

## Pastor and People.

Written for THE CANADA PRESBYTERIAN.  
SUBMISSION.

(Addressed to Christian Lady who had lost her father, and "refused to be comforted.")

My child, I chide thee not.  
Why should I blame the brooklet's gurgling flow  
Or e'en the lifting vapors as they go,  
The pale moon's tides for ebbing down so low,  
Or stars that scattered, shine not in a row?  
This shall not be my lot.

I'd rather share thy loss,  
In the high noon of thy domestic life.  
Thy father hath sunk down in years full ripe.  
And passed away from worldly scenes and strife,  
Leaving his loved ones, children, church and wife,  
To thee how great the cross!

Shalt thou not cry with pain?  
When Jesus in His agony did groan  
*Eloi, Eloi, lama, Sabachthani*;  
My Father, why hast Thou left me so to die?  
Yes, thou mayest in thy deep grief thus moan:  
"Would he were back again!"

This is the path to God:  
Sorrow and pain to Jesus bring us near,  
Companionship with Him in grief makes clear  
That heaven comes to us only by the bier.  
Jesus dying, thy sore sad heart doth cheer.  
Thou canst, then bless the rod.

Written for THE CANADA PRESBYTERIAN.  
NORTH AFRICA.—II.

BY J. R.

The study of North Africa possesses much interest to the lovers of history; it has proved a great storehouse for scientific exploration; and portions of it claim the attention of the earnest student of God's word, bearing, as one has said, in speaking of Egypt, "over-whelming though involuntary testimony to the claims of Scripture."

In this paper we cannot dwell on the ancient history of North Africa, neither can we say anything of the wonderful scientific discoveries made there during recent years. We are to look at it from a missionary stand-point, and the questions which rise before us are: What of the people who now live in this land? What is their number? What their religion? Do they need the gospel? What is being done to give it to them?

In North Africa we will include all the country, from the Mediterranean to the southern boundaries of the Soudan and Abyssinia.

This embraces nearly half the area of the continent, and about the same proportion of its population.

We find many different classes among the population. The Arabs and Moors are found everywhere. They are all Mohammedans and speak the Arabic language. The Berbers, who are said to be the aborigines of North Africa, and who number about 3,000,000, are found in the countries bordering on the Mediterranean from Morocco to Egypt.

Baldwin, in his "Prehistoric Nations," gives us the supposition that these Berbers are the descendants of the ancient Arabian Cushites. The Arabian Cushites, he holds, were a great nation, who had risen to a high degree of civilization, long before Abraham's time. They crossed over and established colonies on the east coast of Africa, and all through Northern Africa, and among their descendants, are these Berbers. I cannot vouch for the truth or error of this supposition, but it rather pleased me, it seemed to clear up considerable mystery about many of the natives of Central Africa as well as the Berbers. The missionaries, laboring among the tribes, speak of them as a very interesting people, finely made physically, and possessing good intellectual powers. They form a rural population, are industrious, carry on some manufactures in coarse woolen goods, work some in minerals cultivate the soil, and supply the towns with farm produce. They have some customs which may be traced back to those early days when Christianity had gained many adherents in this land. They tattoo a cross on the forehead or hand, and one little boy,

when asked what this meant, just answered, "Jesus." At present they are all Mohammedans, except where converts have been made to Christianity. Very encouraging reports come from the missionaries working among them. The next class are the Bedouins of the desert. They number some where about 2,000,000. As far as I know no society has as yet taken up work amongst them. Another class are the Copts of Egypt. They number about 150,000. They claim to be the descendants of the ancient Egyptians. They are Christians, hold the same form of religion as the national church of Abyssinia of which we will speak further on. In the Soudan there are numerous tribes. It is said that already one hundred different languages or dialects have been catalogued.

In the eastern Soudan fanatical Mohammedanism prevails. In the western Soudan there are still many tribes in a state of heathenism.

