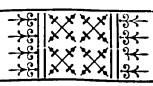
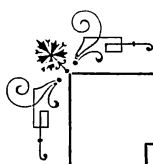
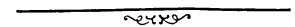


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AFRICAN INSTITUTE.

COLWYN BAY, N. WALES.



J. GLYNN LAWSON, a Student who has recently returned to Africa.

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NATIVE MISSIONARIES.

SEE INSIDE.



African Training Institute

FOR AFRICAN STUDENTS,
COLWYN BAY, NORTH WALES.

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It is requested that all communications and contributions be sent to the Director—
W. HUGHES, AFRICAN INSTITUTE, COLWYN BAY, N.W.

REASONS

FOR TRAINING

THE MOST PROMISING

OF THE

AFRICAN CONVERTS

IN THIS COUNTRY.



INASMUCH as the question of training African Converts in this country is, at the present time, causing a great deal of discussion, and attracting a large amount of attention, the purpose of the present pamphlet is to endeavour to throw some light upon this interesting subject.

Most favourable remarks have been written respecting this scheme in various papers and magazines throughout Great Britain and America, but on the other hand there is a great deal of doubt expressed as to the advisability and practicability of training such young men in England, although nothing has hitherto been written, and no proofs have yet been given which in any way tend to show that the steps taken by our Institution have done anything but what will benefit and help the African.

It has been said by some persons in this country—who hold that bringing over African converts to *enlightened* England tends to spoil them—that this experiment has been tried long ago, and was found to be a perfect failure. We should very much like to know when this experiment was made? What length of experience they had in this work? Where in England the Institution was established for this purpose? Is there a report of such an Institution anywhere to be found? We should also be glad to learn what there is in *England*

(especially in the Christian circles where these converts are trained), the most enlightened country in the world, in every respect, to injure young men from among the barbarous and degraded heathen of India and Africa.

If the arguments of such persons will in any way hold water, we say that heathenism is better than Christianity, Romanism than Protestantism, Africa than England, and darkness than light.

The fact is *the scheme never has been tried*, and no Institution has ever been established for the purpose of training the most promising of the African converts in this land.

It is true that some youths have been brought over who were trained *along with white students* and by teachers who had no experience of the needs of Africa and India. Several have also been brought over for the purpose of having them exhibited and nothing more—taken from house to house, and chapel to chapel for nine or twelve months time, some of the ladies and others on account of their missionary enthusiasm almost adoring them and causing the poor little creatures, without any education or ballast, to think that life was but something of that kind all through. We know of one boy who, without any previous training, and for the sake of a fee from the missionary, came over with him from the Congo to this country. He remained here for about twelve months without receiving any education whatever, was exhibited in the churches of various towns, etc. Ultimately he went back to his own country, and one of the first things he did was to take off his English clothing, throw them down at the feet of the missionary who had led him about in such an injudicious manner, and bounded away naked, with his new English name, towards his native village, to return to his old customs and superstitions. We could not, under the circumstances, expect the poor boy to do anything better, for he was never properly won over by the missionary. He was from the first but a disciple of "the loaves and fishes." He had never been taught, and had received anything but fair play during his stay in this country.

We know, too, of another, quite as substantial (?) as the above who brought over a youth from the Cameroons. This young boy was likewise exhibited in this country for about twelve months,—petted and spoilt. At last, on his return to his native land, he was made to enter a lower class in school than before, because he had forgotten his lessons during his travels in England! whilst his comrades had been advanced to a higher standard, thus leaving him two degrees behind them, although he had spent twelve months in the most enlightened country in the world.

It is men who do such deeds as the above who in the end are the most ready to say, "that they have been thoroughly convinced, after a long experience, that teaching Africans in this country is a great mistake."

There is a great difference between the above plan of bringing youths over, and that of giving about four years thorough training to

the *most promising of the African converts*. We quite agree that it is a *great mistake not to train them* when they come to this country.

