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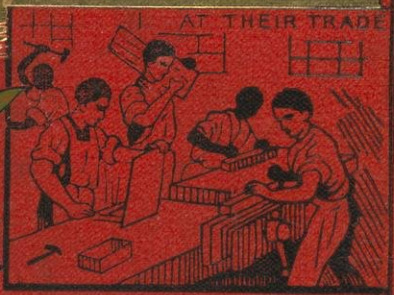
DARK AFRICA



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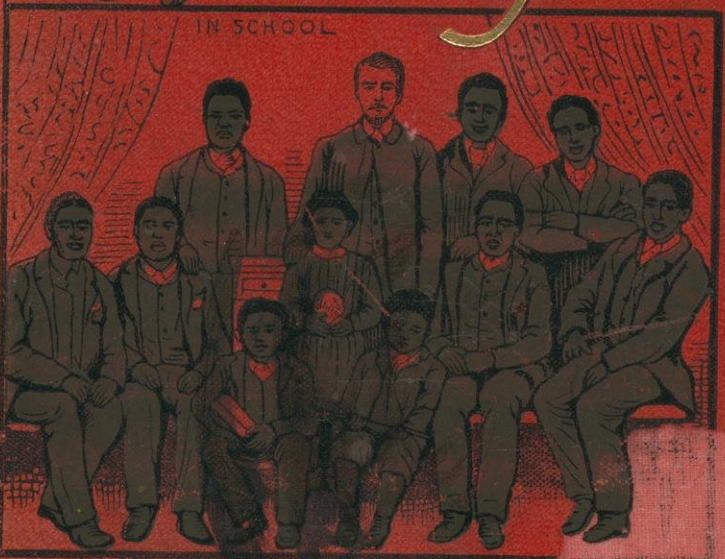

Revd W, Hughes
F·R·G·S

DARK AFRICA

AND THE WAY OUT

A SCHEME FOR CIVILIZING AND EVANGELIZING
THE DARK CONTINENT

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DARK AFRICA

AND THE WAY OUT

OR

A SCHEME FOR CIVILIZING AND EVANGELIZING
THE DARK CONTINENT

BY THE
REV. W. HUGHES, F.R.G.S.
CONGO TRAINING INSTITUTE, COLWYN BAY, NORTH WALES

LONDON
SAMPSON LOW, MARSTON & COMPANY
LIMITED
St. Dunstan's House
FETTER LANE, FLEET STREET, E.C.
1892

DEDICATION

THIS HANDBOOK of a New Scheme for Civilizing and Evangelizing Africa is dedicated to His Most Excellent Majesty

THE KING OF THE BELGIANS,

TO

HENRY M. STANLEY, ESQ.
The distinguished African Explorer,

AND TO

MESSRS. ELDER, DEMPSTER, & COMPANY,
of Liverpool.

The Author likewise desires here to record, as a token of esteem and admiration, his indebtedness to the PRESIDENT, VICE-PRESIDENT, TREASURER, and the Members of the Committee of the Congo Training Institute; also to the remainder of the Patrons for their co-operation in a work so magnificent in its aims and beneficent in its methods.

PREFACE

The following pages in this book are a brief narrative of matters which have had the Author's chief attention for the last ten years. The Institution is the result of a firm conviction that we have got hold of a scheme which will be a wonderful help in civilising and evangelising the Dark Continent; and this book has been prepared to throw light upon the lines along which we have proceeded, and along which we intend to go. It could be made much larger, and many other interesting accounts of our work and Africa could be added; but we are of opinion that there is enough written to convince every unprejudiced mind that common sense, nature, and grace are in our favour. The fact that so many persons of great influence and intelligence, and of long experience in Africa, have taken warmly to the work, is one of its most encouraging features. Who can speak of Africa better than those who have been there and spent many years in that country? Many of those have already spoken their minds and shown their sympathy. Again, the increased sympathy at home during the last two years is wonderful. The interest that is exhibited, the questions asked, the letters which we

continually have received from different parts of this country as well as America, told us that the handbook had to be written, and without delay; otherwise as much writing as would be equal to a book would have to be written every month in reply to letters and questions. I have also found that everything written before about this Institution has been read by thousands with great interest. I noticed this especially in one neighbourhood. About a month before I visited the place I had sent one Report to a person there; and by the time I arrived it had been passed from hand to hand, like a threshing machine from place to place. The cover was old and worn when it was shown to me, and the contents of that Report had been devoured more than twenty times over. Other friends have found out the same need of a handbook, and many of them have exhorted me to let the light of the scheme shine before the whole of the English-speaking people. We sincerely hope and pray that much good will result from this attempt; that it will encourage and confirm those who labour in Africa on the lines we recommend; that it will induce others, who are not so practical, to seek the best and most economical means of working, so that Africa, through the different efforts put forth, may soon be raised, civilised, evangelised, and thus her people benefited and God glorified.

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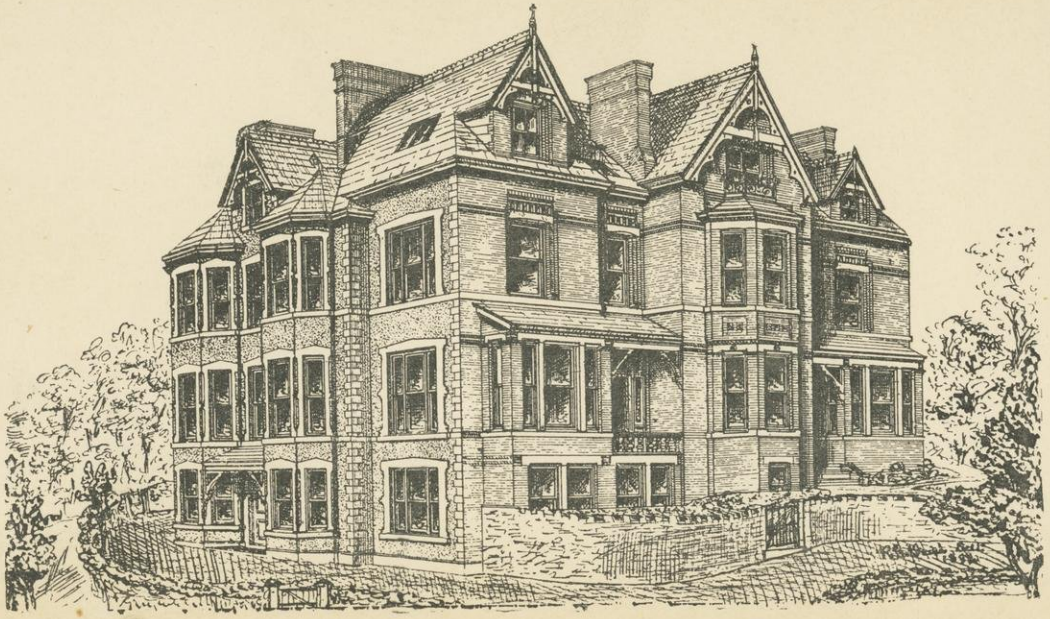


CONGO TRAINING INSTITUTE, COLWYN BAY, N. WALES

(Architect, R. Glynne Davies, Esq., Bangor)

DARK AFRICA AND THE WAY OUT

CHAPTER I

THE CONGO TRAINING INSTITUTE

The Purpose of the Congo Training Institute—Reasons for its establishment—Unhealthy parts in Central Africa—Fevers and deaths on the Congo—The Natives' faith in their countrymen—Every country must be evangelised by Native Missionaries—Missionary work at Bonny—Missionary work at Landana—The Author's resignation to the Missionary Society and faith in his scheme—The Divine Hand leading to Victory—Majority in Himself.

THE Congo Training Institute was established with the view of training African young men in this country, in the hope that many of them will return to their native land either as missionaries, schoolmasters, or useful handicraftsmen—such as carpenters, blacksmiths, masons, bricklayers, wheelwrights, tailors, &c.—hoping to include the training of young women later on, and to send out on practical lines, along with the coloured students, a number of white missionaries to some of the healthiest parts of Africa, in order to open fresh fields and to superintend the work. The importance of returning each of the coloured students

to labour ultimately in his native land is never forgotten.

REASONS FOR ITS ESTABLISHMENT

1. Africa needs evangelising and enlightening.

2. The African is able to endure both European and African climates better than Europeans.

(*a*) It is a fact, well established by medical authority, that people always stand a colder climate than their own better than a hotter one.

(*b*) The above fact has been confirmed during the last six years' experience. All the coloured students who have come to England have stood our climate as well as any European; whereas, on the other hand, about one half of the white missionaries sent to some parts of Africa die in a few years.

3. Africans will naturally have more influence over their own countrymen than foreigners will.

(*a*) They have been born in Africa, therefore they will be more in sympathy with their countrymen.

(*b*) They are perfectly acquainted with the language of their own people.

(*c*) They are of the same colour, and know well the native prejudices and modes of thought and action.

4. By keeping African students for some years in this country, away from the surrounding superstitions and evil influences of their people, we have the best

possible advantage of giving them a high moral, spiritual, and industrial training.

5. What they witness in the homes and lives of Christian people will be calculated to create in them a desire to evangelise and civilise their own countrymen.

6. An institution of this kind can be more easily and advantageously conducted in this country than in Africa.

(*a*) Those who train the students enjoy better health, and are less hindered in their work by sickness.

(*b*) The pupils have a better chance of learning our language, customs, &c., thoroughly.

The author was a missionary on the banks of the Congo river, Central Africa, for some years, and he wishes to relate in this book a good deal of what he saw and heard and felt in his heart about Africa's evangelisation. His experience as a white missionary on the Congo, daily and hourly enforced the conviction that some better scheme might be found to enlighten that vast region, as well as other parts of Central Africa. The malarial fevers were terrible, and much of the missionaries' time is consequently wasted; their energy is knocked out of them in a few years; they become feeble and irritable, their constitution is undermined, and every man sees that his end is not far off.

The above statements are confirmed by the fact that one Missionary Society in three years (1882–1885) lost twelve white men, seven of whom died from their first fever, and within a few weeks after arriving

in the field. Many a time in the infancy of this new scheme did the author ponder it in his mind, and its meditation was one of the sweetest and most consoling of his thoughts when laid upon his bed by sickness, and grieving that valuable time was being wasted and the work undone. Whenever there was an opportunity he consulted with two fellow missionaries, who were of a similar opinion that something ought to be done in this direction. Hours were spent in reasoning over the matter and in the interchange of thought. The author is especially indebted to one of these brother missionaries for many wise and practical suggestions. The project was not developed in a day to what it is now, and many points are now clear, after seven years' meditation, experience, and practice, which were then very dark and difficult. As with a healthy child, the increase and development of this natural and practical scheme has been wonderful and very encouraging.

Every effort was made to gain a thorough knowledge of the doings and the success of the several Missionary Societies whose agents labour in different parts of Central Africa, and especially those located on the coasts, visits being made to Mossamedes, St. Paul de Loanda, Gaboon, Bonny, Old Calabar, Landana, and Sierra Leone. No effort was spared to acquire complete acquaintance with the doings of the Basle Mission, together with that carried on at the Cameroons. The information thus gained helped greatly to a fair view of the subject in all its bearings and aspects, and firmly established the conviction that it would be a step in the right direction.

The successful results achieved by native agents at some of the above-named places, combined with the author's experience on the Congo, when he visited many villages and towns, convinced him that the Africans, like every other nationality, desire that their teachers shall come from amongst themselves, and who can blame them for what is so reasonable and natural? The great success of Bishop Crowther, the redeemed slave, who for many years laboured so successfully on the banks of the Niger, and whose son carries on the excellent work at Bonny, where there is a large native church and a school with several hundred native boys and girls, gave further confirmation to the truth that native agents must be trained to civilise and evangelise Africa as well as every other part of the world. Several practical points relating to this scheme of missionary work were suggested to the author during a visit to Landana Mission on his way to the Congo, and he can appreciate the efforts of our Landana friends, though not of the same faith. We are told to 'prove all things, and hold fast that which is good.' The plan of working at Landana is excellent, and the results of their lines of operation are the most effectual and successful on the whole coast. The sensible plan adopted at Landana ought to be followed elsewhere by the Christian Church, and similar missionary stations established all round darkest Africa, with the object of civilising the people and giving them the pure and glorious Gospel of Jesus Christ. At Landana a large and fertile plot of land was bought, where four white missionaries superintend the work and concentrate their efforts

upon that single field of operation. One of the greatest obstacles to the success of white missionaries in Africa has been the scattering of their strength, and thus only half doing their work in several places instead of performing it completely and permanently in one locality. There are at Landana native craftsmen—carpenters, blacksmiths, gardeners, &c.—who were redeemed from slavery in the interior, and have been trained for some part of each working day in these much needed trades, and during the rest of the day and the evenings are instructed in school studies and the faith of their teachers. When these students leave Landana Mission they form new native villages, where they dwell together, and are thus better able to withstand and counteract the old and evil customs and influences of their countrymen. In union there is strength. Christian workers in Africa should dwell together, as did the people of God in Egypt and on their journey through the wilderness. It avails little to scatter a dim light in the midst of dense darkness, or to train a few of the natives, as some missionaries do, and let them return too soon to their own people, whose bad customs destroy the good that has been done, the powers of evil being too great for the few young native converts to overcome, and thus the object of the Missionary Societies is to a large extent frustrated.

Christian people in the present day must be wise and practical as well as religious, and efforts should be made, in harmony with religion, to raise the Africans in everything pertaining to the welfare of their homes, family life, and occupations.

After considering all these points, and getting mental and moral hold of the new scheme, with the

feeling that God was leading the way, then came the hard task of severing friendships and connection with the Missionary Society which had been faithfully served for some years. It was a struggle between conscience and conventionality, timidity and courage. How would friends at home view the matter? Conscience triumphed, and the author sent in his resignation from the Congo. He had been on very good terms with every true missionary until then, but some of them turned their backs upon him, and native boys whom he had trained and were converted were prevented from joining him in England, as they desired. The struggle has also been a long and hard one to establish the Congo Training Institute. It was a new departure. Doubt and prejudice were its greatest enemies. It was difficult to get a committee together to start the project. Everybody was timid, and thought it was attempting too much.

All the time, however, the projector was sustained and encouraged by the inward assurance that God was with the work; that He willed it to go on, and would prepare the way. Though earthly friends were few, the majority was felt to be on our side, because the Lord is Himself the majority.

Should any reader discredit the above remarks about the futility of ordinary missionary work in Africa, let him make a voyage along its coast, enter every white man's house, hear the opinions of the traders, officials, and travellers, as well as the statements of the missionaries, search for the whole truth honestly, without prejudice, balance all in the fair scales of justice and judgment, and he will assuredly come to the same conclusion.

CHAPTER II

THE PLACE TO ESTABLISH THE INSTITUTE

Experience decides—Not in Africa—Reasons against—Madeira suggested—Climate good, morals bad—Wales preferred—Colwyn Bay selected—Two Native Boys—Their devotion and joy—Kindness of Sir Francis de Winton—Illness of the Author—Benefit of sea air—The cause advocated—Prejudice and opposition—One door is shut, another opens—Tour in Wales—The Boys live on their shadows—Interest created—Africans can stand the cold—Reasons why—Thick skins and skulls, not thick heads—Two deaths—The Congo sleeping sickness—Fatal accident—Why Colwyn Bay was selected—The Welsh a religious people.

WHERE would be the best place to establish the Congo Training Institute? This was another problem difficult to solve, and the circumstances will have to be told in the first person. It was two years before I could make up my mind where to lay the foundation stones of the Institute, and it required the experience of several years' working to prove that a suitable locality had been selected, one that was healthy, convenient of access, and free from contaminating surroundings.

Soon after my arrival at the Congo as a missionary, I found it would be impossible to get proper hold of the young people without separating them as much as possible from former friends, old superstitions, and other injurious influences. Mission stations in Africa

ought to be established at a distance from the native villages, so that the young students may be trained up amidst good surroundings until they are strong enough to withstand the old evil influences, when they return armed with the weapons of education, the shield of faith, and the sword of the Spirit, to evangelise their countrymen. I hope that many training institutes, on similar lines to this one at Colwyn Bay will, be founded in Africa, for some of the best students from the African institutions we wish to train in this country.

For a long time I thought the Island of Madeira would be a suitable place for a training college, the climate being mild and healthy to both white and coloured residents. In Central Africa the missionary cause has suffered irreparable loss from the unhealthiness of the climate, the best men being struck down in their ripe experience, necessitating changes in teachers and plans, with consequent expense, disappointment, and failure. After several of these sad deaths of missionaries, I noticed that the converts and pupils returned to their villages, and it took a long time to revive interest in new men, new ideas, and new plans. Much of the good done by white missionaries is undone by these climatic calamities.

In Madeira I thought the difficulty of the premature death of the missionaries would disappear, and they might labour there in health for as many years as at home, without the changes and disappointments resulting from the high mortality in Central Africa, while the African students would thrive as well as in their native land.

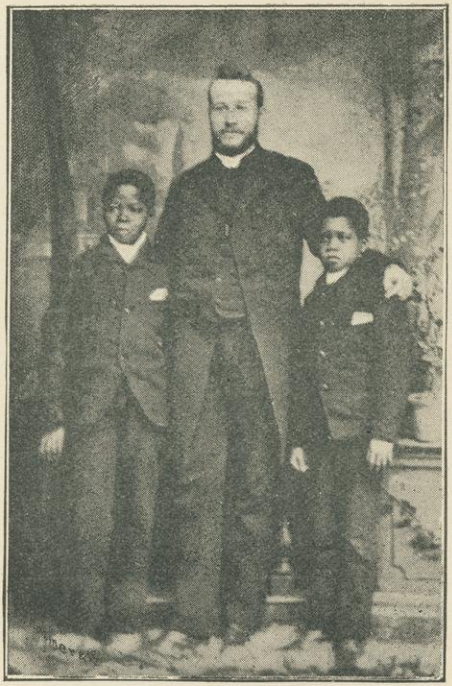
But something more than the climate of Madeira

had to be considered. How about the moral surroundings? That was the difficulty. Madeira is inhabited by Portuguese, who consider themselves to be a civilised people, yet their morals are awful, and this contaminating influence would imperil any educational institution.

There were other reasons against selecting Madeira as the site of the Congo Training College, but the moral objection was strong enough of itself to dismiss the idea of beginning the work in that beautiful island.

At that time I was afraid that the climate of Britain would be too cold in the winter for African students. Seven years' experience has removed that objection; and as to moral influence, there is no country on earth with such religious surroundings as little Wales. Then with respect to the language, there is none more useful than English, in which the students study and speak. In Madeira the common language is Portuguese. English home-training recommended itself, therefore, on every ground, and Wales seemed to be the best place in regard to health, religious influence, and economy.

In about two years, after coming to this conclusion, I commenced the Congo Training Institute at Colwyn Bay, North Wales, with two coloured students, who accompanied me from the Congo. Nearly a year before leaving the Congo I told them they were to go with me to this country, and they rejoiced in the prospect. When the time for leaving Africa drew near, I was again attacked by the fever, and nearly lost my life. I had endured many previous attacks, but this was the worst. For thirteen days I had been



KINKASA. NKANZA.

THE FIRST TWO NKANZA STUDENTS

confined to my bed, and I felt it would be necessary to postpone my departure; but Mr. Stanley's doctor, who had attended me for three days and nights, said that the voyage home was my only chance of life. Sir Francis de Winton kindly conveyed us in his steamer for a hundred miles to the mouth of the Congo. Both Mr. Stanley and Sir Francis had been exceedingly kind to the Mission.

I must recur to my illness, in order to show the beautiful personal qualities of these two African boys. One of them nursed me not only during this last sickness, but in most of my illnesses in Africa. I was so sick and weak from the fever, that it was never expected that I could live to see home again, yet I had faith that there was a work in the future for me to do. One day, when fear got the better of hope, I called the two boys to my bedside, and told them my feelings and forebodings. I said: 'You see that I am very sick, and you know that I promised you should go with me to my country to be trained, so that you might come back and do good to your own people. But if I die on board the ship, and the sailors sew me up in the canvas I told you about, what will you do? You cannot go to the white man's country without me, for, if I die, there will be nobody to introduce you; and you cannot come back to Africa, because the ship will be going to the white man's country. What will you do?' The boys did not know what to reply for awhile; they seemed fixed in a corner. At last the elder of the two said: 'If you will die on the sea, we will die with you. We want to go to the white man's country, and we believe you will not die.'

This touching incident is related simply to show the loving and devoted nature of these African boys, and I have seen many similar incidents. I must also tell the sequel of the story, which was related to me after we reached Wales. The time was one evening over the tea-table, after a day's laborious propagandism in a desolate part of Carnarvonshire. The elder boy, my faithful nurse in the Congo fever, asked me: 'Do you know, sir, what I did that night before we left the Congo, when you were very sick in bed?' 'No,' I said; 'what did you do?' 'I will tell you,' he replied. 'I was afraid to tell you before for fear you would grumble at me for leaving you. I thought you were asleep, and that you would rest for some time. It was about eleven o'clock at night. I thought of my mother, who was in our village, and I left your bedroom quietly, went down the steps, out at the back of your house, and over the hill in the direction of my home.' This was on a dark night, and as the Africans are terribly afraid of ghosts, it showed some moral courage to go by the desolate path over the hill, for more than a mile, to his native village. The boy had seen his mother two days before, when she came to say good-bye to him; but he had forgotten to say one thing to her, and this was it: 'Mother, do not weep if I die in the white man's country, for I know what I am doing; I am going with my best friend, and I am going there to get more knowledge about Jesus Christ, so that when I come home again I may do some good here.' Those were the African boy's farewell words that he had forgotten to say to his mother.

The following morning the hour arrived for our

departure from Africa. I told the boys to put our flag at half-mast, that being the signal for the State's steamer to stop in the river Congo. As the steamer was approaching, my serving-men brought a hammock to my bedside, and placed me therein, as I was too weak to walk. While the men were doing this, the two boys who wanted so much to come to this country hurriedly shouldered their little packs, which they had previously made up, and slipped out of the house before the men took me towards the boat. Lying on my back in the hammock, I could see the boys in front all the time. When we got to the beach the small boat was ready to convey us to the steamer in the river, and I noticed that, before the hammock men could place me in the boat, the two little fellows had jumped in with their packs, for fear I might be placed in first, the boat shoved off, and they left behind in Africa. This incident was another evidence of their strong desire to accompany me to this country.

I continued weak and very bad on the State's steamer, under the care of Sir Francis de Winton, whence I was transhipped to the mail steamer along with my faithful coloured companions. As soon as we cleared the river and got into the ocean, the sea breeze revived me and I felt very much better, and before reaching England had nearly regained my normal health.

After reaching home I soon began to make known my missionary plans, at the same time I continued with the Society. I spoke of my scheme in public, and, strange to say, this did me a good deal of harm.

But so it is in this world; if you preach what some people do not like, their doors are shut against you, both the doors of their ears and the doors of their houses and churches. I began to find that many a previously open door was shut against me on account of my adventurous speech and plans. There exist what are called 'Unions' of the churches, at whose meetings most missionaries are invited to speak; but I was kept out of the Union meetings, I suppose for fear I should convert others. It is lamentable that men are not allowed to speak freely what they conscientiously believe to be the truth. But though some doors were closed, and means employed to hide the scheme as much as possible from the world, it was evident to me that the Lord intended it to be made public, because, from an earthly point of view, power enough has been employed to destroy the thing a hundred times over.

Notwithstanding the closing of many narrow doors against the two little Africans and their friend, other and wider doors were opened to us as we travelled from place to place.

Our journeys during the first autumn and winter, the latter being considered the most trying period of the year, were often made in open traps and on foot. In this way we visited and proclaimed our mission in different parts of North and South Wales, especially the country parts of Anglesea and Pembrokeshire. This work of faith and labour of love was like the preliminary proclamation of a bell, calling the attention of the people to the Institution that was to follow, and it proved a splendid adver-

tisement of the work. Photos of the African youths were sold by them, and such was the interest they created amongst the sympathetic Welsh people, it may be said with truth that for two years the boys lived upon their shadows. These photos have also proved excellent advertisements in hundreds of Welsh homes, and have enlisted the sympathy and affection of thousands. In many families where the portraits were shown, the children were so much interested on behalf of the coloured boys, that they took charge of collecting cards on behalf of the Congo Training Institute.

