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In an article entitled "The Education of the Stranger",
"The Education of Mr. Bernard Moses, Professor of History in the University of California, tells of the educational work that has been going on in the Philippines during the last three years and compares it with that done by other Western countries in their Eastern dependencies.

He shows that our educational methods are quite different from those followed by any European country in the East. He cites the case of the Dutch in Java where the population has grown in ninety years from eight to twenty-nine millions, and yet in spite of this remarkable growth in population, there has been no famine. With every succeeding year more children have been born and more rice has been raised to feed them. The Dutch method of dealing with the Javanese is stated as follows: "They (the Javanese) have had few opportunities to acquire even an elementary education and they have not been encouraged to learn the Dutch language through which they might have gained more knowledge of the world beyond the limits of their island. They have, however, been made to understand the desirability of an extremely humble training in the presence of members of the dominant race. The island has been covered by an unparalleled intensive cultivation, and railroads have opened the interior to the markets of the world. But no means have been established through which the Javanese may acquire the training necessary to enable them to be anything more than cultivators of rice. They are being trained to fill only a very limited number of the economic positions of society and thus, instead of being prepared to distribute themselves throughout all departments of the social body, they are confined by their educational limitations practically to a single occupation. They thus constitute a separate class, a mere fragment of society."

In the Philippines, as Professor Moses shows, a widely different plan has been entertained. Under this plan it is proposed to furnish such facilities to the Filipinos that lack of opportunity to acquire the requisite training shall never be a barrier to their obtaining any position to which they may legitimately aspire.

ly described than in the words of a colored brother on a similar occasion: "The air was full of atmosphere and halos." If further defense is needed for calling this a Hampton incident, we may add that Rev. Henry Wilder Foote who assisted in the ceremony, and Miss Frances Foote the maid of honor are, with their sister, the children of one of Hampton's most beloved and lamented trustees, and that Dr. Merri- man, another of the officiating clergymen and father of the bride- groom, was for many years an intimate friend of General Armstrong. But what more need be said than that the bonny bride is just our own Dorothea? Joy go with her! If the Hub is the Hub, and Hampton away off in the tire, this at any rate is not a very long spoke.

The Bakuba Missions

A letter from Rev. William H. Sheppard, missionary at Ibanj, Africa, of the Presbyterian Church, South, and a former Hampton student.

My dear friend:—

Your kind and most welcome letter was received some weeks ago. Please be assured that I was glad to hear from you and have a word from dear old Hampton. Every message from Hampton brings such sweet reminiscences of the happy, pleasant, and profitable years I spent there. Like a dear mother she has been devoted to, interested in, and thoughtful of me since my departure; so much so that I feel unworthy of her great love and devotion. However, I have tried and do try very hard to live up to her high standard and teaching. I have endeavored, too, to put in practice all the lessons, spiritual, mental, and industrial, learned while there.

Eight years ago, after much begging, pleading, and waiting, a concession was granted us at Ibanj near and among the Bakuba people. In the midst of a wilderness, living in native huts, we began at once to establish a mission station among an indifferent, stony-hearted, and superstitious people; yet a people, in physique, culture, mode of living, and intelligence far superior to any other tribes among whom we work. They are also a well-organized, independent, and exceedingly industrious people, living in large, well-built houses, and having their bodies neatly covered from waist to knees.

At first the outlook was very gloomy, yet our faith was strong, for we believed that the Father was leading us. We laid off our station, making wide streets, avenues, and boulevards, attractively decorated with flowers, grass plots, rustic seats, pineapples, plantains, bananas, magnificent palms and other shade trees. We made a nice park with flowers and artificial lakes. We built our homes, surrounded

them with large, park-like yards filled with various kinds of flowers, such as "old-maids", bachelors' buttons, lady-slippers, roses, lilies, ferns, and foliage plants. We gathered around us many goats, pigs, pigeons, chickens, ducks, pet hawks, eagles, parrots, monkeys, cats, and dogs. We built a pretty little church with a seating capacity of about four hundred. We painted all our buildings with white native paint, with green or red finishings. Thus this little spot in the forest began to look like a white city, home-like, pleasing, and inviting, with many reminders of the great and good Creator. The continual verdure of nature, the blossoming of the flowers, and the fruiting of the trees make us think of the never-ending summer of life.

During all this time we made every effort to interest the Bakuba in the message we had come to give them, but our work seemed almost in vain. They were slow to accept. Only a very few came to the services. However, fragments of other tribes—Zappo Zaps, Baluba, and Lulua—came seeking our protection and asked to settle near us. We rescued others from the cruel bonds of slavery and settled them near the mission station also. We then induced them to build good homes of clay and to cultivate gardens and large corn fields so that they might have things to sell at the market and thereby be able to exchange their loin-cloths or monkey skins for tunics or dresses of European cloth. They developed rapidly and took readily to our plans and ideas. Now they not only have plenty to sell at the market but give a great deal towards the maintenance of the Mission.

