

# THE DAWN. (IMOLE OWURO.)

A BAPTIST MAGAZINE.



[COSTA RICA]

[Photographer, Local]

Vol. 1, No. 2

JULY, 1916.

THREE PENCE - QUARTERLY.  
Annual Subscription 1s. Post Free 1/2-

# THE DAWN. (IMOLE OWURO.)

A BAPTIST MAGAZINE.

---

## Subscription Rates:—

Threepence Quarterly: One Shilling Annually: One Shilling & Twopence Post Free.

---

## Advertising Rates:—

For rates of advertisements apply to the Business Agents, Messrs E. A. Ojo and D. Babatunde Williams, c/o P.O. Box 249, Lagos.

---

## District Agents:—

MESSRS—

W. S. ADEOYE, *Balogun Square, Lagos.*

J. J. TUBI, *Iybojere Road, Lagos.*

A. P. ABENJI, *Iddo Station, Lagos.*

D. A. OBASE, *Ibadan.*

J. A. ADEDIRAN, *Abokuta.*

E. T. AKINWALE, *Oyo.*

J. ADEIRINTO, *Babalola, Airo.*

D. O. TOGUN, *Saki.*

REV. BENJ. LANIYE, *Kido.*

E. D. LADIPO, *Ogbomoso.*

J. A. LAFINHAN, *Igbaj.*

C. JEMIRIYE, *Iyede.*

J. OLUWATOLA, *Igbede.*

R. A. D. TELLA, *Agege.*

J. K. COKEE, *Ifaki Plantation.*

Mrs. MOYOLE LAWERU, *Ebute Meta.*

D. ADEBOWALE, *Kajola.*

S. H. DEOSIMI ETTI, *Offa.*

F. O. MOORE, *Onitsha.*

D. MORRIS, *Oyojbo.*

Z. B. WILLIAMS, *Kaduna.*

AKINDAMI AGDEBI, *Naraguta.*

ISA O. GILBERT, *Zungeru.*

J. F. OSRODI, *Calabar.*

---

Address all communications intended for the "IMOLE OWURO" to the EDITOR,  
P.O. Box 270, Lagos.

(IMOLE OWURO.)

A BAPTIST MAGAZINE.

"Titi afemojumọ, ti irawọ owuro yio fi yọ."—2 Pet. i. 19.

VOL. I. 'No. 2.

JULY, 1916.

THREE PENCE—QUARTERLY.

AWỌN ONIGBAGBỌ ILU OKE.

NI lólọyì a lọ bẹ awọn Ijọ Olorun ni Ilu Oke wò. A dé Ibadan, Oyo, Igbajo, Igede, Ikogosi, etc., etc., a si gba Ilesá ati Osogbo bọ wa ile. Ibadan li a kọ yá nitoripe a fẹ lati se adofuto oran kan ti o nmú-aiyeni wá ninu Ijọ Idi Ikan ni Ibadan, ti o si wá si eti wa li akoko apejọ odun ni Abẹkanta. Awa meji ni awọn yàn, nipa idiwo, enikeji wa, Oniwásu J. R. Williams, de ibẹ sin ni, sugbon a dupẹlowọ Oba Orisan Alafia, ni ipade kansoso ni a pari oran ná. Lẹhin egi a wá dojuko isẹ Ile Isin Ojaba, (Cook Memorial Chapel) ti ta sẹsẹ si fun isin Ijọ Isimi ati fun ẹkọ omode li ojo lasan. Ni gbogbo igba yi, Mr. Obaşa, eni pátaki kan ninu Ijọ Idi Ikan, li o fi wa wó, ti o si ntoju jije ati mimu wa! Nigba-kugba ti a basi wá ni Ibadan ni o nse bẹ. Nigbati a kuro ni Ibadan a lọ si Oyo, Dr. Lockett ati obirin rẹ—iyawo titun—gbà ni tawotese ni Oyo. Ojo mú kẹkẹ wá pade wa ni idi Motor, aya si se onje dé wa ni ile. Nigbati a jeun tan lor tabili kanná, (ohun ti ko wopọ ni Amerika.) Dr. Lockett mú wa kiri igbore Oyo ninu kẹkẹ rẹ, o si wá mú wa gún si Awẹ, nibiti a tí pinnu lati wé si. Iyawo Dr. Lockett ná dara ju áworán rẹ ló. Iwa rẹ si fa enia mora; o ti nkọ éde wa, o si ti fi nba awọn omọ-odọ rẹ sórọ.

Ni oju Satide a ba wọn pé ni Ipade awọn Oniṣe Olorun wọn, a si soro iyanju diẹ fun wọn. Ni ipade ná ni wọn pinu pe ki gbogbo Ijọ Olorun ti Baptisti ni Oyo ati ágbebe rẹ wá pé ti wa ni Awẹ sulẹ Ojo Isimi ti o tele e: bẹ gẹgẹ ni wọn si se, Dr. Lockett ati obirin rẹ wá pelu. Wọn se ojo ná ni ojo nla, J. Aderintọ Babalọla ni Ojise Olorun ni Awẹ, opolopo ninu awọn omọ Awẹ si jẹ omọ wa nipa igbagbe, Iṣe Awẹ dara pupọ, wọn ntesiwaju lojójumọ, isiri pupọ wá ninu isẹ wọn, enia nwo igbagbo lojójumọ. A mú Orisa meeta wale lati ibẹ. A pe obirin kan ti o nje Rebeka Semitan si ipò bi Aṣiwaju awọn obirin (Iyalode Ijọ.) ki a to kuro ni Awẹ. A de Akimfirin, a de Ilora, oju-ona ni Fiditi wá. Awọn onigbagbo Awẹ di isẹ mú girigiri.

