

Peculiar Churches.

BY LOUIS GREVILLE.

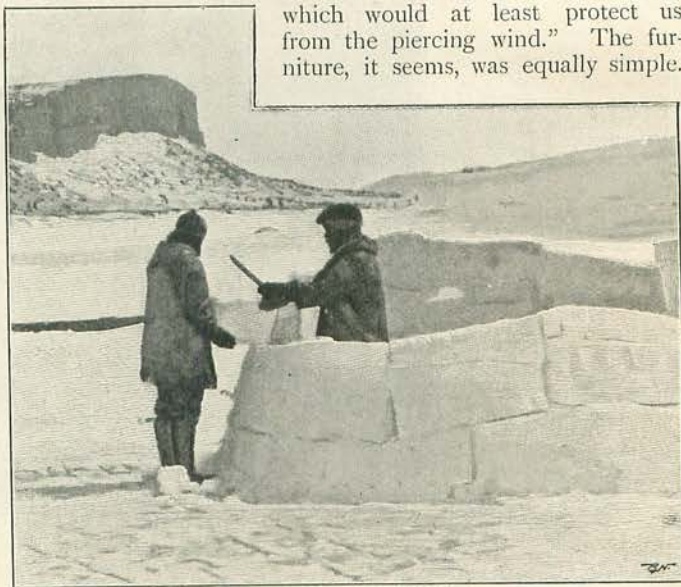


THEIR number is great ; so is their variety. A church—even a civilized one—may be peculiar by reason of the vagaries of the incumbent. The clergy of the Church of the Sacred Heart on Montmartre, in Paris, give away loaves of bread to the destitute after each service. The number of the destitute that turn up is astounding. Then, again, a church may be peculiar on account of its situation. The old Chapel of Ease at Tunbridge Wells stands in two counties and three parishes. And, furthermore, there are structural peculiarities. At Waterloo, Iowa, U.S.A., a church was built from a single rock weighing 2,500 tons. At Santa Rosa, California, there is yet another sacred edifice which was built out of a single tree—one of the enormous red-woods which flourish in that beautiful State. There are many more equally interesting and remarkable churches, but these give you an idea of the kind of thing I have in my mind.

But, of course, by far the most extraordinary and most numerous of the peculiar churches are those built by missionaries in remote and little-known parts of the earth. It is the earnest wish of the writer to convey at least some faint idea of the ingenuity, devotion, and heroism of these men, whose work and daily life teem with colour and romance, equalling, if not surpassing, the highest flights of fiction.

I first of all approached the Church Missionary Society, which is the greatest of all. And here I gladly take an opportunity of acknowledging my deep indebtedness to the C.M.S. Editorial Department, and particularly to Mr. E. J. Staples for assistance most courteously rendered.

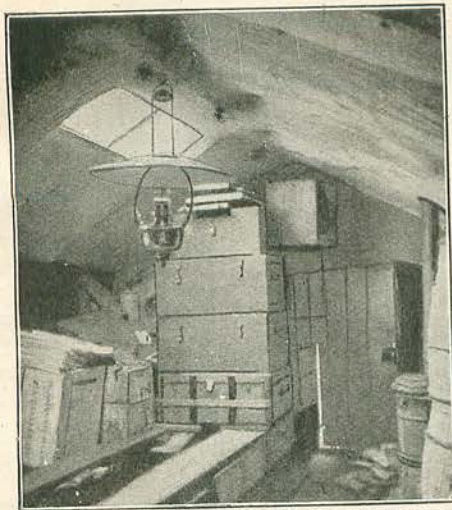
The very first reproduction will be a little startling to members of fashionable congregations, who are accustomed to worship in more or less luxurious style. The photo. depicts the temporary C.M.S. *snow* church at Cumberland Sound, within the Arctic Circle. The building is simply constructed of blocks of snow placed one on top of the other and frozen together. The missionary himself was probably architect, builder—everything. Here is the entry from the diary of the Rev. E. J. Peck concerning the snow church : “ May 11th, 1895. Having no place in which to assemble the Eskimo, we set to work to build a church of snow—a large circular wall of snow-blocks about 6ft. high, which would at least protect us from the piercing wind.” The furniture, it seems, was equally simple.



BUILDING THE SNOW CHURCH.

“The seats were mere blocks of snow, placed close to the snow wall. . . . Quite a number of adults and children came in to a service of prayer and hymns. . . . What a strange sight—these massive walls of snow, with nothing between us in an upward direction but the blue heavens !”

The same indomitable missionary built the next church, which may safely lay claim to be the most extraordinary on record. Its location was Blacklead Island, in Cumberland



INTERIOR OF CHURCH WHICH WAS PARTLY DEVoured BY DOGS.