Never has a man yet grown proud by receiving a real education, neither has any one hitherto been disqualified for usefulness in his own country by this means. If so, as we have said before, "darkness is better than light," and ignorance than knowledge. We are aware that one of the Colwyn Bay students was taken about the churches a great deal, but let it be known that he at the same time had sufficient ballast in him for the purpose, and that during this very period he committed to memory the whole of the New Testament, and was not behind the youths of our own country in anything else. There never was seen the least sign of his training having made him *proud* or in any way disqualifying him. It is little training before they come, and little or none whilst they are here that makes them proud, and erect as an empty ear of corn, but true education makes every man humble and submissive, like the full ripe ear.

We are told by some "that to train an African in the English language is a great mistake." If this is correct, we shall also be compelled to admit that to train the Welsh, Scotch, or Irish in the English language, as well as in their own, is likewise a great mistake.

Let the reader, however, clearly understand before proceeding any further, that the Institution does not mean to bring the whole of the African converts to this country, or to be in opposition to any attempt made in Africa on similar lines to raise that benighted country. Either of these would be absurd in the extreme. The idea is to bring over to this highly privileged country the *most promising of the African converts*, and thereby to help them to establish similar Institutions and to further the work of God in their own land. Neither does the Institution oppose any attempt made by coloured men from America, or white men from any Christian country, to go to Africa as missionaries. We wish them all God's speed, and may He bless every honest attempt made on behalf of the dark continent.

It appears, however, to the writer and to thousands of others, many of whom have had a long experience in Africa, that this scheme is a most excellent one; and we think the following reasons are exceedingly strong in favour of bringing *the most suitable of the African converts* to this country to receive further training:—

- (1.) **It is an unspeakable blessing to separate some of the Converts in question for three, four, or five years from the old, evil and injurious surroundings of their native land.**

To remove them from their old practices, superstitions, temptations, etc., is in itself a great boon. For this reason the missionaries in Africa often build their stations some distance from the villages and towns, in

order to separate their native disciples to some extent from these old, injurious influences, which they come in contact with in their towns. But to separate them from these things *entirely* is impossible out there, as their relatives and friends often call to see them at the mission stations, and they, of necessity visit their towns and villages themselves, thus continually coming into touch with the old temptations which have so much hold upon them. In this country similar efforts are made by removing our young people as far as possible from temptations, and the temptations also from them. When African converts are brought to England for about four years they will be separated *entirely* from these old, hurtful influences for the *whole* of that period.

(2.) They by coming here are not only separated from their old, evil influences, but come under new and beneficial influences of a christian country.

We are told that one very effectual step towards elevating and civilizing Great Britain was that many of our own people, in the 12th century, went to the East, in order to try and win Palestine from the Mahomedans, and there saw customs and society in a much higher condition—witnesses had seen and experienced the excellencies of that country they returned to their native land with a new spirit within them—an ardent and an inspired ambition to imitate what they had witnessed, and they never rested until they had achieved similar improvements in their own country.

We know something of this now from experience. We often hear utterances which prove that the coming of the most thoughtful of the young men to this country creates in them an intense desire to go back and “do likewise” themselves in their own land. The strongest influence is that of example and practice. This is given in this country.

One of our young men said recently, at a public meeting—“After coming here, and seeing for myself what has been done in this country, my ambition is greater than ever to go back to my own country and do likewise. I should be glad if I could get hold of education at once, as it were, in my hand, and return with it to my people.” Another of our students, when in Liverpool, on his way back to his native land, as he gazed at the magnificent buildings, and saw the wonderful traffic on every hand, was heard to exclaim “Poor Africa! If I am spared, I will do my best to raise her when I reach home.”

One must *see, hear and feel*, before much can be done with any cause. *Seeing* Africa, *hearing* things there, and *feeling* its great needs, have caused some men to endeavour so much on its behalf. Dr. Livingstone was an authority on African questions because of his vast experience there; so is Sir H. M. Stanley, and others who have possessed similar experience. We know too of some who turned the world upside down,

because of what they had seen, etc. “That which we have *heard*, which we have *seen* with our eyes, which we have looked upon, and our hands have *handled*, of the Word of Life (I. John i. 1.)