Many Jews are to be found throughout North Africa, and in the principal cities and towns Europeans of every nationality.

We have, as it were, taken a birds-eye-view of the different classes of people to be found in this land. The next question arising is: what is their religion? There are three classes of religious belief in North Africa. Mohammedanism, Coptic Christianity, and Heathenism. Mohammedanism has held sway here for over one thousand years, what has it done for the country, or its people? Not only has Christianity been shut out during these long centuries, but its doors have been closed against the entrance of the arts and sciences, or learning of any kind, which might tend to the upbuilding and enlightening of the people.

Cruel oppression and hardship have brought them down to a very low level of morality and spiritual life. Their spirits have been broken and patriotism and ambition have become things of the past. An officer in the British Army, speaking of the fellahin of Egypt, says: "They are so abject, they will bow before the cut of the cruel Rhorbash without a murmur." Well we know that, if it were possible, these Arab Mohammedans would gladly shut the doors of Africa from the entrance of Europeans. Even now, can we wonder at their hostility, when it is evident that the opening up of Africa and its occupation by European powers, must, in the end, ruin and put a stop to their nefarious traffic in human beings. One writer states that "in North Africa where Mohammedanism has been so long the sole religion, the population is less than it was a thousand years ago. And that in face of the fact that during a half century of French rule in Algeria, the population has been increasing at the rate of a hundred thousand a year, simply because there has been a firm government under which the rights of property and life were respected." What has Mohammedanism done for North Africa during these centuries? The population has become less, and evidences of ignorance, wretchedness and poverty are every where to be seen. Politically, commercially, socially and spiritually the country has declined and fallen to a very low condition.

"Mohammedanism," one has said, "sweeps away idols and abridges superstition; but it leaves man without any gospel of redemption, without any atonement before God, and without any clear account of the way whereby the sinful obtain grace. It also dooms private life to the miseries of polygamy, and leaves woman in a position of contempt." One little Mohammedan girl said she had found the difference between Christ and Mahomet, "Christ loved little girls; Mahomet did not love little girls." No, Mahomet did not love little girls. The advent of a little girl into a Mohammedan home is not looked upon as any cause for joy. As the little ones grow up, they know scarcely anything of the freedom and happy-heartedness of girlhood days, in Christian lands. Their lives are shut in. One lady, who visited Cairo, said she could not but

pity the Moslem women. "They have barriers in front of their windows lest any might look in, barriers in front of them in the mosques, barriers in front of their faces if they appear on the street, barriers which hinder them from ever knowing aught of the great world lying outside of their own home circles, or ever enjoying to the full the wonderful works of nature all about them." We must not forget, it is Christianity, and not Mohammedanism, that is raising these women and trying to lighten, to some extent, the dull uninteresting round of their secluded lives. Just here I will give a thought, foreign to my subject, perhaps. Out of curiosity I was lately led to read the autobiography of Mrs. Annie Besant, and think she and others like her have forgotten that it is only owing to the Bible and to Christianity that they have the privilege of obtaining such an education as fits them to take any prominent part in literary life. Terrible, it seems to me, that the advantages thus granted them should be used against that very Bible, their best friend.

Coptic Christianity is another form of religious belief found in Egypt and Abyssinia. Christianity was introduced into these lands very early in the Christian era. For several centuries, many of the most prominent men of the early Christian Church, belonged to North Africa. We are told that the Hebrew Scriptures were first translated into Greek at Alexandria; and it was here the Bible was first translated into Latin.

The Mohammedan invasion in the seventh century almost annihilated these churches. The Mohammedans have never been able to conquer Abyssinia, and in the national Church of Abyssinia we have the remains of this ancient Christian Church.

But the people no longer hold the fundamental truths of the gospel in their purity, or obey its precepts in their lives. Many special days are kept, and there are endless forms and ceremonies, but little true spiritual life. Morality is low and the people, except the few, are uneducated. The Bible was translated into the ancient language of Abyssinia in the fourth or fifth century. Though this language is no longer spoken, this is the translation still used in the Coptic churches. Missionaries tell us that, in many cases, these Coptic Christians, especially the priests, show a greater antagonism to the gospel message than many of the Moslems.

