



MR. COMBER'S HOUSE.

ARTHINGTON STATION, STANLEY FOOL.

MR. GRENFELL'S HOUSE.

[APRIL 1, 1884.]

THE MISSIONARY HERALD.

BAPTIST ANNIVERSARIES, 1884.

TUESDAY EVENING, APRIL 22nd.

YOUNG MEN'S MISSIONARY ASSOCIATION.

THE MEMBERS' MEETING OF THE ASSOCIATION

WILL BE HELD AT THE BAPTIST MISSION HOUSE.

H. M. BOMPAS, Esq., Q.C., will preside. Chair to be taken at Seven o'clock.

THURSDAY MORNING, APRIL 24th.

BAPTIST MISSIONARY SOCIETY.

INTRODUCTORY PRAYER MEETING,

BLOOMSBURY CHAPEL.

The Rev. ALEXANDER MacLAREN, M.A., D.D., of Manchester,
will preside, and deliver an address.

Service to commence at Eleven o'clock.

MONDAY EVENING, APRIL 28th.

BIBLE TRANSLATION SOCIETY.

ANNUAL MEETING

AT BLOOMSBURY CHAPEL, at Half-past Six o'clock.

Chairman—J. S. McMASTER, Esq., of London.

Speakers—Rev. DANL. JONES (of Agra); Rev. JAMES SMITH, (of Delhi)
Rev. J. G. PIKE (of Sumbalpur); E. B. UNDERHILL, Esq., LL. D
(Treasurer).

LORD'S DAY, APRIL 27th.
BAPTIST MISSIONARY SOCIETY.
ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. W. Stott ...	Rev. W. Stott
Acton	Rev. J. Bloomfield ...	Rev. J. Lewitt
Addlestone	Rev. R. Shindler ...	Rev. R. Shindler
Alperton Collections	in May
Arthur Street, Camberwell Gate	Rev. G. D. Evans ...	Rev. G. D. Evans
Arthur Street, King's Cross ...	Rev. R. J. Beechiff ...	Rev. W. E. Rice
Balham, Ramsden Road ...	Rev. T. Martin ...	Rev. J. Baillie
Barking Collections	later this year
Barnes	Rev. W. T. Adey ...	Rev. W. T. Adey
Battersea	Rev. N. Dobson ...	Rev. N. Dobson
Battersea Park	Rev. J. H. Shakespeare, M.A. ...	Rev. J. J. Fuller
Belle Isle	Rev. H. Trotman ...	Rev. J. H. Shakespeare, M.A.
Belvedere	Rev. G. Smith ...	Rev. J. Walker
Bermondsey, Drummond Road	Rev. J. Penny ...	Rev. A. Sturge
Bexley Heath, Trinity Chapel	Rev. J. P. Chown ...	Rev. S. H. Booth
Beckenham	Rev. G. Williams ...	Rev. G. P. Gould, M.A.
Bloomsbury	Rev. J. H. Blake ...	Rev. R. M. McIntosh
Bow	Rev. J. C. Greenhough, M.A. ...	Rev. J. H. Blake
Brentford, Park Chapel ...	Rev. P. Griffiths ...	Rev. J. C. Greenhough, M.A.
Brixton Hill, New Park Road	Rev. J. Mostyn ...	Rev. J. C. Whitaker
Brixton, Wynne Road ...	Rev. C. Williams ...	Rev. C. B. Williams
„ Gresham Ch.	Rev. A. Tessier ...	Rev. W. J. Price
„ Cornwall Road	Rev. W. B. Bliss ...	Rev. A. Tessier
Brockley Road	Rev. A. Tilly ...	Rev. P. Griffiths
Bromley	Rev. J. Aldis ...	Rev. A. Tilly
Brompton, Onslow Chapel ...	Rev. W. B. Haynes ...	Rev. G. Short, B.A.
Brondebury	Rev. T. E. Williams ...	Rev. F. Trotman
Camberwell, Denmark Place ...	Rev. D. Taylor ...	Rev. James Owen
„ Cottage Green	Rev. R. B. Clare ...	Rev. D. Taylor
„ Wyndham Road	Rev. J. Stock, LL.D. ...	Rev. R. B. Clare
Camden Road	Rev. W. Whale ...	Rev. W. B. Haynes
Castle Street, Welsh	Rev. J. J. Williams ...	Rev. G. W. Humphreys, B.A.
Chadwell Heath	Rev. T. Hanger ...	Rev. J. J. Williams
Chalk Farm, Berkeley Road ...	Rev. H. Platten ...	A. H. Baynes, Esq., F.E.G.S.
Charles Street, Camberwell	Rev. H. Dowson ...	Revs. H. Dixon and W. H. Bentley
New Road	Rev. J. A. Spurgeon ...	Rev. H. Dowson
Chelsea, Little Sloane Street	Rev. J. Douglas ...	Rev. J. A. Spurgeon
Child's Hill		Rev. J. B. Bloomfield
Clapham		
Clapton, Downs Ch.		
Crouch Hill		
Croydon		
Dalston Junction		