Lati Oyo a gba ona Ikirun lọ si Igbajo. Inu wa dún lati ri isẹ Olorun bi o ti ndagba nibẹ lẹhin opolopo inunibini. Awọn onigbagbo Igbajo

wá pade wa lati Ikirun. wakati mefa ni si ilu wọn, o tó Ota si Eko ni irin esẹ; sugbon nigbati a dé ata odi Igbajo nigbaná ni wọn jade wá pade wa pápá, awọn ti o wá tógbeta enia. Ojò li o pa wa dé Igbajo, ninu oju ná ni wọn tu jade wá pade wa tijọ-tayọ. Enu ya ni fun olá ti nwọn bú fun wa, eru si bá ni gidigidi. Nwoi nkó Sọsi (Ile Isin) titun lowo, ogun ilu oyinbo si ti dá wọn duro lati pari rẹ; sugbon lati fi yé wa si nwọn fi ewe bọ o, nwọn si fi dide wa si li ojo ná. Ojo npon bi má pọn. Lati ojo ná ni a bẹrẹ si se ipade titi a fi kuro nibẹ. A yo odomode-kunrin kan sehin kuro ninu anfáni Ijọ Enia Mimọ nitori esẹ Agidi, a si tẹ enia bi mędogbon bọmi li oruko Olawa. Nwọn şikẹ wa ni Igbajo, sugbon 'koi ti si ile ti alejo le wó si pelu anfáni. Nwọn ko tile ti kọ 'ibugbe fun Ojise ti o wá larin won; sugbon mo rò pe nwọn ko ni pé se gbogbo nkan wonyi nitori enia ti ironi ni won. Awọn agba Ijọ Igbajo sin wa de Igede, nwọn se itoju wa titi loña; nwọn si fi bẹ mo awọn arakunrin ati arabirin wọn ti o wá ni Igede, owo awọn onigbagbo Igede fi bẹ kan ti awọn Igbajo; J. A. Lafinhan ni Ojise Olorun ni Igbajo, o si se enia ti o ni aniyán ati itara. A kó Orisa diẹ lati Igbajo wá ile. Ijọ Igede yan enia wá pade wa ni ona Ara.

Nigbati a si de Igede ti a ri isẹ wọn, a yin Olorun logo. Nwọn ti kọ Ile Isin wọn, nwọn si ti bọ o, sugbon isẹ abẹ-ile koi ti tán. Ile-Isin ná tobi, ogiri rẹ nipon. Awọn onigbagbo Igede ná owó nwọn si ná ara won si fi, nwọn si se pápá. Enia nwo igbagbo firifiri, iwọn ogorun enia wá ni ile-ẹkọ ojo lasan, iwọn odunran enia wá ni ile-ẹkọ Ojo Isimi, awọn ti a si gbà sinu Ijọ bi onigbagbo nlo bi ódegbeta enia. Charles Jemiriye ni Ojise Olorun nibẹ. Awọn Igede ni aburo ni Ikogosi.

Awọn Ikogosi ná sẹsẹ kọ Ile-Isin titun dara-dara kan, nwọn si fi itara pupọ hán. Gbogbo ágbebe Sọsi (Ile-Isin) wọn li o mó fofó. A yin wọn gidigidi nitori nwọn jẹ enia ti o sẹsẹ ndido ninu igbagbo. N. F. Fatunla li o ntoju wọn.

A koi ti röhin abọ irin-ajo ná, şeki şeki li a bú u. Sugbon eyi ti a ti rò yi; ná ko tó? Ohun meji li a se akiiyesi ni ajo ná. Ekinì, ohun-orin oyinbo ti a nlò pupọ fun isin ni Isalẹ Odó, ko rọ awọn onigbagbo Ilu Oke loran: nigbagbogbo ni wọn ngbé ohun ná gbòdi, ti nwọn nbá a jẹ. O wá di

pe kaka ki ohun-orin oyinbo na lenu won ki o bukun Olorun nse-li o nba Olorun ku. A si ti so fun opolopo won pe ki nwon bere si se apun lati ma ko orin isin ni ohun ilu won, ki nwon ma joko ti ohun oyinbo nikan; ati papa nigbati nwon ba njade lo polongo Ihin-rere ni igboro ilu ki nwon ma mu lwe Orin lo mu, ki nwon ma gbé ilu won ki nwon si ma kofin ni ohun ile won. Ekeji, a kiyesi pe opolopo awon onigbagbo oke, nwon gbé Olorun ga ninu adura won ju awa lo. Nwon nlo éde ti o ye si Olorun: eyiti awa fi nwipe "Iwo Olodumare" awon nwipe "Enyin Olodunare." Eyi dara pupo, nitoripe awa ki pe agbalagba ni "Iwo." Awon onigbagbo ilu oke fi eyi ta wa yo.

A dé odo Alara ni Ile Ara, ara rẹ ko dá, sugbon o je ki a wole ki on, o si se wa li alejo obi. A de odo Bale Igbe, on na si wa ki ni ni ile, on ati awon obirin rẹ, o si fun wa ni agbo kan. A dé odo Bale Erijiyan, Bale Erijiyan jade wa pade wa ti on ti awon emewa rẹ ati opolopo onje ati ohun minni, o si ye wa si lolopo. A dé odo Bale Ikogosi, Bale Ikogosi ni Baba onigbagbo Ikogosi. O ni si isin Ojo Isini, o si nran awon omọ rẹ lo si Ile-Iwe. O toju ilu rẹ o mọ fonifoni, o si Ina-rere si enia, o si nfe ni oye ohun gboibo. Ologbon ni. Ogo ni Olorun loko-aran!

### ISOYE LORI AJUMOKA BIBELI. OJOLUMO.

Rev. J. B. Williams.

**AUGUST 1. (Tu)**—Matt. 22. 34-40. Ife ki ise ohun ti enia le tumo ti o le ye ni pere-pere, sugbon o ni agbara ju iku lo. Ife lo mu Kristi ku fun wa. Iwo ha ni ife iru eyi? Wo Matt. 22. 37.

**AUGUST 2. (W)**—1 John 3. 14-24. Opolopo li o ni éte pe ife sugbon won ko ni ife ná: nwon nwáru rẹ sugbon ko fi ara han ninu iwa rẹ. Olorun kotira agabagebe. Wo ese 18.

**AUGUST 3. (Th)**—Kol. 3. 12-17. E je ki a fe omonikeji eni bi ara wa, nigbana li a le fe Olorun, laisi eyi a ko le fe Olorun ti a ko ri. Wo Kolosse 3. 14.

**AUGUST 4. (F)**—Matt. 18. 21-35. Nigba melomelo ni o ti jebi ese aile darji eniti o se o, ti o si mura lati gbesan fun ara rẹ? Wo Kol. 3. 13.