Every man is certain of what he has *seen, felt and heard*. A man or theory is very uncertain compared with a man of experience. Our young men when they come to this country *see and feel* what the work of civilization is at its best, after having been engaged upon its task for hundreds of years—developing art, industries, and works of various kinds, railways, machinery, etc., etc.

Art is found here at its best, and industry unsurpassed in any other country. They also see what the Gospel has done for our land. This is the most effectual way to show them that it is “the *Power of God*.”

In this country there are to be seen magnificent churches, chapels and Sunday Schools without rivals. At certain times tears are seen rolling freely down the cheeks of the hearers when the Word of God is preached, especially in the Principality; emotional *Amens* are to be heard, and they feel the enthusiasm of the Welsh Pulpit which has been blessed already so much.

The Divine fire which flashed out in the sermons of Christmas Evans and others of the fathers, still continue to burn in our country, and tends to inspire every African who comes to us with a right aim in view. We cannot believe that these blessings which are experienced in our land will injure any one, but rather to the contrary. What person would ever dream of beginning to reason in such a simple manner, by trying to find out that there is injury to young men from a heathen country by their visiting this “land of Bibles and Sabbath Schools?”

(3.) The White Missionaries and Traders from India and Africa, send their own sons and daughters to be trained in this country, away from these evil influences.

Many of the Missionaries say, that bringing the sons of the Pagan here spoils them, whilst they must send their own sons over in order to separate them from the heathen temptations and superstitions, and give them better education in England. Where is the consistency of this? Have not the coloured people needs as well as the white? Is there no need to ground the son of the black man in knowledge and goodness, as well as the white man's son? What is injurious to the son of the white is also injurious to the son of the coloured, and what is beneficial to the son of the white, is also beneficial to the son of the black. The practice of sending their own sons to be educated in England breaks up into atoms the argument of every missionary against giving the same privileges to the coloured young people of Africa and India, and it is one of the most magnificent arguments to encourage us in bringing over the best of the African converts for a period of training in our highly privileged country. We are afraid that there is in the argument of those who oppose our scheme an

irreligious and bad root, although it may be that everyone who opposes it cannot trace that root.

There is a tendency too often by the white-man to keep the black-man down. This may be the greatest enemy against the success of missionary efforts in Africa and India.

We are well aware that the white men of the Southern States of America are eminent for this desire to hold the black race down. The same spirit is to be seen likewise in India and Africa. Commencing with the old slave dealer, it has often found room in the hearts of some of the Government Officials, and some of the merchants of those countries; and we are afraid that the missionary too often partakes of it unwittingly by turning in the company of some of his white ungenerous brethren. Then, if anyone happens to bring the coloured young men to England; if he is well trained and raised in society—giving him every facility as a man and a Christian, so that he may be enlightened and advanced sufficiently to fight for his rights in his own country—it is soon said by some of these who are there, that he has been spoilt and disqualified for ever.

There is the strong odour of the old belief of the Roman Catholic Priest in their argument—the policy of oppression, and of “loving the darkness rather than the light.”

Light has never yet done harm to anyone. Real education has never yet made a man proud, neither has it ever disqualified him for work and usefulness.

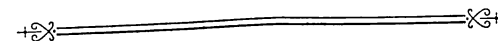
If the coming of young men for a period to this country disqualifies them for work at home, a great many of the young men of Wales have been disqualified in the same way, by going to England, Germany, America, etc., in order to obtain experience and knowledge. It is a hard task, in training Africans in this country, to keep clear of two some of our white brethren who reside in Africa and India, that we are bringing them over to this country in order to make lazy gentlemen of them, and on the other hand it is said by our white friends at home that we deal too hard with them by teaching them trades, etc. We doubt the real affection of both parties towards the poor African, “He is of age, ask him, he shall speak for himself” (John ix, 21), and he shall surely testify who his chief friends are; he shall also say, “One thing I know, that whereas I was blind now I see.” (John ix. 25).

(4.) It is a great blessing to the African Converts to come to this country in order to gain a knowledge of the English language.