PLACES.	MORNING.	EVENING.
Dartford	Rev. A. Sturge ...	Rev. G. Smith
Deptford, Octavia Street ...	Rev. J. E. Martin ...	Rev. J. E. Martin
" Midway Place ...		
Dulwich, Lordship Lane ...	Rev. H. J. Tresidder	Rev. T. J. Longhurst
Ealing		
East London Tabernacle ...	Rev. R. Spurgeon ...	Rev. J. Douglas
Edmonton	Rev. A. Kirke ...	Rev. D. E. Evans
Eldon Street (Welsh) ...		
Enfield		
" Highway		
Erith	Rev. D. Honour ...	Rev. D. Honour
Esher		
Forest Gate	Rev. A. F. Riley ...	Rev. A. F. Riley
Forest Hill	Rev. J. Trafford, M.A.	Rev. J. Trafford, M.A.
Greenwich, South Street ...	Rev. C. Spurgeon ...	Rev. C. Spurgeon
" Lewisham Road ...	Rev. F. Trestrail, D.D.	Rev. G. H. Leonard, M.A.
Grove Road, Victoria Park ...	Rev. R. Osborne ...	Rev. R. Spurgeon
Gunnersbury		
Hackney, Mare Street ...	Rev. G. Short, B.A. ...	Rev. J. J. Brown
" Hampden Ch. ...	Rev. T. Hancocks ...	Rev. J. Stock, LL.D.
Hammersmith, West End ...	Rev. J. C. Whittaker	Rev. T. Martin
" Avenue Road ...	Rev. W. J. Mayers ...	Rev. C. Graham.
Hampstead	Rev. W. T. Rosevear	Rev. W. Brock.
Hanwell	Rev. G. Sear ...	Rev. G. Sear.
Harlington	Rev. J. Drew ...	Rev. J. Drew
Harrow-on-the-Hill ...		
" Station End		
Hawley Road, St. Paul's Ch. (20th April)	Rev. James Smith ...	A. H. Baynes, Esq.
Hendon	Rev. H. Knee ...	Rev. H. Knee
Henrietta Street	Rev. W. T. Taylor ...	Rev. J. Beecliff
Highbury Hill	Rev. J. J. Brown ...	Rev. E. Edwards
Highgate Road	Rev. A. G. Jones ...	Rev. James Smith
Highgate, Southwood Lane ...	Rev. T. Hardin ...	Rev. A. Kirke
Hornsey Rise	Rev. D. E. Evans ...	Rev. E. Osborne
Hornsey, Campsbourne Ch. ...		
Hounslow	Rev. E. B. Pearson ...	Rev. E. B. Pearson
Islington, Cross Street ...	Rev. E. Mason ...	Rev. J. M. G. Owen
" Salters Hall Ch. ...	Rev. R. F. Jeffery ...	Rev. R. F. Jeffery
James Street, Old Street ...	Rev. W. Evans ...	Rev. G. Chandler
John Street	Rev. E. Medley, B.A.	Rev. W. Woods
" Edgware Road ...	Rev. J. M. Stephens,	
Kilburn, Canterbury Road ...	Rev. J. Teall. [B.A.	Rev. J. Teall
Kingsgate Street	Rev. S. Couling ...	Rev. E. Sparrier
Lee	Rev. T. Foston ...	Rev. T. Foston
Leyton		
Leytonstone	Rev. J. Bradford ...	Rev. J. Bradford
Little Wild Street		
Lower Norwood, Chatsworth Rd	Rev. D. Jones (of Agra)	Rev. D. Jones (of Agra)
Maze Pond	Rev. J. Walker ...	Rev. J. Aldis
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
Mitcham	Rev. J. Clatworthy	Rev. J. Clatworthy
New Barnet	Rev. W. Barker ...	Rev. W. Barker
New Malden	Rev. J. Seager ...	Rev. J. Seager
New Southgate	Rev. D. Gracey ...	Rev. D. Gracey
North Finchley	Rev. E. Sparrier ...	Rev. C. Williams

PLACES.	MORNING.	EVENING.
Norwood, Gipsy Road...	Rev. A. A. Harmer...	Rev. A. A. Harmer
Notting Hill, Ladbrooke Grove	Rev. James Owen ...	Rev. T. E. Williams
„ W. London Tab.		
Paddington, St. Peter's Park	Rev. J. M. Cox ...	Rev. J. M. Cox
Peckham, Rye Lane ...	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe
„ Park Road ...	Rev. J. Brown ...	Rev. W. B. Bliss
„ James Grove ...	Rev. J. Dann ...	Rev. H. J. Tresidder
„ Hatcham Chapel ...	Rev. T. J. Cole ...	Rev. S. Couling
„ Barry Road ...		
Penge ...	Rev. J. Collins ...	Rev. J. Collins
Pinner ...		
Plumstead ...		
Plaistow ...	Rev. J. Billington ...	Rev. G. S. Cook
Poplar, Cotton Street...	Rev. W. Woods ...	Rev. J. Dunckley
Putney, Union Ch. ...	Rev. James Smith ...	Rev. R. H. Roberts,
		B.A.
„ Werter Road...	Rev. A. English ...	Rev. A. English
Regent's Park ...	Rev. D. Davies ...	Rev. D. Davies
Regent Street, Lambeth	Rev. T. J. Longhurst	Rev. W. Evans
Richmond ...	Rev. J. Baillie ...	Rev. T. Hardin
Romford ...	Rev. J. P. Barnett...	Rev. J. P. Barnett
Romney Street...	Rev. J. Davey ...	Rev. J. Davey
Shooter's Hill Road ...	Rev. H. W. Childs...	Rev. H. W. Childs
Shoreditch Tabernacle	Rev. M. Cumming...	Rev. W. J. Mayers
Spencer Place Ch. ...	Rev. P. Gast ...	Rev. J. Brown
Stockwell ...	Rev. R. Lewis ...	Rev. F. Trestrail, D.D.
Stoke Newington—		
Devonshire Square Ch. ...	Rev. E. L. Forster...	Rev. W. T. Henderson
Bouverie Road ...	Rev. G. H. Malins...	Rev. G. H. Malins
Wellington Road ...		
Stratford Grove ...	Rev. J. Dunckley ...	Rev. G. Williams
Streatham ...	Rev. W. E. Rice ...	Rev. W. E. Rice
Sutton ...	Rev. G. H. Leonard,	Rev. A. Mursell
	M.A. ...	
Tottenham ...	Rev. J. M. G. Owen	Rev. J. Douglas
„ West Green ...	Rev. J. Douglas ...	Rev. E. Mason
Twickenham ...		
Upper Holloway ...	Rev. J. R. Wood ...	Rev. E. Medley, B.A.
Upper Norwood ...	Rev. J. W. Lance ...	Rev. J. W. Lance
Upper Tooting...	Rev. G. W. Hum-	Rev. J. Dann
	phries, B.A. ...	
Upton Chapel ...	Rev. J. B. Myers ...	Rev. M. Cumming
Vernon Chapel...		
Victoria Ch., Wandsworth Rd.	Rev. T. G. Tarn ...	Rev. T. G. Tarn
Waltham Abbey ...	Rev. J. T. Douglas	Rev. J. T. Douglas
Walthamstow, Wood Street ...		
„ Boundary Road	Rev. J. J. Ellis ...	Rev. J. J. Ellis
Walworth Road ...	Rev. W. J. Price ...	Rev. R. Lewis
Walworth, East Street ...	Rev. J. W. Wilkinson	Rev. J. W. Wilkinson
Wandsworth, East Hill ...	Rev. J. Lewitt ...	Rev. J. Mostyn
Westbourne Grove ...	Rev. G. P. Gould, M.A.	Rev. J. M. Stephens,
		B.A.
Woking Station ...	Rev. E. W. Tarbox...	Rev. E. W. Tarbox
Woodberry Down ...	Rev. C. W. Skemp...	Rev. H. Platten
Wood Green ...	Rev. R. H. Powell..	Rev. R. H. Powell
Woolwich, Queen Street		
„ Charles Street ...		

