

there is a fine harbor, at which all ships going down to the islands call to get water.

The Gospel among the Robbers of Zeitoon.

The American Missionaries at Marash were helpful in delivering the inhabitants of the town of Zeitoon from some political troubles which they had with the Turks, and this fact has given them an influence with the people. The Rev. Henry Marden, with a view to turning this influence to account, went to reside in Zeitoon a year ago. It is a strange place; the population numbers several thousand and though nominally Armenian Christians, they are extremely ignorant, superstitious, and fanatical, and one section of them is almost entirely robbers.

The upper ward of the town has for generations been a mere robber's nest. There is a large Armenian church in the midst of it, where the usual formal service is performed twice a day in an unknown tongue and within a stone's throw of this church are the homes of 200 robbers and outlaws, a terror to the mountain region. None of them can read or write. Many of them have committed ten, twenty, even thirty murders; and human life is held so cheap at Zeitoon that the Government rarely ever arrests a murderer. "As you pass along the street in this section of the town you will hear mothers cursing their children, and the priest cursing his people; and murderers, robbers, swearing mothers, and swearing priests, are all regular communicants in the Armenian Church."

Mr. Marden took with him a native helper, and commenced work by seeking out these rough men individually in their summer retreats in the mulberry groves and vineyards. He would sit down by them in the shadow of a rock or tree, and read to them the story of the cross, urging home to them its precious truths. A little later they hired a room in the market street and held prayer meetings. As the summer drew to an end they were anxious to find premises for permanent work.

In the very centre of the robbers' ward, commanding a fine view of the whole town and of the mountains beyond, there stood an old mansion, with large rooms and a wide verandah. The owner had murdered one of his neighbours a year or two ago, and had fled to the mountains. His retreat was searched out, and the

Missionaries were delighted to be able to secure for a very trifling sum a lease of his house for three years. Here they established preaching services on Sunday, a day school for boys, and an evening school for young men.

For four months they diligently sowed the good seed, and reprov'd the people for their evil deeds. In the autumn they had to return to Marash, but left an efficient native preacher in charge of the work.

On visiting the place last winter they found a fine school of thirty-five boys established, and a capital work going on. "Frequently some man, the story of whose life would make us shudder, declared that if some good friend had only told them these things before, they would never have become what they now are."

Personal work from house to house is not only permeating the whole of the community with Gospel truth, but is already a powerful restraint upon lawlessness and crime. Scores of men who had defied all efforts of the Government to tame them, have, on listening to the words of Jesus, given their pledge to reform, and kept it, often in times of great temptation.

It is doubtful whether there is a darker place than this robbers' ward in Zeitoon, in all the Turkish empire; but the Gospel is proving itself the power of God to salvation, here as elsewhere.—*III. Miss. News.*

The Gospel and Mohammedanism.

One hundred and seventy-five millions of our race are lying under the spell of a delusion more hopeless than heathenism. It is true that Islam's creed is not without some ingredients of truth, testifying, as it has done for twelve centuries, in the face of Oriental idolatry and materialism to the unity of God, the spirituality of worship and the immortality of the soul. The moral teachings of the Koran are also greatly superior to the vices of Paganism, inculcating temperance, justice and many social virtues. Yet on the other hand, it is wholly Anti-Christian, and, because of the very recognition it gives to Christ, the more firmly binds its votaries to the rejection of His true claims. To the Pagan the Gospel comes as a new revelation. To the Moslem it an absolute dispensation, superseded by Mohammed, and forever subordinate to the Last Prophet and Dispensation. The