There are those who say that to teach them in a *strange language* is also a great mistake, but they give no reasons to prove their statement. Let us therefore ventilate this subject of the language. We

The African Institute,

COLWYN BAY.



LETTERS

from the late

Lord Coleridge,

Lord Chief Justice of England,
the late Right Hon.

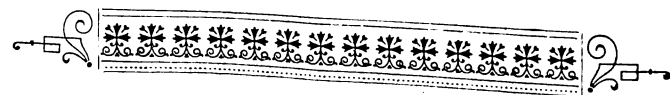
W. E. Gladstone, M.P.,

A. L. Jones, Esq., J.P.,

Of the Firm of Messrs. Elder, Dempster & Co.,
Liverpool, and

Sir H. M. Stanley, K.C.B.

The Renowned African Explorer.



LETTERS.

THE LATE LORD COLERIDGE.

The following letter shows the deep interest the late Lord Coleridge, first Lord Chief Justice of England, took in this Institute. His Lordship was himself the means of sending one student to Colwyn Bay, who was invited to spend Christmas at his Lordship's residence in 1893, to which visit this letter refers:—

Heath's Court,
Ottery S. Mary,
Devon,
28th December, 1893.

My Dear Sir,

We part with Kwesi Quainoo with great regret. As to his conduct and manners, he seems to us quite perfect. He wishes to return on Saturday, and accordingly we shall send him. I will telegraph as to the train. I enclose you a cheque for £4 10s., which I understand that you advanced for him. I will take care that he has enough to make him comfortable on his return journey. He has interested us very much, and I hope you will allow him to come to us again, if we all live.

I have instructed Messrs. Childs and Co., Bankers, of Temple Bar, to pay £10 to the Congo Institute on the 1st of January, 1894, and for four successive years beyond, if my life is so long spared me.

I am, my dear Sir,

Your obliged and faithful servant,
The Rev. W. Hughes.
COLERIDGE.

THE RIGHT HON. W. E. GLADSTONE, M.P.

The following letter is from the late Right Hon. William Ewart Gladstone, M.P., and speaks for itself:—

Hawarden Castle,
Chester,
Oct. 25th, 1894.

Dear Sir,

I have made a selection of a few books, which, with your permission, I should like to present to the Congo Institute at Colwyn Bay. There is a list within. Pray strike out any which you may think unsuitable; and believe me, with all good wishes,

Yours very faithfully,
W. E. GLADSTONE.

Rev. The Principal,
Congo Institute.

Alfred L. Jones, Esq., J.P., of the Firm of Messrs. Elder, Dempster, and Co., Liverpool, thus writes of the Congo Institute:—

Liverpool,
April 29th, 1895.

Nothing would please me more than to see the Institute quickly grow in size. I believe it must do good.

You must push forward similar Institutions in Africa. We English people can do great things for the African, and Africa will in return do good for England. Few people realize the enormous value of Africa in every way.

*Extract from a letter written by Sir H. M. Stanley,
K.C.B., the renowned African Explorer, to Dr. Amand
Routh, London, respecting our work:—*

2, Richmond Terrace,
Whitehall, S.W.,

January 25th, 1894.

Dear Sir,

I regret to say that the overwhelming quantity of work before me compels me to deny myself the pleasure of acceding to your request. No one is more ready to assist in anything that promises good to Africa than myself, but I cannot get the relief from other work that would enable me to follow my inclinations in this respect. In my opinion the Congo Training Institute is invaluable for the Congo Basin, and I have always felt that Mr. Hughes was moving on very sound lines, and deserved the most zealous support. Unfortunately, I am involved in all manner of work that keeps me too long at my desk, and I see no immediate prospect of rest or of changing the monotony of the pressure.

Dr. Amand Routh.

Yours faithfully,
H. M. STANLEY.

