

evidently see in the faces of those before me, manifest signs of God's word in the narrative of what befell Sodom and Gomorrah taking effect in their hearts and consciences. Their attention seemed for the time all arrested, and to them it was a peculiarly appropriate and impressive subject, from the fact that the sight of Jordan and the "Sea of Lot," as they call it, was a familiar object to their eyes, and situated but a short distance from where we sat.

And to show that even the wanderers of the desert may sometimes have a consciousness of a great future, and a world to come, I may relate that, while sitting one day in a tent of Beni Sakhr, in the presence of about thirty stalwart men, I was asked, among other questions, what I should do if one of my nearest relatives were murdered? I explained to them that, contrary to their custom of taking an equivalent revenge at the earliest opportunity, we are not allowed in our land to take the law in our own hands, but must set our case before the officers of law, for them to prosecute and execute justice. They then inquired what should become of the murderer, supposing he succeeded in escaping from the law of the land, and from human justice; and on my replying that, however a criminal might escape from the fruit of his doings in this life, and from the hand of human justice, yet I had no doubt they believed God's arm was almighty, and could overtake him even were he to flee to the uttermost ends of the earth; and that if he were not brought to justice in this life, he most certainly would be in the great day of judgment; they all with a unanimous shout signified their approval.

I read to the same set of men the 19th chapter of Matthew, which led to conversations on various subjects, showing how the practices of the world are contrary to the holy will of God; and the subjects being familiar to them, they seemed to have no difficulty in understanding them. In short, when, on

several different occasions, I succeeded in convincing various individuals of the error and sinfulness of their ways, they answered me differently, but all with a woebegone spirit. One, for instance, when I asked him why he, as a Bedawee, now that he saw his ways to be evil, still continued to follow them, he replied, "*So is our nature*" (see Gen. xvi. 12). Another said, "We cannot live without robbing each other;" and a third, "What can we do when our chiefs order us out to attack a neighbouring tribe?" I met such confessions of their impotence to forsake evil, by the promise of God's Word that "the inhabitants of the desert" will yet worship Christ (Psa. lxxii.), and that ultimately those who now delight in war will beat their swords into ploughshares, and their spears into pruning-hooks, and will learn the art of war no more. They seemed to see that Christ's law of love, unselfishness, and self-sacrifice, is the right one, but they did not seem to see how they could follow it, and abandon the practices for which they have been notorious since the days of Ishmael.

Sheikh Fendi, the chief of the Beni Sakhr sheikhs, paid us a long visit in our tent one day, and heard several chapters from the beginning of Genesis, along with the fifth of Romans, with patience and attention. One of his wives was a thoughtful and sad-looking woman, and heard the word gladly, and also joined us in prayer. One day she visited us, and, indeed, seemed to have a clinging to us.

At the northern camp of Sheikh A'aly (two hundred tents), at a place called Rahoo, four hours south-west of Muzareeb, we were also received with much kindness, and a degree of politeness and good feeling one would hardly expect to meet with among the Arabs; and there we found that Sheikh A'aly himself, and several young men, could read; so we had the pleasure of giving them a whole copy of the Bible, and several copies of single Gospels. We