

## Father Hyacinthe in New York.

The appearance of this great orator of Notre Dame in New York, created an immense sensation among all the religious circles of the city. All the secular, as well as all the religious papers, were anxious to gain the earliest information respecting his present position, and his purposes in relation to future action.

The Roman Catholic press and priesthood of America, for the most part, have followed in the wake of the ultramontane party of Paris, and have dealt with Father Hyacinthe as an apostate from the infallible church; but by representative Protestants of all classes, the bold monk has been received with great cordiality. To some of these he has spoken very freely. He boldly avows that he has no sympathy with the ultramontane dogmas that at the present time rule the church. He does not believe in the infallibility of the Pope, or in the supremacy of the church over the State, or in the suppression by force of the Protestant forms of faith; and although these monstrous ideas prevail at present, his hope is that the approaching Council at Rome will withhold from them its official sanction. "In this hope," says the *Methodist*, "he still regards himself as a Roman Catholic; but the fundamental doctrines of his creed are the divinity of Christ and the inspiration of the Scriptures; and he regards as fellow-Christians all Protestants who hold to these doctrines. He declines to say what course of action he will pursue in case the Council shall, as is commonly expected, ingratiate all the ultramontane theories into the creed of the Church. This question, he says, will come up for his consideration only after resolutions of that character shall have been passed by the Ecumenical Council."

As with Father Hyacinthe, so it was with Huss and Luther. They had no idea in the commencement of their campaign against the errors of Popery of leaving the church. They both clung to her with the strongest affection until their consciences, enlightened by the word and spirit of God, compelled them to lift their voices in trumpet tones against her abominations. Huss went to the stake; but Luther was preserved to carry forward instrumentally the reformation, which John Huss of Prague had virtually inaugurated. If Hyacinthe's reform opinions, when placed before the Council at Rome, meet with a crushing rebuff, as at present anticipated, then it is highly probable that his appeal will take a wider range, and that he will seek to call to his aid the liberty-loving instincts of universal Christendom. As the representative of liberal ideas, the barefooted monk of Paris will occupy before the august assembly at Rome a deeply responsible position. May grace from Heaven be given to him equal to the demands of the hour.

## Minister's Institute.

Rev. Dr. Cramp informs the *Christian Messenger*, that it is in contemplation to hold a Ministers' Institute at Wolfville, some time in the month of December. A Committee has been appointed to select subjects, nominate lecturers, and propose suitable arrangements. That Committee will report at a meeting to be held in the vestry of the Baptist Meeting House, Wolfville, on Wednesday, Nov. 3rd, at two o'clock, A. M. The presence of any of our ministerial brethren on that occasion will be very acceptable.

These Institute meetings for the improvement of the ministry, are being held at many important points by our brethren in the United States. One was held recently at Woodstock, Ontario, which excited very general interest. We shall probably have a full report of the proceedings from our esteemed correspondent, W., who was one of the lecturers on the occasion. Success to the movement in this direction at Wolfville. Why not have a similar Institute in St. John?—[Ed. CHRIS. VIS.]

## From Our Ontario Correspondent.

The Baptist Anniversaries at Woodstock—Ministers' Institute—Home Mission Work—Liberal Contributions for Foreign Missions and for Educational Purposes, &c.

The appointed time for the Annual Convocation of the Baptists of Ontario has come and gone. For ten days, a goodly number of ministers and others were in attendance at the various interesting meetings held in connection with the newly formed Ministers' Institute, the anniversaries of the various societies and the Home Mission Convention proper. The degree of life and energy manifested were on the whole very encouraging. The present is manifestly a time of activity—we venture to hope a transition period—in the history of the Baptists of the West. They seem to be waking up to a deeper and juster sense both of power and of obligation, and we greatly misread the signs of the present, if the record of their course and labors for years to come, is not a record of progress. We shall endeavor to note for the information of our readers one or two of those signs which seem to us encouraging.

