

Gospel message, but gradually become more friendly and listen to the story of Jesus and His love several times daily.

(d) Sometimes we are able to minister to the dying in their last moments, and to point them from Mecca to Calvary.

(e) Many of the patients come from very long distances. They have come from the Sahara, from the Soudan, from the Atlas Mountains, from far and near, taking long and dangerous journeys and incurring weeks of travel to obtain medicine; and when restored to health they return to their homes, telling, as they go, of the skill and lovingkindness of the doctor and his fellow-workers, often bearing with them the Word of God into regions where no European can enter. Thus the way is prepared for the going forward of God's messengers. Some five years ago, when travelling in the country with a doctor, we encamped near a market which few Europeans had ever visited, and we were probably the first that had done so without a guard of soldiers. Early in the morning we sauntered into the market, taking with us a box of medicines and a small tent. On seeing us some of the women picked up stones and shouted, "The Nazarenes have come. God has cursed the market; the market is cursed of God." Some hands were raised in the air and in the act of hurling stones at us, when a young Moor rushed out of the crowd, threw his arms round the neck of the doctor, kissed him in Eastern fashion, and shouted, "It is the doctor from Tangier." He was a former patient, and told the crowd how these Nazarenes had helped him, and assisted us to put up the tent, and during the day fifty people received medicine, and the Gospel was preached to from two to three thousand souls.

Refuge work is another successful means of "getting hold" of the people.

A suitable room is obtained, the floor is covered with matting. It is opened each evening, and all the men that wish to sleep there can do so free of cost.

During the evening an evangelistic service is held.

A Moorish girls' school is a fresh effort. It is conducted by a lady missionary, and is attended by about thirty girls, who are making encouraging progress in reading, etc.

A boys' school was commenced several months ago in Fez, and a good start was made, but the authorities promptly imprisoned the pupils and their fathers, and in this way stopped the work.

The people are visited in their homes by lady workers.

The work is still in its infancy. Many initial difficulties have been overcome, but at present there are very few converts. We believe that many are kept from confessing their faith in Christ by fear, for the public profession of Christianity by a Moor would probably lead to a speedy death by poison or flogging. In 1891 some correspondence passed between Lord Salisbury and the Sultan of Morocco, in consequence of two Moorish women having been imprisoned for visiting the house of some lady missionaries, and in one of the letters from the Sultan the following passage occurs: "When the Oolema and chief men of the city heard of this [the Moorish women visiting the mission house], they rose and assembled and fulgurated and thundered . . . , and he [the Sultan] issued an order that the Moorish women who should mix with them should be allowed three days for repentance, and if they did not repent be killed."

From 4000 to 5000 Spanish colonists live in Tangier, and the writer with others has devoted himself to labor among them. Persecution has been rife, but a small band of converts has been gathered together, and the outlook is "as bright as the promises of God."

The millions of Morocco are still afar off from God, but we believe that He will bring out this people from the long night of ignorance and despotism unto Him who is the "Light of the World."