During these journeys, which were frequent during the first and second winter, it was found that the young Africans withstood the vicissitudes of our climate better than I did myself. How was this? I explain it by the climatic law that it is more trying to the human constitution to bear unaccustomed and excessive heat than extreme cold. Inhabitants of the British Isles who emigrate to Canada and the Northern States seldom complain of the cold, and never succumb to it, but they always complain of and suffer from the heat. As before stated—and it is worth repeating as a guide to intending emigrants —medical science and the experience of travellers have established the fact that men, women, and children, and all animals, will stand a colder climate than their own better than a hotter one. If persons can bear the torrid heat of Central Africa, they will be able to endure the cold of almost any country. Africans seem to be safeguarded from the evil effects of climatic changes by their physical structure. It is

said that the skull of the coloured man is considerably thicker than the skull of the white man; not that he is 'thick-skulled' from a mental point of view; there is no radical or constitutional difference in the mind power of Africans and Europeans. It is undoubtedly true that the skin of the African is thicker than ours, and analogies throughout animated nature support the supposition that a tough skin is the best protector against excessive heat. The skin of the elephant is exceedingly thick, so are the hides of the rhinoceros and the hippopotamus; even the hide of the buffalo is twice as thick as that of the bull in Britain. As we say of warm clothing—what will keep out the cold will keep out the heat. Moreover, my African students have come from an unhealthy to a healthy country. Africa has not been drained and cultivated as our land has for countless generations. Africans come from a land of hardships, wooden beds, or no beds; a land of inconveniences, with no travelling facilities, where I have had to wade through swamps and swim over rivers; and they come to a land abounding in all things that make life healthy and enjoyable. More than enough has perhaps been said in answer to the climatic objection, because, after all, it can only be settled by experiment, and we have had seven years' experience that Africans enjoy good health in our latitude as well as under the burning sun of their native land. We may, therefore, lay this question on the shelf; but there are some things still dark, upon which time and further experience will throw light.

It is true that during these seven years we have

lost two African students by death, but we have medical and other evidence that their death was not caused in any way by our climate. One of these African boys died from an inherited disease which he brought with him in his constitution from Africa, a disease well known by medical men—but the cure of which baffles their skill—and known as the Congo sleeping sickness. The best physicians were consulted, and two medical practitioners of experience attended the case, the particulars of which were sent to the London hospital, the medical staff being anxious to find a remedy for a malady that annually attacks and kills scores of the inhabitants of the Congo district. The boy was sick with this complaint for nine months, and then he slept to death. A similar case was taken from Africa to the hospital in London about a year ago, and the patient died there, a post-mortem examination being held, but thus far no remedy for the disease has been discovered.

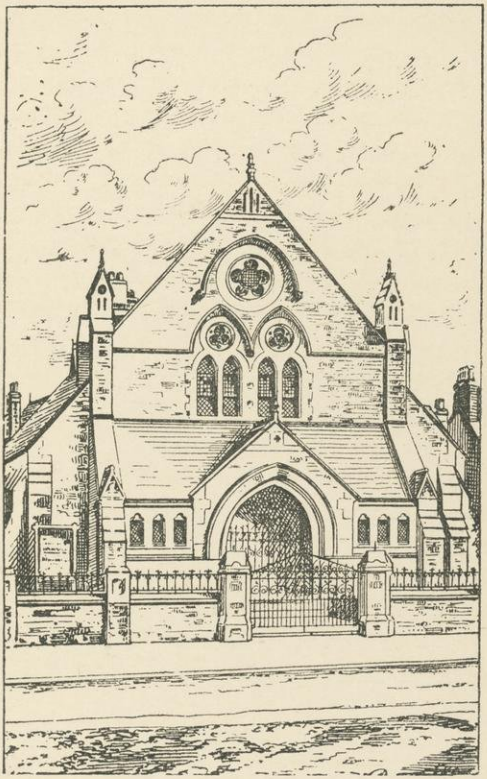
The other boy met with an accident, a fall causing a rupture. This sad event occurred recently. One of the present students has been with me from the founding of the Institute, and his health is not surpassed by that of any boy in Colwyn Bay. He will probably return to Africa in about a year or eighteen months, with a practical knowledge of the printer's art.

WHY COLWYN BAY WAS SELECTED

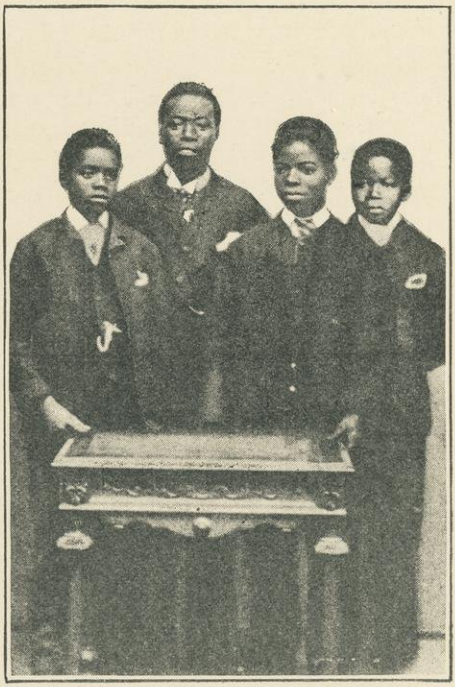
The Congo Training Institute was established at Colwyn Bay through circumstances which I believe were overruled to that end by a higher than human

power. I have already said that Wales was preferred primarily because it is a religious country. No one will doubt that statement who is acquainted with the past and present history of the Welsh people. Wales is a land of chapels and churches, a land where there is a Bible in every house, and every one can read it. English visitors notice the frequency and fervour of our religious services, the hearty singing, the zeal, enthusiasm, and responsive 'Amens,' the general and reverent observance of the Day of Rest, with its Sunday-schools, to which old and young are to be seen wending their way, Bible in hand.

Colwyn Bay had several attractions. Its climate is mild and healthy, the town is a beautiful and rising one, the people are pious and obliging, and in other respects it bears a good name, and will compare very favourably in the eyes of our African students with the miserable villages in their own country. The vicinity of Liverpool, the port of arrival, was another favouring fact. Then my ministerial duties brought me to Colwyn Bay. I had an invitation from two churches in the neighbourhood. A new church in connection with this work has been built here, and that is a cause for thanksgiving. I have laboured in connection with four churches in this neighbourhood, but have always felt that my greatest work in Colwyn Bay was to establish a Congo Training Institute, and make universally known this hopeful scheme for the regeneration of Africa.



CHAPEL IN CONNECTION WITH THE INSTITUTION



NKANZA. DANIEL. FRANK. KINKASA.
THE FIRST FOUR STUDENTS

CHAPTER III

THE BENEFIT OF BRINGING AFRICAN STUDENTS TO THIS COUNTRY

Why African Missionaries should be trained in England—Better influences here than in Africa—These good influences described—Grace before meals—What Africans think of us—Traffic in drink and opium—To do good we must love and be loved—Africans like English people best—Facts in proof—Misgovernment of Ireland—The French in Africa—Training of the students—Nothing can stop the good work—Influence of a Perfect Example—Lesson from the East—How Africans are spoiled—Religion and Education make people humble and useful—Returned students doing good work in Africa—Daniel and other examples.

THERE are two special reasons why we should bring African missionaries to this country to be trained. The first reason is that we thereby remove them beyond the reach of evil home influences and habits, which will still have a strong hold upon them if kept in contact therewith by continuing in Africa. As stated in a previous chapter, we consider the separation of the native scholars from the contaminating influences of the villages and towns to be an imperative necessity, in order that they may be brought under regenerating influences. This separation cannot be done so satisfactorily in Africa as in England. The young pupils and converts on the Mission stations in

Africa are often tempted and ruined by the bad conduct of their old companions. My experience assures me that this separation should be the first concern of those interested in African Missions, and it will be a grand step in advance when all the most promising young men and women selected for Mission work are separated from their old and terrible customs, and trained for a period of four or five years in institutions of this kind. This is such a rational and effectual plan that we are surprised it has not been adopted from the beginning. When the old and bad habits are uprooted, we can implant new and good habits.

The second reason for bringing African missionary students to be trained in this country is because they are placed here under a new kind of influence, altogether different from and much stronger and more effectual than is possible on Mission stations in Africa. There the students associate with but one or two missionaries and a few converts, and all the rest of the people are heathens. In this country, right influences nearly always surround them; and almost everything they see and hear is for their good. In addition to their daily training in the Institute, they attend prayer meetings, Sunday-school, religious services, &c., and in this way they meet with crowds of Christian people continually. I do not know any person in Colwyn Bay who is not in full sympathy with religion; and I have noticed that even those who are merely hearers of the Gospel have been most anxious to set a good example to the coloured students. About two years ago a doctor of medicine, who is not a member of any church, and who never publicly gave

thanks before meals, was observed to say grace for once in the presence of one of our students, because he knew that his coloured friend was used to the observance, and always gave thanks himself if there was no white friend to do it. In this case there were only three persons at the table, the doctor, a lady, and their African friend. This is but one instance out of many I have heard of and witnessed during the last six years. They see and feel in a real way what civilisation and the Gospel have done in diffusing sympathy and love in this enlightened country. One of the coloured students recently said that he never thought so highly of the white people before he came to live amongst them. In Africa we have a few honourable representatives of the white race, but a great many dishonourable ones. The evils inseparable from the drink and opium traffic in Africa and India tend to give us a bad character in those countries. Before the Africans and Indians, as well as other heathens, will accept the religion of the white man, they must have affection and esteem for the instruments who take it to them, as well as for the race they represent. Africans at present are more fond of the English than they are of any other nation, and the reason for this is that we have laboured for their liberty and regeneration more than any other nation, and the Africans are keen enough to find this out, and gratefully accept and reciprocate our love. But there is plenty of room for improvement on our part. Had the English governed Ireland in the past as well as they now treat their colonies and new colonisations, peace would have prevailed in place of war, plenty instead of famine,

and mutual love rather than hatred, malice, and all uncharitableness. It has taken centuries for England to learn how to treat Ireland wisely and justly, and it may take centuries more to undo the mischief we have done. Instead of blessing the people of Ireland, we have robbed them of their trade and shed their blood. We adopt a more Christian way in dealing with the natives of Africa. The French are still much in the dark how best to manage their African territories; they go to Africa for gold and ivory rather than to make Christian men. The Bible teaches us to value the souls of men more than large possessions, and that is one reason why English people are so highly esteemed by the Africans, for they have learnt the lesson of going first to the man and then to the gold.

Missionaries cannot have much influence for good over the natives of Africa until they are respected and beloved by those whom they seek to benefit. We must make friends of the Africans, and then they will love us and follow our example. The same law of love holds sway in our country. Preachers and teachers have to make friends of their hearers and pupils before they can do them any good or be highly esteemed. That Africans generally love the English people better than any other nation can be proved by facts. In the neighbourhood of Sierra Leone the Africans appreciate highly the benefit of English influence, and have offered a large part of their country to this nation, by whom they wish to be governed. Amongst the Cameroons also there was a desire that Englishmen would take possession of that country. The natives of the Gaboon continue to

speak English in spite of the trouble taken to fashion them into Frenchmen. It is the disinterestedness of the English people that has created this good feeling.

These cultured Africans will return to their native land with good impressions of this country, with much love in their hearts for English people, as well as the Welsh people, because of their kindness in preparing their coloured friends for future usefulness in their own land. Thus the Congo Training Institute will be another blessed influence in breaking down the wall of partition between the coloured peoples and the whites. Any person who spends an hour with our students in talking with them on these matters will be convinced that the influence for good which they have enjoyed in this country will prove in itself one of the greatest boons to them in the future.

Our idea, as stated in a previous chapter, is to give our African students a thorough English training during a period of five years, making them familiar with the best of our books, so that they can read them with ease and interest. These books they will take home with them, continue to read them in English for their own benefit, and translate them for the instruction and delight of their countrymen. Thus will their minds continue to be nourished by the choice food of English literature after they leave our institution.

A friend a short time ago objected to our plan because he feared that no one could continue the work of the Institute after the death of its founder. He said that no one else would understand the language

of the Africans, and take an equal interest in training them. My reply was: 'If God is in the work, plenty of people will be found who will take an interest in it, and be able to carry it on satisfactorily. Our leading idea is to give them an English training which they can use in their own country, in their own way, and in their own language. There is no special need for the teacher here to understand their native language. What is wanted in an efficient teacher is to be a thorough Christian, with his heart full of the divine love which is given in boundless measure for the whole world, together with the usual intelligence of qualified teachers who are easily found in our country.' [1]

The Rev. Edward Morgan, of Dyffryn, one of the ablest preachers Wales has produced, relates in one of his published sermons the account of an incident in the twelfth century as an illustration of his text: 'Leaving us an example that we should follow His steps.' He says: 'What kept this kingdom and other parts of Europe so long in ignorance and misery was that they were not acquainted with any other superior state of things; but when hundreds of the inhabitants went in the twelfth century to the East to try and win Palestine from the Mahommedans, they saw there manners and society in a much higher condition, and those who returned home never lost sight of the lesson of that visit, and of the importance of making similar improvements at home.' So, he argued, the Son of man showed us what a perfect human nature is, and

[1] Our present teachers, the Rev. E. J. Davies and Miss Grafton, do not know the students' language, but they have the qualifications needful.

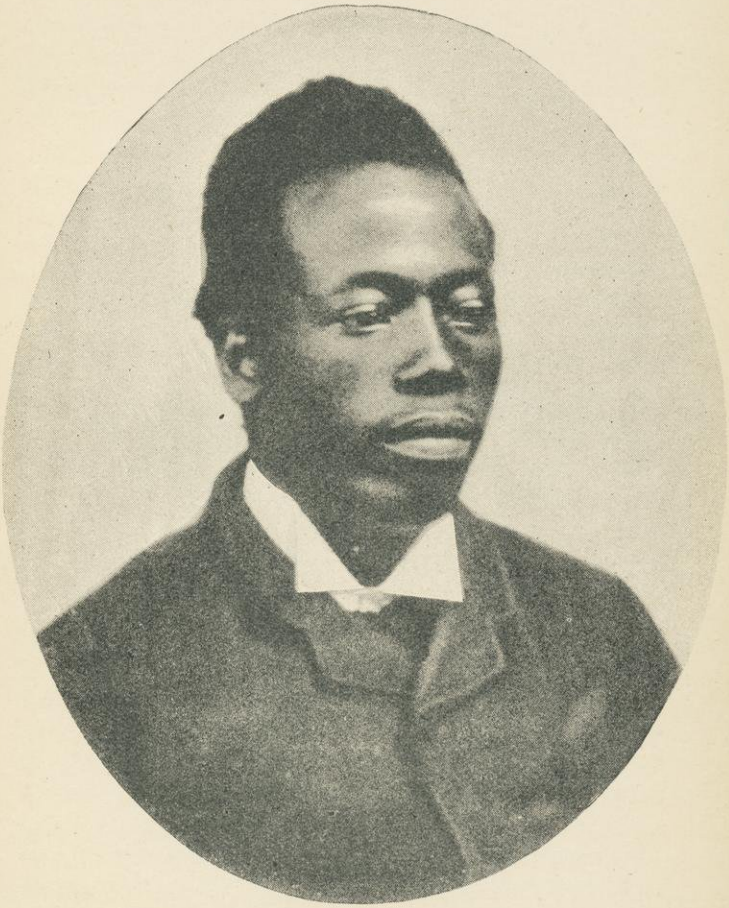
there are thousands of people so charmed with the sight of this Great Example, that they are determined never to rest until they become like Him.

The point of this quotation aptly illustrates our idea in bringing African students to this country to be trained for home missionary work. It is one thing for them to see an occasional white man, and not always the best specimen, in their own country; but it is something more and better to see for themselves what centuries of civilising work has done here. This experience will undoubtedly create in them a holy ambition and desire to do likewise for their native land.

It has been said that there is great danger in bringing Africans to this country, because they get so proud and people spoil them. The root of this objection can be traced to the brutal slave-dealers, who wished to keep the people degraded, and always spoke of them as inferior creatures, mere chattels. I admit in part the force of this objection. When an African youth, without grace or education, is taken from house to house, or from church to church, for six or twelve months without any training, then when he returns to Africa the last state of that youth may be worse than the first. Such a way of treating Africans here is almost certain to spoil them; but to train them for four or five years in the way they should go is a different thing. Right training will never make either white or coloured people proud; religion and education tend rather to make people humble and useful. The following are the remarks of a missionary on the Congo about the returned students: 'I would give a good

deal to lay my hands on another Daniel. I thought possibly that Mr. Harvey would not now require him, and tried to get him, but without success. However, my turn will come, I suppose, for I hope Frank will turn out a good carpenter and go with me when I return to Congo and help me on the Upper River. The Lord bless you in your work. The boys I had home with me are *none the worse* of their short stay in England, and in the case of one I can say emphatically that it was a great blessing to him; the other two were, I am sure, greatly benefited. Mr. Scrivener, in a recent note, praises his boy who was in England with him. Another boy who was over there acts as cook, &c., to one of the American ladies, and another is steward, &c., to Mr. Todd. These facts show that they do not get *too proud* for the work if they are properly trained. Mavuzi, who was home with Mr. Richards, acts as one of our Capitas, and Francis has put up a good house (like a mission house), and has been acting as a native assistant to a new American Mission. It seems they are able and willing to work.'

Daniel, who is named in this quotation, was a trained native who returned to Africa, and the reports received from him and others who have watched his career show that he is doing excellent work amongst his brethren. Daniel's great love is for preaching, though he learned the trade of a carpenter. He is stationed at Lukunga, goes from village to village preaching daily to crowds of men, women, and children, and has joint charge with an American missionary of a church there with about 200 members.



DANIEL, THE FIRST RETURNED STUDENT

CHAPTER IV

SOURCES FROM WHENCE STUDENTS ARE SENT TO THE INSTITUTION.

Students chiefly from the Congo and the Cameroons—Americans interested in the work—Male and female students in America—Persecution—John Bunyan's Allegory—Good news of Cameroon converts—Letters from Africa—Good advice.

The majority of the present students are from the Congo, having been chosen and sent by American Baptist missionaries who labour in that field. Our American friends seem to appreciate this idea more than some of our friends nearer home. We were very pleased to find some two or three years ago that several young converts from the Congo were sent to Wayland Seminary, Washington. Those African converts have been corresponding with our students; their letters are interesting, and show clearly that they are reaping the benefit of being trained in a civilised land. There are also now in America several young women from the Congo who are being trained with the same end in view.

A returned missionary from the West Coast of Africa, Dr. Levi D. Johnson, Iowa, wrote me recently an encouraging letter, which shows American opinion of such a scheme. The letter is as follows:—

'My dear brother, I was very glad to hear from you again. Since coming home from Africa, I have often thought of starting in this country just such an institution as you have at Colwyn Bay, but one thing has always confronted me, and that is, we have no direct communication with the West Coast to bring natives from there here ; they would almost necessarily have to come by England, and the expense of getting them here would be great. You ask me if you can use my name as a patron of your school. Most certainly, if you think it will be of any advantage to you. I think I can secure enough here to support at least one student, and perhaps more. I will gladly do all that I can. The hearts of the American churches are open towards Africa. I have no doubt at all but what thousands of dollars might be secured annually if the object were presented to them. It seems to me that the work is of such importance that it would be justifiable to keep one in the field all the time labouring among the churches of America and England, presenting this work and the practical workings of it. People do not give when they do not know anything about the matter. If it were not for the transportation difficulty, such a work might be carried on most admirably at some point in our Southern States. There the climate is warm and healthy, and it would be almost like home to them. We now have a few Africans here in our colleges training for the missionary work. I believe that Africa (yes, and the whole world) is to be redeemed by the Anglo-Saxon race. The kingdoms of this world are to become the kingdoms of our Lord and of His Christ through this race.'

The other source which supplies our Institution with students is the Cameroons. We have now two promising students from there, and we have decided to accept six more from that place this coming summer. The young converts at the Cameroons are most anxious to enter our home. The letters which they and their native pastor, Rev. Joseph Wilson, write are most earnest and interesting. We consider that these Cameroon students are exceedingly suitable, for they have been proved by the fire of persecution, on account of sticking to their principles. A few years ago they were transferred, somewhat against their will, into the hands of the Basle Mission by another Missionary Society that had been teaching their faith to them for many years. This business of selling the property and transferring the work into the hands of new friends who were of a different belief did not in any way please the natives, and the result was much ill-feeling and persecution.

There is an instructive allegory by John Bunyan in the 'Pilgrim's Progress' illustrating the sustentation of Divine grace in the hearts of believers. Its working is compared by Bunyan to a fire which cannot be quenched, although the devil is continually throwing water upon the flames; for the more water thrown upon the fire the hotter it became, and the higher the flames ascended. The secret of this was that behind the fire there was one meek and lowly in heart who continually poured oil upon the fire.

This allegory illustrates the case of our young African converts at the Cameroons, for the more they have been persecuted the more they have loved their

religion, and the firmer they have adhered to their principles. Persecution has tried, purified, and strengthened them, as it did the early Christians. Probably this persecution has been the means of sending many of them to this country, and in this way the Divine hand may have opened a door of escape into a field of greater usefulness. He maketh even the wrath of man to praise Him. Thus good is coming out of evil, for the persecuted ones are beginning to stand on their own feet and establish their own churches. All things work together for good to those who love the Lord. The native converts commenced a new church of their own, and are now, under the faithful ministry of Joseph Wilson, getting on well, and their most promising young men are applying to be accepted into our Congo Institute at Colwyn Bay, in order to be prepared to lead their people farther into the Promised Land on their return to Africa.

The following are extracts from the Rev. Joseph Wilson's letters concerning this work:—

'This young man wishes to send a younger brother of his to your Institute, and has consulted me on the subject. His brother is of a suitable age and is a thorough Christian. His father also was for many years a teacher in our old Mission, a very worthy though unlettered man, who had been reclaimed from heathenism through the instrumentality of the Rev. J. J. Fuller (also a coloured man), and by him trained up to be a teacher to his own people. I am most deeply interested in this movement of yours, because if any place in West Africa needs help of this sort, Victoria needs it most of all. Ever since the

withdrawal of the Baptist Missionary Society from this part of the Mission field, we have been almost entirely neglected, excepting the little help we occasionally receive from our Baptist brethren in Germany, who themselves are largely dependent for help on English and American Baptists. I labour single-handed. I am pastor of the church, schoolmaster, superintendent of the Sunday-school, Sunday-school teacher, and instructor of the inquirers' class; in addition to all this I must preach twice every Sunday, occasionally three times, and conduct three week-night services weekly. From a human standpoint there is no one here qualified to fill up my place should anything happen to me. Our opponents are not blind to this, and taking this view of the matter, some of them have expressed it as their firm belief that the little weak cause here will some day, sooner or later, eclipse. God grant that such a day may never come! Whenever I think of this it fills me with sadness and anxiety. It was, therefore, with no little joy and gratitude to Almighty God that I learned of your willingness to take young men from here, train them up for missionary work, and then send them back to their home to preach the Gospel of Jesus Christ to their countrymen. I am so glad Kofele has been some time now in your Institute, and I look eagerly forward to the time when he will return to carry on the good work. I trust he received my letter to him sent about three months ago. I shall feel myself highly honoured to hear from you; and I venture to hope that before long I shall be favoured with a letter. If I can serve you in any way in this,

your labour of love, my humble services are at your disposal.'

These quotations are given to show how anxious the coloured people themselves are to have our assistance in this way, and we have not the least doubt that they will be more and more in favour of our Institution as they become more enlightened, because its object is to raise the native preacher, which policy is in harmony with their own natural feeling that they are the men to labour amongst their own people. This Institution wants to give the black man his proper place.