N.B.—The above letter is used through the kind permission of Mr. Stanley in the following words:—"You are perfectly welcome to make any use you see fit of any remarks I may have made by speech or letter in favour of your work."



agree with them that it would be a great mistake if the African neglected his own language. That would be quite as unreasonable as for a Welsh preacher who intended to equip himself for the Welsh ministry, to neglect his mother tongue. But this does not prove that the Welshman and the African, without in any way neglecting their own language, cannot learn English, and receive great advantage therefrom. It is expected that the best of the African converts should be perfectly at home in their own language before coming to this country, like the young men of Wales in theirs, before they enter our colleges. The question arises here, can the African master the English language so as to receive benefit from it, during a period of about four years whilst in this country? We reply they can to a great degree, so as to be able to read and understand it with ease; for the greater number of them from their childhood have learnt a great deal of English, because that language is spoken at most places along the coasts of Africa. The commerce of the Englishman, his ships, and his wealth carry his language to every part of the world, and there are some signs that this will ultimately be the language of the world. The French and the Germans endeavour sometimes in a most amusing manner to prevent the English language being spoken in their territories in Africa; but, in spite of all this, the English language is alive at Gaboon, and at other places in the French and German possessions.

Another question that arises is, what good is there for these young men to read and to understand the English language with ease and pleasure? We reply "much every way." There are no books to be found in many of the African languages, and very little more than imperfect portions of the Scriptures in others. There is nothing so unreasonable as to deprive an infant of "milk and food." There is nothing either on earth so unreasonable as to expect the spiritual babes of India and Africa to "increase with the increase of God" unless they receive "the sincere milk of the word," and other spiritual nourishment. There should be placed in the hands of each one of them, some of the most spiritual and evangelical books.

One great idea in view by bringing the best of them over to this country is to ground them in the English language so that they may be able to lay hold of English literature—to get at the wealth of knowledge to be found in English books. We endeavour to place in the hands of each student on his return to his country such evangelical books as the works of Spurgeon, Moody, and John Bunyan, "the philosophy of the plan of Salvation; Matthew Henry's Commentary, etc., etc.; so that they may read them in English and thus be able to tell their contents in their own language to their own people, just as English books are read by Welsh preachers and their contents told in Welsh.

There are no instruments so natural and effectual to translate as the natives themselves. We have translated the Bible into our own

language ourselves, and most of our books have been composed *by us* in that tongue. There will not be much blessing in Africa or in any other country until the same thing is accomplished.

Let the natives be well trained, and it will not be long before the above-named evangelical English books will be translated and published in the African languages.

Let more dependence be laid upon the natives, and less upon foreigners. The subject of the language, and the benefit of learning English, are as clear as the noonday sun, yet there are those who say that to teach the African in any language but his own is a great mistake. If their way of reasoning is logical, we can only say that henceforth every Welshman must never learn English, so that he may not thereby be made unfitted for his future work.

(5.) To come to this country and see the white man at his best is a great boon to the African converts.

Often, alas, the white man is seen at his worst in Africa. It is a melancholy fact that many of the white men from this and other countries are far worse once they are out of the reach of society, than they would ever think of being in their own country. They also carry with them to the heathen the greatest curses, such as rum, gin, etc., etc., as well as other goods which give no favourable impression of the white people. Many of these merchants often break and disrespect the Sabbath, and it is sometimes said by the coloured man to the missionary, "first teach your white brethren to keep and respect the Lord's day and to do good, before you come to teach us."

Neither is the missionary himself at his best in Central Africa. He is there often in infirmities and sickness, in the midst of inconveniences and disappointments. He is used to things so different at home—everything moving on with such rapidity and ease, whilst in Africa they are so slow and in many other respects try his patience and grace. Half his time he is suffering from sickness, and this, with the hot depressing climate, affects his spirit and genial disposition more than anything else. There is also a tendency in the conduct of the coloured people to harden and to freeze the good feeling of some missionaries toward them, unless they possess sufficient humanity and grace to conquer their natural tendencies.

Every missionary sent out to Central Africa should possess abundance of patience at all events, as well as a bright and genial disposition, otherwise the impression about the white man and his religion made upon the natives will be unfavourable. In the midst of the above disadvantages, and the missionaries being so few who give a favourable impression upon the millions of pagans, the white man and his religion are not found in any way at their best in Africa.

