OUR COMING KING.

Oh, why does He wait, our banished King,
Nor come for His own again?
For the days are long, and the night is dark,
Ere we hear the glad new strain.

Oh, can it be there are souls still lost
Away on the hills of sin:
And the Master waits in His tender love
Till these are gathered in?

In the lone, dark land where the deserts bare
Are trod by the Arabs wild,
What if there waits, and has never heard,
Some sinful Arab child?

What if away in the distant lands
Wait some who have never heard?
And His chariot waits for the last full sheaf,
He waits, our gracious Lord.

Shall we not work, and shall we not pray,
And hasten His triumph day
When the hosts of Heaven and of earth shall say
"The King is on the way!"

Mayador. Mary Ritchie.
Southern Morocco Mission.

Thirty-five Years Ago—and Now.

THE s.s. "Mogador," after a stormy passage in December weather, was nearing Sunset Land thirty-four years ago. The passengers were on deck gazing eagerly at a mere speck on the horizon, which they were told was the Moorish town of Rabat. All were interested, but none more so than a party of missionaries who were about to see for the first time the land of their prayers and hopes. Morocco was to be their future home; a great interest in it grows upon them as gradually the steamer draws near and things on shore become distinct. That first sight of the land of many longings is never forgotten. They see again in thought, after all these years, the white-washed houses, the minarets, the palm trees, and the strangely dressed people. Presently boats come off, the natives clambered noisily on deck and began the work of discharging the cargo. Shall the missionaries ever understand the language, and shall they ever speak it to be understood? These thoughts are uppermost in their minds as they listen to this babel of sound. A few days after the missionaries landed on Moroccan soil, and the memory of that morning's experience abides with them still. The streets chokingly narrow and monotonously alike, the vociferous crowds, the heat, the evil smells—they remember it all as if it were yesterday.

What were the conditions which faced the workers as thirty-five years ago? They took up work for Christ in Morocco? A people who for centuries had been under the blight of Islam, steeped in sin and unspeakable depravity, sunk in ignorance and superstition—to them the Gospel message was about to be declared. At that time there was not a single mission house, not a school, not a dispensary—the whole country was covered in dense darkness, unrelieved by a single
ray of Gospel light. Among the people of Morocco Islam had had a long trial without a rival, and its failure to lift the people to a higher level of life was conspicuous and complete. To attack Islam in one of the citadels of its strength was a task that might well daunt and depress the bravest. But the workers had had in themselves experimental knowledge of the power of God unto salvation, and so they were able to say even in those days in dark Morocco: "I am not ashamed of the Gospel of Christ." In those early days the workers were cursed and sometimes stoned, but they held their ground. At one time fellows of the baser sort made determined effort to have the missionaries expelled from the country, and moved the Government to intervene for that purpose. In the emergency prayer was made, both on the field and at home, and the situation was changed. It was an unforgettable experience of the fact that prayer changes things. Years afterwards, when it became necessary during a time of rebellion for the workers in Marraksh to leave for the coast, the natives pleaded with them not to go, so greatly had they learned to love and trust them.

In the first years the bigotry of the people was beyond telling. Not even when suffering acutely from pain and disease could they in many cases be persuaded to accept medicine and help from the "unbelievers." To suggest to them that they should send their children to the mission schools to be taught would have been to court disdain and derision; to ask them to read the Gospels would at once have aroused opposition and
make them haughtily testify that "there is no god but God, and Mohammed is the prophet of God, and that the Koran is all-sufficient for their enlightenment unto salvation." The Gospel message that only in Christ can salvation be found would have been rejected contumulously. In contrast from then and now let it be mentioned that the various dispensaries are crowded day by day, that children in large numbers are being taught the Name of Jesus, that the Scriptures are being read by many, and that there are those—men and women and children—who no longer look to Mohammed, but to the Lord Jesus Christ alone for salvation. And there are hundreds of people who have now intellectual perception of the truth of the Gospel, and who only need the gift of spiritual appropriation to make the truth effective unto their salvation. Here is an opportunity awaiting the Lord's remembrancers in the homeland—to pray constantly that divine illumination may come to them, leading to repentance and true faith. A new day has dawned upon Morocco with amazing swiftness. Through the influence of Europeans, who are now to be found in their hundreds in all the towns of Morocco, new ideas—good and bad—are finding entrance, and are influencing the people one way or another. It is difficult to realise the immense changes that have taken place in Morocco during recent years. Not so long ago transport of goods was only possible by camel, horse, mule, and donkey; letters were carried by couriers on foot between the various towns. Now good roads have been constructed, trains are running in certain spheres, motor car service links up the towns, wireless telegraphy is in operation, the towns are lit by electricity, there are schools, dispensaries, and hospitals. In every direction the gifts of civilisation are being introduced among the people.