There is a manifest increase of mutual activity. This is apparent in many things and noticeably so in the enthusiasm displayed in connection with the first meeting of the Ministers' Institute. The most sanguine friends of this movement scarcely dared to hope for more than a bare struggle into feeble existence during the present year. Comparatively few of those most interested could, it was feared, make arrangements to be absent from their fields of labor for so long a time as would be necessary in order to enable them to attend both the Institute and the Convention. This and other considerations enabled the enemies of innovation to check the enthusiasm of the promoters of the scheme with many a cooling dash. But the time arrived, the society was duly organized, and the opening lecture delivered to a very respectable audience. Both the numbers and the interest seemed to increase with the progress of the exercises, and the closing lecture found all present satisfied in the consciousness of having had both a pleasant and a profitable season, and individually resolved to be present, if possible, at the next session, in July of 1890. The lectures proper, not to mention two or three free conversations on such subjects as "Fields of Labor," and "Best Modes of Conducting Prayer and Church Meetings," were eight in number. The following list of subjects will convey some idea of their character: 1. Inspiration; 2. Justification; 3. Theories of Plenaryism; 4. Composition and Delivery of Sermons; 5. Sanctification; 6. The First Chapter of Genesis in its relation to Modern Science; 7. Pastoral Visitation; 8. Methods of Study and Course of Reading for Ministers. After the close of each lecture from one to two hours, was occupied in calm but earnest discussion, either of questions arising out of the subject or of the views of the lecturer. There was no lack of differences of opinion, or of open expression of the same, yet the whole proceedings were marked by the most pleasing kindly feeling and Christian courtesy. The new trains of thought started, and the intellectual activity induced cannot be without favorable effects upon the labors of many present for months to come.

There is a marked increase in Christian liberty. This was manifest in the reports of the Secretaries of both the Home and the Foreign Missionary Societies, and was emphatically asserted in the most practical manner, in the public meetings in connection with the Missionary and Educational movements. A few statistics will illustrate my meaning, and afford perhaps the most lucid comments that the brief space left me will admit of.

In the Home field 87 missionaries were employed during the whole or a part of the year. These received from the funds of the Convention between \$5,000 and \$6,000, in addition to what was paid them by the feeble churches in connection with which they labored. The income of the Home Missionary Society during the year just closed was, I think, a little more than six thousand dollars, an increase upon that of any preceding year. The receipts for the Foreign Missionary Work during the year have also been most encouraging. I am not able to give the exact figures at present but may do so in a future letter. The public meeting in connection with the setting apart Bro. McLaurin and his partner for labor amongst the Teluguos of India, was a most interesting one, and may perhaps be more fully noticed at another time. I am now upon the subject of giving. In the course of the day preceding the meeting, the writer recalled to the memory of a friend the remarkable interest and liberality of the meeting held at Ingersoll two years ago, in connection with the designation of Bro. Timpany, and hoped we might have a somewhat similar exhibition of cheerful giving for the great work. "That," replied my friend, "cannot be expected. Such an occasion does not occur more than once in a life-time." On the evening referred to some \$1000 or \$1100 had been voluntarily pledged for the work. At the close of our meeting last week, a collection was taken amounting to nearly \$100. Opportunity was then given for voluntary offerings and pledges. One after another rose in the quietest and most orderly manner, and handed in or subscribed according to inclination or conscience. No special enthusiasm or emotion was displayed. The work went on with just sufficient rapidity to keep the secretaries pretty fully employed. Presently the very encouraging total of about one thousand seven hundred and sixty dollars was announced as the result. We all feel that this means work—that the cause has already a warm place and a strong hold in the hearts of Ontario Baptists.

I have just space to add that in the Educational Meeting—a much smaller gathering—held the next evening, when the year's progress was announced and the statement made that about \$800 were still needed to free the new building, just completed, as well as the old one, from debt; upwards of half the amount was contributed or promised on the spot over-making a sum not far short of ten thousand dollars raised during the year for Educational purposes in connection with the Literary Institute.

A third and still more valuable pledge of growth and prosperity, I can but name. It was the deep-toned, fervent, spirit of devotion which characterized many of the exercises—a devotion seemingly as far removed from unmeaning rant on the one hand, as from chilling formalism on the other. Upon the whole we are encouraged to believe that God has a large work to be done by the instrumentality of our bod in Ontario.

