

ends chose, but I

ance, and that of gods of Omachi, of a few of these side gods, Fudo, and Dozogin, and deeds and worship. We have not visited over the different ly glanced at the of the town. We mple which stand ifferent gods, and to the larger or ide or within the Daitakuji, and the These all in some p, and their gods le and the temples, ould find equally old, but we must uture time, for I original intention D VISITOR.

achi? Their name ut One, and he is give to another, the idols He will knowledge Him in the preaching of ut little apparent e seem hard, and es closed, lest they ith their ears, and nverted, and God o, and in all the e be acknowledged. give place to the of Shinto and of as we remember Greece and Rome. s. He will bring blessed and only of lords. For this gether with Him, ok. When we look of their worship, ridity of much of it usly. It is such a n, such a mass of ies. But there is too, for it is all of beings know. We who can think of and what Christian before such things at worship which Anointed? But in e be satisfied, and answered.

ONS.

M. A.

dinavia.

Jutland and Scan- n 826, God's hour was sent on his

son of a Frankish ury of Old Corbir, ir, in 822, he was ed when he was e received his first of thirteen when it at Karl was gone. tian life and this n succeeded vision is missionary call g to him in tones return to me with ary call and the The missionary

t, was on a visit his own succession ized. He desired convert the fierce a. Ansgar volun- Antbert asked upon so perilous hen I was asked e to the heathen decline such a call- ence, and no man

at Hadeby, bought redeemed prison- the country. He his difficulties and with unsatisfactory

But the more remote regions of the north suddenly opened to the zealous missionary. An embassy from Sweden pronounced many of their countrymen ready to receive the Gospel. Ansgar at once obeyed the call. His trip across to Sweden encountered rough seas and rougher pirates, from whom he barely escaped. In Sweden he found many Christian captives, and, better still, full liberty to preach the gospel. After two years of successful work Ansgar returned to France, while the Frankish monk Ganzbert was sent as Bishop of Sweden.

Meanwhile the archbishopric of Hamburg had been founded. About 834, Ansgar was raised to this see and invested with Metropolitan power over all the northern missions. Now the Pagans are roused. They sacked Hamburg, ravaged the see, and expelled the Christians from Sweden. Ansgar escaped; his faith never wavered; for he lived by prayer.

Ansgar was a man of resources. He opened a hospital for the sick at Bremen. With the skill of a medical missionary and the tenderness of a woman, he healed the sick. He thus won the hearts of many heathen who ascribed to him miraculous power. He disclaimed all such power in the following humbly noble language.— "If I were thought worthy before my God of that, I would beseech Him to grant me this miracle, that by His grace He would make me a holy man."

Prayer and pains prevailed, as another missionary apostle, John Eliot long after taught, King Horik of Denmark and King Olaf of Sweden ceased their intolerance, so far as to recognize the Christian's God, and to allow the building of churches.

Ansgar was in many ways ten centuries ahead of his time. Not only was he the first medical missionary, but he was foremost as the friend of the slaves, both white and black, until our own century produced its Wilberforce. For thirty-four years he was a martyr for Christ in the sense of his prototype John. After labors, abundant, and suffering, many, he died in 865 with the dying words of Stephen upon his lips. His dearly cherished hope, to be honored with the crown of martyrdom, was not realized. But a life so full of toil, privation, sacrifice, patience and self-denial, was surely more Christ-like than a martyr's crown. The seed which he sowed had its fruitage nearly two centuries later when Canute, the great King of England and of Denmark, forbade the rites of heathenism, and himself sent priests and bishops to the North to complete the conversion of his realm. Canute, himself, bore the homage of two Teutonic kingdoms to the feet of the Romish Pontiff.

### In British Columbia.

LETTER THE SECOND.

Since my last to the readers of the MESSENGER AND VISITOR, I have seen more of the Baptists work in this magnificent province. It has been delightful to meet with so many Nova Scotians and New Brunswickers, all of whom are doing well and holding important positions, in various walks of life. The three churches of Vancouver city are full of promise, and in a few years will make themselves felt, in one of the most aggressive cities on the continent. Everything betokens progress and stability. Our work is in good shape and there is a simplicity and earnestness about the people, that is both attractive and delightful. Bro. Stackhouse is doing well in the First Church, Bro. Matthews in Jackson Avenue, and soon, we hope, Bro. Rose from N. S., will be in Mount Pleasant. There is plenty of room for enlargement, and the people mean that it should take place. Thence I went to Nanaimo, a coal mining town, of from five to six thousand people, where Pastor Van Sickle is doing a good work. Considerable improvement is taking place here, and we are full of hope for self-support in the near future. At Chewavias there is a small church, where we are sending a student pastor at once. A field is opening up that bids fair to become an important one for Baptists.