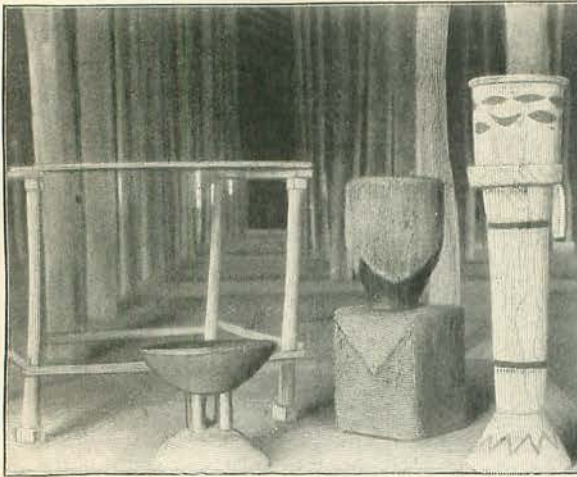
Sound. "We decided to erect some building where they (the Eskimo) could meet together. A sealskin church is quite a unique structure, but as there was no timber to be had, this was the only shelter we could make. Some forty sealskins were sewn together and stretched on a framework partly composed of whales' ribs. Old provision-boxes and a few boards were used as seats. Two seal-oil lamps were suspended from the roof, and a slow-combustion stove, in which we burnt coal and ashes, was also placed inside. By the 15th of November we experienced fifty degrees of frost; and, as winter advanced, snow-storms struck our island home with terrific force. The Eskimo, not being able to venture out on the frozen sea to catch seals, suffered terribly through lack of food, and they could not, therefore, feed their unfortunate dogs. These indispensable canines, mad with hunger, managed one night to climb over the snow walls we had built round our little church. They then leaped on to the roof, and commenced to tear off the sealskins and devour them. In the dim light (the moon was shining a little) we could see about a hundred of these wolfish creatures, and the uproar they made was almost deafening, as they fought and growled over their tough repast.

"We sallied forth in defence of our church (never was a more peculiar crusade!), and after a sharp battle, we managed to drive away the famished and dangerous brutes. Next, we patched up the church with old sacks and scraps of canvas."

After the foregoing, one is not at all surprised to learn that the extraordinary structure seen in the accompanying illustration is a full-blown cathedral—Mengo Cathedral, in Uganda. This is the second cathedral with which Mengo has been provided, the first having been blown down in a great storm on October 11th, 1894. A leading C.M.S. missionary, who was there at the time, assured me that he never realized the vastness of the building until he saw the mountain of grass, mud, and poles. The architect of the new cathedral was no less a personage than the Katikiro, or Prime Minister, of Uganda. The wily and troublesome Mwanga would have undertaken the work, but at the last minute he considered it *infra dig.* for a King to erect buildings. This huge church will accommodate 4,000 worshippers. It stands on Namirembe Hill. One of the missionaries, Mr. Pilkington, describing a service in the cathedral, writes as follows: "We are in the great church in the capital; it is a week-day—any week-day but Monday—about eight o'clock in the morning. As we glance down the vast aisles of poles we see that the whole building is filled with groups of learners, most of them sitting on the floor. The teachers, however, are sitting on chairs or stools, some dressed in robes of snow-white calico, others in bark-cloth knotted over the right shoulder. Soon the loud rhythmical beat of the great drum, which can be heard for some four or five miles round, calls us to prayers, and the classes break up and gather in the front."



THE CATHEDRAL IN UGANDA.



INTERIOR OF UGANDA CATHEDRAL.

The aisles of poles referred to are admirably shown in the next photograph. In the foreground on the right-hand side is seen the baptismal font—a particularly good specimen of native workmanship. Next is seen a curious drum which is used instead of a bell to let people know it is church time; and on the left-hand side the Communion table is seen.

One of the most interesting things about Mengo Cathedral is the collection plate; I do not mean the plate itself, of course, but what is put into it. The collection I have in my mind was taken up one Easter Sunday. It yielded two goats, thirteen fowls, three eggs, fifty-four bundles of plantains and potatoes, several sticks of sugarcane, two bark cloths and some mats, twenty-seven and a half yards of calico, and 9,511 shells.

The next church to be dealt with is even more primitive. The photograph was kindly lent by Mr. J. A. Wray, of 22, Sussex Square, Brighton. Mr. Wray writes: "I am sending you a photo. of a church built in Taita, a

country about 120 miles inland from Mombasa, in East Africa. The photo. represents the first Christian church built in Taita country. It was neither more nor less than a lean-to shed, erected against my mud kitchen. It had a kind of secondary use, which was to prevent the rain from washing off the mud plastering from my humble dwelling. The benches on either side are very thick trees, split in two by means of wooden wedges—for tools are practically unknown luxuries in these wilds. Holes were bored in the ends and pegs driven in to serve as legs. The little camp-stool seen at the farther end did duty as a pulpit. All the services were conducted in the native language, which I have reduced to writing."