**AUGUST 5. (S)**—Jak. 1. 17-27. Ki ise ohun buburu lati si eti wa fi gbo oru bi o ti wu ki o kere to sugbon wefe enia ni iyara sorọ laironu, eyin ni oru. Ologbon enia a ma lora lati binu. Wo ese 19.

**AUGUST 6. (Su)**—1 Pet. 2. 13-25. Iya pelu sugu ati iteriba li ere lojo Olorun. On nikan ni plesan, ma kanju, sa duro de e. Wo ese 21. 23.

**AUGUST 7. (M)**—2 Kor. 9. 1-5. O ye ki a fi ohunini wa ta Olorun lere ni imore fun U. O lagbara lati fun wa pe ju bi a ti nfe. Wo ese 15.

**AUGUST 8. (Tu)**—Owe 11. 24-31. Ibukun Olorun ni fun ni lofo ti ki fi apun si i. Awon ko mu enia lofo, se ore Olorun yio bukun o. Wo ese 18 ati 25.

**AUGUST 9. (W)**—Deut. 15. 7-11. Nigba melomelo ni awon Alagbe nwa si ojukonna re ti o nfi oju pa nwon re ti o ko bikita fun won. Ore-ife Olorun ni ko se o bi won. Wo ese 11 ati Matt. 10. 8.

**AUGUST 10. (Th)**—Jak. 2. 14-26. Igbagbo glomiran enu li o wa, onigbagbo loju, keferi ninu, sugbon a ko le tan Olorun je. Ere nbe lola. Wo ese 26.

**AUGUST 11. (F)**—1 Kor. 29. 1-9. Inu didun ni o ye fun wa lati ma fi se ore fun ara wa tabi lati dawo si ile Olorun, ki ise pelu tulasi. Wo 2 Kor. 9. 7.

**AUGUST 12. (S)**—Mark 12. 38-44. Olorun ko ni o se ju bi o ti li agbara lo sugbon sa gboibo ipa re pelu okan funfun yio si je itewogba. Wo ori 14. 8.

**AUGUST 13. (S)**—Matt. 25. 31-40. Ko si adanu ninu ore siye kaka be ere nla ni. Wo ise 20. 35.

**AUGUST 14. (M)**—Ise 19. 23-31. Ipile ori nigba pupo a ma ni egbin. Nitorina o ye lati kiyesara nigbati a ba nsare oru ki a ma ba fi owo fa ibinu Olorun. Wo 1 Tim. 6. 9.

**AUGUST 15. (Tu)**—Ise 19. 32-41. O soru fun enia lati wu Olorun ati esu. Awon enia esu nsin esu nitoto bi awon ara Efesu—Sugbon awon omọ Olorun ko se oto si Oluwa won. Wo Matt. 6. 24.

**AUGUST 16. (W)**—Ise 5. 1-11. Iwo ti o nba Olorun ta ayọ ti o nse owo kokoro o mo odu ti o wa li owo re. O ko le tan Olorun je. O mo bi o ni bi o ko ni. Wo Mal. 3. 8.

**AUGUST 17. (Th)**—Matt. 26. 6-16. Judasi nikan ko li o fi Omọ Olorun han, awa na pa ni han pelu lomi, nipa lilo si ile Babalawo ati Imale a nta A lojojumo. Wo ese 16.

**AUGUST 18. (F)**—Josu. 7. 16-25. Oju kokoro baba ole a ma mu onigbagbo se ohun ti ko te ti ko ye si ara won ati si Olorun. Nwon a ma fi pa ara won nigbami, ohun t'ole afe eru patie. Wo Luku 12. 15.

**AUGUST 19. (S)**—2 Oba 5. 20-27. Ote a ma mu enia puru ti o ni pa, eniti yio se oju-kokoro yio puru, eyini ni ti Gibasi, oju ri ja a. Eniti o bane se ohun ti enikan ko se ri oju re, yio ri ohun ti enikan ko ri ri. Kolosse 3. 9.

**AUGUST 20. (Su)**—Mark 8. 31-38. Ko si ohun ti a ie fi se paiparu Emi wa, gboibo oru aye yi ko to lati fi dipo re. Wo 1 Tim. 6. 10. Kiyesara ki o ma ba so emi re ni nitori owo.

**AUGUST 21. (M)**—Ise 20. 16-27. Gboibo awon oniwasu ni yio fi agbo nwon silẹ ni oju kan,

awon ti a fẹ ati awon Ọ) o fẹ wa pelu a o pinya lara ni ijo kan sugbon Jesu nikan ni ọrẹ lailai ti ki ibi awon ọrẹ pinya. Wo Heberu 13, 15.

August 22. (Tu)—Ise 20. 28-38. Eniken ti Jesu ba nbe lodo re ko ma beru, omo enia ko to lati daro ti, emi re nbe ni shonu re. Olodumare nikan li o to. —Psalm 24, 4.

August 23. (W)—1 Pet. 5. 1-7. O ye awon Alufa lati ma toju awon ti a fi si abe lso won pelu iberu Olorun—Ki ise fun won lati di ikoko ti yio ma je won j'egun. Wo ese 2.

August 24. (Th)—Ise 21. 4-14. Paulu mura lati ku fun ọrẹ Olorun bi o ba gba be—Kristian pupo li o nti ju ọrẹ Olorun laiso ti iku, opolopo ni yio se bi ọrẹ iku ba wo o. Wo ese 13.

August 25. (F)—Fik. 1. 15-25. O ye ki igbe aye wa je ti Kristi nikan nitori o la nigunati a o fi ara ọsi yi silẹ lo si orun ki a ba je ri ibi gbe ki o le ri wa. Wo ese 21.

August 26. (S)—20. 1-15. Ise Kristian ni lati ma wasi ki ise nipa ọrẹ nikan sugbon ise pelu. Iwa wasi ju ọrẹ pupo lo. Wo 3 John 11.

August 27. (Su)—Elesu 6. 10-20. Euti a ni ba ja lagbara ju wa lo eyini ni enu. Ota Emi ni, agbara ko si to nkan sugbon je ki a wo ọrẹ Paulu boya yio fun wa ni itunu. Ise 20, 32.

August 28. (M)—2 Cor. 11. 21-33. A-ri-se la-ri ka, a-ri-ka baba iregan. Kini ohun ti o se fun Jesu ti o le ri ka? Paulu ri ka. Wo ese 30.