The next quotation is from a letter addressed by the Rev. Joseph Wilson to one of the students :—

'It gives me much pleasure to find that your interest in us and our work has not grown less through time or distance. I will, therefore, give you here a brief report of what we have been doing since you left us. You know the many disadvantages under which we labour ; but God has been for us and with us, and if He is for us, who can be against us ? Though weak in ourselves we have been strong in the Lord. We are slowly, it may be, but steadily progressing. Some whom you knew, and with whom you were intimately acquainted, have been baptized and admitted into the church ; among them are your Uncle Kema and his wife ; your friend and companions Joseph Burnley, David Dick or Ngo, Alfred Money, David Carr or Nanjia, Mr. Isaac Johnson, the tailor, whom you may also remember used to be one of the most ungodly of our young men, and who twelve months ago no one here had the slightest idea

would so soon enlist himself under Christ's banner. But what will rejoice your heart most is, I feel sure, to learn that your Uncle Kema himself also is one of this fresh band of soldiers of the Cross. You know that he regularly went to the Basle Mission services, and was one of their most hopeful inquirers; but on the occasion of his wife's baptism he was so deeply impressed by the address in the Bakwali language I delivered at the river side, that on the following Monday he came to me to hear more about it. I read to him out of the Dualla New Testament several passages, and then explained them to him. The result was that he there and then requested to be allowed to enter my inquirers' class. Of course I gladly gave my consent, and, after a due course of instruction, he, together with Mr. Isaac Johnson, David Carr, and Alfred Money were baptised on the second Sunday in January. Thus, you see, my dear young friend, we have been successfully battling for the Lord. Not unto us, but unto God be all the praise. I am happy to be able to say that a missionary spirit is now gradually being awakened in the hearts of our young members, so that they are each trying to do something for the Master. They often go out by twos into some of the neighbouring villages on Sunday mornings to talk to the heathen about God, Christ, and their souls; but, oh! how weak we are, and how very few! May the Lord speedily send labourers into His plenteous harvest! And now, before I close, allow me to say a few words of advice to you. God has blessed you with opportunities and advantages such as do not often fall

to the lot of young men in these our parts. Be heartily thankful for these rare blessings. Make good use of all your opportunities; appreciate highly your advantages; work hard; study hard; not so much to be known as a clever man, but as a useful and devoted Christian. Classics, mathematics, shorthand, and all such things are good enough in their way, but they are things that your countrymen can very well dispense with. Be a thorough Gospel man, and you are all that it is needful for you to be so far as your country is concerned.'

Extract from a letter written to the author by the brother of one of our Colwyn Bay students, pleading for this student's admission into our Institution:—

'Dear Sir,—Your interesting letter to Brother Peter has fallen in my hand, of which read with satisfactorily undescribable. It has been my brother's wish and heart's desire to go to England before he went to Congo, but as there was no opportunity yet I always lay the whole matter before God with my firm confidence on Him that He will surely open a way for him. This daily petition of mine the Lord heard and assuredly granted, for when Brother George arrived from Congo, the same wish of his was still in his mind, of which prayers were never ceased to be offered to that effect. Why, as I have already narrated, I am sure the Lord has granted my request is this—as Brother Peter and I are doing one Master's will by preaching His blessed tidings, and under one employment, we always have constant conversation. Out of this conversation of ours he one day informed me about your letter to him. There and then I discovered

that the Lord has heard our prayers and has made the way clear for George now, which sufficeth us. I begged Brother Peter if he could allow me to see or read that letter of his from you. This he willingly consented and passed it into my hands, which I carefully read, and was quite pleased indeed with its contents. Your rules I read also, and was quite satisfied with them. His mother and I, his elder brother, are quite willing to commit him into your care entirely. His wish he can declare to you himself personally more better. About his conversion I do not hesitate in narrating that he has found Christ our Redeemer as his Saviour and his all in all; and I am sure that he can from his heart faithfully promise you of future usefulness, because that is his special reason of wishing to come over to England, because he mean to do something for his Master and for his native land Africa.'

I can endorse what is said in the above interesting letter about Brother George, who is very intelligent and quick in learning, and all that is written about him has come to pass. I am very well pleased with him, and know that he has the right desire in his heart. He told me the other day, 'I should like to be ready now to go home, if I had the knowledge and the ability.'

CHAPTER V

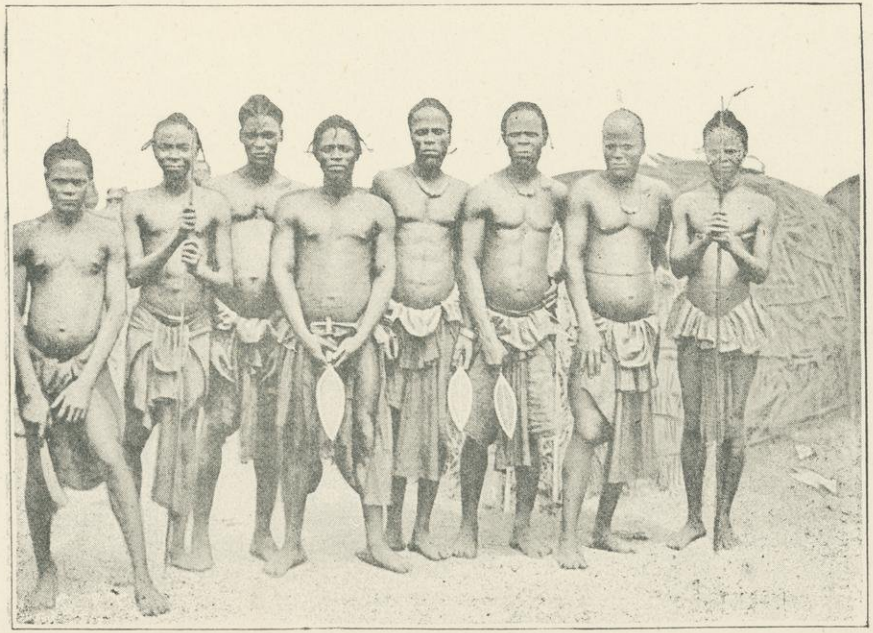
AGE AND QUALIFICATIONS OF THE STUDENTS

The best age about twenty—The younger the better, if converted—We shall not labour in vain—Other objections answered—We do not 'manufacture' preachers—Our critics—A consolation for the criticised—The leanest sheep have the longest horns—Two-fold aim—George Fraser and his 'Pilgrim's Progress'—History of George—His shipwreck—There must be a God—George and his Bible—A rescued half-caste—The Institute a home for orphans.

It is highly desirable to get every student converted and trained in Africa as much as possible before being sent to the Institute, and evidence given that they are truly devoted and determined to consecrate themselves entirely in the future to the service of God and the redemption of their country. When such evidence is supplied, the younger the students are when sent here the better, because they will have a longer time for study, and be in a more receptive state for learning our language and acquiring the education and practical training necessary for their future vocation. We are well aware of the danger from extremes of age and youth. When students are over twenty years of age their character, as a rule, is well developed, but they have not so good a chance of picking up our language, or of assimilating the habits and customs of a Christian

GEORGE LUFWILU WAMBA G. FRASER ERNESTENA KOFELE ROUL SAMBA NKANZA FRANK

REV. W. HUGHES AND A GROUP OF NATIVE STUDENTS



UNCIVILISED AFRICAN NATIVES

country. Young minds are most easily influenced and shaped by our training, and the danger in their case is lest labour and money be expended in training those who know nothing of the grace of God, and who might in the future have little or no desire to devote themselves in the way we intend. We prefer students about twenty years of age (which is the usual age that theological students enter college), provided our friends in Africa impart some education to them beforehand, for without that, though converted and devoted, there is a poor prospect of making much of them, because they are too old at the beginning.

People in this country who sometimes complain that our students are too young, should think of these matters before they object to their juvenility, nor should they compare African students with those of enlightened England. As stated in a previous chapter, we have solved some problems, but other difficulties confront us which time and experience alone will illuminate and dissipate, and the present is one of them. It is too soon to determine positively one way or the other, as there are advantages and disadvantages on both sides. We have students of both ages in the Institute, and ten years' more experience will show us who will do best when they get home. Our present experience favours the idea of getting the students converted and devoted to the work, and the younger these are the better. The majority of our students are of that stamp.

We have been accused by doubting and prejudiced brethren of 'manufacturing' preachers for the Dark Continent. Our answer is, that no such business is

carried on upon these premises. We were old enough, before this work was commenced, to know Who alone has the power to change the hearts of men, and by Whom they can be blessed and used for His service. We know also that we have our part to perform in directing these students in the way they should go. We should like to know how many of the men in this country who call themselves 'chosen of God' are really of His calling and workmanship. It may be His pleasure to separate many of these African vessels, if He has not done so already, and prepare them to carry His unsearchable riches to the down-trodden millions in their native land. If this hope should not be fully and specially accomplished, still our labour of love will not be in vain, for the young men who come here may in the end turn out schoolmasters, as they will be good scholars, having begun their studies when young; or they will have learned some trade by which they can happily co-operate in the important work of civilising Africa. By these manifold ways of usefulness we hope to escape the criticism of our kind and knowing friends, who, to say the least, ought to give us the credit of being a band of philanthropists.

The very fact that African youths desire to leave their superstitious country for a time and come to our happy and enlightened land for any laudable purpose is in itself a good sign, and an evidence that there is something more in them than the mere spirit of human adventure. God in His mercy is willing, and by His divine grace is able, to influence young hearts in Darkest Africa to feel His love for them and their degraded race. We have three students at present

from the exceptional class, that is, those who have been brought over too young to show any sign of conversion. One of these is a little girl, supported here by her father, who would rather have her trained at this Institute than anywhere else, because of what he knew of us and our work in Africa. She was taken from a Mission station on the Congo (where she had been taught for a time) by her father, who wishes her to return in due course to the land of her birth, to take her part in Mission work, and she will not be without a parental dower, which has been already safely invested for her.

The second exceptional case is a little boy, accepted through the pleading of a gentleman in Africa, who has provided that his protégé shall not be entirely dependent upon the funds of the Institute. There is one consolation that accompanies criticism, the critics are not generally contributors. The leanest and poorest sheep have the longest and biggest horns.

The third of the exceptions is a little orphan half-caste boy. His father was a Scot, and his mother a coloured woman. The father died prematurely, as most white men do on the West Coast of Africa, and the infant was left, without clothing, to the care of his ignorant and superstitious mother, with the legacy of a copy of the 'Pilgrim's Progress,' brought by the father from religious Scotland, but which was worthless to both the mother and the boy, unless he should be providentially rescued and taught to read. Fortunately, the rescue came in the person of another Scot, a good missionary, named Joseph Clark, who, moved alike, undoubtedly, by nationality and religion, took

the boy to his Mission station, also the copy of the 'Pilgrim's Progress,' trained the boy for some years, and, seeing that he was a promising youth, pleaded with us to undertake his further education for Mission work. George Fraser and his 'Pilgrim's Progress' are now here, and I am glad to say he is able to make good use of the Bedford Tinker's wonderful book.

Thus it will be seen that Colwyn Bay Institute, in addition to being a training college for young African missionaries, is also a home for some of the orphans of Africa. Our opponents and critics will, we hope, be generous enough to give us credit for carrying on a philanthropic as well as a religious work. There are hundreds of fatherless half-castes to be found on the coast of Africa, and if the Institute at Colwyn Bay had only been established to take the place of their superstitious and degraded mothers, it would be a glorious work, deserving the sympathy and help of every church and individual in the kingdom.

In carrying out this work we have a two-fold aim. Our first and highest is to qualify natives of Africa as evangelists of that dark continent. Failing in that, by teaching the students a trade we fall back to the lesser, but still grand, aim of civilising Africa. Surely there is not a single person in Britain cruel enough to say a word against the Godlike work of George Müller of Bristol, Dr. Barnardo of London, Mr. Shaw of Manchester, and other friends of the friendless; and our second aim is as high as theirs. If no one dare speak against their work, why should any one say a word against our work?

To illustrate the sterling qualities of these con-

verted students, the following account of the voyage of one of them to this country may interest the reader. George (not George Fraser) had been at the Congo three years as a helper to one of the missionaries, in which humble capacity he earned 8*l.*, which he took home to the Cameroons. Of this sum he gave 6*l.* to his mother, a proof that he is a dutiful son, for only good boys love their mothers. The remaining 2*l.*, with a tin trunk containing his outfit, he took to Messrs. Elder, Dempster & Co.'s steamer, 'Soudan,' the firm having generously offered to bring all our African students to this country free of charge, influenced by the conviction that we are working on the right lines. After a voyage of 300 to 500 miles, the 'Soudan' struck upon a rock, and the captain and officers soon found that the vessel would sink. Everybody made their way to the boats as quickly as possible. Many of the sailors had shown themselves to be ungodly men, but when the ship struck, they fell upon their knees and prayed. The black young man, on seeing this, said to himself: 'There must be a God, for everybody believes there is one!' The captain, who was kind to the coloured friend, told him to get into a boat, but as he was about to do so, a selfish man, who feared the boat might be overloaded, pulled out his revolver, and said: 'This boat is not made for niggers!' George retired without a murmur, for, he said, 'I don't want to die, I want to go to Colwyn Bay.' I should have told that in the terror and excitement, when the ship struck, George's first thought was to rescue his precious Bible. He forgot his tin trunk and his clothes, but carefully deposited

the Bible in his bosom. George got into another boat, and he and his Bible were rescued. The steamer sank. The boat was tossed about for three days and three nights; there was no food, the waves broke over the boat, and at night they suffered from the cold. They were afraid to land, because the natives in that part were cannibals. George's feet were swollen, and he was in a pitiable state, but he was consoled all the time with the thought that he had saved his Bible. After being three days and three nights in the deep, a ship picked them up and took them to Sierra Leone, where this kind captain in Messrs. Elder, Dempster & Co.'s service, meeting George, was surprised, and said: 'Boy, are you alive?' 'Yes, thank God,' replied George. 'I was afraid,' added the captain, 'that you had gone down. I am glad you are alive, and as you are going to that excellent Institute at Colwyn Bay, I will give you a suit of clothes.' The good-natured captain bought George a suit of blue serge, and he reached Liverpool in another steamer belonging to the same firm. On his arrival he was sent to Mr. R. E. Roberts, of York Chambers, Liverpool, a member of our committee, who sheltered him for the night, bought him a pair of easy slippers for his swollen feet, and placed him and his Bible on board the 'St. Tudno,' which conveys our young men free of charge from Liverpool to Llandudno. In this wonderful way George and his Bible arrived in safety at the Institute. We have had three excellent recommendations of George, one from his pastor in Africa, who wrote very highly of him in a letter; his second recommendation is the

affection and generosity he showed to his coloured mother, in giving her 6*l.* out of the 8*l.* he had earned; and the third testimony that George is a faithful servant of the Lord is, that he stuck to his Bible, and this is a high proof that he will return to his native land carrying the Bible not only in his hand but in his heart.

CHAPTER VI

REASONS IN FAVOUR OF THIS SCHEME RATHER THAN SENDING COLOURED MISSIONARIES FROM AMERICA TO AFRICA

Dr. Moffat's opinion—Best of three schemes—Whites as superintendents—Learning the language—Welsh and English—Importance of language—Their native tongue—Climate of Africa—Natives thrive—Foreigners die—Americans used to easy life—Africans rough it—The terrible heat—Black man and turnips—Foreigners *versus* Natives—Wales for the Welsh—Our Great Missionary from Heaven—Salvation Army—Like cures like—Home, sweet home—History on our side—Evangelisation by foreigners impossible.

A FREQUENT question addressed to us is: 'Why not send coloured missionaries from America to their brethren in Africa?' The inquiry comes from intelligent persons who sympathise with missionary work by Africans, and is, therefore, entitled to respectful consideration. 'Why,' they say, 'should you bring these young men all the way from the Congo instead of sending coloured men already trained, educated, and evangelised, hundreds of whom are to be found in America? Was not the emancipation of four million slaves in the Southern States a providential preparation for such a course of African colonisation and evangelisation?' We do not say anything against such a plan, but we contend that ours is better for

reasons which shall be presently presented. We are aware that the venerable missionary, Dr. Moffat, when prostrated by fever in Central Africa, a witness of the deaths of many white missionaries, with consequent disappointment and loss to the cause he served so well, and rising superior to the belief of his age and companions, recorded his conviction that Africa would have to be evangelised by coloured missionaries from America. Dr. Moffat felt that there was a better plan than the one at which he had laboured so long; he knew that coloured men were adapted by nature for the work, and could, therefore, do it more effectually, and we honour him for expressing that advanced opinion in his day. He saw that, as the world rolls on, new schemes are developed and new light is shed upon the old ways. It is only reasonable, therefore, in the present day, with the books of Moffat, Livingstone, Stanley, and a host of others throwing light upon the Dark Continent, that we should be able to evolve a better scheme for bringing Africa into the brotherhood of Christian nations. We believe that such a scheme has been discovered, and has brought us a step nearer to the solution of the puzzling problem, how to civilise and Christianise Africa. We admit that the idea held by Dr. Moffat and many intelligent people is the second in point of value in the African programme; but the first in importance is the plan of bringing coloured men and women from Africa, and the plan of least value is the one which has been carried on for scores of years—sending only white missionaries to Africa. We are not against sending white missionaries when there are no other men

better fitted for this work, and we also approve of white men as superintendents of missions; but we shall deal later on with the details of this branch of the subject.

THE LANGUAGE

We proceed to treat of the difficulty of foreign missionaries learning the languages of Africa. Missionaries from this country and America, whether white or coloured, usually go to Africa about the age of twenty-five. When they arrive in Africa they know little or nothing of the language of the people who are to be their pupils, and the teachers have to begin by learning a new tongue, so that they may be able not merely to read it, but to think, preach, and pray in the new tongue. There is a poor chance for a man mastering a foreign language when he is twenty-five years of age on beginning the task. I have never known an Englishman master the Welsh language, nor a Welshman the English language, so as to speak and write them fluently and grammatically, unless they began the study before twenty years old. It is a hard task to learn a foreign language at all, and almost impossible to pray in that language in public. I could speak a little of the Congo language, but I could never pray in that language, praying being far harder than preaching, excepting in one's mother tongue. I always prefer to pray in Welsh. A preacher can do almost anything with language, but he can do very little without a copious language. Language to the preacher is about the next thing in importance to the grace of God; without a free flow of language he cannot touch

the hearts of his people or make his meaning clear to their comprehension. It is a life's work to master a language thoroughly, to think in it, and speak it with the fluency of a native.

Coloured missionaries from America have to encounter this language difficulty, whilst our native African students already have the language at their command. They learned the African language when babes; their mothers spoke and sang to them in their own tongue. Knowing the native language from childhood, they speak it with an ease that foreigners can never acquire. Moreover, when our African students return home to the Congo and elsewhere, they will preach the Gospel as it has been intended to be preached from the day of Pentecost—to every man in his own tongue.

THE CLIMATE

Coloured men born in America cannot stand the climate of Central Africa as well as the natives. I have had experience of this fact. A coloured missionary from Jamaica was with me for three months at my station on the Congo, and his fevers were almost as bad as my own. He got them often, and they were somewhat heavy. I admit that coloured men from America ought to stand the climate of Central Africa better than Europeans, and we have reason to believe they generally will; but there are many reasons why they cannot be as healthy as the natives. The constitutions of men are formed according to the climate in the country of their birth. The coloured men of America have all their lives breathed

the air of America, drunk the water of America, and eaten the food of civilised America; they are accustomed to the countless conveniences of a cultured people; they travel from place to place in swift and luxurious steam-cars, instead of toiling along the narrow, rocky paths of Africa; they sleep on comfortable couches, not on hammocks, camp-beds, and wooden trestles of the Congo; they live in cosy houses, not in huts, tents, and grass stores. Our students, when they return to Africa, will be content to rough it in their old accustomed way. They go back to their own country to breathe the air in which they first drew breath, to eat the native food they are fond of, and feast their eyes on the familiar scenes of their boyhood. There is nothing more healthful than returning to breathe the air of one's birthplace. To us it appears as natural to return these young men to their native climate as it would be to transfer a fish from dry land to water. Our conclusion is that no men can stand the climate of Central Africa so well as the natives. I have seen nothing more natural than the joyful existence of the natives in their own clime. They endure the scorching heat of the sun for ten hours each day without a hat or cap on their heads, often with the woolly hair shaven from their crowns, and suffer no harm. They sleep with impunity in the open air at midday, sometimes with their uncovered faces turned to the burning sun, which would be fatal to a white man. Often, when the fierce heat of the sun beat upon me at midday in Africa, have I thought of those words in the nineteenth Psalm—'There is nothing hid from the heat thereof.' I

remember, at Liverpool, seeing a black showman in the street tossing big turnips into the air and letting them fall upon his forehead with such force that they were dashed to pieces. It was not until I went to the Congo that I discovered the explanation of the feat, namely, the thickness of the African's skull. If I must take my choice, I would rather bare my head to the blows of the turnips than to the sun's rays in the torrid zone. The white man, before he can work or walk safely in Africa at midday, must wear a helmet with a crown of cork of considerable thickness, carry a sunshade, and fold a silk handkerchief, or puggaree, over the neck to avert the deadly sunstroke.

The coloured people of America can never feel so happy and at home in the hot and unhealthy climate of Africa as the native of that country. We must learn to be reasonable and natural in carrying on the work of God in every country. Grace and nature never contradict each other any more than do religion and science, for the same God is the author of all. We are afraid that there are some men who go against nature, and they in the end will be the first to doubt the grace of God and the power of the Gospel: when they fail in their foolish ways they lose their faith.

In the third place, native African missionaries will have more sympathy with their own people than would foreigners from America. A stranger cannot enter into the feelings of the natives as fully as an African; the American coloured man does not know all about the Africans—their poverty, their temptations, &c. The same law applies everywhere. No man can sympathise with a Welshman as fully as a Welshman,

or share the feelings of an Englishman or Scot like a brother Scot or Briton. It is a wrong and a blunder to appoint Englishmen as judges, preachers, and magistrates over the people of Wales; even were they the best of men they would be in the wrong place; they don't fit their places; they are square men in round holes, or round men in square holes; they are ignorant of the Welsh language, unacquainted with the affairs of the Welsh people, their poverty, history, wrongs; they cannot sympathise with the sentiments, hopes, and aspirations of a conquered people like their own flesh and blood. It is an injustice that suitors and persons charged with offences cannot give evidence in their own language, unless they employ an interpreter. An Englishman cannot plead the cause of Wales in Parliament with as much force and point as a native of the Principality. The English Church has failed in Wales because it came here with an English cloak upon it, attempting to teach in an unnatural way, preaching in another tongue to people who spoke Welsh. What is against natural feeling and common sense will never succeed. When the first Great Missionary came from Heaven to save the world, He came in the most natural way, as much as possible like His brethren, tempted in *all points* like them, differing in only one point—without sin.

Our idea in training Africans as missionaries is that in *all points* they are like their brethren, of the *same blood*, the *same colour*, the *same humour*, the *same language*, the *same in everything*, excepting in education and training. We see every day more and more the necessity of having preachers as much as

possible like the people to whom they preach. This is the main cause of success with the Salvation Army, though connected with many and great infirmities. It is true in religion as in medicine—like cures like.

There is an inspiration in the word 'home'; the very sound of the word is soothing and homelike. The sweetest song in the English language is 'Home, sweet home.' When our African students have finished their training in this Institute, they will be sent 'home.' Their 'home' is on the banks of the Congo, or some other part of Central Africa. They think with pleasure of the time when they will go 'home.' They talk and sing about their 'home,' they dream of 'home,' they pray for the 'homeland' and for the loved ones at 'home'; they have come here to be trained for 'home' mission work, and they earnestly desire to be instrumental in making their 'home' happy.

When English and American missionaries, both white and coloured, are sent to Central Africa, they do not go 'home'; they are sent away from their 'home' to a foreign land. There is irresistible force in the 'home' argument.

A further point in our favour, rather than the customary course of procedure, is what we may call the Historical Reason. History is on our side. Search the history of the world, and you will not find the record of any people evangelised by foreigners. Every country that has been evangelised has been evangelised not by foreigners but by natives. It is true that foreigners may begin the work, and partly

superintend it, but the real and the thorough work must be done by natives of the country. For example, Wales appears a very small place on the map of the world compared with the vast continent of Africa, yet we venture to say there are not enough missionaries in the world, with the wealth of the world at their back, to evangelise Wales to the extent Wales has been evangelised by her own people. Wales has been evangelised by Christmas Evans, John Elias, Williams of Wern, and other Christian heroes of every generation. If foreigners could not evangelise such a small spot as the Principality, how could they evangelise China, India, Africa, and other dark places of the earth? We do not want to keep out the white missionary, but we want to put in the black missionary.

The argument against the foreigner may be carried a step farther. Foreigners are not able to keep up the work done by natives; while, as we have shown, it is out of the question accomplishing the whole of the work themselves. Take the two most Welsh counties in North Wales, Anglesea and Merionethshire, for illustration, and imagine foreigners, Frenchmen or Germans, attempting to keep alive the religious enthusiasm of the Welsh people. Pick out the best men in Germany over twenty-five years of age, bring them to Merionethshire, and let them try to keep up the religious work already accomplished and carried on by Welsh preachers. The very idea is ridiculous, even if we can suppose for a moment that the Welsh people would leave the work in the hands of foreigners. The new missionaries on their

arrival would have to learn the Welsh language, study the history of the Welsh people, fathom their sentiments, their humour, and so on. We imagine that the foreign preachers would have to be pupils of their native deacons for a long time. Before the foreigners had learned the A B C of their Mission alphabet, the chapels would be emptied; and even supposing the foreigners could preach in Welsh somehow, they would preach all the people out of the chapels. The inhabitants of Wales, rather than have such unnatural parsons, would hold their prayer-meetings, as in times past, in the corners of their fields, and would prefer a Welsh peasant to preach the Gospel to them every Sabbath. This analogy is a fair one.

