



MATTHEW XXVIII .

18 AND JESUS CAME AND SPAKE UNTO THEM SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH

19. GO YE THEREFORE AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.

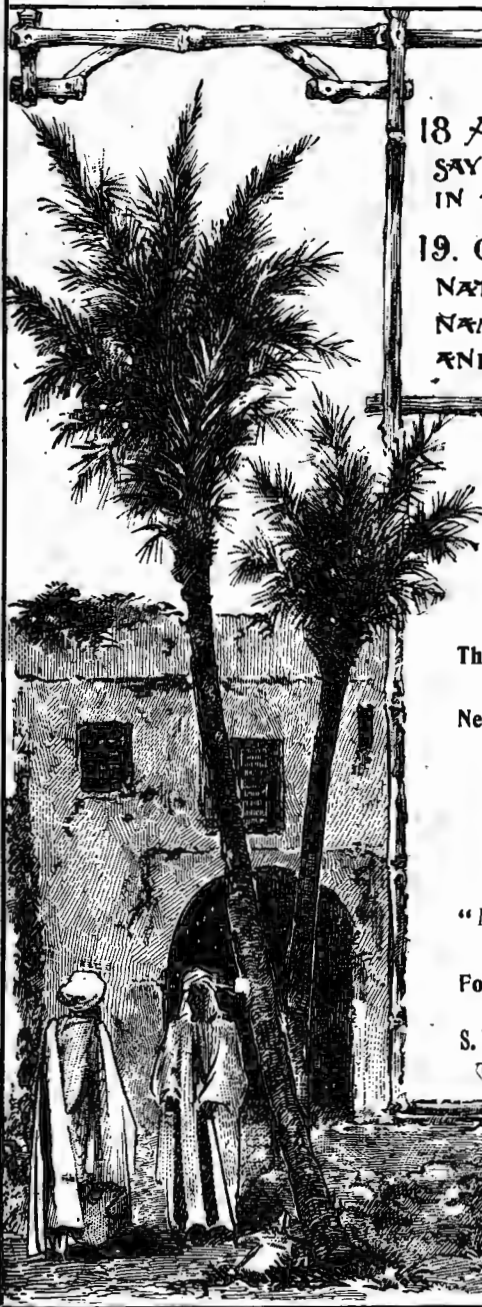
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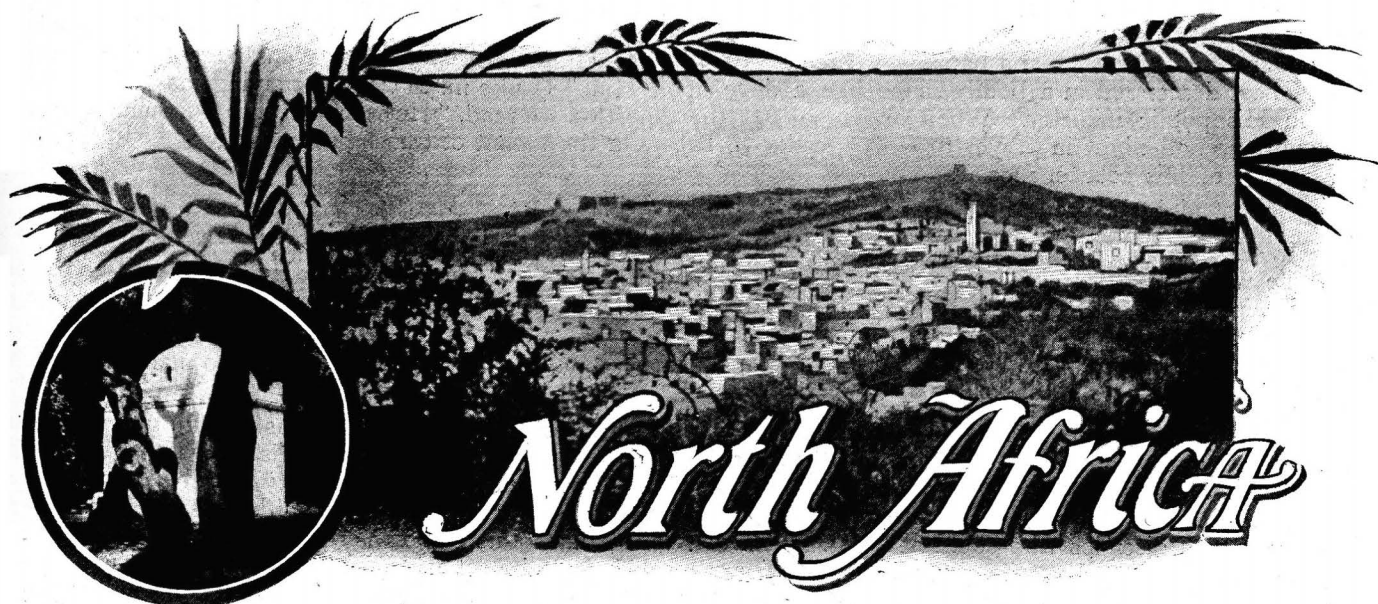
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MOROCCO  
ALGERIA  
TUNIS  
TRIPOLI  
EGYPT  
SAHARA







## Pray, Brethren, Pray!

*"Men ought always to pray, and not to faint."*—Luke xviii. 1.



THE importance of persistence in prayer is frequently insisted on and illustrated in Scripture, and several of God's servants have lately been specially calling on the Church to give itself to prayer for a revival.

There is a strange idea which is prevalent in some quarters, and to which some have given heed, that, because our Heavenly Father knows all our needs and loves us, and delights to bless, therefore there is no need to persist in prayer; in fact, that it is unbelief to do so, implying that there is some unwillingness on the part of God that has to be overcome. Logic, in fact, would require, if this were so, that we should not pray at all, since doing so might suggest that our Father in Heaven had overlooked or forgotten our needs. At first sight it might seem to some as though this theory were sound, and it is to be feared that some people, without accepting it entirely, have allowed it to influence them sufficiently to prevent their continuing instant in prayer.

There are some also who criticise others in prayer, saying, "He seemed to think that God needed to be informed." Now it is blessedly true that "our Father knoweth what things we have need of before we ask Him," and that He delights to bless. He knows all things, and therefore of course does not depend on us for information. Scripture, however, commends those who persist in prayer until either they receive what they ask for, or are shown that it is not God's will to give the thing requested.

George Müller, of Bristol, is said to have prayed for the conversion of some one for sixty years, and at last obtained his desire. How frequently he would say, "We have need of prayer and faith and *patience*!"

Is it not sometimes true that we know the desires of our children and their needs, and yet we do not give them what they need and desire at once, because it is good for them and comely that they should *own to us their need*, and by asking acknowledge their dependence on us? Sometimes, also, it may be well that they should ask several times, and that urgently, so that their sense of need may be deepened, and their inability to help themselves brought home to them for their good.

In God's dealings with men He sees that there are good reasons why many mercies should only be bestowed in response to urgent and persistent prayer as well as faith. It is necessary that men should take the attitude of absolute helplessness and absolute dependence and urgent need, for thus the soul is educated, disciplined, and trained.

To young believers, God often grants very speedy answers to prayer, but to those more mature He sometimes permits long waiting; thus faith is exercised, prayer is drawn out, and patience is developed. The Lord loves to see His people's faces and to hear their voices, so He sometimes delays that they may be led to Him often and for longer periods. Sad to say, when prayer is answered and needs are met, men are apt to grow careless in prayer, so to preserve disciples from following afar off, God leaves them with some requests not at once answered, so that they may be kept near Him for their good and His joy.

It might be thought that the Lord Jesus, being God as well as man, did not need to pray, or at any rate did not need to pray much. Scripture, however, teaches us that this was not the case, and that He was, above all, a Man of Prayer. At His baptism we read, "being baptised and *praying*, the heavens were opened, and the Holy Ghost descended in a bodily shape like a dove upon Him" (Luke iii. 21). Thus praying marked the initial step in His public ministry. When about to call the Apostles, we read, "He went out into a mountain to pray, and continued all night in prayer to God" (Luke vi. 12). On the mount of transfiguration, it was "as *He prayed* the fashion of His countenance was altered."

The last night before He suffered was memorable for His prayers.

Perhaps in the Psalms we learn even more than in the Gospels how He poured out His soul to God.

The writer of the Hebrews declared of Him: "Who in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared."

And now that He has ascended to the right hand of God, we know that He ever liveth to make intercession for us.

Men may be unable to see why God has been pleased to give prayer the place it has in Scripture, in the life of our Lord, and in the lives of those greatly used of God in all ages. Still, there it is, and if we would be blessed and a blessing this is God's appointed means. He blesses in answer to *persistent*, believing prayer. Sometimes, indeed, He answers before we call, but more frequently after exercising faith and patience. Christ declared to His disciples who could not cast out an evil spirit, that "this sort cometh not out but by prayer and fasting." Prayer must have its place even if ordinary meals have to be set aside, for it is of paramount importance. Without food and without sleep we cannot work or live; still more we cannot live a life of blessing unless prayer has its pre-eminent place.

In the Acts of the Apostles we find the early Church in every emergency having recourse to prayer. They had the power of working miracles and speaking with tongues, but these could not take the place of prayer. So must it be now. Amid the indifference of nominally Protestant lands, surrounded by the superstitions of apostate Christianity, face to face with the blasphemous errors of Islam, or plunged in the darkness of heathenism, by prayer and faith we can obtain the Almighty help of God, and prevail so as to gather out a people for Christ's name. Oh that we had made better use of prayer in the past! May God forgive us and help us in the future to prevail in prayer!