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST
MISSIONARY SOCIETY.

The following is a list of the Schools at which the usual JUVENILE MISSIONARY SERVICES will be held on Sunday, the 27th April, 1884.

In cases where it has not yet been done, the Secretary of the Association will as usual advise the Officers respecting the Speaker appointed. The Editor of the *Juvenile Missionary Herald* has decided to discontinue the printing of the Hymns and Tunes, but the Hymn Sheets will be supplied as in former years. The Schools will select their own Tunes.

NAME OF SCHOOL.	SPEAKER.
Abbey Road, N.W.	
Acton	
Arthur Street, W.C.	
Balham	
Battersea	Mr. A. Mayers.
Battersea Park	Mr. J. A. Curtis.
Belle Isle, N.	
Bermondsey, Drummond Road	Mr. S. Stalberg.
Bloomsbury	Rev. W. B. James.
Bow	
Brentford	Mr. W. Walker.
Brixton, Gresham Chapel	Mr. G. Warren.
Brixton, Wynne Road... ..	
Brixton Hill	
Brockley Road	Rev. W. J. Price.
Bromley	Rev. A. Tessier.
Brompton	
Bromdesbury	Mr. T. Pavitt.
Camberwell, Arthur Street	Mr. H. Potter.
Camberwell, Charles Street	Mr. W. Vinter.
Camberwell, Cottage Green	Mr. E. T. Carter.
Camberwell, Denmark Place	Mr. C. S. Medhurst.
Camden Road	
Chelsea	
Clapham Common	
Clapton	Rev. W. H. Bentley.
Cromer Street	Unites with John Street.
Croydon	Mr. F. E. Tucker.
Dalston	
Dartford	
Ealing	
East London Tabernacle	Rev. R. Spurgeon.
Edgware Road	Rev. J. O. Fellowes.
Esher	
Finchley	Mr. W. B. Mimmack.
Forest Gate	Mr. H. Capern.
Forest Hill	
Goswell Road	
Greenwich	
Grove Road, E.... ..	
Hackney, Mare Street... ..	Mr. G. Harris.
Hackney, Hampden Road	
Hammersmith	Rev. T. Martin.
Hampstead	
Hatcham	Rev. T. J. Cole.

NAME OF SCHOOL.	SPEAKER.
Highbury Hill	Mr. J. Kirby.
Highgate	Mr. E. Jarvis.
Highgate Road... ..	Mr. J. H. Poole.
Holborn, Kingsgate	Mr. N. J. S. Naish.
Islington, Cross Street... ..	Mr. C. Barnard.
Islington, Salters' Hall	
James Street, E.C.	Mr. F. Walker.
John Street, W.C.	C. H. Yates.
Ladbroke Road... ..	Mr. W. Bishop.
Lambeth, Regent Street	Mr. A. Maynard.
Lee, High Road	
Lewisham Road	Mr. W. A. Buckland.
Little Alie Street	Mr. W. Vinter.
Lower Edmonton	
Lower Norwood	Rev. D. Jones.
Maze Pond	
Metropolitan Tabernacle (senior)	
Metropolitan Tabernacle (junior)	
New Wimbledon	
Peckham Park Road	Mr. W. Tresidder.
Peckham, Rye Lane	
Penge	Rev. J. Collins.
Poplar	
Regent's Park	Col. Griffin.
Richmond	
Romford... ..	
Rotherhithe	
St. Peter's Park	
Shoreditch Tabernacle... ..	Rev. J. B. Moyers.
Stockwell	Mr. H. G. Gilbert.
Stoke Newington, Devonshire Square	
Stoke Newington, Wallington Road...	
Stratford	
Streatham	
Sutton	
Tottenham, High Road	
Tottenham, West Green	
Underhill Road, S.E.	
Upper Holloway	Rev. J. J. Fuller.
Vernon Chapel, King's Cross... ..	
Walthamstow, Markhouse Common...	
Walworth, East Street... ..	Mr. Phillips.
Walworth, Ebenezer	Mr. H. Johnston.
Walworth Road	
Wandsworth, East Hill	Mr. C. H. Chapman.
Wandsworth Road	
Westbourne Grove	
Westminster, Romney Street... ..	Rev. J. Davey.
Woolwich, Queen Street	
Woodbury Down	Mr. S. Cheshire.

TUESDAY MORNING, APRIL 29th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, CASTLE STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by JAMES BENHAM, Esq.,
of Bloomsbury.

☞ NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society are entitled to attend.

TUESDAY EVENING, APRIL 29th.

BAPTIST MISSIONARY SOCIETY.

PUBLIC MISSIONARY SOIREE,

AT CANNON STREET HOTEL.

The Right Hon. the EARL of ABERDEEN, K.T., to preside.

Addresses will be delivered by Rev. HERBERT DIXON, from the Congo ;
Rev. J. J. FULLER, of Cameroons ; Rev. GEO. GOULD, M.A., of Bristol ;
and Rev. ROBERT SPURGEON, of Barisal.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING at Seven o'clock.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House,
19, Castle Street, Holborn.

☞ NOTE.—As a large attendance is anticipated, early application for
Tickets is requested.

WEDNESDAY MORNING, APRIL 30th.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST,

AT THE LOWER HALL, EXETER HALL,

At a Quarter to Nine o'clock.

Chairman—GEORGE WILLIAMS, Esq., of London.

Speakers—Revs. DANIEL JONES (of Agra), JAS. OWEN (of Swansea), and
W. J. PRICE (of Dinapore).

