

## Pastor and People.

### "FOR MY SAKE."

Three little words, but full of tender meaning;  
Three little words the heart can scarcely hold,  
Three little words, but on their import dwelling,  
What wealth of love their syllables unfold!

"For my sake" cheer the suffering, help the needy;  
On earth this my work; I give it thee.

If thou wouldst follow in thy Master's footsteps,  
Take up my cross and come and learn of me.

"For my sake" let the harsh word die un-uttered,  
That trembles on the swift, impetuous tongue;

"For my sake" check the quick, rebellious feeling  
That tries thee when thy brother does thee wrong.

"For my sake" press with steadfast patience onward,  
Although the race be hard the battle long,

Within my Father's house are many mansions;  
There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,  
If "for my sake" thou suffer pain and loss,

Bear on, faint heart; thy Master went before thee;  
They only wear His crown who share his cross.

—The Churchman.

### SYMPATHY.

If we should be so quick of heart,  
So keen of sight,  
That we could feel each shadow's gloom,  
Each blossom's blight,  
The fairest of earth's blue-gold days  
Would turn to night

If we should grow so swift to feel  
Each human pain  
That for each aching human heart  
Ours ached again,  
Life were all weariness, and joy  
Grown poor and vain.

Some sounds are lost in silence, though  
We reverent hark;  
Some sights are shut from anxious eyes  
By plying dark.

The limit of the soul's out-gift  
Has finite mark

—Grace Ginwood in Harper's Bazar.

Written for THE CANADA PRESBYTERIAN.

### MISSIONS IN EASTERN EQUATORIAL AFRICA.

BY J. R.

In the story of missions in East Africa we must go back to the year 1810, to a farmhouse near Tubingen in Germany, where a baby boy was just awakening to the wonderful sights and sounds of our world. This boy was, in the providence of God, to be one of the pioneers of mission work on the eastern coast of Africa. As he grew up he received a good education. His special delight was the study of geography, and often he wished he might be a captain of a ship and visit foreign lands. One day, in school, the teacher read an essay on missions, and the pupils were desired to express in writing the substance of what had been read. Our boy, whose name was Johann Ludwig Krapf, was greatly impressed; and asked himself: "Shall I go as a missionary to the heathen?"

The impressions made at this time never left him, and at the age of eighteen we find him a student in the Basle Institute for training missionaries. He remained in this institution two years, then left, finished his studies in the university, was ordained as a clergyman, and took a charge in the home land. But his heart was not at rest, and in 1837 he offered himself a second time for mission work. He was accepted and sent to Abyssinia. The Church Missionary Society of England, and the Basle Society were at this time unitedly endeavoring to establish a mission in Abyssinia. The first missionaries sent out were Gobo and Kugler in 1826. Numbers of others followed.

When Krapf went out in 1837 he joined Isenberg and Blumhardt at Adoa, full of hope that they would put new life into the Abyssinian Church. The opposition of the Coptic priests greatly hindered the work, and so influenced the ruling powers that the missionaries were ordered to leave the country, and every door of entrance closed against them.

Krapf's desire was to enter Galla Land, but this door was also shut. Strong in purpose and in faith, he did not give up. He and his wife made another effort to find a suitable opening on the east coast. Mombas was chosen. They landed here in 1844.

Here in a short time Krapf's wife died, and in accordance with her own wish was buried on the mainland opposite Mombas; so setting a seal upon the land for her Master, who, she believed, would in His own time answer their many prayers for this dark continent.

In 1846 Rebmann joined Krapf, and they settled on Rabbai, a Wanika village not far from the coast, as their first mission station. Here they built themselves a home. The people showed a terribly avaricious spirit, crowding into and around the mission house, begging for everything, and paying little heed to the message the missionaries were trying to give them.

All pioneer missionaries in Africa have similar difficulties to face. They must be borne bravely for the sake of the Master. The reaping time is sure to come if the workers "faint not."