There is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts  
When sink the beams of light.

There is an arm that never tires,  
When human strength gives way;  
There is a love that never fails,  
When earthly loves decay.

But there's a power which faith can wield,  
When mortal aid is vain;  
That eye, that arm, that love to reach,  
That listening ear to gain.

That power is prayer, which soars on high,  
Through Jesus to the throne,  
And moves the hand which moves the world  
To bring deliverance down.

E. H. G.

## Notes and Extracts.

**N.A.M. Prayer Meeting.**—The weekly meeting for prayer is held in Room 44 of Paternoster House, 34, Paternoster Row, E.C. on Fridays, from 5 to 6 o'clock. Tea at 4.30. The presence of friends of God's work in North Africa is heartily welcomed, and is a great encouragement.



**Miss Parker** writes from **Tazmalt** on February 1st, 1903:—"Since I wrote last we have been twice up to the mountain villages; once we walked because we could not get mules, and found it a very much quicker way of getting there, although we were very tired. Last Thursday we had mules, and went to three villages. One right on the top of a mountain revealed about a dozen others, quite within easy reach. It would be a splendid centre for a mission station. For the sake of the women and children it is a pity that these villages are not visited oftener. The men go about to the towns and so can hear, but the women know nothing.

"It is interesting to note the different characters of the people in these villages; sometimes a whole village is quite clean (comparatively speaking), at the next you find them correspondingly dirty. At one you may find them quite willing to listen, at another they are very bigoted."

**Monsieur Cuendet** writes from **Algiers** on February 4th, 1903:—"The meetings are very well attended, and the people listen very attentively to the Gospel message. I had this week two young men who had professed to give themselves to the Lord some years ago in my class for boys, but had gone away. One of them was kept away by his work in a French house, and he always looked glad to see me when I met him. I really believe that a deep work has been done in his heart, and that he is serious. The other came last night and remained alone after the meeting to speak to me; he looked very troubled in his heart. I had a long talk with him, and prayed with him. He told me that he was desirous now to follow the Lord, that the world was very deceitful, and had nothing good to give. This is the one who after professing conversion some years ago subsequently turned against the boys attending my classes, having become a "chief" among the boys. Here the Kabyle porters and shoe-blacks have their "chief," whom they must obey. It is a very good thing when this chief is in favour of the meetings. At present the class for boys is going on very nicely, and it is encouraging.

"The number of blind Kabyles and poor people coming to the meeting every Tuesday is increasing. This last time there were twenty-three, and we had to send away a good number who



came after I had spoken. They listen most attentively to the Gospel, which is quite a new thing to them. They seem amazed that someone cares to treat them so kindly. May the Lord open their spiritual eyes!"



**Mademoiselle Guillermet** writes from **Constantine** that she has this year begun a **class for French children**, especially for Protestants. This was at first held in the ladies' flat, but at the invitation of the French pastor's wife, it is now held in the *Temple*. During the first half of the morning the big girls only are admitted, but afterwards both boys and girls are welcomed. Mademoiselle Guillermet speaks of the very low standard of Christian life which obtains in Algeria even amongst Protestants.



**The Prayer and Helpers' Union** in connection with the North Africa Mission was started about a year ago. There are now fourteen branches. The objects of the Union are:—

(1) To unite friends in prayer for the extension of Christ's Kingdom in all foreign mission fields, and especially in North Africa.

(2) To make use of the monthly paper, NORTH AFRICA, with a view to obtaining information for definite prayer, and maintaining interest in the work.

(3) To seek to enlist the sympathy and prayers of others for the spread of the Gospel in North Africa.

The Honorary Secretary of the Union is Mr. W. R. Dovey, who may be addressed at the Office of the Mission, 34, Paternoster Row.



**DEPARTURE.**—**Mr. and Mrs. Fairman** with their two children sailed for Egypt by the P. and O. s.s. *Egypt*, on January 30th.



**Miss K. Smith** writes from **Djemaa Sahridj** on February 5th, 1903:—"Thank you for . . . the £3 10s. . . . for evangelising; it has arrived just at the right time, for we are daily expecting fine weather, when we shall be ready to start for other tribes. After four months of regular classes and meetings some of our members are going away to work, and we are freer to get away at least for a time. On the whole, we are really encouraged, thank God. An amusing incident shows a little how matters stand here. My sister and Miss Welch came to stay a few days with us lately. In the post-cart coming to Mekla a young Kabyle woman was travelling with her husband. After a little conversation the girl confided to my sister the fact that some English ladies lived at Djemaa, and that they were very bad people. 'Indeed,' said my sister, 'and why?' 'Why,' replied the Kabyle, 'they have *turned* all the village of Djemaa. I have seen it with my own eyes.' Would that we could say the statement is true; yet we can say that a wonderful change has been wrought, and many are favourable to our teaching. We only need what we are daily praying for—an outpouring of the Holy Spirit. We believe hearts are prepared for His coming. More work has been done this winter than ever before; we find the more 'order' there is, the more we can do."



**Mr. Lochhead** writes from **Constantine** on February 5th, 1903:—"I am glad to say that last week was one of great encouragement. The attendance was the largest we have ever had. At the French meeting we were fifty-four or fifty-five, all told. We have had some most interesting conversations with Arabs. We believe that God is working, and this fills our hearts with joy and praise."



**Tersteegen** says: "To lose heart is a proof of self-confidence." **Pastor Stockmayer** says: "One never really comes into unrest on account of God and His cause; that would be altogether foolish. His cause is in good hands, and its triumph is assured. . . . One comes into unrest only when self is at stake, and when self works; when one carries on his own work, under cover of God's work, and so seeks his own honour."—*Bright Words*.

**Chalmers of New Guinea** said: "Our statistic system is all wrong. They will keep the statistics in heaven, I feel sure; and I would leave them in their hands."



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### The Sultan of Morocco.

## To the Friends of the North Africa Mission.

1, PALMEIRA AVENUE,  
SOUTHEND, ESSEX,

February 16th, 1903.

DEAR FELLOW HELPERS,

My last letter was largely occupied with Morocco and its troubles. The latest news gives assurance that the Sultan has thoroughly defeated his rebellious subjects, and that his Minister of War is proceeding to punish those who aided the Pretender. It does not seem certain that this rebel leader has been either captured or slain, but at any rate his prestige has been lost, and he is not likely to give further serious trouble.

The missionaries who came down to Tangier have been permitted by the British authorities to return to Fez once more, as all is quiet and orderly there; and, in fact, work in all the stations is resuming its normal character.

We are very thankful for this, and that the Sultan's authority has been re-established and confirmed. We prayed it might be so, and God has seen fit to grant us our requests.

Mrs. Cooper and her two children, who have been staying in Tangier for a time, have now returned to England, and at the present moment are with me here, but are proceeding to their friends in Belfast for a time. Mrs. Cooper would like to return to Morocco, if God will, but at present nothing is decided.

The Spanish work in Tangier is still maintained. In the day school from 50 to 80 children are daily taught the Scriptures, as well as given a thoroughly good education by a capable teacher. They carry the truth into many Roman

Catholic as well as Protestant homes. The cost of this school is not more than £80 a year, and part, though not a great part, of the expense is met by school fees. We believe that this school is an effective means, and a cheap means, of diffusing Gospel light amongst Roman Catholic Spaniards. If some friends would like to pay the expenses of these children's Gospel schooling, I should think that £10 would pay for eight in average attendance, or ten on the books.

The Men's Hospital continues its work of mercy, and there has been an increasing interest shown in the Gospel amongst the patients. Dr. Roberts' wife has three classes—one for women and another for girls, and a third for boys, and amongst them also there is a hearing ear. Mr. Bolton, besides helping in the Spanish work, has a class for Moslem lads on Sunday, and seems to have hopeful and helpful times with them. He and Mr. Jones also give addresses to the men out-patients. Miss Jay's school for girls has been somewhat influenced by the disturbed state of the country, but this has now passed, and a nice number of girls come daily for teaching, and hear the Gospel. The Women's Hospital was closed during *Ramadhan*, and rather longer, as our lady doctor, Miss Breeze, was summoned home through the serious illness of her mother. For a time her mother rallied, but ultimately was called to be with Christ. We commend Miss Breeze and the rest of the family to your prayers. She has now returned.

Our Tetuan lady missionaries are now all at their station. Miss Banks and Miss Bolton have never left, and now Miss de la Camp has returned after her visit to Fez, and Miss Hubbard from Spain. Miss Aldridge and Miss Jennings are at Laraish. Please join in prayer that now that quietness seems to have been restored God's work may be greatly revived.

Miss Read and Miss Day, of Cherchell, had a visit from Miss Cox and Miss K. Smith, of Djemâa Sahrîdj, a few weeks since. As they are a good deal cut off from the rest of the field, there being no railway to the town, this visit was a pleasant and helpful change.

Mr. Cuendet has Mr. Ross and Mr. Shorey with him learning French and Kabyle, and helping him in his meetings, so far as they are able. They all seem encouraged by a spirit of interest amongst the Kabyles.

Miss Welch and Miss E. Smith have their hands very full with work amongst Roman Catholics, Jews, and Kabyles, and God has given them some very interesting cases of professed conversion. There have been some interesting meetings among the Christian workers, and Colonel Seaton's help has been greatly appreciated. Miss Cox and Miss Smith, at Djemâa, seem encouraged in their work amongst the Kabyles, some of whom give evidence of their love for Christ.

Miss Parker is residing at Tazmalt with Mr. and Mrs. Griffiths, and while seeking to learn French and Kabyle assists, so far as she can, in the work.