The next place visited was Victoria. Here we have two good churches, two missions, and a Japanese mission. Good work is being done in all these, but a still more forward movement is necessary. Here I met, as in Vancouver, some fine Christian men and women from the East. Their welcome was exceedingly refreshing, and gave evidence of the kind of greetings others may expect who come to these parts. The work is in a good condition, but must be enlarged. The Japanese effort is very encouraging. Bro. Trotter, of Calvary church, has done a good thing in fostering this movement and has upwards of a thousand dollars in hand towards a building which must shortly be erected if the work is to be overtaken. The Japanese are a fine people and must in no sense be considered heathen here. They make good Baptists. Mrs. Trotter and her father, the Hon. T. R. Black, greeted us kindly. Easterners better come out here and permeate Victoria Society with good principles, as the recent vote against prohibition indicates the need. I was royally entertained by Bro. Beckwith and his charming wife, and left the city for New Westminster with regret and gratitude withal. A pastor is wanted for Emmanuel church and we hope soon to find a well-

balanced and pushing man. Near Victoria Rev. H. H. Saunders is to labor and will have charge of a wide field. His location presently will be Sanwich. I have just returned from Chilliwack, some distance up the Fraser River. It is a very pretty town and adopted prohibition long ago. Here is a unique little church building and a people earnest and diligent. Pastor N. Mitchell has charge of the work with two out stations. The valley is a charming district and given to farming. Their products are of a high order, and there is plenty of room for farmers if they would only come. Prices are good and the market is to hand. The Baptist church here is small but vigorous. It is delightful to see small communities of our faith and order holding their own, and making headway in spite of denominational prejudices.

Thus it has been my privilege to hold twenty-seven meetings in fifteen days and to have seen a good deal of what is being done. I am profoundly impressed with the vast importance of our laying hold of this country now. The people are coming in; towns are rising up all over. The Kootenay is full of them where we have some good work going on. But it is impossible to go ahead without men and money. I hope the Maritime Convention will give a place to British Columbia in their gifts. It is imperative, brethren, that we act immediately. Five new men are coming into the country at once, three of these are your own, brethren Saunders, Rose and Vincent. They have a claim upon your sympathy as they are working upon mission fields. It is only right that the Maritime Convention should care for her sons here, as well as in India. I say the same to Ontario. We must not pass by the good opportunities presented to us in our Dominion for from these very fields ere long we are going to find substantial aid for our Foreign work. The salvation of our own people must be paramount; but see the indirect results that must accrue from doing our duty here. Five out of eleven pastors are your men—that they may do their work well and that others of your brethren may find encouragement, I beg for consideration of this country's need. It is like the parents giving attention to the early training of the children. Mr. Wm. Marchaul of Victoria, is the trustee Treasurer of the Home Mission Board, and will acknowledge any help sent him. They do not go into debt any more, nor overdraw their account, nor will they make any grant to any church which erects a building in debt, so that no debt is written large on their constitution. Under these circumstances and with five Maritime pastors in British Columbia, I shall not plead in vain for help in mission work. In writing this it must not be supposed that I am at all wishing to interfere with your present plan of missionary support, but only plead for a place in your future programme, and I am sure if any are inclined to make any special and extra offering no one will find fault.

Dear pastors and churches, do what you can in this matter. We need money for New Westminster; we need money for twelve mission fields and seven more we ought to open at once. Not only shall we be glad of financial sympathy, but if any able bodied, and energetic pastors are willing to come West, I shall be glad to hear from them also. Men who are fitful and incapable in the east are no good here. They must be men of good education, grit and gumption, with a sustaining spirituality that brooks no departure from a life of devotion to Christ and his cause. It is marvellous how the country is opening up. Letters may be addressed to me, care of Rev. W. T. Stackhouse, Vancouver, B. C. Oct. 7th. D. SPENCE.

### Presence of Unseen Light.

Man can see only what he has eyes for seeing, and his eyes can see only what falls within the range of his vision. As you ride over the water on a moonlit night, you observe a long line of light upon the water, in the direction of the moon. It seems as though the moonlight fell upon just that narrow strip of rippling water, leaving all the rest in complete or comparative darkness. The fact is, of course, that not a ray more falls on that strip than all the rest. Indeed, as the vessel moves onward, your eye passes from one strip to another, finding each in turn lit up by the moon, while what lies next is in the darkness.

Just so it is in the spiritual world. We are constantly deceived as to the extent of the shining of the light, because we see only what comes at the angle of our personal vision. This is due in part to our necessary limitation as beings of finite perceptions. We have not the divine range of vision with which God gazes into every heart, watching the struggle of essential light with its moral darkness. The highest and the holiest creature in the blessed life cannot measure the reaching and shining of the divine love, in its quest for the answering love of the spirits He has made. It can but guess it from the flash of joy that lights up the heaven of heavens when the love finds its response, and "there is joy in the presence of the angels of God over" a sinner that has repented, and come at once to itself and to its Maker.