Krapf believed in advance, He could not sit down quietly at Rabbai, he must travel into the interior. He chose several places he considered suitable for mission stations, then after 12 years absence he returned home to urge on the people to give more men and money for this work. He returned to Africa with reinforcements, but troubles befel the mission. Death visited them. His own health failing, Krapf left in 1853 and never again was able to return to his beloved work. His plans seemingly failed. Rabbai was the only station, and Rebmann was left alone there. Still his faith was strong, his words were, "It does not matter if I fail entirely, the Lord is King and will carry out His purpose in His own time."

We hear no more of this mission for twenty years. In 1873 Sir Bartle Frere found Rebmann still at Rabbai, working in loneliness, prematurely aged, and almost blind. On his return to England he notified the Church Missionary Society and advised them to establish a freed slave settlement on the mainland near Mombas. The C. M. S. at once undertook this work. The freed slave settlement of Frere Town was started, and reinforcements sent to the mission station at Rabbai.

Let us visit these stations now. In Mombas we find a number of missionaries both male and female. A hospital built and medical mission work carried on. Mohammedanism prevails here and there is still considerable opposition shown to the work of the mission.

Frere Town is now a Christian community of six or seven hundred.

In Rabbai (we quote from the *Church Missionary Gleaner*) "we find a Christian settlement of nearly 2,000 souls, of whom 150 are regular communicants. The pastor is a native (who was himself once a slave). He proves a faithful and efficient minister. There is a commodious church and a number of schools. There are ladies here working among the Wanika women."

Mr. Jones, the native minister above mentioned, was ordained by Bishop Hannington and accompanied him on that last journey. The bishop left Mr. Jones at Kwa Suudu with 150 men, while he advanced with 50 picked men. For a month Mr. Jones waited for news, and then the terrible news was brought him of the bishops being killed. At first he refused to believe it, but after waiting a month longer he was forced to accept it as true and to return to Rabbai with the remainder of the caravan.

What a sad procession it was that marched into Rabbai at sunrise on the 14th of February, 1886, carrying the blue flag of mourning with "Ichabod" written on it. Their leader had fallen.

Perhaps in the history of Church Missionary Society work in Eastern Africa this was the darkest hour. But the darkest hour

comes before the dawn. The dawn is now breaking, never before were the prospects of this mission brighter than they are to-day.

(To be continued)

Written for THE CANADA PRESBYTERIAN.

### DEFICITS IN THE FUNDS: THE CAUSE.—III.

BY R. A. DIX.

It is a shame and scandal to the Church that the Mission funds, the Augmentation Fund, the Aged and Infirm Ministers' Fund, the Widows' and Orphans' Fund, should all be far short of their proper support while so much is spent by our congregations on things which, to say the least, are not necessary, and so much turned aside altogether from the Lord's treasury by the debauching of the conscience of the people.

Of course this turning away of revenue; this stopping of the stream at the fountain-head; is a lesser evil than its cause. The first and worst effect of those things to which I have referred is the degradation of the Church, or, as I expressed it just now, the debauching of the conscience of the people; but my immediate subject is the secondary effect of that begging, coaxing, flattering, amusing, exciting style of raising money which has grown to be almost a matter of course in these days.

This evil of questionable methods acts and reacts. "Like pastor, like people," is no truer than the converse. Is it not against this sort of transgression that the Church is warned in the oft-quoted first verse of xii Hebrews? The sin that is admired of many (r. v. marg.) is a very insidious thing. "It is done everywhere!" The man who sets his face against it is a "crank." Paul was willing to be accounted a fool for Christ's sake; but Paul has few successors, notwithstanding the favorite dogma of our Anglican brethren.

Ministers must be held responsible in the first place; and some of the blame must roll backward upon those who prepare them for the ministry. Fancy a man studying theology for years and remaining ignorant of the palpable fact that when the secular transactions of the Church are open to the slightest question, or when the people, or any people, give to the Church simply because they are coaxed or dunned or flattered or amused or excited into rivalry with some other congregation in the matter of making a show, the people are debauched, and the Master is dishonored. But, say some, if the minister makes a stand against these practices, he will be sent adrift. Quite possible; quite possible, also, that some of those to whom, in such a case, he would be entitled to look for sympathy and counsel, may sneer at his "stiffness" or "bigotry." But, my brother, Christ was sent to the cross. The Christian should have no consideration for results. His business is to do right.