The work in Constantine is happy and steady, though not so manifestly successful as the workers there desire. Mr. and Mrs. Short have moved on from here to take up work in Kairouan, where the presence of a married couple seems needed. We trust that God may bless them in their new sphere, where they will have a hearty welcome from Miss North and Miss Addinsell.

The converts in Tunis give occasion both for praise and prayer. They are exposed to many temptations, not only from Mohammedanism, but also from corrupt nominal Christianity. The temptation to give way to drink is a source of much evil in Tunis. This great city, with its workers and converts, needs the prayers of God's people. We are very glad to report that Mrs. Liley's health is continuing to improve.

Dr. Churcher is getting good numbers to the Medical Mission in Susa, and some of those who come under the

missionaries' instructions encourage the hope that they are really turning to Christ from the fallacies of Islam.

Tripoli and Egypt, of course, need our prayers, but of them I must write another time.

The funds of the mission still keep very low. Should we not do as the watchmen in Isaiah lxii. are instructed: "Take no rest and give God no rest until we obtain what we need and desire." We must act faith as well as acquiesce in the fact of God's faithfulness. To act faith is to continue in prayer until we receive what we need, and at the same time earnestly see to it that we are, so far as we know, walking in the will of God, and not yielding either to self-will or lethargy.

I remain,

Yours heartily in Christ,

EDWARD H. GLENNY.

## The Fathers of the North African Church.

### III.—Tertullian.

By J. RUTHERFURD, M.A., B.D.

Among all the names of the Christian fathers there are perhaps few better known than that of Tertullian. This great man, whose name in full was Quintus Septimius Florens Tertullianus, was the son of a pagan military officer, a centurion of proconsular rank. Tertullian was in every sense a North African; he was born in Carthage about the year 160 A.D., and he appears to have spent nearly all his life in that city.

He received a good education. Latin was his mother tongue, but he could read and write Greek with ease. For philosophy and philosophical systems, however, he felt deep contempt, and did not take the trouble to understand them. He speaks with scorn even of names so great as Aristotle and Socrates. In this Tertullian closely resembles Pascal, who declared his contempt for the Aristotelian logic, and who writes, "The true philosophy is to scout philosophy."

It must be admitted that in his zeal for the Gospel and in his denunciation of other systems Tertullian is not always just. "As a special pleader and logomachist," says Farrar, "he is as irritating as Socrates, and ten times as unfair. He frequently arouses our antagonism in favour of the cause against which he is pleading, because he is at once so merciless to it and so unjust."

There has always been a strong prejudice against Tertullian for the reason that he did not hold what are now called High Church views. He was inclined to Montanism, a movement which had features akin to Plymouth Brethrenism; and those views which go altogether against "high" views of the church are regarded with disfavour by many. A popular idea of Tertullian and his work is that it is difficult to say whether his excellencies or his defects were the greater; that he possessed great genius, but that it was wild and unchastened; that his personal religious life was active and fervent, but likewise gloomy and austere; that he had much learning and knowledge, but was very changeable and credulous, and more acute than solid. In the same spirit his works are characterised as nearly all of a polemic cast, argumentative, vituperative, and severe.

This estimate of Tertullian and of his work is not an accurate one. We shall see that he was of a better spirit, and that his work was of great value.

Brought up as a young man in a place so vile as Carthage was Tertullian did not escape the corruption that is in the world through lust. Two hundred years later, and in the same city, Augustine defiled his garments with the taint of sin. When Tertullian had come to the Lord Jesus Christ for forgiveness he wrote of the feelings which he and all other Christians entertain towards those ways of the world. "We have nothing

to do either in speech, sight, or hearing with the madness of the circus, the impurity of the theatre, the atrocity of the arena, the emptiness of the wrestling gallery." "Tragedies and comedies, the bloody and licentious fomentors of crime and lust." "That class of men to which I belonged in past times, blind, without the light of the Lord, know, so far as nature can know, that repentance is a certain passion of the mind which comes from disgust at some previous or worse feeling." Like the publican who would not so much as lift up his eyes to heaven, but smote upon his breast, saying "God be merciful to me the sinner"; like the Apostle Paul, who tells us, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," this mighty hero among the ancient Christians calls himself "the sinner Tertullian."

The time of his conversion is uncertain, but it took place after he was grown up and had still long life before him. He gives no detail of *how* his conversion took place, but the testimony of his after-life as a Christian is enough. He came to Jesus and received salvation, and what more can any Christian say than this?—

"I came to Jesus as I was,  
Weary and worn and sad;  
I found in Him a resting place,  
And He has made me glad."

There is a famous phrase of Tertullian's that has permanently enriched Christian life and thought—"the witness of the soul naturally Christian." What he means by saying that the soul is naturally Christian is that the soul of man universally, and not only the soul of a philosopher or of an educated man, but that the soul of man, wherever man is found, bears witness against its own sin and on the side of God and of Christ. The heathen who worship a multitude of idols, yet say "God grant" and "if God will." Such words show how false is their own idolatry. "Every soul is a culprit and a witness, as much a culprit of error as a witness of truth, and it will stand before the courts of God on the day of judgment having nothing to say. Thou proclaimedst God and didst not seek Him; thou loathedst demons and didst adore them; thou calledst on the judgment of God and didst not believe that it existed; thou foresawest the punishments of hell and didst not shun them; thou hadst the savour of Christianity and didst persecute the Christian." Such is the meaning of Tertullian's phrase "the soul is naturally Christian."

As a Christian, Tertullian was not half-hearted, but vehement and impetuous in all he undertook. In many ways he resembled Luther or Elijah. The language he used was full of denunciation and scorn, but he was always unselfish, always sincere, and always terribly in earnest in his zeal for the Lord God of hosts. And he recognised his own impatience of soul.

He became an advocate of asceticism—a great pity that one so talented and so useful should have been caught in this snare.

Almost the whole of his literary life was occupied with controversies.

His home life was happy, for to his wife he addresses words which not only show this, but also how beautiful and pure a Christian home is, how it stands out in contrast with the wretchedness of a household where Christ is not known: "How dear is the bond of two of the faithful, of one hope, of one discipline, of one and the same service. Both are brethren, both are fellow slaves; they are one in flesh and in spirit. Together do they pray, with mutual instruction, mutual exhortation, mutual support. Together are they in the Church of God, together in trials, in persecutions, in seasons of refreshment; neither has secrets from the other, neither avoids the other, neither is burdensome to the other. The sick are freely visited by them, the indigent maintained. They sing

together their psalms and hymns. When He sees and hears such things Christ rejoices; to them He sends His peace. Where the two are, there is He; and where He is, the evil one is not."

This is Tertullian at his best. In other writings he speaks in a much lower tone, advocating the supposed superior merit and supposed holiness of celibacy.

The genuineness of Tertullian's conversion was shown by the fact that he did not fall away under the fierce test of persecution, as well as by the uniform tenor of a consistent Christian life. The persecution which began in 188 A.D., and lasted for a number of years, was the occasion of his writing some of his impetuous books. On every side there were heard the cruel cries, "The Christians to the lions!" The prisons were crowded with Christian men and women, whose only crime was that they walked in the steps of Christ. The test was too strong for multitudes whose faith was only a temporary one; "they endured for a time, but in time of persecution they fell away." It was at this season of trouble that Tertullian wrote his "Apology," "To the Gentiles," "On Games," and "On Idolatry." The fires of persecution burned more fiercely than ever. Among the martyrs were Felicitas and Perpetua; and Tertullian wrote "On Flight," and "Scorpiace," to denounce those who fled from martyrdom, or who, by any compliance, purchased immunity from suffering.

There was a lull from 205 A.D. till 211 A.D., when persecution broke out again, and Tertullian again took up his pen. He ceased not to defend the cause of Christianity against paganism or to defend the innocence of his Christian brethren. "Oh, ye miserable nations," he exclaims, "I will now grapple with you about your gods." And paganism has a poor time of it in his strong hands, for he never did anything by halves.

The relation of Tertullian with Montanism demands notice. The Montanists were the disciples of a Christian named Montanus, who lived in the village of Pepuza in Phrygia. It has been said that Montanus claimed to be the Holy Spirit, but this charge seems to be altogether unjust.

Montanism was a movement which produced effects which outran the measure of the capacity of its nominal founder. The elements which here converged and united had long existed. The extraordinary manifestation of the gifts of the Holy Ghost given on the Day of Pentecost continually diminished in proportion as the enlightenment of intellect and conscience and feeling and heart took the place of pre-eminence which God had designed; in a word, the tongues and similar gifts ceased, but the love of God shed abroad in our heart by the Holy Ghost is permanent: "now *abideth* faith, hope, love, these three."

It is just at this point, at the boundary line between those two periods, that there may be a reaction, and as in the case of the modern movement named Irvingism, or the Catholic Apostolic Church, so also in Montanism there was the attempt to maintain as perfect and abiding the form in which the working of the Spirit in the church originally appeared, but which was intended to be temporary. The enthusiasm which desires to possess permanently those first temporary gifts, even though they be divine, must inevitably, and does actually, degenerate into fanaticism. Montanus likened the human soul to the lyre, which is played by being struck with a proper instrument, the plectrum; so, he taught, in inspiration the soul must remain passive, for God alone is awake, the man sleeps; and by such influences as these, by prophets speaking in a state of ecstasy, should the Christian church be carried onwards to the final consummation.

