

recognize the material placed in our hands for the moulding? Because in these beautiful innocents we failed to suspect the sleeping monster, sin in embryo; and so failed to work with God for its destruction. With this alarming fact of sin in the child's heart before us, and these facts of history behind us, we will not, as workers in our Sabbath schools, be tempted to enter upon our duties with only the best equipment intellectual attainments can afford us; nor by the directions and impulses of a religious sentimentalism will we be deluded into the hope of success. But being assured of this, that for the curse of sin in the child or adult there is only one remedy; and this not by might nor by power, born of earth, but by the Spirit of the Lord in the new birth from above, we will be much in prayer for all the members of our Sabbath schools and families; that this great blessing of God's grace may be theirs to enjoy.

And knowing that as laborers together with God, our efficiency and sufficiency must in a measure be in the ratio of our fellowship with him, and our consecration to his service, we will in all humility and earnestness seek these higher levels of Christian life.

As we face the formidable array of sin which lies between us and success, we will be steadied in the conflict with the conviction that the winning of a lost soul to Christ's service is the greatest event of time, and that by the teaching of God's word he has ordained to bring this to pass; so that we, as partakers of the divine nature, will continue our efforts under the divine commission, with the assurance of the divine presence and the divine power to certain victory. For has not he in whose name we labor said, His word shall not return to him void, but it shall accomplish that which he please and prosper in the thing whereto he has sent it?

Of the faithful Sabbath school teacher it may be said, "Though he goeth on his way weeping, bearing forth the seed; he shall come again with joy bringing his sheaves with him."

An inducement to continued Sunday School effort may be found in the fact that in the birth of every child the power of sin is recruited.

P. S.—Since writing the above I see that Prof. Hamill is reported to have said—in an address before the N. S. Sunday School Association, held in Dartmouth in October last—that "You will not be a successful teacher if you believe in the doctrine of total depravity in small boys and girls." Just what meaning Prof. H. attaches to the term "total depravity"—which the late Henry Ward Beecher said was "an awkward phrase, a spawn of an illegitimate philosophy,—a phrase misleading and inappropriate"—I do not know. Prof. H. made use of this phrase in his discussion of "Christian Optimism" as a spiritual helper of a Sunday School teacher. Would it be well to use a less ambiguous phrase in this connection?

J. H. S.

Alberta Letter.

1900 has been a growing time for Alberta. This is evidenced by immigration and trade returns, and visible in the growth of nearly every town and village in the territory. Denominationally we have not stood still. Of special interest has been the work among the several colonies of Swedes. Beginning less than a year ago we have now two churches and three missionaries. These people make splendid citizens and noble Christians. We face the winter campaign with large expectations. The old fields are all mowed and two new fields just opened. As Bro. G. J. C. White has written you, he goes to open work at Lethbridge, a growing town of 3000 population, on the Crow's Nest Railway. Bro. White's going seems directly providential. Last summer just as some Baptists in the town were calling for help, Bro. White, passing through by train, was impressed by the absence of a Baptist church, and felt drawn to the place as a field for his own labors. Pray that the foundations may be well laid on this new field.

Last week Supt. Vining and Pastor Litch visited Okotoks, a growing village 26 miles south of Calgary. They were hunting Baptists and had a good day's sport. They found nearly 20 Baptist members, and secured a pledge of \$300 towards pastoral support. Bro. Vining wired for a missionary and he will be on the field before you read this. That sounds like business, does it not?

For once the field, and the man, and the means, made close connections. That is as it should be. It is as it might be in many more cases had we the men and the money. The fields are there. Perhaps not so encouraging at the start as Okotoks, but by no means less important. For instance, at Ponoka, 60 miles south of Edmonton, a rapidly growing village in a good district, the present Board is placing an ordained missionary though the field pledges but \$200 towards his salary. This is sagacious policy. In two or three years the field will be nearly self-supporting. We should have a man there now. We must next spring, or lose ground we shall find it hard to recover. I could name three or four other railway villages, centres of growing country population within 125 miles of Edmonton, where the openings are just as inviting, and where the other denominations have been working for years. Our work has grown. The demands are growing. We especially rejoice this year in the assurance of your genuine and practical interest in the evangelization of the West. I say "this year," for I need not repeat the story of the drouth and crop failure in Manitoba. In Alberta we fare better, though the earlier promise of a large crop has not been realized. At beginning of harvest a light snow-fall laid the grain flat. Unripened grain failed to mature. Harvesting became difficult and costly. Mice ravaged the fallen grain and much was lost by shelling. Consequently the crop will grade low in quality and be under average in quantity. All this means that the Manitoba Baptists, constituting five-sixths of the Convention, can give but little for the extension of Home mission work; while the one sixth of the Convention located in the Territories will scarcely exceed the contributions of last year. If the work is to be sustained and new fields opened, if evangelization is to keep pace with immigration your continued support is imperative. There is immediate need of a larger edifice fund. A substantial gift or a loan without interest would save many a new cause from the handicap of a mortgage and would enable the Board to wisely supervise plans and expenditure in building. Speaking of "plans," what about the suggestion made at the National Convention,

that the plans of some of our model churches be published in the denominational papers for the benefit of congregations intending to build? This would be especially helpful to the West where so many new churches will be built in the next few years on old fields and new. By the way, Pastor Litch of Calgary hopes to lead his congregation to a new house of worship early in the New Year.

