

D. S. Kinwale

THE DAWN
(MOLE OWURO)
A BAPTIST MAGAZINE



APRIL 1916

« The Dawn. »

(IMOLE OWURO.)

A BAPTIST MAGAZINE.

"Titi afemojumu, ti irawo owuro yio fi yo."—2 Pet. i. 19.

VOL. I. No. 1.

APRIL, 1916.

THREE PENCE—QUARTERLY.

EDITORIAL.

THE *Imole Owuro* makes its bow to all who have preceded it in the field of magazines, and solicits their support and sympathy. Though a Baptist Paper yet its pages are open to contributions from all "who profess and call themselves Christians," and its Editor would take pleasure in receiving articles of interest from all sources. For the present the paper will be issued quarterly, and the main features will be, editorial paragraphs; articles of importance; news from churches and schools, associations and societies; Bible Readings; correspondence gleanings from the foreign press; reproductions or translations of useful literary matter; young people's column,—devoted to African folklore, legends, fairy tales, childhood stories, parables, riddles, puzzles, enigmas, &c., &c.; personalia; and a questions column for questions and answers on important and interesting subjects.

DR. MOJOLA AGBERI, Box 270, Lagos, Nigeria, is Editor, and has placed the Bible Reading column under Rev. J. R. Williams, Pastor, First Baptist Church, Lagos; the Young People's column under an active co-operator under the style of "A," and who has promised prizes for Essay Competitions; and the Questions column under the management of "X."

THE Business Agents for "*Imole Owuro*" are Messrs E. A. Ojo and D. Babatunde Williams, c/o Elder Dempster & Co., Lagos, to whom all subscriptions for the paper and payments are to be forwarded. The paper circulates at 1/- per annum locally, or 1/2 including postage. Rates of advertisements will be supplied on application to the Business Agents.

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THE European War still oppresses and distresses. Blood and Fire still prevail. It has been quite a difficulty to issue the "*Imole Owuro*." The price of printing materials has risen, and it is feared Stationery may yet be dearer. When will the war cease?

THE opportunity given by the Honourable Adegboyega Edun for the Delegates of the Yoruba Baptist Association at Conference last month at Abeokuta to meet His Highness the ALAKE was a unique one. It was almost impossible in days gone by for the ALAKE of Abeokuta to meet people from Ibadan, Ogbomoso, Saki, Oyo, &c. on terms of amity and goodwill. One of the Delegates remarked that the first time he stepped into Abeokuta, he was taken into prison from the Town wall. But now the wolf has cleft with the lamb, and the leopard has lied down with the kid, and a little child (Edun) has led them. His Highness the Osile and His Majesty's District Officers were in evidence, The Wesleyan Ministers being absent to their Synod at Lagos, all the Anglican Ministers were invited to the function, the Messrs Majekodunmi, and other prominent men in the community. Mrs. Edun served creditably as Hostess. After the Conference the Delegates went sightseeing to such places as Coquard's Hospital, Abeokuta Hospital, Ake Church, Mount Olumo, the Water Works, the Ijemo Ruins and the Abeokuta Grammar School. J. K. Coker, Esq., of the African Church attended the Conference.

ISQYE LORI AJUMOKA BIBELI
OJOLUMO.

(International Bible Reading Association.)

APRIL 1. (S)—Eph. 3. 1–12. Èmi Olorun ni nyan awon Ojise Rẹ: okan ninu awon eniti Paul nse. O fi ara da opolopo iya, wo 2 Kor. 11: 23–27. Apẹrẹ fun awon Ojise Olorun.

APRIL 2. (Su.)—1 Tim. 1. 11–17. Lẹkan Paul jẹ alaigbagbo ati eni aiyẹ, sugbon ninu ọna ẹsẹ rẹ Jesu yọ si i o si yipada, kiyesi Ise Awon Aposteli 9: 4. Elesẹ: bẹni Olorun le yi o pada loṣan.

APRIL 3. (M)—Ise. 9. 32–43. Ise iyanu ti Peter se, wonyi ki ise nipa agbara tirẹ sugbon nipa Oruko Jesu Kristi: wo Kolose 3. 17. Bẹni iwo nà le ri iwosan kuro lowo inira-kinira rẹ nipa Oruko iyebiyẹ yi.

APRIL 4. (Tu)—Mark 2. 1–12. Nigbati Jesu de Kappanaum awon enia gburo rẹ iwọnu si nwọ tọ O pelu kison won O si mu won lara dá. Iwo nà má jafara lati fi gran rẹ lo Jesu, Onisegun ti ki sira ni yio wò o sùn; wo Ex. 15. 26.

APRIL 5. (W)—Jesu mú alarin oṣodun mejidilogoji lura dá, eyi ko ha jẹ isiri fun o lati kepe E. Bi O ti jẹ Olorun bẹni O si jẹ Ojise: wo Joh. 5: 17.

APRIL 6. (Th)—Jakobu 2. 18–26. Abraham ọrẹ Olorun, ki ise nipa imbagbo nikan sugbon nipa ise pelu o fi Isaac omo rẹ fun ẹbo sisun. Bẹni igbagbo rẹ laisi ise, o ku patapata, ko li ẹre: wo Jakobu 2. 26.

APRIL 7. (F)—Titu 3. 1–8. Olukuluku Onigbagbo li o ye ko yangan ninu ise rere gbagbo gege bi Aposteli Paul ti se. A ko le ka siṣeṣe kun igberaga nigbati a ba se o pelu irẹle: wo Jakobu 2. 18.

APRIL 8. (S)—1 Tim. 6. 9–19. Ọrọ dara fun ara sugbon ko ye ki a gbe okan le ju. Ọrọ ti o dara julo ni ti ijoba gran, eyi li o ye fun wa lati le bá. Wo ese 6. 18. Iwa rere lesọ enia, toju iwa rẹ.

APRIL 9. (Su.)—John 11. 33–45. Jesu ji oku Lasaru, dide ni ijo kerni. Eyi jẹ ohun iyanu fun awon Ju. Jesu olori wa fi apẹrẹ ise rere silẹ fun wa: wo Titu 2. 7. O ye ka ju Jesu Olori wa ninu iwa wa, ka si gbayanju lati má wá ọna lati se ise rere.

APRIL 10. (M)—Ise 10. 1–16. Korneliu tẹranm adura gbá fun ohun ti o se alaini, nikelhin Olorun gbo adura rẹ: wo ese 4. Bẹni yio gbo tire bi o ba bere tokantokan lowo Rẹ.

APRIL 11. (Tu)—Ise 10. 17–23. Opolopo igba ni enia a fẹ gbon ju Olorun lo gege bi Peteru wu a si fẹ yan le E lowo: wo ese 14, ohun ti Olorun pa lasẹ fun wa li a ni lati mu se.

APRIL 12. (W)—John 4. 19–26. Jesu fi han obirin oloko, marun ni pe isin ki se ti ode ara sugbon ti Èmi ni, wo ese 24: Asehan ki ise isin pipe, enikeni ti o ba ise asehan Farisi ni oluwara se.

APRIL 13. (Th)—Isa. 43. 1–13. Olorun ti ise ileri pe On o pelu rẹ ni ọna rẹ gbagbo, pe ki o má nẹru, wo ese 1. Njẹ o ki yio ko ẹrù rẹ ati aniyàn rẹ wá ọdọ Rẹ?

APRIL 14. (F)—Isa. 60. 1–11. Olorun yio fi ọwọ otun rẹ fá o mọra lehin ibawi: wo ese 10. Awon ti o korira rẹ yio di ọrẹ rẹ, ibukun Olorun yio si bọ o.

APRIL 15. (S)—1 Tim. 2. 1–8. Ko si ẹlomiran l' aiyẹ ati l' gran nipa eniti omo enia di onilaja pelu Olorun bikose Jesu Kristi Olododo, wo ese 2.

APRIL 16. (Sun.)—Gal. 3. 22–29. Igbalá nbe fun enikeni ti o ba gba Kristi gbo, wo Romu 10. 12. Gbagbo wa nbe labẹ otin kaunni ati olowó ati talaka ati ologbon ati alaigbón.

APRIL 17. (M)—1 Kor. 15. 1–11. Agbara igbagbo wa ninu pe Kristi Olugbala wa kú o si tún ji dide, wo Ise 10. 40. Agbara nla kileyi? Olorun rẹ tó fẹhin ti.

APRIL 18. (Tu)—1 Kor. 15. 12–28. Bi Kristi ti junde bẹni awa pà yio junde ni ikehin oje: wo ese 22, eyi yio jẹ ni ara eidiabaje ati ti o l' ogo.

APRIL 19. (W)—Matt. 16. 21–28. Bi Peteru ti jẹ asaju ninu awon omo ehin Jesu, silẹ ko mo asiri ise Olawa rẹ, wo ese 22. Ola Rẹ nikanṣoso ni Peteru nwó, sugbon Jesu ni idán alana lati pa han araiye, wo John 11. 25. Jesu si wi fun a pe Èmi ni Ajinde ati iye.