For the Christian Visitor.

## The Opening of the New Vestry.

YARMOUTH, Oct. 25th, 1889.

MR. EDITOR.—The opening of the new Baptist Vestry in this town on Tuesday evening with a meeting, accompanied by speeches and music, was a grand success. The preparations for the tables and the ladies were all that could possibly be desired, and the handsome manner in which the large number of visitors present acquitted themselves, deserves honorable mention.

After the inner man had been thoroughly satisfied the meeting was called to order by the Chairman, Mr. Rev. Dr. Day, and the speakers of the evening introduced. Of course after such ample justice had been done the good things provided by the ladies, the speakers felt in the best of humor; were quite disposed to be at peace with themselves and all the world, and proceeded to discuss with eloquence and effect the various topics proposed for the occasion. The speakers were the Rev. Dr. Day, Chairman; Rev. George Christie, Presbyterian; Revs. Messrs. Hartt and Sheraton (Methodist); Rev. Mr. Burpee, Congregationalist; Mr. Creed, principal of the Seminary; and Rev. Mr. Moore, Baptist.

The most effective speech of the evening, however, was made by Abel C. Robbins, Esq., who, although unaccustomed to public speaking, acquitted himself to the entire satisfaction of the large audience present. His speech may be said to have been instructive, convincing and eloquent; instructive, because it furnished the church and congregation with a large amount of information with regard to financial matters of which they were before ignorant; convincing, because it opened their eyes, thoroughly and practically to the appreciation of certain points and positions submitted then and there for their consideration; eloquent, because it abounded in argument, points, facts, and figures well conceived and admirably put, and when I tell you, sir, that that speech not only won frequent bursts of applause from an enthusiastic audience, but elicited also the neat sum of \$1,850 from their pockets, you will not be surprised that I have discussed its merits with some little warmth. The Vestry was built and furnished at a cost of about \$3,000. The balance of that amount unpaid was \$1,380. Mr. Robbins' idea was to raise the amount on the spot, and hand the building over to the congregation free of debt, and before he to his seat he had the pleasure of seeing that object accomplished. He illustrated the point which he wished to make by an anecdote founded on a circumstance which occurred in the old Vestry. He said at a time there was due the minister between four and five hundred dollars, and at a financial meeting the members were sorely pressed to know where the money was to come from to pay this debt. At length however one gentleman arose and made a proposition which was accepted, and in a few minutes the money was raised. Now, said he, if it took so many minutes to raise \$500 in the old vestry, how long will it take to raise \$1,380 in the new? Commencing with the Ladies' Sewing Circle, \$400. A. C. Robbins, \$300. S. Ryerson, \$100. J. K. Ryerson, \$100. Kenny, Healy & Co., \$100. Samuel Brown, \$50. W. H. Griddle, \$40. J. K. Kenny, \$50. Wm. Churchill, \$50, and a number of others, whose names I do not now remember, in proportion to their means, until the amount, \$1,380, was brought down to \$55, which was closed by A. C. Robbins striking the balance, making his entire donation that evening \$385.

I may add that this meeting was repeated on the following evening, and on that occasion Aaron Gould, Esq., gave \$300 towards a new library for the Sabbath School to be held in the new Vestry. The meeting was ably and effectively addressed by Messrs. A. C. Robbins, Robert Brown, George E. Lavers and other gentlemen.

The music on both occasions was ably conducted by Professor C. B. Bill, assisted by his choir.

One Present.

For the Christian Visitor.

DEAR EDITOR.—Permit me through the columns of the Visitor to remind the friends of the Charlott County Baptist Association Board that the Annual Meeting will be held at St. Andrew's, on Saturday the 13th inst., at 4 o'clock. It is hoped that a number of subscribers will be forwarded to Rev. A. B. Bill, previous to the Annual Meeting. A blessing is being done through this agency, a report of which with your permission, Mr. Editor, will shortly be published in the Visitor, when the source from which this enterprise is maintained will be made known, and amounts from its supporters acknowledged.

