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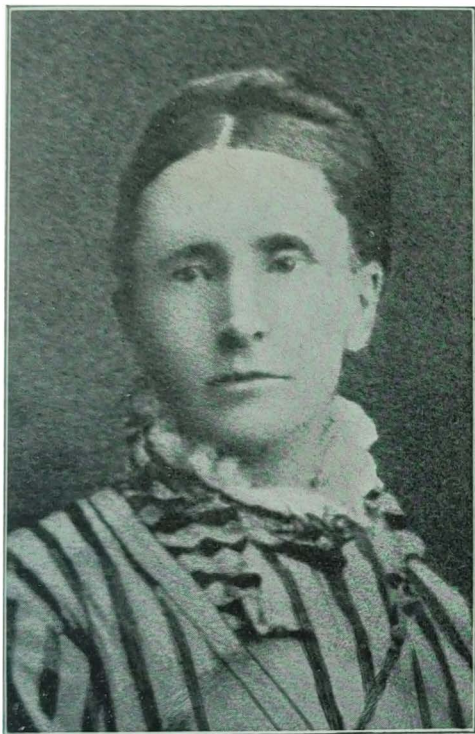
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EMMA HERDMAN.



A  
BIOGRAPHICAL SKETCH  
RELATIVE TO  
THE MISSIONARY LABORS  
OF  
EMMA HERDMAN  
IN  
THE EMPIRE OF MOROCCO.

BY  
ALBERT A. ISAACS, M.A.

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## EMMA HERDMAN.

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THE records of Missionary enterprise offer a subject worthy of the careful study of every intelligent and thoughtful mind. There is no agency which has in the providence of God been more effectually used in the progress of civilization, in the inter-communication which opens the floodgates of commerce, apart from the one primary object of making known "the Gospel of salvation" to the myriads who have been lying "in darkness and in the shadow of death." The man of the

world may cultivate a wilful unconsciousness of what he owes to the messenger of the Gospel, but the admission is often, however reluctantly made by those who have reaped where the Missionaries have sown, that it has been to their influence that they have owed protection from danger, and success in their calling.

But there is a position which cannot be overlooked. The agents employed in the Mission field must be well qualified for their work, or they will labour in vain and spend their strength for nought. There may be zeal without knowledge, and earnestness of purpose without those physical and moral attributes which protect from disease, and ensure the respect and honour which are essential to success. The absence of these requisites have again

and again led to disaster, and many after a short and uneventful career, have learnt to their sorrow that they have failed to count the cost, and that the empty garner was a product of the inability to sow.

It is not often that such gifts and qualities have been combined in a pioneer of Missionary work, as were found in the person of Emma Herdman. A light and elastic frame, enclosed a heart of dauntless courage, and a mind fruitful in resources. Difficulties and dangers only gave a fresh impetus to her energies and her efforts. She was a woman born to direct the activities of others, and who necessarily needed the co-operation of those who were willing to be directed. With talents considerably above the average; with remarkable facility in the ac-



quisition of any language, and the most unselfish devotion to the work to which she was called, she was fitted to become a leader among women—and in some respects a leader among men. No concern for her personal comfort, and no hesitation in the sacrifice of any temporal advantage ever deterred her from undertaking any duty to which she believed herself to be called. That which in some persons would have appeared to be rash, under the sway of her resolves became judicious and wise; and even the determination which demanded acquiescence, was, doubtless, again and again found to be the offspring of a well-directed intelligence. It is too often overlooked, that the decision of character, which resolutely meets, and fearlessly overcomes difficul-

ties, springs from a mind which instinctively controls, and even subjugates the mind and actions of others.

EMMA HERDMAN, the eldest daughter of James Herdman, Esq., of Sion House, County Tyrone, Ireland, was born at Ligerton, in the same county, on October 17th, 1844. From her earliest years she gave promise of attainments beyond those of her compeers. A French master, who was employed to conduct a French class, affirmed, when she was but seven years of age, that he had never met with a child in his own experience of such mental capacity.

This was the experience of her faithful and conscientious governess, Miss Chapman, whose quiet Christian influence, could hardly fail to have a part

in building up those characteristics which marked her pupil out for future usefulness.

At thirteen years of age, Emma Herdman was sent to Neuweid on the Rhine, in order that she might acquire a competent knowledge of the German language. The school at Neuweid is under the direction of the Moravian Brethren. They are known for their simplicity, and for the thorough character of the instruction which is given. The rules and system by which they are conducted are strict and methodical. Such teaching doubtless contributed not a little to that discipline of the mind which was another important element in Emma Herdman's future life.

There is reason to believe, that the

work of grace in her soul was first kindled through the instrumentality of some Christian friends, whose acquaintance she formed at a boarding-house at Torquay. But it is certain, that this Divinely communicated faith was fanned into a flame through the able and instructive ministry of the late Dr. Edersheim, who at that time was a Presbyterian minister in Torquay. Here undoubtedly was the beginning of that spiritual life, which eventually was to have its development in the service of her Divine Master.

About the year 1866 Mr. and Mrs. Herdman determined to pass a lengthened period on the Continent, accompanied by their daughters, in order that they might acquire a good knowledge of modern languages, and have the benefit of other

branches of knowledge. Germany, France, Switzerland, and Italy were the countries in which about two years were passed. Emma Herdman's natural taste for languages was thus stimulated, and the materials for her future work were multiplied. Her studious habits led her into further linguistic research, and to some acquaintance with the dead languages. In all these pursuits she was laying the foundation of future usefulness.

Miss Herdman's family settled in Bath in the autumn of 1869. During the time of her residence in that city she devoted a large proportion of her time to a variety of works of faith and labors of love. These were not confined to organizations connected with the Church of England, of which she was a member—

they extended to other denominations, by whom her name and labors are held in grateful remembrance. She threw herself with much ardour into the work of Temperance Reformation, and through her example many were led to habits of total abstinence. Her interest in the Police Force of the city is also thankfully remembered.

A winter was passed in Paris, and she laboured with characteristic energy with Miss de Broen, in the well-known and remarkable Mission which has been so successfully carried on among the artizans of Belleville.

The delicate state of Mrs. Herdman's health was the cause, on more than one occasion, of a sojourn during the winter in the more congenial climate of the

North African Coast. On these occasions she was accompanied by her eldest daughter. Opportunities were in this way presented for an acquaintance with the people, and with the languages which were spoken, and the way further prepared for that extensive sphere of usefulness which she was eventually to occupy.

A missionary spirit was kindled and encouraged. The ignorance and unbelief of the inhabitants of North Africa, stimulated a desire to devote herself to some efforts for their evangelization.

In 1884 the way was opened in the providence of God for the accomplishment of her desires. It was arranged that she should accompany Mrs. Lowitz to Algiers, and there labor with her in the work of the British and Foreign Bible

Society. In September of that year, she left England for Gibraltar, in the expectation of pursuing her voyage to Algiers by the French passenger steamer. But cholera was prevalent at Algiers, and the steamer communication had been suspended.

There was no difficulty in her passing across the Straits to Tangier, at which Moorish town she had sojourned with her mother. In a manner equally unexpected and providential, the sphere of her remarkable labors was now marked out. The field in Tangier, for the profitable use of the six modern languages with which she had become acquainted, convinced her that this was the region in which her energies might be most profitably employed. She resigned the quasi-



engagement which she had formed with the British and Foreign Bible Society, and became associated with the North African Mission as an "Honorary Missionary." We shall eventually see that this involved no change of interest in that feature of the Lord's work. The Bible Society, it has been authoritatively said, never had such an indefatigable and successful agent, in promoting the circulation of the Scriptures, in the interior of the empire of Morocco.

Miss Herdman now embarked upon her new and congenial work. She had already acquired a sufficient knowledge of Arabic, to enable her to have profitable communication with the natives, and her knowledge of several European languages brought her into useful contact with the

many-tongued inhabitants of Tangier. This town afforded great and growing opportunities for missionary effort, but Miss Herdman's enterprising spirit always thirsted to press onward to "the regions beyond." We shall see in the sequel to this narrative the remarkable and repeated openings which were presented to her by Divine Providence, and the vigor and success with which they were accepted.

The determination to abandon the design of proceeding to Algiers, and to confine her labors to the empire of Morocco, was confirmed by the arrival at Tangier of Mr. and Mrs. Baldwin from America, who took up their residence at Hope House, with a view of co-operating in the work of the North African Mission.

No means were neglected for qualifying herself for the work. Her taste for study was as great as her activity in work, and like the builders of the renovated Jerusalem, she held in one hand the sword, while with the other she wrought with that by which the work might most effectually be built up and established. Her ministrations at that time were prominently directed to the Jews and the Spaniards, as well as the natives, the former being a considerable element in the population of Tangier.

In the winter of 1885-86, the number of Missionaries at Tangier increased considerably. It was therefore determined to open a Mission station at Arzila. This town is about thirty miles south of Tangier, on the coast of the Atlantic.

Although the population hardly exceeded thirty thousands, it presented a very interesting and promising field of labor. To this new station Miss Herdman went, accompanied by Miss Caley. To visit and minister to the sick was always a prominent feature of Miss Herdman's work. It had been long and generally acknowledged, that medical skill was one of the most important auxiliaries to missionary work, and this was continually recognized. At Arzila this opened the door of many native dwellings, and enabled the laborers to sow the seed of the Gospel. The people came in considerable numbers to their lodgings, and at times from seven or eight in the morning until nine in the evening, they were thus occupied. They were encouraged to be-

lieve that to some of these people the Gospel had been made "the power of God unto salvation."

In the spring of 1887, other ground was broken up. The town of Laraish, about thirty miles to the south of Arzila, situated on the coast, was visited by the Missionaries. Here they were actively engaged for some time, with encouraging results. Miss Herdman always kept in view the importance of circulating the Holy Scriptures, and encouraging the more educated inhabitants to give them their careful study. Her experience had shown her how great and salutary were the effects of Bible study, when there was no living voice to instruct and to stimulate.