August 29. (Tu)—2 Cor. 12. 1-10. Ninu Kristi ni agbara nbe fun wa, ilera Re ni ilera wa, ododo wa akisa elegbin ni; Kristi ni ododo wa. Wo Efesu 6. 10.

August 30. (W)—Isaiah 40. 10-20. Kristian ninu wabala re ma wo Jesu, ki yio da o yio si mu ileri Re se lori re. Wo Isaiah 40, 4.

August 31. (Th)—Pa. 11. 1-7. Olorun\* ni igbala re tani yio deru ba o, bi ọrẹ nba o, wi fun Jesu, ọrẹ ki ba omo Jesu. Wo ese 1.

**A PAUSE IN THE PRAYER.**

"If I should die fore I wake," said Donny kneeling at grandmother's knee; "if I should die before I wake"—"I pray," prompted a gentle voice. "Go on, Donny." "Wait a minute," interposed the small boy scrambling to his feet and hurrying down stairs. In a brief space of time he was back again and, dropping down on his knees, took up the petition where he had left off. But when the little white-gowned form was snugly tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was saying, grandmother, that a why I had to stop. You see I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he would tear around in the morning." "If I should die before I wake," why—I didn't want him to find them that way; so I had to go down and fix them right.

"There's lots of things that seem funny if you're going to keep on livin', but you don't want them that way if you should die fore you wake."

"That was right, dear; it was right," commented the voice with its tender quaver. A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

**ITAN DARADARA KAN.**

J. D. LABANU, Ejigbo.

BABA kan wa ti o ni omokunrin meje.

1. Ise omokunrin kini ni lati ma la ami.
2. Ise omo keji ni lati ma la yaurin.
3. Ise omo kefa ni lati ma mo nkan.
4. Ise omo kevin ni lati ma la nkan ninu.
5. Ise omo karun ni lati ma sa nkan gbe.
6. Ise omo kefa ni lati soko si nkan.
7. Ise omo keje ni lati ma han nkan.

Nigbti o se odò gbe baba awon omo wonyi lo nigbati eyi ti nla omi gbo je odò gbe baba won lo, o sure lo si odò na o si la gbogbo omi na gbe; nigbati eyiti nla yaurin de o si la gbogbo yaurin na tan lati kan eja ti o gbe baba won ni, nigbati; awon kan eja gbogbo sugbon awon ko mo eja na to gbe baba won ni, nigbati eyiti omu nkau de o si mo eja na papa ti o gbe baba won mi o wa ku bi nwon yio ti se le mu baba won jade laisi ifarapa, nigbana ni eyiti umu nkan la ninu de o si la eja ti o gbe baba won ni ninu laisi ifarapa di; nigbati unwon mu baba won jade tan o wa ku bi nwon yio ti se sa baba won gbe nigbanu ni eyi ti o mo nkan sa fo sibe, o sa baba won da da; nibiti o gbe sa laaba won awodi de o gbe baba lo, nibiti awodi gbe nge baba won lo eyiti o mo oko so de o si so oko si awodi na, nibiti oko gbe ba awodi ti awo ti sa so baba won silẹ nihe ni eyiti o mo nkan han gbe de o si han baba won, ko je ki o fi ori so apata tabi gbongbo; baba won si wa li alafia laifarapa. Nitorina ise awon omo re meije wulo fun baba won nigba iponju tabi nigba idanwo.

Bayi ni ise olukuluku wa wulo fun Oluwa wa Jesu Kristi nigbagbogbo nitoripe gbogbo wa ko le ni ise kanna, elomi yio mo orin ko, elomi, yio ni emi iwasi elomi yio si ni ban adun gbigba nigbagbogbo sugbon gbun-kehan ti a ba fifan o, lo o lakoko ti o ye fun Oluwa Olorun re: ko si okan ti o sege ninu re.

**Young People's Column.**

APA TI OMODE (ATI AWON AGBA PELU)  
"A."

ALQ O:—ALQ.

1. Oruku tindifindif, oruku tinditindif, eruku takiti si oju ona omo oju re yo fo..... Idi-Eyin.
2. Araba baba mi lailai, araba baba mi lailai, a ki ti idi gun u; beni a ki ti egbe ban u, ori ni a ti igbu u... Kanga.

## ITAN O!—ITAN.

**I**TAN mi dori ko dori, o dori omode-birin, kan ati awon ara orun. Ni akoko kan, awon omode-birin kekeke meji kan wa, nwon a si ma jumọ se ọrẹ pọ. Nwon feran ara won tobe ti nwon a ma jumọ ta orisi oja kan. Sugbon bi o ti je asa titi di oni yi pe eni meji ti nta oja kanma ki ima jumọ kini pọ, olukuluku yu kiri tirẹ lo ni ototo, nitori ki ija ma ba si, beṅni awon omode-birin yi nse. Nwon a ma ta enu ọgọro, sugbon ni ototo ni nwon ukiri ọgọro yi.

Nigbati o se, ọgọro ko ta mọ, awon omode-birin a si kiri titi, sugbon owo die ni nwon npa.

Ni oju kan, bi okan ninu nwon ti kiri titi, ti ko si pa owo kan, beṅni o sokale ninu igbo kan, o fi ehin ti igi, o si nsokan. Bi o ti nsokan bayi, beṅni o ri apa enia kan. ja bo si ile lati ori igi ti o fi ehin ti; eru nla ta a; si iyessi, bi o ti je oju mo apa enia yi lati wo o fin, beṅni ori enia tun bo silẹ; ki o to se oju pọ, oju enia rogo do kan bo silẹ, ati itan enia kan, ese enia kan, ena enia kan ati oni-run eya ara enia, gboṅbo nwon si ko si inu akoto ọgọro omode-birin yi, nwon si nse e sala-sala bi o ti wu won. Eru ba omode-birin yi tobe ti o fi daku lo gbogbandanran, sugbon awon eya ara wonyi ko bikita, nwon mu gboṅbo ọgọro yi tan gba, nwon si ko opolopo owo sinu akoto ọgọro na, nwon si ba ti nwon lo.

O pe die, nigbati ategun fe si omode-birin yi, ti o si tun taji, o ri i pe akoto ọgọro on kun fun owo, ko si tun ri awon eya ara wonni mọ, o fara gbe akoto ati owo na, o si fi ori le ile pelu inutidin.