If it be true that foreigners could not keep up the work done already by the natives here, how could foreigners upraise the millions of Central Africa? We argue in this way simply to show the Christian world the importance of raising preachers from the people themselves in every country under the sun.

The first duty of the white missionary on entering his field of mission work is to raise up native preachers in place of himself. Some white missionaries have the idea, we are afraid, that they must do all the work themselves, and this is the reason of our failure to Christianise Africa and India.

Encouraged by these thoughts, and the Divine favour which has so signally attended our work, we feel that there is a vast power at our back urging us to go forward with the work commenced so pro-

misingly in the Congo Training Institute, which may be likened to a missionary chariot propelled by the power of Grace and the power of Nature, or to a stone not made with hands, cut out of the mountain, which shall break in pieces every obstacle.

CHAPTER VII

THE AUTHOR'S OPINION OF MISSION WORK IN AFRICA

Proceed on practical lines—The gospel of work—Industry and Religion—Preaching not sufficient—Industrial schools wanted —Sea coast healthy—Interior unhealthy—Sea air cures fever —Traders may help mission work—The early churches— Their decadence and its cause—The best kind of Missions for Africa.

As indicated in a former chapter, we believe in proceeding with Mission work in Africa on practical lines, similar to those of the Landana Mission and our Congo Training Institute, uniting the Gospel of Grace with the Gospel of Work.

Missionaries to Africa need to give more attention to industrial training. This is not so requisite in the case of missionaries to India and China, where, for thousands of years, the natives have been skilful handicraftsmen, weavers, builders, &c.; where labour is considered honourable, as in our country, and the danger is in paying undue attention to trade and neglecting religion. The natives of Africa do not honour labour; the men shirk work and despise the worker. They generally force the women to do the menial work, fetch water, cultivate the ground, build their huts, and consequently they need instruction in secular things as well as in religious matters.

Missionaries commissioned by a nation of workers, followers of our Saviour, the Carpenter of Nazareth, ought to inculcate industry as part of religion, setting a good example in both. Missionaries are often the pioneers of civilisation, and by coming into contact with new tribes they have special opportunities of introducing useful trades and handicrafts if they are trained to combine technical instruction and industrial occupation with the preaching of the Gospel. Our Saviour ministered to the bodies of men as well as to their souls. He not only taught the people of Palestine, but went about doing good to them in every way. Something has been done in this country to remove or alleviate social misery, but much remains undone. Preaching by itself is a very poor way of performing the whole duty of the preacher. There is quite enough said in our land, but we ought to do a great deal more. We should like to see every preacher at home and every missionary in Africa proceed on similar lines to the Great Missionary. The first disciples of the Lord Jesus were natives of Palestine who were trained by their Master, following Him for about three years, always about Him, constantly under the influence of His example. We think of His last forty days upon earth, how often He met the chosen disciples and trained them in the faith. We think of those five hundred brethren who received instructions and a divine mission from Him, and how the apostles remained together as an institution in prayer for ten days, qualifying themselves for their future work, having been told to tarry in Jerusalem until they were meet for their holy mission. We use this as an

illustration of the great example we follow in establishing this Institution for training natives of Africa to do similar work in their own land, by founding Christian missions and industrial schools. As before said, religion has to do with bodies as well as souls; it is an all-round religion. Godliness has the promise of this life and the life to come. In such a benighted land as Africa, industrial schools ought to be connected with every Mission station, so that the students might be trained to various employments, as gardeners, carpenters, blacksmiths, &c. The land around the Mission stations is fertile and capable of yielding, with little labour, fruit and vegetables to sustain all the residents. The students should be thus employed for a few hours every day, chiefly in the morning. In the afternoon for a few hours they should meet all together at school, and again for an hour or two in the evening, as well as on Sunday, when they could receive religious instruction from the missionary in charge of the whole community. Without doubt that is the right way of civilising and evangelising Africa.

Similar institutions should be founded all round Africa, and inland also where convenient. We must not separate civilisation and evangelisation, as some of our friends do; they should go hand in hand. Religion is not antagonistic to anything that tends for good, but is always its friend. Science, art, music, trade, may all become handmaids of religion. We say establish these industrial centres all round the coast first. We cannot see any sense in passing by the thousands on the coast who are in darkness and proceeding, at the cost of time, life, trouble, and

expense, hundreds of miles into the interior. A soul on the coast is of the same value as a soul inland. Begin the work, therefore, as near the place of arrival as possible. It is all very well for explorers to march towards the interior. There is a great deal of romance and excitement about piercing the heart of Africa, but universal imitation of the spirit of exploration is to be deprecated, seeing the many deaths that take place through exposure, hardships, and perils. Too many young men go to Africa only fired by ambition to rival Livingstone and Stanley. One Livingstone was enough; his grand work was cut out for him; he was born for it, and he did it well. One Stanley is enough; he also was prepared for the magnificent work he accomplished in opening up Central Africa. There was one John the Baptist, one Cromwell, one Luther, who were sent as forerunners of great reformations. We now want men to enter the fields opened by Livingstone, Stanley, and others. The great rivers of Africa have been traced to their source, and there is no need to send more men to measure the length of rivers, the height of mountains, or explore lakes. Geographical Societies and Governments may continue to send out explorers, that is their work. Our work is to send out missionaries to gather the people together in hundreds, if possible, and teach and train them well, be they few or many. Good training will unite industry with religion, will tend to raise the man soul and body, sending forth the young native missionaries fully equipped to carry the glad tidings of salvation into the interior of Africa. I am afraid some of our white missionaries are wild with

this idea of following in the steps of Livingstone and Stanley, but they are not prepared for such a career by the colleges and people who support them.

There is another reason why it is more convenient and cheaper to begin our Missions on the coast; there would be no transport expenses which weigh so heavily upon the interior Missions. Each load of sixty pounds weight—when I was in Africa—cost about 1*l.* to carry it 300 miles from Banana to Stanley Pool, and thousands of such loads have to be conveyed annually, because European and American missionaries cannot do without articles, provisions, &c., from home. It cost one Missionary Society last year 14,592*l.* for the transport expenses and the support of twenty-seven missionaries, over 540*l.* for each missionary and his work. The mail steamers plying to the coast could bring all European missionaries and their outfits at little cost; and when a missionary fell sick he would be near the sea, and could have a sail for a few hundred miles in a steamer or sailing vessel, the sea breeze being one of the best medicines for African fever. Then it is healthier near the coast than inland. The dry, sandy soil at the coast Mission stations does not hold the malaria as does the heavy and thick land in the interior. The malaria comes from the soil, which has never been cultivated, and exhales into the air in the form of fogs or damp, which the sea breezes tend to dissipate and thus to purify the atmosphere.

It has been said that the interior of Africa is more healthy than the coast; but the statement has never been proved. A comparison of the mortality on the

Congo with deaths from the same number of white men on the coast will decide the question.

History is here again our guide. The Gospel was carried to Macedonia, Tyre, and other ports and cities by traders to a large extent who came to Palestine, as related by Conybeare and Howson in their work on the 'Life and Epistles of Paul,' and by other writers. The dispersion of the Jews, and the travels of the native preachers trained by Christ and the Holy Spirit in Jerusalem, assisted in spreading the glorious news throughout the whole world.

In a similar manner, as there is a brisk trade between the coast of Africa and the interior, hundreds of natives being engaged as carriers, the Gospel could be preached to them, and they would tell their brethren and sisters, who would be glad to come to the coast stations to be trained, and these again would carry the glad tidings into the interior, for we favour the doing of Mission work there when it can be done conveniently, and without the present heavy loss of life and expense. Let us plant mission stations on the coast first, where they can be carried on with economy, and might be superintended by white missionaries, who could, by the aid of the steamers, visit the stations in rotation.

This, in our opinion, would be a very effectual way of bringing the continent of Africa to the possession of the Gospel. The white missionaries could draw up the plan of the work, superintend and instruct the native preachers, whose principal danger is that which beset the early Christians, often referred to by Paul—backsliding—falling back to the old habits, customs,

superstitions, and ceremonies. The cause of the trouble in all these cases is the want of a thorough grounding and training in Gospel truth, including general knowledge, but especially the glorious plan of salvation. This danger menaces the white as well as the coloured preacher. Leave a white man in a heathen country for twenty years in the midst of bad influences, and he will not be the same man on returning to his native country as when he left it. I have often seen this decadence. I have men now before my eyes who have thus declined from the faith of their fathers.

The history of the early churches confirms this. Those churches described in the New Testament were at first the purest and most zealous that ever existed on earth, but in a few centuries, through ignorance and the influence of the powers of darkness, they became corrupt and merely ceremonial.

The duty of the white missionary is to feed the native missionary with the Bread of Life; and it is the duty of the native missionary to carry that Bread of Life to the multitudes around. Christ multiplied the loaves of bread when He fed the five thousand, gave it to His disciples, and they carried it to the multitude. In a similar way we should like to see Mission work carried on in Africa and every heathen land. Let a few white missionaries superintend the work, travel from Mission to Mission, instructing the native preachers and upholding the pure doctrine of the New Testament, while others of the same band keep up relationship with the home churches. In this way, while one part of the band would be per-

forming Mission work in the field, the other part would be at home ; then their relations could be changed, and those from home would bring their fresh experience, and be a fountain of light and a haven of refuge to the Mission field. Then the white missionaries in the field, on the arrival of their brethren, could return home to be revived and refreshed in their turn. Thus would the danger be avoided of the missionaries losing sympathy with the heathen world, or becoming contaminated by long contact therewith. Every missionary knows of this danger. They are often treated in a mean way by the natives. It is a work requiring a man who has a big heart and an iron constitution. I do not believe in leaving a man too long alone in such a sphere without home refreshment every two or three years, or he will get hardened. The people of this country do not understand the vast difficulties of a missionary's lot, or the trials which beset a man in such a position. A missionary's career might be made much more useful and happy by a wise combination of religious and industrial training, interchange of work, and better superintendence.

CHAPTER VIII

THE ECONOMY AND SAFETY OF THIS SCHEME

Coloured preachers economical—White preachers costly—Free passage for our students—Can support themselves—No rent, tithes, or taxes—All freeholders there—Danger of preaching for pence—Paul worked for his living—Preaching for love—A safe scheme—and effectual—Churches ought to support their preachers—The 'Welsh Weekly' on the Congo Training Institute.

We consider that there is no scheme so effectual, economical, and safe as this of bringing the best of the African students to this country, and, after having been well trained, returning them to their own country and people. This plan is very economical, because, in the first place, there is no passage expense in coming here or going back, thanks to the great and wealthy firm of Messrs. Elder, Dempster & Co., of Liverpool, who afford free passage to our students both ways. The members of this well-known and respected firm have had a great experience on the coast of Africa and are well acquainted with Mission work, and therefore they take this excellent way of showing their interest and their sympathy with the design of the Congo Training Institute.

A sum of about 25*l.* a year is sufficient to support each of our students, the total cost for five years'

training being 125*l.*, or thereabout. Compare this moderate outlay with the amount required by the ordinary method of sending out white missionaries. Each white missionary must have an outfit of the value of, say, 100*l.* before he starts, and that is not too much for a young Englishman who intends to live in the unhealthy parts of Central Africa. His passage out will cost 30*l.*, making 130*l.*, which has to be expended before he sets his foot on the soil of his adopted country. Many white missionaries die from their first fever before they commence work, while the coloured missionaries go to breathe their native air. When the white missionaries survive, they are not such natural preachers as the coloured, though they may be superior in other respects.

Look, again, at the expense in supporting white missionaries on the Mission field. This amounts to at least 150*l.* a year on the average, some more, some less. Then each white missionary requires a substantial house and many conveniences, including provisions from home, which the coloured missionaries do not need. We do not say that too much is paid to white missionaries, or that there is unnecessary expenditure in fitting them out for Africa ; our object is to show how much more cheaply coloured missionaries are able to do the work. We teach a trade to most of our coloured students, and by working, say for three months, at their trade they will be able to preach the Gospel for the other nine months of every year ; or the most part of each day could be devoted by them to God's work without a penny being required from home funds. Coloured missionaries have been used

to the simple and cheap food of their country, and they do not want European conveniences and the luxuries of civilised life. Their land is fertile, and by a little labour their support is assured from the soil. Fruitful trees abound, such as the palm or date tree, the plantain, orange, &c., the produce of which is the native food. There are no rents, tithes, or taxes; they are all freeholders there. Very little ready money is required, only a few pounds for European clothing, owing to their change of habits.

To support the coloured missionaries by grants of money from this country would tend to ruin them. We approve of giving them books, tools, and presents when they leave us, but to pay fixed stipends to native preachers would be a great mistake. Such a system attracts a number of men for the sake of their salaries; it would multiply hypocrites who preach for pence, and they are already too numerous. Churches ought to support their ministers, and support them well, but if they have not been taught to do this, the result will be as in the early churches—Paul the preacher must support himself. Paul worked as a tent-maker to support himself, because his converts had not the grace to do it, though probably his work of preaching the Gospel was thereby made the sweeter. Some churches have ruined their ministers by indulgence, but more have dealt hardly with them. Let the native preachers in Africa and other Mission fields proceed on the same lines as Paul until they have raised up churches able and willing to support them. They will in this way be constrained to preach the Gospel for love, or they

will not preach it at all; and it is better not to preach than to do so from mercenary motives. This is what we mean by calling our scheme a 'safe' one. It is effectual, because no foreign missionary can be so effective in any country as the native preacher.

Every minister ought to be supported by the free-will offerings of his church, otherwise he places himself in the way of great temptations. There is nothing that tends to spoil a man more than to receive his support from some outward source apart from his church, whether it be from the State, a committee, or elsewhere. A minister or missionary should be dependent upon the people under his care, humanly speaking, for natural bread, as they are dependent upon him for spiritual bread—a very happy exchange. The same rule holds true in every country. We insert here a few sensible remarks concerning our Institution which appeared in a Welsh newspaper, the 'Welsh Weekly,' January 22, 1892:—

'The Congo Institute at Colwyn Bay is gaining rapidly in favour with the churches now that they are become more acquainted with its aim and methods. Mr. Hughes, who is at the head of it, and whose child, so to speak, it is, speaks sanguinely of its success, and is greatly encouraged by the constant accession of churches and individuals to the list of his supporters in his laudable work. For the information of the general public we may explain briefly the nature and aim of the Institution. Mr. Hughes was a missionary at the Congo, but, his health failing to stand the climate, he was obliged to return home. Whilst there, however, he was deeply impressed with

the conviction that a better plan could be adopted for Christianising Africa, than by means of Europeans. Struck with this idea, he brought with him to this country a couple of Christian native boys, that he might instruct them in a trade and send them back to preach Christ, supporting themselves by working their trade. When Mr. Hughes arrived in this country and explained his plans, he received considerable encouragement from the churches, so that now the two have increased into ten. Some have already returned duly equipped for their work as self-supporting preachers. The advantages of this plan are obvious. Natives can stand their own climate better than Europeans. Preaching by natives is sure to be more effective than by foreigners.

'Giving these native missionaries a trade has a twofold advantage: it supplies a civilising influence, the men possessing this practical skill in useful handicrafts will establish their superiority, and so secure respect and attention; furthermore, they will be able, by supporting themselves, to avoid being a burden upon funds raised in this country. Their motives in preaching Christ will be above suspicion, and funds raised in this country will be entirely devoted to supporting those young men whilst in the Institution. The average cost of each is 25*l.* a year. The cost of their passage to and fro is entirely borne by a mercantile company, the Messrs. Elder, Dempster & Co. These gentlemen are so impressed with the advantages of the Institution to Africa that they are prepared to do this service for it to any extent the Institution may

wish to avail itself of. Some are seriously asking if this method of preparing missionaries for Africa be not a solution of the perplexing problem of how best to evangelise the heathen. Could not the system be extended to other Mission fields?'

CHAPTER IX

THE IMPORTANCE OF HAVING NATIVES TO TAKE UP THE WORK IN EVERY COUNTRY

Importance of having Native preachers—The duty of the Churches—The early Christians—God's work must never stand still—Churches spoiled by pampering—Cameroons Mission—Self-reliance better than dependence—Demand for Native teachers—Rev. George Grenfell—H. M. Stanley—Rev. James Johnston, F.S.S., on 'A Century of Missions and Increase of the Heathen'—Native Missionaries wanted to evangelise the heathen world.

We believe that every Missionary Society is advancing a good deal at the present time in the direction of acknowledging the importance of having natives to take up Mission work in every country; but there is still room for more progress in this belief. This appears to us a most important matter, and one demanding the serious consideration of every friend of Missions. If Missionary Societies do not move forward and make practical efforts in this way, their eyes ought to be opened by the churches at large. On this matter depends the solution of the puzzling problem of evangelising the heathen. That the good work is so slowly advancing, and that the heathen are multiplying much more rapidly than Christians, is not the fault of the Gospel, which is the power of God unto salvation, it is from fault in the planning of the work.

When the early Christians were earnest, devoted, and performed their duties in a natural and spiritual way, they were greatly blessed by God; and it is the same class of zealous workers who are blessed in our own land. It is said of the Church of the Apostles, 'The Lord added to the Church daily such as should be saved.' God's work is never to stand still. Depend upon it, wherever there is a small, lingering Church in the midst of a large population, there is something radically wrong there on man's side. The true Church cannot remain inactive and unaggressive. Churches that do not progress must be composed of members lacking in spiritual life; their plans must be unnatural, or some other great mistake exists in the working of that mission, and the sooner an investigation is made the better it will be for the work's sake and for the glory of God, because thereby new life is thrown in a sensible, practical, and spiritual manner into that system. It is a great thing to go right to the point in these matters and seek out the best means of usefulness. We have no sympathy with works that stand still for twenty years, whether they be Missions to the heathen abroad or Churches in populous districts at home. We praise God for what has been done during the last century, but we believe more might have been accomplished had more native preachers been raised up. The sooner native preachers are placed in native Churches, the better it will be for those Churches.

When native Churches are once formed we do not believe in their being dependent too long upon societies in the home country, or keeping up their connection

too long with white missionaries. When a native Church is organised, the sooner a native preacher is appointed to oversee the flock the better. This is an excellent way to bring out native resources. Crutches of any kind are useless to people with sound limbs and the power of locomotion. We have seen at home the evil of too much patronage and coddling. The mother Church is often a hindrance to the branch Church by exercising power over it too long, and doing for the branch Church what it ought to do for itself, namely, taking upon its own shoulders the due responsibility of an infant or branch Church. We should cultivate self-reliance. Children as well as Churches are often spoiled by such pampering.

One instance may be referred to here in illustration, and that is the Cameroons Mission mentioned in a previous chapter. The transfer at Cameroons was no doubt a blunder in the way it was done. It would have been better had the property been placed in the hands of the natives, or those of a similar faith from Germany, even 'without money and without price,' instead of the Basle Mission. But God has overruled this evil for good, as He always does in everything connected with the salvation of the world. By this means the native Church has been thrown upon her own resources, and the result is most satisfactory. The natives are now spreading the work, forming new stations, raising preachers amongst themselves; and we can now state that though foreign Missions have been in the field for over forty years, and who did as well, we have no doubt, as any strangers could do, in reality the true work commenced when the natives

took hold of it themselves, and there is every prospect that a great deal of good will now be done there.

This matter of cultivating self-reliance should be seriously considered, so that we may discover the wisest course for relieving ourselves of responsibility, and at the same time promote the well-being of the native agents and Churches. In some cases it might be possible to give them up too soon; but in the majority of cases we are satisfied they are kept connected and in a dependent state too long.

We are greatly in favour of making attempts in different parts to promote self-reliance by appointing native preachers to the charge of native Churches, and for a time watching over them to see the results. There would be little expense or risk in trying the experiment of a test case, by appointing a native preacher to the care of a Mission. If this were done on too large a scale at first, one-half of them might prosper, and the rest do nothing.

We notice with great pleasure that some Missionary Societies are far in advance of others in this respect, and set a good example; and we expect with confidence that greater advance will be made by all the Societies during the coming century than has been achieved thus far. It ought to be the first duty of every missionary when he enters a foreign field to look for native preachers to take the place of himself. Possibly some persons think that no preachers can do the work as well as those who have been sent to do it in India, Africa, and elsewhere for the last 100 years. We are of opinion that if Dr. Carey, and those who first conceived the grand idea of sending the glorious light of

the Gospel to heathendom, were alive at the present time, they would say—'Think more about the natural way of giving every country and kindred home missionaries.' Of course, they must be first trained and their hearts changed. Man is able to do the first, and God is prepared to give a new heart.

We have been exceedingly pleased to find that the Rev. George Grenfell, from the Congo, at a Union meeting in Manchester last autumn, spoke so boldly and liberally on this point of increasing the number and authority of native missionaries. Mr. Grenfell has a large heart and a clear head, and it is refreshing and encouraging to hear a white missionary uttering such noble and advanced sentiments. It is what might be expected from him, for we noticed when at the Congo that he always treated the natives kindly, and tried to place them in positions of responsibility and usefulness. At some Mission stations we fear there is a contrary tendency. The following are Mr. Grenfell's remarks:—

'Brethren, it is quite plain to us who are engaged in the work that Central Africa is not to be evangelised by white men. Too many of the conditions of life are against us. The European cannot make his home there, as he does in South Africa, or on the high lands of the East Coast, or even at the extreme North; and we increasingly feel that the greater part of the burden will have to fall upon the people themselves. Happily, the natives are responding right nobly to the responsibilities laid upon them by their Master. Their testimony is often very elementary, and, as you would consider, very crude, but God is

being glorified thereby. We do not advocate the maintenance of native evangelists by European Churches, for we feel it is wiser to throw the burden upon the native Churches, for though it may mean less apparent progress, we feel sure we are on the right lines.'

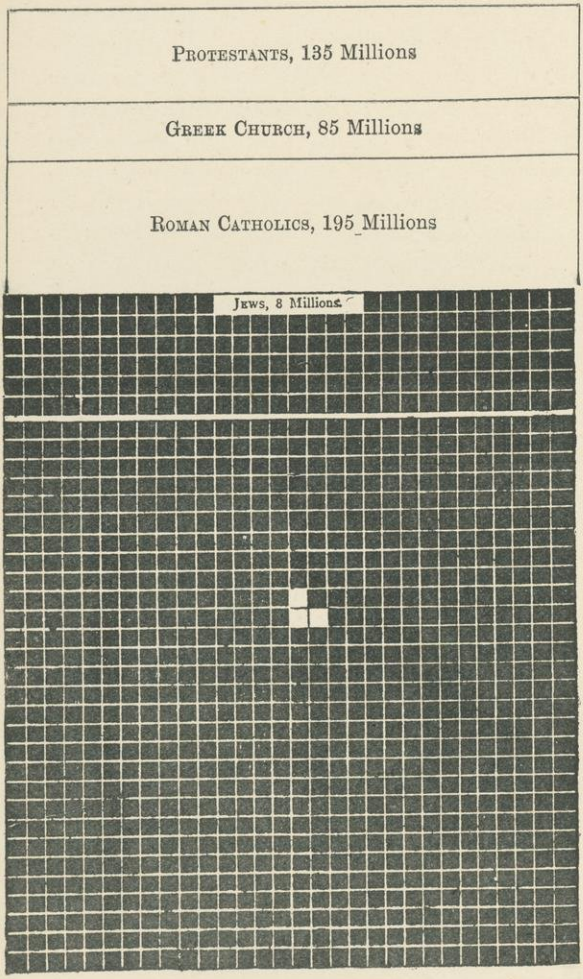
The following are Mr. Stanley's utterances of late at Carnarvon and elsewhere, in connection with Central Africa, and our renowned Welsh explorer is considered to be the highest authority on Africa:—

'I admit that Africa will never, never become a home for the white man in the sense that America has become. Africa is bound to be a nursery of dark nations, but they will be superior to any that have ever been seen. There are children in Carnarvon who will live to see the day when the millions of Central Africa will have learned to love the summons of the Christian church bells, and to join in the beautiful anthem which was first heard under the stars that shone over Bethlehem, "Glory to God in the highest, and on earth peace, good will towards men."'