But the time had arrived when her

sphere of missionary work was to be settled in a new, a more permanent, and a more important centre. In 1888 she moved onward to Fez, the capital of Morocco. She was accompanied by Miss Caley and Miss Jennings, and another lady. Here was a sphere of labor worthy of ability and energy of the highest type. It was one, moreover, which required great circumspection and judgment, for the powers, ecclesiastical and civil, would necessarily be most jealous in preserving intact the supremacy of the Moslem faith. The means of enforcing conformity to the laws of the land, or to the arbitrary will of the Sultan, being always at hand; and the natural fears of the people lest they should be compromised by any favorable bearing towards Christianity,

were formidable obstacles with which to grapple.

To those who remember the difficulties with which the British Ambassador had to contend, and the rudeness with which he and his attendants were at one time treated, this statement will need no explanation.

Fez had been on more than one occasion visited by Missionaries to the Jews—by Mr. Mackintosh, the representative of the British and Foreign Bible Society, and by Mr. Baldwin, to whose arrival in Tangier I have already adverted. He was accompanied by Mr. Summers.

Never has a laborer in the vineyard of the Lord entered upon a field more congenial to her tastes and acquirements than that which was now to exercise the ener-

gies of this His servant. For this, her previous training and experience had been a wisely ordered preparation. In this all her desires and thoughts seemed to be concentrated. A short visit to England in 1888, and another in 1893, were the only two intervals of comparative rest. For some time previous to her lamented death, it had been manifest to others, that the tension of labor was telling seriously on her health. So far from heeding their monitions, at the very time of her last illness, she was contemplating a journey among the wild and inhospitable tribes, on whom her former ministrations and presence had made a profound impression. To a brief review of this sphere of labor, our attention may be addressed.



The country in which these Christian ladies were now to pursue their labors, has a peculiar and remarkable history. The monuments which abound in Spain, are sufficient to indicate the high position which the Moors of former ages attained. Their power was commensurate with their attainments, and their history shows how the kingdoms of southern Europe were at one time constrained to bow before their military organization. Then came the time of degeneration and decay. So rapid and general were their effects, that we might have expected that after the manner of most nationalities, the Moors as a people would cease to exist. It is the more remarkable, under such circumstances, that Morocco has continued uninterruptedly to maintain its exis-

tence and independence, and that it has never been subjugated. The rule of the Sultan, however imperfect, still extends over a large territory, and over a large number of wild and undisciplined tribes. With these there is a state of chronic warfare. Unwillingness or inability to pay the required taxes, or other heavy exactions, is the chief cause. But there is a natural resistance to authority, and the barbarism and indifference to the demands of justice and honesty which prevail at the Court, excites continual opposition among these predatory tribes.

It was among these people that the Mission struck its roots. Not only in the capital, but in the country far and wide its branches were to spread. A number of defenceless women appeared

to be ill-qualified to occupy ground so difficult and dangerous. But it may be, that their sex was a protection, and their position secured almost unexpected respect. They were armed with a courage, a decision of character, and a singleness of purpose, which enobled their missionary calling, and commended to the people their Christian faith.

A settlement in a town of this character was a matter of considerable difficulty. Up to that time no Consular agent or other representative of Great Britain had been settled in Fez. There were no other subjects of Her Britannic Majesty. The quest for a suitable habitation was troublesome and perplexing. The only house which they succeeded in obtaining was without glazed windows,



and that, of which we are enabled to give a photographic representation, was secured when their benevolent enterprise had commended itself to the convictions and sympathies of the inhabitants. The rent of this house was paid from Miss Herdman's private purse, from which the Mission generally obtained continued and ungrudging aid. It may here be said, that all that she possessed was consecrated to the service of her Divine Master, and had it not been for the wise restraint of her brother, through whom her financial affairs were controlled, all that she possessed would have been rapidly absorbed in the wants of her wide and expanding missionary sphere. When a wholesome check was occasionally put upon her demands, it was at times met with the

expostulation, that it would be better thus to expend all that she possessed than to reserve anything for an uncertain future.

These four ladies were now settled at Fez. It was a bold and important enterprise. They were in the very centre of Moslem superstition and bigotry, so far as Morocco was concerned. It was consequently a position which demanded an unusual measure of judgment and care. They were defenceless, for we would repeat, at that time no British Consular office had been established at Fez. It is possible that their weakness was an important factor in the safety which they experienced. The authorities would hardly connect a number of helpless women with any intrigue, or any attempt to interfere with the customs and religion of the

country. And when it became known that they ministered to the wants of the sick and suffering, it would serve to dissuade any zealot from canvassing the character of a work which bore such useful and profitable fruit. At the same time it needed no further argument to show, that the utmost judgment and circumspection were essential for the safe control of an undertaking which had so many difficulties with which to contend. In these particulars Miss Herdman possessed remarkable gifts. Her quick perceptions, her decision of character, and her cautious habit of mind were the very characteristics which excited the confidence of her fellow workers, and kept everything well in hand. We shall have by and bye to adduce their testimony

concerning the nature of her influence and sympathies. Although it is not a chronological sequence, it will be appropriate to quote here an extract from an article on "BARBARY," contained in the *Pall Mall Gazette* of Sept. 1st, 1897.

"A few years ago, there were no Europeans in Fez, and visitors were few and far between, but now there is a little resident colony, the pioneers of which were three brave missionary ladies now ten years established there. There is, indeed, no civilizing influence at work in this country approaching that of the Christian missions, members of which are now to be found in all the large centres in Government hands. English, Scotch, Irish, Americans, Spanish, French, and Dutch are to be found in the Protestant



ranks alone, the majority being women, though the need just now is for men. A great deal has been written and said against their work, but as one who has watched it impartially from the beginning, of all but one station, I can most heartily testify to its general good effect on the people. Instead of provoking the hostility expected, and arousing the fanaticism of the populace, it only does so when new ground is broken, or when worldly loss is feared; for as soon as the missionaries become known they make friends, notwithstanding all the barriers raised by race and creed. An instance of this was afforded a few weeks ago, when two American missionaries—one of them a Canadian—were robbed on the way from Fez to Taza, not because they were

Christians, but because the tribes of that district live that way, and unguarded Moors dare not pass. Of course such a route as this is out of the question for tourists, though where the country is open they need have no apprehension. Last year a single lady made the 'grand tour' of the three capitals, Fez, Mequinez, and Marraqiesh, travelling only with a local courier."

That a secular journal with no sympathy for missionary work should thus record what the writer knew and heard of the effects produced by these Missions, affords a testimony which to many minds will carry unexceptionable weight and conviction.

The lady of whom the correspondent writes, was the one to whom this biographical sketch refers.

Miss Herdman soon had reason to conclude that nothing would more seriously mar and hinder the efforts of herself and her colleagues than the publication of any of the incidents which from time to time she communicated to her friends. The information which in this way finds a place in missionary publications, has in every land led to such results. In almost every one of her letters, in which she gave with particularity the names of persons, places and occurrences, she was wont to enjoin, that no part of them should be published. In the introduction of such extracts from her letters, as may interest the readers of this biographical sketch, we shall take care that nothing is recorded which might involve such consequences.

The spirit in which Miss Herdman's work was pursued may be traced in her private correspondence. "Do pray for me that I may not leave a hole or corner all over the country *in the dark*. 'By faith the walls of Jericho fell down.' Mohammedism in Morocco, I believe, will thus fall, but we have to blow the trumpet. The Lord has been very gracious. I weep in joy at His work this day."

"Some people," she wrote, "are foolish enough to wish me to drag myself into everything. They will not see that a spontaneous *native* ministry gives no offence and *draws*, while anything foreign *repels*."

There is everything to indicate that Miss Herdman was cautious and decided

in the choice of the agents—whether paid or volunteers, whom she employed. If anything occurred which was even doubtful in the character or conduct of an agent, there was no delay in dealing with the person employed as duty, if not necessity might demand. She wrote thus of one of her colporteurs : “Haj A. has been five months away in disgrace. (It is remarkable that during this time the man continued to evangelize). I sent him away for giving a protection paper to a brother of his wife, and *denying* it, and saying it had been taken against his will, which was untrue. It gave us trouble, for it was to keep a man from serving the Government, and we did not wish to encourage this. It was not a very serious offence, but ‘no lie is of the truth.’ We

cannot have workers who are not truthful."

With the conviction, so true and well-founded, that a native agency was that by which only the work of evangelization could be widely and effectually carried on, one of the great objects ever present to the mind and efforts of Miss Herdman was the intellectual as well as spiritual fitness of the persons employed. There were sceptics among those who visited Morocco, as well as other lands, who were at all times ready to denounce the inhabitants—charging them with dishonesty, and endeavouring to cast ridicule upon the hopeful experiences of the servant of God. It would be strange indeed, if her sphere of labour had never borne witness to tares which grew up amidst

the good grain—and that what might appear blades of promise, withering beneath the heat of unbelief and retrogression. But when a large proportion of the instruments employed, are unpaid ; and when their efforts are prosecuted amidst very unattractive surroundings, it must be a perverse mind that would charge them with hypocrisy and dissimulation.

“Some of the natives,” she wrote, “all over Morocco, the Sahara and the Sudan are spending their money, time and strength to evangelize. I have to send large quantities of Scriptures. Those who are educated teach others. Nothing could be more economically conducted. No mission ever had so much native unpaid labour in so early a stage of

development. I cannot retrench while the Lord is saying go forward. Several of the natives are zealous, educated but poor. . . . They need a little plain clothing, and those working in snowy mountains in winter, must have a blanket. I say at times 'do leave the snow for summer work, etc.' But they reply, 'we have found people who knew that their ancestors were Christians.'"