To us comes the call to give them with our whole strength God's greatest gift—the knowledge of Jesus Christ our Lord. Without that knowledge all other gifts will be in vain. To impart to the deluded devotees of the false prophet the message of redeeming love is the supreme and constant aim of the missionaries.
The work of the Mission proceeds with unimpaired interest and blessing. The service of the workers moves along certain definite lines, which have proved effective instruments of evangelism.

**Healing.**

The missionaries fulfil the Master's command to "heal the sick." In Moslem lands where intolerance and ignorance prevail the dispensaries have been of first importance, not only in relieving bodily suffering, but in bringing the missionaries into close and sympathetic contact with the natives. This is a great gain, the importance of which cannot be over emphasised. The sight of gentle, Christian women dressing the indescribably foul sores of the Moslems has in many cases led them to make comparisons between the followers of Christ and of Mohammed, greatly to the detriment of the latter. The dispensary affords excellent opportunity for Gospel services, which are never omitted. The patients know that the "words of Jesus" must be proclaimed before the work of attending to their ailments begins. At first they thought the missionaries were well paid by the Moorish government for this service, but gradually the truth has dawned upon them that it is solely because of the love of Christ that these men and women have come to help them. It is a new thing to them, this unrequited and unselfish love, and is making its irresistible appeal to their minds and hearts. The seed is daily hourly sown, and the harvest will surely come according to the promises of God.
Work Among the Children.

To influence the children is to do a vital and an abiding thing, for children never forget. It is in vain for the ignorant and bigoted to tell them that the Christians are idolaters. They know what the missionaries believe and teach; and more, they have seen their pure and unselfish lives, so vastly different from what they have witnessed in the lives of their own people. To what is the difference due? The missionaries declare it is not they, but Christ's power which enables them to overcome. This testimony of life and word is continued before hundreds of children day by day. Who can doubt, as one bears in mind the promises of God, the results that must flow from such a service as this? The children who are being thus influenced by the teaching of the missionaries will be the men and women of to-morrow, and surely we may expect that many of them will be found on the side of Christ. The workers believe in the conversion of the little ones, and strive by word and deed to lead them to the Saviour. It is a gracious and far-reaching work, and calls for earnest prayer on the part of all who have the evangelisation of Morocco at heart. A worker writes: "One of our day-school girls, the only daughter of her mother, and she a widow, came with a keen thirst for knowledge, and soon became one of our brightest pupils, quickly learning embroidery and bead work, but, best of all, learning to read the Word of God. She marked her New Testament opposite the words she could not understand, and took every opportunity of asking the missionary to explain. Surely here was a heart God was preparing. She had heard and read much of His love, and especially the Gospel stories were precious to her. One day in the early dawn she seemed to see the Lord Jesus Himself with a great multitude of Moslem women around Him. She was not surprised, only she was sad because she, a young girl, could not hope to get near Him. Sitting down a good way off she waited, and then saw Him quietly dismiss the crowd and graciously call her. She immediately answered by rising to follow. Then came joy to the missionaries a few days later, when she confessed her faith and joy in a
new found Saviour. They watched her grow in grace and knowledge, and witnessed her eagerness to tell others and her desire to start a school for the children in the district in the city where her mother stayed.”

Work Among Moorish Women.

The limitations under which millions of Moslem women live are saddening and deplorable. On every hand these humiliating restrictions press upon the women of Morocco, debarring them from the common recreations and joys of life, and blighting and darkening their lives. There is no home life as we understand it, no loving trust between wife and husband, but instead jealousy, suspicion, and ill-will prevail. These elements lead invariably to estrangement and divorce, and in many cases to deeds of shameful cruelty. The only hope for the womanhood of Morocco is through the liberating Gospel of Jesus Christ. Our sisters find innumerable opportunities for lifting the heavy burdens from these oppressed and suffering women. Their visits are eagerly welcomed at all times, but specially so when pain and sickness call for the kindly help and love which only hearts touched by the compassion of Christ can give. In their shut-in life, with all its monotony and oftentimes despair, the visits of those who care for them with tender regard are prized beyond telling. The words of life are told and explained to them, and they are exhorted
to trust in Him who gave such promises of love and hope. Meetings are held in the Mission House, and many women attend. After they have found the way they are seldom absent from the Gospel meetings. How strange this Gospel service must appear to them, with its praise, prayer, and preaching! They listen with interest as the story of the love of God in Christ Jesus is unfolded to them—so new and so strange. The workers persevere with expectant hope, believing that the Word of God will not return void. Questions are asked, and now numbers of the women clearly, if somewhat shyly, tell over the last Bible story with quaint, yet oft-times happy illustrations.

The Shelter.