Nigbati o de ile, o ko owo da silẹ, inu awon obi re dun, nwon si ka omọ won si omọ alaje, nitori ninu gboṅbo awon ti nta ọgọro ni ilu na, omọ won nikan ni o ta ọgọro tire kan. Sugbon omode-birin yi ko so ohun kan fun iya re rura.

Ni oju keji bi o ti gbe ọgọro re ni ile, beṅni o fi ori le ibi ana; nigbati o de ibe, o wo kakiri ko si ri ohun kan, o duro titi ko ri isami kan, o ti enu bo orin, o nwipe:—

Ará orun, e ma ku odomude.—Toki, Toki, odomude;  
Kil' o gbe wa kò wa, odomude.—Toki, Toki, odomude;  
Ọgọro mo gbé wa kò nín, odomude.—Toki, Toki, odomude;  
Gbe silẹ, k' o mu' le, odomude.—Toki, Toki, odomude.

Beṅni omode-birin yi gbe akoto ọgọro re silẹ, o si lo si ile. Nigbati o pehinda lo si ile, beṅni awon eya ara won yi ja silẹ lokokan, oju-eti, apa, enu, ese, itan, nwon si fi ọgọro yi mu tan, nwon si tun ko owo sinu akoto na, nwon si ba ti nwon lo. Nigbati omode-birin yi pada de, o ba owo ninu akoto, o si gbe e lo si ile. Ni ona bayi ni omode-birin yi nse, ru orin yi kannā ni isi ko, tobe ti on ati awon obi re di jlowo ati oloṅ ni ilu.

O di oju kan, ọrẹ omode-birin yi wa be e pe ki o jowo ki o fi ona ti o ngba lati ta ọgọro tire han on. O sa mọ pe, "enia kan ki ije ki ilu fe;" omode-birin yi pe ọrẹ re yi gbe re, o wi fun a pe

owo "menumu" ni on use, bi on ma ba si le se e, on yio fi ona nā han a; ọrẹ re yi bu-a pe on ki yio so fun enikeni. Omode-birin yi wu fun a pe ki o mura li owuro lati gbe ọgọro tire tele on. Nigbati ile mọ, awon mejeji jumọ lo si ibi "menumu" yi. Nigbati nwon de ibe, omode-birin yi t' enu bo orin, o nwipe:—

Ará orun, e ma ku odomude.—Toki, Toki, odomude;  
Kil' o gbe wa kò wa, odomude.—Toki, Toki, odomude;  
Ọgọro mo gbé wa kò nín, odomude.—Toki, Toki, odomude;  
Gbe silẹ, k' o mu' le, odomude.—Toki, Toki, odomude.

Beṅni awon mejeji gbe akoto won kale, nwon si pehinda lo si ile. Gege bi ti saju, awon eya ara wonyi se bakannā, nwon si fi owó kun inu akoto mejeji, nwon si ba ti nwon lo. Nigbati o se, awon mejeji pada wa, nwon si ba owó ninu akoto won, olukuluku si gbe tire lo si ile re. Omode-birin kini si kilo gidigidi fun ọrẹ re ko o mase je ki enikeni mọ. Bayi ni nwon nse e lo fun oju pupa, sugbon eyi ọrẹ re yi nfe lati ma awon to tilesinu ọgọro yi, ti o si ni owo sinu akoto.

Aye si silẹ fun u ni oju kan; ara odomode-birin kini yi ko dá, o si be ọrẹ re yi lati gbe ọgọro ti on ati tire lo. Ọrẹ re gba. Nigbati ile mọ, ọrẹ re gbe ọgọro mejeji, o lo. Nigbati o de ibe, o ko orin bakannā, o gbe akoto ọgọro mejeji yi silẹ, o pehinda sugbon kaka ki o lo si ile, o fi ara šoko nitoš o si nso ohun ti yio wa mu ọgọro nā; loji beṅni o ri owo enia kan ja silẹ, ati ese kan, oju kan, itan kan, ati eya ara bawonni, nwon lo sinu akoto ọgọro wonyi, nwon si fi mu tan, nwon si ko owo si inu akoto, nwon si ba ti nwon lo.

Nigbati ọrẹ re yi ri gboṅbo eyi, enu ya a gidigidi, o yara jade ni ibiti o sapanmọ, o gbe akoto pelu owo, o lo si ile. O gbe owó ti omode-birin ọrẹ re lo si ile fun u.

Ni oju keji, o tūn gbe ọgọro tire ati ti ọrẹ re lo, nigbati o de ibe, o teṅu bo orin, o nwipe:—

Ará orun, e ma ku odomude.—Toki, Toki, odomude;  
Kil' o gbe wa kò wa, odomude.—Toki, Toki, odomude;  
Ọgọro mo gbé wa kò nín, odomude.—Toki, Toki, odomude;  
Gbe silẹ, k' o mu' le, odomude.—Toki, Toki, odomude;  
Nro gbe silẹ, ki nmu' le, odomude.—Toki, Toki, odomude;  
Mo f' olojo kan lana, odomude.—Toki, Toki, odomude;  
Mo f' elesẹ kan lana, odomude.—Toki, Toki, odomude;

Lojukanna, idaru-dapo ba awon eya ara wonyi ni orun nwon binu pupa, nwon si nbi ara won lere wipe, tani o gboju-gbayi lati fi ohun t' o ri ninu igbo se orin ko; omode-birin ti awa ti nse nere fun lo dá eyi silẹ. Nwon pinnu lati lo je e ni iyá fun afojudi re. Wawarere, apa ja silẹ, owo ja silẹ, beṅni ese, oju, enu ati awon eya ara iyoku, nwon wa ri i pe ki ise omode-birin ti awon ti nse ore fun, lojukannā nwon ti dá bo ọrẹ omode-birin yi, nwon so o fi "olodge", nwon si wo o junu sinu igbo kija-kijan. Sugbon nwon ko fi owo kan ọgọro to gbe wa, nwon nreti omode-birin nā tikalarẹ.