With these agents, Miss Herdman's correspondence was incessant. To encourage, stimulate and instruct them was her constant aim. "So far off as T——" she said, "a rich man writes me, 'we do this as you wrote. I sent a supply of dates and food to last a long time, then four Soudanese good dollars, in order that they might go back and evangelize



in the Soudan.' ”

If such remarkable results were the fruits of her agents in distant parts of the land, we may reasonably believe that at her doors there would be much of a kindred character. “In several of the native colleges,” she wrote, “the New Testament is being studied, and one man is going the round of the schools, telling the masters of Christ.”

The courage and decision of purpose of some of these agents are worthy of any Christian epoch. The head of one of the great tribes, was a man of exceptional enmity and contempt of every social obligation. “Among the Sharpa tribe,” wrote one, “who are regarded as robbers, are a number of true believers.” They determined, to use their own lan-

guage, that they would visit this man, and “whether he hears or forbears we will tell him all about repentance—Christ’s precious blood and judgment to come.”

What has been here recorded will suffice to show the character of the agents who were employed by Miss Herdman. To this we need only add a passage from a letter addresséd to one who had been unable to grasp the importance and extent of the work.

“My men are all of good family, and entertained by the best people, and consequently those who are *influential* are becoming Christians, a rare thing in Missions. One of our men, at a place two days from Fez, found a shereef (a noble) who had become a Christian. He

had received the Gospel through one of our men. That night the Shereef sent out his slave, and gathered twenty of his converts out of the village. Four had New Testaments of ours, and were well able to read them ; and sixteen were able to give a good account of their new lives, and faith in the precious blood of Christ.

“Our Colporteurs and their converts are strong on those very points controverted by Islam—the precious blood of Christ—the Atonement—its personal application—the work of the Holy Spirit ;—that Jesus is Lord, and that He is the Son of God. Indeed, after awhile, England will be coming to them for sound doctrine.

“They believe that all Scripture is given by inspiration of God and is profit-

able, and that they are absolutely to obey the commands of Christ. Some of our men truly 'endure hardness as good soldiers.' "

We have here an outline—clear and comprehensive—of the teaching which the colporteurs received from the lips of Miss Herdman, and may thus judge of the admirable manner in which they were thus equipped for the great mission on which they were sent. If the contents of this Memorial be somewhat fragmentary, it must be remembered that it is gathered from materials which were communicated in letters, which were not written for publication, but which were particularly intended to stimulate the prayers and interest of those who sympathized with the Mission.

Nothing could be more conspicuous than Miss Herdman's dependence upon the power and blessing of the Lord of the harvest. There was nothing in her character and testimony that indicated confidence in the arm of flesh, or in the wisdom of man. She was upheld by prayer—prayer for herself under a deep sense of responsibility and personal need, and prayer for those whom she employed that Divine grace might support and direct them in their work.

“Do pray for me, that if I hinder in any way a mighty work of grace, the hindrance may be taken away.”

“Pray for Mahommedans.”

“Pray for love, wisdom, and power. My opportunities and responsibilities are great. No one was ever more privileged.

Alas! I leave undone much, and especially fail in tender love to the people."

"The work daily becomes more interesting. Your prayers are being answered. Do ask for me guidance."

"I get letters by different Caravans, through different people, and all certify that everywhere the work steadily progresses. Pray that it may be spiritual, and not a mere intellectual hold of the truth."

Her requests for prayer often took a special character. Thus she wrote :

"Pray in faith for this city."

"Pray for a tribe called Beni Waram."

"Do pray that our native workers may be filled with the Spirit, and we shall have a mighty ingathering in Fez ; and then the light will spread to every tribe."

Individual colporteurs—or tried and tempted converts—or tribes among whom there was evidence that the seeds of Divine truth were falling into ground prepared by the Heavenly Husbandman, stimulated her own intercessions, and led her to plead for the intercession of her correspondents.

In every land access to prisoners presents serious difficulties. The authorities are naturally suspicious lest political motives should underlie any communication with those who have been incarcerated. And it may be regarded as certain, that opportunities of this kind would hardly be possible to men of European nationality. The ladies of the Mission who had secured through their philanthropy and earnestness the respect of the

Government officials, found no difficulty in reaching the vast numbers of those who were suffering imprisonment. Their native evangelists also got access to them. Seized by the royal army, they are confined by thousands in loathsome prisons and dungeons, and the help of relatives, or the benevolence of others, alone prevent almost all of them from dying from starvation. Very many die from this cause as well as from disease.

“You may know,” wrote Miss Herdman, “that a district threatened Morocco when Mouley el Hassan died. They were defeated, and almost all the people from various parts were imprisoned. They are called Rahamma. They have nearly all died of hunger and sickness, as they were all in chains, and through their leg



chains got no rest when ill. I have been able to help a few. Some were past help when our men found them, and bestowed bread and medicine and kindness. But there have been some happy death-beds.

“The prison work increases in interest. We do a little in six prisons and three dungeons—practically large prisons also.”

The results are worthy of record.

“The news from our head-worker in — prison is most encouraging. An ex-prisoner—a good reader, one of his converts, came to see me last week. Being fairly well-to-do, he got none of our bread dole, so is unbiassed. A reader, reads aloud—and he *learnt* whole passages of Scripture. He mentioned an extensive work in —, a large district, through

ex-prisoners and our men. One Shereef (noble) has baptised twenty-two believers ; and I hear of an extensive work in another part through an ex-prisoner, whom I have now sent to —, to carry on evangelistic work.”

“In Fez,” wrote Miss Herdman, “most of the converts in the prisons are political prisoners—in irons, and always hungry. My bread, such as I send, is a luxury. The state of things is horrible. A great many of the prisoners retire under ground to be warm during the winter and die. There are hundreds of such. They become skeletons, and the remains of three such, I am told, can easily be carried by two men a considerable distance. For many I have bought matting, with which they make huts.”

We believe, that through Sir Arthur Nicolson, our Representative in Morocco, a great improvement has taken place in the management of the prisons.

It may be here said, that the rule of the English in Egypt has produced a very satisfactory effect upon the Mahomedan population. Miss Herdman wrote, "Egypt is an object lesson. A merchant from Cairo told a merchant here : ' Everything English is good, including their religion ; and educated Moslems in Cairo, are secretly becoming Christians.' "

To those who have had a wide acquaintance with the general phases of missionary work, there is no question which has excited more frequent controversy than the sincerity of converts, and the reality of their faith. If objectors

ventured to examine their own surroundings, and to gauge the measure of their own faith, they would not be so ready to cavil at the conduct and character of others. Even many who were professedly in sympathy with Miss Herdman's work were not slow in depreciating its results, and largely discounting the glowing statements which came from her pen and her lips. There are many of the type of "Demas" now as there were in the days of the Apostle Paul. The letters of Miss Herdman showed that she kept a jealous watch over the conduct and character of those whom she employed. This care was extended to others who made profession of their faith in Christ. She spoke again and again of circumstances connected with these persons, which reasonable

people would regard as very convincing in themselves. On one hand we find persons who had professedly received the Gospel, seeking without pay or profit to promulgate it, and others, who had the means, employing agents on a like beneficent errand.

Miss Herdman wrote :—“ In a letter from a man paid by his tribe four dollars a month as teacher, to which I add one dollar, he gives glorious news of all that is going on. They have built a place of worship. The brothers we taught are cousins of the colporteur, and men of property there.”

“ Old places long evangelized are now self-supporting, and centres of evangelization.”

“ A fairly rich man in the country

beyond the city is helping with two colporteurs."

These were certainly encouraging evidences of life and earnestness.

The influence of the Gospel on the upper class of the Moslems continually manifested itself. This was often accompanied by the evidence that they were acquainted with many of the sceptical objections which have been made to the sacred record. One of these has been that it has been altered to suit the purposes of modern Christians. Miss Herdman wrote concerning one who held a high office under the Government:—"He told me that the New Testament is not altered." He added, "Christ died for us as well as for the Christians. He rose from the dead, and not another

person, as Moslems say. Do certify to me." Long did he sit in Miss Herdman's room in order that he might learn more of the proofs of Christianity—affirming that he knew that Christ was coming to judge all men—Moslems included. He went away smiling and rejoicing—saying, "then He really paid for my sins to God. That is good news. Please give me the whole New Testament."

Some of the most interesting episodes of Miss Herdman's life were associated with the visits among the Tribes—far and near—which owe fealty to the Sultanate of Morocco. The path to such journeys was prepared by the evangelizing messengers whom she sent forth with the Word of God, and the message of salvation. But it is evident that she was ready, and

did practically enter into scenes and fields which had been untrodden by the Christian evangelist. The means, either by herself or her companions, of giving medical advice, and ministering to the sick and diseased, was, as is invariably the case, a key of entrance into many a household which would otherwise have been inaccessible. But the object which overshadowed all other objects, was not only always present to her mind, but always enforced in her intercourse with the natives. It was their spiritual welfare which she sought, and it was Christ and His salvation which she proclaimed. It was in the following terms that she gave an insight into the characteristics of the mountain districts into which she was enabled to penetrate: "I went to the snows, and



found a good place for change of air from Fez, at least 3,200 feet above the sea,—a room too, and people willing to lend it to us. Besides this, that tribe has property on the mountains about 6,000 feet above the level of the sea. It is at this time under snow. Where I was, snow now lies, but this only continues for about six weeks. It is dispersed when rain falls. I had glorious weather, fresh and cool, and felt so well. It was like breathing life after the malaria of Fez. If this country had a good Government, it would only be second to Palestine—even in temporal gifts.”

Miss Herdman noticed the sympathy with which the Gospel was received by members of the hill and scattered tribes.

“Jesus Christ died for us, and no one

ever told us the good news," they said.

"The converts are soundly converted. There is real repentance, and they go about to teach others—a very good way to prevent backsliding."