APRIL 20. (Th)—John 18. 1–14. Nigbati akoko ti a o mú Jesu de o fi ara Rẹ fun won laija. O bá Peteru wi, wo ese 10, 11: awon Ju ti ise ebi Rẹ li o nse inunibini si I, wo Ori 1. 11. Enikeni ko fẹ E. Isa. 53. 3. Bẹni lori otito rẹ, aye ko le fẹ o, ọtọ ọtọ o kúta, ori li a ngb' eke.

APRIL 21. (F)—Luku 23. 33–46. Iku Jesu fi ife nla ti O ni si awa ẹdà Rẹ han. Abauiku ọrẹ ko si, sugbon ti Jesu gba ọtọ, wo John 10. 11. Ha! Olorun ka fun o elesẹ? Ki yio lo lasun lori rẹ o, rompiwada. Wo Luku 13. 5.

APRIL 22. (S)—John 19. 38–42. Iku ati sinsiin Rẹ fi opin si ise ti o wá se ninu aiyẹ, wo ori 17. 4. Èmi ti yin O l'ogo li aiyẹ: emi ti pari ise ná ti Iwo fifin mi lati se. Bẹni Olorun yan ise fun gbagbo wa lati se ninu ara. O ha mọ eyi? Bi o ba mọ o ha nse?

APRIL 23. (Su.)—John 20: 11–20. A ko gbo pe enikan ji dide kuro ni ipò oku saju Kristi, Akobi ninu awon ti o sùn, wo 1 Kor. 15. 20. Itunu ni eyi fun o pe bẹni igbagbo awon ti o fẹ E yio junde ni ikehin oje si ayọ alolopin.

APRIL 24. (M)—Ise 12. 1–11. Ilekun irin ko di Olorun lowo lati má le ye Peteru kuro ninu tubu nitoripe o gbekele E. Wo Psalm 121. 5.

On li Olupamọ rẹ, oju Rẹ ri ọ' losan gẹgẹ bi li onu.

APRIL 25 (Tu.)—Ise. 12. 12-19. Heroduri pe gbagbo kitakita on bo sile. itija ma, Olorun ju won lo. Wo Psalm 34. 17. Kigbe pe E ninu adara re yio gba o, bi ilevi na) tle falẹ, ki yio pe de: wo Jeremiah 33. 3.

APRIL 26. (W)—Matt. 18. 15-20. Ohun ti o mu onigbagbo damu ni pe aduro ti adara won. Gbo ohun ti Jesu wi, wo Matt. 7.7: mu ọrọ na lo siwaju Rẹ.

APRIL 27. (Th.)—Psalm 34. 1-11. Dafidi so ara re di were niwaju Abimeleki ki a ma ba pa. Olorun li o fun u fi ogbon na; Olorun nbe lodo ogbon tiẹ nigba idagiri: wo Psalm 91. 11. Kristi nbe lehin re o.

APRIL 28. (F)—Dan. 6. 10-17. Ife Dariusi oha yo Danieli sugbon ko le se e nitori ofin won, sibe Danieli gbekele Olorun re, nitoriti o mo eunti on gbagbo, wo 1 Tim. 1 12: yi si isa. 12 2. Mase beju tabi siyemeji, sa duro pelu okan kan.

APRIL 29. (S)—Dan. 6 18-23. Olorun ni awon ota Danieli rerin, Oluwa ti ran Angeli Rẹ lati duro ti i. kininu di ọrẹ re, pagidari! Olorun olowo gbagboro ti iyo omọ Rẹ l'ofin. Wo Psalm 107. 6. O ọe yo iwo na pelu, ki O ma si yo o.

APRIL 30. (Su.)—Psalm 91. Ko si ohan ti o to ti a le fi igbala awon eni Olorun we bi itan Elisha ati ogun ara Asiria. Gbo bi Oni-Psalm ti wi, "Angeli Oluwa yi awon ti o beju Rẹ ka. O si gba won." Psalm 34. 7. Nibikibi ti o wa won nbe pelu re.

MAY 1. (M)—Ise. 11. 19-30. Inunibin' Stefani tu awon Apostoli kākiri igberiko. nwon nwasu Kristi nibe, eyi ko mu won re se ise iwasa. Beni o ye fun awon Ojise Olorun ki nwon ki o ma je ki iwa awon enia ki o tan sibi won, niwon ti nwon mo pe Olorun li o ran won. Wo Owe 8. 10.

MAY 2. (Tu)—Ise 12. 25.—13. 1-12. Eyi fi agbara ti awon Ojise Olorun han. Ki agbara yi to le farghan nwon ni lati rin dede ati lati pa ọrọ Oluwa mo. Wo Owe 8. 32. Paulu fape ifoju fun Barjesu, lojukan o si ri be.

MAY 3. (W)—Isai. 40. 1-9. Li aworan asan ni enia nran, koriko ni gbagbo won! bawo ni iba ti je nwon l'ere to bi gbagbo nwon mo eyi, ti nwon si nran be ninu aise kakuru yi. Wo ese 6 ati 8.

MAY 4. (Th.) 1 Kor. 12. 18-31. Kristi ni Ajara, awa ni eka; ebu nla. ọre-ọfe li eyi ti o ye fun ọpẹ ọpọlọ nitori a ka wa ye lati je eka. Wo 2 Pet. 3. 18, lati odo Rẹ li o le ri idagba na gba.

MAY 5. (F)—2 Oba 5. 1-8. Naaman, olori-ogun ati olofa Siria ni ise, sugbor. adete ni;

"Kokoro ba elin aja je" li eyi. Elisha ni Onisegun re. Aran ese mbe lara re, Jesu ni Onisegun nla. Wo 1 Joh. 1. 7.

MAY 6. (S)—Rom. 10. 12-21. Ko si ojuseju enia lojo Olorun, ki ifeje se egbe bi awon onidajo ata, enikeni ti o ba igbagbo yio la, eniti ko gbagbo yio jebi. A ko le igbagbo laisi Oniwasa, a ko si le ran enia laisi owo. Wo Rom. 10. 15.

MAY 7. (Su)—Matt. 28. 16-20. Ase Jesu Oluwa ni pe ki awon Oniwasa fun kākiri gbagbo aise, o si fi agbara fun won. O ye ki a pa ase na mo daradara, ki a si se ise ni lododo ati lwa-mino, ki oruko Kristi ki o ma ba di isoro-odi si

MAY 8. (M)—Ise 13. 13-25. Nigbakugba ti Paulu ba ri aye lati soro Olorun, ki jeki aniani na rekaja. Nigba melomelo ni o ti salo aniani ati yi okan pada si odo Olorun. Ife ara re li o ni aniani na teloran. Jowo jise ti Olorun ran o ki o ma ba jebi. Wo ese 26.

MAY 9. (Tu)—Ise 13. 38-44. Paulu ko ni eko miraju Jesu Kristi, Eniti a kan mo agbebu, ti o ku, ti a sin, ti o jinde. Eyi ni ihin-rese ti a fi ran awon Ojise Olorun. Wo 1 Tim. 2. 6. Enikeni ti o ni je ise miran o di Ojise ara re.

MAY 10. (W)—Ise 13. 38-44. Nifa iyanju Paulu opolopo gbagbo, nwon mo pe ofin Mose ko le mu won ri Olorun, biko se nipa Jesu li a le da won lare. Wo Joh. 6. 37. Iwo na, wa sodo Jesu, eniti o le se ohun gbagbo fun o.

MAY 11. (Th)—Ise 13. 45-52. Oran awon Ju dabi ti omọ-egin, "Iya mi l'ara, a ko ra mi." Nwon ko gba ihin-rese, nwon ro ara won si omọ Abrahamu. Beni opolopo ko gba otito Iwe Olorun, nitori nwon gbon ju Ọrọ Olorun lo. Wo 1 Pet. 2. 7.

MAY 12. (F)—Gen. 12. 1-8. Abrahamu baba igbagbo gbo ase Oluwa, o si se gẹgẹ bi ase na laimo ibiti o nlo. Iwo ha pa ase Oluwa mo bi? Oluwa ni fi Abraham se. Wo ese 3. Oluwa ni fi o se: gbo ohun Rẹ.

MAY 13. (S)—Rom. 4. 9-18. Igbagbo li ohun ti a kori sugbon ti o danilaju pe o wa; eyiti olukuluku awon ti o jowo Kristi ko le se niu. Wo Rom. 1. 17. Okun gbagbo li o ruru fun awon ti o ni i.

MAY 14. (Su)—Psalm. 65. 1-13. Oluwa Olorun wa li alagbara gbagbo, eniti o le so osan di onu, ti o si le so oru di osan. Wo ese 6-7.

MAY 15. (M)—Ise 14. 1-12. Arọ Listra, nipa igbagbo re, a mu u larada, tobe ti enu ya awon enia ti o nse inunibini si awon Aposteli. Wo 2 Kron. 32. 7. Mase beju, nitori Oluwa mbe pelu re.