The following extracts, also bearing on this most important question of converting the heathen, are from an able pamphlet by the Rev. James Johnston, F.S.S., entitled 'A Century of Missions and Increase of the Heathen.' His words deserve the most thoughtful consideration of all Christian people who are anxious for the kingdoms of this world to become the kingdoms of our Lord and His Christ:—

'The heathen and Mohammedan population of the world is more by 200 millions than it was a

POPULATION OF THE WORLD, ABOUT 1,470,000,000



Each square represents one million souls.

hundred years ago, while the converts [of Protestant Missions] and their families do not amount to three millions. The numbers now generally accepted as accurate, and quoted by the Church Missionary and other Societies, are 173 millions of Mohammedans and 874 millions of heathens, 1,047 millions in all. When Carey wrote his famous "Enquiry," in 1786, he estimated the Mohammedans at 130 and the Pagans at 420 millions, equal to 550 millions. This would give an increase of 497 millions. But as we have come to the knowledge of vast populations in Africa and the East, which could not be even guessed at in Carey's time, we must largely increase his estimate, but I am not prepared at present to say to what extent. Of this, however, I am sure that the *actual increase* during the hundred years is *much more* than the 200 millions at which I have put it down. We rejoice in the work accomplished by modern Christian Missions, while we mourn over the sad fact that the increase of the heathen is, numerically, *more than seventy times* greater than that of the converts during the century of Missions. It is true that converts multiply in a much more rapid ratio, but the number to be multiplied is so small in the one case and so large in the other, that the prospect of the former overtaking the latter in any measurable period seems hopeless at the present rate. With one or two slight exceptions, the Christian is not perceptibly overtaking the heathen population, except among nations or races that are dying out.

'Thoughtful men are staggered by this rapid increase of populations in view of the limit to the

increase of food supply. Scarcity is already felt in India. Millions do not know what it is to have more than one meal a day, and millions more are never free from the feeling of hunger. Mr. Giffen, in his presidential lecture at the opening of the session of the Statistical Society in 1882, called attention to the fact that the United States of America would in twenty-five years be fully occupied with its population of one hundred millions, and that "the conditions of their economic growth will be fundamentally altered." In view of the present rate of increase of the population, we may say that *the economic condition of the whole world will be fundamentally changed during the next century, and long before it has run its course.* It seems as if the old command, "Increase and multiply and replenish the earth," were soon to reach its consummation, preparatory to some grand climax in the history of our race.

'It is enough to note the fact and its bearing on *the possibility of Christian Missions, with their three millions of converts, overtaking the increasing one thousand millions of heathen and Mohammedans* in the world. Another and sad thought oppresses us when we think of the slow rate of the increase of Missions. Not only has the heathen and Mohammedan population increased by 200 millions, while the three millions have been added to the Church; three generations of men, women, and children have passed into eternity during that century of Missions. That means the *death of more than two thousand millions, without the consolations of our Christian hope, and without the knowledge of the love of God.* How long

shall this continue? With the larger population now, in little more than thirty years the whole 1,000 millions will have passed into eternity, at the rate of thirty millions a year.

'It is full time that the Church of God looked this fact in the face, *that no religion which had been formulated into a system, or is possessed of sacred books, has ever been arrested in its progress by our modern Missions.* Hinduism, Buddhism, and Islam not only stand their ground, they are yearly making proselytes by tens of thousands. For one convert from any of these systems, they gain thousands from the inferior races which they are absorbing into their systems. Mohammedanism is spreading to new regions in Africa, and is fast increasing in the Indian Archipelago, especially in the Dutch settlements; and in India itself it is constantly gaining over numbers from the low "castes," to whom the social advantage of association and intermarriage with a superior race is a great attraction. By the census of 1881, as compared with that for 1871, it appears that taking only the area covered by the census in both cases, the number of Mohammedans had increased to an extent that cannot be accounted for by the normal birth-rate; and it is known that, although not to a large extent, conversions are yearly being made. Besides, we know that there has been a great increase of proselytising zeal of late years in almost all parts of the Mohammedan world. There has been a great revival of the propaganda both in Constantinople and Cairo. I say nothing of the character of the converts, or the motives which influence them, I speak only of the fact.

'Again I repeat, it is full time for the Christian Church to look these facts in the face, and lay them to heart.

'Enough has been done by Christian Missions to show that Christianity is adapted to all conditions and all races of men. Already we have seen examples of the conversion of all classes and conditions of the human family, from the highest intelligence of the nations of India and China, to the lowest forms of degraded humanity living amid the eternal ice of Lapland and the burning plains of Africa. Several of the noblest minds among the Mohammedans and Brahmins, and the fiercest races of cannibals, have been subdued and transformed by modern Missions. What is wanted is not a new Gospel, but a great increase of wisdom and zeal, and liberality and faith, in making it known to all people. More of the love of God and of the Spirit of God in the hearts and lives of His people would regenerate the world.

'God has, in His providence, given the work of carrying the Gospel to the world in a special manner to the Saxon, and more especially to the Anglo-Saxon race. Not only is the great spread of Protestant Christianity due to the natural increase of that most prolific family; not only is Great Britain doubling its population every fifty years, and America in twenty-five years; but Missions to the heathen are nearly all supported by the inhabitants of these countries. All the Churches on the Continent of Europe do not contribute a tenth part of Mission expenditure.

'We cannot speak for the means of America to increase her efforts as we can for Britain, but we

believe that the Christians of America are capable of great enterprises. They have in many things set us an example in the past, and we shall rejoice if they do in future the great things of which they are capable.

'It will appear obvious, that if Christ's command is to be obeyed—"Go ye, therefore, and make disciples of all nations" (Matt. xxviii. 19), Christian Missions must enter upon a new era as to their methods, and much more as to the means of extension. For this the wisdom as well as the wealth of all the true members of the Church of Christ are called for, by the authority of the risen Christ and the needs of a ruined race.'

The author of these extracts refers in the same able pamphlet to several improvements of importance that might be made in the plans for the glorious work of evangelising the world. We quite agree with him that the most important converts in every Mission field should be made acquainted with high class Christian literature. Efforts should be made to prepare them to appreciate these books as young as possible, and nothing should hinder placing them in their hands, so that their minds and souls may be fully nourished. To that we would add the matter of the greatest importance of all, that is, raising up native teachers. Let the Anglo-Saxon race give their utmost efforts to the all-important task of raising preachers from amongst the people themselves. This is the surest method of accelerating and consolidating Mission work during the coming century. Let all the missionaries of Great Britain, American and other

Christian nations, go out with the one single motive of getting native home preachers to speak to the people and then the one thousand millions of idolaters and Mohammedan fanatics will not long remain unconverted. Nature, wisdom, and practice are near relations to the religion of Jesus Christ; they go hand in hand. These natural ways of working, with power from on high inspiring and working in them, will make the new century a bright and prosperous one in spreading the light of Divine Love, and bringing millions to the knowledge of the truth.

CHAPTER X

NEW DEPARTURE IN CONNECTION WITH THE INSTITUTION

A new step in the right direction—Three special reasons for it—White and coloured Missionaries working together—A new Missionary adventure—Scottish Evangelising, Medical, and Industrial Mission—Blantyre Mission—Extracts from the 'Freeman' and the 'Times'—Native-built Cathedral—Sir Francis de Winton.

At the last meeting of the committee of the Congo Training Institute, held on January 28, they decided to take a new step, by sending to the healthiest parts of Africa, in British territory, on practical lines, along with some of our coloured students, two or three white missionaries, in order to open fresh Mission fields and superintend their working. There are three special reasons for proceeding in this way: First, because there is great need of new Mission stations in Africa. There is room for all, and white missionaries are wanted to start the work in hundreds of neglected districts. Second, because the present sources for supplying the Institution with suitable students are German and Belgian territories, and on that account are somewhat uncertain. Third, because this work is rapidly growing; the sympathy of its already numerous friends increasing; and signs continually appearing

that it is to be a great success. Therefore the need is urgent that we should discover other sources for supplying the most promising native students to carry on and extend this work upon the lines already indicated as essential to success.

Our eyes are being turned to several parts in British territory, such as Bechuanaland, Zululand, &c. In those countries Mission stations and industrial schools, on the plan already described, could be established, by sending out earnest and devoted men, and with the help and knowledge gained by our students at the Institute, as well as their experience in Africa, they could start, with the white brethren, the work before returning to their native parts, with the best prospect that it would be continued and managed successfully. Our idea is that every student should ultimately return to his own country from whence he was sent here; but a few of them might be allowed for some years to help in opening fresh fields, by permission of those who sent them to us; and we do not know any class of men better adapted to lend a helping hand to the white missionary. We should probably select a carpenter, a printer, and a chemist from our Christian coloured students to accompany their white brethren to those new fields in Africa. The main business of the white missionary would be to draw up the plan of operations, superintend the work, and uphold the pure doctrine of the Gospel as it is in Jesus. The white missionaries would be a medium of connection between the Mission field and the Churches in this country; their letters and reports would interest

friends at home, keeping up the missionary spirit; and their visits to this country, after a few years' sojourn in the Mission field, would be greatly appreciated.

One important point to be remembered is the one mentioned—the keeping up of a vital relationship and communication between the Churches at home and the workers in the Mission field, so that the brethren at home and abroad may continue in real touch with one another.

We have encouraging evidence that this new departure is being regarded by the Churches and individuals as a step in the right direction; it appears to 'please the whole multitude,' one proof of which is that over 400*l.* have been promised towards it in less than a month after the committee decided to take this new step, and we have no doubt a sum of 2,000*l.* will soon be in hand to send forth at least half a dozen missionaries, three of each colour, on these lines of mutual help. Several promising young ministers in this country have already offered their services to the committee. We sincerely hope that we shall be in a position by the time of our annual meeting, which is to be held in May next, to accept the services of three white missionaries.

It gives us great satisfaction to find that our Scottish brethren have commenced a similar Mission in East Africa, and Lovedale, South Africa, having learned from the long and practical experience of Drs. Moffat and Livingstone what is the best way of carrying on Mission work in the Dark Continent.

The following extract from the 'Freeman' of

September 11, 1891, concerning the above-mentioned Scottish Mission in the East appears in an article entitled :—

'*A New Missionary Venture.*—The "Scotsman" the other day contained a deeply interesting article on the new Scottish Missionary expedition to East Central Africa. Our readers are doubtless aware of the existence of the Imperial and British East Africa Company, and many also know that the chief proprietors and directors of the company are Christian men of great wealth and greater worth. Seven of these have united in forming the East African Scottish Mission, and have subscribed 10,000*l.* towards the cost of the enterprise. The scene of this Mission is the vast territory between Abyssinia and the Lower Soudan on the north, and German East Africa on the south. Its object is evangelising, medical, and industrial. The Mission is placed under the charge of the Rev. Dr. Stewart, with Dr. Moffat (son of old Dr. Robert Moffat) as the medical man, Mr. Watson and Mr. Abdool Rahan (a convert from Mohammedanism) as teachers, and Mr. John Greig as industrial superintendent. The Mission party includes a carpenter. We learn that this is emphatically a laymen's mission, Dr. Stewart being only borrowed from the Free Church Mission for a year, and no minister serving on the directorate. Who does not wish the new missionary venture complete success? Should instructions be carried out, as we have no doubt they will be, the "light of life" will soon shine in the midst of the gloom of Abyssinia, and may be expected to dispel the grosser darkness of the region between the Soudan and

German East Africa. We shall watch the movement and progress of this Mission party with sympathetic interest, and shall rejoice to learn that, by its agency, sinners are saved, and bodies healed, and honest trading promoted in Central Africa.

'Lovedale College, the famous institution in South Africa which is to form the model of the Industrial College which the British East Africa Company propose to establish in their territory, and which Captain Lugard proposes should be situated on the western side of the Victoria Nyanza, has just received an interesting addition to its list of students. Khama, the paramount chief of Bechuanaland, and perhaps the most enlightened and intelligent native chief in South Africa, was anxious that his only son, Sekhomi, should be instructed in English, and for that purpose entrusted the young man to Sir Henry Loch, the High Commissioner, who has selected Lovedale College as the most suitable place to send the young man to. It is a well-merited compliment to Dr. Stewart, whose work is perhaps better known in Scotland than in England. Sekhomi was met at Vryburg by Mr. Theal, the historian of South Africa, who holds an appointment in the Native Affairs Office, and was by him conducted to Lovedale. A number of other Bechuana youths are being educated at Lovedale, and there is little doubt that much good might be done by the multiplication of similar institutions in other parts of Africa.'

Another Scottish Mission of interest is Blantyre, Nyassa Land, East Africa. This, again, we are glad to say, is on exactly the same lines as the plan we

have advocated for many years, and practically embodied in the Congo Training Institute. Surely these successful Missions will convince those who are working on old and unsuccessful lines that this is the most helpful way of doing the work.

The following observations concerning the new Mission field at Blantyre, written by Mr. J. Thompson, are extracted from the 'Times.' Mr. Thompson left England about two years ago to undertake an expedition on behalf of the British African Company. Interesting traces of Dr. Livingstone were found by this traveller near the shores of Lake Bangweolo. The tree on which Livingstone's men carved the record of the missionary's death is still standing, and people are to be met with who remember the white man's visit and death, the tradition of which is current among the populations around Bangweolo. The Scottish Nyassa Missions, just referred to, are some of the most successful in the world, and greatly interested Mr. Thompson, from whose account, published recently in the 'Times,' we make the following extracts:—

'Remarkable progress has been made here. Extensive areas are under cultivation as coffee plantations, and the coffee produced commands the highest price in Mincing Lane. Successful experiments are being made with sugar, tea, tobacco, and other crops, and constant additions are being made to the cultivated area. The natives come 200 and 300 miles to work in the plantations, and are the very men who, a few years ago, devastated the whole region. There is an ample supply of cheap labour. The white population

BLANTYRE CHURCH, EAST AFRICA, BUILT BY NATIVES

here have learned that if they are to succeed in Africa they must try to make themselves at least as comfortable as they would be in England. They live in well-built houses, with large rooms, fitted with comfort and taste, and what is for Africa luxury. The libraries contain copies of all the best books, and there is a constant supply of all the best periodical literature published in Europe and America. The Scottish missionaries at Blantyre go about their work in a most effective way. They are not content with mere day schools; they have large boarding-houses, where they put up 200 to 300 boys and youths, mostly the sons of chiefs. These are entirely under the care of the missionaries, and so much do the lads like the life they lead, that they often spend their holidays at Blantyre instead of going home. The missionaries are thoroughly practical men; they teach the youths handicrafts of all kinds, as well as educate their taste and their moral sense.

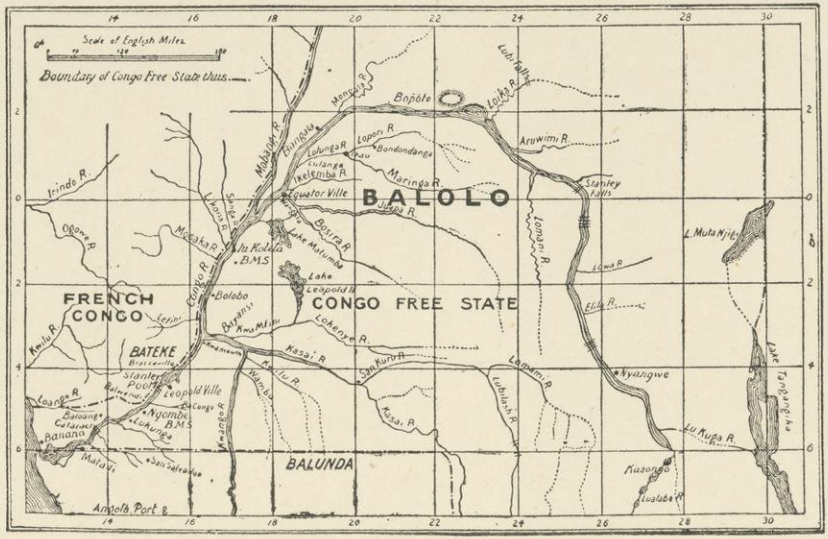
'There is a handsome church built by natives out of native materials at Blantyre, according to the design, and under the direction, of a Scottish missionary, on Lake Nyassa. This miniature cathedral, with its beautiful apse, dome, double tower, west front, and many graceful adornments, is a solid achievement which should go a long way to convince those who maintain that the native African can never be trained to do anything. It was built entirely by the natives under the superintendence of the whites. The natives baked the bricks, made the lime, hewed the timber, and did everything that a skilled labourer at home would do. All the materials were found on

the spot, except the internal fittings, the glass, and some portions of the roofing. The services in this church are conducted in the most decorous fashion, the missionaries evidently belonging to the more advanced section of the Scottish Church. The work of the Free Church missionaries, further up the lake, is also excellent; they have now some thousands of young people under their care.'

This is the testimony of an unbiassed and competent observer, who has no special interest in the work, and may be taken as proof that excellent missionary service is being done at Blantyre on the right lines.

It may be mentioned that two years before the Scottish Mission to the regions between the Soudan and German East Africa was projected, the author wrote to Sir Francis de Winton, who was then Governor-General in East Africa, under the East Africa Company, exhorting him to use his great influence in starting a Mission on these lines, which Sir Francis was known to favour because of his experience in the West and other parts of Africa, and our many conversations when we were together on the Congo. We have little doubt that Sir Francis de Winton was the moving spirit of these excellent Scottish Missions; at any rate, it is what we should expect from a man of rare wisdom and experience, and who has great sympathy with Mission work, especially on advanced lines.

Nothing has pleased and encouraged us more than to see our Scottish friends entering upon this new and true Mission work so enthusiastically, and giving it a capital start with a noble subscription of 10,000*l.*



THE RIVER CONGO

CHAPTER XI

HOW TO GET AT THE AFRICANS AND HOW TO TRAIN THEM

The Natives of Africa—Wild, timid, superstitious—Payneston Mission—Faithful Kinkasa—Death of Missionary—Make friends of the Natives—Black Boy Nsakala—Sight restored—Visits to Native villages—Pupils for the Mission School—A preacher must be a friend—No bribery—Method of teaching—Violence imprudent—Advice to Missionaries—The Bible a book for all lands.

During my first eighteen months' missionary experience on the Congo, in 1882 and 1883, I had special opportunities of seeing the natives in their natural wildness, a white man having seldom passed that way previously. Mr. Stanley journeyed that way in 1877, and was an object of great curiosity and admiration. A few other white men were seen, and those only by the people living near the river. It may be safely asserted that most of the towns and villages on the north and south banks of the Congo had never been visited by a white man, nor had their thousands of native inhabitants ever seen such a strange being; in fact, they had very little desire, for they were exceedingly timid and wild.

After a few weeks' instruction from a senior missionary, I was left in charge of what we had named

Payneston Station, which included a tent, the stores made of grass, a few fowls, some coloured servants from the coast, and one Congo boy, Kinkasa, whom I had found about a hundred miles nearer the coast, and who followed me faithfully to the day of his death in this country. I was to have had a colleague in a month or six weeks, but, alas! he died from the terrible African fever in sixteen days after landing on the Congo, and he was buried about a hundred miles lower down the river, at Underhill Station. Thus I had to do the best I could for eighteen months alone, on the solitary peninsula. The Mission station was on a fertile plot of land, stretching into the River Congo, about forty acres in area, and almost surrounded by water, which was felt to be a safeguard against fear of attack or plundering.

When settled in my African Mission home, I considered it my first duty to get at the natives and make friends of them, if possible. Now and then a few of the bolder natives would venture on a visit to the station in order to sell a fowl or some other native commodity. We made the best use we could of these opportunities of acquaintanceship, treating the natives kindly, and acting towards them in the most genial way we could under the circumstances. They were so timid and suspicious, we had to be very careful, gentle, and circumspect in dealing with them, or we should have been left without another visit from our dusky neighbours. I well remember how I got the first pupil in my Mission school. Two natives and a boy came with a few fowls and other things to sell. In talking with them by the help of my native

lad, Kinkasa, I discovered that the boy, whose name was Nsakala, had inflamed eyes, and that his sight was almost gone. After a long talk about the boy and his ailment, he was induced to remain with me for a time, in order that an attempt might be made to cure his sight. It was a hard matter to persuade him to remain, for he was much afraid, and the two men with him were even more timid and suspicions. Ultimately, kindness prevailed, and he consented to remain. We salved his eyes and used the best medicine in our chest, kept him from the glare and heat of the sun during the day, and after about a week of this treatment the boy was able to see much better, and began to like his new home immensely. It was in this way that Nsakala became our first pupil from amongst the natives at Payneston, and he and Kinkasa became a kind of native preachers, talking to their fellows in a simple and hearty way that soon won their sympathy. We took pains to keep them clean and tidy, and found it advisable to give them a few articles of adornment, which made a good impression upon their companions, as indicating their superiority, including a red cap to cover their black woolly hair, and a few coloured handkerchiefs round their loins from Melland & Coward, Manchester. Accompanied by these two native boys, we visited the villages on the north and south banks of the Congo, seeking pupils for our school, and we found their company very useful as interpreters and ambassadors. In many of these villages I found the people very wild and suspicious. As soon as I got near a village they would all hide themselves in the long grass, or quit

the place, and I did not dare to enter until one of the boys had entered first and alone, an illustration of the use of the natives in approaching the natives. My native boys were not the least afraid, and the natives would not hurt him. Nsakala would find them out like a ferret, and sometimes he was sent back with a warning that they did not want to see the white man, and that he must not enter their village. Then I sent Nsakala a second time to plead, and I have heard him tell how he described his master. He would say: 'He is a man like yourselves, he has a nose like you, only it is not so flat; he has eyes and a mouth like you, and speaks like you; the only difference is, he is white and you are black. But he is a good man and very kind; you have no need to be afraid of him; let him come; he has some nice things in his box; he will buy some fowls from you, and I am sure you will be better off after his visit.'

Ultimately Nsakala would succeed in his mission as a peacemaker, and I never failed to get admittance to a village by the aid of one or both of my black boys. When I got an invitation and entered a village, the natives would still be hidden in the grass; not a single person could be seen. I always carried a gun with me on these journeys, on account of the wild animals and snakes. When seated on a block of wood or a stone—there being no chairs or stools in those uncultivated regions—and after Nsakala had informed the still hiding natives that everything was ready, and I had put my gun several yards away from me, one or two of the most courageous men would venture into my presence, generally two together, each with a gun

on his shoulder ; and though the white man would receive them cheerfully and with empty hands, while they were armed, yet, on account of their timidity, ignorance, and superstition, they would be shivering like aspen leaves. Had the white man at such a time shown the least excitement or uttered a cross word, no doubt the guns would have been fired. The best way to avert a storm and allay the fear within was to get from the box a few penny bells from this country, and ring them, or hand them a few beads through my boys—still keeping my seat—then bring out two two-penny knives from Sheffield, which is an article always much prized by the rude natives, and present one to each. During these preliminary proceedings, fear and rage gradually departed from the visitors, who would then, following the example of their white friend, put their guns on one side, and, re-entering the grass, soon return with two or three fowls or a goat, as a present and peace-offering. But when they gave me a present, they always expected something of equal value in return. Presently a little child would come peeping in, and soon another and another, boys and girls, gradually coming nearer. Next, some of the women would peep from the grass, and in less than half an hour the whole population would come to look and trade, one proffering a few potatoes, another a plantain or a fowl.

In this primitive way, and by the help of the black boys, we found an opportunity of telling for the first time to the natives of the villages in the neighbourhood of Payneston the 'glad tidings of great joy'; and in three or four months we had won over to our side

eighteen native boys, who were placed under our charge at the Mission station, and thousands of the natives became very friendly. They, during that period, went down, often about one hundred miles, to Underhill, and brought up the whole of the steamer 'Peace' in seven hundred sections, with hundreds of other loads. During the whole of our stay at Paynes-ton, about thirty native youths came under tuition, but owing to the superstition of their mothers, several of the pupils were removed, very much against their will, and weeping bitterly as they left the station; but the eighteen became permanent students. This was one of the happiest periods of the author's life, although often a sufferer from the frightful African fever. Those eighteen African boys were taught to read and write in their own language, and also received enlight-enment about the Saviour of the world.

Experience teaches that it is a primary duty of every African missionary and of every minister at home to make friends of those around him, and win their confidence, that he may find a way to their hearts; his work will then be much more easily accomplished. We never bribed the children to attend school, which has been the bad policy pursued by some African teachers. We endeavoured to make school life attractive. On one occasion, when a pupil was dismissed for misbehaviour, his father brought a fowl as a present for taking the boy back. One of the most important steps is to teach the native boys to read and write in their own language; portions of Scripture can then be translated for their use.

