

fancying themselves rich in the sight of God, when, in reality, as God sees them, they are miserably poor and blind.

To them the Saviour calls as He did to Laodicea: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eye salve, that thou mayest see." This is the hope that He holds before them. He has spoken sharply, but it is for their good. "As many as I love, I rebuke and chasten. be zealous therefore, and repent." He appears before them as a merchantman, offering costly wares, gold, raiment, and eye-salve. He even goes further. He is rejected. The door is closed in His face, but He goes not away. "Behold," He says, "I stand at the door, and knock." What grace have we here! What burning desire for the souls of men! If men will not seek their own salvation He will seek it for them. Can we induce them to open the door? The Saviour has costly treasures, and He is knocking, standing at the door and knocking.

"Yes, the pierced hand still knocketh,  
And beneath the crowned hair  
Beam the patient eyes so tender  
Of the Saviour waiting there."

There is always a reward promised. There is a pathos about this reward which ought to win the heart to the Saviour. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

And the promised reward goes further. It extends from time to eternity. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

## THE SUDAN MISSION—THE NIGER.

BY N. W. HOYLES, ESQ., Q.C., TORONTO.  
(Continued.)

**M**IDWAY between these two fierce races of crusading herdsmen, Arabs and Fulas, pressing in from east and west, is the large and well consolidated nation of the Hausas, lying between the Niger and Lake Tchad. Though brave and united in war, they are essentially a mercantile race. Their chief emporium, Kano, in the centre of their territory, is said to have 120,000 inhabitants.

Though the military skill of the Fulas has reduced the Hausas to the position of a subject people, yet they are probably the finest race in Africa, and their capacity for good seems very great. In intelligence they seem in no way inferior to Europeans, and, though brave enough when occasion requires, they seem peaceably disposed, their refinement and courtesy of manner being very attractive. Unlike the Fulani,

they seem to have no ferocious fanaticism, and the tenets of Islam are followed in a very lax manner, and are almost entirely discarded when they are away from the surveillance of their conquerors.

The language of the Hausas is spoken by fully 15,000,000, of whom probably 300,000 can already read and write their own language in the Arabic characters. This fact and the comparative peace and order of the Central Sudan seem to indicate it as emphatically the right point at which to approach these 60,000,000 of unevangelized natives; and at present the Niger seems the only door by which English missionaries can reach these Mohammedan races.

Everywhere Mohammedanism presents the appearance of an almost impenetrable fortress, in which its victims seem hopelessly immured. The very fact that the Moslem holds to the great truth of the unity of God gives him a vantage ground which the idolator does not possess; and taught from childhood that the observance of outward religious duties will save his soul, which duties he therefore performs with a watchful regularity that is an example to us who know better, he feels no need of a Saviour, and sees no beauty in Christ crucified.

Sir William Muir thus describes it:

"Islam, so called from its demanding the entire 'surrender' of the believer to the will and service of God, is based on the recognition of Mohammed as a prophet foretold in the Jewish and Christian Scriptures. On him descended the Koran, from time to time, an immediate revelation from the Almighty. Idolatry and polytheism are zealously denounced as sins of the deepest dye; while the unity of the Deity is proclaimed as the grand and cardinal doctrine of the faith. Divine providence pervades the minutest concerns of life; and predestination is taught in its most naked form. The existence of angels and devils is taught; and heaven and hell are predicted in material colors—the one of sensuous pleasure, the other of bodily torment. Finally, the resurrection, judgment, and retribution of good and evil are set forth in great detail. Such was the creed, 'There is no God but the Lord, and Mohammed is his prophet,' to which Arabia became obedient."

The personal religion of a devout Mohammedan is thus described by the Rev. R. Clark, of the Punjab:

"Being ignorant of God's righteousness, and going about to establish his own righteousness, he practises religiously the five essentials of his creed. He prays five times a day. He fasts so rigorously during the month Ramadan that he would rather die than allow one atom of food to pass his lips from sunrise to sunset. He goes on pilgrimage to Mecca if he has the means of doing so. He repeats the Kalma, 'There is no god but one God, and Mohammed is the prophet of God.' And he gives alms