MAY 16. (Tu)—Ise 14. 13-28. Awon ara Listra fe so Paulu ati Barnaba di orisa, sugbor awon ko. Wo ese 15. Nigba pupo ni awon Ojise Olorun nso ara won di orisa fun awon Iy won; isina pa li eyi.

MAY 17. (W)—Matt. 9. 18-31. Agbara kannà ti a fi mú awon eni isaju larada o wá fun o bakannà nisisiyi ti o ba le gbagbo. Wo eṣe 22. Kó àniyan re tò O wá.

MAY 18. (Th)—Leiftiku 26. 1-12 Olorun so fun awon omọ Israeli pe On yio gbó ti won bi nwon ba gbó ti On. "Imale gbó ti Allah o j'ofe. erú gbó ti olawa rẹ r'owó jeun." Wo eṣe 12. Bi o ba gbó ti Olorun, On ná yio gbó tirẹ.

MAY 19. (F)—Matt. 8. 5-13. Balogun orun ni igbagbo pe orú Jesu le mú omọ odọ rẹ san, nitorinà o ni ki Jesu sa sòrò, òni sa gbadura eyi nikan ti tó. Wo Eṣe 13. Ibanuje rẹ yio di ayọ.

MAY 20. (S)—John 16. 26-33. Ninu aiyẹ iponju, ati ibanuje ati aini, ko le se aibani. Wo eṣe 33. Jesu fi okan rẹ hale. Wò o bi ejo ti a gbe soke fun o lori Agbelebu ko si yè.

MAY 21. (Su)—Iḥsan 3. 7-12. Eniti o siṣe dé àbọ ko ni onise bikose eniti o se e dé opin. Eniti o ba fi ori ti inira isin Kristi ninu iyubu ati idide ni yio gba ade iye ná. Wo Isa. 40. 29 Yio funni ni okun laji rinaju wa.

MAY 22. (M)—Iṣe 15. 1-11. Igbala éda kọ si lori nkan miran, ikola tabi aikola tabi irufé èkọ miran ti enia so mo isin Olorun bikose lori Jesu Kristi Eniti a gbe soke fun wa. Wo eṣe 11. Kristi lo bá lórú ki ise enia.

MAY 23. (T)—Iṣe 15. 12-21. Bawo ni ofin atowodowo wati ndi oru Olorun lowo to! Gbogbo Jakubu ni eṣe 19, èkọ ni eyi fun iṣe itankalé ihin-rere, a ha nse akiiyesi rẹ? Tún yi si Iṣe 15, 18. A ko le gbón ju Olorun, O si ti mọ ohun gbagbo tele. Ajọ aṣeju a mu edie fọ eyin rẹ.

MAY 24. (W)—Iṣe 15. 23-35. Omọ Olorun ni gbagbo wa ise nipa igbagbo ninu Kristi, iyokù awada ni. Wo Gal. 3. 26.

MAY 25. (Th)—Gal. 1. 6-14. Paul fihan awon ara Galatia pe ihin-rere miran ko si lehin ti Kristi, eni ifibu si ni enikeniti o to lodi si eyi. O ye fun awon Alore Olorun ki o má mọ ohun miran ju Kristi lo. Wo 1 Kor. 15. 3.

MAY 26. (F)—Gal. 3. 13-22. Mose ni o fi ofin lati owo Olorun wa se akoko re ati awon ti o wa lehin rẹ, sugbò nipa Jesu Kristi a ti fi òre-ofe dipò ofin, ofin ko nipá mọ. Wo eṣe 25. "Ore-ofe sá."

MAY 27. (S)—Gal. 5. 1-10. Kristi ti so wa di omnira ninu igbagbo, ko si ye fun wa lati tun se ara wa ni onde. O fun wa ni oru Rẹ lati ká ati lati mọ ohun itankalé orun fun ara wa; araiye ti gbidanwò lomá pupọ lati so omnira wa di onde. Wo eṣe 1.

MAY 28. (Su)—Efesu 2. 11-22. O ye ki a duro sinjin ninu omnira ná ti a ti fun wa ki ohun-kohun ki o má le gbá lowo wa. Wo Iḥsan 3. 11.

MAY 29. (M)—Iṣe 15. 36-16-5. Ija de sárin Paulu ati Barnaba, onikaluku wọ si mú òna won pón lo lotótó nwon si nwásun fun awon

keferi. Èkọ ná ni pe ija larin onigbagbo ki ise ohun titun, fun itankalé ati ogo Olorun ni. Wo 2 Pet. 3. 9.

MAY 30. (T)—Iṣe 16. 6-15. Igba Kristi gbó ko le wá lasan bikose nipa gbagbo, eyi ni o mu awon Aposteli ni lati ilu de ilu. Bẹnu ni o ye fun awa ná lati lo lati ilu de ilu, lati wásu irapada ati ojo itewogbá fun awon keferi. Wo Rom. 10. 17.

MAY 31. (W)—2 Kor. 2. 12-17. Ilẹkun Oru Olorun ti si silẹ ni gbagbo ilu wa, irú eyiti ko ti si ri, nitorinà ejo wa ni bi a ko ba ráu Oru Olorun si won. Ibomiran wá ti òkún rẹ koi ti si, Ki Olorun maṣai si i li akoko Rẹ. Wo 2 Kor. 2. 12.

PROGRESS OF THE NEGRO RACE.

BOOKER T. WASHINGTON.

I TAKE pleasure in sending you some information concerning the progress of the Negro.

Forty years ago, as you know, they owned but little land. Now they own 20,000,000 acres, an area of 31,000 square miles, almost equal to that of New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut. Their total property holdings are now valued at more than \$600,000,000. There are also between 20,000 and 25,000 Negroes engaged in business of various sorts. We have sixty banks, eighty-five insurance companies and 300 drug stores.

From 1900 to 1910 the number of white farmers in the country increased 9.1 per cent, while the number of negro farmers increased 19.5 per cent. In Mississippi there was in 1910, 17,266 more white farmers than in 1900 and 35,751 more Negro farmers. In Georgia there were 26,293 more white farmers in 1910 than in 1900 and 39,515 more Negro farmers. From 1900 to 1910 the number of Negro farmers in Alabama increased 47 per cent; in Mississippi 27 per cent, and in Georgia 47.7 per cent.

Forty years ago the white people were engaged in a great many occupations in which the Negroes were not. To-day Negroes are found in practically all the 300 or more occupations in which white people are engaged.

At freedom not more than three per cent of the entire race could read or write. In 1900, 55.5 per cent could both read and write. At the present time not more than 32 per cent or less than one-third are without some education in books. In this respect, the Negro has made greater progress than any other peoples who have had hundreds of years of opportunity, as for example the illiteracy of Russia is about 77 per cent; of Spain, 68 per cent; of Portugal, 79

per cent ; Brazil, 80 per cent ; Venezuela, 75 per cent ; Cuba, 59 per cent. Forty years ago there were but few Negroes who were capable of being teachers. At present, with some few exceptions, practically all Negro pupils are being taught by Negro teachers, of whom there are now over 30,000.

Religiously the Negro has made great progress. Forty years ago he had but few Churches. Now he has over 35,000 church buildings with a seating capacity of 10,500,000. The value of these church buildings and other church property is \$56,636,000. The Negro churches now have 34,681 Sunday Schools, in which there are 1,740,000 scholars, taught by 210,148 teachers.

One of the most striking facts of Negro progress is what he is doing for his own educational improvement. Through the Negro churches and other means, he is every year raising over a million dollars for the support of his schools. During the past six months negroes have made a number of notable contributions for educational support. The African Methodist Episcopal denomination in Georgia recently raised \$30,152 for Morris Brown College at Atlanta. This money was raised almost wholly among the Negroes of Georgia. Thirty presiding elders brought in in cash \$29,500. In September of last year the African Methodist Episcopal Church in Texas raised \$13,077 for Paul Quinn College, located at Waco. In October of last year the Negro Baptists raised \$15,000 for the National Training School for Women and Girls at Washington. Thus in the two months of September and October, 1910, almost \$60,000 was raised by Negroes among negroes for the support of three Negro educational institutions.

Forty per cent of the cotton in the South is raised by Negro farmers. During 1910 they produced over 4,500,000 bales of cotton valued at \$30,000,000. They raised 150,000,000 bushels of corn valued at over \$95,700,000. They raised over 8,000,000 bushels of oats and wheat valued at over \$6,000,000. They raised over 2,000,000 bushels of potatoes valued at over \$6,500,000. They raised over \$9,000,000 worth of tobacco.

It is estimated that the value of the total product raised by the colored farmers of the South in 1910 amounted to over \$500,000,000.

In addition to the colored people living on farms in the South, there are over 2,000,000 other colored persons in the South engaged in various gainful occupation, such as professional service, domestic and personal service, in trade, in manufacturing and in mechanical pursuits. These 2,000,000 people at a conservative estimate are earning at least \$200,000,000 making a total of over \$700,000,000 that the Negroes of the South are earning annually.

