

kingdoms lying between Egypt and Tangiers. Arrived at the Atlantic Ocean, he spurred his horse into the sea, and declared that it was only the barrier of the ocean that prevented him from compelling every nation beyond it that knew not God to worship Him or die. The Berber tribes—from whom these North African countries afterward received the common designation of the Barbary States—made some brave but ineffectual attempts to resist the Mohammedan invaders; they were forced to submit, and their enfeebled Christianity was not proof against the stern compulsion with which the Arab warriors forced all whom they defeated to adopt the Mohammedan religion.

It is a most interesting fact, and one which forms a very loud call to the Church of Christ to send the Gospel once more to North Africa, that there exist to the present day among those Berber or Kabyle tribes various customs which have come down to them through twelve long centuries of Mohammedanism, and which speak of the time when they were a Christian people. For example, the Kabyle women refuse to wear the veil over the face, a custom which is universal among the Arab women. It is also said that certain of these Kabyle tribes, although they are Mohammedans, nevertheless observe their weekly Sabbath not on the Mohammedan Sabbath, on Friday, but on the Christian Sunday or Lord's Day. The mark of a cross is tattooed on the forehead of many of the boys and men at Biskra, as well as in other places. One such Mohammedan in the town of Setif, who spoke a little English, being asked what was the meaning of the cross on his forehead, answered in the one word "Jesus." Miss Seguin, in her most interesting book, "Walks in Algiers," asserts that the Kabyle women are in the habit of tattooing the form of the Christian cross on their forehead. Sir Lambert Playfair, consul in Algiers for England, writes regarding the Kabyles of the Aures Mountains, which lie immediately to the north of the Sahara: "Their language is full of Latin words, and in their daily life they retain customs undoubtedly derived from their Christian ancestors. They observe December 25th as a feast under the name of *Moolid* (the birth), and keep three days festival both at springtime and harvest. They use the solar instead of the Mohammedan lunar year, and the names of the months are the same as our own."

These customs are relics of a time when the Christian religion permeated the life of the North African peoples. Surely a brighter day has at length begun to dawn, when the cross of Christ will not be written in ritualistic fashion on their foreheads, but shall become the inspiration of their hearts. How great will be the change from the miseries of Mohammedanism to the freedom and joy of Christ's salvation!

The history of the centuries which lie between the era of the Mohammedan conquest and the present time is one of stagnation so far as any advancement is concerned, and of continual cruelty and oppression exercised by the Turks upon all the unhappy people over whom they domineered. While the countries of Europe, on the northern shores of the Mediter-