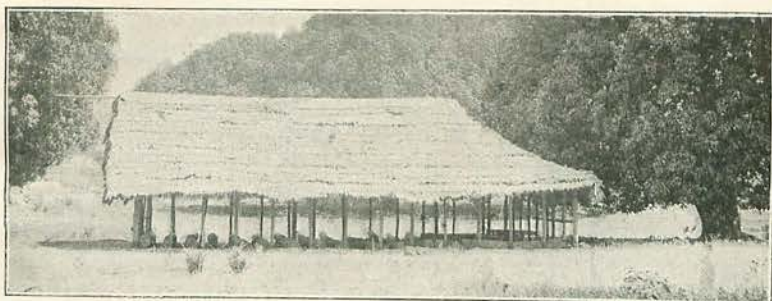
One awkward thing about the Taitan church-goers was that, far from supporting the mission, they actually expected their minister to give them presents. The very children asked for "their wages" on the second day they were at school! This reminds me of the impecunious Chinese mandarin who came a three days' march to inquire of the missionaries "whether those



THE FIRST CHURCH AT TAITA—SHOWING CAMP-STOOL PULPIT.

who became Christians were *paid by the month or by the year?*"

Kilindini Church, which is seen in the next reproduction, will be acknowledged as one of the quaintest structures that ever



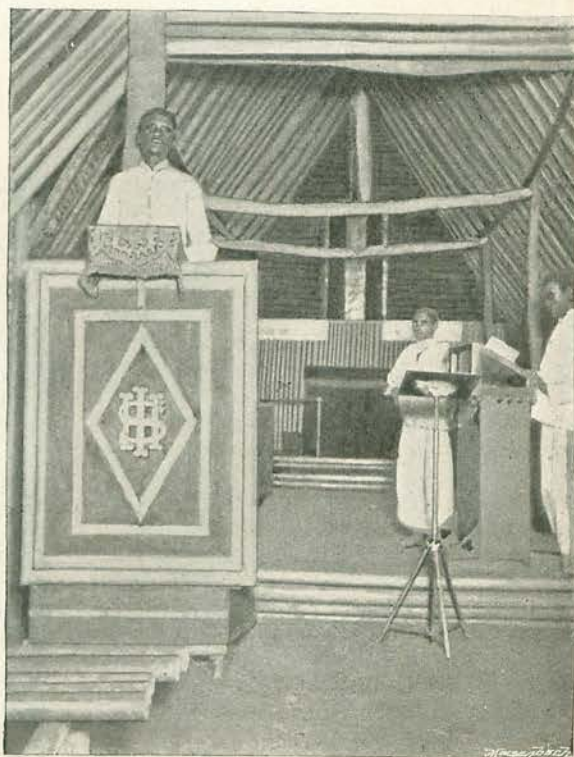
KILINDINI CHURCH.

bore the name. Nevertheless, it is a fact that the congregation of this church have always attended and do always attend Divine service with a simple piety and demonstrative fervour unknown in the fashionable temples of London. Kilindini Church is situated in Mombasa Island, East Africa. Mr. Wray, of Taita, assures me that it was built by the natives, not only at their own expense, but even before any of them were baptized Christians. The church simply consists of sticks and palm roofing; the seats are merely a series of cocoa-nut palm trunks; and the whole structure cost about £5 to erect. Mr. Wray was himself in charge for some time. On Sunday morning the ordinary English service is held — of course, translated into Suahili. The population of Kilindini numbers about 400 persons, and virtually all of these attend church. For the most part the people are rescued or redeemed slaves. It seems that there was formerly at Kilindini an even more primitive "church" than this one, for the work at this place was commenced by holding preachings under a big mango tree, the people being called together by the beating of a huge triangle.

The great aim of the missionary societies is to make these native Christian churches self-supporting. The very ministers are in due time drawn from among the natives themselves, and ordained by the Bishop of a diocese which may be as big as half-a-dozen Englands.

The next photograph to be reproduced shows the interior of Sela Ndongo Church, in Taveta, British East Africa. The original church, built in 1892, consisted solely of what is now the chancel, and was composed of "wattle and daub," *i.e.*, sticks and mud, with a grass roof.

whole structure is completely covered with the bark of the banana plant, and the seats are formed by sections of palms fastened together by iron wire. The church has a brass lectern in memory of a Mr. Hamilton, who was for some time the British East African Company's representative at Taveta, and who was afterwards murdered at Bismayu. The church was built entirely by a number of lads who had attached themselves to the mission, and who willingly gave their labour for the purpose. There are several other churches of the same material in different parts of Taveta, built by these native young men. One which seats nearly



INTERIOR OF SELA NDONGO CHURCH.



CHIEF ABRAHAM WRIGHT WITH HIS TROLLEY AND DOGS.

200 people was erected by twelve workers in twenty-one mornings, the working hours being from 6 a.m. till noon.

Nothing, indeed, can be more remarkable than the loyalty with which the missionaries are supported and helped by their native converts; and in the next photograph reproduced will be found a particularly interesting illustration of this. The photo. represents Chief Abraham Wright, of Aiyansh Mission, in British Columbia, with dogs and trolley, by means of which he transported 98,000ft. of lumber from the river bank to the site of the church. "The children seen in the photograph," writes the Rev. A. E. Price, who took the photo., "enjoyed an occasional trip on the trolley."