ILỌSIWAJU AWỌN ENIA DUDU NI AMERIKIA.

BOOKER T. WASHINGTON.

INU ni dún-lati fi ihin diẹ yi ranṣe nipa Ilo-siwaju awon enia dudu.

Li ogoji odun sehin, ile kekere ni won ni, sugbon nisisiyi awon enia dudu oke ile (20,000,000 acres) tabi ile ti o tobi to New Hampshire, Vermont, Massachusetts, Rhode Island ati Connecticut. Iye ile ti o wa lowo won nisisiyi je egbata-oke poun (£120,000,000.) Awon enia dudu ti o nse ise oniruru (to bi iwon egba-mejila, awon ni ogoje Banki (ile ti a ufi owo pamọ si, ti o si wa ni ikawo enia dudu), ati odunrun. Ile Egbogi lati odun 1900 titi di 1910, iye awon oyinbo ti nse ise agbe ga soke niwon mesun ninu ogoran, awon ti enia dudu goke niwon mokandi-logun ninu ogoran.

Ni ogoji odun sehin ise awon oyinbo po Ioniruru ona ju ti enia dudu lo, sugbon loni a ko le sniri enia dudu ninu gbgbo orisirisi ise (ti o to odunrun) ti awon oyinbo nse

Nipa oniruru, ni odun 1910, a ko le ri ju enia meta lo ninu ogoran enia ti o le ko ti o si le ka iwe, sugbon nisisiyi a ko le ri idameta enia dudu ti ko ni eko-iwe. Ati pe nisisiyi gbgbo awon omo ile iwe dudu lo ferẹ ni awon olako dudu lati ma ko won; awon omo ti a nko nisisiyi le ni egba medogun.

Nipa isin, awon enia dudu to siwaju pupo. Ni ogoji odun sehin agbara ni won fi ni ile isin, sugbon nisisiyi, awon ni ile isin ti o le ni egbametadi-logun ti o si ni ijoko-fun egbarun-oke enia. Owó ti a fi ko awon ile unwoyi to egbafake-poun (£11,327,200.) Awon Ile Iwe (Ojo isimi ti awon enia dudu le ni egbametadi-logun (34681) awon omo ile-ekko ibi si le ni adlogo oke (1,740,000) awon oluko won si din ni gke mokand-logun (210148).

Ohun ti o je ohun ti o ya ni lenu ni pe awon enia dudu wonyi ni nbojuto eko ara won nipa imo won nda le ni adota-oke poun (£500,000) fun itoju awon ile-ekko fun awon enia won. Larin osu mefa ti o koja, awon enia dudu ti da owó pupo fun ise eko larin awon enia won. Awon enia dudu ti Ijo Methodist Episcopal da bi iwon oke-mefa poun (£6030) fun Ile-ekko giga (College) ni Atlanta; awon enia dudu nikan ni o da owó yi. Awon alori won, bi ogbon enia, da le ni oke-marun larin ara won. Ni September odun ti o koja awon Ijo kanna yi to wa ni Texas tun da le ni egbetala poun (£2,615) fun kiko Ile-ekko giga ni Wako. Ni October to koja awon Baptist enia dudu da egbedogun poun (3,000) fun Ile-ekko fun awon obirin ni Washington. Bayi ni a ri pe ni osu September ati October 1910, awon enia dudu

bikan dá to egbáfa pọ́n (£12,000) fun iṣe lle-
 ẹkọ́ meta larin awon enia won.

A ro iye iṣe agbe ti awon enia dudu se ni apa
 Gusu ti United States ni Amerika ni 1910, o le ni
 egbarun oke-pọ́n? (£100,000,000.)

Gleanings from the Foreign Press.

Owing to the general abuse of the words "Foreign" and "Native" the wise utterances of Bishop Montgomery of the Society for the Propagation of the Gospel in Foreign Parts, at a recent meeting of the Society, will meet with appreciation of many Africans. Bishop Montgomery said:—

"We have determined to expunge the adjective 'foreign' from all our official documents and to substitute 'overseas' it will be some time yet before in common speech we give up talking of 'Foreign Missions.' But determined pressure and occasional protest will prevail in the end. Nothing within the body of Christ is foreign; we are one family. The world is one unit. That being so, the use of language becomes of special importance. Just in the same way I plead for the disappearance of the term 'Native' as meaning 'dark.' It is an extraordinary fact that in the minds of so many it should have this unconscious signification. The time has surely come when we should speak of each nation by its right name, whether Indian, African, Chinese or any other title."

All honor to Mr. Styles of Birmingham who in the jaws of death on board the missing "Apsara" refused to sign the document binding him not to take up arms against Germany. *The News of the World* says:—

January 17, the German Commander of the *Moerce* sent a message to Sir Edward Morewater, saying that all the passengers who would give their word of honor and sign a declaration not to take up arms against Germany during the war would be conveyed to their intended destination as safely as possible. The Governor recommended every body to sign it, as there was no alternative.

January 30, It was suggested that we should give in firearms, knives, telescopes, etc., and Governor Morewater accompanied Lieutenant Bery when that was done. One or two passengers even gave up their golf sticks, and one man gave up a sign-book. Mr. R. Styles, of Birmingham, alluding to the document binding passengers not to take arms against Germany, said, "I refused to sign, and was taken prisoner and put on board the German. I still refused to sign the document and after a while I was released, and taken back on board the *Apsara*."

NOTICE.

KATEKISIMU QMODE.

Three thousand copies of children's Catechism are in the Press, and by the time this notice appears can be had from the Rev. J. R. Williams, 9, Wesley St. Lagos, at the following rates:—

12 copies	£2; Post Free.
25 "	2 3; " "
50 "	4 6; " "
100 "	9 -; " "
200 "	17 3; " "
300 "	25 9; " "

ENIA DUDU ATI OYINBO.

Apakan oju Ojo Iyanju ti oju eni S. M. Harlan ni ni Ipatie Koforode i ti Eko, ti oju 11, oju Marg, 1915.

OHUN idugbala titobi ti awon oyinbo ni larin awa enia dudu dide nipa ainu ni awon enia dudu ti awon abá lo. Awon oyinbo ko mo iwa ati iṣe enia dudu, awon ko si gbidiwo lati mo o; o san fun won lati pe iṣe awon enia dudu ni ti keferi ati pe ohun ti nwon ko le gbagbo. Obirin oyinbo kan ti a npe ni Mary Kingsley ti o wadi iwa awon ara Afrika so pe bi awon oyinbo ba le gbidanwo lati fi oju kanmu ti awon enia dudu fi nwo akun ba won wo, ki awon le ronu pelu re bekanmu. awon yi ro ohun pupu ninu iwa ati iṣe awon enia dudu ti a ni lati ba iyin fun. Awon oyinbo ko fe lati se eyi nitorina ni awon se use asise pupu.

Awon oyinbo a ma fi awon enia dudu ti nso pe awon le mu oju wa lati sanmu se eleya. Wagon a ma pe enia be ni opuru, ati awon enia ti o gba won gbo ni asiwere. Mo so fun nyan li ale yi pe awon oyinbo papa mu oju ro, tabi pe awon se e ri. Ni akoko kan ti mo wa ni Amerika, ile kan wa ti iba dara pupu fun ogbin, sugbon oju ki ro nilari nibe, ati pe awon ko si ri ona ti nwon le fi mu omi wa rin re, bayi ni ile yi wa lasun li ailo nitori ko si oju lati rin li. Okunrin ogboun kan wa beresi ro ona ti on fi le mu oju ro nipa ona ero. Nigbati o ronu titi, ero na so si i ni okan pe lehin ti a ba ja ogun nla tun ninu eyiti a yin agba nla, oju a ma ro pupu. Iru ogun Waterloo nibiti oju ro tobe ti oju nla fi le awon ti nja kuro loju ogun; o ro o titi o si ri pe idi eyi ni pe ipade ofurufu pelu riro awon agba nla pelu gfin won a ma mu ki oju-ogun ro gididi, eyi li isi ma mu oju wa.

Okunrin yi ko ni agba nla ti yio yin, nitorina o lo wa awon etu ti nwon fi no okuta, (iru eyiti a nlo nisisiyi ni Abeokota lati fi fo okuta) o di won mo kaiti (kite ti awon mpe nta si oju-ogun), o se ero pe ki awon eta wonyi yin ni oju-ogun, o ta awon kaiti wonyi, o si duro, o nreti igbehin ogboun re. Igbehin re ni pe oju ro pupu yi eyiti o ni ireti. Lehin na mo ti nwo iwe ilu awon yinbo lati ri bi a tun nlo ogboun okunrin yi sugbon ng ko ri pe ki a tun so ohunkohun mo nipa re. O le je pe inawo awon oluhun ti a o lo ni o ga ni ko je ki a tun lo ni mo.