Admission by Tickets only, 2s. 6d. each ; to be had of the Secretaries, or at the
Mission House.

WEDNESDAY MORNING, APRIL 30th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MISSIONARY SERMON,

AT EXETER HALL.

Preacher—Rev. CHARLES H. SPURGEON (of Metropolitan Tabernacle).

Service to commence at Twelve o'clock.

Tickets for this Sermon may be obtained at the Mission House,
19, Castle Street, Holborn.

THURSDAY EVENING, MAY 1st.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING,

IN EXETER HALL.

Chair to be taken at Six o'clock by EDWARD RAWLINGS, Esq.

Speakers—W. HOLMAN BENTLEY, from the Congo River; Revs. HUGH PRICE HUGHES, M.A., of Oxford; and DANIEL JONES, of Agra, N.W.P.

The London Baptist Choir Union will assist in the singing, and give a selection of Choruses from Mendelssohn's "Elijah" before the Meeting.

Tickets for this Meeting may be obtained at the Mission House,
19, Castle Street, Holborn.

FRIDAY EVENING, MAY 2nd.

BAPTIST MISSIONARY SOCIETY.

THE YOUNG PEOPLE'S MISSIONARY MEETING,

EXETER HALL.

Chair to be taken at Six o'clock by HENRY LEE, Esq., M.P. for Southampton.

Speakers—Revs. W. HOLMAN BENTLEY, of Congo Mission; J. J. FULLER, of Cameroons, W. Africa; W. R. JAMES, of Serampore.

The London Baptist Choir Union will assist in the singing, and give a Selection of Choruses from Mendelssohn's "St. Paul" before the Meeting.

Tickets may be obtained at the Mission House, 19, Castle Street, Holborn.

The Congo Mission.

THE following extract from a recent letter from Mr. T. J. Comber, dated "Stanley Pool, the Wet Season," written to his youngest brother, will doubtless be read with great interest by our young friends.

The drawing of the Mission Buildings at Stanley Pool, sent home by Mr. Comber to his father, is engraved on the opposite page, and gives a very exact representation of the Mission house built upon the high ground overlooking the Pool.

Mr. Comber writes:—"Father will show you the picture of my house which I am sending home, and you will see in it a very large funny bird. It is called an adjutant; I bought it from the natives here. As it is so big, it wants a great deal of food. It will eat anything that's like meat or fish, as you will presently hear. It cannot fly away, as one of its wings is injured. We had a nice little baby monkey here a little while ago and it died. So one of the boys held it up by its tail close to Chickabiddy's beak ('Chickabiddy' is the name of the great bird), and he swallowed it all down at one gasp, leaving only a little bit of its long tail hanging outside the beak. Then two parrots died, and Chickabiddy swallowed them down also in the same way—feathers, bones, beak, and everything. I killed a big hawk this morning. Down it went in Chickabiddy's throat; also a duck that died. But, strangest of all was the dinner Chickabiddy tried to get yesterday. Yesterday was Sunday, when I had my Bible-class in my room. While I was talking to the boys I heard one of my little kittens (I've got three nice little kittens) cry. At the same time I heard Chickabiddy making a great noise outside in the hall. I jumped up to see what was the matter, and looked all about, but could see no kitten, although I very distinctly heard it crying. I looked at the culprit, Chickabiddy, and saw that his neck was much swollen out as if he had just swallowed something, but his big beak was close shut. Yes! Chickabiddy had swallowed my kitten, and from right down its throat we could hear it crying very clearly. We opened his beak, and there clearly saw a little bit of tail just showing in the throat. I pulled at the little bit of tail, and pulled and pulled until the little kitten was pulled right out, all wet and crushed, but still alive and well. Wasn't it funny?"

"T. J. COMBER."

Thuridoyambar and Priabola.

THE following touching record is from the pen of the Rev. A. McKenna, of Soory:—

"The first-named, a little boy six years old; the last, his sister, a girl of fourteen, one of our school-girls. Both have passed through much tribulation, but the child is now at rest with Jesus, in the arms of infinite love. Happy child! Blessed rest! The story will

not take long to tell. It furnishes an episode by no means singular in the annals of our native Christian poor, and shows that by them the grace of God has not been received in vain.

"GODLY PARENTS.

"The parents of these orphan chil-

dren died not long ago, within a few weeks of each other. Both belonged to this Mission, but they had been absent from the station for about twelve months, the mother during that period having been employed in Zenana work in connection with another Mission. Unhappily, the district to which they were sent was full of malarious fever, and there the father died. The mother returned to Soory to die. It was the writer's privilege to see much of her during the last month of her life on earth, and to attend her in her last illness, as he had attended her brother and sister in their last illness before her. Greatly was he cheered, and his own faith strengthened, by the steadfastness and simplicity of her faith. There is no death to those who know how to die beforehand. And this secret our sister had learned. Firmly resting on the Rock of ages, having died with Christ in the likeness of His death, not a shadow of doubt crossed her path as she entered the dark valley. But in truth it was no dark valley to her. How could it be, with the presence of her Divine Lord illuminating every step of the way?

"A GOOD DAUGHTER.

"Greatly was the writer struck with admiration at the devoted attention of Priabola to her dying mother. Weak in body herself from repeated attacks of the disease which carried off her parents, rarely was she absent, except for briefest intervals, from the side of her beloved parent; and great was the help and consolation which the dying woman experienced from this exhibition of filial regard and affection—a veritable ministering angel to her was her own child. But God, doubtless, in this way was preparing the girl for a trial still greater yet to come, in which she bore herself with the true nobility of grace, strength being vouchsafed her according to her day.

"A MINISTERING ANGEL.