A description was given of an aged tutor, associated with one of the greatest families, who not only instructed his own pupils in the great principles of the Christian faith, but actively employed himself in the instruction of others.

The leather workers, the charcoal burners, and others pursuing various trades have men among their number who become teachers of their companions. Some come to Fez for a year or two for the purpose of making money, and return home "to marry and settle," taking with them the treasure of the Gospel.

“Wherever we stopped, midday or evening, we had attentive and appreciative listeners. We distributed a number of portions of Scripture and a number also of whole New Testaments, leaving *many* persons instructing others. This is most encouraging—indeed, I feel inclined to spend *my life* travelling, and evangelizing.

“Last three days, roasting (103 in the shade), like a fire blowing. Soles of my feet sore still with heat of stirrups.

“But sun or shade, storm or rain, I am thankful to be privileged to preach to ‘the Regions Beyond.’ Hold me up by prayer.

“The fatigue of riding long journeys, exposure to early dew and fierce midday sun, doctoring and teaching, sometimes

100 patients, after a long ride, is *great* and risky ; but for my age I am able to do a great deal, and having little blood, do not get headache : and what joy to sow in virgin soil, and what a responsibility to know the language !

“ I often think of the account to render for talents lent, at *that Day*.

“Yehea is in the robber Zemons tribe. We had hoped not to touch the coast, and to come straight overland. We partly accomplished this, but the country was very disturbed and dangerous in parts.

“We hope through ——’s work to open up the way from Mequinez to Rabat by Zemone. The people are treacherous, give a safe conduct, and then murder you. But we hope to have soon Christian safe-conducts all along the line, and be ourselves safely conducted.

“ I have most encouraging accounts from Miss Mellett of the progress of Christianity among a sect called —— . I hope to go and investigate.

“ Read Paul’s account of his dangers, and imagine our journeys. At one place we hardly saw a soul for half a day—just brushwood. We came to a deep river with holes, and no boat, our small mules swimming. The people, noted robbers, tried to push us into the water in order to get paid for rescuing us !! Perils of rivers and robbers. We attempted at every stage of our journey from Morocco to go east, but found war and rebellion, and chiefs getting changed, and no safety even for natives, nor for us even with an armed escort.

“ In the autumn, things being settled,

I shall make another effort to reach the wilds.

“The Jews at Dimnat (in a nook in foothills of the Atlas, 3000 feet above the sea) are most interesting, brave and intelligent — *unreached*. Pray for them. Here they have suffered by adversity; for *all* Dimnat was destroyed, and little has been rebuilt as yet; and everyone is poor and half clad, and Jew and Moor were at one time *rolling* in wealth there.”

Our readers may remember the anxiety which was felt on the occasion of the death of the late Sultan of Morocco, as to the tumults which might arise in the country, and the probable effects upon the diplomatic relations existing between Morocco and the European States.

Miss Herdman gave a picturesque and

interesting narrative of the events which followed.

“FEZ, *June 21st, 1894.*

“Shade 99° ; 3 p.m. 100°.

“I must try and tell you some stories of our life at present. As our house is at present Consulate and Post Office, as well as Mission House, we have been taking part in several trials. As I write, a slave is kissing my feet and asking protection from her master, who has promised her 500 blows !! I am quieting her until Mr. Macleod appears. We had a court on just before I began the letter.

“A man came complaining of a woman that had been nurse at Dr. Churcher's, saying that she had stolen his watch. We sent for her, and innocence was written on her face ; so we asked the man for his proofs or witnesses.

“I should say the Italian Consul sent the case to us ladies, but Mr. Macleod was in the house, and Mr. Harris, F.R.G.S., had come to lunch, and

they recommended the woman to go to the Mosque and swear to her innocency ; and they said, ' let the man swear to her guilt,' Moorish fashion. The man then confessed that he had not the least idea who stole the watch, and that he had cast lots on several people without informing them, and had got a boy to let evil spirits go up into his head by enchantments ; and that the boy, under their influence, named her. A second time being put under their influence, he went on to say that she had sold it, had spent a part, and had a part. The man, himself, went away convinced that she was innocent, for she was ready to swear.

“ 8 p.m. This has been a very eventful day.

“ During Medical Mission (a very interesting morning,—40 men), three men came very excitedly seeking a runaway slave. Later she appeared, and afterwards her master and some friends, and they made a great row in the street. I am thankful to say that I got the matter peacefully settled. Her owner was going to give her 100 lashes be-



cause she was not willing to be sold to another master, where she had reason to know she would not be well-treated.

“Later, a government official brought a telegram posted from Tangier, addressed in English to one of the Viziers. He sent from the Court here in Fez, to ask me who it was, as no one could read European characters at the Court! Can you imagine such ignorance? When I read the address, he said, ‘now send it to the Vizier.’

“‘Certainly not, it is not my business.’

“So I put another envelope on it, and re-addressed it in Arabic to assure him as to the address, and he took it away unwillingly. After five minutes he returned, and sent the letter in by our man, to say I could get it sent more safely than he! He would not send it to the English Post Office; so I gave it to Mr. Macleod to put in the English bag. It will go back to Tangier, and by coast to Rabat, where *we know* the Vizier is.

“I write this to show the confidence the people

have in us. They believe in our word absolutely. Is it not a great step?

“I take the opportunity of a special French courier again to write, as you will all want to hear the Morocco news.

“Miss Reed and I went out, of course with a manservant, to visit a very sick lady to day—we had not left the house since Tuesday; but we had the permission of our Consul to go out, who goes regularly to the Court for information. We found nearly all the inhabitants of Fez were in their houses presumably; streets deserted, except by a few armed guards, and an odd countryman with a gun, here and there. To-night, at 8 p.m. we had news (the Consul and his mother are with us, their house being unsafe) by the Consul's soldier sent up for the latest news, just then, that the letter sent to Rabat from Fez, accepting Mouley Abd el Azeez (also called Mouley el Azeez) had been received. It left Fez late Tuesday night and reached Rabat at a surprising rate of speed to have an

answer in less than four complete days. The young Sultan was to start on Saturday morning (to-day) for Fez. *This is splendid news.*

“The tribes around us, as near as three hours’ walk from us, are fighting, and will cease, we trust, when the Sultan comes with the Viziers. What makes them not afraid is that they think Fez is not going to accept the young Sultan. It is true that no one here wants him, but they will be afraid to stir up a rebellion in Fez, lest they should have Fez swooped upon by the tribes during a civil war. There was a report to-night, but the government contradicted it, that Alcazas had been sacked by the mountaineers. We know government people, and have many sources of information. Mr. Macleod also gets correct news. People come to ask us, and trust us.

“Mooley Omar, another son of Mooley Hassan, who was Calipha in his absence here, and still acts Calipha for his brother, has hardly any powder, much less cartridges. The French and Spanish

officers attached to the Moorish army are at the camp, but two Italian colonels of Engineers are here, as they are superintending some works in Fez, making guns, &c.. Mr. Macleod was there this evening, and they told him that since the news of the death of Mooley el Hassan reached Fez, guards have been sent with Henry Martini rifles but with *no ammunition* of any kind or description. Two of the guard are armed with heavy clubs!!

“We are truly grateful to God under these circumstances that the city is quiet.

“If half of the people were fighting for Sidi Othmun, an elder brother of Mooley el Hassan, who is *present*, a grey haired man, and the one *Fez was resolved should reign*, we should be in a very unsafe position.

“The last French courier, who ought to have been in on Thursday at latest, has not turned up, and we fear has been robbed and murdered. The French postmaster here fears so.

“ My letters home may be lost, or this one may be. I shall write often, counting that some will be lost. We must stick to Fez whatever happens. Outside, people are being robbed in every direction.

“ How thankful we are that all of us are in this safe house in the heart of the city, with good neighbours around us !

“ We are so glad three of us had not moved to Sifroo, and Miss Mellett and I to the mountains, in another direction. We had intended starting about June 25. Of course, now we are only too thankful to be in a walled city, where there will be a Sultan and army. No mountains, I fear, this year. Temperature only 90° in the shade as yet, but when it gets up to 108°, when we are sweltering, we shall long for the cool mountain air at night. The days are warm everywhere.

“ The mountaineers were so friendly, we never apprehended danger, as we doctor them, and have friends in every tribe. A month might make it safe, if Fez will take to its young Sultan.”

An extract may here be given in which Miss Herdman described a few of the circumstances connected with the entrance of the young Sultan into Fez, after the general acceptance of his accession to the throne of Morocco.

The fears and anxieties by which Fez was harassed were relieved. The young Sultan was generally accepted and recognized, and in due time he made his official entry into the Capital. Miss Herdman thus described it :—

“It was a pretty sight. The army turned out, and the grandees of Fez. The day was lovely, and all went off well.

“Yesterday we had, by favour, permission to go to the introduction to the Sultan. We were the only persons present except the European officers of

the various nationalities ; no Moors, no one but the soldiers, and these tastefully arranged, dressed in coats of many colors.

“It is a part of the Sultan’s Palace, an outer court, where the reception took place, surrounded by lofty walls capable of holding some thousands of people. We and Kaid Maclean’s wife and sister were the only people riding, all, even the minister had to dismount, the Sultan alone riding. He did his part well, considering he still speaks with a girl’s voice, which is an index of his age. He had the usual red umbrella held over him, and two slaves slapped at flies all the time. Our minister did his part well ; Mr. Devismes, Secretary to the Legation, being interpreter. If I had time I could enlarge on the beauty of the sunshine—it was a great

success. The young Sultan had his answers learned, but repeated them naturally and smiling."

The various characteristics of Miss Herdman's work may be gathered from this narration. In this, she was ably and conscientiously supported by her fellow laborers. She secured their respect as well as their affections. In medical and nursing attentions to the sick and afflicted; in the habit of giving direct instruction to those to whom she ministered; in constant correspondence with her colporteurs, assistants and enquirers from many lands; in directing and regulating the machinery by which everything was kept in a state of well-regulated efficiency; Miss Herdman combined qualifications which are not often found in one person. The inde-



pendence of her position was undoubtedly a very important factor in her influence and usefulness. But all experience shows, that there must be high qualities of the mind and the judgment if such independence is to have an abiding hold on the respect and support of others.