We found it to be unwise in any way to attack and

denounce native customs, prejudices, and habits; we did not even go that far with our own pupils, though they knew we were their best friends, because we feared it might harden the hearts of the natives, and drive them from us instead of drawing them nearer. We consider it exceedingly unwise on the part of any missionary to attack, especially prematurely, the religion, superstitions, idols, or anything peculiar to the heathen, whether a belief or a habit. The missionary has another duty, which is to point them to something better, to enlighten them concerning our religious belief, and let their belief alone. It is unreasonable to expect the African to forsake his idols until he has learned to understand and appreciate the Christian religion.

On one occasion, when visiting a native village, I pointed to a charm I saw there, and made a few kind remarks about it. At this the natives were surprised as well as pleased, and one of them said to my native boy: 'The white preacher does not attack our charms; he is not unkind and foolish like a missionary who came here the other day, and took hold of our charm and dashed it to pieces. We never want to see him in this place again.' Such violent conduct is very imprudent. The beauty of Christ's life and religion ought first to be shown to the natives, whether in Africa or other heathen lands, and then there will be no need for white men to demolish or denounce idols and charms; the converts will do that themselves the moment they love something better.

Neither have we any faith in preachers in our own country spending their time and strength in attacking infidelity and atheism. That is their way of dashing

the idols. The preacher has a far higher duty—that of proclaiming the pure and simple Gospel to perishing souls. His errand is too serious, and his time too valuable, for such frivolous encounters. Spurgeon, the prince of preachers, was not accustomed to use his sermons in that way; he tried to get at the hearts of the people. Neither does Dr. Maclaren waste his logic on infidels and atheists; he preaches simply, yet grandly, Christ and Him crucified.

We cannot expect to gain the ears of the natives, much less their hearts, if we begin by rough reasoning against their belief, hurting their feelings and the tenderest chords of their hearts by attacking their charms and idols; the preacher who acts thus spoils his influence for life amongst the native people, and it is very hard for other preachers to undo the mischief he has done. I said very little during my eighteen months' missionary work against native superstitions, and I found that the little I did say was a little too much. My sincere advice to every missionary would be, leave their old ways alone, and introduce to them the new and better way.

In the evenings I related portions of the Bible to my native pupils for an hour or two, and they were delighted with the Scripture stories, especially those recording the redemption of the children of Israel from the land of bondage; of God's mercy, and wisdom, and power in guiding them over the Red Sea, and through the wilderness into the Promised Land; the narratives of Joseph and his brethren and Joseph in Egypt, the accounts of Abraham, Jacob, Elijah, Samuel, David, and the life and labours of our Lord. When relating

these sacred histories to the young pagans around me, I many a time felt more deeply than before how true it is that the Bible is a Book for all lands, all nations, all tribes; it was the very Book those young native pupils were craving for. Never in my life did I feel so fully the divine wisdom and influence of these Scriptural stories as when I was relating them to my once pagan pupils; the sacred narratives came to my mind and heart with a freshness and power I never felt before, for teaching we learn, and giving we receive. Thus I became convinced more than ever that the Gospel is the power of God unto salvation.

My native pupils were particularly fond of listening to the account of our Saviour's life and death, and His sufferings impressed them deeply, especially when they were told that all these things were done for the sake of the Africans and the whole world. The parables and miracles of Christ were also most interesting to them; and to my surprise the boys remembered even the details of these eventful stories years after they had been related to them. Two of the native boys who came with me to Wales have reminded me of the simple historical sermons delivered to them in the evenings at Payneston; and the thought that the other pupils might have remembered them equally well, created in my mind a desire to return to Africa and resume my Mission work there, for I never expected that the seed sown had fallen into such good soil. But now that is out of the question, as a more effectual plan has been brought about by means of this Institution to sow the Gospel seed on the Congo. Several of the eighteen are still connected with Mis-

sion stations in Africa, and some of them followed missionaries hundreds of miles away from their homes and against the will of their friends, so that they might hear and learn more about Jesus Christ.

Many a time in my journeys I preached to the adult natives in their villages, but I cannot say that much good resulted from those visits and exhortations, because the people were in such profound ignorance and darkness, that they could not thoroughly grasp anything that was said to them, much less keep it in their hearts; and as conversion comes through teaching, men cannot be converted until they are first made to understand.

Considering these things, we recommend the daily training of the young natives, who can be brought gradually to form a clear idea of their fall, degradation, and sin, as well as of the glorious plan for their salvation. The Gospel is suited to all people in all lands, high and low, rich and poor, learned and ignorant. Language and illustration should be varied by the preacher to suit the capacity of his hearers, but the same Gospel must be taught. These are my ideas how to get at the Africans and how to train them.

CHAPTER XII

THE AUTHOR'S EXPERIENCE IN CONNECTION WITH THE INSTITUTION

Opposition and persecution—Faithful friends are hard to find—Cuckoo cards—Doubt and prejudice—False prophets—Objections answered—God's work—History of the Institute—In harmony with Divine proceeding—Illustrations—Bunyan—Carey—The Fishermen of Galilee—The hand of God in the work—Appeal to the English-speaking people.

This good work, like many another good work, has been persecuted as well as blest. It has experienced the two different states or conditions which characterise all things in this world—the dark and the bright side, the sweet and the bitter, the joy and the sorrow of life. Happily, of late a conquering and rejoicing feeling has prevailed in our mind, and we have often thought of the Divine promise (Rev. xxi. 7), 'He that overcometh shall inherit all things, and I will be his God and he shall be my son.'

Strange to say, the bitterest opposition to our undertaking came from sources whence it was never expected, which made the bitter much more bitter. Friends had no faith in such a monstrous proposition. Relatives thought we were mad and would ruin ourselves. Some 'wise' brethren in the ministry called

it a 'hot-headed' scheme, and were continually harping on the string, 'Can any good thing come out of Nazareth?' Certain missionaries thought it would finish the whole thing if they could induce the first two African students to return home at once, and prevent any more coming here. But while one body of men bolted their door, two others opened their doors, and were willing to send us suitable students, a concession we did not expect when commencing the work.

Our Institution has been mocked and ridiculed. It was called by one teacher in Israel the 'Institution of the Cuckoo.' We had collecting cards to be used by the children during the months the cuckoo visits this country, and to please their childish fancies they were called 'Cuckoo Cards.' By this time it is spring in the history of our Institution, and its cuckoo begins to sing.

Another teacher of the same doubting family said: 'They have black ones at Colwyn Bay from Africa, whom they will b——d and change the colour of the inhabitants of our land.' While our students have increased in number, we are glad to say that though they come from the Dark Continent their thoughts are not so defiled as those of the person who uttered the above rude and ungodly insinuation.

We could give other illustrations of foolish and futile opposition, but we have no desire to record or remember the unpleasant episodes of the past; still it is well to let the world know a little about our oppressors. There was a time in the infancy of the Institution when we felt it was too weak to bear even the mention of opposition, so we kept those things to

ourselves, fearing to uproot the wheat with the tares, and discourage the committee in their kind and anxious co-operation. We were two years in trying to get a committee together; many were asked who refused, they were perhaps afraid of their dignity being tarnished; at last a faithful few were secured, who have stuck to the work ever since, and as the Institution grows, their faith grows; or the other way about, the Institution grows as our faith grows. 'According to your faith, be it unto you.'

We have no inclination to revenge ourselves upon persons who have been unkind to this work, or even attribute blame to them; we only say that our greatest enemies have been Doubt and Prejudice. These foes confronted us for six years, but they had not the courage once to attack us in public; better if they had, it would have ventilated the work, and we are as willing as anybody to preach its funeral sermon if there was not enough vitality and divinity in it to stand ventilation. Doubt, Prejudice, & Co. employed private agents to do their work, and we found that they had been beforehand to many individuals and churches, preaching doubt, prejudicing the cause, and predicting the failure of the scheme and the destruction of our City of Refuge. But though these false prophets went out into the world, 'the end is not yet.'

The Institute has been attacked by some persons because it was commenced by an individual. They said it ought to have been commenced by an Association, Union, or Institution of good name and influence. To this objection we reply that every great work of reformation and advancement has been commenced

by individuals and not by established institutions. Moreover, we nursed the infant missionary in the most tender manner until it increased and gathered strength, just as young Churches are nursed in their infancy; and when we found it had a constitution likely to last, with some inherent strength, and was in an orderly condition, we took it, like a young Church, for the approval of the different associations. We acted as does a young preacher who begins to preach at home, and when he thinks himself fitted to face the world, presents himself for examination and approval by some association. In like manner, this Institution has passed its examination in as regular a way as any Church or minister in the whole world. We are glad to record that the associations were so well satisfied with the Institution that they all passed a vote in its favour, with one exception, and that one, we feel sure, will be ashamed to keep its door closed much longer.

The few people who were kind and sympathetic at first did not say much one way or the other; we respect them for their caution. There were others who spoke their mind freely; they saw the merits of the scheme, and gave it their help and encouragement; to those friends we shall always be thankful, and to them, under God, be the praise for launching the Institution, and securing its present sound position.

The history of the Congo Training Institute, from its inception to the presentation of that history in this appeal to the public on its behalf, impresses on our mind the feeling that it has been God's work. It bears the marks of being such a work. One of those

marks is the opposition it has met. God's work always meets with opposition; the purer the work the greater will be the opposition. No work in this world ever received more deadly opposition than the work of Christ; never was there so much doubt and prejudice about anyone as about Him, and this long remained as a wall of partition between the Jews and Himself. No reformer was ever so much mocked at and jeered as Jesus. So with the Apostles and the early Church. There never was a purer Church, more spotless ambassadors, men unselfish, simple, and earnest, who ought to have enlisted the sympathy and respect of every one, but instead of that they were persecuted and put to death. Opposition may come from a friend, persecution comes from a bitter enemy. The persecution this work has endured is to us a sure sign that the Divine Hand has sustained it, especially from the way it has prospered during the persecuting period. It was first attacked in its weakness, but even in its weakness it overcame all its enemies.

The third mark it bears of being God's work is that it is in harmony with God's way of working. 'My thoughts are not as your thoughts, neither are your ways my ways.' That has been true in all ages of the world. God brings about all His plans in a way mysterious and wonderful in the sight of man. He came into the world contrary to the expectations of men. The Messiah was born in a poor manger, not in a palace. He was brought up in ignorant and degraded Nazareth, not in the schools of Jerusalem. He was crucified upon a cross, not seated upon a throne. He was buried in another man's grave. All

these events were contrary to the expectations of men. Again, in choosing His ambassadors during His public ministry, He did not go to the schools of Jerusalem, or select for his scholars the learned and the wealthy. He went to the poor fishermen of the Lake of Galilee, and to the common people, who heard Him gladly. These things were very much against the expectations of the world. When, in the sixteenth century, He wanted a book of allegory, to be a guide to pilgrims in future centuries, He did not go to a learned man, but to a tinker at Bedford. In the seventeenth century, when He wanted an instrument to proclaim the grand idea of sending missionaries to the heathen, He did not go to associations, unions, or colleges of the most learned doctors in Europe, He preferred to inspire an English cobbler. By simple means have all the Lord's great works been accomplished. Therefore, when we are in harmony with His ways, and doing what we believe to be His will in the best way we are able, we feel that He has been directing our steps in connection with this Institution. He has passed by the learned, the unions, and associations, and has chosen a frail earthen vessel in a neglected part of the kingdom to carry forward this work. Truly, it is like passing by Jerusalem and going again to the Sea of Galilee. In working thus, there is less of man's knowledge and more of God's wisdom; less of man's greatness and more of the power of the Almighty; less human planning and more of the Divine. Our schemes are of no use unless God is in them.

We hope this Institute will be a help in starting a new course of Mission work. Seeing that the work

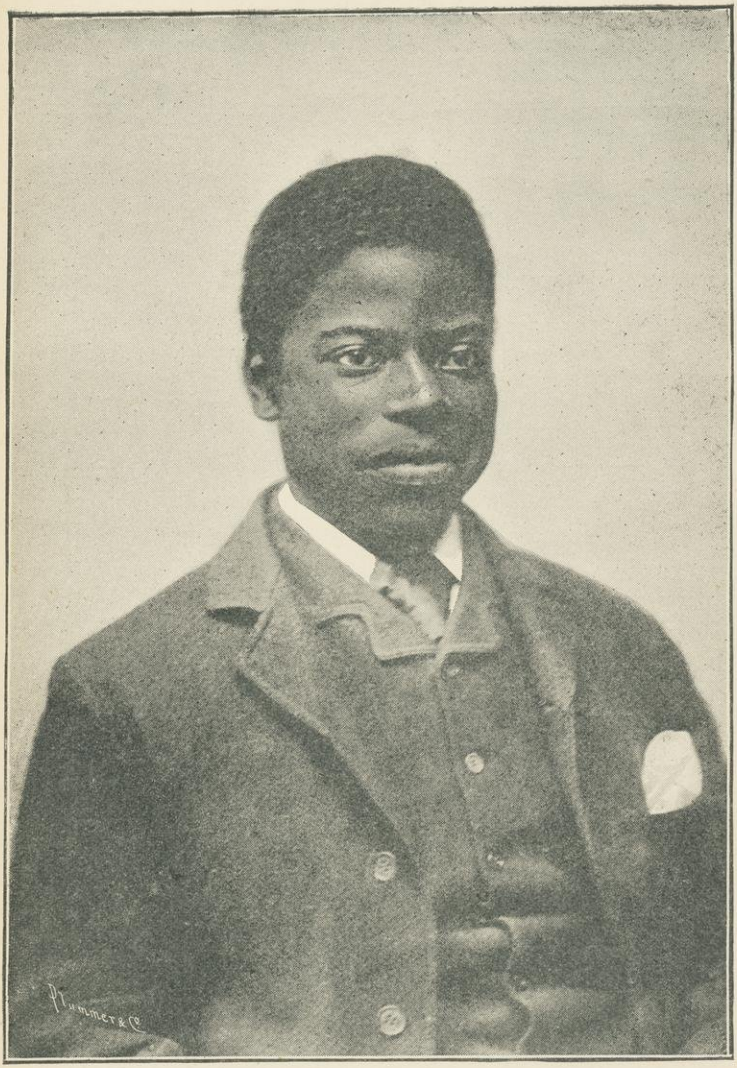
has prospered hitherto, and that the Divine Hand is in it, there is a probability of the movement being advanced further, and endowed with more power and influence from above for the promotion of a new course of missionary effort throughout the coming centuries. Let us expect great things, and attempt great things. We appeal not only to the people of the Principality, but to the whole English-speaking nations, which happily includes America, for they have always given their support to every just and liberal cause, with the exception of the narrow-minded section who think only of themselves. We regard this scheme as too great for little Wales alone to have the honour of carrying it to completion.

CHAPTER XIII

TWO STUDENTS WHO WILL SOON RETURN TO AFRICA

Frank—Education and conversion—Brought to the Institute—His character—Trade—Intentions—To return in the summer—Nkanza—Senior student—History—Sore feet—The Jiggers—Washing the feet—Worth ten thousand sermons—Test of faith—Redeemed from slavery—Commits the New Testament to memory—Ardent desire to return home.

FRANK, whose portrait we insert, has been in the Institute since February 1888. He intends to leave us about July next, after a stay of a little over four and a half years. He was born at Palabala, a place on the south bank of the River Congo, about 112 miles from its mouth. He was won over as a schoolboy by a Scottish missionary, the Rev. Henry Craven, one of the first ministers sent to the Congo by the Livingstone Inland Mission, about twelve months after he went there in 1879. Thus Frank, by the permission of his father, became one of the first scholars of the white missionary on the Congo. Frank remained for about five years in Mr. Craven's school, where he made excellent progress even before he was converted. He tells mè that Mr. Craven was not directly the instrument of his conversion; that a Scottish lady, named Miss Kakle, touched his heart one Sunday



FRANK, THE SECOND RETURNED STUDENT

afternoon in school, and he felt then the power of the Gospel more than ever before. Frank says: 'From that moment I determined I would follow Christ and be God's child; and I have followed Him ever since.' How much ladies can do, and how much we can all do, if we only try! Often when we think there is but little done, there is a great deal done, especially when we labour in connection with the young. Frank was baptized by the Rev. J. Clark, another Scottish missionary, received into fellowship, and in about three years sent by the same faithful missionary to our Institute. Thus piloted by three Scottish missionaries, Frank has been safely landed upon the Rock of Ages. The first two of these missionaries died on the Congo, and were buried there, like many other servants of the Lord. The Rev. J. Clark is still living, and is now in America on furlough and deputation work. He will return to the Congo about July next, when he will take Frank with him as his helper. Mr. Clark has been one of the most faithful missionaries ever sent out to Africa. These young men look upon him as their spiritual father, and think all the world of him. There is no higher recommendation for any missionary than his pupil's love. We have found Frank a most willing and faithful young man. He is a favourite in the house and in the town of Colwyn Bay. He is lively and healthy, and is learning the wheelwright's trade. He also, like Daniel, who is gone to the Congo, says he will preach to his people on his return. I know of no better preacher for them; he is like them, and yet superior to them. He often tells me, 'I am going in the summer. I do want to

learn. I do want Scripture lessons and to make the best of my time.' I cannot speak too highly of Frank; I feel sure he is honest and walking in the right path. He will depart with the prayers and good wishes of all in the Institute and the inhabitants of Colwyn Bay, as also the good will of the thousands of friends who read this book and our reports. Surely these things will always be a comfort and help to him in his distant home. All we want from Frank in return is that he may be a good and useful man.

Nkanza will also be returning to Africa shortly after Frank. Nkanza is the senior student, one of the two who came with me to this country seven years ago next September. He, by this time, is a little Welshman, as well as a little Englishman, for English people tell me of him, 'Ah! he speaks English exactly like an Englishman, only he has the Welsh accent;' this is owing, I suppose, to his knowledge of Welsh, and the fact that he has learned his English in Wales, where the Welsh accent is always heard. His history must be interesting—I am sure it is to me—for he is my eldest son, and though I am not his father, I have a paternal feeling towards him. He has been with me since he was a little boy, nearly ten years. He is one of the eighteen referred to in a previous chapter, enlisted at Payneston as one of my scholars by the help of Kingkasa and Nsakala. Nkanza, and a little boy, Piangu, came from the same town at the same time. Both were very sharp and most promising lads, but nothing like one another in temperament. Piangu had a sad face; very seldom smiled, if ever; I do not remember seeing

him smile; but he had a good mind and a splendid memory. He was cautious and timid, and lacked an enterprising spirit. He had no desire to follow me from Payneston, though he was very happy and quite at home there. Nkanza, on the other hand, was bright and lively; he would smile and laugh at any time. He had no fear of anything; sea or land, Payneston or elsewhere, would make no difference to him. Both were alike in talent, both sharp and very fond of singing. Nkanza was brought to me at the station by his old chief, after I had paid a visit to his town with Kingkasa and Nsakala. Nkanza had then very bad feet; there were in them any number of what are called 'jiggers,' a jumping parasite which thrives amazingly in the neglected bodies of the Africans. These pestilent creatures burrow in the skin and lodge themselves in the feet, causing much suffering. The children are often unable to extract them, and are shamefully neglected by those who ought to care for them. Nkanza could hardly put his feet on the ground, only just the toe, the heel being completely honeycombed by these jiggers. The first thing I did, after receiving him kindly, was to give him soap and water to wash his body, which had great need of a cleansing; I then handed him a red handkerchief to put round his loins, in place of his dirty rags. Then I began to wash his feet, and to dislodge the unwelcome tenants. Washing feet in Africa, as in the upper chamber in Palestine and everywhere, brings a blessing. Never before had any one cared for the sore feet of this poor boy. The mothers and fathers think it quite enough to extract

their own jiggers. The glory of the Gospel is seen in this, it leads a man to think of somebody besides himself, and it is a great matter in a heathen country to be able to show this spirit. It is worth ten thousand sermons; without it sermons are no good in any land. Such deeds as these never fail to win the hearts of our little converts on the Congo. It was something new to them, unexpected, yet most welcome and beautiful to them. We never understood so fully before the lesson of the upper chamber at Jerusalem, when the Saviour of the world girded Himself with a towel, and with water in a basin washed the feet of stubborn Peter, with the rest of his brethren. What a forcible and beautiful lesson to teach humility to the disciples of the world! Copying the example of the upper chamber was the means of winning Nkanza's heart for ever. It made him feel happy and at home at once. He acted towards me as a child to his father. He had perfect confidence in me. I tested his confidence on one occasion, when several of the other pupils were around me, and being in a rather humorous mood at the time. A knife happened to be in my hand; Nkanza was playing at my feet, and to test his faith and filial confidence I pretended to be angry, lifted up my knife, and said, 'Hold your hand, boy, and let me cut it off!' In a moment the little hand was put up without the least fear, and the knife was dropped rather disappointedly, as the boy had outwitted his master. It was a proof that the old fear was gone, replaced by perfect trust. He stuck to me during the eighteen months I was there, and learned to read and write, with much about his

Saviour. After that I had to go and take charge of Underhill station, about 100 miles lower down the Congo. Njuki and Kinkasa came down with me, but Nkanza was prevented by his old chief, very much to his regret, and also against my desire. Awhile after this I had to go up again on a journey of about 200 miles to Ngonbi, and in coming back I thought I would have a look at Nkanza and my old friends in the neighbourhood of Payneston. I visited several of the villages where I used to be friendly with the people, and there was great joy when we met together. Amongst the places visited was Vunda, Nkanza's village. He came to me, showed his old feeling of affection, and begged me to take him away from the old chief; and he revealed to me a thing he had managed, young as he was, to hide from me for eighteen months. He never told me he was a slave to the old chief; I always had the impression he was the chief's son; in fact, the chief told me so. I believe there is a feeling in their hearts that it is wrong to hold slaves. The boy was ashamed of it, and the old chief had a guilty conscience in the matter. However, the cat was let out of the bag through Nkanza's distress and desire to follow his former teacher. Nkanza's mother was there, and she also was a slave to the old chief. The mother wished me to redeem her son, and between them they got the old chief willing to let Nkanza go, on condition that I would pay so much for his freedom, for he was afraid that the end of it would be Nkanza running away, and the owner getting no pay for him. When I found that the boy, his mother, and the chief were

willing—the three highest authorities on earth in the matter—I determined to ransom the boy even though I should have to sell my clothes to do it. I knew that the chief had no moral or legal claim for compensation for the boy's manumission, being of the same opinion as the American poet, when he says: 'Pay ransom to the owner, and fill the bag to the brim. Who is the owner? The slave is owner, and ever was; pay him.'

I happened to have a bale of grey baft from Rylands', of Manchester, value about 4*l.* 10*s.*; this I offered to the chief for the boy's freedom, and thus the bargain was made. An agreement was drawn up by me; the chief and those next to him put their mark upon it, and two white men signed it as well as myself. This document is now in our possession, and it will be given to Nkanza on his return, to show to the Government of the Congo Free State, if any attempt should be made to take him captive again.

After these matters were settled, Nkanza bade good-bye to his mother, the chief, and his village, to which he had but little desire to return. I shall never forget the way he started on the path before me when leaving his village in his little red coat, which I had given him, for fear the old chief would get hold of him and retain him as well as the bale of grey baft. About twelve months after our arrival in this country, the sorrowful news came to Nkanza that his poor mother, who had pleaded for the freedom of her son, was dead and buried in the land of her captivity. Nkanza was with me at Underhill for about eighteen months, and he, Kinkasa, and Njuki were of great help to me in

getting another good school; acting at Underhill as Kinkasa and Nsakala had done at Payneston; the result being a successful school. I have told in another chapter how he and Kinkasa left African soil with me, so that I have no need to repeat that part of the story.

For about three years after we came to this country, Nkanza gave me a little anxiety, for he retained the old lively humour which I discovered in him the first day we met; and he took readily to the tricks and ways of his little white friends and companions. We gave him the best spiritual nourishment in the world, for he committed to memory every word of the New Testament in English. At first he could only memorise six or eight verses a day, but as his English and his memory improved by practice, he gradually got to learn a chapter in a very short time. He committed the whole book of the Revelation to memory in nine days. The task was done in such quick time because he wanted to get a fortnight's holiday as soon as it was finished. This took place at Aberystwith, when we were there on a lecturing tour. Three chapters of Revelation, one day's task, were repeated from memory to a minister in that neighbourhood. Someone may say: 'Is this possible?' It is possible, even to an African, and it has been done. I consider it the best training for white and coloured people, especially the young, to store in their minds, and in their hearts also, the words of eternal life; it will give them a moral taste, purify their hearts, be a guard against temptation, and thus establish their character for life. Biblical knowledge gives backbone to a man;

and a man is of little good in any trade or occupation unless he is a godly man, moved by a moral aim. It is true that a man could be lost even with the whole Bible in his memory; but he would be less likely to find his way to perdition if he had learned by heart the entire New Testament. Divine truths and precepts stored in the memory are next door to the heart, and the probability is that ere long they will find their way there. This is the plan to raise preachers for Wales and England, as well as for the Dark Continent of Africa. We do not advocate this course to the neglect of other parts of education, but we consider this the most essential part.