"Not long after his mother's death, which had made a deep impression on Thuridoyambar, the poor little fellow became dangerously ill. It was soon known that a disease beyond the power of human control had developed itself in his feeble frame, probably as the result of previous sickness—cancer in the face. Very great, almost throughout, were the child's sufferings, and, to his childish mind, not a little perplexing. But the devoted sister was ever attendant upon his sorrows, and nursed him day and night, with the aid of kind friends, as she had nursed her mother, through one of the most terrible maladies with which it is possible for human beings to be afflicted. Only those who have actually witnessed the progress of this dreadful disease can form any idea of the ordeal through which the poor girl had to pass. As far as the writer knows, she seemed quite unaware that she was doing anything out of the way, and not a single murmur or complaint escaped her lips. A grander conception of Christian duty than that unconsciously furnished by this poor child the most experienced Christian could hardly have exemplified. It was indeed a service of love. But every step of the way must have been one of infinite sorrow. The Lord will recompense her, who can doubt?

"CHILD-SUFFERING.

"At the first, Thuridoyambar—pre-cocious, like most Bengali children—gave way to repining. And what wonder, poor little man! 'God,' said the child, 'has taken away my mother, and now why has He troubled me?' The problem must, indeed, have been a sorely trying one. His infant lips had been taught to pray, 'Our Father,' and now, seemingly by the heavenly Father's permission, grief had been added to grief. But this mystery of child-suffering has perplexed older minds than his.

There is but *one* solution of it, *paradoxical only to unbelief*—God is love ! And it was in this direction that the child solved the mystery. For some days his distraction continued, notwithstanding all that was done to allay it. The consciousness of an overwhelming calamity seemed to have overtaken the child, and there was also the presence of unceasing pain. But it was observed, child as he was, that he was frequently in prayer. Prattling, infantile ejaculations, no doubt ; but they are recorded only above.

“ A CHILD'S PRAYER.

“ One day, however, he called to his sister and asked her to spread on the floor the mat which formed his humble couch. ‘ Come, now,’ he said, ‘ and let us pray to Jesus ; mother prayed to Jesus.’ And this was the prayer : ‘ Lord Jesus, take my pain away, or take me to Thyself !’ And thereafter, again and again, did this little ‘ priest unto God ’ call together his aunt, and sister, and cousins, and led them in prayer, such as it was—real prayer, with words few and imperfect enough, but to the point—to the throne of grace. They also frequently engaged in prayer with him. Time rolled on. The little life was not lived in vain. It seemed to shame us older people, for it taught with vivid and almost startling simplicity the great but difficult lesson of Christian life—Have faith in God !

“ PRAYER ANSWERED.

“ As the end drew near, the child was removed to his grandfather's house, a mile or two out in the country. But of this part the record is very brief. He was asked one day if he feared to die. His reply was : ‘ No ; but I do not want to die in pain like mother died.’ God gave him his heart's desire. It was noticed that on the last day of his life he was exceptionally bright and cheerful, and apparently free from pain. He died very

suddenly, the disease having probably reached some vital part. They live long who live well.

“ Within three years Thuridoyambar's grandfather has had to mourn the loss of three children—heads of families—and now the loss of his grandchild. He is the senior member of our church. The old man carries himself bravely, and those who have listened to his fervid and touching prayers will be able to understand the reason why. He is a farmer, in not very affluent circumstances, and a large-hearted man besides. Very freely for his means has his hand ever been opened to the cry of want and distress. Will our friends remember him at the Throne of grace, that in the midst of increasing years and infirmity the hand which has hitherto graciously sustained him may continue to be his guide and support ?

“ ALL ONE IN CHRIST.

“ It seems almost necessary to apologise for a narrative so brief and simple in its details. All that can be said is that it supplies a glimpse of native Christian life. These are our brethren and sisters in Christ. Of like passions with ourselves, they have, no doubt, like ourselves, failings and infirmities ; but it will be seen that they have also great virtues. Your readers cannot know them in the flesh ; but they will be able to comprehend how fully our sorrows are their sorrows, our Saviour their Saviour, the grace which sustains us the grace which sustains them, and our hope their hope ; all *one in Christ*, of whatever nationality or race, all journeying to a heavenly home, all dependent absolutely on the word of His grace :—

“ ‘ 'Tis through Thy *promises*, O Lord,
All hope that world to see ;
And through those gates, at Thy
sweet word,
To enter into Thee.’

“ A. McKENNA.

“ Soory, Dec. 5th, 1883.”

In Memoriam—Quintin Wilson Thomson.

“The people that do know their God shall be strong, and do exploits.”

THE year 1883 will long be remembered in the history of our Mission by reason of the losses sustained in the unexpected death of one and another of the younger men upon whom, humanly speaking, our hopes for the future depend. No heavier blow has befallen us than the last stroke, by which Mr. Thomson, so long identified with the West African Mission, was taken from us on one of the closing days of last year.

It has been thought that the pages of THE HERALD, which have so often chronicled his work, should now furnish a brief sketch of a life and character singularly unselfish in spirit, clear in purpose, and growingly wise in action. Mr. Thomson was a man whose memory one would not willingly let die; and if, in some faint way, those who did not know him should gain from this attempted portrait a fresh inspiration for Christian service, a new faith both in God and man, these lines will be vindicated, as otherwise they could not be.

Quintin Wilson Thomson was born in the year 1840, of Scotch parents, who early settled in Liverpool, and joined the church at Pembroke Chapel, then enjoying the very notable ministry of the late Charles Mitchell Birrell.

His boyish days ran on smoothly, giving little token of the fervent strenuous life which presently was to be his.

During the years extending from 1857 to 1860 a very remarkable wave of spiritual life passed over the church under Mr. Birrell's care. The record of it is essential to any proper understanding of Mr. Thomson's future course, for he then received an initial impulse which never seemed to fail him, or grow slack. That movement was remarkable in this, that it came about without observation. There were no great meetings, no striking public addresses; nothing moved out of its ordinary course. Some young men, four or five to begin with, felt impelled to meet together for conference and prayer, and they did so meet on a Saturday afternoon in the lodgings of one of their number. After one or two meetings, they removed to a small vestry in Pembroke Chapel, and there the numbers increased until between twenty and thirty young men met thus together every Monday night. That vestry, plain and unadorned as it was, became to many the very house of God, and the gate of heaven. The Spirit of the Lord moved from heart to heart; all was quiet, orderly, natural, but the profoundest influences were at work. It seemed sometimes to those who were present as though the eternal world had opened to them, and Jesus Himself stood



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in the midst. The impressions produced then have never died away, for the impulse was Divine. All over the world and in heaven itself there are hearts which look back to those days, as amongst the holiest and the happiest they have ever known.