Nigbati omode-birin yi reti ọrẹ re titi ile sù, ile mọ, o wa didé lati wa a lo ka ma fà a gun lo titi

mú, o de ilẹ̀, o si ba koto ọ̀gọ̀rọ̀ mejeji ni ilẹ̀, ko sọpo se meji, o nwipẹ̀:—

Ará ọ̀rún, ẹ́ ma ku odomudé. Toki, Toki, odomudé;  
 Kí! o gbé wa kò wa, odomudé. Toki, Toki, odomudé;  
 Ọ̀gọ̀rọ̀ mo gbé wa ko yin, odomudé. Toki, Toki, odomudé;  
 Gbe silẹ̀, k' o m' n' le, odomudé. Toki, Toki, odomudé;

Kí o to ni on pẹ̀lúnda, awon ẹ́ya ara wónyi bẹ̀rẹ̀ si bá jo sile lókókán, nwon si n'ẹ́ lati pa ọ̀mọde-birin yi. Kia! ọ̀mọde-birin yi "siyan ko duro gb' ọ̀be, awon ẹ́ya ara wónyi gb'ale e. Bi o ba ku die ki okan pinu awon ẹ́ya ara wónyi bá a, yio si kọ̀rín wipẹ̀:—

Oyi o! Oyi o!  
 Oyi gbe mi ko yoye mi,  
 Oyi feryankufen, Oyi!

Nipa orin bayi ọ̀mọde-birin yi a si tubọ̀ sare siwaju ju awon ẹ́ya ara wónyi lo; nighati o ba si ri bẹ̀, awon ẹ́ya ara a si tun ma kọ̀rín wipẹ̀:—

Apa de ẹ́—dehinde,  
 Epe de ẹ́—dehinde,  
 Ehin de ẹ́—dehinde,

Nipa orin yi efe sisa ọ̀mọde-birin yi a si má rehin. Bi afe ba fe lati mú u, a tun ko orin tirẹ̀.

Bayi nwon se titi nwon fi le ọ̀mọde yi, wo inu ilu, sugbon owo nwon ko te ẹ́.

Lati ojo ná lo, ọ̀mọde-birin yi ko tun le gbe ọ̀gọ̀rọ̀ le fun awon ara ọ̀rún mo. "Fin idi koko" si ti pa ọ̀rẹ̀ rẹ̀.

Idi itan mi rẹ̀ o.....Kabọ̀

Eko:—1. Bi ọ̀gọ̀rọ̀ bi abere ni a nseke, bi o ba to koto rọ̀ pipa ni ipa ni.

2. Inu rere ki inu ni, lala n' nkó bá ni.

—Ena Saro.

Ror-o-hob-e-ror-tot, hoh-o-wow-a-ror-e-yoy-o-u?

Imọp—Robert how are you?

—Ena Eko.

Aza-kigi-tungun-deze, ogo-kugu-ogo-wugu-rọ̀gọ̀-ogo.

Imọp—Akitunde o ku owuro o.

Ọ̀rọ̀ ti o ọ̀rọ̀ pẹ̀ wárawara.

Kamú-kala-gbon kai-lagbon o d' eni.

Kamú kala-gbon kai-lagbon o d' ẹ́ji, &c., &c., &c.

Ọ̀rọ̀ wónyi ti o wa loko je nkan ti ọ̀mọde má fi síre, nwon a ma dan ara won wó ní kíkà a warawara laidanuro ati laisi i pẹ̀. Iru rẹ̀ wá ni ede Gesi, nwon a má pẹ̀ e ni "Peter Piper picked a peck of pickle peppers, a peck of pickle peppers Peter Piper picked &c?"

**CRITICISM OF THE NATIONAL MISSION OF REPENTANCE AND HOPE.**

A National Mission of Repentance and Hope is being arranged by the Bishops of the Established Church, and the present intention is that it should take place in October and November next. According to the Bishop

of St. Albans an effort is to be made, by means of the Mission, to raise the ideals of the whole nation, so that the people may attain a nobler sense of duty, and put aside all national and besetting sins in a way which will make it clear that the message of the war is being heeded. In particular it seems to be desired that the country should be prepared to face in a self-sacrificing spirit "the difficult problems about Ireland, the Welsh Church, and industrial conditions which will emerge as soon as ever the war is over." At the same time, there can be little doubt that many are cherishing the hope that the Mission will have the ultimate effect of reviving the spiritual life of the Established Church, and of giving the Church a greater hold upon the people. This view is encouraged by the statement of the Bishop of Oxford that the motive which has led to the announcement of the Mission, is "the sense that the Church—for all the reality of spiritual life within it—is not adequately playing its part in the life of the nation."

Why this Mission of Repentance and Hope should be described as "National" is not quite apparent. It is being organised by the Established Church, and its appeal is to be directed exclusively to the adherents of the Establishment, i.e. to less than one half of those who constitute the nation. It is true the Bishop of London hopes that "please God, our dear Non-conformist brethren will fall in on their own lines and do the same." But if they do not, what then? The Mission at best can be only a denominational affair, and while all will sincerely cherish the hope that it will largely accomplish the primary end in view, it should surely be called by its right name.

Meantime, it is significant that the announcement of the Mission has given rise to much criticism of the Establishment and its relation to the people. In the columns of *The Challenge*, the Rev. Charles H. S. Mathews has indulged in some very straight talk. Unless the impossible were to happen, he thinks the Church can hardly hope to survive the war and its after-effects, at all events as, in any sense, the Church of the nation. It is certainly futile—so he argues—to imagine that the Church will get itself taken seriously by the nation "unless it manages to get the sectarian spirit exorcised from within its borders by the Holy Spirit of God.... It is deplorable that the Church is out of touch with the nation. It would be ten times more deplorable if the nation were in touch with the Church as the Church is to-day."

Another thing, Mr. Mathew says, is absolutely clear. "Unless the Church makes a strenuous effort in the next few months to set her own house in order and repent of her own sins she may advertise and preach a mission—she may hire halls and quite possibly fill them—with the same old crowd which plays the part of Mary's lamb to our popular Bishops—but at the end of it all the mass of the nation will be moved, if at all, to nothing more satisfactory than amused contempt.... While the Church is content to set before the nation an ideal largely negative, and positive only in the observance of such things as church-going and submission to trivial ecclesiastical rules, we have nothing to hope for from a mission to the nation organised by the Church."