At Mazagan there is a Shelter for travellers and homeless folk, which is taken advantage of by many. About eighty people are found night by night seeking the hospitality of the Shelter, and to them the Gospel is preached. The Shelter affords a great opportunity for commending the Gospel both by word and deed, and many of these destitute people give good heed to the message.

Distribution of the Scriptures.

When one recollects the great things that have followed the reading of the Scriptures in other lands we have good reason to believe that the Scriptures which are being studied in Morocco to-day will likewise bring light and guidance to many who may be seeking the way. "The opening of Thy words giveth light." In the schools and dispensaries, in the homes and in the open-air, to the groups of men and women who meet in the Name of Jesus, the enlightening and saving Word is opened and offered for their acceptance. In the Jewish quarters the sons of Israel are exhorted by the words of the Gospel to look to Jesus as their own and long expected Messiah.

A New Station.

The missionaries are desirous of extending their borders, and they often look wistfully and prayerfully to the regions beyond where multitudes live and die in ignorance of the
great salvation. The important town of Azemmour, between Nazagan and Casablanca, was long prayed about, and now missionaries are resident within its walls. Miss Macarthur and Miss Hosie have made an encouraging beginning. Miss Hosie writes: "To-morrow sees the end of our seventh month in Azemmour, and as we look back we can truly say, 'The Lord hath done great things for us, whereof we are glad.' We came here knowing no one; now as we go through the streets every now and then we hear 'Bsalamma.' There was no school of any kind for the girls of this town; now already about half-a-dozen meet regularly to learn. Amongst the women and children there was total ignorance of the Word of God; now some half-dozen girls have memorised portions of Matthew 5 and 7, and know a few of the Old Testament stories. No houses were open to us when we arrived; now we are heartily welcomed in more than a dozen homes. God has already given us earnest of victory."

There are other towns wherein no testimony has yet been borne for Christ. To these "other sheep" the missionaries long to declare the good tidings, and there are hopeful indications of opening doors. The harvest truly is plentiful, therefore pray ye the Lord of the harvest that He send forth labourers into His harvest.

For thirty-five years the Mission has been enabled to continue Gospel testimony in that dark and needy land. In answer to prayer the Lord has raised up many friends
in the homeland whose constant and faithful support of the work is a great encouragement. During the past two years the Council have felt led to accept and send out seven new missionaries. This means a considerable addition to our expenditure, and we ask our friends to keep this extra need in their prayerful remembrance. In order to meet this necessary outlay special effort on the part of our home-helpers is earnestly called for. In view of the particularly trying conditions of the present time, owing to the continued pressure of unemployment, this may appear difficult of realisation, but through prayer and effort it will become possible.

We should be glad if some were led to undertake the full support of a missionary in Morocco. A number of our workers are specially supported, and we would be glad were others likewise supported by special gifts. £80 per annum provides for the support of a worker; £15 for the support of a native helper; and £6 for the upkeep of an orphan girl in the Mission Homes.

The missionaries are looking to us for help. What can those who have a willing mind do to strengthen their hands? One call comes to us with frequency and urgency from all our workers. They call for prayer—intense, believing, continuous prayer. They believe that their testimony can only be effective in the measure by which they are sustained by the intercessions of the children of God. This puts upon us who are their partners a great responsibility.

Our Lord is longing to see of the travail of His soul in Moslem lands, and if this is to be realised we must be sharers with Him in sacrificial service. He fed the thousands, but He took the human gift of five small loaves. His wonder-working hands gave the mighty increase. We put our poor, unworthy gifts of prayer, of time, of money, or whatever it may be, into His hands, and He multiplies them beyond all our thoughts. Shall we offer Him our gifts for the evangelising of the people in Morocco in larger measure than heretofore? Let there be a speedy and generous response to the appeal which this hour of opportunity is making to all who care for the salvation of the perishing in dark Morocco.
OFFICE-BEARERS.

Hon. President:  
JOHN ANDERSON.

Chairman of Council:  
PASTOR D. J. FINDLAY, J.P.

General Council:  
Right Hon. LORD MACLAY LL.D.  
D. J. FINDLAY, J.P., Glasgow.  
D. J. KNOX, J.P., Glasgow.  
DAVID KEITH-MURRAY, Crieff.  
R. G. MUNSIE, Glasgow.  

Superintendent in Morocco:  
CUTHBERT NAIRN.

Hon. Treasurer:  
JAMES FULTON, 64 Bothwell Street, Glasgow.

Secretary:  
JOHN GEDDES, 64 Bothwell Street, Glasgow.

MISSIONARY STAFF, 1923.

<table>
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<tr>
<th>Name</th>
<th>Year of Departure</th>
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<td>Robert Badger</td>
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<td>P. W. Campbell</td>
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Native Helpers—Rahma, Silcah, and Tammo.