Mo fe bere, kini se ti a ko fi iru okunrin yi rerin tabi ki a fi sefe? Mo mo pe nitoripe e mo ona ti o lo ni, ati pe o si muru lati fi ohun ti on ro ati ti on se ye nyan. O te nyan lorun nitorina o je ogboun loju nyiu.

Awọn enia dudu nfi idi ogbón tiwọn pamp, a ko si le lẹ awon wi nitori siṣe bayi. Awon oyinbo ni oju lati fi dábobo ohan ti ogbón wọn ba mú jade ti enikeni ko gbọdọ se irú rẹ titi sá ti o gba iwe fun yio fi tó; ati pe ki akoko ná to tó, on ná yio ti ri owó daradara lori iṣe ná ti yio tó fun. Ati fun awon omọ rẹ lehin rẹ. Enia dudu ko ni irú ofin tabi ibo bayi nitoriná ni o se ahi ogbón tirẹ pamp ti o si jẹ pe omọ rẹ ni o nfi ogbón yi fun.

Ona ti awon oyinbo ti o jẹ pe o fi yé ni ni a npé ni Ogbon; ti awon enia dudu ti ko ye ni ni a npé ni Ogbon ati Iṣe Eṣu. Nitoriná bi o ti ri nipa ohan ti ara, beṅi o ri nipa ohan ti Ẹmi. Awon oyinbo ko mo iwa ati iṣe awon enia dudu.

NEWS.

THE Government School at Aiyetoro, a flourishing town on the Mekò Road, has been closed, and the property and school equipment handed over to the Baptist Mission by the Provincial Commissioner as from the first of March.

The town of Aiyetoro was founded in 1902, by the Seriki Alasi, a man of considerable wealth and intelligence as shown by the fact that he provided the money to build the School and Teacher's House.

On a recent visit the writer found a large town standing on an elevated plateau, with a good water supply, a large market and many iron roofed buildings. A motor road is being constructed from Aiyetoro to Abeokuta and will enter the latter place at Lafenwa Station.

In the Owa District of Abeokuta, the lease for the High School site on Oke Oba, is already obtained and during Mr. Pinnock's next term of service, it is hoped that School premises will be erected.

The Girls' School at Ijaiye is to be reinforced by the addition of two baby teachers in May next, who together with Mrs. Lumbley as Principal and two native teachers will carry on the work. The school thus efficiently staffed should provide an education calculated to meet the requirements of all who desire to have their daughters well and wisely trained.

INU ni dùn lati röhin ipade wa ti a npé ni **ABEKUTA BAPTIST ASSOCIATION** (Quarterly Meeting).

Säju irohini mi, mo kó júbá Dr. B. L. Locket, emi o dá ajo yi silẹ larin wa.

Nipa ti ipade osu keta-keta yi, awa ri dajudaju pe Olawa ni siṣe isojú larin wa.

Ipade ti a ni, ni Ijo wa Elede ni October 8, 9, 10. O dara pipipipo glá, o si mú ayọ bá okan wa; ani tobé ayọ ná hán ni oju-gbogbo wa; a bẹrẹ ipade ná ni October 8, a si pari rẹ ni October 10, ni Sunday; nina ipade wa ná, ni a fi ipinnu; lati bẹrẹ iṣe titun ni Onigbogbo; nipa ipinnu wa,

aṣa rán oluko lo si ibi iṣe titun ná ni October 11, 1915. Jọ akawe *Imọlẹ Owuro*, ba wa dápọ nina iṣe titun yi, nipa adura rẹ; ki a le ri oṣo eso niki iṣe Onigbogbo yi, fun Kristi Olawa.

Ni oju ti a pari ipade yi, oju kan ni oju ná gongo so, ariwo ayọ ta, iṣape ayọ nhó kú; awon ara Elede ko le gbagbe oju ayọ ná; nigbatni a bẹrẹ si ikọ orin ipinya:—

Nihin l'awa nje towa,
Nihin ni a má pinya;
L'oran ko si ipinya,
A! bi o ti dùn to!
Dùn to, dùn to, dùn to,
A! bi o ti dùn to
'Gba l' a pade lai pinya mo.

oju nro gbogbo wa, bi enipe ki a má pinya mó; lehin ikọ orin ipinya, Pastor tenu bo adura igbonagboru atokanwa, lehin òrè-òfè, a jade; nina ipade ná Olawa ka iwon enia metalé-logbon kua wa; nipa itẹbani. J.A.

THE ABEOKUTA CONFERENCE.

The Third Annual Conference of the Yoruba Baptist Association was held at Abeokuta on March 8th—12th, 1916, the following is the Programme:—

IJAIYE BAPTIST CHURCH.

Wednesday, March 8th, 1916.

MORNING SESSION.

- 8.30 a.m. Devotional Exercises. Dr. M. Agbeli.
- 9.30 a.m. Induction of the President.
- 10.0 a.m. Welcome to Delegates. Rev. J. Agboja.
- Reply to Welcome. Mr. D. O. Togun.
- 11.0 a.m. "Roll Call." The SECRETARY.
- 11.30 a.m. Reports from the Churches.

AFTERNOON SESSION. (Public Meeting.)

- 3.0 p.m. Presidential Address. Rev. L. M. DUAL, M.A.
- 4.0 p.m. Presentation to the Secretary.
Professor S. M. HARDES, Lagos.
Hon. ADEGBOYEGA EDUN.

Thursday, March 9th, 1916.

MORNING SESSION.

- 8.30 a.m. Devotional Exercises. Rev. L. Tubi.
- 9.30 a.m. "The Fundamentals of our Faith." Rev. G. W. SADDLER.
- 10.30 a.m. History of Baptist Missions at Ijaiye and Abeokuta. Rev. L. O. EADIE.
- 11.30 a.m. Two minutes Speeches by Delegates.

AFTERNOON SESSION. (Public Meeting.)

- 3.0 p.m. The Work and Influence of Laymen in the Churches. Mr. E. ALAO OJO.
- 4.0 p.m. "Medicine and the Churches." Dr. A. OYEJOLA.

Friday, March 10th, 1916.**MORNING SESSION.**

- 8.30 a.m. Devotional Exercises. Mr. J. A. ADEDIRAN.
 9.30 a.m. "History of Baptist Mission at Ogbomoso." Mr. S. ADEBISI.
 9.30 a.m. "New Testament Churches." Mr. S. ADEBISI.
 10.0 a.m. "Advantages and Needs of Industrial Work." Rev. J. R. WILLIAMS.
 11.0 a.m. Opening for Questions from Delegates- Association Business Meeting. Dr. E. G. MACLEAN.
 11.0 a.m. Opening for Questions from Delegates- Association Business Meeting. Dr. E. G. MACLEAN.
 Recess to attend the Reception given by the Hon. ADEGBOYEGA EDUN, for the Delegates to meet His Highness the ALAKE.

Saturday, March 11th, 1916.

- 8.30 a.m. Prayer and Praise, Rev. BENJ. LANIYI.

Sunday, March 12th, 1916.

- Services in the Ijaye; Saje; and Owu Churches at 9 a.m. and 4 p.m. Sermons by Delegates.

National War Prayers, otherwise called the National Mission of Repentance and Hope, have been commended by the Sees of Canterbury and York, England, for the months of October and November this Year. The whole Nation, it is believed, will at that time be on their knees before the God of Nations. All denominations are expected to make their arrangements.

KONFERENSI NI ABEOKUTA.

KONFERENSI ekeṭa yi bẹrẹ ni Abeokuta lati oṣu kejo oṣu Marsi titi di oṣu okunkunla. Ni owuro oṣu keje oṣu Marsi, ni arago meje, awon Iko Ijo (Delegates) lati Eko lati inu Church meṭeta ti pẹsẹ si Ido, awon olori olokọ-ile si ti ya oṣu kan soṭo fun wa eyiti wọn le iwe mo lati fi han pe kiki awon Iko Ijo (Delegates) ni wọn ni lati joko sibe.

Bi arago meje aḅo ti nlù bẹni oṣu si, awon ero ti o sin wa si dagbere fun' wa, wọn fi aṭura sin wa. Ni Ebute Meṭa ati Agège li awon Iko Ijo Arọko dapo mo wa, oṣu tubo kún ṣiba o wa nlù ranyin. A ko le rohin to gège bi aḅo ná ti dùn to, nigbati onjẹ npe onjẹ ranṣe, a ko tilẹ mo pe ori irin la wa mo. Oḅé àtata ti awon Iya-afin ajise-didun ti sè, à-je-se-je lánhan ni, o nke tó ninu iṣasun. Ogbeni B. C. Vaughan li o wá gbé ki-ṭe-ti-ṣe kalẹ wayi ò, tólótolo sisun à-wo-má-lé-ló ati eran oyinbo ti a npe ni "roasted Turkey ati Ham" à-wo-pada-ḅhin, o gbé tamò-rodo de, o wa fi akara oyinbo (bread) ti i, o se e ni lásegé iya Obe, óna ḅun wa nyó téré, mo gbagbe akokoro ti nba mi jà mo dá sèria fun u.