By these means the childish and lively feelings of Nkanza became subdued, and there has been a thorough change in his character for the last four years. He became converted, was baptized and received in fellowship at Colwyn Bay in September 1889. The idea of going home grew in him as he grew, and now it is the ardent wish of his heart, and burns within him; his education and conversion co-operate to the same end, the desire to go home. 'Home, sweet Home,' though there is no home where there is no mother; still it is the country where he was born, and there he will go. His knowledge and training are exceptionally good, and if the grace of God will continue to work within him, we shall expect great things from him; for his advantages may be compared to those enjoyed by Moses in his time, and those of Paul in his days.

CHAPTER XIV

A BRIEF ACCOUNT OF THE PROGRESS OF THE INSTITUTION

How established and nursed—Small like a mustard seed—Gradual growth—Receipts and expenditure—Secretary's reports.

As stated in a previous chapter, the Institution was at first an infant nursed by an individual, and it may in many respects be compared to the Hebrew babe found in the flags by the river's brink, having been nourished and brought up by one person for three and a half years—from September 1885, the time of arrival from Africa, until April 4, 1899, the first time the Committee met, and the Institution was established in the form in which it is now carried on. It began small, like a mustard seed. The receipts for the first year after the Institution was established were 88*l.* 6*s.* 7*d.*; for the second year, 216*l.* 3*s.* 7*d.*, leaving a balance in hand, after paying all expenses, of 65*l.* 8*s.* 2½*d.* For the third year, 1891, the receipts were 476*l.* 16*s.* 8*d.*, and the expenditure 358*l.* 3*s.* 10½*d.*, leaving a balance in hand of 118*l.* 12*s.* 9½*d.*, after paying all expenses and supporting ten students. There are signs that the receipts for the present year will approach 1,000*l.*, apart from the donations promised to start the new departure already referred to.

In order to show the progress of the work and the interest taken in it, we cannot do better than insert in this chapter the author's Reports, which he read to the Committee each time they met for the last three years.

Secretary's Report of the First Meeting of the Committee

'The Committee met at the Institute on Thursday, April 4, 1889, at 2 o'clock in the afternoon. There were present: Alderman Cory, J.P., Cardiff; T. T. Marks, Esq., C.E., Llandudno; Principal Gethin Davies, Llangollen; Simon Jones, Esq., C.C., Wrexham; Rev. W. Ross, late of Congo River; W. S. Jones, Esq., Chester; and the Rev. W. Hughes, the Secretary.

'Prayers were offered; then the Secretary read several letters from other members of the Committee who failed to be present, expressing their good wish; and about forty more letters from ministers were handed to the Committee, all in favour of the Institution.'

Secretary's Report of the Second Meeting of the Committee, which was held at Llandudno on October 1, 1889

'Dear Brethren,—The following brief Report will give you an idea how matters stand at present with regard to this work:

'After we met on April 4 last, circulars were printed and sent to every member of the Committee, as well as many other friends, containing the account

of what was done and how the Institution stood at that time. We also sent collecting cards to several churches and friends, some of which have already been returned with good results. Since then four associations in the Principality—*i.e.* Denbigh, Flint and Meirion, Anglesey Old Association, and West Glamorganshire—have commended the Institution to the practical sympathy of the churches.

'A full account of our work was sent to "Seren Gymru," "The Freeman," "The Baptist," "The Christian," &c., which was received most favourably, and there are continual proofs of an increased interest in this work.'

Secretary's Report at the Third Meeting of the Committee, which was held at the Institute on April 14, 1890

'Dear Brethren,—Since our last meeting at Llandudno, on October 1, 1889, matters connected with the Institution have been more encouraging. The interest in the work has increased, the funds are better, and the country is becoming more acquainted with our work. Circulars and reports have been printed, as we decided at our last meeting, and have been sent to different parts of the country, to which many churches and individuals have responded.

'The health of the boys has been excellent, with which the doctor is perfectly satisfied. Frank's master —Mr. Thomas Davies, wheelwright—says he is still of the same opinion about him as he was when he sent in his last report: he is well pleased with Frank, and Frank is well pleased with him. Mr. Isaac R. Hughes,

carpenter, is also of the same opinion concerning Daniel. Daniel is decidedly now a better carpenter than any coloured carpenter I ever met on the coast of Africa; he has had lately a great number of tools, in which he seems to take much delight, and which he keeps carefully for his service by the time he returns to the Congo. As you know, Nkanza, the youngest, has been in school since he came to this country. As a proof of his master's opinion of his capacities and merits, I hand you *this prize* for "improvement in English grammar," which he received from his master—Mr. E. Owen, High School, Colwyn Bay—last Christmas. I hand you, also, *this certificate* for "general improvement," which he received from the same person at the same time. There is now an opening for him at two printing-offices in this town, and as he is a good scholar and printing would be a useful trade in Africa, it would be wise, in my opinion, to let him go to either of the two tradesmen you choose, who have so kindly offered to take him for the period of two or three years.

'Their behaviour in the house is everything I could expect: they are early risers, obedient and willing. Of the three, Frank is the most humble, and is the most thankful to those who have devoted themselves to their interest, in order to make useful workmen of them as well as useful Christians. Their taste for Sunday School and their interest in the Bible is most satisfactory. Daniel, of the three, excels in his religious feelings. Nkanza is the best scholar; he has the most talent, and has the advantage to be the most useful in his country if he keeps seeking the Lord's

help. Daniel and Frank since last week have commenced to attend evening classes which are conducted by Mr. E. J. Davies, who has just commenced an Intermediate Grammar School in connection with our work in this town, which I trust will prove a blessing to many boys of this neighbourhood as well as to our African students. I consider that we have proved our experiment to a very fair extent by this time. My faith is stronger to-day than ever that our pleasant and honourable work will not be in vain. Will they do something after they go back? is the question asked often by doubters. I reply, If they do something on this side they are sure to do something over there.

'The greatest pity to-day is that we are not able to accept a dozen more at once, and thus delight ourselves in doing something which would cause Africa to feel benefit from it. I am sure all of you will rejoice in the fact that our American friends have followed our example, and have accepted about half a dozen Congo boys to be trained with the same end in view, in Wayland Seminary, Washington. These often correspond with ours, and that is one way in which we know something of them; their letters are interesting, and show clearly that they reap the benefit of being trained in a civilised land.

'I have had no desire to make my Report long and flourishing, for I believe the above simple facts are all you require.

'Personally I feel very grateful to God for the many signs He has already given that He owns the little work concerning which we are met together to-day, and if the Lord is for us it matters not who is

against us. May we proceed humbly with it, hand in hand, and cheerfully attempt great things for the Master and consequently expect great things from Him, for He always disappoints His people on the best side.'

Secretary's Report of the Work at the Half-yearly Meeting held at the Institute, July 14, 1890

'Dear Brethren,—Since we met last, on April 14, matters connected with our Institution have been very encouraging, and more so than ever before. Nkanza, the youngest boy, went immediately, as you recommended, to Mr. Powlson, to learn the printing trade, which I am sure he will find to be quite useful when he returns to the Congo. His master reports that he is sharp, and that he will easily pick up that trade. The others have also made a steady progress. All of them attend evening classes, conducted by Mr. E. J. Davies, in connection with our work. Their conduct has been a credit to the Institution.

'Since our last Meeting, the Annual Report has been printed and hundreds have been sent to different parts of the country; these efforts, with our grand aim, have been the means to induce all, except one of the Associations in the Principality, to recommend our work, this year, to the notice and sympathy of the churches, and a vote of confidence in it has been passed this summer by the North Wales Baptist Union, calling the attention of the churches to it.

'I wrote, as advised by you at our last Meeting, to Messrs. Elder, Dempster, & Co., Liverpool, con-

cerning Daniel's passage to the Congo, and received from those gentlemen a most kind letter, in which they evidently show their approval of what we are doing and their full sympathy with our efforts. And the last news, but not the least, is that Mr. H. M. Stanley has promised to visit North Wales and to deliver a lecture on behalf of this Institution. His promise alone has already been the best advertisement we have had to our work, and it has been the means of drawing the attention of many new friends to the scheme; if the rumour has done so much, what will the visit do?

'I feel sure it will set the whole thing going with a fresh life and energy; it will immortalise a plan that is destined to have a great future before it. I have always believed, at darker hours than the present, that the plan was divine, and therefore success would be the inevitable result.'

Secretary's Report at the Annual Meeting held at the Institute, on Tuesday, May 5, 1891

'Dear Brethren,—I am exceedingly thankful to be able to inform you that I have no news but what is interesting and encouraging. Daniel, as you know, sailed on July 29 last, in accordance with our arrangements at our last Meeting. Very cheerful reports have come to hand concerning him, which you will find in the extracts printed from letters received from Congo Missionaries.

'Nkanza and Frank continue at their trades and evening classes, giving great satisfaction to their

masters. I am now able to confirm every word I said about them in my half-yearly Report. Kofele, as you are aware, came to us in August last from the Cameroons; he was admitted on the recommendation of friends interested in him from Edinburgh. I am glad to be able to inform you that his coming here appears to be a step in the right direction: he is a good Christian young man, and is most anxious to be qualified for future usefulness in his own country. He has been thus far in school with the Rev. E. J. Davies, C.M.P.S., who is connected with our work, and takes deep interest in the students.

'As it is Kofele's wish, as well as that of his Scotch friends, that he should have some knowledge of medicine, I have succeeded in finding for him a situation as an apprentice with Mr. W. H. Roberts, chemist, in this town. This trade will be most advantageous, especially at the Cameroons, where the people are more civilised than on the Congo. It is my duty to mention that Mr. Roberts takes him to his shop simply for the sake of the work.

'Their health during the year has been excellent, and I have now no fear as regards bringing Africans over to our healthy climate.

'Financially, the past year has been much more satisfactory than the previous one. You will notice that the receipts are more than double what they were last year. Great interest is felt by some of the churches, particularly the churches of Rhondda Valley: they have organised there a local committee, representing about thirty-three churches, the chairman of which, the Rev. A. Williams, is present to-day,

who with his committee, I feel sure, will rouse the other parts of South Wales to action.

'In my last Report I informed you of Mr. H. M. Stanley's promise to lecture at Carnarvon on behalf of our Institution. In this, I am able to say the promise is fulfilled, and the philanthropic hero—the Apostle of the Dark Continent—will deliver his lecture, entitled "Twenty-three Years in Africa," in Carnarvon Pavilion, on Monday, the 15th of June next.

'I feel it my duty also to mention to you the names of Messrs. Elder, Dempster, & Co., of the British and African Steam Navigation Co., Limited, Liverpool, who have shown very deep interest in our work, as you will notice from the printed extracts. They took Daniel free of charge to the Congo, and they have now brought all our new students without charging a penny all the way from the Congo to Liverpool. I consider that their help during the last twelve months means to us 100*l*. I should also refer to the kindness of the "St. Tudno's" Company, who gave Daniel, Nkanza, Frank, and myself a free passage from Llandudno to Liverpool, when Daniel departed for the Congo, and those of us who returned from Liverpool to Llandudno. Miss Marianne Farningham also has rendered most valuable assistance by delivering one of her able and interesting lectures free of charge, and by greatly helping us to make our work known throughout the country. Before I conclude this brief Report, I must refer to the kindness of Miss Dawson, Dover, who sent us last summer thirty-six volumes of excellent books, together with a catalogue, thus starting a library for the Institute, which

will, I trust, increase and prove a great blessing to the students. Now, dear brethren, seeing together that the work which we have taken in hand is prospering and meeting with the approval of so many influential and intelligent friends, our task becomes more serious and important every day, to watch the signs of the times, and to provide for the development of a work that is likely to benefit an immense and a wealthy country which in every respect will respond in many ways to those nations who help to bring about its civilisation and its evangelisation. Our work is such that will be blessed by heaven and earth; therefore let us have great faith in God and blend with it great and worthy deeds. The moment we decided to accept the fresh six students who have now arrived the subscriptions began to increase, and Mr. Stanley's visit, together with the balance in hand, call upon us to still increase their number and proceed as rapidly as we are being blessed. My mark is fifty, and some of my best and most wealthy friends—Messrs. Elder, Dempster, & Co.—informed me lately that they shall not be satisfied until this number is attained. Let us hope it will be a fact realised sooner than we expect.'

Secretary's Report at a Meeting held at the Institute, July 17, 1891

'Dear Brethren,—I have much pleasure to inform you of a steady progress in our work since we met last at our annual meeting.

'Kofele, the Cameroon student, went, as we then decided, to Mr. W. H. Roberts, chemist, in this town. He appears to be doing well; his master gave me a few days ago an excellent report of him, and he himself takes a great delight in his work: he is both willing and obedient.

'The other two, Nkanza and Frank, have also given perfect satisfaction to their masters at their trades, as well as to the Rev. E. Jones Davies, C.M.P.S., at their evening classes.

'On May 22, four new students arrived from the Congo; three of these gave satisfactory evidence to the Missionaries of their conversion to God, and have been baptized and received into fellowship before being sent here.

'The fourth pupil is much younger, but he appears to be a good boy, and I have no doubt he will turn out well.

'Their behaviour is everything I could expect, and I am sure they set a good example to many young men in this country who had so much better advantages. They often take part in our church prayer meetings, and also in family prayers, which are held every evening in the house.

'Two more have now arrived, of whom I will report at our annual meeting.

'In my opinion, it will be well to allow the half a dozen new-comers to attend school for at least six months, and then see that they each learn a useful trade, attending at the same time their evening classes. I know you will be glad to learn that Messrs. Elder, Dempster, & Co. are still showing an increased interest in our work. They have recently written me this encouraging letter wishing us to send them 200 copies of our Report, which they will distribute amongst their friends interested in our work.

'We have also had permission from the St. Tudno Company to place on their steamers collecting-boxes for the Institute, which will be taken care of by their respective captains.

'The best news is that His Gracious Majesty Leopold, King of the Belgians, has, through the influence of Mr. H. M. Stanley, consented to become a patron of this Institution. Having the great influence and sympathy of this philanthropic sovereign, who takes so much delight in the welfare of Africa, cannot but influence for good this most important work which we have taken in hand. This is but another proof to me that the King of Glory has been our patron from the first, who rules our affairs and leads us along a way which will end in the civilisation and salvation of thousands in Central Africa.

'Great things have already been accomplished, but there are greater things to follow.'

Secretary's Report at the Half-yearly Meeting held at the Institute, January 28th, 1892

'Dear Brethren,—I have great pleasure in making known to you that the Institution and everything connected with it, by the blessing of God, continue to prosper. The present time is the brightest we have ever seen in connection with it. During the last twelve months it found many new friends and drew the old ones much closer to it. The midnight in its history is past, and the dawn of the morning has in reality taken place. We have now under training, as you know, ten promising students who give great satisfaction—those who are at their trades as well as those who are in school. Frank—one of the Congo young men—has now been here about three and a half years, and will be ready to return to his country next summer with the Rev. J. Clark, one of the American Baptist Missionaries, who is now in America on furlough. Two other young men will be ready to return the following summer ; one is a printer and the other a chemist. There will be also two or three ready to leave school, say between now and May, who, by your permission, may commence to learn some useful trade. One of them wishes to be a chemist, the other a blacksmith, and the third a carpenter. About thirteen or fourteen months ago was, in my opinion, the darkest time in the history of this work. As you are aware, we had then but three students, and though I had been pleading on their behalf and knocking at the door of our churches seeking help for five years, it was as much as we

could do at the end of that period to support *three*. In addition to the three there were seven applicants wishing to come here from Africa. Messrs. Elder, Dempster, & Co., by their great kindness, were ready to bring them over free of charge, and had sent me a very kind letter to be forwarded to the applicants in order that they should present it to one of their captains. For seven days I kept their note, not knowing exactly what to do. Sometimes I was inclined to do with the Institution as Moses did with the stones on Mount Sinai, but I am thankful we are now under the New Covenant of Grace, and this grace was given me in time of need. Under such distressing circumstances, not being able to support three, I could not go to anyone on earth to ask for advice or an encouragement to accept seven more, for anyone would tell me, Surely you will not send for seven more if you now cannot support three. I had only one place to go and that, of course, is always the best place to go in all our needs and troubles. At the last day of the seven, I came to the conclusion that I would send my letters for the seven new students and take the consequences, thinking that if I would fail under the burden it would be one of the most honourable bankruptcies that ever took place. I look at that attempt as the turning point in the history of this work. For five years I had been with it before, and I am ashamed to confess that for all that period I did not learn the lesson fully of trusting myself and work entirely upon God. Before that time I was expecting too much from men and churches; my eyes were too apt to look to this disappointing world for

help. The Lord rewards faith and every true attempt in His name; so it has been in this case: the moment the letters left for Africa He began to send the help, and it has been coming ever since. His Spirit began to move some of the most important districts in South Wales immediately; in less than a week's time many of the Rhondda Valley churches were in a blaze, and one of them before March 31 last sent us 18*l.* 1*s.* 4*d.*, and her contribution this year is 43*l.* 10*s.* 2*d.* I feel much more happy this year with ten students than I did with three last year, and I have learnt the most important lesson of looking up to God for help. The following two verses have since been my best companions: "It is better to trust in the Lord than to put confidence in man." The second is stronger still. "It is better to trust in the Lord than to put confidence in princes." Inasmuch as the Lord has been providing thus, let us together trust more in Him than ever, and attempt more in His name. Let us not sin by escaping our duties, but expand the work—accept the *five* more candidates who are knocking at our door from the Cameroons, add a wing to the present building, in order to make room for them, which will cost 500*l.*, and send three white missionaries to some healthy part of Africa with the senior coloured students who are almost ready to go back, as we are exhorted by important friends from different parts of the country who have sent us already 100*l.* more than our expenses are. 2,000*l.* we shall want to do all this, and I feel sure, if the appeal is made. that our God,

who has revealed Himself so clearly last year, will see that they are sent to us.

'I hope, dear brethren, you will excuse me for relating so much to you this time of my personal experience. I have done it simply because it is a fact, and with a view of encouraging us all to carry on this work in a way worthy of its object.'

Extracts from letters received from Messrs. Elder, Dempster, & Co., British and African Steam Navigation Co., Limited, Liverpool, who express much sympathy with the plan, and who have already given a most valuable help. Their long experience on the coast of Africa enables them to understand the scheme thoroughly.

'We are duly in receipt of your favour of yesterday, and note your remarks with thanks. It is always a matter of pleasure to us to help in any way we can to raise the educational status of West Africans.

'We are most deeply interested in your scheme of educating black boys, and will bring home two more for you. Would that be enough for us to bring? We might bring more later on. All we can do will be very gladly done to support your scheme.

'Referring to your favour of the 16th inst., we have now the pleasure to inclose an order for the passage of the four boys to England. We are pleased to note that the boy Daniel whom we took out has turned out so well. We may mention that it is a source of great pleasure to us to be able to assist you in your good work.

'We take a very deep interest in your Institution, and have much pleasure in inclosing cheque for five guineas in aid of its good object.

'We have now much pleasure in inclosing our cheque for fifteen guineas, which is made up as follows. Ten guineas from "A Friend," per Messrs. Harland & Wolff, Limited, and five guineas more from us. We are doing all we possibly can to induce our friends to become subscribers or to give a donation. We should much like to know how many boys you have now in the Institute, and how they are getting on.

'Yours truly,

'ELDER, DEMPSTER, & Co.'

Extract from a recent letter from Ald. R. Cory, J.P., who has stood by the work from the beginning.

'It affords me great pleasure to learn that Daniel is turning out so well, and I trust he will make his mark in Congoland as a Christian. It is very gratifying that Messrs. Elder, Dempster, & Co. are showing so much sympathy to our excellent work, and that thus such big expense will be saved. It is very commendable on Mr. Harvey's part that he is doing such good work. I fully agree with you how capable this work is to aid the Congo Mission. You are quite right; let us plod on, and if we all have real faith in God, and go on with our work, He will provide.'

Extracts referring to the scheme from letters of two Congo Missionaries who have had over ten years' experience in that country.

'I received your letter telling me of Daniel's departure by the *Nubia*.

'Will you please convey my sincere thanks to the Committee for making it possible for you to carry on this work? If the result were only Daniel with his increased capabilities of usefulness in the Lord's work here, no one can tell how much good will be accomplished. I have had a long talk with Daniel, and he says he is quite willing to go and take up work with me on the same basis and help me in opening an Industrial School at Kimpese. I have not the smallest doubt but that Daniel will be able to support himself, as the people there will willingly pay for their children to be taught carpentry, as that is a trade thought highly of by them, and moreover he will be able to work for short periods at his trade when buildings are needed to be put up at the different stations on the Lower Congo, and earn sufficient then for extras and pocket money. I am anxious to continue his training here until the time shall come when he will be mature enough and experienced enough to have a station of his own. He has improved so much at Colwyn Bay that I have not the smallest doubt that he will one day, if the Lord spare him, make a very useful Missionary of the Cross. He has several offers to employ him, some of them very advantageous from a worldly point of view, such as Mr. Heydes, who would like to have him to act as a

transport agent at Matadi. I believe, although in the eyes of many he may be sacrificing by working for the Mission without a definite support, yet he himself, in the long run, will be infinitely more useful to his fellow countrymen, and eventually become, as I hope and pray, an honoured minister of the Gospel and very wise in winning souls. I am anxious to co-operate with you in this work. As regards this boy Samba, he is very useful to me, but I am willing to surrender him in the general interest of the work. There is nothing I should like better than to send you good, intelligent, converted lads to be trained according to their ability. Whatever may be said about the desirability of such a training home as yours out here instead of in Europe, the fact remains that there is none out here as yet, and so the argument falls to the ground. But even if there were, the discipline that a lad gets when sent to a workshop, &c., is not the least valuable part of a lad's training, especially a Fiote [Congo] lad, and this he has no chance of getting out here, and none better than yourself will know why this is.

'I am arranging to leave here in March for England, and I shall bring home boys with me to your Institute.

'I would give a good deal to lay my hands on another Daniel. I thought possibly that Mr. Harvey would not now require him, and tried to get him, but without success. However, my turn will come, I suppose, for I hope Frank will turn out a good carpenter, and go with me when I return to Congo and help me on the Upper River. I would be glad if you could get him especially posted in sharpening and

setting saws—pit-saws, as well as hand—and if he could be taught how to work a pit-saw, so that he could teach the workmen of the Upper Congo, that would be a great gain to us.

'If you get a paper from the Shipping Companies addressed to the captains of any of their steamers, please have it made presentable by the boys, as in case of my death, if in my name, it might be of no use.

'The Lord bless you in your work.

'The boys I had home with me are *none the worse* of their short stay in England, and in the case of one I can say emphatically that it was a great blessing to him; the other two were, I am sure, greatly benefited. Mr. Scrivener, in a recent note, praises his boy who was in England with him. Another boy who was over there acts as cook, &c., to one of the American ladies, and another is a steward, &c., to Mr. Todd. These facts show that they do not get *too proud* for work if they are properly trained.

'Mavuzi, who was home with Mr. Richards, acts as one of our Capitas, and Francis has put up a good house (like a mission house) and has been acting as native assistant to a new American Mission. It seems they are able and willing to work.'

CHAPTER XV

EXTRACTS FROM PAPERS AND LETTERS REFERRING TO THE SCHEME

'Freeman,' December 18, 1891—'Freeman,' July 10, 1891—Mr. Stanley at Carnarvon—Miss Marianne Farningham's description of the Congo Training Institute—Letter from the King of the Belgians—Letter from Mr. Stanley.

THE following account of the Institute is from 'The Christian World,' February 19, 1891, by Miss Marianne Farningham:—

'COLWYN BAY AND THE CONGO.