The remarkable church at Aiyansh owes its existence entirely to that most heroic of missionaries, the Rev. J. B. McCullagh, who thus describes the building: "We began to lay the foundation of this church in 1894, but the work had to be suspended for a time owing to the burning and consequent rebuilding of the Mission-house. However, we were again able to resume our work on the church in September, 1895. It may be interesting to mention that the building fund for this church was started on an Egyptian (Soudan) battle-field. The first subscription

reached me in 1887, and my first step was to provide the means of building. I therefore bought a saw-mill without delay. This may appear at first sight an unwarrantable application of my church fund—certainly it was making a détour—but in this case 'the longest way round was the shortest' to accomplish my purpose. Had I done otherwise, I should have wasted half my funds on canoe-freighting, and then have only had enough left to build a miserable barn which might be called a church. It has all been done by unskilled labour—designed and planned by unskilled heads, and built by unskilled hands. The planning and building of the tower and spire was the severest test we had to endure. The church was opened on October 27th, 1896. Mr. Price, a brother missionary, came 102 miles over frozen rivers to be present at the function.

"At the opening service, by the way, there was one of the most extraordinary offertories on record. A stalwart young man of twenty-four carried the alms-dish as long as he could, and then the people passed up their money, tied in a bag, over the communion-rails. There was about 80lb. weight in silver—that is, about £280 sterling. And remember, this was given by less than 300 people."

The remarkable little building seen in the next illustration is the Mission-house at Aberdeen, on the Skeena River, in



MISSION CHURCH ON THE SKEENA RIVER, B.C.



"A CHURCH ON WHEELS."

the wilds of British Columbia. It will be seen that this little church, or mission-house, lies in the middle of a primeval forest, and the tree-stumps round about the little log building show where material was obtained for its construction. A curiously sharp contrast is presented by the church which figures in the next photograph. This is virtually a church on wheels. It is one of the Church Army Mission and Colportage vans, which are so ably managed by the Rev. W. Carlile. The head-quarters of the Church Army, as everyone knows, are at 130, Edgware Road, W. The successful use of travelling vans for political and other purposes suggested to Mr. Carlile what an immense assistance the visit of a Gospel van, manned by the right kind of workers, would be to the vicars of country parishes. A start was accordingly made in the summer of 1892, with the warm approval and support of the late Archbishop Benson and the leading Bishops of the day. The first van was sent to work in the southern counties. At the outset, however, and for

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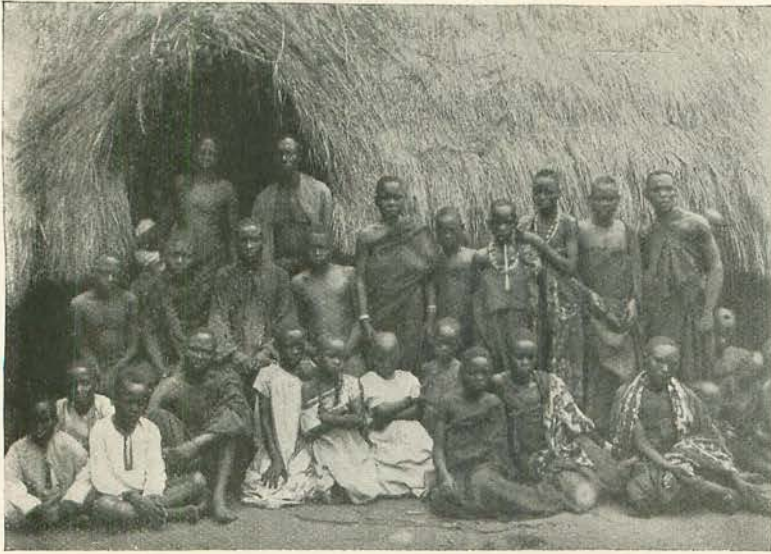
some time afterwards, the movement was regarded with some suspicion, both by clergy and people. But as the time passed, the genuine character of the work done began to tell, and for the last three years the work has developed beyond the most sanguine expectations of the promoters. There are at present no fewer than forty-three of these church vans

at work, summer and winter, in different dioceses throughout the country. Many archdeaconies are pressing the society to send them a van, but the committee never do this until the initial cost of 100 guineas has been provided. These church vans are never sent into a diocese without the hearty goodwill of the Bishop, and they visit a parish only on the invitation of the incumbent.

These churches on wheels are each 9ft. 6in. long and 6ft. wide. Each is fitted up with three berths, cooking range, washstand, etc. Our photograph shows the Bishop of Lincoln pronouncing the dedicatory prayer at the dedication of the "Lincoln No. 1" van.



BUILDING NEWALA CHURCH.



A CENTRAL AFRICAN CONGREGATION.

We now come to the Universities Mission to Central Africa, which virtually owes its existence to Livingstone. The very interesting photo, reproduced on page 737 shows Newala Church in actual process of construction. Newala is one of the chief mission stations in the Rovuma district, and lies about 100 miles inland from the East Coast. Newala Church is a typical native-built structure of poles, bamboo, grass, and mud. The native villages being of a temporary character, and their occupants often shifting their homes for seemingly slight reasons, a permanent church is liable to become useless. Outside, Newala Church has the appearance of a big haystack; but inside it can be made to look very much as a church should.