In connexion with this gathering a prayer-meeting used to be held on Sunday morning at seven o'clock, to ask for a blessing upon the services of the day. Mr. Thomson was persuaded, at first rather reluctantly, to attend this meeting. But, having once come, the sweet attraction of the place fell upon him. He came again, and henceforth was a constant attendant. On one occasion he was asked to pray; he half refused, and then consented. He began with a trembling tongue and a broken utterance, but gathered courage as he advanced; and, before he had ended his brief supplication, those who were present felt that a new power had come amongst them. Here was a true man, who by-and-by would surely do something in the world. From this time forth his stand was taken. He joined the Church in 1859, and took part in such schemes of usefulness as the young men devised amongst themselves. In concert with the friends who had brought him to that early morning gathering, cottage meetings were started in one or two neglected districts. Here again all was quiet, simple, natural; but those hours, when with much imperfection both of matter and speech the Gospel was preached to the poor, linger still, hallowed in memory.

And now a new influence was to be brought to bear upon young Thomson, and one which gave its colour to all his future years. Alfred Saker, the veteran missionary from the Cameroons, visited Liverpool on behalf of the Baptist Missionary Society, and addressed a meeting in the lecture-room at Pembroke Chapel. His words had a strange power; he spoke in that weird, pathetic way, which once heard can never be forgotten; his voice, like a solitary cry, borne over the sea from a far-off land. He pleaded for Africa, he spoke of the degradation of the people, of his labours for them, and his hopes, then he asked who would go to help in a work which already was wearing away his life. These words found in Thomson's heart a prepared soil. He had already been growing in his purpose to devote himself more entirely to his Saviour's service, and Mr. Saker's appeal was to him the call of God. Gradually he made up his mind, clearly and absolutely, that to Africa he ought to go, and having reached that purpose, nothing could move him from it. Such obstacles as lay in his way only intensified his conviction as to the path of duty. He held on to such work as he had in hand, but at the same time he kept his new aim steadily before him. In 1861 he went to Rawdon College for such training as it could give him. There he did fairly, but not brilliantly; he was always on the side of the earnest workers, but he was not so much a student as a man of action. In

due course he applied to the Mission Committee, offering himself for Africa. But funds were very low, and he was told that it was impossible to send him then, but could he wait? Yes, he could wait, if only he might be sent at last. And so he accepted the charge of the little church at Inskip, in Lancashire, upon the distinct condition that if he were wanted for Africa, he should be free to go at the shortest notice. Although his heart was set upon the foreign field, he did not let that hinder the work he had now undertaken. Under his brief pastorate of about a year, the church grew in numbers and in spirit. He breathed something of his own fervour into the people, and under his influence their contributions to the mission cause more than doubled. At that time there was about him a certain untutored impetuosity, a tendency to condemn those who did not quite fall in with his view of things. It was the fault of a strong and genuine nature, presently to be got rid of. It grieved him to the heart to see a sapless, easy-going Christian, or a man intent upon solving the impossible problem of serving God and Mammon. He would say and do sharp things; and in his eagerness rebuking more faithfully than wisely, he sometimes defeated his own end.

In 1864 the longed-for opening came, Mr. Thomson gave up his church and went to Africa. He went joyfully, as a man might do who should go to receive for himself a kingdom; his eager gladness helped to tide him over the initial difficulties of his undertaking. The work upon the West Coast was under the control of Mr. Saker: it was, indeed, all his own; he had created it, nursed it, brought it on step by step, and everywhere it bore the impression of his sound judgment, and strong will. But Mr. Thomson had a will equally strong, and for a time there was friction, diversity of opinion, as to the best way of doing what had to be done. These two men were equally devout, equally bent upon saving Africa, but they did not wholly agree as to methods of labour. It was not the first time that good men have disagreed over God's work. It is very pleasant to think that in the course of time the younger man came to see that the older man was right, and that the main lines he had laid down were the best that could be devised. In later years Mr. Thomson did not hesitate to say, "I feel the earlier years of my life were largely spent in learning, and it would have been better if I had waited until I had learned more before I took action." He was a true man who could speak thus about himself.

For a long time he was lost to view—buried, as it seemed to some who loved him, in an African swamp. The work was arduous, the climate unhealthy, some of the stations were situated upon a fringe of swampy coast, with an almost impenetrable background. He had to become acclimatized, he had to learn the languages of the people, he had to put his hand to a hundred things. In 1867 he married Bessie, the second

daughter of Mr. Saker, who became the wise and loving companion of her husband's labours, and now with her young children mourns her irreparable loss. Mr. Thomson made repeated efforts to penetrate inland, and so break through the hostile barrier which shut the mission in upon the coast. He made lonely journeys on foot, finding his way where white men had never been, and gradually succeeded in establishing stations further afield than had ever been possible before. It must be remembered that he had no rich gifts with which to bribe the savages he met with, he had to penetrate through their selfishness and suspicion, and to persuade them of his desire honestly to do them good. There was needed extraordinary tact and courage, and that he succeeded to the degree in which he did, seems wonderful to those who are best acquainted with the conditions of the problem he had to solve.

As time went on Mr. Saker withdrew from the field, worn out with sickness and manifold labours, and gradually the whole weight of the West African Mission fell upon Mr. Thomson. Under the pressure of this new responsibility he developed unexpected capacities of management and of finance. Wise in counsel and fertile in resources, he superintended the whole of the stations from Victoria to the Cameroons River, and, as though to crown his work, during these latter days he began to inaugurate and to carry out, as prudence permitted, the scheme which aims at making the several native churches on the coast self-supporting, and so liberating the European missionaries for work inland. There were difficulties, of course, much delicate handling was needed, but he managed to inspire some of these native communities with his own spirit of self-sacrifice, and to make them see that it was a more Christian thing to sustain their own worship than it was to be continually looking to the Mission for help. For himself, he never relinquished the hope of being able to preach Christ to the regions beyond. But the end was not to be as he thought.