Edmonton, Nov. 22nd.

The Late Dr. S. T. Rand's Diary.

EDITOR MESSANGER AND VISITOR.

DEAR SIR:—Thinking you and your readers might be interested in Dr. Rand's private account of the events immediately preceding and following the organization of the Micmac Mission, I enclose the following, and I would say that if at any time you wish a column of what is, after fifty years, most interesting reading, I could send it to you. In my work of preparing Dr. Rand's Micmac-English Dictionary for publication, it has been necessary to learn the Isaac Pitman method of shorthand as well as the phonetic alphabet which he speaks of adopting in the enclosed extract; and often for relaxation, as well as for the purpose of becoming familiar with every peculiarity of style, I turn to the volumes of the Personal Diary which are written wholly in shorthand. Some of these sections explain portions of the Biographical Sketch which was published last autumn.

Yours very truly,

JEREMIAH S. CLARK.

Bay View, P. E. I., 22nd Nov., 1900.

DIARY, JAN. 11TH, 1850.

"I must give some account of my adventures since I penned the last account. In September I went in the 'Gulnare' to Cape Breton along with Captain Bayfield, who took me gratis. I landed at Plaster Cove, and was hospitably entertained at the house of Mr. MacKeen, and after that, at the house of Mrs. Paint. This latter lady is a wealthy Baptist widow; she had two daughters at home one of whom is married, they are all Christians and real Christians. I found a number of Indians near by. I found one fellow who could help me translate, and employed him for a number of days; finally I went to Sydney in a canoe; we were two days going; the first day we reached St. Peters, and stayed all night in an Indian house. I read the Bible in Micmac and prayed; it was a most interesting season. At Sydney I was entertained by Mr. Henry Stephen Crawley. His wife is an excellent woman, a member of the Baptist church at Sydney. I remained there a fortnight,—fortnight? I should have said a month. I translated the whole of Luke's gospel; an Indian by the name of Paul Christmas assisted me. By the invitation of the friends at Halifax I went on to that city to endeavor to awaken an interest in the poor Indians. We succeeded beyond our most sanguine expectations. The ministers of the different persuasions took hold of the matter with a good heart; I delivered two lectures on the subject to crowded audiences; the whole community seemed to wake up to the matter. A committee was formed and they undertook to raise a salary for me of £100. I also agreed to prepare a pamphlet on the subject, which I have done, and it is now being printed at Halifax." While at Halifax I met a man by the name of Olbright, a Professor in Dalhousie College, who brought to my notice a new method of spelling, called spelling phonetically, he thought it would suit the Micmacs; he also showed me how to write Phonography. I fell in with a Presbyterian minister whose name is MacNair, a young man lately come to Charlottetown, who understands the system, and has been kind enough to assist me. I have been writing it now for a month, and can write as well as,— "you see here." The beauty of it is that it is as applicable to Micmac as to English or any other language. I desire to acknowledge the goodness of God in enabling me to devote myself wholly to this important work; may God keep me in his mighty hand. May my motives be such as he will approve in the great day of account. I have withdrawn from the pastoral relation to the church in Charlottetown."

"This pamphlet is bound in a volume entitled "Micmac Missions" in the Library of Acadia University, J. S. C.

Light on the Path.

BY WAYLAND HOYT, D. D.

The whole ritual of the Hebrews had fallen into disorder. From causes too long and complicated for the telling there had got to be two religious centres—Kirjathjearim and Gihon—and two sets and sorts of ritual worship. Between the two, and because of the unsettled state of the country, the divinely commanded worship had become halting and hindered.

But David is now established as king in Jerusalem. He is universally submitted to. The times are settled. David will make Jerusalem the nation's religious as well as its political capital.

With fitting ceremony and appropriate praise David brings the Ark from Kirjathjearim to Jerusalem, and gives it there permanent resting-place. Then David goes on to rescue from disorder the religious ritual.

Before the Shekinah of Jehovah, gleaming between the outstretched wings of the golden cherubim overshadowing the mercy seat, David institutes perpetual and ordered worship. To various families of the priestly tribe of the Levites are given designated duties. To Levitical Asaph and his family is mainly committed the service of music and praiseful song before the Ark of God. Thus the old record runs: "So he"—David—"left there before the Ark of the Covenant of the Lord, Asaph and his brethren, to minister before the Ark continually, as every day's work required." Will you notice especially—each day did require some songful duty; and each day's duty was to be done regularly and steadily.

All this is Old Testament, shadowy, prophetic, for that time. The New Testament is fulfilment and substance, and for all time.

In the New Testament we have no particular place or shrine where only is worship to be rendered. Since Christ has come and the Holy Spirit has made advent, all places may be shrines, all times sacred; any lowliest

spot where sincere knees bend, any heart whence a holy thought takes wing, is oracle and mercy-seat.

