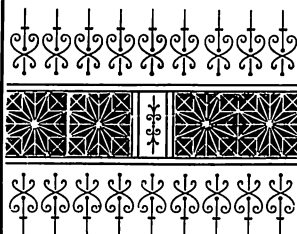


THE AFRICAN TRAINING INSTITUTE, COLWYN BAY, NORTH WALES.



PRINCE ADEMUYIWA.



SIR SAMUEL LEWIS

(President of the Colwyn Bay Auxiliary Committee
at Sierra Leone).

Patrons :

HIS GRACIOUS MAJESTY LEOPOLD II.
(King of the Belgians, Sovereign of Congo Free State.)

SIR GEORGE WILLIAMS.
(President of the Y.M.C.A.)

SIR H. M. STANLEY, K.C.B., Ph.D., ETC.
(The Renowned African Explorer.)

THE RT. HON. LORD TREDEGAR.

MESSRS. ELDER, DEMPSTER & CO.
(Liverpool.)

PRINCE ADEMUYIWA.
(West Africa.)

THOMAS CARVER, ESQ., J.P.
etc., etc.

The Institution is governed by a Committee whose names are to be seen in the Annual Report.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii, 16.

FOUNDER AND DIRECTOR :

W. HUGHES.

AUDITORS :

MESSRS. J. E. EDWARDS, SON, AND
WARMSLEY,
Chartered Accountants, Chester.

BANKERS :

THE METROPOLITAN BANK OF
ENGLAND AND WALES.

TUTOR AND LECTURER :

REV. ABEL J. PARRY, D.D.

DEPUTATION :

REV. T. G. WILLIAMS.

African Training Institute

COLWYN BAY, NORTH WALES.

Telegraphic Address—"Congo, Colwyn Bay."

Director—W. HUGHES.

MY DEAR FRIEND,

Permit me to draw your special attention to our great need just now in connection with this practical work which has been established for the purpose of uplifting Africa, both temporally and spiritually.

As you may be aware, we give each student a trade or profession, and at the end of his term at the Institute he returns to his home to preach the gospel to his people in their own tongue, and to support himself by means of his trade, without costing a penny to any missionary society. The success of some of our returned students has been most marked in different parts of Africa. We recently received the news that Alfred Dibundu, who was trained here for some years, has established a Native College at the Cameroons, where eighty Native Preachers are being trained by him for the work of the ministry. We have other native organisations working all along the Coast. You will gather at once from these few remarks that such a work needs encouragement and sympathy, especially when it is remembered that this is the only Institution which trains young African converts in this country and afterwards returns them to work in a climate which is so fatal to Europeans. This appeal is partly made because of the injury done to our funds by the disastrous strike which took place recently in South Wales; the War in South Africa, towards the poor sufferers in connection with which so much has been contributed by the public of this country; Indian Famine, and, as you are aware, the various Twentieth Century Funds have been draining all the denominations which, of course, will assist their respective Institutions; but as this work has no special connection with any of these movements, we cannot expect to reap any benefit from these funds. Therefore we seek the sympathy of Christian friends generally in order to start the twentieth century free from financial hindrances, and to carry out our plans. Owing to the reasons stated respecting our funds, we have been compelled to greatly reduce our expenditure and the number of students.

I make our wants known, believing conscientiously that this Institute, being worked on such practical and evangelical lines, is sure to exercise a powerful influence with other philanthropic institutions of the twentieth century for the uplifting of the dark continent of Africa, and for bringing that land to co-operate with other civilised countries in extending the gospel, commerce, and civilization. We shall be greatly obliged for the least assistance, and if the Lord's people will only contribute according to their means, our purpose would be accomplished and our hearts cheered in our endeavours. We have great reason to be thankful for the Lord's mercy in the past, and in Him we intend to put our trust in the future. He is able to provide, for He has said "The silver is mine and the gold is mine," and He can move the hearts of His people.

Please note the special inducement offered to the Collectors with our Collecting Cards this year. A Twentieth Century Certificate, beautifully designed and printed, with the name of the collector, motto, verses, etc., will be presented in addition to the Photo of the Students, to all who collect 10s. and upwards.