Yours truly,

CHAS. F. CLINCH.

November 2, 1889.

## Our Chicago Correspondent.

Aurora, Ill., Oct. 13, 1889.

DEAR VISITOR.—Away from the great city, with its din and confusion, where men elbow and jostle one another in their fierce struggle for the acquisition of mammon, the city freighted with so much of human weal and woe; where deeds of noble self-denial declare that angel visitants yet walk the earth; to relieve suffering and bind up the broken-hearted; and where, too, selfishness most hideous, and lust, in its most ghastly and revolting forms, tell too plainly that the imp of pandemonium still dwells among men—I find myself, after a delightful ride of forty miles, at Aurora—a beautiful city situated in the valley of the Fox River.

Aurora is a city of about 20,000 inhabitants, built upon the calcareous formations of the Upper Silurian. Such towns are becoming quite common on the prairies and undulating higher lands of the garden state. There are two Baptist churches here; one, the Union, where the devil of contention has taken up his abode, is, at present, without a pastor. R. M. Nott, brother of the late lamented A. Kingman Nott, is pastor of the other, and our Baptist interest is by no means weak here. But I am here to attend the State Sabbath School Association.

The Illinois Baptist Pastoral Union met here on Wednesday, the 13th inst., and closed its session Thursday, at half-past ten, when the S. S. Association met and organized. This is the first meeting of such an Association in our denomination in Illinois. Circulars had been sent, during the summer, to all our Sabbath Schools, asking them to forward reports and send delegates. Reports came from 442 Sunday Schools; 47 churches reported no Sabbath Schools; 868 churches sent no report. It was estimated that we have in this State, 1888 Sunday School officers; 4,692 teachers; and 60,124 Sunday School scholars; and average attendance of scholars, 56,475. I give these figures that you may have some estimate of the work which the Baptist Sunday Schools of Illinois are trying to do. From many of these schools come words full of courage and cheer; yet, there comes too, from every county reports of fields uncultivated, and the earnest cry for "more laborers."

Had I space, I might give many interesting items from these reports, but forbear.

On the afternoon of Thursday, the Association met in Sections for the different classes of Sunday School workers. In the Section I attended, the relation of the pastor to the School was discussed. Many earnest addresses were made by both pastors and superintendents; but I was very much surprised to hear the church, of which E. C. Cady is pastor, at Indiantown, used as an illustration for that class of churches, which allow the pastor to do all the work, both in the church and out of it—in the prayer meeting and Sunday School. How is it with the brethren in Indiantown? Did the fire of '65 consume all their active piety, so that they can now pay the pastor's salary, and then petify as sleepers in the congregation, instead of bearing burdens as pillars in the church of Christ?

In the evening, a large meeting was held in the Court House, to consider the work of Baptists in Illinois. Stirring addresses were made, in which the idea was made prominent, that Sunday Schools were not alone to give religious instruction, but to seek by God's grace, to make the children Christians. I regarded this as the true ring of the gospel metal. But the Western people are eminently practical; so this gathering resulted not merely in outbursts of eloquent phrases and effervescent sympathy, but near \$2,000 were pledged for the support of a missionary to labor in the Sunday School cause in Illinois.

On Friday forenoon, the Association closed its session with an address from Mrs. Aikes, of the Second church of Chicago. She referred, in a few words, to the struggle of Baptists in this State, 25 years ago, and growth since then, and her joy in meeting a number of the old pioneers, who had come up to greet each other before their departure, and to rejoice with the younger laborers entering the race where the old men faltered through the weariness of age.

It recalled to my mind old Father Crandal, as I saw him, over 12 years ago, as he stood in the pulpit before the Association at Sackville, and preached from the words—"Blessed are the dead who die in the Lord," &c.

In these gatherings, it is as though one stood at the centre of the great interests of Christianity, and felt the throbbing of those influences which God has ordained for advancing his kingdom, as they vibrate through all the currents of society.