Awon gbatumò ilu Abeokuta pupọ li o wá ni ibi ariya yi teleḅan l'okù ko si bi ko ti ri. A túka ni arago meṭa alé.

Bi oṣu ti nsare gère bẹni orin iyin si Baba wa nse yungba ti a ngbádun bi eḅé mimó ti uló si Kanaani. Kia ma bá lo titi nigbati a yo si àrọje Lafenwa pelu orin, o dabi enipe ki a má dakẹ mo nigbati a ri awon eḅere wa ti wọn ti wá si Lafenwa ti wọn ifi adun orin ná ki wa kabó. Tayọ-tayọ tife-tife lia fi ki ara wa ni bibere ile ati óna ati awon ti ko le wá gège bi aṣa awon Aposteli. Ona Lafenwa lo si ilu wofun ero ti o wa pade wa.

Ni oṣu keji eyiti ise oṣu kejo oṣu Marsi, gboḅo awon Aṣojun Ijo funfun ati dudu pé si Ile Isin Baptist, Ago-Ijaiye, wọn si bẹrẹ ise won. A ko le so ohun gboḅo ti wọn se sinu iwe yi tan bikose diẹ ninu won, iyoku yio jade ninu Iwe Odun (Year Book.)

Rev. Louis M. Duval, M.A. ti Saki li o bọ sori aga (President) ni odunni, Professor S. M. Harden ni igba-keji rẹ. Iṣe gboḅo si lo dèdè lowo Alaga lati ibere titi de opin. Eḅé fi ḅan fun Rev. S. G. Pinnock, fun ise rẹ ati ifokanran inunibai ti o ti lá koja, papa li Oyo; Professor S. M. Harden, ni a yau lati fi ḅun ná lé e lowo pelu oṣu ti o ye. A ko le tun so ti oḅeni a-ji-so-didun yi nigbati o bẹrẹ si rọ oṣu gẹsi àtata, ko pe oḅan lẹmeji, toḅé ti o yo omi oju oyinbo yá, niyo ná gán ni mo to mo pe oriki wa ninu Gẹsi, ohun arò rẹ lenu oḅeni Harden nigbati o ki i meṣan meṣa, mo sai se oyinbo mo fi omi diẹ ra ju; igi dá! Rev. Pinnock ko le fohun fun akoko diẹ lati dupe nitiro ori rẹ wile. Sekitẹri Adegboyega Edun wa gbé lẹṣe, a sa mo bi on ná ti ri nibi ory, o so kásinkan sibe, Latin ori ekanna rọ lo wá.

Oriṣirisi ise li a se titi o fi di Friday li arago merin ti a lo pé si ile Sekitẹri. Olola Adegboyega Edun ti fi iwe aḅeje ranṣe si wa pe ki a wá ba on se àriyá ati pe Alake yio si wa pade wa. Bi arago merin ti nro bẹlẹ npe si ile Sekitẹri, aya rẹ a ṣebi alárá ti mura ipanu oyinbo sile, on ná pá si duro dèdè o dabi I, bẹni o nse aḅo si otun ati si osin lati ri pe ara rọ wa o si sfi onjẹ rọ wa. Nigbati o ba ri pe o rẹ tutu a bọ sori dūrú (piano) a si tun mu ara yá, a ko le tun so ti ofun rẹ, bẹni Rev. Ransome-Kati mu wa lori ya nigbati o bọ sori dūrú ti o nko, "O-ké-lé-me-lé" ati orin "Omùti" kan, o ndun yungba.

Awon oḅa meji wa yé ni si, Alake ati Oṣile, awon mejeji fi ife ti o yani lenu han nipa fifi erin ati ayọ gba wa lowo bi Sekitẹri ti ntoka onikaluku wa fun won. Lẹhin ná Alake sory iwuri o si yin ise wa ni Abeokuta o gbadura pe ki Olorun je ki o tubo ghile si i. O fi enu kan Rev. Pinnock ati Mrs. Lumbley fun aisimi won ninu ise won. Rev. L. M. Duval, Alaga, didẹ o dupe lowo rẹ fun aniyán rẹ si ise wa ni ilu rẹ. Dr. Agbabi si dupe lowo Iya-afin Adegboyega Edun fun aḅo rẹ ti o se fun wa, lẹhin ná Sekitẹri Edun si tun dupe fun wa o si ki ni lopolopo.

A dupe lowo awon Momba Sesi Ijaiye fun inawo won ti nwon se nipa pipese onje fun wa ni gbogbo akoko Ajo yi. Olorun ki o busi apo won.

Ni owuro ojo Saturday, awon die pada si ile won papa awon ti o ti Eko wa, awon iyoku si tuka lo tan ni ojo Monday.

Mo se akijesi ohun die ni Abeokuta eyiti nigbati mo bere itumọ won o se mi lanu pipo, mo mo daju pe Olorun ti o ni gbogbo aije yio tun u se, ati ogun ati oje yio de opin. EKO.

BAPTIST SCHOOL, LAGOS.

REPORT READ AT THE CONFERENCE OF
MARCH, 1916.

THERE was a time when Baptist educational efforts in Lagos stood next to none. It was largely patronized at home and abroad and flourished favourably.

The school consisted of two grades, primary and secondary, the latter being the *alma mater* of some of our distinguished citizens holding positions as Government Officials, Professionals and Ministers of the Gospel, whilst the former produced men of good character and intelligence, filling different vocations creditably, and also women who are mothers to-day guiding comfortable and happy homes.

The personnel consisted of Professor S. M. Harden, Messrs. S. A. Allen, D. B. Vincent, now Dr. Mojola Agbebi, T. A. Johnson, B. A. Laniyi, now Rev. B. A. Laniyi, Akifewa, Macaulay, Mrs. M. Agbebi, Mrs. Milton, Misses Alaba Lawson, Phoebe Yoyinola, now Mrs. E. Adebiyi, Dorcas Williams, now Mrs. I. Ogunmefun, Matilda Stone, now Mrs. J. R. Williams, etc., etc. It is gratifying to record that they did their work well.

After some time adverse circumstances arose which inflicted a blow on its activity and continuity and which resulted to its being closed up for a considerable time. Dr. Agbebi, *ad interim* prosecuted a middle grade school which nevertheless did keep up the name of Baptist Pupils on the roll.

All along, the desire to re-open the school remained alive in the minds of the Baptist community, and it was a desideratum often discussed until April 1915, when with the joint effort of the Mission and the Lagos Churches, the opening of a school became an accomplished fact.

The school was formally opened on Monday the 12th April, when there were present Rev. S. G. Pincock, who conducted the opening ceremony, L. Tubi, L. O. Falipe, Dr. Mojola Agbebi, Messrs. E. A. Alawode, Robert Macaulay and others with an unexpected number (259) of school children and three teachers to start in the persons of Mr. J. J. Pratt, Misses A. M. Oshodi, and Oyinkan Agbebi, the latter

of whom brought with her her Infant School of 70 children from Ararigai Chapel. The number of pupils rose from 259 on the first day to 409 in three months. The school continues to grow so much that owing to want of room, it is contemplated to limit the number. Miss Oshodi, in a short while owing to intermittent illness resigned; the present staff number seven and they are doing their work with diligence.

A School Board consisting of experienced and capable gentlemen representing the Lagos Churches, and the Mission under whose auspices it is being worked, controls the school.

J. R. WILLIAMS,

Board Secretary.

Young People's Column.

APA TI OMODE (ATI AWON AGBA PELU)

"A."

Eyin Elegbe mi,

Nigbati a yan mi lati ma kowe idaraya si nyin ninu iwe yi, mo ri i pe mo kere ju fun ise na, ati pe bya ohun ti ngo ko ki yio kun nyin loju nitori mo mo pe pupu ninu nyin ti nka awon iwe miran ti npa ni lerin ti o si nfun ni ni idaraya sugbun mo tope pe ki e gba eyiti ngo ma ma wa fun nyin ninu iwe yi wo, mo-si ni ireti pe enyin na yio mura lati ran mi lowo ki ule ma ri itan tabi owe ti o dawu fun nyin ka ninu re. Bi e ba si si mi l'ori mo npete lati ma fi ire-ije fun edun (*Pize Competition*) si i lekkan.

Nitorina, ki ng to pari ope mi, ngo fi itan kekere kan fun nyin lati ka.

Nigbakan ri, awon okunrin meji nse ope po, nwon si feran ara won. Ekini je Onilu, ekeji je Alajota.

Ni ojo kan, nwon pe Alajota lati wa sire nibikan; gega bi ise re, o ni lati nu ope re Onilu dan. Sugbon ki nwon to lo, Alajota so fun Onilu pe ki o jowo ya on ni aso odun re ki on lo fi jo ni ode ti awon nlo yi; Onilu si gba, o ya a.