"The distinction," says Dr. A. A. Hodge, "is plain between an action in itself considered, and considered in its motives and objects. A truly good work is one which springs from a principle of divine love, and has the glory of God as its object, and the revealed will of God as its rule." And Emerson says, "The sentiment from which it springs determines the dignity of any deed; and the question ever is, not what you have done or forborne, but at whose command you have done or forborne it." To obey is better than sacrifice. The Lord of heaven and earth is not impoverished though our money be not forthcoming; nor will He bless the blemished gift. There is but one way in which money can be obtained for God's work without injury to that work—by direct appeal to the conscience of the giver.

Do not imagine that I do not sympathise with ministers and elders. I know how heavy the burden of many of them is; how hard their path. We hear frequent criticism of the demand made by some con-

gregation upon their pastor, that he shall "draw well"; but the very same demand is made by the Church as a whole. The man who does not "build up the congregation" in numbers is a failure, no matter how solidly he may have built up his people in other ways. After thirty years of unrecorded waiting, and three years of incessant labors, Christ was forsaken of all when the hour of trial came. And when the visible Church was gathered at Jerusalem the number of them was about a hundred and twenty. But in these days we cannot wait till the day of Pentecost be fully come. Instead of seeking to be so lifted up from the world that all men may be drawn to her, the Church is forced down to the lowest possible level, that the world may flow in and out at ease, nor ruffle the surface of its stream.

If people are taught, as too many of them are, to patronise the Church, and to expect some tangible *quid pro quo* for the money they contribute, naturally they do expect it, and are always ready with the British growl if everything is not just to their liking. By and bye they reach the point of regarding church contributions as so much taxation, but if we believe in the presence and power of the Holy Spirit in the work of the Church, and speak and preach and live as they do who believe and trust; if we seek to lift this whole matter out of the low and muddied rut of the support of an organization, and ring out the call to a loving and a loyal service, then the harvest will be sure, though some of it ripen slowly.

When people love, they will give. "Christ, the Royal Master, leads against the foe Forward into battle see His banners go!" There need be no fear about the contributions of those who are stirred by such words, as such words must stir all who feel their meaning—all who have learned that His banners do lead into battle, and who have settled it that they will follow even unto death.

Written for THE CANADA PRESBYTERIAN.

### CHRIST'S SYMPATHY.

BY C. H. WETHERBE.

It is very real. It is not merely expressed on paper. It is a good thing to see truths and testimonies concerning it in the Bible. It comforts bleeding hearts as they look upon the recorded assurances of Christ's sympathy for them; but there is a more blessed view than that. His sympathy comes directly to the believer's heart. It is an actual touch. It is a personally strengthening, soothing power. Wounded hearts are really healed by it. A gifted writer says: "You cannot lack the tender sympathy of Christ, for He is the same, yesterday, to-day and forever. And every scene and act of His blessed life, which brings out to view His love for others, His tenderness for the burdened and bereaved, is a pledge of the same sympathy, on His part, for you. In all your afflictions He is afflicted. When you watch by the sick, Jesus watches with you. When alone you suffer and feel that no one cares for you, you are not alone, for He is with you, who will never leave nor forsake His people. When you mourn over the waywardness of those for whom your prayers have been mingled with your tears, you may be sure of His sympathy." What a very precious truth it is that we can confidently depend upon Christ for His best sympathy, in our deepest griefs and greatest trials! Oh, what a tender heart He has!

The British Commissioner for Central Africa, looks for the salvation of that region by the introduction of farmers and traders from India. His conviction is due to the success of a colony established on the Shire River. Indian soldiers are better fitted by nature and environment for the labor of keeping order than are either pure Europeans or pure Africans themselves. In minor official posts they will work for less wages and will stand the climate far better than the whites.