An active mind very frequently induces restlessness in the life. It can neither endure a dormant state in itself or in the conduct of others. But, when the field of effort is wide-spread, and the call to effort is continually sounding in the ear, such a stimulus can never be misplaced. As day by day the incentives to exertion and sympathy came from every side, we can see how reasonably Miss Herdman would look upon her fellow-laborers as well as herself, as always harnessed for

the conflict—always ready to go forth in the name of the Lord.

We have seen how eager she was in circulating the Scriptures, and how carefully she marked the growing disposition on the part of the Moslems to study and examine them. The living voice was always valuable and instructive. But that voice became more impressive and influential when it could act upon a knowledge of the text which the enquirer had already acquired. Miss Herdman's experience was that which has been traced in every evangelistic effort. The Ethiopian eunuch (Acts viii.) was a reader. His interest was excited by what he read, and he was ready to welcome Philip into his chariot in order that he might have unfolded to him "the unsearchable riches of

Christ." From the distant Soudan; from the snow-clad mountains, and from parts into which few of even the native Christians could penetrate came many enquirers, who sought the aid of the Christian teacher to make plain to them the way of salvation. That busy, enterprising and devoted mind was thus occupied, instructing a body of men in the truths of "the everlasting Gospel" when the messenger came from the court of heaven to say "well done, thou good and faithful servant, enter thou into the joy of thy Lord."

From time to time Miss Herdman was in the habit of writing to friends in England in order to obtain such materials and articles as might be necessary, or useful to her in her work. In this way

we became acquainted with her wants, and were even able to speculate on the probable use in her mission of such things as might come in our way. European goods are with difficulty obtained at Fez. We therefore, from time to time sent packages containing a variety of things which we believed would be useful to herself, or of which she could make use for others. It was delightful to hear from her, with what pleasure these packages were opened, and their contents employed. Everything appeared to be appreciated and useful; and we had far beyond their worth, the enjoyment contributed to ourselves in preparing and sending forward these messengers of help and of sympathy. If Christian people could only realize what happiness they communicate to others,

and what service they render to mission work by suitable gifts and offerings, the hearts of distant laborers would more frequently be cheered by such evidences of sympathy and remembrance.

The influence which the Gospel of Christ has upon the conduct as well as the character received remarkable illustrations among those of whom Miss Herdman wrote.

Writing of a Calipha who had become a sincere believer, she recounted what had taken place in the presence of one of her agents. A case was submitted to him for judgment. It is well known how bribery and intimidation enter into all the judicial proceedings of those lands. But to the astonishment and delight of the colporteur, there was not the slightest

encouragement given by the Calipha to these things, but “wisdom and kindness displayed, and peace cultivated between the opponents.” This Calipha had promised to help her in her work.

We have noticed how fully Miss Herdman's success and activity in the circulation of the Scriptures had been acknowledged by the British and Foreign Bible Society. What she had accomplished encouraged the confidence that she had the power and influence by which more might be done. Hence we have her recording that the Agent was anxious that she should see what might be done in the circulation of the Scriptures in *Senegal*. “So,” she added, “the burden increases, but the Lord bears it. As I write, I have the consciousness that prayer is being offered up for us.”

Miss Herdman wrote as follows to Mr. Edwards of Tangiers, at the early part of the year :

“Our own men are far too busy to leave their work, which *increases* daily. In the country there are several, but at great distances, who are indefatigable. There is now such a demand for the Scriptures. They hear also that the wildest tribes are the easiest to reach, and so they get farther and farther from Fez into the country. Our oldest and well-read men are taxed to the utmost—never resting.

“You would weep with joy were you here. A good many preachers in mosques are under conviction. God answers what we ask. I *believe* that Morocco will become a Christian land and better than

England. We aim at simple Christianity, and I ask for nothing *less*.

“If I had time to tell you how God is answering this, you would be astonished.

“The last is that a midwife of the Palace has been converted. She reads the Scriptures to the mother of the Sultan. She learned from El Hasser and his wife.

“I look for more than Morocco’s sons—*Sahara* and *Soudan*—ALL. I find that according to your faith, God gives you the open door.

“We have now the prayers and sympathy of the greatest people in Morocco, in every direction; and the wisest and best educated.

“I am writing letters *every day*, in answer to the demand for the Scriptures. My cup overflows.



“I believe, if I seek to be out of it, and to let the natives evangelize as a national work, Christianity in this land will be disconnected with foreigners.

“I look for *better* Christianity here than in any land, for the people have *faith* to start with, and many Christians have none—and many limit God. The believers here do not.”

In the year 1896, Miss Herdman determined to undertake a missionary journey to the Suss territory. She was the first European who got access to the country. About twenty years before that time a Mr. Hunter made the attempt. He had not proceeded nearly so far as the point to which Miss Herdman penetrated ere he was taken prisoner, and detained in the country for nine years. There were

many persons who were of opinion that practically, he only reached the confines of the land.

Miss Herdman started from Mogador on the 1st of July of that year, and her wanderings occupied the whole month. She was accompanied by one of her faithful and able colporteurs.

The compressed diary which the traveller kept contains a description of the country through which they passed. Many parts of it were full of beauty in outline and characteristics. "The scenery," she wrote, "has been lovely. We have traversed some headlands, going over rocks and stones, across a little harbour. Some of the creeks would be valuable bathing-places in a civilized land. We have come into the bay of

Agadir. These promontories are tedious to the traveller, although delightful to the eye. One creek was full of large caves, the rocks forming flat roofs to them. In these caverns, jackals, hyenas, and foxes abound.”

Much of the enjoyment of the scenery must have been lost to the traveller, for she was not allowed to wear spectacles. The use of these would have been an evidence that she came from one of the lands with which the inhabitants of Suss had a feud, and would have exposed her to considerable danger—in all probability obliging her to discontinue her journey. Even a letter was kept carefully concealed, lest the existence of any written documents might lead to the suspicion that she was employed by their foes. “He

knoweth them that trust in Him," was the word which she inscribed on her banner.

The formation of some of the mountain chains was very picturesque—from them the far-extending sea was seen, on the borders of which rose high and precipitous rocks.

In parts of the country the vegetation was of the most prolific character. "I never saw such enormous maize. The plants are ten feet in height."

The dwellings in some parts of the land were remarkable. They had the appearance of large fortifications. A high wall, sometimes flanked with towers, enclosing a large square, were the leading features; the upper parts being pierced with loop-holes. They were thus

constructed against the possibilities of attack—all the rooms looking into the common compound, and lacking much in the way of ventilation. In one place Miss Herdman wrote, "I am in a good upper room of a disused house—forming a part of what has been a farmyard." In one spot the traveller came to the dwelling which had been erected by the converts, and in which they were wont to meet together for worship. It was curious to find a room built of mud, the ceiling being formed of "rough logs," and the dimensions, "twenty feet in length and five feet wide. I called it Bethlehem. It is about a hundred feet above the sea on the downs. The well is covered by the sea at high tide."

This passage will convey the evi-

dence that Miss Herdman's rather perilous journey was not undertaken as a mere adventure, but in the interests of the great Missionary work which occupied her constant thoughts, efforts, and prayers. Into this inhospitable region some of her messengers had penetrated ; there the Scriptures had been circulated, and numbers had received with joy the announcement of the redemption through Christ.

The traveller had now arrived at Sidi Warzig, the goal to which her steps had been directed. But her stay could not be prolonged. War had broken out in some parts of the country, and her friends became alarmed for her safety. Willingly would she have gone farther to the north, but it was considered necessary that she

should retrace her steps. The country which had charmed her on her journey, appealed even more to her enjoyment as she journeyed homeward. A great part of it is called the "Bee-country." The abounding flowers of the cactus and other floral products, afford an abundant supply of food to the industrious hosts, for whom the villagers make great provision. The honey and the wax are among their chief means of barter and sale. In due time the party arrived at Mogador. Miss Herdman inserted in her diary as its concluding words, "The Lord is good—a strong-hold in the day of trouble, and He knoweth them that trust in Him."

The following extracts from a diary, represent the characteristics of the conflicts which from time to time take place

between the forces of the Emperor of Morocco and the mountain tribes. Miss Herdman and her friends were spectators of the conflict.

“ We were taken to a hillock from which we could see the conflict through Mr. MacLeod’s telescope. We saw the ascent of the soldiers, and villages being burned in different parts of the country. I saw the last part of the battle. It began at the beach—the Angera men provoking the camp to come out and fight. There is sadness prevailing in all the neighbourhood of Tangier. It is curious to watch the battle. The white sultums of the cavalry are prominent even through a telescope. The enemy are not visible. They hide behind rocks and shrubs, and fire from under cover.

“ It is a sad interruption to our missionary work. The poor women and children have fled. Dr. Churcher went off to attend to the wounded in the Sultan’s camp.



“ We travelled through the salt-rock region, and crossed the river Warghla. We spent the night at a farmstead, and got the men and women together into a large room in which I taught them. They were kind, and sent us supper,—but they looked very wild and cut-throaty.”

Some of Miss Herdman's diaries are written in Arabic. The extracts which follow are illustrative of the daily records she made of her own work and that of others.

“ Mouby is preaching and teaching boldly in the Deccacan prison, and the fokeeh has ceased to call the Mahommedan hour of prayer.

Si Ali told me of a laborer whom he had formerly taught. This man, it appears, has been occupied in teaching some students with whom he travelled. It now turns out that they have become Christians, and have made up their minds to teach in Fez.