Not neglectful of the "chosen people"—the Bakuba—we began work among these "gentiles" also, and a flourishing little church was the immediate result, for they accepted the gospel gladly and eagerly. They came in such great crowds to the services that our little church could not hold them, and a second and larger chapel was built by the people themselves. They continued to come in great crowds to all the services, catechumen classes, and school, and seemed eager and anxious to learn. Daily instruction was given and they were greatly strengthened in the knowledge of our Saviour. The Bakuba began also to come in one by one, and again our second chapel proved inadequate to accommodate all that came. We then called all the people together and had a most enthusiastic meeting in which the chiefs and other most prominent ones proposed building a *very large church* so that all the people could get inside.

This decision having been made, the work was begun, and all—men, women and children—worked with a will. Before many weeks had gone by, large beams and posts from the forest for the frame; bamboo for lathing and ceiling; palm leaves neatly sewed together for the roof; red clay for the plastering; and a pure white clay for the painting, were transformed into a beautiful white church with its floor covered with native brown matting; with two large choirs at both front and rear; with nice seats made from the bamboo; with its white

walls decorated with twelve large framed Biblical pictures ; and, best of all, with a seating capacity for more than a thousand people. Yet, on the day of its dedication, it seemed like a very small church, for the people came in great throngs and filled it to overflowing, so that there were about as many people on the outside as there were on the inside. It was a grand day, a beginning of greater things, for this old chapel is filled every Sabbath with anxious listeners. The Bakuba, too, have become more interested. As I have said, only a few came previous to this time, and they were young boys and girls and a few women. Last year there was suddenly a mighty awakening among them. They began to come to the services and catechumen classes by dozens and scores. Often whole villages came, even the old chief and gray-haired grandfathers and mothers, and many of them not only listened to the gospel message but also accepted it. One hundred and sixty were baptized and received into the fellowship of the church during 1903. They are so overflowing our large chapel that we are now building an L so that we shall be able to accommodate all that come.

The church has sent out twenty evangelists and helpers to teach and preach at the distant villages of the Bakuba, four being sent to the king's own village, the very capital of this great tribe of more than two hundred and fifty thousand people. I spent the month of January itinerating among the Bakuba, visiting again the king, who asked that the evangelists remain at his village, promising that he would build a house of worship at his own expense. He also gave us liberty to travel throughout his entire dominion. We therefore entered villages where no foreigner had ever been allowed, and everywhere we were surrounded by great crowds who listened most eagerly and attentively to the blessed message of love and salvation. We also visited the other out-stations where our Ibanj evangelists are working, and were greatly surprised and delighted at the progress these young Christians had made in such a short time. With the help of the villagers, they had built large sheds of worship, some seating more than two thousand people. They had organized large schools and catechumen classes, and upon examination, we found that many of them had a very clear conception of the plan of salvation. They were able to sing beautifully, repeat the Lord's Prayer and the Ten Commandments, and answer many Bible questions. About six weeks ago, forty-eight were baptized at one of these out-stations. Thus the grand and glorious work is going on. The membership of our Ibanj church is now seven hundred and eighty-five, and God is still blessing us and our work in a most wonderful manner. There is a real pentecostal awakening among us such as has never been before. All the tribes, both far and near, are begging, yes, pleading for the Gospel message, eager and anxious to know more about the Christ who died for them. All native hostilities have ceased, every door within our

reach is open. Yet, because of our limited number, we are compelled to turn, as it were, a deaf ear to many a pathetic call: "Come and tell us the 'palaver' of your God."

That the hearts of the people are open and ready for the Gospel and that God's Holy Spirit is working mightily among them, is manifest in the fact that our mission, which is only thirteen years old, and which had its first converts in 1895, has a church (including all the out-stations) with a membership of twenty-six hundred and thirty; forty-three out-stations managed by forty-one well-equipped evangelists, besides many invaluable helpers, all of whom are able to read and write, and seem thoroughly consecrated to their work for their master, Jesus Christ their Saviour, preaching and teaching with wonderful zeal and enthusiasm; and more than twelve hundred pupils who are studying in our mission schools and out-stations. Yet, these are, as it were, but a drop in the bucket in comparison with the thousands upon thousands within our reach who are still groping in the dense darkness of heathenism, superstition, and sin.

Our plan now is, with God's help, and using our mission stations, Ibanj and Luebo, as centers, to train and prepare more evangelists, and then station them at all the villages, north, south, east and west, within a radius of two or three hundred miles. Then we want about four missionaries whose sole duty will be to visit, strengthen, and encourage these evangelists and to examine and baptize all who shall be converted at these stations. We thoroughly believe that the Christianization of the great masses of this people will depend largely upon the native evangelists filled with the spirit of God, who know so well how to handle their own language and are acquainted with all the characteristics of the people.

These are our earnest, prayerful plans and desires. May the Holy Spirit continue to lead us, and send others who shall take part in this glorious work of rescuing perishing souls. Oh, what a glorious privilege to be a co-worker with Christ among the heathen!

Humbly yours,

W. H. SHEPPARD

Luebo, Africa,
April, 1904.