Now, much as there is that is commendable in the acknowledgment of God, who is ever present with the believing Christian, these lines are not those on which the Holy Ghost

carries on His permanent work. "Tongues are for a sign," so said the Apostle; but they shall cease. God gives us His salvation, His presence, His guidance, His comfort, His friendship, His peace, in another way than by the tongue of fire visibly resting upon each Christian brow. The Lord Jesus Christ has said, "If a man love Me, he will keep My word, and My Father will love him, and we will come and make Our abode with him." This is enough. Jesus, our Saviour, our Friend, our Brother, our Master, our King, our Shepherd, our Lord, we know Thy voice. Oh, give us grace ever humbly to follow where and when and how Thou alone dost lead.

But Montanism would not rest satisfied with this; nothing but visible Pentecostal gifts would satisfy its votaries. And once let a man embark on this voyage, and no limit can be placed on the extravagance of his course, while he bids farewell to a career of usefulness and to the humble following of Christ and walking in His steps.

Montanus was not heretical on any of the doctrines of the faith, but professed to be so inspired by the Holy Spirit as to be able to bring to perfection the teaching of Christ as we ought to practise those Divine commands. He supposed that Christ and the Apostles had conceded too much to the weakness of the people of that age, and had thus given only an imperfect rule of life. He therefore wished to have fasts multiplied; he forbade the lawfulness of a second marriage; he condemned all bodily ornaments and decorations, required learning and philosophy to be banished from the church, and

maintained that Christians sin grievously when they flee in time of persecution. He also had other austere precepts.

The usual opinion of Montanus is in such terms as these: "A man who professed himself to be a holier moralist than Christ Himself, and who would obtrude his severe precepts upon Christians for Divine commands and oracles, could not be endured in the Christian church. Besides, his dismal predictions of the speedy downfall of the Roman state, etc., might bring the Christian community into imminent danger. He was, therefore, first by the decisions of some councils, and afterwards by that of the whole church, excluded from all connection with that body."

Whether this is a right estimate of Montanus is open to question. His followers were to be found in many lands; but of all his disciples the most learned and influential was Tertullian.

In extenuation of Tertullian's adoption of Montanism many things must be taken into account, and especially the fact that hyper-spirituality which strains and breaks down is often only a reaction from the deadness and corruption of doctrine and of living to be found in a church which is only nominally Christian. If the Christian church is content to be Laodicean it must lay its account with excesses of a reactionary character. The only remedy by which we can be delivered from evils such as these is that the church as a whole and that all its members, become more Christlike, more humble and loving, more obedient to the Spirit of God, more willing to walk in the Master's steps and to be filled with His great love.



From Miss Sexton.  
(Casablanca.)

January, 1903.—There is nothing much to chronicle in the way of visiting the Moorish women at home these last few months. Two or three new houses have been entered, and, as well as possible, the old ones kept up. In many the interest in the Gospel has increased from a stolid indifference, if not actual dislike, to a welcome hearing; especially in the case of the Kaid's daughter and that of the Khalifa's young wife. A bright, pretty girl, her face beams with pleasure at the mention of His name. Not so her mother—she simply glowers and scowls, if she does not turn a deaf ear altogether.

A village of huts we visited yesterday greeted us warmly, and listened with deep attention to our message. The country

people are much more open and warm-hearted than their town sisters. We are greeted with cries of "Senora, do come in and sit down. What a long time since we have seen you! Where have you been all this time?" etc., etc. And stooping down we managed to squeeze ourselves through a tiny doorway, about four feet high, and between two and three wide, into a little dark hut with mud floor, no windows, and thatched with rushes. There, sitting on an old bit of sheepskin or bit of matting, we soon had a group of men and women round us, who, after examining our clothing closely, were prepared to listen to us. Most of them had heard the Gospel many times before, but their minds are very dark, and they will need to hear it many times again before they fully understand. "Why did you leave your native land and come to us?" they keep on asking; "How much does the Sultan pay you?"



## Algeria.

From Mr. J. Lochhead.  
(Constantine.)

January 24th, 1903.—Who has not felt interested in the prayer circles and unions with representatives in so many corners of the globe, and from whom a constant stream of petitions is going up that God would send such a time of revival as His church has never known?

Many prayers have gone up to God for this town of Constantine, for this neighbourhood, and for this poor dark country. Many children of God are waiting to see the arm of the Lord made bare to save souls in this land where once there were so many bright witnesses for His truth, but now, alas, so few!

We have heard of beginnings in India, in Japan, in Australia; beginnings perhaps not much greater than a cloud like a man's hand, but indicating the near approach of the abundance of rain.

Very naturally, we have been saying, "Oh, Lord, and Constantine, and this country so parched and dry; are we not to have refreshing showers?" "Pass us not by, Lord, pass us not by." "Blessing others, oh bless us!" How eagerly we are looking if we cannot discover the small cloud appearing on our horizon!

Will this be it? Last Sunday a good attendance at the Italian meeting and one man visibly moved. On Monday night, only four Arabs present, but special attention on their part, and help in speaking to them. Tuesday evening our European prayer meeting in French, with fifteen present, including French, Swiss, Italian, Jews, English and Scotch. Several unconverted, but all on our knees pleading with God to save those present who were strangers to His grace, and asking Him to send times of revival. One French Roman Catholic woman professed, with tears, to accept Christ as her own Saviour, and seems bright and decided. One of the two Jewish young men present tells us since that he did not know what was wrong with him on Tuesday evening, but that when on his knees whilst we were praying he was "trembling all over." He is not yet saved, but seems near the kingdom. A young soldier also present brushed away a tear from his eye, saying that he had not yet given his heart to the Lord.

On Wednesday evening twenty-four Jews came and heard about the Messiah, and listened with great attention as we tried to show them that he was none other than Jesus of Nazareth. On Thursday, in spite of very disagreeable weather (which always affects Algerians) twenty French people came to hear the old, old story of redeeming love. The subject was some lantern views of the Pilgrim's Progress, special emphasis being laid on the Pilgrim's *sense* of his sin. Afterwards we remarked to one another, that we never felt the Lord's presence so real at any meeting before.

There have been interesting conversations with Arabs and others during the day as well as much, we might say, special encouragement in visiting the women in their homes.

At our Friday prayer-meeting we said, "Well, we have never had such a good week as this."

Now, dear friends, if you see in those facts any indication that it is like the cloud as small as a man's hand, will you pray that the rain may be abundant? Brethren, pray for us. We live in a dry and thirsty land where no water is. Pray for the fulfilment of those words in Isaiah xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground."

From Miss Harnden.  
(Constantine.)

December 15th, 1902.—I have made friends with two women, called Fatima and Khadija, in one house, and when I go there some of the other women and girls come to listen or gaze at

me, for there are many families living in different rooms round the open court. Fatima is nice and quite ready now to look upon me as a friend, I think, as she has *asked* me to visit them, and so often they do not want one. A little boy of theirs says he wants me to go because he likes me to laugh and play with him. It is good to see his solemn little face change, and to hear him give a good laugh. In gaining him, I shall gain his mother, I think.

I go often to see a poor Arab lad who is very ill; I fear he will not live long; he is very deformed and suffers much. He likes to hear about Jesus, for the missionaries have seen him and told him much, and now he seems to take pleasure in hearing of Christ's love for him. His face was quite bright when I was talking to him last Friday. We often pray that into this poor suffering lad's heart may come the joy of sin forgiven, and the assurance of everlasting life.

January 22nd, 1903.—Since writing the last entry I have started a class of Arab girls; only six for a beginning, as I want them to learn to love me, and to become more familiar with the colloquial myself, before attempting to control a larger number. When I have won the confidence of these I hope to add to the number.

I have some trouble to teach them to be obedient . . . it is the older ones who are the most difficult, and it is the oldest looking of the six who is so fond of her own way.

When prayer-time comes, they are really very funny in their ideas. One girl jumped up to put a scrap of net over her face (it served as a veil on the street) because I told them to cover their eyes and shut them; another wanted to know whether she was quite ready, and there was quite a stir of preparation which was quite embarrassing to me who have never before prayed aloud in Arabic. Then I began to pray, and to my surprise they all started to repeat the words aloud, though the words were not suitable in their mouths, as I was praying for them. I did my best to change to suit them, making some mistakes, but they were quite good and did not laugh. These poor Arab children do not know what real prayer is, so I talked to them about praying from the heart; their prayers are only a meaningless repetition of set sentences. . . .

This week I went to see Kh.'s home; he has not been to read with me or talk Arabic for some ten days, he has not been at all well, poor lad! His father I have never seen, but the wife (who is not Kh.'s mother, but another wife) gave me a very nice welcome when I went with Mrs. Lochhead before, so I ventured to visit her alone this time. She was so nice and gracious, treating me to coffee and jam, and making me a present of some chestnuts and two eggs. But what pleased me so much was her readiness to listen to what I had to tell her about the Lord Jesus, and the way in which God can change our hearts and lives through faith in Jesus Christ. A woman from another home downstairs came and listened quite as quietly, though she is a rather low-class woman, and a very rough one sat a part of the time just outside listening.

## Tunisia.

From Miss L. E. Roberts.  
(Tunis.)

ITALIAN WORK.

We arrived in Tunis about eight o'clock in the evening of November 18th. We were sitting on the deck as we neared the port, awaiting our arrival, when we suddenly heard the sweet strains of an Italian hymn wafted across the waters. I exclaimed at once, "Our Italian converts have come out to meet us," and sure enough there some of them were, in a

boat, singing heartily, "There'll be no parting there." It was the best welcome we could have had, and cheered our hearts very much.

The meetings and the Sunday School had been continued throughout the summer by our evangelist and Francesco, and though the school was not very large, yet we were glad to find the children had learnt a good deal of Scripture. Our special hopes are centred in the children; some of our brightest converts are from amongst our boys and girls. One Sunday lately ten children came forward, expressing their wish to give themselves to Christ; we trust that many of them may be bright lights in the midst of so much darkness.