“ There have been thirteen baptised converts from among the students. I have had with me five pilgrims, three scholars, and two unlettered men. There is evidence that a large proportion of them are in the way of salvation. Some have explained how afraid they have been to make known their convictions, but now they are determined to ‘tell out’ that they have become Christians.

“ I have been occupied in teaching the men. They were very attentive. I have every reason to hope that Zangai is saved.

“ Madamy has been with me. He has eight new enquirers, all of them being householders. He baptised three in the Tala.

“ Madamy is now beginning to work among the porters at my request. I have had a visit from two Moslem gentlemen. They came on purpose to study the Gospel with me, and expressed themselves as being very thankful for what they heard.

“I have received a delightful letter from Aissa. He gives a very encouraging account of the Kaid, his scribe, his son, and his nephew, as having accepted the Gospel. I am praying for the Governor, that he may be enlightened.

“One of my men is very anxious to seek the salvation of schoolmasters. He is also working among the people employed in the leather trade. While the Feast lasts it is a good season for this work, for the people are idle, and can give more attention to the teacher.

“A boy told me that his schoolmaster in New Fez reads the New Testament. He must be a new enquirer.

“Our men have been very usefully occupied with the prisoners. There has been very profitable intercourse with those who have been released from prison. Si Ali told me that he had taught the captain who came up for the released prisoners, and he looks on him as a believer. I am anxious that the rich Christians should do all

they can to help them. I have been very busy getting off a large quantity of books for Ougde.

“ I have received from Si Abraham, one of the most interesting letters I have ever read. Among other facts he relates, he speaks of Jews with whom he has been in communication, and they speak as true believers. Among them is the Rabbi of the place. I have received letters from some of the soldiers. At their request I am sending books for them which are also intended for the Riffs.

“ I have excellent news from El Kasaby. A muleteer came and professed to be a happy Christian, and his wife also. Three years before he had been in those parts. I had sent two New Testaments to two Shereefs. This resulted in their conversion, and they now teach their friends and neighbours.

“ To-day, I have had people coming to me during the whole day. There have been a considerable number of officers and men of the troops.

One officer told me he had lost four brothers in the late insurrection. I read with them, and they took away copies of the Scriptures.

“ A letter from Si Ali tells me of one of his friends who has offered, at his own expense, to take copies of the Scriptures to distant tribes. I have sent some copies for them. There are people among them who were once Christians.

“ We are concluding the year with a succession of meetings for prayer and praise. We have need of thanksgiving for the many mercies of the past year, especially for the large increase of converts and enquirers.”

This was the aspect of this important and interesting sphere of Missionary work at the opening of the present year. Every note was one of encouragement ; every letter gave assurance that the laborer continued to enjoy those physical as well as mental powers, by which she had been

enabled to pursue unceasingly her path of duty and usefulness. The wiry frame which had lived and overcome the frosts by night and the heat by day—which had hitherto been equal to every emergency, we with confidence believed would continue to hold on its way.

But the faithful friends who laboured by Miss Herdman's side, were sensible that the tension was reaching a dangerous point, and that relief and rest had become a necessity. To abandon any part of her work, or in any way to relax her efforts, seemed to her an impossibility. A change to the country—not for rest, but for other employment—was all that she thought necessary, and all to which she was looking forward. We have no means of judging whether the Spirit of God may

not have been communicating to her some intimation that her warfare was about to be accomplished. We shall leave it to the loving and sympathetic communications of others to tell the tale. To them the end came with a suddenness which could hardly be exceeded by the telegraphic message which reached us on April 26th.

“Miss Herdman dangerously ill.

Writing later.—Edwards, Tangier.”

The following day a second telegram arrived :

“Miss Herdman died Monday morning last. Letter following from Miss Mellett.—Edwards, Tangier.”

It is not easy to describe the effect which these telegrams produced. All personal distress seemed to be absorbed in the consciousness that Morocco had lost

a witness for the Truth, and a friend of the people whom it would be impossible to replace. The communications which were promised came in due course, and these will form the substance of the conclusion of this Memoir.

We may attempt to transport ourselves to the city of Fez. Miss Herdman was weak and suffering. But she could not be dissuaded from receiving and teaching the group of men who hung upon her lips for instruction from the Word of God. A few of the number, in front of whom stands *the vacant chair*, have been photographed, to illustrate the manner in which this portion of her work was carried on. When she rose from that chair her work was done—her pilgrimage was drawing to a close.





The kind thoughtfulness of all who were associated with the departed Missionary, was illustrated by the promptitude with which they communicated with us, and the evidences of the care, judgment, and affection with which they ministered to their suffering friend. Of these the communication of Mr. J. M. MacLeod, the able representative of H. B. M. at Fez, must be placed in the foreground. It speaks volumes for the considerate and intelligent sympathy which distinguished him and her fellow labourers.

“On Sunday forenoon, the 16th inst., her colleagues at the mission sent us a message that they could not come to Church Service as usual owing to Miss Herdman being rather unwell. This of course had often happened without serious

cause, so we felt no anxiety. In the afternoon, however, they sent hurriedly for me, and said they were beginning to be alarmed about her. It appeared that in the forenoon of Saturday (the 15th inst.) Miss Herdman—who had been looking unwell for two or three days previously—came upstairs, complained of pains in her head and left side, and, shortly afterwards, dropped into a sort of faint. Her friends, however, brought her round, put her to bed, and presently she fell into a deep sleep.

“They attended to her assiduously all that night and, though there was some fever, she seemed no worse next morning, and took nourishment freely when desired.

“The sleepiness, however, by noon

on Sunday began to disquiet them, and, when I went round, Miss Copping—the most experienced in medicine of her colleagues—said she now feared the trouble was pericarditis, complicated by some brain malady—probably of a rheumatic-gout kind, and, so, very serious.

“I suggested sending at once to Tangier for a doctor, but Miss Copping said that the crisis would assuredly be over within 5 or 6 days—that is to say two or three days before a doctor could arrive here—so that course would be of no avail.

“I then asked whether it would be possible to have Miss Herdman carried at once to Tangier, so as to be under a doctor's care as soon as possible. He, indeed, could meet the party on the road, and so save three or four days.

“ [I should explain that it takes three days for an express courier to reach Tangier from here, and from four to five days for any ordinary person to do the journey even by hard riding.]

“ Miss Copping and her friends thought that, on the whole, this would be the best course, but that it would be better to wait until the next morning before finally deciding.

“ Meanwhile, however, I prepared our mule palanquin, and bespoke the necessary men and transport animals.

“ On the Monday morning, however, Miss Herdman was apparently considerably better, so Miss Copping advised deferring further action until next day, in the expectation that the improvement would continue.

“ Meantime my mother and I sent an express courier to Sifroo (20 miles S. of Fez) asking Miss Mellett and Miss Denison, of the mission there, to come over at once.

“ On Tuesday morning Miss Herdman remained about the same, and Miss Copping still hesitated to decide what should be done. At midday on Tuesday, Miss Mellett and Miss Denison arrived, and as soon as they had seen Miss Herdman, they concurred in the view, now decided upon by Miss Copping, that a doctor should be summoned at once to meet them on the road, and Miss Herdman be moved gently but steadily towards Tangier. We all hoped, moreover, that, as the weather was ideal, the change to the fresh country air and the gentle move-

ment of the palanquin would be beneficial to the patient ; this has been our invariable experience hitherto.

“ So I at once despatched an express courier to Mr. Herbert White, H.M.’s Charge d’Affaires at Tangier, bearing a request for Dr. Roberts, of the North Africa Mission at Tangier, to be sent immediately. The following day [*i.e.* Wednesday the 19th] the tents and baggage were started out in advance four miles and the camp pitched.

“ Very early on Thursday morning, the 20th, Miss Herdman, who had seemed no worse, was carried in the palanquin by bearers to the outside of the city. There the mules were yoked to it, and the party started.

“ I went, of course, to see all this





done, accompanied the party for five or six miles, and induced Miss Copping to take Miss Denison (in addition to Miss Mellett) with them.

“ Mr. and Mrs. Hammer, of the American mission here, had on the previous day kindly offered their assistance, and I had very gratefully accepted it. But the ladies did not think it would be required, so Mr. and Mrs. Hammer came out next morning only ready to see the party off. An hour or two subsequently, however, Mr. Hammer, after we had re-discussed the point, returned to town, got out his camp and following up the party, overtook them on Saturday forenoon, and both he and Miss Denison were, in the event, of much assistance.

“ Thursday, Friday, and Saturday

seem to have been passed by the patient alternately a little better and a little worse—pretty much as on the previous days. On Sunday the party reached a village about 20 miles S. of El Ksar El Kelir (or Alcazar as it is often called), and about  $1\frac{1}{4}$  hours' march N. of Chemata.

“There Miss Herdman again became worse, and at dawn on the following morning (*i.e.* the morning of Monday the 24th) just after the march had been resumed, she quietly passed away.

“After halting for an hour and doing what was necessary for our dear friend's remains, the party proceeded towards Tangier, which was still 72 miles, or so, off.

“Two or three hours later they met

Dr. Roberts, who, accompanied by Mr. J. J. Edwards, of their mission at Tangier, had left for Fez at once on receipt, on Friday, of our summons sent on Tuesday, as before stated.

“A courier was then dispatched in advance to Tangier with a request for the making of arrangements for the funeral, and the party hoped by marching all night to reach Tangier on Tuesday the 25th, so that the funeral could take place that afternoon.

“Miss Mellett will, I expect, have written to your sister, Mrs. Isaacs, or some other member of your family, telling of all that has passed. But she, and the others must have had so anxious and exhausting a time that probably she may have been unable to write very fully, so I

send these lines to supplement whatever news may have reached you.

“I understand they had almost no sleep for several days, with the daily march of 20 miles and the constant nursing—after which they must have had a continuous ride of 17 hours to reach Tangier on the 25th.

