

2,256 were under the English flag, and of the 200,000 souls on board nearly 80 per cent. were British subjects. But of all others the Russians have been the best buyers, being heartily urged by their commanding officers, and even by their priests, who knew that the Bibles do not contain the Apocrypha, to purchase.

ALGIERS.—Your Committee have long been anxious to do more in North Africa. Through the kindness of the British Society for the Propagation of the Gospel among the Jews, and with their warm commendation of his faithful labours for many years, the services of the Rev. J. Lowitz have been transferred to your Society. His long experience and high qualifications justify the hope that your new agency will, under God, be a great blessing to a dark and disturbed region. And he has special facilities for access to French troops.

The great difficulty consists in finding suitable men to act as colporteurs. To work efficiently, a man must know several languages, for very few regions in the world have such a mixed population as Algeria. French, Spaniards and Italians are furnished to it by the European continent, and they find Jews, Arabs, Turks and Moors there before them, who have come from Asia and the neighbouring regions of Africa to mingle with the native Berbers. The great distance from one village to the next, and the intense heat in the summer months create difficulties of another kind. For some time none but French subjects could obtain the necessary authorization, but now a more liberal law permits the employment of foreigners. Settlers in the colony are mostly engaged in agricultural pursuits, and suitable colporteurs are very scarce. There are plenty of hirelings, ready to take any situation that offers, but men ready to work for the Lord and to work in His own spirit are required.

These considerations explain how, notwithstanding all the earnest desires of your Committee, it has not been possible to have more than two colporteurs at work. For the hundreds of French agricultural settlers which are springing up, colporteurs of experience and faith in the power of God's Word are urgently needed. But beyond them lie vast tribes of natives to whom the Word of God has yet to be given in the languages which they speak and understand best.

To one of these tribes, the Kabyles of Jur-Jura, who occupy the mountainous tract to the east of Algiers along the coast and for some distance inland, Mr. and Mrs. George Pearce have been earnestly calling attention.

They are the aborigines of Numidia. Although long exposed to the influence of the Arabs, and like them Muhammadans, they possess many valuable qualities. The Kabyle leads a settled life, and is passionately attached to his native land, which he carefully and laboriously cultivates. He grows corn and potatoes, rears fruit trees, and plants the vine. Neither is he inexperienced in the arts of life. The Kabyles enjoy a thoroughly worked out political and social organization on a democratic basis. In their villages individual property is recognised. The resort of the villagers is the open club-room, with stone seats ranged around it. Here they discuss the affairs of the village, of the tribe, and of the confederation (K'bila). Brave warriors themselves, they have remained the irreconcilable foes of the Arabs.

It was during the second Saracenic invasion under Akbar-ben-Nefa, with his 10,000 horsemen, in the seventh century, that the Kabyles were made to submit to the Mussulman yoke and religion, and were driven to their mountains. The Marabouts, or Muhammadan teachers, were sent among them, and these foreign religious emissaries succeeded in riveting upon them a system which has held them bound to the present day. Cannot Christian emissaries, though foreigners, bring them the tidings of the Saviour? When Genserik attempted to impose Arianism upon the conquered Africans, the Berbers refused to accept it. The Saracenic conquests swept