Before we can hope for the Africans to accept the religion of the white man, they must have high opinions of him, and respect for

him. This is just the case in every country. No one can expect the hearers of the Gospel to accept it, and the cause to prosper, unless the congregation retain a high opinion of the preacher, and a due respect for him. The instruments which communicate the truth, always either help or injure it. The hearers of the Gospel must first have respect for the *sower* of the seed, if it is to fall into good ground.

The safest plan, in our opinion, in order to convince the African that the white man is his friend, and that he has his welfare at heart, is to bring the best of his sons to this country, to see the white man in his glory, and not in his infirmities, sickness, depravity, and his greatest unkindness.

God teaches us this lesson, for by showing and revealing His infinite love in Christ Jesus, He draws the world unto Himself. As the world is enlightened, and comes to understand that God "*so* loved" it, so do men "believe in Him."

We are sure that the African students who have been to this country for a few years, have changed their opinion altogether respecting their white friends. We have indeed often heard them say that they never thought so highly of him as their true benefactor, in their own country.

Through these native instruments their people will come gradually to see the value of the white man's religion, and to know his God to see the value of the white man's religion, and to know his God in His wonderful goodness and mercy. They will be the most effectual means, after returning to their native land, to convince their people that the white man in his own country excels everything they have ever witnessed in Africa, to assure them that he loves them, and that his religion and his God are infinitely better and above all others.

(6.) This Scheme is economical as well as apostolical.

Let us again venture. It has been said that it is an expensive one. Let us again ventilate this matter. "Prove all things, hold fast that which is good." To prove that it is an economical scheme, we may state first that there is nothing to pay for bringing the students here or for taking them back, as there is a kind Steamship Company in Liverpool, viz., Messrs. Elder, Dempster & Co., who do this free of any expense, besides subscribing annually the sum of twenty guineas to the funds of the Institution. Their annual subscription was ten guineas, but the tide of their liberality rises as the work advances, and there is no fear of its subsiding, as they feel so strongly that this scheme is *the* thing to civilize and evangelize Dark Africa.

On the other hand, the passage of the white missionary is high and costly. There is also another kind company, called the St. Tudno Company, who bring the students by their steamers from Liverpool to Llandudno, if they come over during the summer months, when these steamers run every day. And there is a cab-proprietor in Colwyn Bay, who is pleased to bring them from the Llandudno landing stage to the very door of the Institute "without

money and without price." We consider the kindness of these friends in performing the above-named favours as valuable stones raised by the Lord to speak aloud in favour of this work, whilst the powers and authorities in some quarters were full of doubts, and the high priests, elders and scribes of Jerusalem were meditating in distress as to how they should crucify the Institution.

We calculate that the sum of about £25 annually goes to support each of the students in this country. Therefore each of them will not cost more than £125, though maintained for five years here, and this is the total cost for ever in connection with a coloured missionary on the lines we advocate. Compare this with sending a white missionary to Africa, apart from any expenses incurred in his education; his outfit generally costs from £60 to £100 before he leaves this country, and then his passage to some parts of the West Coast of Africa will cost £30, thus he costs more before he puts his foot on the soil of Africa than is the total cost of a coloured missionary for life. Then the white missionary *and his work*, will cost in some parts of Africa, over £500 annually, whilst the native missionary will be self-apostles—working like Paul with his hands at his trade, and also ter, for the expression of his enemies, "is not this the carpenter" tells us that he worked at his trade in the land of Palestine, as well as walking about preaching and healing the bodies and hearts of his fellow men. His example was followed by His apostles, who went out trusting for their support upon heaven and carrying the truths and principles of their Master to their fellow men, so that Paul and his fellow apostles could well say "the love of Christ constraineth us," On the same lines these African converts return to their native land and we thoroughly believe that the Gospel must be proclaimed on the same self-denying and apostolic lines before it will have a proper hold of the hearts of the natives of any country; for the rule of the New Testament is, if the churches do not support Paul, for Paul to support himself, though the same apostle advises them to contribute towards their ministry. But if the churches have not the light and grace to support the minister, and thereby show their self-denial for Christ's sake, the plant of religion must be nurtured by the self-denial of the minister—who must needs support himself. It has never grown without it, and it never will. As there are in Central Africa but few churches as yet with sufficient grace to support their ministers, let their ministers imitate Paul, support themselves with their crafts, and thereby show their love for their religion until they gather together churches with a similar spirit to themselves and that of their Master who left His glory for their sakes. Now comes the question, "Is it possible for these young men to maintain themselves on the above named lines, and to preach the gospel in their own country?" We reply, "It is exceedingly so; for it is their own country." They have been used to its climate; it is a most fertile and fruitful country; food can