Of the superstitions of heathenism found in the Western Soudan we will not say anything here; I have already given some idea of the condition of the people in my former paper. Suffice to say we are assured that North Africa needs the gospel.

(To be continued.)

Written for THE CANADA PRESBYTERIAN.

## DO YOU LOVE THE LORD JESUS CHRIST?

BY ANNA ROSS.

Dear young people it is you I am specially after. Will you read over the following verses, and let your heart go out in the responses, and just see if you can help loving Him who has loved you as nobody else ever loved you, and who sits clothed with zeal and power, not only to save you at last, but to make you valiant soldiers in His army all your life long. Will you read them over and try?

"Look unto Me."

Yes, Lord, I am looking, to see what I can see.

Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.—II. Cor. viii. 9.

Yes, Lord, but is that really true? It is true; I know it is true, then surely I should be doing something in return.

"Look unto Me."

Yes, Lord, I am looking.

"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."—II. Cor. v. 21.

He was made "sin" for me—real sin—

that I might be made "righteousness," perfect righteousness. It seems almost too good to be true, but is true. I know it is true for it is written and signed and sealed. Lord, is there anything I can do in return?

"Look unto Me."

Yes, Lord, I am looking.

"He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."—Isa. liiii. 5.

"He was wounded for my transgression. He was bruised for my iniquities. Lord, my Lord, what wilt thou have me to do?"

"Look unto Me."

Yes, Lord, I am looking.

"He poured out his soul unto death, that He by the grace of God should taste death for every man," "and deliver them who, through fear of death were all their life-time subject to bondage."

"He poured out His soul unto death for me, to deliver me, not only from death but from the very fear of it all my life long. Lord, my Lord, what hast thou for me to do?"

"Look unto Me."

Yes, Lord, I am looking.

"Who was delivered for our offences, and raised again for our justification."—Rom. iv. 25.

My surety has gone up into Heaven, and now sits at God's right hand, a clear receipt that my debt for which He stood is all and forever paid. Lord, my Lord, what do I owe thee now?

Were the whole realm of nature mine—  
That were a present far too small—  
Love so amazing, so divine,  
Demands my soul, my life my all.

"Look unto Me."

Yes, Lord, I am looking.

"He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Heb. vii. 25.

Lord, my living Redeemer and Advocate, save me, not only from the uttermost, but to the uttermost, that I may be a whole Christian, not a half-and-half one.

"Look unto Me."

Yes, Lord, I am looking.

"Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come to you, but if I depart, I will send Him unto you." "He will reprove you of sin, of righteousness and of judgment." "He will guide you unto all truths." He "helpeth your infirmities." He "will put His laws into your mind and write them in your heart."

Do it, Lord, do as thou hast said, and it shall be done, for thou knowest I have no power at all to live the life of a Christian. Do as thou hast said and send me the Comforter and "put Thy laws into my mind and write them in my heart," that "Thy will may be done in me as it is done in Heaven." Amen.—John xvi. 7, 8, 13; Rom. viii. 26; Heb. viii. 10.

Dear young readers, if, in going over the above words, you have received Christ as a Witness worthy to be believed, and yielded yourself to Him as a Leader and Commander who has the deepest right to yourself and your service, then surely, even now, there is between you and your God a covenant, "an everlasting covenant, even the sure mercies of David." Don't be afraid to take hold of that, for Christ Himself is the covenant.

Clinton, Ont., Mar. 11, 1895.

James A. Froude: That which notably distinguishes a high order of man from a low order of man, that which constitutes both human goodness and greatness, is not the degree of intelligence with which men pursue their own advantage, but it is disregard of personal pleasure, indulgence, gain, present or remote, because some other line of conduct is more directly right.