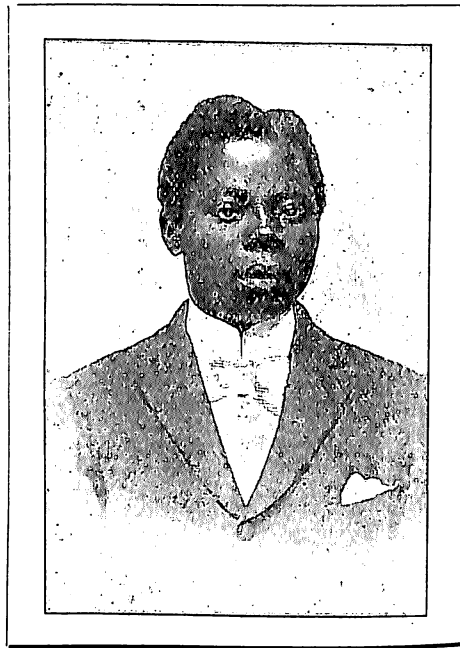
Trusting, dear friend, that you will always remember this work in your prayers and speak to your friends of its practicability.

With christian regards and best wishes, I remain, on behalf of the Committee,

Yours very respectfully,

W. HUGHES,

FOUNDER AND DIRECTOR.



ALFRED DIBUNDU,

Returned Student and Tutor of 80 Native Preachers at Cameroons.

THIS

Missionary Scheme Briefly Expounded.

THE Lord is opening the hearts of His people in our land to support this Institution. The collections annually run up considerably, and we are encouraged greatly by the efforts of the Africans all along the Coast. The news of our work has already gone even to the East side of that Continent, and we are determined to proceed until Africa is surrounded with a band of self-supporting native preachers. Such men as Sir Samuel Lewis and other educated Africans are in love with the scheme, and are doing all they can to help the work, which tends to develop and uplift their country through the instrumentality of the natives themselves, and thus to-day we are in touch with 3000 miles of the West Coast. Someone may ask, "Is it possible to surround Africa with a band of native preachers? Can a small, poor, insignificant Institution of this kind accomplish such an enormous task? There are now societies in Africa spending £8,000, £10,000, and even £15,000 per annum on one district alone, and surely it would be absurd for this, the youngest of all societies, to dream of such a gigantic object." Our reply is, it is practicable, because all things are possible with God, and all God's great schemes commence with small beginnings. Remember the upper chamber in Jerusalem with the handful of fishermen, and there is the lesson of the parable of the mustard seed. Let us show how this scheme can be carried out. The reader will notice that the students are taken from all parts of Africa, where 600 languages are spoken; these fortunately know a little English when they come to the Institute, as this language is already spoken all round the Coast of Africa. The Englishman's enterprising spirit, ships, and wealth have carried his language into every port in the "Dark Continent." This being the case, we take advantage of this circumstance, and continue their training in English during their stay in the Institute, till every student, before he returns, is able to read in it with ease and pleasure, so that he can get at the wealth of knowledge that is to be had through English literature. A library of the most evangelical books will be placed in their hands, as there are but few books in their own languages, and, in the vast majority, none whatever. These will refresh the souls of the preachers themselves, who will thereby continue fountains of living water to their people. Having had this training they will be able to translate the Book of books, as well as other good books, into their respective languages, and thus every man will be able to read of the wonderful works of God in his own tongue. We say that for white men to learn these 600 languages in Africa, and to translate the Bible and other books into them, would be an achievement beyond the reach of human power. The natural instruments to translate into any language are the natives of that country themselves. Now, as to the possibility, from a pecuniary point of view, of realising this grand object, it is plain, it is possible. God has given us proofs of this. He has raised a wealthy and influential Company in Liverpool to bring our students over to this country, and to take them back again free of charge. In this it appears that the beautiful prophecy of Isaiah is fulfilled: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." Our students will not cost one penny after they return, and they will be going back to their own climate, their own food, their own homes, and each with a trade, by which he can work with his own hands, as the Apostle Paul did, to support himself and preach the Gospel. There is no risk incurred, no failure possible, and no money to be spent in vain. Why? It will be a grand success if only one third of them will preach the Gospel on Apostolical lines, and the supporters of the work will have the satisfaction of knowing that the others, by working at their trades, will be helping to develop and uplift that magnificent country, which will respond yet to all its benefactors. WHAT IS THE COST? What, then, is the cost? £25 for each student yearly for three, four, or five years, as the case may be, during their stay in this country. That is the total expense for ever, in accordance with this scheme, of a native missionary for Africa; and he will naturally be the best man in many ways for his people: being of the same colour, of the same language, used to the food and the customs of the country, and to the climate, which is so fatal to Europeans. We will only mention one instance of the deadliness of this climate to white men. *The Glasgow Herald* of April 17th, 1895, has the following paragraph:—"Among the passengers of the steamer *Leopoldville*, which has arrived here from West Africa, was an employee in the Congo Free State, who, three years ago, went out to the Congo with a party of over fifty white men. Forty of these died! ten returned invalided; and only three were able to complete the term of their engagement. The mortality in the Congo has recently been very great." Such instances (and they are innumerable) clearly show the necessity of using natives to do this great work.—WILL THEY PREACH? Then comes the question: Will these African students preach; will they work on their return! will they sacrifice for the sake of the Gospel, and labour with their own hands to support themselves? We say they will, if we do not spoil them by giving them crutches, as has often been done. We say they will, if we send them forth, as the Apostles of old, not in the name of societies, but in the name of God, receiving their instruction from Him. Such men were the Apostles, and such men were our forefathers who planted the Gospel in our own country. We say again, they will, because if the disciples of Mahomed do this in Africa, and sacrifice so much for the sake of their corrupt religion, why cannot the followers of our Lord and Saviour Jesus Christ, who has inaugurated the pure, undefiled, glorious Gospel, and taught such grand principles of self-sacrifice? Is this done by the Mahomedans? We know it is! In Cairo there is a College where hundreds of Mahomedans, taken from all parts of the "Dark Continent," are grounded in the faith of Mahomed. On leaving the College, each student is provided with a simple outfit, consisting of a camel to carry him, and a Koran under his arm. Thus they are penetrating the very heart of Africa, and sowing the impure seed of the Mahomedan religion. Some of them have been seen as far as the Gold Coast, 3,000 miles from their Institution. Inasmuch as they are natives with a coloured face, they are received in a remarkable way by the people; and for accommodation, etc., they ask only the smallest trifle from their countrymen. Each sets free his camel to eat the grass, which is there in abundance, and the preacher himself has a mat or a wooden bed to sleep on, and water, fruit, sweet potatoes, yam, and so on for almost nothing. His host never pays any taxes, tithes, or rents, as they are all freeholders in that country.—