On his return to Africa early in 1883, after a short stay in this country, he had to meet the shock of the sudden illness and death of Mr. Shred, of Bell Town, and the anxieties occasioned by the sickness of several of the small missionary band. He bore up bravely, but the strain told upon him. For months he battled with his many cares, comforting the feeble-minded, supporting the weak, patient towards all men, sustained in his work by the increasing hope of brighter days in the future. "Sensible," he says in his last letter, "of a growing weight of responsibility and daily anxiety, I am full of hope." The end came, as we are ready to think, all too soon; the final call found him at his post. About a fortnight before the close of last year he was attacked by serious illness, a heavy fever was complicated with brain disorder and bronchitis. Tenderly nursed by his wife and friends, he could yet make

no headway, the fever increased and burned fiercely, and he became rapidly worse, until, as the shadows gathered on the evening of Saturday, December 29th, just two days after his forty-third birthday, the wearied worker entered into the tireless activity, the everlasting rest of the people of God. With breaking hearts, as those who had lost their central strength, his friends laid him lovingly in the little burial-ground at Victoria, in the midst of the people he had served so well.

Many here in England, far beyond the first circle of his immediate friends, have learned to love him; they have felt the touch of his strength, the atmosphere of devotion he carried with him, his intelligent interest in many things, his pure and loving heart. And now he is gone—he will plead with us no more; no more shall the African come to his door, sure ever of sympathy, and wise guidance, and a firm hand. His memory is left to us, a pathetic call to the service of that Saviour in whom was all his delight.

If it is permitted to accentuate the lines of this slight sketch, so as to make the figure more definite, his salient qualities may be pointed out. Mr. Thomson had an indomitable will. Having once made up his mind that a line of action was right, nothing could turn him back. It did not seem to enter into his conception of things that a right end could be set before him and not reached. And thus it was that he could afford to wait; long delay did not make him despair of his purpose. This same strength kept him at each stage in his career, doing what he had to do with all his might. Sometimes, indeed, he wrought with a prodigious, all-absorbing concentration of purpose, which made easier and idler men glad to get away from him, lest, perchance, against their wills, he should embark them upon some unheard-of undertaking.

He had an immense courage—not that temper which is largely born of strong thew and sinew, or lives upon the breath of applause, but the courage of a will firm in the will of God. At the call of duty, he could take his place in the filthy hut of the native of the Cameroons Mountain; he could face raging epidemics, or take in hand the tangled affairs of a demoralised Church.

And though thus he stood head and shoulders above other men in his spiritual stature, he was withal most humble and simply natural—a plain man amongst his fellow men, to be discovered for what he was by his tone, his unselfishness, his unadorned piety. But perhaps the most remarkable quality in him was his capacity for growth—the impression he gave of a mind and heart in movement. As the years passed by, his views of things sensibly widened; his strong spirit cleared itself to a loving and patient temper. The old asceticism and hardness, which failed perhaps at times to

recognize the possibility of types of service other than his own, wore away. The strength, the complete consecration of which these things were the overgrowth, remained, touched with a new sweetness; his whole being expanding under the influence of experience and the fellowship he had with Christ. If love had not blinded the eyes that looked at him, it might have been seen that he was ripening for heaven—so large hearted was he, and so strong. He was a man to help other men to believe in God—so evidently was the unseen realized, and so completely was he given up to the one supreme purpose of winning men for Him.

His was the force of a life clearly centred upon one object. He was shrewd, quick witted, fertile in resource; and yet it was not exactly a mental force that distinguished him; it was rather a moral and spiritual. And herein lies the encouragement of the man, for such strength is open to us all. Surely he being dead yet speaketh, and bids us not fail to prosecute to its completion the work he left unfinished. This grave of his upon that Western Coast, and the graves of other of our blessed dead who lie there, are sacred pledges by which we claim the land for a Christian nation yet to be, even as the Patriarchs claimed their land of promise by the sepulchre at Hebron. In them does England submit to that Divine justice which bids her atone for the wrong done to Africa's children, by giving some of her best sons and daughters for her redemption.

That such work as Quintin Thomson did should die fruitless is inconceivable. He forgot himself—his own sorrows and cares went unspoken—but for others he endured sorrows and wrought with tears; he went forth weeping, bearing precious seed. He shall doubtless come again with rejoicing, bringing his sheaves with him.

“ If, in the paths of the world,
 Stones might have wounded thy feet,
 Toil or dejection have tried
 Thy spirit, of that we saw
 Nothing—to us thou wast still
 Cheerful, and helpful, and firm!
 Therefore to thee it was given
 Many to save with thyself;
 And, at the end of thy day,
 O, faithful shepherd! to come,
 Bringing thy sheep in thy hand.”

Nottingham.

EDWARD MEDLEY.

“The Lord Loveth a Cheerful Giver.”

MANY contributions have been received during the past month bearing unmistakable marks of rare self-denial and consecrated sacrifice.

“A Friend, Liverpool,” sends a brooch, a ring, a key, and a small pencil-case. “S. F.,” Keynsham, a silver chain, two rings from a Friend at Highgate Road Chapel, all for the Congo Mission.

A gold chain from “M. A. M.,” for the Mission in Morlaix.

A gold brooch, from a Friend at Ipswich, who writes, “I give this to Jesus for the extension of His Kingdom, in the hope that He may accept it, although, as the hymn says—

‘Jewels to Him are gaudy toys,
And gold is sordid dust.’”

The Rev. R. Glendenning, of Elgin, when sending a gold ring, writes:—
“The accompanying ring and case were placed on the plate on Wednesday last at our usual monthly missionary prayer meeting. On the envelope was inscribed, ‘For the Mission in China,’ without any signature as to the donor. Being for a special sphere and distinct from the ordinary collection for Mission work taken up monthly at our meetings, I thought it advisable to send it on at once. If you will kindly acknowledge it in your report as coming from ‘A Friend at Elgin,’ I will read the acknowledgment at the next meeting, with the prayer that it may lead to many increased gifts of property and persons to the glorious cause of Missions.”

“A Poor Widow” sends a ring, “the only valuable thing she has in all the world.”

“A Crippled Girl” sends a pencil-case for the Congo Mission saying:—
“This was given to me many years ago by a lady for saving the life of her only little boy. I prize it very, very much, but I feel it must be given up for Christ who has done so much for me.”