True leads me to speak of the meeting of the General Baptist State Association, which began its session at the close of the Sunday School Association. In this were gathered all the representative talent of our denomination in Illinois. I can speak of but a few. Dr. Everts, of the First Church of Chicago, was there, with a frown on his brow, that reminds one of Goldsmith's schoolmaster; yet he has done and is doing a noble work. Dr. Davis, of Rock Island, who sets down his foot with a firmness quite paralyzing to weak nerves; but whether this results from the bias of the Dr.'s mind or the weight of his body, it would be difficult to say. There, too, is Mr. Nott, of Aurora, who looks so intensely classical, that he at once reminds you of the storied Literature of Greece. In the evening, I noticed among the crowd, Dr. Gregory, President of the Illinois State Industrial University, who is just returned from Europe. His appearance would not impress you, but you have only to hear, to admire him, and to know, to love him. He is a grand, noble man; one of the foremost scholars in the West; and so far as my knowledge extends, the ablest preacher in our denomination on the Continent.

Taking the delegates, all in all, they are a fine looking company.

In November, the National Baptist Sunday School Convention meets at St. Louis.

There are many other interesting items, but I must forbear, with mentioning that Dr. Everts is to give a series of lectures on his travels in the East; and that Dr. Hague, of Boston, has just arrived here to take charge of University Place church, and also to fill the Chair of Homiletics in the Seminary.

C. E. TAYLOR.

## Revival at Moncton.

DEAR VISITOR.—The Lord is doing great things for us. Our church is being favored with a revival season. Twelve days ago to-day, Elder Samuel Burtt of Jacksonville, C. O., N. B., came to us with his full roll of travail for sinners, and we commenced to have continued meetings which have lasted up to the present. Brother Todd was with us last evening and this morning, but has left with his soul full of desire for the work, expecting to spend some days in preaching the word in that region.

There have been additions to our church, and we have visited the baptismal waters. Many old professors have returned, some sinners have been converted, and good, we trust, is being done. The interest is unabated yet, and God grant that it may not cease until many precious souls are converted.

While I am writing, Bro. Burtt has received word that his wife is ill with fever, and I will now be left alone. God send help, for the field is white to the harvest and the laborers are few. May God bless our brother's family and mercifully preserve them from evil. Yours in hope of the further glory of God.

J. C. BURRITT.

Moncton, October 28th, 1889.

## From Our North Western Correspondent.

MINNEAPOLIS, MINN., Oct. 26, 1889.

DEAR VISITOR.—For the information of your readers, before describing the above place, I would state that Minnesota is the name of the principal tributary of the Mississippi in that region, from which this country has derived its appellation. It is a compound of Minnie (water) and Sota, which, in the Dakota language, is applied to the peculiar tinge of the clouds, which is neither blue nor white. I have arrived safely thus far on my travels, and having a little leisure, I think my time cannot be better or more profitably occupied than by letting you know my whereabouts.

This pretty place is situated at the head-waters of the Mississippi River navigation, and just above the once celebrated St. Anthony's Falls. Steamers very seldom get up this far, although projects for clearing the obstructions from the River are ripe, and although it seems almost an impossibility, yet no one can tell what the hand of science cannot accomplish. The Falls, at present, afford this place the finest water-power, and the manufacturing interests are consequently largely represented. Lumber being the principal staple. Coming up the river the enormous rapids strongly reminded me of the St. John; but there seemed to me a great difference in favor of our way of propelling them. Here, instead of using long sweeping arms, by hand, the paddles are attached fore and aft. Besides, being celebrated for its manufactures, this place enjoys the reputation of having the healthiest climate in the Union, and perhaps the world. After a longer residence, I shall be able to write more satisfactorily and definitely on this head. In fact this whole state is yearly visited by thousands of consumptives, a great many of whom, no doubt, derive a benefit from its clear, bracing atmosphere. There is a fine hotel here, called the "Nicolet House." The houses both here and in the City of Saint Paul, are many of them, built of a very handsome blue stone, which is excavated, to a great extent, from the foundations. It makes the prettiest building material I have seen anywhere.