“From the first, we feared that Miss Herdman had, finally, quite broken down; but to the last we did not think the end was, by any means, so near at hand.

“She had shown on many occasions such energy and quickly recuperative power, that we had every hope this would again be the case.

“You will be glad to hear that from first to last she appeared not to suffer very much, for she was constantly in a

more or less comatose state ; and mostly unconscious when awake. Happily too she seemed quite eager to be taken out into the country.

“It is most touching to see how grieved everyone here—natives as well as Europeans—are.”

The letter of Mr. McLeod is so complete that it is unnecessary to give further information concerning the circumstances connected with Miss Herdman's illness. But it is well to add to it an extract from the letter of Miss Mellett which followed the transmission of the telegrams.

“The telegrams I have had sent you have informed you of the very sad news of the death of dear Miss Herdman. For some time we have been rather anxious about her, and wanted her to go home

for a change, but she was so wrapped up in her work that she would not hear of it. Although, I say, we felt anxious, still there seemed really nothing radically wrong with her, only she had run down.

“On Saturday, 15th, about midday, she complained of her head and heart and shivering all over. She thought, because of the shivering, it was an attack of malarial fever. She was very ill all Saturday night and Sunday, but on Monday morning she seemed very much better. On Monday night she became delirious. So on Tuesday, we sent off a *special* courier to Tangier for Dr. Roberts of our mission, who started off at once on getting our message. In the meantime, Miss Copping, who was attending her, thought it better

to move her on to Tangier (Miss Herdman was incapable of making any suggestion.) So we all came to the conclusion (including the British Consul, who has been most kind in doing everything in his power at this trying time), that it was better to move her from the scene of her late labours. The Consul got a long basket bed, with hood and curtains, slung between two mules (on long poles), and most comfortable. So we, Misses Copping, Denison, Mr. Hammer, and myself, started off for Tangier on Thursday morning, the 20th, making very short journeys, and resting many times a day during the first two days. We thought she revived a little, but on the following days, Saturday and Sunday, there was no improvement, and on Monday morning, at five

a. m., she quietly passed away. On Saturday night, she called for her father and mother to kiss her, and also her uncle. On Wednesday she was talking about you, and telling me how kind you were, and how she had a post card from you, saying you were sending her 10lbs. of tea. She seemed so pleased at the thought of receiving the tea.

“When we left the gates of Fez she said, “I will just rest to-day, and let you do the work.” She was always apologising for not being able to work. After that she continued praying most of the day, both in Arabic and English. When she was not praying, she was teaching imaginary congregations. When we rested in the middle of the day we gathered some flowers, and she took the



greatest interest in them. That first day she did not seem to be suffering at all, but when we rested that night we really thought she was dying. She almost fainted, but got out of that again. We started off the next morning early again, and she began the morning with prayer—again for the people—and was much the same as the first day. And whenever we did anything for her she was so grateful, and thanked us by name. She also said: “You all seem arranging for me, and I cannot tell why.” She was *very* ill that night, we thought she would have passed away, we stopped travelling very early. The next day we crossed over the Seboo, and she asked, “is this crossing over Jordan?” and seemed very happy and contented. She also asked where we

would stop that night. On Saturday, she seemed *much* better about eleven o'clock, and I asked, "how are you now, Miss Herdman?" She said, "I am coming round nicely." She spoke quite intelligently. We had great hopes. She slept a good part of that day; but on that night we thought again she would surely die. I think she must have been suffering that night. She said: "O Lord Jesus, do take me." "It will be such a rest." At one o'clock we rested, and put up the tent, and she seemed very quiet, but not able to speak. A little after that we had prayer round the "Mahaffa," Mr. Hammer praying, and *three* times during the prayer she tried to say Amen. That was the last sound those dear lips uttered in this world. All Sunday night she con-

tinued like that (dying), but we could not really say if she knew anything ; and on Monday morning at five a.m., as we were travelling, she *very* quietly passed away without the slightest struggle."

A letter of Dr. Roberts, the medical missionary at Tangier, to whom the special courier had been sent, shows that he had lost no time in leaving Tangier in the hope of ministering to the sufferer. His kindly offices were unnecessary. Before he met the bearers, the spirit of the servant of God had been transported to that better land, where "the inhabitants shall not say I am sick." He could only now join the mournful *cortege* in the prosecution of their journey to Tangier.

"April 22nd, Saturday. I started off with Mr, Edwards at ten o'clock, not

being able to go early, as animals could not be procured earlier. On Sunday evening we reached Alkasar (considered, I believe, a good two days' journey). On Monday morning we started about seven o'clock, having hired a better horse in order to push on. Just as we were leaving, we got a post-card, which was addressed to Miss Mellett, from the British Consul in Fez, saying he was glad they had got so far on their journey safely. From this, we judged we must meet them that day. When about three hours from Alkasar, we met a man on horseback, who was one of their party, and he was the bearer of the sad news that, that morning, at 5.30, Miss Herdman had passed away. Thinking that the ladies were alone, we pressed on to be of any help practicable, at

that trying time ; and, when we did reach them, about eleven o'clock, we were relieved to find Mr. Hammer, one of the American Missionaries, with them. So I arrived just five-and-a-half hours after death had taken place. I got from Miss Copping the nature of the disease and symptoms, which has led me to believe that death was caused by acute pericarditis, with an ulcerated throat, which seemed to accelerate the end. There was rheumatism also, which was no doubt the primary cause of the heart trouble.

“ I may add how very very sorry we all are, for we realise that we have lost one of our most devoted and gifted missionaries. Yet she could say ‘ to depart and be with Christ which is far better.’ ”

It was a sad procession which wended

its way into the town of Tangier on the morning of April 25th. Small as it was, and unaccompanied by any of the pomp of earthly greatness, it attracted unwonted attention, even at the early hour when it entered the town. The care and forethought of friends had made every necessary preparation, so that the procession went direct to the cemetery in which the remains of Miss Herdman were to be interred. The tidings of her death had spread rapidly. Those tidings struck a chord of grateful remembrance in so many hearts as to occasion an unprecedented measure of sorrowing sympathy. Persons of every class, and every nationality hastened to the spot to render a last tribute of sorrowing affection beside the grave of one who had endeared herself

to everyone with whom she had been brought into contact. The Jew and the Gentile; the Moor and the Spaniard stood side by side with the English-speaking inhabitants and the band of fellow-workers, in committing to its last earthly resting-place the remains of their beloved friend. Miss Mellett wrote that "almost everyone was in tears." Some had followed her throughout the journey from Fez, in sickness and in death, and many more would have done so had they been allowed. "One poor fellow came and begged us with the tears rolling down his cheeks to let him go, saying, 'I do not want anything. Only let me walk beside her, for I can never forget her.' We let him do so, and very faithful he has been." The grief of these

stalwart Moors was unbounded. "She was more to me than a mother," said one, "and I loved her more." Another exclaimed to the mission ladies: "Ah! you cannot miss her as we shall." The spot of her interment was covered with wreaths and flowers, hastily collected by those who sought in some way to give expression to their love. One colporteur brought a geranium all the way from Fez to plant on her grave.

The burial service was read by her old friend, Mr. Mackintosh, who spoke highly and tenderly of her, whose unexpected death had bowed their hearts down in reverent sorrow. He spoke of those who had been left to carry on the work, and said if their departed sister could speak, she would say, "help those women



who labored with me in the Gospel.”—  
(Phil. iv. 3.)

Mr. McLeod, of Tangier, wrote in these terms :

“Miss Herdman’s untimely death has fallen terribly heavily on all whose lot it was to know her in this country.” Personally I feel I have lost one of my best friends—always kind, and eager to do all in her power for everybody. Her death is an irreparable loss to England, and to English people in this country. None knew the power and influence she had all over the country but those who were in touch with her. She was respected by all. To know her was a passport to many parts, inaccessible to most people. I had a card from her from Fez, written on April 13th, in her usual cheerful and

bright tone, in which she spoke with interest of a long journey which she was about to take.

“It is a great matter for thankfulness that her remains lie in the Christian cemetery here. . . . The sad occurrence was the topic of conversation for days among Christians, Moors and Jews, and the funeral was one of the largest seen here for many years. It was attended by people of all nations, tongues and religions. All came with sad hearts to pay the last act of respect to her, who did so much for them.”

A tried friend of the work in Morocco wrote: “It is one of the saddest events which could have taken place. Not for her (‘Blessed are the dead,’ &c.)—but for Morocco. What a loss is such an

experienced Missionary, *so* active, *so* intelligent, *so* hopeful, *so* enthusiastic in her work! To us, it seems almost impossible to realize that she has been called to leave it. She evidently expected many days and years of labor, and was looking forward to great changes in Morocco for *good*. Many, many will have to thank God for her influence in Fez and throughout the surrounding country."

Miss Mellett's letters relate to all the circumstances of her illness, her last journey and her death. When the last solemn and sorrowing services had been performed at Tangier, she and her companions returned to Fez. "Every step of the way reminded us of our dear one. We miss her every moment of the day. The house feels as if it were empty, and

as if there was always some one missing. She was always so bright and cheerful,—always ready and willing to help. There is the continual feeling that I want to tell her, or to ask her advice about something. If, when away, we were at any time in trouble about anything, we had only to write to her, and we would have an answer from her immediately telling us what we ought to do. Her faithful colporteurs are really heart-broken. They look as if they had lost their mother. A Shereff (noble) said to me, speaking after their manner: ‘The Lord have mercy on her with the mercy he has for you.’ ”

The reminiscences of Miss Herdman’s faithful friends and fellow-labourers are full of interest, and convey a vivid portraiture of her daily life and spiritual

activities. Miss Reed gives the following record :—

“I first met Miss Herdman in the Spring of 1888.

“After giving me a hearty welcome to Morocco, she said how pleased she would be to teach me the language. She was the same to all new-comers.