Miss Cohen is helping us by taking a class in the school, while I have started a class for women in our house. I am anxious to get hold of the ignorant ones who cannot read, and teach them, as I would a Sunday School class, the simple truths and stories of the Bible; also the "Hundred Texts and Hymns."

There is much poverty amongst us. One of our members, an old man, cannot find work; he is too old, and has to turn out of house and home because he cannot pay his rent. He has two daughters, and one works nobly to keep her old father and delicate sister, but she for three weeks has been out of work for no fault of her own. This family has invited us several times to hold meetings in their little room, and they gather in their neighbours to hear the Gospel. It is a grand opportunity, as the part, called "Little Sicily," in which they live is the most wicked part of Tunis, and sorely needs the Gospel. We think of taking a room in that locality by the month for meetings, and at the same time permitting this poor family to live there as caretakers rent free, until the old man can get work. Will friends kindly remember this need in prayer?

We should like prayer, too, for these cottage-meetings, as we call them, which we hold in different houses nearly every week, that these dark, ignorant hearts may not only be interested but really *awakened*.

A few weeks ago we were very anxious about one of our converts, a reclaimed drunkard, who seemed to be returning to drink. After much prayer, Miss Case spoke to him, and asked him to sign a promise not to touch it again. This he did willingly, and he has also joined a French temperance society. It was his employer who tempted him, and a few

days after he had signed, his master, as usual, took him to a café, and asked him what he would take. He said, "Nothing." "Why not?" said his master. "Because it is forbidden." "Forbidden by whom?" "By God," said L.; "it does me harm." His master said, "You are right, I wish I were like you."

Our evangelistic meetings on Sunday evenings and on Thursday are very well attended; some come very regularly and listen most attentively, while our evangelist preaches the Gospel very directly to them. We trust the seed will spring up and manifest itself very soon.

One man who had been coming constantly while we were absent, said, "If my wife does not do so, I, at any rate, mean to give myself to God," and a few days after I went to see his wife, and she, too, seemed ready and willing to do the same, but, alas, old superstitions were too strong, and they told Signor Avanzo when he went to search them out because they had ceased to come to the meetings, "The Catholic religion was good enough for our parents, and we do not like to leave it." He sought to show them that it was not "a religion" that we preached, but finding Christ as their personal Saviour. We hope to visit them often.

One of our converts, our little servant girl's mother, is very useful to us in the work; she is at present living in a large Arab house, with twenty families in various rooms around the same courtyard. She rejoices in the thought of living there, because of the opportunities she has of speaking to her neighbours about Christ, although to us it seems like living in a den of wickedness. She, by her loving, earnest manner, wins their affection and respect, and although she has only been there a few weeks, she has caused one family, consisting of three girls and their mother, to become very interested, and to promise to come to the meetings. They have now left that court, but before going embraced her, and with tears begged her to visit them in their new abode. Those she has won before for Christ are saved out and out, and stand very well. This woman needs our prayers. She said to me yesterday, "Signorina, is it want of faith in me that I feel so downcast and sorrowful, as if I carried a weight about with me, when these people will not listen or understand?" I felt she was truly "filling up that which is behind of the afflictions of Christ in the flesh," and I told her so.

I hope you will still continue to pray for us.

## Tripoli.

From Mrs. Venables.

(Tripoli.)

January 16th, 1903.—During the autumn so many came to the Medical Mission that we felt the need of more workers, instead of getting which, in November Mr. and Mrs. Reid went to England, and my husband and I were alone for the work. Happily, just then rain fell, and ploughing commenced, so far fewer men came. Then followed *Ramadhan*, which always reduces the number considerably, but as soon as that was over the numbers increased again. We are now having from sixty to eighty each day that we receive patients.

To our great joy we have welcomed another worker, Miss Harrald, of Susa, who has come to our help; but we are not satisfied. While Miss Harrald remains to talk to the women after I have left them, there is no one for the men after the address is over, and my husband has commenced to attend to their bodily needs. While, therefore, we praise God for our sister, we are trusting for more to follow.

The sewing class was closed for longer than usual, owing to Mrs. Reid's leaving. I hesitated to undertake it alone. When

news came of Miss Harrald, I began at once with a few; and now that she is here we have accepted twenty-one members, and many others are hoping to join. We shall also be able to visit in more houses.

It is true we have not so much liberty as in some stations, but I think more than in others. There is no lack of opportunity in certain directions:—

1. The Medical Mission.

2. The sewing class could be much larger, and other classes for boys and women could be started; probably a school could be carried on.

3. We can enter the houses with great freedom. It is customary for the women here to go in and out with very scant introduction, and we, with care and tact, can do the same. This opens a large field. Here are women who cannot read, and, humanly speaking, will never hear Christ's invitation. "Come unto Me," unless we take it to them. I don't say they are longing to hear, but in most cases they receive us kindly, and while thankful for their confidence and love, we pray that God may use our influence to His glory, that many may be led to the feet of Jesus.

## Notes on "Memories of the Life of General F. J. Haig, by His Wife."\*

BY E. H. GLENNY.

We have already written of this honoured servant of Christ and briefly noticed these memories, but bearing in mind the great assistance General Haig gave to the N. A. M. as a member of its Council, we think it may be profitable to call attention afresh to his Christlike life. Mrs. Haig divides the memories into: (1) Early Years, (2) Work in the Upper Godavery, (3) Calcutta, (4) Arabia, (5) Ireland; and reference is also made to work for Egypt and other parts of North Africa.

General Haig was a remarkable man in many ways, and the work he did was the outcome of what he himself was.

### Early Days.

He went to the East India Company's Military School at Addiscombe when fifteen, and while there came under the influence of Major Straith, who tried to win the lads he instructed for Christ, and used to invite them to his house to tea on Sunday evenings, and there gather them round the Scriptures for instruction in the Gospel. The cadets, boylike, spoke of these meetings as "ham, jam, and sacrifice."

Felix Haig had been religiously brought up, and he had deep religious impressions while at home in Dundalk, and also at Addiscombe. After joining the Engineers' Depôt at Chatham he became subject to serious exercises of mind as to the great truths of the Bible. He had hitherto taken them more or less for granted. Now his mind was expanding, and, being of a mathematical turn he was inclined to look for something like mathematical proof of the great doctrines of Scripture.

General Haig wrote of this time later on: "I got and read various books on the subject, and was in time led to full conviction of the truth of Christianity; but doubts tormented me for years after, and never entirely disappeared until I took solely to the study of the Bible with prayer. That is the way

to get rid of them, though other means should not be neglected."

"The Bible carries with it its own evidence, and this internal evidence of its Divine origin is infinitely more convincing and satisfactory than arguments drawn from history in proof of the genuineness and authenticity of its several books."

It was no doubt a blessing to Felix Haig that he passed through these experiences, and that his mind was settled and satisfied in the truth of the Word of God. How much of present day weakness is the result of not being fully persuaded of the truth! How can those not fully persuaded persuade others?

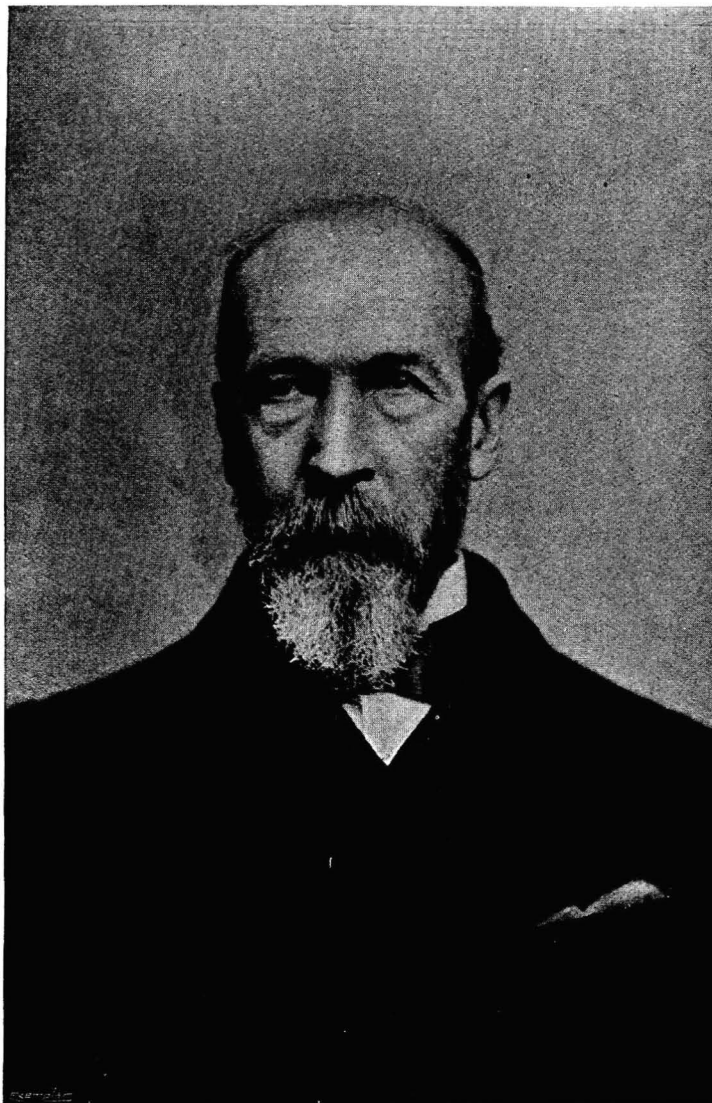
### Work in the Upper Godavery.