be procured in it with very little trouble; there are no rents or taxes for the natives to pay, but in a very few parts, and surely there are no tithes? they are nearly all freeholders there. There will be no need to work at their trades but for about three hours a day; the remaining nine hours they will have free to preach the Gospel, if that desire will be in their hearts, and if that desire is not in their hearts they had better not preach at all.

Or they might work say three months at their trades and devote the remaining nine months to the Lord's work, for all they require is a little clothing and a little pocket-money. We confess that we may fail in our aim with many of them, and that many may turn out quite fruitless as preachers; but we shall always have this comfort that they will by their trades help to civilize and raise their wonderful country, and that we will not have spent a penny in vain. Failing with some in the work of evangelizing Africa, we comfort ourselves with the work of civilizing Africa. We shall also have the assurance that those who preach do so from their love to Christ and their fellow men, and our prayer is that the Lord may raise from amongst them many a Whitfield, a Moody, a Christmas Evans, and a Spurgeon.

It is a solemn fact to think of, that there are two hundred millions more heathen and Mahommedans now in the world than there were one hundred years ago, when the missionary efforts on the lines they are now carried on were first commenced: whilst the Christian converts of all the Protestant missions are not calculated to be more than three millions.

Some more effectual scheme must be found than the present, and undoubtedly the best is to raise preachers from among the natives themselves, and send them to their people on natural and apostolic lines. This alone will throw light upon the problem that makes thousands, as it were, play above it in such childish mystery and perplexity.

(7.) There are Proofs that the Young Men from Central Africa stand our Climate far better than men from this Country stand theirs.

It is a fact well established by medical authority that people always stand a colder climate than their own better than a hotter one. When men from this country go to reside in America it is very seldom they complain of not being able to stand the cold but the heat. To remove from a hot country to a cold one is less dangerous than from a cold to a hot one. They also in coming here remove to a healthy and more convenient country. In this land civilization has been at work for centuries and by this time an excellent order of things has been made in town and country.

Our soil is cultivated, and there is no poison arising from it to be afterwards carried by the air as in their country; every care is taken here with the water and food: the conveniences of our houses, and the means of travelling are also everything that could be desired, so that the sacrifice to them is but small compared with that of the white man when he goes to Central Africa.

They in leaving their country find everything in a far better state in the white man's country, whilst the white man finds things quite the reverse in theirs. Instead of

riding in trains, he must needs walk hundreds of miles along narrow and unpleasant paths; instead of food well cooked and prepared he must often make the best of it under his desolate circumstances; instead of comfortable houses he must sometimes live in tents and huts; instead of feather beds he must often sleep on wooden ones; and instead of a healthy climate, improved by art, care, and industry for hundreds of years, there is an unhealthy one with its atmosphere full of malaria which arises chiefly from an old, strong, and uncultivated earth,—never weakened by the plough, the harrow, and the crops. Thus the air and the water of that country contain poisonous malaria that causes so often those terrible fevers which have taken away so many lives of the white men in Central Africa.

Moreover, the stay of these young men in this country is but short—only four or five years—whilst the white missionary is expected to remain in their country for life. The sacrifice made by the coloured man by coming here is therefore that of a brief period compared with that of the white man by going to his country, and it is only *small* for the short time he remains because of the reasons already stated as to conveniences, etc. He also, upon the whole, enjoys much better health during the time he remains in this country than the white ones in Central Africa.

