial footsteps of his father, and thereby increasing the great wealth of the family.

But son and grandson have known how to acquire in other fields his reputation as a great wealth cannot give. The Driscolls and indeed all the Spanish and Italian Jews were destined to disappear from the money markets 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, DECEMBER 16, 1896.

Home Missions.—A Mistake to be corrected.

The last issue of the *Christian Messenger* contains an article on Home Missions, in which a retrospective view of the work made to the amount of support received from England by the Methodist of Nova Scotia. We have no idea that our contemporary intended to convey to the public a wrong impression regarding Methodist operations. He has received 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

Terra District, 16 Stations	1566 42
Antigonish " " 12 " "	878 70
Liverpool " " 12 " "	1331 02
Making together	\$4802 54

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

Halifax District,	3169 02
Antigonish " "	353 03
Amphipolis " "	654 03
Liverpool " "	721 64
Being a total of	\$4918 36

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 Godspeed. 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 pastors, and to their Educational and Missionary work; but we repudiate the following sentence as having any justification attached to it: "The more the Church is supported, the more it will be able to do for the world." What is to be done to help themselves? It produces a spirit of dependence, neither more nor creditable.

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 Wilnot on Education.

The first lecture for the season before the students of the "Cantos of Literature" was given by His Honor, Governor Wilnot, 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 much to say of it, but 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 improvement, 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 passed 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 our population would welcome the Legislature who would rise to the Educational exigencies 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 in 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 prepared 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 would be taught in all our schools, and also military drill, which would help physical strength and 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 intelligence to every student of the Bible, and foremost of them, as Charles Kingsley has observed, 'stands a law which has been trying in all ages to ignore, and that is—that the fruit of righteousness is real and peace of mind, and strength and discipline, and instead of hindering, rather aided intellectual education, as was found to be the case in Edinburgh schools, in which it was tried.'"

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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 beings 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 are the present state and wants of mankind, and 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 what he is ready to do, that he is ready to do 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, for, or rather, this is the relation that Mr. Drummond has maintained to the Striving tract enterprise 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 enterprise 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 held so solicitous to supply only the best articles to their customers.

For the production of the tracts and articles in his various enterprises, 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 has excelled, 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 the table, and around which the children crowded, and the grown people gathered behind. All kinds of people were present, and

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 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 doing more for the benefit of mankind; and in proportion to the distinctness 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.

By 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 enmity 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 efficacy 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 five 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 Cambuskeneth.

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 letters denouncing each encroachment upon the Sabbath by the various railways, Sunday labour in the post office, Sunday cattle-driving to the Falkirk Trist, Sunday public-house traffic, &c. The last-named subject engaged his attention more and more. How natural it was, 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 may be said to have been fairly forced into the temperance movement. The tract 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 districts that had been reached by his publications. He had begun to realize what a mighty instrument for good had been put into 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 rangers; and this, co-operating with his other labours, led to their abolition. But all the while his efforts 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 the Church 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 larger labours and increased responsibilities. Within three years he found, to his amazement, that no fewer than three millions of tracts had been put into circulation. The small effort had become a vast enterprise, and the tax upon Mr. Drummond's time was now enormous. 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, for, or rather, this is the relation that Mr. Drummond has maintained to the Striving tract enterprise 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!

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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 saying in a layman's address. To such we would say, that Mr. Drummond, a three-headed, in fact, judged by the rules of public 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, in short, the characteristics of his style."

For the consolation of our 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 Striving rangers was bitterly resented. One writer denounced 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. Smoking and drinking" expressions of this writer's "horror" have been felt. 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 Keats 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 of religion, and of using it as a screen and device for forwarding the sale of his publications, 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."

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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, a wife 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, presented the case.

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 perilsous 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 unimpaired 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 usually the remembrance of the other. 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 see 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 sing psalmody 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 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; but the great defect in the present use of 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 it 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 helped, 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 psalm 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 degree of our natural susceptibility and education, so upon the same rule will be our capability of understanding the meaning of the words which we sing, and which can no more be said to be correct 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. 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Copies of Mr. Scovill's telegram to his agents are not given. It is a little singular that, supporting himself to dealing with trustworthy agents, and frequently acting on their advice and judgment, Mr. Scovill should live in almost every transaction. The names of Boston and New York agents are not published.