"The congregation," writes the Rev. R. F. Acland-Hood, of Axbridge, "sit on mats spread on the floor. Nothing disturbs them. The women bring their babies to church, and there are often present as many babies as adults. The little ones crawl all over the floor from mamma to papa. Dogs and fowls come in too, and although no one minds these, we do draw the line at snakes."

A typical Christian congregation in Central Africa forms the subject of the next illustration; the people have grouped themselves before the porch of the church which they themselves have just built. The photograph was taken at Misozwe, one of the most

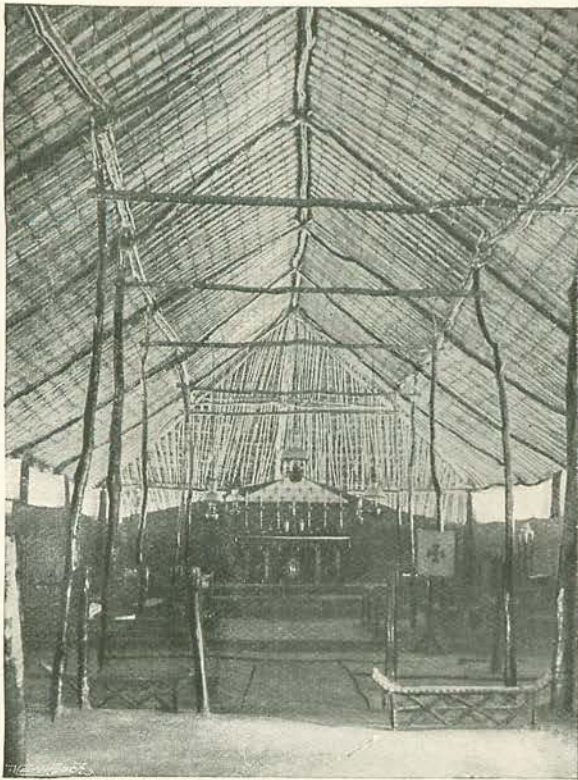
northern stations of the mission. This station is built on a hill of the same name, amongst the Shambala Mountains. One great curse which afflicts these congregations is the systematic and periodical "raiding" practised by stronger tribes. "Often," writes one missionary, "when our own people get to know of a projected raid, they run away, leaving the missionaries *solii*, to parade the station all night

without any sleep, and perhaps get lost in the bush among the wild beasts."

I am indebted to Miss Gertrude Palmer, of the U.M.C.A., for the next interesting photograph, which shows the interior of the native Christian church on Chizmulu Island, in



CHIZMULU CHURCH.



INTERIOR OF LIKOMA CATHEDRAL.

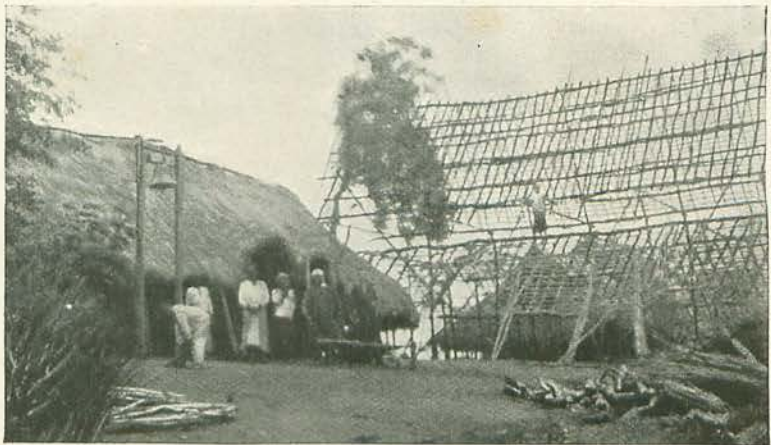
of Likoma, Lake Nyassa, British Central Africa. This is the headquarters of the Universities Mission ; and it is from Likoma that the bishop takes his title. This "cathedral" has low stone walls, and a grass roof supported by bamboos. It measures about 100ft. by 30ft., and holds upwards of 400 people. The photo. was taken by Miss Palmer herself, who kindly sent the following information : "A huge basket is always kept near the altar rails to be used as an alms-bag. This the congregation generally fill with offerings in kind—cassava bread, eggs, beans, needles, fruit, grain, salt, fowls, etc. There are no pews. The congregation sit on the ground, the men on one side and the women on the other. The pastor preaches whilst walking up and down the aisle. The church railings are kept tarred, the better to withstand the ravages of the white ants."

Another very interesting church is seen in process of erection in the photo. here reproduced. This is the church at Umba, one of the earliest stations of the Universities Mission. The village of Umba was one of the frontier villages of

Lake Nyassa. "This church," writes Miss Palmer, "is built of reeds, and has a bamboo roof covered with grass. It has the usual mud floor, but the altar is built of stone. Mortar was procured from ants' nests. Just in front of the altar will be seen a dark patch, which is really a mass of sand and white ants. Although the insects were removed from the altar every morning, they returned as regularly at night. The altar steps are covered with a striped grass mat from Zanzibar. The chair seen on the right was made in Likoma by native carpenters."