It is true that some of them have died in our country, and that others have suffered from sickness now and then, but not anything so bad as what the European experiences on the West Coast of Africa, and it is yet to be proved whether our climate had anything to do with the death of those whom we have lost during the last ten years, since the commencement of our work. The best medical men think otherwise, and are sure that one of them died from the African sleeping sickness.

Let it be remembered that we say not a word against making a sacrifice for the sake of Christ's Kingdom, on both sides, but surely we should seek the best ways to secure workers for the great harvest, and the best means to save their lives, for the Master seeks under the new dispensation "*living sacrifices*." "That you present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service." Romans xii, 1.

(8.) Men who have had a long experience in Africa speak highly of the scheme, and in favour of bringing the best of the African Converts over for a period to receive further training in this Country.

The following quotations from letters written by two Congo missionaries who have had over ten years experience in Africa speak, for themselves, and show what is the opinion of some men on the field respecting this matter.

"I am arranging to leave here in March for England and I shall bring home Converts 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 specially 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 them, as in case of my death, if in my name, it might be of no use."

"The Lord bless you in your work."

"Those 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 is a steward, &c., to Mr. Todd. These facts show that they do not get *too proud* for work if 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."

"Will you please convey my sincere thanks to the Committee for making it possible for you to carry on this work. If the result was only—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 expenses 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 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 come, 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 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 his training, especially a Fiole [Congo] lad, and this he has no chance of getting out here, and none better than yourself will know why this is."

Sir H. M. Stanley, K.C.B., with his vast experience of twenty-three years, says that the scheme is "a grand idea," and the Rev. George Grenfell said in a letter to one of his friends in London, a few years ago, that Daniel did well on the Congo, and that the results would prove very satisfactory if the others from the Colwyn Bay Institute would turn out as good.

Christian ministers in South Africa, from whom we have received several letters, speak in the highest terms of the work. They are independent of any Missionary Society, and are therefore free to express their opinions as they please, and as they understand matters.

We could quote from many other able writers who refer to this work, but the above may suffice to convince any unprejudiced mind.

We shall therefore rest content with the reasons which have been stated for the present, and until a further call comes upon us to defend what we consider reasonable, true and just.

THE AFRICAN INSTITUTE,

COLWYN BAY, NORTH WALES.

Its Object is to give Religious and Industrial Education in this country to the most promising of the African converts, and to establish branch Institutions on similar lines in Africa.

An earnest Appeal is made for £5000 in order to develop the work both at Colwyn Bay and in connection with the Institutions already founded in the Dark Continent. The Committee is anxious to train hundreds of these Christian natives, and to have ultimately at the Institute, in Colwyn Bay, 50 Students at a time.

It is also intended to commence, as soon as possible, a Branch Institution at Colwyn Bay for the training of African young women.

URGENT OBJECTS.

We earnestly plead with you to help us—

(1) To provide for the scores of promising applicants from Africa for admission into the Colwyn Bay Institute.

(2) To assist for a few years industrial native Missionary efforts at Cameroons, Yorubaland, New Calabar, etc., until they become self-supporting.

(3) To publish 3000 copies of a Dualla Hymn Book for the native Christians at Cameroons.

(4) To bring over African young women for training at Colwyn Bay.

(5) To complete a Printing Department (which will ultimately pay for itself) for the thorough instruction of Students in this very useful art.

(6) To reduce a debt that still rests upon us.

We have recently started a Printing Establishment on the premises in order to teach our students this trade, and to print our own Reports, &c. We can also print for others as reasonably as anyone. A good stock of new type, with modern machines and Gas Engine have been procured for the purpose. Please inform your friends of this who may need printing done.

CONTRIBUTIONS, &c.

Cheques should be crossed "Metropolitan Bank of England and Wales," and P.O.O. made payable at the Colwyn Bay Post Office.

It is requested that all communications and contributions be sent to the Director—

W. Hughes, African Institute, Colwyn Bay, N.W.

African Institute Printing Office.