Comer at Birmingham. Mr. Bright was one of the guests. Mr. Johnson, in his response to the usual complimentary toast, referred to the change in the Ministry, and said that he knew that those who were likely to succeed to the government were anxious to continue the present policy in the negotiations between England and the United States.

Our next volume. We hope we need say nothing very urgent, in reminding our friends throughout the Province, that we are publishing a very valuable addition to our list of Subscribers for 1869. A large increase is required for our list during the past year, and then it will be borne in mind that in addition thereto, we ought to have at once several hundred new Subscribers, to make our Paper a good paying business.

FORBES' PATENT ACME SKATES. The only reliable and really self-fastening SKATE ever invented. No cold fingers, lost time and cramped and lamed feet, but perfect control and enjoyment of the most delightful Winter Sport.

Richardson's New Method for THE PIANO-FORTE UNEQUALLED, UNEQUALLED. And the Standard Book of Instruction Employed by the Best Teachers.

THE AETNA Life Insurance Company. OF HARTFORD, CONN. PROMPT RELIABLE. Assets, Surplus, Policies Issued in 1867, \$2,700,000. Insuring over \$1,000,000. Deposited in Ottawa.

speaking. As at the recent Anthropological Institution, as follows of the oratory among the

RAILWAY OPENING. On Thursday, the 10th inst., the new line of Railway from Dorchester to Paisner, on the E. & N. A. Railway, to Dorchester, will be opened for public traffic.

Letters and Monies. Remittances by Mail at risk of the Office, must be by P. O. Order or Money Letter Registered.

CHOICE CANADA FLOURS. Extra Pastry, Fancy Extra, Baker's Superior and No. 2 Canada Flour.

Fall Tweeds! The Subscriber has received by late arrivals: 250 PIECES VERY CANADIAN TWEEDS suitable for Fall and Winter wear.

132, BRITISH WOOLLEN HALL, 134 WHOLESALE AND RETAIL. KNOX & JORDAN. Ladies' Dress Goods, in Great Variety.

intelligence. that vessels on the by the heavy gear of the shipping at

THE mid-govern the Muscles through the Nervous system, as the telegraph apparatus is influenced by a remote operator through the

Farmers' Market. Hay, per ton of 2000 lbs. \$14 @ \$16. Beef, per lb. 5c @ 7c. Mutton and Lamb, per lb. 5c @ 7c.

British Shoe Store. A Large and Splendid Variety of AMERICAN BOOTS!

Vegetable Ambrosia for GRAY HAIR. This is the Ambrosia that Ring made.

THE STANDARD Life Insurance Company, ESTABLISHED IN 1825. With which is now united the Colonial Life Insurance Company.

United States. NEW YORK, Dec. 3.—All the wooden portion of barracks, &c. of Fort Lafayette, below the city, was destroyed by fire on Tuesday night.

MR. GRACE.—I write to acknowledge the benefit I have received from your celebrated Salve.

Deaths. At Walton, Nov. 27, George Burgess, aged 21 years. His wife died on the 21st inst.

MOOSEWOOD BITTERS. 99 GRANVILLE STREET, 99 Wholesale and Retail!

New Dress Goods! COMMERCE HOUSE, 14 GRANVILLE STREET.

AGENTS. Amherst—Charles Townsend; Annapolis, James Gray; Bridgetown, Wm. Shield; Charlottetown, Hon. J. Longworth Digby.

European. LONDON, Dec. 3.—The London Times comments with severity on Mr. Doreville's resignation.

Shipping News. PORT OF HALIFAX. ARRIVED. Yesterday, Dec. 8, Brigitta Wilmington, Martell New York; Louisa, Gannon, Jamaica; schooner Flash, Hays, P. E. I.

Card! D. H. MORTON, M.D., PHYSICIAN, SURGEON, AND ACCOUCHER.

Gough's Orations! A SUPPLY of the Orations of this popular Temperance Advocate, delivered by him in Great Britain and on this Continent, just received in our sale at the

Lumber, Shingles, &c. THIRY Subscribers have on sale a large and well assorted Stock of dry seasoned & other Wood material, comprising—

BOARD OF REFERENCE. ST. JOHN, N. B.—Hon. A. McL. Beley, President Commercial Bank; George P. Doreville, Esq., Cashier Commercial Bank; Thos. Hatheway, Esq., Agent Union Line of Steamships; Z. Howe, Esq., Merchant and Shipowner; Jeremiah Harrison, Esq., Firm of J. & W. Harrison, and James Harris, Esq., Iron Founder.