PRODUCTIVE LAND. We say again that fertile, productive Africa is the best country under the sun to turn out self-supporting native preachers. The Mahomedans are leavening the very heart of the Continent, whilst we Protestants are still playing, as it were, on the fringe of that immense country. It is strange—very strange—that the most corrupt religion has adopted the most Apostolic methods to propagate its principles. Are not these the real Apostolic lines? and the Gospel must root in every land on such lines; that is, the natives themselves must take to the work, support themselves, and preach the Gospel till they have founded Churches ready to contribute towards their maintenance. The great success of Joshua Dibundu at the Cameroons is a proof of this; so is also the independent and self-supporting lines adopted at Buguma, New Calabar, Archdeacon Crowther at Bonny, together with similar efforts and successes of the natives in Sierra Leone and Liberia. And, indeed, we find that the Gospel has rooted in our own country in this way.

THE PURPOSE OF THE INSTITUTE.

The African Institute, established at Colwyn Bay, aims to give an evangelical and industrial training in this country to the most promising of the African converts, and to establish branch institutions on similar lines in Africa, thus sending forth to their own land self-supporting missionaries. The natives of several of the English Colonies on the West Coast (including Sir S. Lewis, K.C.M.G., the first African knighted by our Queen) show great interest in the work, and have formed auxiliary Committees at various places, thus bringing the Institute in touch with 3,000 miles of the West Coast.

The Institute Students already represent many of the districts along the line from the Gambia down to St. Paul de Loanda. They are taken from all parts of Africa, where 600 different languages are spoken. Knowing a little English when they come, their training is continued during their stay in the Institute till every one, before he returns, is able to read with ease and pleasure, so that he can get at the wealth of knowledge to be had through English literature.

Special Fund of £5,000 Urgently Wanted

**To commence the 20th Century free from
Financial Encumbrances & to Extend the Work.**

OBJECTS.

- (1) To wipe off an existing debt, caused mostly by the South Wales Coal Strike, the War in South Africa, Indian Famine, and the heavy drains upon all denominations in connection with the 20th Century Funds.
- (2) To publish 3,000 more copies of a Dualla Hymn Book for the native christians at Cameroons. 2,000 have already been sent out.
- (3) To assist for a few years industrial native missionary efforts at Cameroons, Yorubaland, New Calabar, Liberia, &c., until they become self-supporting.
- (4) To develop the Girls' Institute, at Colwyn Bay.
- (5) To provide for the scores of applicants who continually seek admission into the Boys' Institute.

All Contributions will be gratefully acknowledged by

W. Hughes, Founder and Director, Colwyn Bay, North Wales.