The next illustration is from a photo. of the interior of the church built on the Island

the Wabondei, and an outpost against the raids of a neighbouring tribe, the Wadigo. For this reason it was regarded as rather an important place, and in it live the missionaries in houses very similar to the church. The latter is built of three materials only—sticks and poles cut in the forest ; earth, and long grass. The poles



UMBA CHURCH CONSTRUCTING.



STOCKADED CHURCH, NTONDA, B.C.A.

have to be very carefully selected, as the white ants easily perforate the softer kinds of wood, so that churches not uncommonly come tumbling down on top of the congregation. Umba is a typical Central African church, with red mud plastered into the interstices of the sticks, and a floor of beaten mud, covered with coarse mats made from palm leaves.

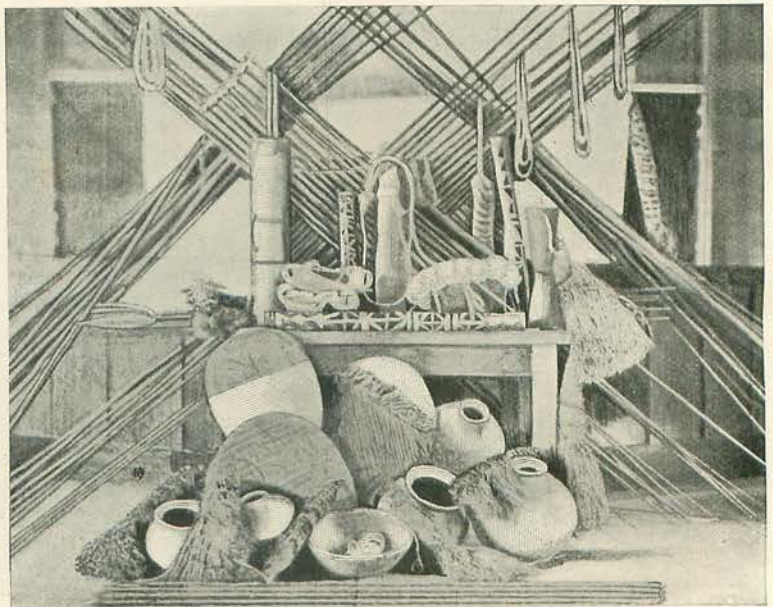
So voracious are the all-devouring white ants in these parts that the very binding of the Bibles and prayer and other books used in the church require to be either of tin or zinc.

Another very remarkable church, or mission-house, is shown in the illustration here given. This peculiar building is a combination mission-house, church, and school-house at the Ntonda station of the Zambesi Industrial Mission. Ntonda is in Southern Angoniland. Four years ago there was nothing but forest hereabouts, with here and there a clearing of native villages, whose occupants were in constant dread of the slave-raiders. To-day, thanks to the magnificent work done by the

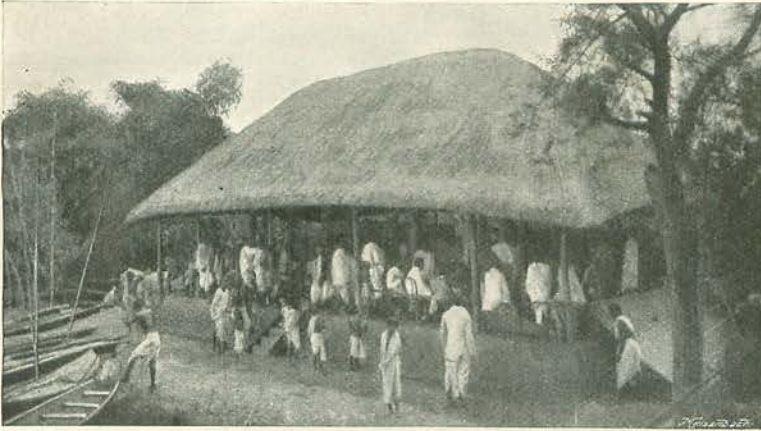
Z.I.M., the forest trees have vanished, and in their place are seen the dark glossy leaves of coffee bushes and other valuable plants. The church seen in the photo. is built of "wattle and daub," and has a bamboo palisading, partly to keep off wild animals and partly also as a stockade in case of attack by the slave-raiders. "This primitive building," writes Mr. Caldwell, the indefatigable secretary of the Z.I.M. "is the architect's

first attempt of the kind. Often," he goes on to say, "the missionaries have been awakened suddenly in the night by the cries of children and the bleating of sheep and goats, the villagers having taken shelter in the church until the dreaded slave-raiders were driven off."

Next is reproduced a particularly interesting photograph, showing the first missionary church collection in New Guinea; the photo. was kindly lent by the London Missionary Society, whose vast and splendid organization is well known everywhere. The Rev. C. W. Abel writes from Port Moresby, New Guinea, as follows: "About nine o'clock



AN EXTRAORDINARY CHURCH COLLECTION, NEW GUINEA.