'There does not appear to be much connection between the little bay in North Wales and the great African river which haunted Livingstone and nearly slew Stanley; but the Colwyn Bay people hear and know a great deal about the Congo, and the Congo people will in future often hear of Colwyn Bay. Some years ago the Baptist Missionary Society sent, with other men, to the Congo, a Welshman—Rev. W. Hughes, F.R.G.S.—who soon became intensely interested in the place and the people. He was there when Stanley went to found the Free State, and his ideas as to the best method of civilising the people of the Dark Continent were somewhat in harmony with

those of the discoverer; at all events, experience taught him that although a Missionary's work is first and before all else to preach the Gospel, he should be able to turn his hands to everything, and to prove himself the friend and the instructor of the people in the things that have to do with their bodies as well as their souls. Mr. Hughes did not, as, alas! so many missionaries have done, fill "a white man's grave" in Africa; but he was on several occasions nigh unto death from fever, before, at last, the disappointing truth was forced upon him that if he remained he would most surely die. He came home with that strange strong love for Africa, which takes possession of some men, immovably fixed in his heart; and he brought with him a boy whom he had redeemed from slavery, and whose heart he had won by curing his foot, which had become badly diseased. This boy and others Mr. Hughes earnestly desired to train and then send back to preach, as an Englishman could never do, to his countrymen, and also to teach them how to build houses and cure diseases, and impart some idea of the sanctity of human life. He felt that it was a hopeless task for Englishmen to try to raise the Congo race by a few solitary individuals sent there to work among the multitude and fight constantly with sickness and death. But to bring some of the boys over to England and let them see for themselves the white men in their homes and at their work, to show them the happy results of Christianity, and inspire them with the desire to go back to their own people and tell them of Christ and His salvation, this was to Mr. Hughes a consummation so

devoutly to be wished that he could not let the idea die out of his mind. So, being a Welshman, he set to work first in North Wales, and got a few friends interested; then he made known to others his plans, and got them to agree with him; and so, by the force of his own earnestness and perseverance, and the kindness of a few philanthropic men, there is established at Colwyn Bay the Congo House Training Institute.

'Colwyn Bay was selected because of its mild and equable climate, which seems to suit the students exceedingly well, and a glance at the names of the committee proves how well the idea has been taken up in the Principality. Alderman Richard Cory, J.P., of Cardiff, is the President, and the Vice-President is the Rev. Edward Roberts, D.D., of Pontypridd. Among the patrons are Mr. W. Davies, M.P., Haverfordwest, and several County Councillors and Mayors of Wales; and there is a strong committee also, chiefly Welshmen. Those who are on the spot, or near at hand, are best able to judge of the merits of the case; and it says something for their faith in the idea that all the officers and committee render their services gratuitously.

'Mr. Hughes has set his heart on having eventually fifty students in training for Africa at Colwyn Bay. It may be mentioned that everybody in the place seems to sympathise with the project, and free instruction in carpentry, chemistry, and printing is given to the young men. Moreover, the economical way in which the Institute is managed should commend it to many friends.

'I spent a very pleasant evening with Kofele

(brought over from the Cameroons by a Scotch lady), Nkanza, and Frank, who sang, recited, and prayed, both in their own language and in English, and whose black faces shone with pleasure as they talked of Africa. Mr. Hughes will not let them go about to other towns, to speak at meetings, and be petted and spoiled in luxurious drawing-rooms; if he would, there would no doubt be more money forthcoming; but they would grow proud and conceited, and lose their love of hard work and their singleness of purpose. But there is no town in the kingdom, nor any single individual who may not help with subscriptions, and be sure that the money will be wisely used.'

CONGO HOUSE TRAINING INSTITUTE, COLWYN BAY, NORTH WALES

A Letter from His gracious Majesty Leopold II., King of the Belgians, referring to the Institution

'Cabinet of the King, Palace of Brussels:
'July 14, 1891.

'Sir,—I have the honour to make known to you that the King accedes to the request which was addressed to him in your name by Mr. H. M. Stanley, consenting to grant his patronage to the establishment founded at Colwyn Bay under the title of "Congo House Training Institute for African Students."

'Accept, Sir, the assurance of his very distinguished patronage.

'*The Chief of the King's Cabinet,*
'CT. P. DI. BORCHGRAM D'ALTING.

'Mr. W. Hughes, Secretary of the Institute at Colwyn Bay, North Wales.'

A Letter from H. M. Stanley, Esq., Hon. M.R.G.S., Ph.D., &c., &c., referring to the work

'Murren, Switzerland: July 17, 1891.

'Dear Mr. Hughes,—I am in receipt of His Majesty King Leopold's letter wherein he says:

'"I have to acknowledge the receipt of your letter of the 7th, in accordance with which I have decided to grant my patronage to the Institution of Mr. Hughes for the education of African Natives."

'You are thus permitted by His Majesty's gracious permission to use his name as patron of your very interesting Institution.

'I hope that the promise of usefulness and good which I have seen, and which recommends itself to the gracious notice of His Majesty, will be realised.

'Your constant well-wisher,

'HENRY M. STANLEY.

'Rev. W. Hughes.'

Extract from 'The Freeman' of December 18, 1891

'AFRICAN INSTITUTE, COLWYN BAY.

'The latest report of this Institution is to hand. It is marvellous how much work is done here at such small cost. There are now ten Africans in the house, who are fed, clothed, educated, and instructed in various handicrafts. The balance sheet shows that there were received last year 190*l.* and boys' earnings 14*l.*, making over 200*l.* Yet out of this amount, small as it is, there is a balance in hand on the year of 53*l.* 16*s.* 11*d.* During the year seven were added to the three of the year before, and there are five

more applicants from the Dark Continent waiting for admission. The young man Daniel, who has returned after finishing his training as preacher and carpenter, is highly spoken of by Missionaries in the field. One of our brethren writes from Africa: "I would give a good deal to lay my hands on another Daniel."

'The committee are appealing for 500*l.*, to add to the building and to develop the work so as to receive fifty pupils as soon as means will permit. The Rev. W. Hughes, whom we know personally, deserves every encouragement in his labour of love.'

The following extract refers to Mr. Stanley's visit to Carnarvon, as well as to the work of the Institution:—

Extract from 'The Freeman' of July 10, 1891

'Mr. Stanley at Carnarvon.

'Mr. H. M. Stanley was announced to lecture on Tuesday, at Carnarvon, in aid of the funds of the Congo Training Institute for African Children, established at Colwyn Bay, under the Rev. W. Hughes, formerly a Missionary on the Congo in connection with our Baptist Foreign Missionary Society. The town was profusely decorated with bunting, and excursion trains from various parts arrived, so that it presented an animated appearance. A vast concourse of people assembled, who cheered the renowned explorer enthusiastically, this being his first visit to the North. In the evening the great Pavilion, capable of holding 8,000 people, was three-parts full, notwithstanding the high price for admission. Alderman

R. Cory, of Cardiff, presided—when alluding to Mr. Stanley as a fellow countryman—saying that he would be the last person in the world to disclaim his nationality, evoked loud cheers. Everyone was highly pleased with the effective eloquence of the lecturer, who was distinctly audible throughout the vast building. As he drove away, Mr. Stanley again had an enthusiastic reception from the crowd.

'Of Mr. Hughes and his laudable efforts at Colwyn Bay Institute we have already spoken in these columns, and would again remark that they are worthy of every encouragement. Some of the pupils have returned to their native land, and others are going. We believe it to be the most effectual means, if more generally sustained, for the conversion of the Dark Continent to Christ and civilisation. It literally carries out the suggestion in the memoirs of the late Mr. A. M. Mackay, the apostle of Uganda, which was to utilise the principle and methods of the Normal School for the thorough training of a number of carefully chosen natives of both sexes, the training to be partly industrial, but chiefly educational and spiritual. Mr. Stanley spoke of the movement as a grand idea, wished to become one of its patrons, and will also ask the King of the Belgians to be one. It has the sympathy of the churches throughout Wales.'

CHAPTER XVI

THE AUTHOR'S OPINION OF AFRICA IN GENERAL

Africa a wonderful country—Remarkable inhabitants—Boundless resources—A fine future for Africa—Great countries and nations develop slowly—The best country opened last—Mineral wealth of Africa—Character of the people—Sharp and patient—Africa the finest nation on earth—God creates gradually—Livingstone and Stanley—Their labours not in vain—The foremost nations unite in civilising Africa—England, Germany, France, Belgium—Railways—National territories—The Divine hand.

AFRICA in many respects is a wonderful country, and its inhabitants are a remarkable people. In several things it resembles America, and it surpasses the New World in fertility and wealth. In both these countries there are the largest rivers, mountains, and plains, and everything is on a large scale compared with our own land. Ere long there will be in Africa large educational institutions, colleges, and universities, also railways and every appliance of civilisation, as there are in America; and last, but not least, an industrious, large-hearted, coloured population. Africa is a great country, and worthy of great efforts being made for its development. Great countries are not developed in a day, any more than great inventions and other great things. The smallest and frailest creatures develop the most quickly, and they die as

quickly. The mushroom rises in a night; the oak takes centuries to mature. Animals also, which develop quickly, disappear as soon. Man is longer in coming to maturity than any other creature, and man lives the longest.

The same is true of nations. Small isolated countries develop quickly, and they generally soon pass into comparative obscurity.

It appears to us that the slow development of Africa is in harmony with God's way of working. He is developing the best and biggest country last. We consider the continent of Africa to be the wealthiest and the most promising land under the sun. We already know of her gold and other precious minerals; but what is the little we have discovered on certain parts of the coast compared with the boundless treasures hidden all over the interior of Africa, especially in the mountainous regions? The wealth of her fertile plains is equally great. The mountains of Africa may be called God's mighty storehouses where He has preserved materials for the use of man in ages to come. It may be that when the gold of Australia has been exhausted, and the mineral resources of Great Britain and America used up, Africa will be fully developed, and will be responding liberally to the wants of her benefactors; the nations which help her now will then be benefited tenfold in return.

Not only do we think highly of Africa as a rich and valuable country, but we think highly of her people. The Africans only need knowledge, proper treatment, and opportunity. Africans, as a rule, are

keen, deep, and sharp; they are also of a genial nature, and have any amount of patience, which is no small virtue. They have their full share of good qualities. No one who has had dealings with them will doubt that they are sharp in bargaining; scores of times I have seen them outmatch their white masters. Many a white man will confess that he was outwitted by these clever sons of Ham. I do not think any one will doubt their skill in this respect; but I have met scores who doubt the possibility of educating and Christianising them. Yet the greatest rogues and sinners make the best Christians, when education and the grace of God get hold of them. Biographical history is full of illustrations of this consoling truth. Those who are most determined in their evil ways before conversion become the most faithful and efficient workers in God's vineyard after their conversion. Witness the Apostle Paul. Hence we may expect that the keenest traders will be the most skilful and energetic in the service of God and man, when properly trained and their hearts changed.

We believe that Africa, the country which has been neglected most, is going to be the finest on earth. The people who have been despised, enslaved, down-trodden, left in darkness all the ages of the world, are going to be the chief corner-stone of humanity; and the people who have been left without the Gospel of Christ until the last of all the races, are going to be formed into a majestic choir, who will sing the highest and the sweetest anthem of praise and glory to God for His redemption. God always reveals more and more His power and glory in the sight of man as

His work goes on. It was so 'in the beginning.' Gradually the glorious work of creation appeared; when completed, it was pronounced to be 'very good.' So God advances in connection with every country that is developed under His eye and by His power. He watches over all the affairs of men, and creates nations as He created this world—gradually. England is not the same now as she was centuries ago. America is a very different country from what she was three hundred years ago; and both these countries are not yet what they will be. In this country we are only beginning the great work of Social Reform. It is the same as regards every other nation that fears God. Europe is on the way upwards, with Britain in the van, and China, India, and Africa are following. God will finish His work far better than He began it; and it appears to us that He keeps the best results till the end. Europe has been first a grand country; then America, a grander country still; and last, Africa, the grandest under the sun; and thus He will go on till the great day that is coming, when He will be seen in His full glory. In raising, developing, and saving Africa, the Lord is uttering the peroration of the speech of His eternal purposes concerning a lost world and its salvation; to this end all will tend; to serve this purpose everything will be subordinated.

I regard such men as Dr. Livingstone and Henry M. Stanley, who went to Africa to prepare the way and open up that vast and wealthy country, that the light of civilisation and the Gospel might enter therein, as men created for the work, set apart and sent out

by the Divine Providence, which overrules everything that it may promote the good of man and show forth His own glory. It is wonderful how the health of these brave pioneers was sustained in a climate so unhealthy to Europeans; how their energy and courage seemed to increase with the difficulties that were encountered and had to be overcome. The Providential protection of Livingstone was marvellous, and the escapes of Stanley are almost miraculous. No one who has always lived in a civilised country can conceive what those men have accomplished. To what purpose have these things been done? To what purpose did Stanley go in search of Livingstone? Was it simply to find and relieve the great traveller? Was it only to delight the world with the most graphic descriptive narrative ever written? Was it only to gratify the curiosity of a certain class of people, who are full of romantic and exciting ideas? Was it only to encourage trade? And to what purpose did Stanley cross the Dark Continent, and spend years in establishing the Congo Free State, and exploring the tributaries of the Congo? Have these been labours in vain? They have not been in vain. By these long and perilous journeys, courageous deeds, and his vivid and graphic report of them—for Stanley is a born reporter, describing faithfully everything as he saw it—Stanley proved himself to be the very man the world wanted, for he portrayed in his books Central Africa, with its wonders and wealth, plainly before the eyes of all people.

In 'How I Found Livingstone,' Mr. Stanley reveals the high sense of duty and firm faith which

influenced them both. He writes: 'Livingstone had a higher and nobler ambition. He followed the dictates of duty. Never was such a willing slave to that abstract virtue. His inclinations impelled him home, the fascinations of which it required the sternest resolves to resist. With every foot of new ground he travelled over, he forged a chain of sympathy which should hereafter bind the Christian nations in bonds of love and charity to the heathen of the African tropics.

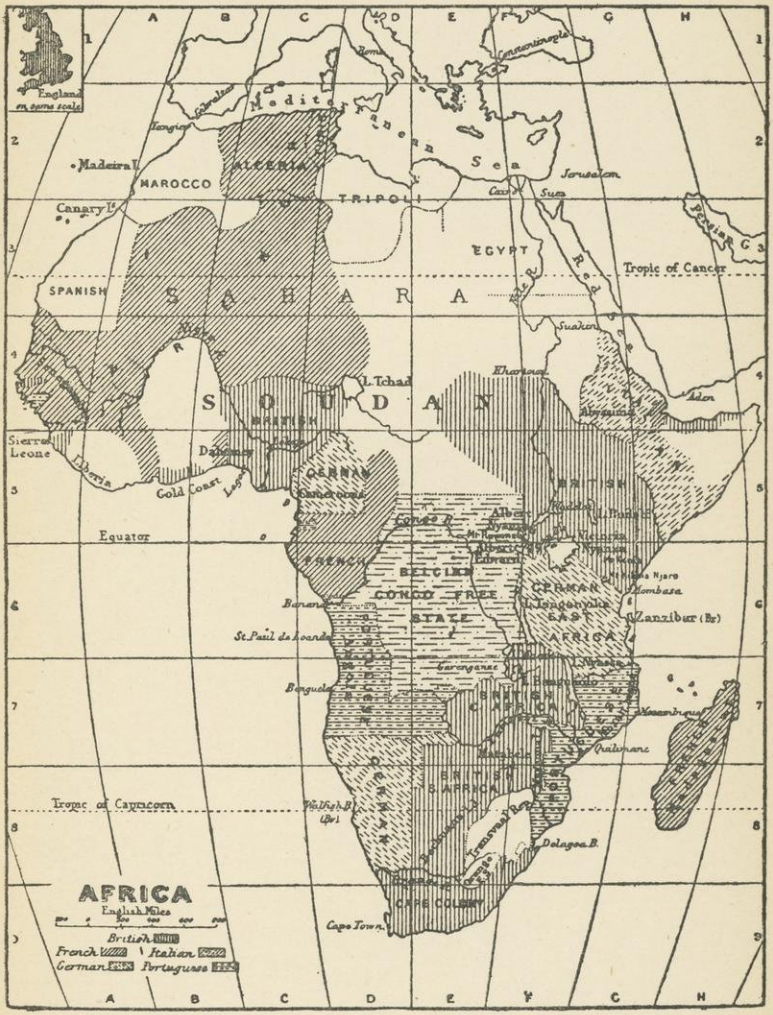
'"A delirious and fatuous enterprise, a Quixotic scheme!" some will say. Not so, my friends; for as sure as the sun shines on both Christian and Infidel, civilised and pagan, the day of enlightenment will come; and, though Livingstone, the Apostle of Africa, may not behold it himself, nor we younger men, nor yet our children, the hereafter will see it, and posterity will recognise the daring pioneer of its civilisation.'

The result is that the civilised world, with every Power in it, have turned their attention to Central Africa; and it is high time they did so, for they have neglected their poor swarthy sister too long. It is true that Africa is a Dark Continent still, and it would be a superhuman and almost impossible task for one nation alone to attempt to civilise and Christianise such a vast region, which is like a world in itself. Africa is so important, so great, so wealthy, so hopeful, and still so dark, it will require all the Powers of the civilised world to bestir themselves to the utmost to compass and conquer it for Christ. In union there is strength. Now there is union and a good understanding between these mighty Powers, which have

all been aroused mainly through the instrumentality of two men, Providentially directed; henceforth we shall expect great things to be done for Africa.

Although the land of the great continent of Africa has been divided between the principal European nations, still Africa remains one continent, with one people of many tribes. France has been apportioned a considerable fragment; England comes next in extent of acquired territory; then the King of the Belgians; next Germany; lastly Portugal, Spain, and Italy. Great Britain possesses 2,462,432 square miles, with 40,000,000 inhabitants; Germany, 831,000 square miles; France, 2,783,952 square miles; Belgium, 827,000; Portugal, 809,832; after these come Italy and Spain. It is estimated that Africa covers an area of 11,514,300 square miles, with a population of 127,000,000, or an average of eleven inhabitants to the square mile.

Some persons may doubt the motives of the Powers, and question their right to apportion amongst themselves large portions of the African continent, and in one respect there is room for doubt. Most of these nations, if not all of them, have gone to Africa for what they can get, more than from a desire to give; the good motives and bad are most likely mixed. The traders who go simply for the sake of commerce will do some good; in making a change of commodities they will place in the hands of the natives some of the benefits of civilisation. There are already the stirrings of a new life in Africa, a movement towards a better state of things. Slavery is being gradually put down; but there is still need for vast improvement.



POLITICAL MAP OF AFRICA

The native traders of Stanley Falls have heard the ring of the bell from a civilised land, and caught sight of the morning star of hope; the dawn is near on the banks of Lake Tanganyika, and new life is moving round Victoria Nyanza. Railways are being constructed by the most enlightened and enterprising of these conquering nations. The King of the Belgians, a prince in his philanthropic ideas, has expended millions on the banks of the Congo, in order to give the light of civilisation to his forty million dusky subjects, and he said to a friend of the author, 'You can spend your money as you like; you can have a hobby wherever you like; this is my hobby, and there I will spend my money.' King Leopold is constructing a railway from Vivi, on the Congo, as far as Stanley Pool, a distance of 300 miles, in order to connect Lower Congo with Upper Congo, thereby opening that country to commerce, civilisation, and the Gospel for thirteen hundred miles in a straight line to Stanley Falls, and for thousands of miles by taking in all the tributaries on the north and south banks of the Congo. The Germans are constructing a railway on the East Coast, from Zanzibar to Lake Tanganyika. An English Company is constructing a third railway from Mombasa to the great Lake of Victoria Nyanza. The survey has been made as far as Kikuju, a distance of 350 miles from the coast, and 150 miles more will complete the survey to the lake.

Thus the Powers of Europe are in happy rivalry to promote the means of civilising Africa. The most advanced Powers will do the most good to Africa. We cannot believe that these railways into the interior

of Africa will be constructed in vain. The Parliament of England, or a section of it, have no need to grudge the mite of 20,000*l.* voted for this purpose. Even if the railways are made simply to promote trade, to facilitate the getting of gold, ivory, rubber, palm oil, and other products of Central Africa, they will prove of universal benefit, ultimately alike to the makers and the inhabitants of Africa, but more especially to the latter. The black man will get the best of the bargain; the railway will be the precursor of commerce, education, civilisation, and Christianity, conveying those native and white missionaries who will carry the glad tidings of salvation to the millions who now sit in darkness and the shadow of death. There is a Divine Hand overruling all these matters, and He 'makes even the wrath of man to praise Him.' He watches over all the affairs of man so minutely that not one woolly hair of a poor pagan in the most desolate village in Darkest Africa can fall to the ground without His knowledge. Surely, then, He also watches over and controls the movements of such powerful instruments as kingdoms and nations; for the operations of England in Africa are not entirely spontaneous and self-regulated; neither are those of France, Germany, Belgium, Portugal, Italy, or Spain; their steps have been and will continue to be guided ultimately to carry out His purposes in that land, and to fulfil His will. If the steps of a good man are ordered by the Lord, so are the ongoings of God-fearing nations. May the day soon come when these national Powers will regard their mission from this standpoint; acknowledging that, like Livingstone and Stanley, they are only tools in

the hand of the Great Worker for accomplishing His great work—the founding of a kingdom which is not of this world, a spiritual sovereignty, peaceful, universal, including all nations in its heavenly dominions.

The relationship and neighbourhood of nations should be as friendly as those of individual neighbours. We cannot afford to be on bad terms with our next door neighbours, we are as likely to need their help as they are to require our help. Neither can the rich members of a community afford to neglect their poor brethren; the relationship is too near; if pestilence and sickness visit the poor they will also reach the rich; thus is man punished for neglecting his brother man. No man lives to himself alone. We are all members one of another. We are told that heaven's gate is shut to him who comes alone; save thou a soul, and it shall save thine own. One section of a community or one nation cannot advance alone; all must move on together hand in hand.

The English nation has been advancing upwards through all its past history; the signs of this advance are its asylums, hospitals, infirmaries, reformatories, almshouses, colleges, and educational institutions of various kinds. The better classes of society have co-operated in philanthropic efforts to bring forward the rearguard of society, so that all may march onward side by side. In the same way nations are inter-dependent and should assist one another, for one cannot advance properly without the other, for God is going to save the whole world and not a section of it.

It is true that even some liberal-minded Eng-

lishmen say it is wrong for us to found colonies in distant parts of the world; they say, 'Let the Africans possess their own country.' We have seen this argument even in Christian publications. Something may be said against the way in which these foreign possessions have in some instances been obtained; but as there is no power in the Africans to raise themselves, other nations have to become instruments in the hand of Providence for their elevation. Consequently, England and the other leading Powers of the world are bound to be friends to Africa; and as surely as kindness breeds kindness, Africa will respond, and the nations that bless will be blest in return. What has made England rich, happy, and respected above all nations, America excepted? It is owing to her kind, generous, liberal conduct towards her colonies and sister nations; and now all have benefited in common.

In concluding this little book, allow us to say that we intend the scheme it expounds to be, with others, a benefit to Africa; and we pray that this great work may move on until God's Bible will have been translated into the languages of the millions, and placed in every hut in Africa; until the Churches of Christ have been established in every village and town; until the grace of God rules and controls every heart in the Dark Continent; until the millions in that dark land praise Him for His great love and mercy; until the angels shall sing above millions of the dusky sons of Ham, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ'; we pray that all the powers for good may go forth until

India's children are cleansed in the blood of the Lamb; until the people of China have been redeemed from the 'great tribulation'; until America and Europe, and Asia and Africa, together with all the kingdoms of this world, are united around the throne in heaven in the everlasting song—'To Him be the praise who loved us, and washed us from our sins in His own blood.'

THE END

CONGO TRAINING INSTITUTE

COLWYN BAY, NORTH WALES

Supported by voluntary contributions, which are always thankfully received by the Secretary and Director,

REV. W. HUGHES

The following is the story of the Institution's collecting books, cards, and boxes:—

CONGO TRAINING INSTITUTE, COLWYN BAY,
NORTH WALES.

THIS collecting book is to be used at any time during the year. The object is to support African students who are trained in the above Institute for the work of en-

lightening their native land. 'Brethren, pray for us' (1 Thess. v. 25), and forget not our need. Any person who will collect with one of these books the highest sum during the present year, ending December 31, for above object, shall have his or her portrait, together with address and sum collected, placed in our Annual Report for two years. There are two classes—persons under fifteen years of age and persons of that age and over. The best collector, either male or female, in the two classes, shall have his or her portrait placed as specified. We feel confident that the collectors using these books will do it, not only with a view of having their portrait in the Report, but with the idea of supporting a work that is worthy of their time and energy; still it will always be a comfort to the successful ones to find that their efforts are acknowledged and appreciated. These books can always be obtained from the Secretary, to whom all communications and contributions should be sent.

Address: Rev. W. Hughes, Congo Institute, Colwyn Bay, North Wales.

P.S.—The money must be collected from individuals, and not include total collections of churches or the usual subscriptions.

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Collector's Name.....

Address.....

The boxes are to be had from the Secretary, and are to be used on board of vessels, in private houses, shops, Sunday schools, Bands of Hope, &c.

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