Canon Adderley, in his recent book of reminiscences, says of his Anglican colleagues: "We boast of being England's National Church. But of her whole people only two and a half millions are communicants with us; about the same number as in the reign of James I., when the population was seven times smaller."—*The Liberator*.

ORO TI ALAGA, DR. AGBEBI SO NI EDE GESI, TI  
O SI FI SI APEJO EGBE BAPTISTI NI ILE  
YORUBA, NI OJO KEWA OSU  
MARCH, 1915.

(E. A. Alawode.)

**M**O dupe pupo fun iyi ati ola ti a fun mi nipa  
iyiyan mi ni olori Egbé yi. nitoriti mo mo  
onituru asise, aipe ati ekan ti o wa ninu igbe-aiye  
mi lati igbati mo ti di Ajihinrere fun Jesu, ni ile  
wa; mo si ni igbagbo pe ife nyin si mi l'fo mu  
ni de iru ipò ti mo wa loni yi, mo si dupe lowo  
nyin fun ola yiyan ti e yan mi ni Olori, ati iyi  
lati se alakoso Egbé yi, nitoripe iru ipade yi je  
eyiti enia pupo ti o ti nsiye ninu Ijo wa nfe lati  
ri pe a da silé sugbon ti opolopo nwon ti koja lo  
lati. Nigbati a ba ro gboibo eyi o dabi enipe a  
ri Jesu Ogagan wa duro niwaju wa, o si nwi fun  
wa pe " Ibukun ni fun oju ti o ri ohun ti enyin ri,  
nitori mo wi fun nyin pe woli ati oja pupo li o  
nfe lati ri ohun ti enyin ri, nwon ko si ri won,  
ati lati gbó ohun ti enyin ngbo. nwon ko si gbo  
won."

Egbé ti a da silé yi—Egbé Ijo Baptisti ni ile  
Yoruba—fi ilosiwaju ati irepò ban, yio si je ohun  
buburu pe lehin igbati a ti gba ekan Jesu Oluwa  
wa tan, ki a tun gba ekan mo-ti-ara-eni-nikan  
ati ti iyapa. Eyi nikan ko; a ri pe a ko fi eya  
nipa awo bere Egbé yi, geze bi a ti nri ninu Ijo  
Onigbagbo miran, eyiti a si ro pe ina ba Egbé je.  
Ninu ipade iru eyi, ti awon Ojise Olorun ni  
funfun ati ni dudu wa, a mo pe ki ise asa lati je  
ki enia dadu je Olori; sugbon nihin a ri awon  
Ojise Olorun ni funfun, bi awon Onisegun (Drs.)  
Green ati Lockett; awon ti a fun ni ife lati  
damoran pe ki a gbe mi si ipò yi, ati papa Alufa  
Pinnock, eniti o je asiwaju gboibo awon Ojise  
Olorun wa ni funfun loni.

Mo fe ki a se akiesi kan pe nigbati olukuluku  
Ijo wa ti da wa, ti nwon nda ise won se, a ri pe a  
ka kina ibukun ti o wa ninu idapo bi ongbagbo, a  
si ju ere ati ire, ati agbara ati ayò ti o wa ninu  
isokan nu. Nitorina e je ki a gbadura pe nipa  
yiyan ti a yan wa lati pejo nibikan pelu okan kan  
ki a le ri ebon ojo Pentikosti gba, ki a si le pada  
lo si ile wa lati je onje wa pelu ayò ati inn kan,  
ki a ma yin Olorun, ki a si ri ojurerere gba lodò  
enia gboibo.

Ohun kini ti o je ohun akiesi ni akoko ajo nla  
yi ni ti ogun ajakaye ti o wa ni ilu awon oyinbo,  
iru eyiti a ko gbo fun odun pupo ti o ti koja, ati  
iru, eyiti a ni ireti pe ki yio si mo lehin eyi. Iwa  
ipa ti awon Germani nnu ti gbèran ka gboibo  
aiye, awon Gèsi ati ilu alagbara miran ni ile  
awon oyinbo si ti sowopò lati ka owò agbara ati  
ipa awon Germani ko. Eko ti a ri ninu eyi ni ti  
okan ati isowopò, ikilo ti a si ri kò lodò awon  
Germani ni lati ma gberaga, ki a ma si fi oju te

elomiran mole, laibere eto ati ifaiyabale araiye.  
Nitorina e je ki a wa na kò eko isokan lara awon  
ti nba Germani ja (Allies), ki a si gbadura ki  
ogun yi le mu oye gboibo araiye bo sipo, ki nwon  
si ma lepa ohun wanni ti yio mu alafia, iwapele  
ati ododo wa.

Itan ise Baptisti ni ile wa kin fun irohin nipa  
ise Awon Baptisti ti Amerika—ati funfun ati  
dudu, ati pe ni Liberia ni ise yi fidimulè pupo  
nitoripe lati Amerika ni awon ti wa te ibe do;  
awon ti o si nba ise yi lo ni ile wa ni awon Egbé  
ti a npe ni RICHMOND FOREIGN MISSIONARY SOCIETY  
ti o si pada wa di SOUTHERN BAPTIST CONVENTION  
ni ilu Richmond ni ile Virginia ti Amerika.

Ohun iyanu kini ti o wa ninu re ni pe a ko  
gburo awon Ijo Baptisti ti ilu Gèsi ni ile wa  
nihin, beni awon Gèsi ni njaba nibi; ibiti a gburo  
won fun igba die ni ni Saro; nitori a ka a pe a  
ran awon Ojise Olorun mejì lo sibe, sugbon ise  
won ko ni eso nitori iyogu ti o wa ni be lakoko na.  
Ohun iyanu keji ti o wa ni be ni pe a mu Eko yi  
wa lati Amerika ti ise ibiti a kó awon enia dudu  
lo ni eni; bayi ni a ri pe "Qua ara li Olorun  
ngba se ise Re."