But we also fall short of seeing the shining of divine light in the spirits of our fellowmen to the extent that

we might if we made the best use of our opportunities. If we were more in sympathy with God, and less self-centered, we should see far more of it. If we could put ourselves where the sun or moon is, and look over the waters, we should see the light shining upon every wave on the ocean, not merely on the narrow strip of our ordinary vision. And if we were more able, by sympathy with God and by a profound sharing of his desires and purposes, to put ourselves in so far into his place, we should have a like vision of the outgoing of his light and love to men.

It is not in the times of coldness and indifference to the well-being of our fellowmen that we get the largest and truest vision of what God purposes for them, and is doing for them. It is not when we are nearest to God that we are most hopeless about man. If we can look back to the days of our first love, we shall find that not only were all men closer and dearer to us in those joyful days, but we had an especial sense of God's nearness to them and his helpfulness toward them. We were quick to see and warm to welcome every sign of good in them as an evident of God's grace in them. We now look back, possibly, to that state of feeling, as the warmth of delusion and of over-confidence. May it not, rather, have been the hour of vision, when we caught a glimpse of God's actual presence and working in men's hearts, and saw the light where we have ceased to see it, but where it still shines?

Another cause of the narrowing of our vision of the light is found in our egotistic attitude toward our brethren. We fall into the habit of seeing them, not as they are, but as they affect us, suit our plans, or get in our way. We do not even try to see all round people, but are content to catch a glimpse of the angle which lies nearest us, and to form our judgment from that. So we fail entirely of that sympathetic insight that Shakespeare was sent to impart to us. Our neighbors are not rounded human beings to us, with the same inner life, the same round of joys and sorrows, as we ourselves experience. They are like the Norse Huldres, solid seeming on the side turned to us, but hollow on the other side. And because we care to know so little of them, and are content with but a fragment of vision, we miss the sight of much goodness that God is working in the earth and in the hearts of men. We come to the dark fancy that there is no light of love in hearts where we have taken no pains to seek any, and that the world is cold and dreary for want of a divine presence to warm and light it up. It is the illusion of the inward vision which corresponds to the optical illusion that seems to show the moon shining on but a narrow strip of a darkened sea.

The more intense a man's love of his fellow-men, and the keener his sympathies with God's great purposes of love, the more the light and joy in the spirits of men will be disclosed to him. It is the man who has the true vision of these who is able to "rejoice always," as the Apostle bids the Thessalonians do. The spirit which inspired that command, has a larger acquaintance with the world's evil than we can have. He is grieved by evil and sin even in the saints whom he loves and is training. Yet he bids us rejoice on solid and lasting grounds, in view of the war the light is waging with the darkness, and of its continual, solid, and lasting victories. Nature shrinks from the demand; grace enjoins it, because the Spirit sees farther and truer than man can.

To nature it often seems as if the spiritual light at most balanced the darkness, as day and night balance each other though the round year. But night, after all, is but the tiny shadow of our petty planet, which contracts in its outward sweep from the sun until it becomes a mere point, and then vanishes. Day is our share of the great sea of light which floods the solar system, and sweeps on to meet the answering floods from still other systems and suns.—S. S. Times.

### Christian Perseverance.

BY PASTOR J. CLARK.

Pray on! pray on! believer;  
Thy God will hear thy prayer;  
Midst wildest storms and tempests  
He makes thy soul His care.  
His aid is always timely,  
His mercy rich and free;  
His love has many a blessing  
And sweet surprise for thee.

Press on! press on! believer;  
This world is not thy rest;  
Thy home is with the Saviour,  
Among the pure and blest.  
Thou canst not wish to linger  
Where sin and death are rife;  
No faithless, earth-bound spirit  
Can win the crown of life.

Trust on! trust on! believer;  
The word of truth must stand;  
Thy Saviour, Friend, Redeemer,  
Is always near at hand.  
On His sure word of promise  
With confidence rely;  
His arm shall be thy safeguard,  
His goodness thy supply.

Toil on! toil on! believer;  
The hours are flying fast;  
And soon thy time for service  
In this life will be past.  
Thou would'st not leave unfinished  
The work thy Lord assigns;  
Each lowly, faithful effort  
With deathless lustre shines.

Wait on! wait on! believer;  
Thou shalt not wait in vain;  
The mysteries that perplex thee  
Will soon be all made plain:  
All earthly mists and shadows  
Will shortly flee away;  
And o'er thee burst the splendours  
Of everlasting day.

Bass River, N. S.