Nigbati o de ibi ere, ti nwon si bere si jo, ti tjo ka Alajota lara, o bere-si lo odun yi ni ilo ti oju alaso ko gba, tobe ti Onilu—ti o ni odun—wa bere si lu ilu bayi pe:—

"Pelepelle, ma fa mi l'odun ya."

o si te ra mo lu nu lati ba je ki ope on ti njo le mo pe on ni on bawi.

Nigbati Alajota gbọ ilu yi, ti o si fyesi pe on ni a nbawi, on na wa bere-si ko orin bayi pe:—

"Emi ti njo, Asiwere ko."

tobe ti ilu ati orin na nlo bayi:—

Onilu:—"Pelepelle ma fa mi l'odun ya."

Onjo:—"Emi ti njo, Asiwere ko."

Ki a ma da lo wete mo, igbghin re ija do nitori ope yi, ope nwon si bajẹ.

ALŌ O!—ĀLŌ.

1. O nlo s' Oyo, o nke yòbò o mbo Oyo, o nke yòbò...
.....*Asp Odun.*
2. Erin kú, Magúdu fi je; Efun kú, Magúdu fi je;
Magúdu náá kú, ko si émiti yio je?.....*Iyowan.*
3. Koriko kan wà àl agbala Olu-Ife, bi o ba dudu l'aré,
a funfan l'ale,.....*Iwan Ori.*
4. Gbá! Gbá! ókan ko jóukan.....*Ile ati Awéanma.*

Itan o!—Itan

Itan mi d' ori ko d'ori, o d' ori Oba Ilu, Omobirin Oba, ati Ijapa.

NI ilu kan, lakoko kan, iyan mú pupò tobé ti gbogbo awon enia ilu fi feré fi ilu silé tán; awon dié ti o si kú mi ilu je awon ti o ri je, ti nwon si le ná olopolo owó lati ra onje. Nigbati o se gbogbo awon olowó wonyi pada di talaka ati alaini; Oba ilu ati awon omọ ré nikan li o nri onje je ni akoko yi. Ki a má fá a gùn lo titi mó, iyan yi nmú siwaju tobé ti o fi je pe agbado yian ni Oba tikalaré ati awon omọ ré si nri yan je, ti nwon a si má mu omi lé e.

Okun ninu awon omobirin Oba ni imá lo si isale igbó Oba lati yan agbado yi; ni agbegbe ibiti omobirin yi gbe nyan agbado yi, Ijapa kan wà nibé ti ebi ti feré pa kú patapata. Ojójumo ni imá gbórin agbado yian ti omobirin Oba imá yan nitosi ré. Orún agbado ti o si nfá s' imú tó onje fun u lotó.

Nigbati o se Ijapa yi pinnu lati wá òna ti on yio fi le ri je nina agbado yian yi. O múra, o nduro de igbati omobirin Oba yio wá tun yan agbado; o rá si abé irawé ti o wá nitosi, o nreti ré, o si ti mura orin didún ti yio ko fun omobirin Oba yi. (È múra silé ki e ba gberin ti Ijapa yio ko, ki e si má wipe "Alugbẹnren.")

Bi omobirin Oba ti de, ti o si béré si yan agbado, bēni Ijapa t' orin bọ enu, o nwipe:—

- Kil' o mi yan nibé?.....Alugbẹnren.
- Gbúgburu l' o mi yan?.....Alugbẹnren.
- O ba yan kan mi ntówó.....Alugbẹnren.
- M' a lú fun o dié.....Alugbẹnren.
- Ntè,—Ntè,—Ntè.....Alugbẹnren.
- Lakan—mòkan—nká.....Alugbẹnren.

Bi omobirin Oba ti gbọ orin yi, etí ré mejéji noyá, orin yi dùn mó o, o ni "Gbáá!—orin li o dùn bayi?" Nigbati Ijapa ri eyi o tun t' enu bọ orin.

Omobirin Oba t' eše bọ ijo, o njó múkálumúké, o nlo biripé; ijo yi gbadún mọ o tobé ti o fi jó lo siwaju jina rére si agbada agbado. Wárawaré Ijapa ti yo jade, o si kó gbogbo agbado yian ná o si gba òna ile ré lo, o nlo fi agbado ná dá emi ara ré duro.

Nigbati omobirin Oba pada bọ, oju ré mó fò, o wa agbado ti, o fi ori lé òna ile, o si kó gbogbo ré o ró o fun Oba, baba ré.

Ènu ya Oba gidigidi; ni ojo keji, o bu agbado miran fun omọ ré, o si yan oluṣọ meji pélu ré.

Nigbati nwon de ibe, Omobirin Oba béré si agbado iyan, Ijapa ti o ti mura tán labé irawé lati kórin ré, o t' enu bọ orin o nwipe:—

- Kil' e mi yan nibé?.....Alugbẹnren.
- Gbúgburu l' e mi yan?.....Alugbẹnren.
- È ba yan kan mi ntówó.....Alugbẹnren.
- M' a lú fun nyan dié.....Alugbẹnren.
- Ntè,—Ntè,—Ntè.....Alugbẹnren.
- Lakan—mòkan—nká.....Alugbẹnren.

Lojukannjó omobirin Oba jina agbada agbado silé, ati on ati awon oluṣọ ré t' eše bọ ijo, nwon nra ijo yi molé tobé ti nwon fi lo jina si idi agbada agbado; Ijapa yara jade, o si kó gbogbo agbado yian ná, o si saló.

Nigbati ijo ná rọ lara omobirin Oba yi ati awon oluṣọ ré, nwon pada wá, ṣugbón agbado yian ná ti tán, nwon si pada tó Oba lo, nwon si ró gbogbo ré fun u. Ènu ya Oba gidigidi, o si pinnu pe on tikalaré on yio lo de ibe. O didé, on pélu awon Ijoye ilu, nwon múra, o si bu agbado miran fun omobirin ré, o ti i siwaju. Nigbati nwon de ibe omobirin Oba béré si agbado yara, wárawaré Ijapa t' enu bọ orin.

Kini Oba gbọ orin yi si? Ati on ati awon Ijoye ré, pélu omobirin ré t' eše bọ ijo, nwon jó lo bi ile, bi eni ki éyi ijó tó dá loju won, bi nwon tó pada de, agbado ti tán ninu agbada. Ènu yá won, nwon ko kaku mọ ohun ti nkórin. Nwon f' ori le ile pélu iyanu ná.

Nigbati nwon de ile, òran yi di òran ikalé, Oba pé awon babalawo ré, o fi òran yi ló won wó, nwon dá lfa, nwon si wipe afi bi Oba ba se ètutu ná ati sáru úla kan nigbaná ni yio tó ri idi òran ná. (Awon babalawo wonyi sọ bayi nitóri ki nwon le ri onje je fun ijo melokan.) Ṣugbón "Osányin" kan wá ni ilu, ti o jó "Osányin eṣeṣe kan." Osányin yi se ileri lati mú ohun ti nkórin jade fun Oba. Oba gba. Gbogbo nwon tun didé, omobirin oba si tun mú agbado, nwon lo si ibe. Nigbati nwon de ibe, omobirin Oba béré si yan agbado bi ti igba siwaju. Ijapa t' enu bọ orin, gbogbo nwon si tún jó lo. Ṣugbón "Osányin" duro sehin. Ijapa ko mó, o rrra yó jade, bi o si ti ni ki on kó agbado yian, bēni "Osányin" yo émú kan ti o ti fi sinu ná, o si fi émú gbigbona ná mú u ni idi. Ijapa fi igbe ta, o nké wipe— "Osányin, mo di erú ré; Osányin, mo di erú ré." T'ohún-t'enu, awon ti o jó lo pada, nwon si ri pe Ijapa li o ti ndá ára wonyi.

Oba si paṣe fun "Osányin eṣeṣe kan" ki o má mú Ijapa ni erú lo. Lati ijo ná ni Ijapa ti di erú "Osányin."

Idi Alọ mi ré o.....Kábo.

- Èkọ —(1) Iwon ni nkan dùn mó.
- (2) Ojo gbogbo ni ti olé, ojo kan ni ti oinhan. S.H.B.

PUZZLES.

1. Find the names hidden in the following words:—

- (a) He beats my brother in the race.
- (b) Did Ora go with you?

2. My first is in door, but not in gate,
My second in companion, but not in mate,
My third is in consort, and also in queen,
My fourth in black, but not in green,
My fifth is in emerald, but not in ring,
My sixth is in say, but not in sing,
My whole is a beast of burden.
3. Iuá jó igbo, jó fju. o ku babá sígidi.
4. Oku odun keta, a pe e, o dahun ho o.
5. Kini ima ri ohun gboḡbo. sḡḡḡḡon ti ki ri ara ri.
6. Eweko isale oke, fwo obirin.

Solutions will appear in the next issue. Please address all communications for this page to The Editor, *Young People's Column*, c/o Editor, *Imọlẹ Owurọ*, Box 270, Lagos.

QNA OGBON FUN QMỌDE LATI FI MQ OWO KA.