In 1845, at the age of about eighteen, Felix Haig started for India, going *via* Egypt, long before Suez Canal days. For the next twenty-five years his great energies and abilities were mainly devoted to the important engineering works required for the irrigation of the Godavery district. He worked under and with Sir Arthur Cotton, and married Sir Arthur's wife's sister, the youngest daughter of Thomas Learmonth, Esq., of Tasmania.

These works were a monument to his energy and ability, and through them material blessings have been brought to multitudes. It was a terrible disappointment to him when the Government decided in 1871 that they would not carry the work on to completion on account of the expense. The Government had sent him to America and over Europe to study the various methods adopted with the rivers of these lands, and it indeed seemed a

pity that the works begun were not carried out to the full. In the midst of all his heavy work and responsibility, Felix Haig found time to work for God, and his labours were not unblessed. He used to gather the villagers and workpeople he had with him nearly every evening, as well as on Sunday, and preach to them in Telugu of the salvation which is in Christ.

Ragu Garu was one converted through his labours who afterwards became a catechist, and was ordained as a minister by the Bishop of Madras. He is still alive, though, being in poor health, he seldom preaches. On hearing of General Haig's death, he said, "I shall soon see him, and then I will thank him as I never could on earth for telling me of the



From a block kindly lent by

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General F. J. Haig.

Saviour." Perhaps, however, his exemplary life did more than his faithful testimony. He won not only the respect but the love of the natives who worked under him. The secret of his influence was his sympathy and consideration for the natives.

When cholera raged he spent himself in labours for the poor sufferers. He filled his own tent with the sick and dying natives regardless of his own health, and personally assisted in nursing them. Some of his fellow officers thought he was too considerate, but events proved that Haig's methods, in addition to being Christlike, were eminently politic.

This is an important lesson to be learned from his life. How many there are, even amongst Christians, who do not seem to understand the wisdom, as well as the rightness, of sympathy and consideration for those who are placed under them. Even missionaries sometimes fail in this respect in dealing with natives and native Christians.

Firmness need not be inconsiderate or wanting in sympathy, and weakness is not always kindness and consideration. Few things do more to commend the Gospel at home and abroad than sympathy, and studying the comfort of those under or around one; while few things repel more than a haughty, patronising, and inconsiderate dealing with others.

Felix Haig would have won his way anywhere, because he combined with great energy and ability humbleness of mind, sympathy, and consideration. Those who have a like spirit may go into places that seem closed and be welcomed. One of the great secrets of success, whether in ruling subject races, in colonising, or in missionary work, is this spirit of humble and kindly consideration for those whom one comes in contact with. If Felix Haig's life only teaches us this one lesson it will not have been lived in vain.

In addition to work among the Telugus, he inaugurated work among the Kois, the remnants of aboriginal races, driven to take shelter in the jungles by the Hindu invaders ages ago. The work proved to be more difficult than was at first expected, but nevertheless some blessing was granted. The native Christians of Tinnevely were also induced to send some of their number as missionaries to these aborigines.

### Calcutta.

After the stoppage of the work on the Upper Godavery, Felix Haig was appointed Secretary for Irrigation to the Government of Bengal, his headquarters being Calcutta.

One of the trials of this change of location was that the Telugu language, which he spoke, was not in use there, and, besides this, in his new post he was not brought into such direct touch with the people under his direction. Earnest souls, however, soon find openings for service for Christ, and in the European Hospitals of Calcutta Felix Haig found a sphere of service. He visited them on Sundays, and also on weekdays after his day's work was done. He wrote of this work: "It seems only to need a deep sense of the love of God to sinners, and such a humbling and emptying of self as leaves one free to make that love known to others, to enable one to help many a poor ignorant and unhappy fellow creature."

At this time he raised £3,500, and sent it to Dr. Bruce for famine relief in Persia.

While visiting the hospitals he saw what temptations many of the sailors were exposed to, and while his family were in England he opened a coffee house for sailors. General G— writes as follows of this effort: "Happening to go to Calcutta when Haig held the important post of Secretary of Irrigation to the Bengal Government, I resolved to go and see my old friend. A gentleman told me that he had no home, but lived in a coffee house for seamen which he himself had founded and worked. At my arrival at the coffee house I discovered that all the best rooms were used by the seamen, and



Mrs. Haig.

that Colonel Haig occupied a small room which had to be approached by a ladder from the garden. I found my friend in a small room with a sloping roof, a verandah room in fact, very ill in bed with one of his many attacks of jungle fever, contracted in years gone by while executing his great engineering works on the Upper Godavery.

"He told me what a delight it was to him to provide a comfortable place for the sailors where there was rest and peace, and freedom from temptations, and what joy it gave him to be able each evening to preach the Gospel of Jesus Christ to these men, and to try and win them for His service. I went away deeply humbled at the humility and love for souls of this



dear servant of God, who, in much weakness of body, and at the end of a hard day's work in his public office, was able and willing thus to deny himself and to labour in his Master's service."

The institute for sailors was after a year or two handed over to the American Methodist Episcopal Mission, under whose management it has been developed as it could not have been by a private individual.

Colonel Haig, on removing to a more commodious house, began a class for ship apprentices. About twenty-five used to attend, several of whom were converted. It was a joy to him when leaving Calcutta, in 1879, to hand over this work to General Litchfield, the United States Consul.

After giving over the Sailors' Institute to others, he still helped in the work, and not a few then decided for Christ.

On one occasion, when Colonel Haig went to hold a conference with the engineers of a certain district, having a few minutes to wait, he asked an assistant engineer, "Have you accepted Christ?" Seventeen years after he received a letter from him telling that both he and his wife had been led to Christ through this bow drawn at a venture, and that his son was also converted and training to be a medical missionary.

General Haig's desire was to be a regular missionary, but this was not permitted to him. He was, however, a more faithful witness for Christ than many whose whole time is given to the work. Does not this teach us that to walk humbly with God, deeply realising His love for men and our responsibility to Him and to them, is an essential for true missionary work?

### Arabia.

After retiring from the Army in 1879, General Haig spent a year or two at home with his family, and then most nobly returned to India to take the place of a missionary needing a change, for whom no substitute missionary knowing the languages could be found. After thirty-four years in India, he thus went out for another year and a half as a voluntary worker. It was on his return from this voyage that General Haig was impressed with the needs of Arabia. At Aden, Arabs and Somalis crowded the decks of the steamer, and, as the vessel ploughed the Red Sea, glimpses of the Arabian and Somali coasts were visible. In 1885 he published a pamphlet on the spiritual needs of Arabia.

From the time of his retirement from the Army, General Haig devoted all his energies and abilities in various ways to forwarding the Lord's work. Besides returning to India to labour among the Kois, while Mr. and Mrs. Cain took furlough, Arabia, Egypt, Somaliland, and the Barbary States occupied his attention. He worked upon the Committee of the C.M.S., and was Chairman of the Committee of the Irish Church Missions. Not only was he on the Council of the N.A.M. but he several times visited the field and acted as a deputation at home. Mrs. Haig also rendered most valuable help with her pen, by writing "Daybreak in North Africa." In company with Reginald Ratcliff and others, he assisted in stirring up a deeper general interest in foreign missions in Scotland and elsewhere. Space would fail to give particulars of all his labours; it must suffice to give a few only.

General Haig issued a pamphlet on the subject of Arabia, and wrote various letters on the subject, urging the evangelisation of that long neglected land. His prayers and efforts were not in vain. The Hon. Ion Keith-Falconer began work at Aden; American friends opened up work in the Persian Gulf; independent work was commenced in Moab. The N.A.M. started work beyond Damascus, and the C.M.S. on the east of the Red Sea; General Haig himself visited this field. Some of these missions have been suspended, but the three first still continue.

It was at the suggestion and with the help of General and Mrs. Haig that the work of the N.A.M. in Egypt was begun and extended.

His work on the Committee of the C.M.S. has been of lasting benefit to that Society by establishing a weekly central prayer-meeting.

Thus he laboured on until, worn out by fevers and incessant toils, he finished his course on July 27th, 1901, at the age of nearly seventy-four. He spent himself in the service of God for his fellow-men.

In the "Memories of General Haig" his opinion of Islam is recorded on page 54: "Mohammedanism is incapable of reform, or of adaptation in any shape to the needs of humanity. Inculcating utterly false ideas of God, of sin, holiness, and worship, it presents to the sinner nothing that can give peace to the conscience, liberty of access to the Father, or deliverance from the power of sin."

Elsewhere he describes the kind of men needed to evangelise the Moslems of Arabia and the remarks are in the main suited for other lands also: "Let me say a few words as to the kind of men required for such a work as this. They will need to be men of thorough devotedness, brave, humble, patient, persevering, of good physical health, possessing a fair amount of linguistic ability, capable of mastering Arabic, so as to speak it with fluency, and even elegance. . . .

"But let no one be discouraged by a consciousness of deficiency in such qualifications. The essential qualification is love—deep, true, patient, tender, the love of the in-dwelling Christ, the fruit of that endowment with the Holy Ghost and with power which is promised for this very work, the gift of the risen, reigning Son of God."

Those who knew General Haig can bear testimony to his own humble and high Christian character. The Rev. Gilbert Karney, in the preface of the "Memories," writes: "General Haig was an uncommon man. His character as moulded by Divine grace, was made up of a combination of traits, each of which is at the present time specially necessary in order that the Church of Christ may rise to her God-given opportunities.