A Lady sends £5 from a poor Servant Girl at Bankfold, who said when giving it, “How can I meet my dear Saviour if I do and give nothing for him?”

“T. R.” gives £50 in addition to £70 given last month; “O,” for Africa, sends £50; A Friend, £25; Mr. Edward Rawlings, £172—balance of sum for support of a missionary; Mr. W. Johnson, Cambridge, £100; Dr. and Mrs. Slack, £30; Mr. C. A. Windeatt, £25; “Cymro,” £20; In Loving Memory, £20; E. T., for Congo, £20; Mr. Alfred Jas. Harvey, £20; Mr. Greenwood, £10 10s.; Mrs. H. Davies, for China, £10; Mr. L. Watson, £10; Mr. Hammond, Newcastle, £10; A. S. H., £12; and Miss A. Friend, Leeds, £100 for Congo Mission.

At the time of going to press the accounts of the Mission to date as compared with those of last year show that an additional sum of **£5,000** will be needful over and above the usual receipts to close the financial year without a debt.

Most earnestly and prayerfully do we plead with our friends to do all they can to avert a fresh deficiency. And above all do we trustfully commit this anxious matter into His hands, whose work it is and to whom belongs the silver and the gold.

In the words of one of our most generous supporters:—“I am thankful the

Committee have had the courage to go forward; with doors opening wide in every direction, and calls for enlarged agency sounding forth from all lands, how could they refuse? And now we must show we intend to uphold the Committee in this forward policy, and we must do so without doubt or hesitation, thankful that we are allowed in any way to share in a work so glorious and sublime, and to give of our substance to an undertaking so dear to Him who died for us."

Help and Sympathy from Jamaica.

THE following is an extract from a recent letter from Mrs. Griffiths, wife of the Rev. T. G. Griffiths, of St. Ann's Bay, Jamaica, the station so long occupied by the late Rev. B. Millard:—

"We have thought for some time past of writing you, my dear Mr. Baynes, partly to say how very much we are gladdened and encouraged by the glowing accounts of mission work in all parts of the world, and in connection with *all* Christian labourers, of whatsoever earthly title known amongst men. We naturally rejoice most in the successes of our own beloved Society, but glory in the triumphs of all; for our largest desire is that the whole earth may be won for our Christ. The MISSIONARY HERALD is one of our most welcome arrivals by packet, and every month we are stimulated and strengthened by reading of the glorious work done by so many of the self-denying, devoted servants of 'our King.' We lend our copy of the HERALD to several of our members, who value it equally with ourselves. At our Quarterly Sunday-school Missionary Meeting the appointed speakers are eager to borrow it, 'so that I may have something of interest to tell.' 'Do lend me the quarter's HERALDS, that I may tell the children how the Lord's gardens flourish, and how all prospers with the gardeners.' These requests we gladly comply with. Mr. Griffiths has continually, throughout his work here, brought before our people tidings of the different mission fields, and we do hope that they are increasingly interested in mission work. We have been glad to notice amongst some of them real acts of self-denial to enable them to contribute. I must encroach upon your time to mention one. Eliza Mason, a poor widow, whose age I will not venture to state, for I am sure I should mistake it, an old and *true* Christian in dear Mr. Millard's time, and still eminent for her faithfulness, brought me 9d. 'for Africa.' In answer to a remark I made—'Jesus is too sweet. I must do something for de mission, and I manage easy. Since de meeting give out I don't buy sugar.' Six weeks real self-denial! Self-denial that it needs one who lives in Jamaica to rightly appreciate, for the early morning tea is often more to our people than their mid-day meal.

"Mr. Griffiths brought before the members at the beginning of this year the need for enlarged missionary subscriptions, asking St. Ann's Bay to contribute £100, and Ocho Rios £50; total, £150. This, with God's blessing, they have done, while, at the same time, they have not left their other church funds to suffer—indeed, we have always found that the more they give to missions

the better they do the rest of their work. We can say, with Mr. Gange, of Bristol, 'for our own church at St. Ann's Bay, never in her history has she given to missions so much, and so cheerfully, as she is now giving;' and we do most gratefully thank God for it, and to Him be all the praise, for it is because He is drawing them nearer to Himself. But, 'on looking over our list, we find' that for 1883 thirty per cent. 'have given nothing at all, and if we can only induce' the thirty per cent. 'to give their fair quota' we shall rejoice in knowing that thirty per cent. more of our people are alive to their duty. Out of this thirty many are very old, very feeble, but we find, from one or two instances, if the desire was there God would give the ability. May the Lord cause all his children, in whatever land they be, to rise to their privilege of giving; for never before has it been so high, and never before has He so called upon us to be faithful, and, laying aside all other considerations, go and reap the waiting harvest! One is awed to read the accounts of how richly the Lord is blessing labour, how rapidly Christ's kingdom cometh. And we rejoice, too, to see that His grace is with our churches, that many walk more happily, more closely, with their God, and that many are seeking Jesus."

Recent Intelligence.

We are thankful to report the arrival in England of the Rev. W. Holman Bentley, from Stanley Pool, Congo River; the Rev. Daniel Jones from Agra, N.W.P.; and the Rev. W. R. James, from Serampore, Bengal.

While calling the special attention of our readers to the announcements of our approaching anniversary services, we would earnestly appeal to them to make these gatherings the subject of importunate prayer, that they may be memorable and blessed because accompanied by marked tokens of the Divine presence and favour.

It will doubtless be noted that at nearly all the approaching anniversary gatherings of the Society the principal speakers will be MISSIONARIES—the Congo Mission, the Indian Mission, the China Mission, and the West Coast Mission being all represented.

We respectfully urge our readers to make early application for tickets for the various meetings, as already there are indications of unusually large gatherings.

We are much pleased to note that at the recent Cambridge local examinations, twenty-one out of twenty-three girls sent from the Home and School for the Daughters of Missionaries passed, eight in the honours divisions and four with distinctions. Under the admirable management of Miss Unwin, the Lady Principal, this school is quietly doing a good work in training, as in a home, the daughters of missionaries now engaged in foreign lands. There are now sixty-nine girls in the school, which, about eighteen months ago, was removed from Walthamstow to Sevenoaks.