Eni bi eni,	Efa tielẹ,
Eji bi eji,	Biro nbiro,
Eta nta gba,	Iry ibata,
Erin woyokoy,	Eji fa k'esan,
Arin ogrodó,	Gbaḡḡba ewa.

EQN FUN QMỌDE LATI FI MQ OWQ TO TQ FUN
AWQN OBI'ATI IBATAN WQN.

Ilasa ko sian, tal' o b'ilá ?
Baba mi ko sian, tal' a bi mi fun ?
Iya mi ko sian, tal' o bi mi ?
Egbon mi ko sian, tal' a bi mi lé ?
Aburo mi ko sian, tal' a bi lé mi ?
Enia kó, Olorun mi l' o dá mi.

BI ABIAMO BA NPASE FUN QMO, NWON
A MA WIPE:—

Worú o, Worú oko, Worú o, Worú odò; Worú
l' oka feiyé je, mo dé' le mo rò fun baba, baba
na Worú jojo. Worú dà ? ogun gbé e lo; labe
ogede, labe crombó, o ti se d'abe ata; ipakó rigidi
ndán hóbó; Eware, má jale mó; Agutan, má
s'olé mó; e ba mi sipe fun Bálẹ, k' o fun mi
l'odódó p' akaja : gboḡbo wa l' Ogun jọ bí o é!

TABI EYI.—

Omọ dáké o,
Máma ké mó o,
Bi mo r' Oluyólé má rà fun o.

PERSONALIA.

Mrs. AMANDA SMITH, the great African Evangelist well-known to many people in Lagos in or about the year 1886 has rested from her labours. She died at Sebring, Florida, United States, on the 5th March, 1915. The deceased was the greatest woman preacher who has ever visited these parts, and her work was with unction and with power. Many people were converted under her preaching. Her life was exemplary, and her spiritual altitude and religious attainments compelling. Her presence was an inspiration and a religious phenomenon to the Christian women of the Country. She died managing an Orphanage which she had founded in Chicago for Negro Orphans. She died aged 78. May the Earth lie lightly on her grave!

BOOKER T. WASHINGTON. The article on the progress of the Negro Race in this paper from the *Baptist Standard* was about the last from the pen of the celebrated but now lamented Founder of the Tuskegee Institute for Negro Youths, and its freshness, coming as it were from the grave, justifies our reproducing it both in English and Yoruba, for the perusal of our readers. A resolution on the death of the great Industrial Leader moved by the Rev. G. W. Sadler, M.A., and committed for construction to Prof. S. M. Harden, for transmission to his people, passed the recent Conference of the Yoruba Baptist Association.

REV. S. G. PINNOCK and Mrs PINNOCK left on the "Abosso" on March 26th for the usual recuperation in their native-land. The couple have suffered so much and endeared themselves so much to many that some say they sometimes forget that they were white people. The fingers of the Great War is upon them. One of their sons has gone to the front. Mr. Pinnock was raised to the chair of Vice-President of the Yoruba Baptist Association on the eve of his departure for Europe. We wish them happy times (though these are troublous times) and a safe return.

AMOS L. OLOPADE of Ago Owu School deserves mention as one of the successful teachers at Abeokuta. He is a young man of humble acquirements and simple life; but the pupils he turns out give him credit as a painstaking and earnest pedagogue. His school was filled to the brim when we visited it, and requires extension. We could find but small space to walk.

Mrs. C. G. LUMBLEY. In his speech at the Edun Reception His Highness the ALAKE spoke much of Mrs. Lumbley in regard to her efforts on the Training of Girls, and the Secretary also laid emphasis on it. It appears Mrs. Lumbley has made an indelible mark on Female Education at Alẹkuta. She left Africa in indifferent health and has been much occupied in home-work for the War; but she, we learn, is returning soon with reinforcements. We hope she will meet with ample encouragements.

BOOKS.

"A Highway for our God" is the title of the Annual Report and Review of the Sudan United Mission started 1904 in Edinburgh, a copy of which is before us. It is an enjoyable record of Missionary Activity and we are thankful for the progress already achieved by this Mission which is influencing so many peoples and tongues in Our Up-Countries.

The "Catechism for Northern Nigeria Mission" of the Church Missionary Society, approved and commended by Bishop Tugwell will we believe, meet with acceptance among the different groups of Christians rushing with light, into Northern Nigeria. While there is no reference to the Romish doctrine of infant baptism in its pages, there is notice able stress on the Baptism of Believers. This is good; Bishop Tugwell moreover has sometimes gone a step further and immersed believers. This is excellent. The good Bishop is drawing nearer and nearer to the obedience which "fulfills all righteousness."

KI A KUN QLQRUN LQWQ.

Rev. J. AGROOLA

Jesu wi e e gbẹ okuta nì kuro."— *John xi, 39.*

Egbẹ okuta nà kuro ti Jesu wi, o fi ban ni gbangba pe Qlorun fe ki enia kún On lówọ ninu ohun gboḡbo. o dá wa loju gbangba pe, eniti o ní agbara lati ji oka oju seriu dide, o si ni agbara lati wipe ki okuta nà yi kuro ni enu boji lailo agbara enia; tabi iwọ akawe *Imọye Orunwo* ko gbangba pe Omọ Qlorun le se e?

Idahun rẹ ni pe O le se e.

A o se akiyesi ohun meteta ti o ye ki a kún Qlorun lówọ ninu ohun meteta wonyi, ise isin wa ni lati kún Qlorun lówọ: Ekini ni Ise Igbala awon eda Re, totiti awon enia ko le yi elese kar pada; afi Qlorun nikanṣoṣo, ki o le gbà wa là nitorinà ni a se ran Jesu omọ Rẹ si aaye. sngbon o ye ki a kún Qlorun lówọ lati tun ibinrere Jesu kákiri agbaiye: ko si eda ti o le gbà Jesu gbo; bikoṣe nwon gbẹ oruko Rẹ. Iwe Mimọ wipe

"Enikeni ti o ba sa pe oruko Oluwa, li a o gbàla. Pauli si tun wipe, unwon o ha ti se pe oruko eniti won ko gbangba? nwon o ha ti se gba oruko eniti unwon ko gburu re ri gbọ? nwon o ha ti se gbọ lairi oniwasu? Romu 10, 13-14. Nitorinà olukulu lwo enia Qlorun ti nuá owó ati agbara re fun itankale ibin-rere; olaware ná ni nkún Qlorun lówọ ni ti igbala awon eda Re. Nitorinà ki Oluwa nu wa se iwon eyiti a le se ggeḡ bi Mary ti se iwon ti o le se lati kún Qlorun lówọ ni ti igbala awon eda.

Ni ọna keji, niti Itoju ara wa.—O ye ki a kún Qlorun lówọ niti Itoju ara wa, lotito awa ko le fi igbonwo kan kún oju aaye wa nipa aniyàn siṣe wa. sngbon a ko gboḡdo dán Qlorun wó; nipa imototo ati onje asiko, ki a kún Qlorun lówọ ni ti Itoju ara wa: a ri ọṣọ ná bakanná ninu iwe mimọ Qlorun ti Paul so fun Timoteu.—Má se itoju ara re, Timoteu 4, 16.

Ni ọna keta, ni ti ise oju wa.—O dara ki askún Qlorun lówọ niti Ise oju wa, nitoto, awa ko ni agbara fun ara wa sngbon riwoṣo igbati Qlorun ko fi ánsin de wa o ye ki a lo owo, ese, opolo ori wa fun ise oju wa; oru Qlorun wi bakanná pe, okan aláṣọ ni a o mu sanra, sngbon ọḡ ni yio fi akisá bora: ki a ma se gbangba oru Jesu;—E gbẹ okuta rá koro.

KATEKISIMU EKỌ NLA INU BIBELI FUN AWON AGBA.

BIBELI.

1. Iwe wo li a ni ti o kọ wa nipa ti Qlorun? Bibeli.
2. Oruko wo li a tún fi mọ o? Iwe Mimọ.
3. Ona meji wo li a dá a si? Si Testamenti Lailai ati Titan.
4. Ona wo li a gbà fi kọ o? Qlorun ni emi re sinu awon enia mimọ lati kọ o.
5. Nje nwon kọ o bi Qlorun ti fe gán? Bẹni; ggeḡ bi enipe on tikalare li o ti kọ olukulu ku fun ara re.
6. O ha ye nitorinà ki a gbà a gbo, ki a si gburan re? Bẹni; toḡ bi enipe Qlorun tikalare li o ti ba wa soro.
7. O ha kọ wa ni ohun gboḡbo nipa ti Qlorun? Kò se bẹ; kò si ede ti o le kọ wa ni ekan ogo Qlorun, oye re kò tilẹ le ye wa rara.
8. Eyi ti o kọ wa ha ti pọ to? O kọ wa ni gboḡbo eyi ti o ye nipa ti Qlorun, ise wa si a ipọ wa bi elese, ati ọna igbala.

(Koi ti pari)