"What was this combination? Devoted love to the Saviour; implicit faith in the gift of His Spirit, in the power of His word, and in the hope of His coming; a pathetic sympathy with the needs of all sorts and conditions of men: here was the constraining influence, the motive power. And what were the channels through which it worked? . . . A spirit of rare self-sacrifice, a habit of believing prayer, which laughs at impossibilities, a strong sense of personal responsibility, a fervid enthusiasm for missionary enterprise directed by a wise statesmanship and a practical resourcefulness—these were the methods through which the influence worked. . . .

"I never knew a man in whom the capital 'I' was less prominent or one who might more truly have taken as his motto, 'Yet no longer I, but Christ who dwelleth in me.'"

General F. H. Randall, R.E., writing in the *Royal Engineers' Journal*, September 1st, 1901, after sketching his career, remarks: "Whatever Felix Haig undertook, he did it with all his might, bringing to every work thoroughness and energy, together with a remarkable degree of sound judgment, talent, and earnestness. In private life he was not a man to make broad his phylacteries, or to seek the approbation of his fellow-men; but he had the courage of his convictions, and acted up to them regardless of outside opinion, and for the sake of the Master whom he tried faithfully to serve. Though naturally reserved in manner, there was much of the Irish humour about him, and certainly there are few who possessed a more loving heart or could enter deeper into the sorrows or joys of others."

As one who had the privilege of working with him for North Africa, I feel that these testimonies to his Christlike character

are well merited, and not at all overdrawn. What practical results can we gain by the consideration of these "Memories"? First, we may be reminded that the God of all grace, who made General Haig the humble, holy, prayerful, and devoted man he was, is able and willing to conform us to Christ's likeness if we are willing to gladly yield ourselves to Him. Second, let us consider whether we cannot in some way help forward

the enterprise which he during his lifetime sought to call attention to and to promote. India, Egypt, Somaliland, North Africa, and Ireland still cry out for labourers fitted of God for the work. If we cannot go, we may be able to pray, or to give, or to stir others to do so. Thus may the life and labours of General Haig still be fruitful and blessed of God.

E. H. G.



## A Reminiscence.

I am going to tell you of something that happened at a class for Algerian boys, when I was at Tlemcen about thirteen years ago. It was not exactly a Sunday class, because it was held on a week-day, but we did just what you do in Sunday school in England—we sang hymns and taught the children parts of the Bible by heart, and explained to them the meaning of the texts; only that it was all done in Arabic instead of in English or French. This class of boys that I am writing about was held in the house of two of the lady missionaries, Miss Read and Miss Day, who are now working at Cherchell, and it was their class and always taught by them. But I had helped them a few times, and I think that they were away on the day I am writing about, so that I took their class alone for them. I think there must have been about a dozen boys, little and big, some ragged and some smart in clothing; while some were dull and stupid and some were very sharp. Like nearly all the North African boys you read about, they wore loose cloaks and red skull caps, which they kept on during class, and yellow leather shoes, which they took off and left in a heap at the door of the large room, according to their customs.

Well, on this particular afternoon I was teaching these boys the twelfth verse of the fourth chapter of Acts, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." I explained to them that this referred to our Lord Jesus, in whose name Peter and John had healed the lame beggar who lay at the gate of the Temple. Of course I went on to teach them that the reason why Jesus is the only Saviour for sinners, and the only Mediator between God and men, is because He is the only one who ever lived without sin, the only one, therefore, who was ever and always perfectly pleasing to God, and that He "died for our sins according to the Scriptures" (1 Cor. xv. 3). I did not say anything about the false prophet Mohammed, but without naming him I tried to make them feel that neither he nor anyone except Jesus could help them to

heaven or do anything with God for them. I noticed that one of the biggest boys looked glum, and soon he objected and would not repeat the text. Then he interrupted me and wanted to ask a question. I told him he might do so when the class was over, but that I must teach now. So after the class he stayed, and several others too, but when it came to his question he turned shy! However, after a little pressing, out it came: "If what you teach us is the truth, why do our teachers tell us quite different things?"

"What does your teacher tell you?" I asked.

"Oh! he teaches us many wonderful things about Mohammed, the prophet."

I asked this Arab boy to tell me some of these things, and he at once began to rattle off a kind of verse, of which every line rhymed with the following line. It began like this:—

"Lao la Mohammed, la shams la kamar,  
Lao la Mohammed, la janna la nar,  
Lao la Mohammed, la toyoor es-sama,  
Lao la Mohammed, la deen la salah,"

and the lad ran on with many lines like this. Now here is the English translation of these verses, though it is not quite a true translation of the second line, but this is in order to keep the jingling rhyme of the Arabic:

"But for Mohammed, no sun and no moon,  
But for Mohammed, nor midnight nor noon,  
But for Mohammed, no birds of the air,  
But for Mohammed, no worship nor prayer."

Do you see, dear young readers, how this dreadful teaching was really putting the false prophet into the place that belongs only to our blessed Lord Jesus Christ? These poor boys were learning that Mohammed was such an excellent being, superior to all others, that God created all things in order to honour him and give him pleasure. But the Bible says about God's dear Son that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." (Col. i. 16, 17.)

MILTON H. MARSHALL.

LIST OF DONATIONS FROM JANUARY 16th to FEBRUARY 15th, 1903.  
GENERAL AND DESIGNATED FUNDS.

GENERAL FUND.	
1903. No. of Jan. Receipt.	£ s. d.
16 ...6461	2 0 0
17 ...6462	0 5 0
17 ...6463	3 3 0
17 ...6464	1 0 0
19 ...6465	3 0 0
19 ...Southend	3 15 0
19 ...6467	0 18 0
19 ...6468	0 5 0
20 ...6469	0 10 0
20 Grays	0 12 0
20 ...6471	1 1 0
20 ...6472	0 10 0
23 { Y.W.C.A., Harrogate }	0 6 8
20 ...6474	3 3 0
21 Kensal Rise	0 11 0
21 ...6476	0 5 0
22 ...6477	2 10 0
22 ...6478	0 5 0
22 ...6479	0 5 0
23 ...6480	2 2 0
23 ...6481	0 10 6
24 { Greenock Girls' Missionary Association }	1 0 0
24 ...6483	1 0 0
24 ...6484	1 9 6
24 ...6485	0 11 10
26 ...6486	5 5 0
26 ...6487	5 5 0
26 ...6488	0 5 0
26 ...6489	1 0 0
26 ...6490	1 1 0
26 ...6491	0 5 8
27 ...6492	0 2 6
27 ...6493	0 10 0
27 ...6494	0 2 6
29 ...6495	1 2 6
29 ...6496	2 0 0
29 ...6497	0 5 0
30 ...6498	5 0 0
30 ...6499	0 10 0
30 ...6500	0 5 0
30 ...6501	1 0 0
30 ...6502	1 0 0
31 ...6503	15 0 0
31 { Y.M.C.A. Missionary Pence Association, Birm'gh'm. }	0 10 6
31 ...6505	0 10 0
Feb.	
2 ...6506	1 0 0
2 ...6507	0 10 0
2 ...6508	1 1 0
2 ...6509	0 10 6
2 { Baptist Ch., Stockton }	2 2 0
2 ...6511	1 0 0
3 ...6512	0 5 0
3 ...6513	3 3 0
4 ...A Friend	0 10 0
4 ...6515	0 2 6
4 ...6516	0 5 0
5 ...6517	1 0 0
5 ...6518	2 2 0
5 ...6519	1 0 0
5 ...6520	2 0 0
5 ...6521	0 5 0
5 ...Peckham	0 10 0
6 ...Firstfruits	3 3 0
6 ...6524	3 0 0
6 ...6525	1 1 0
6 ...6526	0 1 6
7 ...6527	1 0 0
7 ...6528	0 10 6
9 ...6529	0 1 6

1903. No. of Feb. Receipt.	£ s. d.
Brought forwd.	88 1 8
10 ...6530	0 10 0
10 ...6531	1 0 0
10 ...6532	0 2 0
10 ...6533	0 14 0
11 ...6534	0 2 6
12 ...6535	0 1 0
12 ...6536	0 11 5
12 ...6537	1 11 6
12 ...6538	0 10 0
12 ...6539	0 5 0
13 ...6540	0 13 0
14 ...6541	1 0 0
14 ...6542	3 0 0
Total...	£108 2 1
Amount previously acknowledged	3,241 10 2
	<u>£3,349 12 3</u>

DESIGNATED FUNDS.	
1903. No. of Jan. Receipt.	£ s. d.
16 ... 190	25 0 0
16 ... 191	0 10 0
19 ... 192	12 0 0
19 { Missionary Helpers' Band }	11 10 10
19 { Missionary Helpers' Band }	8 0 0
20 { Park Hall S.S. }	1 10 3
20 { Women's Meeting, Tilbury }	0 12 0
20 ... 197	0 4 0
21 ... 198	18 15 0
21 ... 199	0 10 0
21 ... 200	0 5 6
21 ... 201	0 4 0
21 ... 202	1 0 0
21 ... 203	1 0 0
21 ... 204	2 2 0
21 ... 205	2 0 0
21 ... 206	3 0 0
21 ... 207	0 16 0
21 ... 208	0 4 0
21 ... 209	0 4 0
21 ... 210	0 16 0
21 ... 211	0 19 3
21 ... 212	0 8 0
21 ... 213	1 0 0
21 ... 214	1 0 0
21 ... 215	1 0 0
21 ... 216	1 0 0
21 ... 217	1 8 0
21 ... 218	0 16 0
21 ... 219	0 4 0
21 ... 220	0 12 0
22 { Bethel S.S., Barking }	2 17 9
23 ...Kilmalcolm	1 0 0
24 ... 223	30 0 0
24 ... 224	6 0 3
27 ... 225	1 0 0
27 ... 226	2 10 1
27 ... 227	1 6 0
27 ... 228	12 17 6
27 ... 229	0 5 0
27 { Lordship Lane S.S. }	10 0 0
28 { Missionary Helpers' Band }	1 8 9