Saint Paul, Minn., of which you will receive a further account, is about ten miles from here. It is a large, growing and flourishing city of three hills or plateaus, overlooking the Mississippi, and in the rear, surrounded by a gracefully undulating and elevated ridge, already covered with cottages, and destined to afford sites for many more handsome suburban residences. The central plateau is about ninety feet above the water, but descends gradually, forming a good steam-boat landing at each extremity. This may be termed the city proper. Minneapolis contains a population of fourteen or fifteen thousand, and Saint Paul, I think it is stated, about thirty thousand.

On the opposite side of the River from here is St. Anthony, once a place of great importance, when this was an Indian reservation; but now dead. Once it was spoken of as having all the appearance of an enterprising and intelligent New England place, and had the Northern route for a railroad to the Pacific been determined upon, this would, perhaps, have been the half-way town between Boston and Astoria, and trains loaded with Asiatic produce would here have crossed the Mississippi. They have a large hotel over there, built of stone, which, before the war, was a celebrated resort of Southerners. The State University is also at St. Anthony.

The Baptist Minister here (Rev. Mr. Lowry, a graduate of Hamilton College, New York,) has called; he is a young man of much promise. The churches of Minneapolis are well sustained, and public schools and seminaries abound. A Professor in the High School told me that there are here two hundred and fifty college graduates, and that we would find a surprising degree of culture and refinement among all classes. The majority of the business men come here for their health. It is only fifteen years old, and the population is now as above stated. That of the State has risen, during that time, from 7,000 to 400,000. In reflecting on this great and rapid increase, the lines so familiar in school days were recalled and appreciated, "Westward the star of empire takes its way."

Between here and St. Paul is the celebrated "Minn-ha-ha Falls," immortalized by Longfellow in his poem of "Hiawatha." I drove out yesterday, and I must say it was worthy of a visit. A celebrated artist was painting a picture of it while I was there. It is a great resort. Only a few years ago this was the abode of the Indian, but they have been removed West; and on the government putting the land into the market, it was rapidly bought up.

Our thoughts revert to the past, as we, in imagination, roll back the few years, standing on the extended prairies of this almost new Western world. We see these "Indian mounds," &c., as they were centuries ago, long before the "Pilgrim Fathers" arrived in the "Mayflower" at Plymouth. We imagine the old Indian pathway, before the first white man's foot had ever trod the soil. Here then was the Indians' home—here they had lived and died for centuries. Over this region, it may be, some great and good Chief of the Dakota tribe ruled; here was his "summer residence," here by "the laughing waters," and here were the principal hunting and fishing grounds. Since then, how great the change! To use the language of a late writer, "Our great rivers were rolling on toward the sea then as now. The same skies are over our heads; but all else has changed. And to whom are we indebted for many of these changes? In older settled places it is very little, comparatively, our own hands have wrought. Our fathers labored, and we have added into their labors. They planted the school-house, the church, and many of our charitable institutions. They opened up the forest and cultivated the fields; to them we owe all that we are. Their fathers laid the foundations, broad and wide. Theirs were the stern, heroic virtues, that planted Towns, Cities, States and Provinces. Let their memories ever be held sacred."

For the Christian Visitor.

## The Unseen Hand.

Among the many trying scenes and stirring events of the late fearful hurricanes which swept over our land, carrying destruction in its course, and making so many sorrowing widows and weeping orphans, may be recorded one, in which the hand of an overruling and all-wise Providence may be seen with peculiar distinctness, guiding the stormy wind, governing the raging tempest, and wresting from its roaring billows a deed of praise to himself. Though surrounded by tokens of the constant presence and glorious majesty of God, yet the mariner will often close his eyes and ears against the signs of the fearful presence, and against the conviction of his own entire dependence upon the Almighty. 'Tis when the transgressor thus closes the avenues of his mind and shuts out God, that the voice of the Eternal makes itself heard in the roar of the angry elements. "In a mercy to the souls he designs to save," he makes his presence to be known and felt. If the still, small voice is obeyed, he speaks through the warring elements, the hurricane's fearful blast, the flashing lightning, the roaring thunder, and the muffled noise of the rumbling earthquake, to awaken the conscience of the dead sinner and to arouse the formal professor.

