

for them. Educational institutions must be organized, and persons must be selected who shall make the care of them their principal employment. Attempts to realise these objects are often met with many and great difficulties. They cannot be made too early in the history of a mission, provided they are adapted to its circumstances; and they must never be abandoned. The success of such attempts is identified with the prosperity and very life of the missions.

The principle of adapting our proceedings to the circumstances of the people applies not only to the educational departments of our seminaries for training native agents, but also to the regulations for lodging and maintaining the students. It is not right to tax the benevolence of foreign Christians in order to furnish what is quite within the means of the natives to provide. It is not only proper, but beneficial, to train the people, and particularly the teachers, to habits of self-reliance. To teach a man to improve his dwelling by the use of his own resources, will probably be a greater advantage to him, in the end, than to make him the absolute present of a much superior house. It is necessary to the health of our students that they labour with their hands a portion of their time. It is a great benefit to accustom them to combine habits of manual labour and of study. A man who, on taking a station, cannot or will not work as well as teach, may sometimes be in want of the necessities, and comforts, and conveniences of life, and will fail to secure a high place in the opinions and esteem of Polynesiens of this and probably some succeeding generations. It has been found that our students are both able and willing to provide their own dwellings and food; and, with assistance from their friends, or by a little management of their own, they can furnish themselves with almost everything that they and their families require. Tutors must be supported from abroad. To pay for their houses and class-rooms, ground for them and for the students to obtain their supplies from, and educational requisites, with, perhaps, a little aid in the way of clothing for the pupils, require foreign assistance.

It remains, in conclusion, to put the churches of Europe, America, and Australia, in mind of their responsibility, and of the nature of their duties in regard to native agents in Polynesia. In this connection we would include ourselves in the churches, as members and agents of them. The responsibility consists in the possession of a valuable talent, by the right employment of which the kingdom of God may be rapidly extended into lands still under the dominion of the devil. A large amount of native agency is already at work, a large amount is still but partially employed, and a large amount still lies wholly dormant in our mission churches. We are told that the means of the churches, both in men and money, are limited, and inadequate to meet the demands made upon them. Here are men,—and the pecuniary aid necessary to set them at work is trifling. To neglect such instruments involves injury to the men who might do much good, and to the churches to which they belong, whose spiritual life might be promoted by the healthful exercise of its members; it leaves the heathen to hopeless ruin; and it is fraught with danger to the church at large, which has been, and might continue to be, much benefited and much encouraged in its missionary labour for the salvation of the world, by reports of the Lord's doings, through feeble agents, in these islands of the sea.

From the *Times* Algerian Correspondent.

MAHOMETAN TRADITIONS IN ALGERIA.

The Arab is not more certain that Mahomet is the propnet of God than he is that the Moule-Saa shall come, in a moment which none can foretell, and shall change all things. Every Arab, whatever his position or his degree of intelligence, is in constant expectation of this Moule-Saa, or lord of the hour. A Christian will recognise in this tradition only one of those false suns which have in all ages dazzled the East,—vain images of those sacred prophecies which have already had sublime fulfilment; but a Mahometan believes that his Messiah will come as firmly as the Christian knows that he is come. The Moule-Saa is to have power over all things, even over the teaching of Mahomet and the words of the Koran. His coming is the theme of received prophecies which every Thaleb reads, which every Medbha recites, and which every Arab knows vaguely and believes implicitly. Some of their prophecies are very curious.

Sidi-il-Boukari is the most ancient of these prophets. He only says,—‘A man shall come after me whose name shall be like unto my name. The name of his father shall be like unto the name of my father, and the name of his mother shall be like unto the name of my mother. He shall resemble me in character, but not in person. He shall fill the earth with justice.’

This is the most convenient picture for an unknown adventurer. Of course, every candidate for the office of regenerator begins by dropping his own pedigree, and assuming the name of Mouhamed-Ben-Abd-Alla. Ben-el-Benna el Tlemcen is more explicit than his predecessor; he says:—

‘In the seventieth year of the thirteenth century a man named Mahamed-Ben-Abd-Alla shall come from the country of Sous-el-Akri. There will be with him 1600 tents. He shall enter the city of Maroc and go thence to Fez. He shall advance thence upon Tlemcen, and go thence to Oran, which he shall destroy. Thence he shall march upon Algiers. He shall encamp in the Meidja, and shall remain there four months. He shall destroy Algiers and go on to Tunis, where he shall remain for forty years, and shall then die.’

No one can sneer at this prophecy on the ground of ambiguity. El Bonna commits himself boldly to time and place, and even proceeds to describe the personal lineaments of the ‘coming man.’ Unfortunately the time is already past, for the seventieth year of the thirteenth century was 1254. But the Arabs say this is a mistake of the transcribers.

The third prophecy is that of Sidi Aissa-el-Lagrouati. It is as follows,—‘Cry aloud, O Crier! Publish to the people what I have seen, being in a vision:—

“The woe that is coming is a woe which shall surpass all former woes. Eyes have not seen what is like unto it. A man shall abandon his offspring (figuratively for, a ruler shall betray his people). A Bey shall come who shall be submissive to the Christians. His heart shall be hard. He shall rise up against my master (that is, the Moule-Saa), whose lineage is noble, whose heart is tender, who is beautiful and wise, and whose commandment is just.

“Crier, cry again; be not afraid. He who has come has dispersed the infidels. They are fled beyond the Salt Lake; they have climbed to the heights of Kahar. The Christians have abandoned Oran.

“The Sultan shall be just and equitable. He shall