1903. No. of Jan. Receipt.	£ s. d.
Brought forwd.	167 16 2
29 ...A Friend	3 0 0
29 ... 233	5 0 0
29 { Y.W.C.A., St. John's Wood }	12 10 0
29 ... 235	15 0 0
31 ... 236	29 12 10
31 ... 237	75 0 0
Feb.	
5 ... 238	0 5 0
5 { Rayleigh Tabernacle Missionary Helpers' Band }	1 0 0
9 { Rayleigh Tabernacle Missionary Helpers' Band }	8 0 0
10 ... 241	1 10 0
10 ...East Ham	0 12 6
10 ... 243	0 10 0
10 { Beigrave, Union Ch. Y.P.S.C.E. }	0 10 0
11 { Forbes U.F. Ch. S.S. }	1 10 0
11 ... 246	0 10 0
11 { Newport, Mon. }	0 11 6
13 ... 248	11 11 6
13 ... 249	17 10 0
14 ... 250	6 0 0
Total ...	£357 19 6
Amount previously acknowledged	2,700 3 10
	<u>£3,058 3 4</u>
TOTALS MAY 1 TO FEB. 15.	
General ...	£3,349 12 3
Designated	3,058 3 4
	<u>£6,407 15 7</u>
DETAILS OF LEICESTER AUXILIARY.	
J. A. BOLTON, Esq., Hon. Sec., 106, Evington Road.	
Designated Receipt No. 248.	
No. of Receipt.	£ s. d.
105	0 1 4
106	0 2 0
107	0 11 1
108	0 0 10 1/2
109	0 9 9
110	0 5 4 1/2
111	0 9 0
{ Melbourne Hall Sun. Sch. }	1 5 0
113	8 0 0
114	0 7 1
	<u>£11 11 6</u>
Amount previously acknowledged	110 17 9
	<u>£122 9 3</u>
DETAILS OF DUBLIN AUXILIARY, No. 1.	
S.S. McCURRY, Esq., Hon. Sec., 3, Spencer Villas, Glenageary.	
Designated Receipt No. 236.	
No. of Receipt.	£ s. d.
204	1 1 0
205	2 2 0
	<u>£3 3 0</u>

No. of Receipt.	£ s. d.
Brought forwd.	3 3 0
206	0 12 6
207	5 0 0
208	0 10 0
209	1 18 3
210	0 12 6
211	0 7 11
212	0 7 8
213	1 10 6
214	0 10 0
215	1 0 0
216	1 10 6
217	1 0 0
218	6 10 0
219	5 0 0
	<u>£29 12 10</u>
Amount previously acknowledged	131 4 6
	<u>£160 17 4</u>
DETAILS OF GLASGOW, N.W., AUXILIARY.	
Mr. T. NELSON, Hon. Sec., 8, Sandfield Street, Maryhill.	
Designated Receipt No. 226.	
No. of Receipt.	£ s. d.
99	0 3 6
100	0 2 6
101	1 5 6
102	0 4 0
103	0 2 10
104	0 7 6
105	0 0 8
106	0 3 7
	<u>£2 10 1</u>
Amount previously acknowledged	19 4 8
	<u>£21 14 9</u>
DETAILS OF DUBLIN AUXILIARY, No. 2.	
Miss J. FITZPATRICK, Hon. Sec., 27, Upper Grand Canal Street.	
Designated Receipt No. 241.	
No. of Receipt.	£ s. d.
11	0 5 0
12	0 10 0
13	0 10 0
14	0 5 0
	<u>£1 10 0</u>
Amount previously acknowledged	2 15 0
	<u>£4 5 0</u>
DETAILS OF HEREFORD AUXILIARY.	
Miss COLLINS, Hon. Sec., 31, White Cross Street.	
General Receipt Nos. 6378 and 6484.	
No. of Receipt.	£ s. d.
11	0 2 6
12	0 4 6
13	0 4 6
14	0 12 0
	<u>£1 3 6</u>

No. of Receipt.	£ s. d.
Brought forwd.	1 3 6
15	0 5 0
16	1 0 0
17	0 4 6
	<u>£2 13 0</u>
DETAILS OF WESTON-SUPER-MARE AUXILIARY.	
Miss F. E. BLAKE, Hon. Sec., Rockleaze.	
General Receipt No. 6396.	
No. of Receipt.	£ s. d.
1	0 2 6
2	0 5 0
3	1 0 0
4	1 0 0
	<u>£2 7 6</u>
DETAILS OF BLUNDILLSANDS AUXILIARY.	
Miss E. E. HARRISON, Hon. Sec., Newstead, Blundellsands.	
Designated Receipts, Nos. 186 and 224.	
No. of Receipt.	£ s. d.
161	5 0 0
162	0 10 0
163	0 2 0
164	0 2 0
165	0 1 6
166	0 1 0
167	0 2 6
168	0 3 3
169	0 1 0
170	0 2 6
171	0 5 6
172	0 1 0
173	0 1 0
174	0 2 6
175	0 2 6
176	0 2 6
177	0 5 0
178	0 5 0
179	0 1 0
180	0 2 6
181	0 1 0
182	0 7 6
183	0 5 0
184	0 1 0
185	0 2 0
186	0 5 0
187	0 1 0
188	0 2 0
189	0 2 6
190	0 2 0
191	1 10 0
192	0 3 0
193	0 2 0
194	0 2 0
	<u>£11 0 3</u>
Amount previously acknowledged	7 8 0
	<u>£18 8 3</u>

Carried forwd. £88 1 8

Carried forwd. £167 16 2

Carried forwd. £3 3 0

Carried forwd. £1 3 6

£18 8 3

## THE NORTH AFRICA MISSION.

The Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who with the rest of the Moslems of North Africa, were quite unevangelised. It was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt.

**Its Character** is, like the Young Men's and Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth, and who are sound in their views on foundation truths.

**Its Methods of Working** are by itinerant and localised work to sell or distribute the Scriptures far and wide, and by public preaching, conversations in the houses, streets, shops, and markets in town and country, to make known those fundamental truths of the Gospel, a knowledge of which is essential to salvation. When souls are saved they are encouraged to confess their faith by baptism, and then, according to the Lord's instructions, taught to observe all things whatsoever He commanded. Educational work is not a prominent feature in this Mission, but a subordinate handmaid to evangelistic work. Medical aid, given where possible, has been found most useful in removing prejudice, and disposing people to listen to the Gospel message.

**Mohammedanism has nothing in its teaching that can save the soul.** It teaches some truth, but carefully denies the fundamental doctrines of Christ's divinity, death, resurrection, etc.

**No effort has, until recently, been made to evangelise this part of the Moslem World.** It was considered impossible to gain an entrance, much less a hearing, amongst these followers of the False Prophet.

**No salary** being guaranteed by the Mission to the Missionaries, their trust must be directly in God for the supply of all their needs.

**Collecting Boxes** can be had on application to the Hon. Secretary, by giving full names and addresses.

**Gifts in Money or in kind** should be sent to the Hon. Secretary, Edward H. Glenny, 34, Paternoster Row, London, E.C.; the former will be acknowledged by numbered receipts. The names of donors are not published.

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### North Africa consists of

**Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara,** and has a Mohammedan population of over 20,000,000.

**MOROCCO** can be reached from London by steambot in four or five days; it has an area of about 260,000 square miles (equal to five times the size of England), and a population estimated at from 4,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz. The country is divided into districts, each of which is under the superintendence of a Kaid. The semi-independent hill tribes are ruled by their own chiefs, and scarcely acknowledge the authority of the Sultan. The North Africa Mission began work in Morocco in a small way in 1884; now in 1903 it has substantial mission premises, with hospitals, in Tangier, and stations in Tetuan, Fez, Casablanca, and Larash. It has twenty-five missionaries in the country, besides helpers, labouring amongst Moslems, Jews, and Europeans. There are also other agencies at work. As the bulk of the population are in the villages, many more workers are needed that this great country may be evangelised.

**ALGERIA**, within fifty-five hours' journey from London, is the most advanced in civilisation of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population 4,500,000, principally Moslems, but with some hundreds of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are excellent roads and extensive railways. The North Africa Mission has four mission stations, with eighteen brethren and sisters working in them. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

**TUNIS** is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, some thousands of Italians, Maltese, French, Jews, etc., on the coast. The Mission has four stations and twenty-four workers; but wide stretches of country still remain to be evangelised.

**TRIPOLI** is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than further west, but much opposed to the Gospel. In 1889, two brethren began to labour for Christ among them, and there are now three missionaries engaged in the work. A Medical Mission has been conducted here with cheering results.

**EGYPT** is still tributary to Turkey, but under the guidance and supervision of the British Government. The Mission commenced work in Lower Egypt in April, 1892, and has now eleven missionaries there. The population of Lower Egypt is seven millions, the great majority being Mohammedans. The American Presbyterians have an excellent and successful work, mainly, but not exclusively, amongst the Copts. The Church Missionary Society also has work in Cairo. There remains a widespread need for more labourers amongst the Moslems, who are fairly accessible, though very few of them have as yet been converted.

**THE VAST SAHARA**, with its scattered population of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amongst the inhabitants of its palmy oases.

**NORTHERN ARABIA** is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. This portion of the field is sadly in need of labourers.