

## THE YOUNG WOMEN.

### LESSON III.—THE AFRICAN TRAIL.

#### Chap. III.: The Bulu and God.

#### I. Impressions of Chap. II:—

- (1) The power of Christ to save and to transform life.
- (2) The privilege of bringing any human soul, however degraded, into touch with that power.
- (3) The immeasurable privilege of working for Christ where no others or few others work, and where multitudes live in direst need of Him.
- (4) The wonders God works through lives entirely committed to His control and service.

II. **Bible Reading**—The Pharisees, their traditions and superstitions. Matt. 23: 1-33. (Bible Dictionary, "Pharisees.")

III. **The Bulu God of Tradition**—P. 79-87. They have no word corresponding to our term "God"—a being revered and loved.

(1) Immortal. P. 79. (2) Supreme as Creator. P. 80, 81. (3) Ancestral tradition. P. 80. (4) Name. P. 80, 81. (5) An absentee deity—a God who forgot. P. 82.

IV. **The Legend of the Creation**—P. 82-87. They have a vague idea of a Creator, who made the world and then gave it into the care of the devils and demons, whom they worship.

(1) Order and work of creation. (2) Separation. (3) Return of Zambe. ("The Story of the Dwarfs." 2 e.) (4) Enemy—deceiver—comes. (5) Concerned with matters of life and death. (6) Zambe withdraws. (7) They pray and sacrifice.

V. **Their Religion of Terror and Hate**—P. 88-94. This worship of spirits and struggle with the supernatural is Onimism, most brutal and degrading. One step higher than fetishism. P. 102. Ancestral spirits served as gods. P. 103. Spirits of hearths, animals, men, make or mar birth, kill, blight or bless.

(1) Fetish. P. 62, 88-91. Priest of fetishism is witch-doctor. He is sought by all classes. He makes and sells charms. He "smells out" criminals. He organizes trial by poison. (Read in Mary Slessor of the poison ordeal resorted to on the occasion of every death.) Because his victims believe implicitly in his power, they suffer agonies of mind as well as body. A game of chance and change. The "black art" is not always a success—always fear. When most religious, they are most fiendish. They grow distrustful, cruel, selfish. ("Notes for the Study of Africa," 3 e.)

(2) Taboo. P. 91-94. Any object, act, person, that implies danger for the individual and for the community and must subsequently be avoided; a tying. (See Encycl. Br., "Animism," "Fetishism," "Taboo." "Lure of Africa." P. 142-144. "Our Work on the Congo." Chap. 3.)

VI. **The Presentation of "The News"—"The Letters"** by Zezionema.—P. 94-101. Awe, wonder and compassion fall upon crowd in palaver house. A religion of love releases from the bondage of the witch-doctor, fetishism and the fearful spirit world. There is new confidence and protection. There is faith for fear.