COMING TO CHURCH IN BOATS—CHOBIKAPAR CHAPEL, BENGAL.

side. On account of the terrible heat, no walls were put up. Chobikapar being the centre of a large "beel," deep water laps the foundations of the chapel all through the flood season. At such times the congregation assembles by boat, and a score or so of black canoes lie moored outside during service; so that in the event of

in the morning the people gathered together in the church. Fully 500 natives were present, some dressed decently enough, others mere naked savages, hideous in grotesque ornamentation. The collection consisted of £20 1s. 6d. in cash, besides 325 spears; 65 shell armlets; 92 bows; 180 arrows; in addition to shields, drums, necklaces, feather, and other ornaments, the whole valued at about £10.

"The drums and shields of the Papuans," remarked Mr. Abel, naively, "are not to be collected on a plate; many of the spears are over 12ft. long."

We now come to the Baptist Missionary Society, to whom we are indebted for the loan of several photographs.

A very interesting building is the new Mission Chapel at Chobikapar, in Eastern Bengal. This is a perfectly new house of worship, built and paid for by the people of the place. It is a large building, resting on a high mud foundation, and with a thickly thatched roof, supported by a strong framework of poles. As many as 400 persons can seat themselves comfortably on the floor, but at a pinch it will hold many more. The Rev. W. Carey, of Barisal, counted at one of the services 520 people grouped in-

a long and tedious sermon, the victim has only to step into his boat, crawl under its grass mat awning, and either smoke his hookah or go to sleep peacefully.

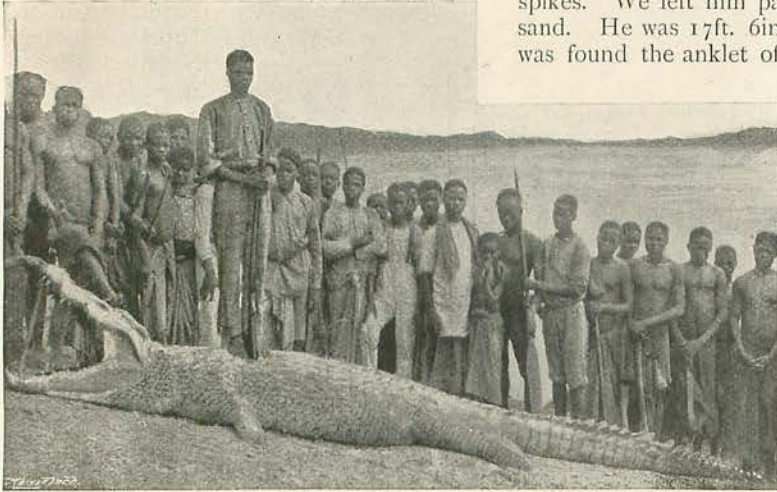
The next photo. gives one a capital idea of a truly primitive "church." The Rev. George Grenfell writes from Bolobo, on the Upper Congo: "This is the temporary church at Yukasu, and we hope it presents an imposing appearance. We have heard from Mr. White that he is making good progress with the putting together of the frame building which we recently took up river with us on the steamer *Goodwill*. You will observe some of the planks in the foreground." It seems Mr. White put up this wretched structure partly in order to have some sort of protection for himself and his flock before the rainy season started, but also to establish his claim to that



FIRST CHURCH AT YUKASU, ON THE CONGO.

particular plot of land. There is no lack of exciting incidents among the native Christian congregations on the Congo.

The next photograph shows an enormous crocodile which made away with a native Christian. Here is the story: "At six o'clock



CROCODILE THAT CARRIED OFF MEMBERS OF THE CONGREGATION.

in the evening, Buella asked permission to be away a little while next morning, in order to fetch his wife from the other side of the river. He hired a canoe, and was making his way along the river, near the shore, when the crocodile seized him. His friends soon hastened to the spot, but all they could see was the canoe floating down the river with the side knocked in. Poor Buella's last work in the printing office was to set a primer for a tribe on the Kassai, where our brethren of the American Presbyterian Mission are engaged. The anguish of the unfortunate man's wife was terrible to witness. Next morning, someone knocked at my bedroom door, and several sobbing friends of Buella began to tell me how a woman had dreamed that the missing man was alive on the island opposite. There was nothing for it but an expedition. I borrowed Mr. Clarke's rifle, and went with them to steer the boat. We went to the place dreamed of, and saw there horrible marks of a crocodile eating his prey. At last the look-out on the boat cried out that he saw the reptile. We got within 60yds. of him and fired, wounding him badly. There was a struggle, and he disappeared, leaving something floating. It was Buella, or rather what remained of him. Some of them lifted his corpse, minus three

limbs, carefully into the boat. We followed the wounded crocodile six miles down the river, and then, our cartridges being spent, we tried to kill him with spears. He glared at us in the most awful way, his head and tail lifted up, his back arched, and the protuberances thereon extended like iron spikes. We left him panting his last on the sand. He was 17ft. 6in. long. In his belly was found the anklet of a woman who had

been killed four years previously; also the anklet of a man who had recently been seized close by in the river."