One instance of this kind has come under the writer's observation. Your readers are aware that on the night of the 4th inst., the schooner *E. W. Ross*, from Port William, N. S., was wrecked at Beaver Harbor, losing three of her crew. The owner, Captain Samuel B. Stoom, and the mate, barely escaped with their lives, the former having his leg badly broken. By Captain Stoom's request, I give you some of the particulars of his narrow escape, and of God's remarkable Providence towards him. At about half-past eight o'clock, the vessel, though secured by two anchors, began to yield to the power of the raging elements. A few minutes previous they had thought themselves quite safe. The captain was engaged in

writing to his wife, and one of the crew in writing to his sister. When the vessel began to drag their danger became apparent. The waves rushed over her in wildest fury, nearly filling the cabin and threatening instant destruction. All attempts at keeping a signal light burning were baffled by the violence of the wind. The captain went to the cabin to get his money of which he had between \$400 and \$500, but the lights all being out and the chest afloat, he found it quite impracticable to do anything with it. While thus engaged he heard the boy Charlie call aloud for assistance, that he was drowning; a deathly chill came over him, and he hurried to let him up the companion way. Upon the vessel struck upon a ledge, stern first. Then the house went off, carrying the men with it and bearing them toward the shore. They were alternately submerged, and then raised again for a time from the jaws of the gaping monster, death. Captain S. lost his hold of the house, and was about to sink, probably to a watery grave, when a mighty sea floated the house ashore, turned it upside down, threw the captain and mate into it, and washed the other three into eternity. How mysteriously the ways of God! Life and Death rode triumphantly side by side upon the same billow. What a distinguishing mercy! How visibly present was the Unseen Hand! Who can doubt that "God, upon the tempests rides, and with a word directs the storm?"

While relating these incidents, though it was six days after the event, Captain S. seemed deeply affected with the wonderful providence of God towards him; but his emotion was almost too great for utterance when he told me that the last words he heard from the boy Charlie were, "O father, father, father!"

Captain S. is a member of the Baptist church in Wilmet, N. S., and has been for ten years. He deeply feels that he has not hitherto devoted himself to the cause of God as he ought, but is now resolved that as for him and his house he will serve the Lord. He wishes publicly to acknowledge God's goodness and to call upon professors of religion everywhere to acknowledge him in all their ways, particularly not to neglect the duty and privilege of family prayer, and to remember that the way of the transgressor is hard, he seemed particularly anxious that this request should be made in his name. The mention of God's distinguishing mercy and love seems to call up in his heart the most grateful emotions.

All unknown to him, the Unseen Hand was directing every particle of the storm, the slighly arrow was round about him, and the eternal Father was watching his wayward child. The stormy sea and the angry tempest with all lesser influences were in a Father's hand, and they could not hurt his child. All that must work together for his good. He was as really protected and cared for by infinite love as though heaven in the most secure corner.

Even the loss of his money and the broken leg are mercies. Had he obtained the money he would probably have been sunk by the weight of the silver; his broken leg gives him leisure to think upon the past and to implore grace for the future.

Captain S. would gratefully acknowledge the kind attention of the people at Beaver Harbor and vicinity, and also the goodness of God in giving him such friends among strangers.

ROSWELL WILBER.

Penfield, October 22nd, 1889.

[Nova Scotia papers please copy.]

## New Music Books.

We would call the special attention of Choir Leaders, Singing Teachers, and Superintendents of Sabbath Schools, to Professor Linton's Publications. These Books are prepared expressly for this market, and are at a much less price than similar imported works.

THE UNION CHIMES, is a superior collection of 150 pages of hymns and tunes for Sabbath Schools. It contains a large number of the good old pieces, such as are dear to every scholar, and about 20 new ones, suitable for Temperance meetings, Anniversaries, Missionary meetings, Funerals, &c. All the tunes are arranged with the four parts, with the Tenor on a separate staff.