In the New Testament there is no separated class of priests, like Asaph and his brethren. Rather, all Christians are God's priests, and are to do priestly service, even as St. Peter tells us, "But ye are a royal priesthood."

Each Christian is a priest, as much as Asaph was, and is as much called to sacred ministry as every day's work requires. So the old record may suggest to us the question: What ought to be a Christian's day?

Well, for the Christian every day ought to be a day of service.

Only as the Christian does daily ministry can he do the commanded and sufficient ministry. What a thankful thing it is that our time comes to us broken into days. So the service of each day may find recuperative rest on the grateful cushion of each recurring night. Do you think enough that every day comes to us proffering choice? Spend the day you must. Time is inexorable. You are slaves here—that you must spend your day. But as to how you will spend your day you are kings. You can choose. That is the choice which each day proffers—how you will spend it. As certain as the coming of the day is the arrival of the choice. And each life is but the sum-total of its days. What use we make of the days determines the use we shall have made of life. Quaint Bishop Hall has a wise word here:

"Every day is a little life; and our whole life is but a day repeated: whence it is that old Jacob numbers his life by days; and Moses desires to be taught this point of holy arithmetic to number not his years, but his days. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare mispend it, desperate."

Also, the gift of each day is a gift which shall never be repeated. There may be the gift of another day, there never can be a gift again of the same day. This is the story:

"An artist solicited permission to paint a portrait of the queen. The favor was granted; and the favor was great, for it would make the fortune of the man. A place was fixed, and a time. At the fixed place and time the queen appeared: but the artist was not there; he was not ready yet. When he did arrive, a message was communicated to him that her majesty had departed, and would not return."

So each day makes appointment with us. If we meet it with priestly ministry it is well. But if we have failed to meet it with right and noble service, so far as that day is concerned we have failed forever. Therefore ought the Christian's day to be one of daily service.

But go on to specify a little what ought to be some of the items of a Christian's day.

Surely, in a Christian's day, there ought to be some reading of the Bible. These words that I once read about atmosphere arrested me:

"How dependent we are on the atmosphere about us; yet how little thought we give to our indebtedness to the atmosphere! Life or death is in the air we breathe; but whether it is life or death it is not ordinarily in our minds as we move on in our daily occupations, helped or harmed by our every respiration. Nor is it alone the natural atmosphere which is all in all to us, in its realm, as a means of life-giving or of life-taking. In our home life, in our school life, in our social life, in our business life, in our church life, we are more dependent on the atmosphere of life than we are accustomed to consider. We are helped or hindered in our course by every breath of atmosphere about us there. How grateful we ought to be for a pure and invigorating atmosphere in any of these realms! What prominence we ought to give to the character of the atmosphere of the realm in choosing a school or an occupation for one of our children, or a home, or a line of business, or a church, for ourselves!"

The reading of the Bible makes religious atmosphere for the day. It thrusts into it a breeze and touch of God, of recognition of him, of motto for him. A married business man once said to me, "My wife reads her Bible every day." The implication was that he did not—did not find time to. But plunging into business as he had to, cannot any one see that, as much as his wife needed the reading of the Bible to get God, the thought of him, into her housewifely duties, even more sorely he each day needed such thought of God and of allegiance to him as the reading of the Bible would give him, as he rushed into the task, toil, temptation of his business for the day? It is a bad sign, it is full of menace to the religious life, when any Christian business man can get no time for the daily quiet reading of the Bible for a little. His religious life will necessarily suffocate. He is refusing to give it atmosphere. Of all people he needs most the invigoration of his soul by letting it get each day a waft of the Bible air.

So, too, surely, prayer ought to be an item in a Christian's day. We can't put prayer aside for Sundays. "Give us this day" is the Master's formula. How strong the teaching in the prayer our Lord taught us of the need of daily prayer!

So, too, surely, religious motive in all our daily doing ought to be an item in the Christian's day. So the meanest service gets transfigured. So the sorriest secular can become the sacred. Miss Florence Nightingale once wrote to a Band of Hope in an Edinburgh church:

"Don't think you can do anything worth doing in a fit of enthusiasm, but train yourself carefully to any work you are called on to do; and think nothing too small to do carefully, or to train carefully for, that is for the good of your fellow-creatures. For instance, good or bad cooking may make or mar the lives of thousands, and those, too, who are trying to do great things for our race."

Yes, kitchen work may be religious, ought to be. No service is so lowly that lofty motive cannot glorify it. And with the motive—God and the help of our fellows—we may turn all our days to Sabbaths and the commonest tasks to worship. Asaph sang for God. We may write, teach, bargain, sweep, dust, dig for him, and do Asaph's priestly service in it all if we make God motive. And we ought to.

"As each day's work required." Meeting each day with service, getting God into each day by letting God talk to us in his word, and by our talking to him in prayer, changing secular to sacred as the day and the duty come—such ought to be a Christian's day.—The Examiner.