The next photo. is a very interesting one, showing, as it does, the church and school at Bongubu. The Rev. J. Whitehead, of Lukolela, on the Upper Congo, writes as follows: "The

school is held in the open air near Chief Bokakola's house. The benches are of cedar, and are made from the old sides of disused canoes. Bokakola himself is the third on the front bench, and Lusala Kavendi is teaching this queer class to read



A CHURCH SCHOOL, ON THE CONGO.

such words as 'bana' (children); 'kete' (cut); 'mako' (planting), etc."

A native church choir in Northern Bengal forms the subject of the next illustration; the drums are beaten with the fingers. Altogether the music is very loud, and unpleasant to the ear, until one becomes accustomed to it. This reminds me that an ordinary harmonium often creates perfect consternation among savage congregations. The following delightful explanation was given of the music



CHURCH CHOIR IN BENGAL.

who cannot get out; the man cries *B-o-o-o*, and the woman squeaks *B-e-e-e!*"

I am indebted to the Board of Home Missions of the Presbyterian Church in the United States for the photograph next reproduced. The corresponding secretary, the Rev. D. J. McMillan, D.D., writes as follows: "This church is located at Juneau, Alaska, and is built entirely of rough-hewn logs. It has been called the Church of Saint John in the Woods, though not officially so designated. Mr. Young, our missionary to the Klondike region, held services in it on his way through Alaska; and next spring he will take charge of it in connection with his chapel to be built at Dawson City, the metropolis of the Klondike."



KLONDIKE CHURCH AT JUNEAU, ALASKA.

The first Presbyterian Church of Miami, Florida, is the next in our collection. Miami, I gather, is a young "city" of great promise at the southern terminus of the East Coast Railroad, in Florida. The growth of the place has been extremely rapid. A year ago the

of a harmonium by a Central African congregation. "He" (the missionary) "has a square box. In it are a man and a woman



FIRST PRESBYTERIAN CHURCH, MIAMI, FLORIDA.



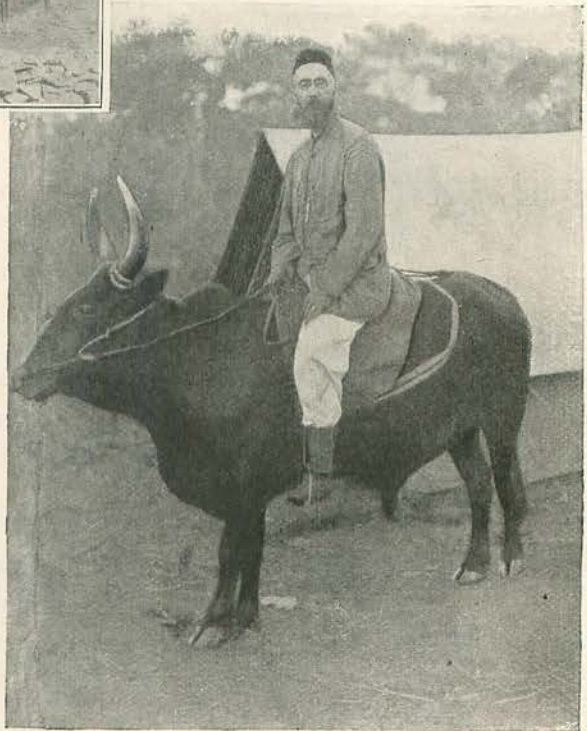
CURIOS OLD TIMBER CHURCH AT
BORGUND, NORWAY.

Presbyterian Church, the first in the village, was organized by the Rev. Mr. Keigwin. It is no permanent house of worship, but rather an ample tent, which is filled by a numerous and devout congregation. The adjoining tent is used as a reading-room, and is supplied with a circulating library and all the Church periodicals.

Borgund Church, in Norway, which is seen in the next photograph, is a most picturesque and interesting structure. This church is constructed entirely of wood, the walls being formed of huge logs, and the roof of shingles. The ends of the gables are fantastically ornamented with carved dragons' heads. The church dates from the early days of Norwegian Christianity—possibly even from the time of St.

Olaf himself, who flourished in the eleventh century. The gables cover a sort of gallery, which runs round the church. The doorway is ornamented with elaborate carving, consisting of two entwined snakes. The interior is small and extremely dark. The central space, about 24ft. square, is surrounded by ten curiously carved pillars, which support the roof. A stone font is the only object in the church not made of wood.

In the last photo. we see the Rev. George Grenfell, of the B.M.S., who, with his wife, travelled more than 1,000 miles on a bull's back—an excellent and picturesque illustration of the curious way in which pastors in these remote regions have to get about among their flocks. So able a man was Mr. Grenfell, that King Leopold of Belgium appointed him Commissioner Royal of the Congo State for the delimitation of the Lunda frontier.



HOW THE PASTOR GOES HIS ROUNDS ON THE CONGO.