“It was the daily habit in Fez, after our early evening prayers, to read aloud four or five chapters of the Arabic Bible. With dictionaries at hand, we searched out and discussed new words, and as the years went on we found that we had read through the whole Bible, quite a number of times.

“Miss Herdman’s desire to help others became infectious, so that we all loved to contribute anything we had heard in the

way of new expressions, and the dictionary was always close by, for reference, even at meal-times.

“As a worker, she was indefatigable. When others would be quite ‘done up’ after ten or eleven hours’ travelling, she would be quite fresh to teach the people of the village where we were encamped.

“The same in the early morning, before we started, and during the time of our mid-day rest. No thought of self was ever allowed to interfere with the absorbing desire to testify for the Master.

“Her life was indeed an echo of our Lord’s own words, ‘My meat is to do the will of Him that sent me, and to finish His work.’

“Her faith was quite as striking as her zeal. Her favourite text was ‘If ye

shall ask anything in my name, I will do it.'

"Different tribes, or parts of the country, laid upon her heart, would be brought before the Lord—and then we would find enquirers coming from these very tribes—or the way opening for sending the Gospel to them.

"In a recent letter, she wrote: 'I feel sometimes startled at the answers to prayer, for when I look back they have been answered *then* and *there*, and now I no more think of some vague, future answers.'

"Her hopeful spirit was most invigorating to fellow-workers. Times without number, she has cheered and helped me, when depressed through the climate, or the work.

“A more affectionate and agreeable companion, can hardly be imagined. Some of her words I shall never forget. How often she has said to me: ‘Don’t make difficulties.’ Certainly when the course seemed a right one, she had a wonderful power of overcoming obstacles and attaining the desired end.

“‘We must take people as we find them,’ was another expression she often used. She seemed all alive to the good in others, and very considerate toward their failings.

“The Jews had a very warm place in her heart. Except in Fez (where the pressure of Arabic work was too great to permit of it), she always devoted Saturday to teaching them.

“How many eager groups I remem-



ber, both at the coast towns and in the interior ; ignorant Jewesses listening to the simple Gospel ; and Jews, young and old, rich and poor, Hebrew Bible in hand, being pointed to their Messiah ! Her knowledge of Hebrew was, of course, a great help.

“ On Sundays, Spaniards or other nominal Christians at the coast, or native converts in the interior, had special attention.

“ Miss Herdman was one of the first to think of the needs of the Spanish colony in Tangier. She prayed most earnestly for them, and had the joy of seeing a good work begun there, which still continues.

“ She felt Fez to be a most important centre of work, as indeed it is. It is the

second city of the Empire in point of size ; and the first in religious importance, with its large Mohammedan University, its crowded markets, and its fine residences.

“There, at the Medical Mission, four times a week, we would have fifty to eighty—sometimes a hundred patients. All the while Miss Herdman would be hard at work teaching those gathered together in the waiting room.

“Thursday was always a day of special interest. Being a holiday at the Colleges and Schools, quite a number of students would gather, along with the sick, and remain for hours hearing the Word of God read and explained. They had unbounded respect for Miss Herdman, and would listen to her more readily than they would to a man.

“Government people, soldiers, merchants, slaves, poor countrymen who had come, some of them, several days’ journey, would be together, waiting to have some ailment attended to, and meanwhile hearing the Gospel.

“An immense number of Bibles, New Testaments and Portions have been circulated through the country. Miss Herdman spared no money over this work, often saying, ‘It is a good investment.’

“The native Christians loved her as a ‘mother,’ and used that term in speaking of her. She was most diligent in giving them thorough Bible teaching, and used every available opportunity for that purpose.

“Very many mourn her loss, but

‘the Lord gave and the Lord hath taken away.’ For all that she *was* and *did*, may we be able truly to say—using her last words : ‘*We praise Thee, O Lord!*’ ”

Miss Jennings, writing from Tangier, gave an epitome of the excellent and suggestive address which Mr. Macintosh gave on the Sunday following the eventful and solemn interment. She added :

“Several heart-stirring testimonies followed this little address. Her (Miss Herdman’s) wonderful energy and zeal—her faithfulness in preaching the Gospel to natives, Jews and Europeans. Also her marvellous *patience*, which was the more remarkable, inasmuch as her energetic Irish nature was full of spirit and zeal. Even the native man servant at our Hope House Hospital had remarked last sum-

mer on her marvellous *patience* with the muleteers in coming and going, such as he had never seen exhibited by any other missionary lady.

“ Much could I add of all her friendship was to me, especially in the first two or three years of my life out here ; of the *power* of her influence in my life and work, during those five months when I lived with her, first at Laraish and then in Fez. They left indelible impressions on my heart and life. I call those years the time of my missionary apprenticeship. I recall her unflagging patience in helping me with the language ; her willingness always to help any in need ; her ever kindly interest in new comers in their first struggles with the language and the people ; her *always* open-handed generosity and

her remarkable unselfishness. I can never forget these things, and thank God that I ever knew and loved her. (Deut. xv., 8.)”

The following Resolutions were passed by the Committees of the Societies with which Miss Herdman had labored.

Resolution of the Council of the North Africa Mission at its first meeting after the lamented death of Miss Emma Herdman :—

“The Council of the North Africa Mission have heard with much sorrow of the death of their valued fellow-worker, Miss Emma Herdman.

“They desire to put on record their very high appreciation of her devoted and successful services, and to express their profound sympathy with her family and

all others who have loved and valued her, in their bereavement.

“They feel that she could ill be spared from the work in which for the past fifteen years she laboured with so much ability, diligence and success.

“Her memory will long be cherished by both Europeans and natives in Morocco, her fellow-workers will greatly miss her companionship, example and encouragement. But she being dead, yet speaketh.”

The following letter was addressed to Mr. Glennie by the Secretary of the British and Foreign Bible Society :—

“We have heard of the death of our friend and former fellow-worker in Morocco, your Missionary, Miss Herdman, and write to express to you our sincere sympathy with your Mission in

the loss you have suffered. Miss Herdman's devotion and earnestness were beyond all praise, and we were ever full of admiration for the steady and faithful way in which she laboured in a part of Morocco which almost lay beyond the bounds of civilisation and order, and for the love she had for the Arabs and Moors whom she sought to win to the Gospel. The Committee of this Society mourn with you, and trust that some other capable worker may be raised up to fill her place. If you are expressing your sympathy with any of her relations, will you kindly convey to them the sympathy we also feel."

It may readily be admitted that those who had the opportunity of knowing personally the late Miss Herdman, or



were in any way associated with her in her Missionary work, by correspondence or by the ties of relationship, would form an estimate of her character and labors, which the general reader might find it difficult to realize.

No attempt has been made to give an outline of her private life or domestic history. We have had before us but one object. We have sought only to give a portraiture of a devoted and faithful labourer in the Lord's vineyard, whose talents, unceasing activity and influence, raised her above the level of many others, whose lives have been equally consecrated, and whose efforts have been equally conscientious. She entered upon a field of effort which was confessedly beset with difficulties. The population to whom she

ministered have generally been regarded as the most inaccessible to the Gospel message. The acceptance by Mahommedans of the Christian religion has been at times declared to amount to an impossibility. In various parts of the world, the answer to this bold assertion has been that some, at least, have become "obedient to the faith." But, in no land has this problem been so satisfactorily solved as in North Africa; for under no other agency has there been such acknowledged and encouraging results of patient and persevering labor. The testimony concerning these results is conclusive. Miss Herdman seemed to be raised up by God to fulfil a mission, which has left indelible marks upon the religious history of that land.

In thus expressing ourselves, the

enquiry may be made, how far are these demonstrable effects likely to be lasting? If the mind, which dominated these activities has been removed, what evidence is there that the spiritual ingathering will be commensurate with the sowing? We need not say, that the Lord is able to raise up instruments of equal capacity and devotion, and we may pray and believe that such instruments may be found. But there is a basis on which we may with confidence rest these expectations. The constant acknowledgment of the Divine sovereignty in the prosecution of the work—the spirit of prayer which pervaded every feature of the undertaking—the vital prominence given to the Word of God, and the judicious use made of native agency, afford to us an encouraging

assurance that this great "work of faith and labor of love will not be in vain in the Lord." We may not in the years before us be permitted to trace it, and the information which we have hitherto received, may become sparse and incomplete. Such uncertainties may be traced in all the events of life. But the higher appeal to our faith will assure us, that a blessed company will be found before the throne of those Moslem believers, who, in "simplicity and godly sincerity," have by Divine grace received the truth into their hearts. The fifteen colporteurs whom Miss Herdman employed, and in whom she had so great confidence, should receive the continual and increased support of the friends of these Missions. Those who fought by her side in this great

spiritual warfare, should be encouraged and strengthened by prayer and practical sympathy.

It is natural that sadness should rest on the hearts of those who realize the nobility of purpose—the unshaken courage—the uncompromising faithfulness—the eminent capacity of her, who has been called from her labors to her heavenly rest. Her energetic mind and desires had not to encounter the depressing influence of long, continued illness, or separation from her sphere of labor, or any of those catastrophies of life, which deny the fulfilment of the desires and hopes of the soul. There was hardly an interval between the moment when her last words fell on the ears of the group of men, of whom she had been the venerated teacher, and the

blessed summons into the presence of the King. They, with many others, will be her "joy and crown of rejoicing in the presence of our Lord Jesus Christ, at His coming." "*The time is short.*" The Master saith, "*The night cometh when no man can work.*" "*In the morning sow thy seed, and in the evening withhold not thy hand.*" "*The Lord is at hand.*" "*Blessed is that servant, whom his Lord when he cometh, shall find so doing.*"

*Many suggestions have been made with regard to a lasting and useful "Memorial" of the deceased Missionary. "A Mission House at Fez," and a special "Colporteurs' Fund" appear to be the most practicable. To these the attention of the readers of this Biography is earnestly invited.*