THE VOCALIST, is the title of an octavo collection of 613 tunes, anthems, and choruses, embracing a large number of standard tunes, altered in every variety of metre for general use. The Elements of Music are divided into 12 chapters with questions and answers, and diagrams of all the scale, for the use of singing classes and private schools. Five additional chapters are devoted to Articulation, Pronunciation, Versification, Chanting, and the Tuning-fork. A text book, it is not only cheaper, but better in many respects than any similar work in the market.

LINTON'S INSTRUCTIVE METHOD, is a musical analyses for the exclusive use of teachers. It contains the author's modus operandi of teaching vocal music, with black-board exercises, questions and answers, and instructions to the teacher. This is the only practical treatise on teaching in the market. It is being used by a large number of singing Teachers in the other Provinces. Send for a specimen copy of each. For prices, see musical advertisement in this paper.

The following Subscription List has been previously acknowledged in the Visitor, of the 13th of October, but the names of the donors were not then given; they are now published with the further sum of Five Dollars:

LIST OF SUBSCRIBERS TO BAPTIST SEMINARY.	
John Fowler,	\$0.52 Brought forward, \$51.75
Dea. W. Keith,	5.00 Thos. Scribner,
Wm. H. Keith,	4.00 Gabriel Keith,
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J. M. Keith,	1.00 B. Perry,
O. N. Price,	50 Eben Riley,
B. R. Keith,	2.00 Samuel C. Thorne,
B. S. Thorne, M. D.,	1.00 Charles L. Perry,
Charles Keith,	5.00 James E. Thorne,
J. M. Harris,	1.00 Charles W. Perry,
Ezra Keith,	1.00 A. Friend,
Oswald Keith,	1.00 Josiah Keith,
Rev. John Williams,	1.00 Daniel Keith, Sen.,
Owens Keith,	2.00 David H. Keith,
Thos. J. Thorne,	50 William J. Alward,
Asa Perry,	50 Judson C. Keith,
Ralph Thorne,	50 H. B. Keith,
Daniel Fowler,	50 Howard Gray,
Rev. S. Bancraft,	50 Johnston Gray,
Calvin Thorne,	50 Wm. Beckwith,
William Perry,	1.00 James Keith,
S. Lois Scribner,	1.00 John C. Keith,
Jas. G. Corey,	1.00 Thos. Chapman,
Dea. J. Keith,	1.00 Jonathan Hicks,
Dea. J. Keith,	1.00 D. H. Hicks,
Stephen J. Thorne,	1.00 Hazen Hicks,
Stephen J. Thorne,	3.00 Eliza McKracken,
Abraham Alward,	1.00 Daniel McKracken,
Dea. F. Alward,	1.00 Daniel McKracken,
Mrs. William Fowler,	1.00 Daniel McKracken,
Collection,	1.11 2nd Sub.,
Stephen Perry,	25 R. V. Williams,
Dea. M. Thorne,	2.00 2nd Sub.,
Dea. Scribner,	2.00
	\$75.00

I would again press it upon the minds of our esteemed Ministers of both the Eastern and Western Associations, that where subscriptions have been made, and not paid up, such amounts should be immediately collected, in order that the necessary repairs required upon the Seminary should be made without further delay.

Z. G. GAUL.

The Supplement to the Visitor has been delayed by circumstances which we could not control. We hope to have more regularly in the future.

We rejoice to say that tokens of saving mercy are being experienced in Brunsford Street church. The esteemed pastor, Rev. T. Bailey, is to baptize several this (Wednesday) evening in the vestry of the chapel. May this be but the beginning of a triumphant work of grace in the Brunsford Street church and congregation, which shall lead hundreds into the fold of Jesus!—A. A. B. B. B.

HARPER'S MAGAZINE for November is received. Its table of contents affords a rich repast to the reader. We shall furnish interesting extracts from it in future issues. For sale by W. B. Crawford, King-street.

New Dominion Monthly for November has come to hand. In addition to choice reading it has a very good likeness of Prince Arthur.

LIVINGSTON'S HANDBOOK should have been noticed at an earlier day. It is a book to be found in an excellent guide to all places, buildings, churches, societies, hotels, and institutions of every sort of public interest.

Secular Advertisements.

A Brief Review of the News of the Week.

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