Okuurin kan ti a npe ni WILLIAM CRANE ni  
olori awon ti o da Egbé RICHMOND FOREIGN  
MISSIONARY SOCIETY yi silé ni 1813. Lati odun  
1821, awon enia dudu mejì ti a npe ni Loft Carey  
ati Hillary Teague, ni nwon ba WILLIAM CRANE  
yi dide lati Amerika wa si Liberia, ti ise ilu  
awon enia dudu ti a ngbo oruko re nigbana, ati  
nibiti nwon ni ireti pe ise won yio gbile. Loto,  
ise yi gbile ni Liberia ati ni Saro, awon eso ise  
na si ni JOHN DAY ati Dr. W. E. BLYDEN, awon  
eniti a gbo orako won pupo ni igba aiye won.  
John Day ku ni 1859, Dr Blyden si ku ni 1912.  
A si ka a pe ni odun 1861, a ri Ile-isin metale-  
logun, Alufa mkanadi-logun, ati otale-legebafa  
enia o din mejì ni Liberia. Lehin eyi ni ogun de  
ni Amerika (United States) ti o si da ilosiwaju  
ise yi duro.

Lakoko kannà ti ogun de ni Amerika ni ote  
bere ni ile Yoruba, o si tun da ilosiwaju ise wa  
duro nibi pelu. Ninu awon Ojise Olorun ti o wa  
ni ile wa li akoko yi ni T. J. Bowen, eniti o se  
iwe irohin ise ti o se ti lati je eko fun awon ti  
mbowa si se lehin re. Dr. Bowen rin ile wa pupo,  
o si mo pupo ninu awon alagbara ati olokiki ni  
ile Yoruba. Awon ti a tun le daruko pelu  
Dr. Bowen ni Hemy Goodall, Robert Hill,  
Deward, Lacy Clarke, Harden ati Phillips. Alufa  
Harden ti a daruko yi ni baba Ogbeni S. M.  
Harden ti a ni ireti lati fi je oye Diakoni ni loloyi,  
ati eniti iya re wa larin wa sibe. Phillips,  
(Missionary) wa ni ile wa lati 1855 titi di 1868,  
o tun pada wa ni 1871 ki o to wa lo-qlotan ni  
1872. A gbo oruko re ati ti Ogundipe ti  
Abokuta ninu Ogun Ijaye. Awon elomiran ni  
Trimble Priest, Cason, Beaumont, ati Read, eniti

o wà ni ilẹ̀ wa lati 1857 di 1864. O wà ni Oyo, a si gbo oruko rẹ̀ nitoripe o jiya pupo nigbà Iséna t'ibé ti o ni lati má wọ́ aso enia dudu ti o si nje onje wa. R. H. Stone, (Missionary,) wà ni ilẹ̀ wa lati 1858 titi di 1862, ati lati 1863 di 1869. Missionary yi ni ilẹ̀ olutu ati baba nipa ti emi fun Oniwásu M. L. Stone, ológbe.

Nipa ogun ti o wa ni Amérika ti a wi siwaju, awon Ijo Libefia di omnira, nwon si nba isẹ wọn lo. Larin odun 1875 ati 1884, awon Ojise Olorun wonyi de si ilẹ wa:—W. J. David, Colley, Cosby, Embank, Harvey, Smith, Cook, Newton ati Lumbley; pupo ninu won ti pada lo si ilu won, awon ti o ku si ti ku. A dupẹ lowo Olorun pe a si dá Alufa Pinnock ati obirin rẹ̀ si, ti nwon de ni asoko kanuá pelu awon ti a ti daruko wonyi. ti awon si wà larin wa loni. Bi ayidá ti de si Ijo Liberia ti o si mú Ijo ná di omnira, bẹni ayidá dé ni ilẹ wa, ati pe lati odun 1888 ni Ijo Baptisti ni ilẹ wa ti ndi omnira bọ, sugbon bi a ti ndi omnira to yi, a ko mo ara wa, awon enia ti o wa labẹ oyinbo ko mo awon ti o wà labẹ enia dudu, awon odiwásu dudu ko mo oniwasu funfun, bẹni Bibeli nikansofo li a duro lé. Egbé nla yi yio fi opin si eyi.

Awon awosanna eleri pupo ti o yi wa ká, nso ti ipa ati igbekbe ti a ni bi Baptisti: awon ilu nla bi Europe, Amérika ati Russia nso go ninu ise ti awon Baptisti nse larin won; bi awa ti Afrika si ti sese ngba isegun otito yi, a ri pe a ko kuma, sugbon a pade loni lati tabo tesiwaju nipa sisa ipa wa lati gba ilẹ wa fun Jesu Oba. Nitorina a ni lati mura ohun ija pupo, "Nitoripe ki ise eje ati eran-ara li awa nba jjakadi, sugbon awon ijoye, awon alagbara, awon olori ibi okunkun aye yi, ati awon emi baburu loju orun."

Ni iwon gđunran odun sehin, a nkó awon enia wa bi eru lo si Amérika lo ta, nwon si wa\* li oko eru fun iwon ojulugba odun. A gbo pe nigbati a kede idasile eru ni Amérika, awon enia dudu ti o wa nihe to irinwo oké enia: egbaji enia si ti ifawo isin Baptisti. Ni Amérika loni a ri le ni otadile-gbeta Egbé, egbá meje Ile-isin, ati igba oké enia larin awon enia dudu ti o je Baptisti. Ninu awon onjwasu won, a ri egerburun ti o je igi-iwe.

Nisisiyi, awa ti ilẹ Yoruba sese bere iru ise nla bayi, a si ni ireti pe Egbé ti a dá silẹ yi yio fun wa ni isiri. A mo pe iyato wa larin enia dudu ni ilẹ rẹ ati enia dudu ni ilẹ ajeji; ohun miran wa ti a nse ni ilẹ wa ti ko wo fun ti o ti ilu okere wa, nitoripe ni akoko awon Aposteli, awon enia kan ti nti Judea lo si Antioku nkó awon enia pe "afi bi a ba ko nyin nilá nipa ise Mose, enyin ki yio le lá." Boya awon ara Judea yi ni ero pe biotijipe ni Judea ni isin Jesu ti bere, o ye ki awon ni mimọ ju awon ara Antioku lo; eyi ni o dá apejo nla kini silẹ, nibiti nwon pari rẹ pe "Ki a mase yo awon ti o yipada si Olorun lenu ninu awon Keferi."

Ninu eyi a ri pe awon Ojise Olorun miran má nmu idugbolu si ona ise ihinrere-ti nwon nwásu, nitoripe okau ninu awon woli ti sotele nipa ti Odogun igbala wa pe

A gbo ninu irohin lowuro yi pe—awon enia-Ijo wa yi je egebe ala enia o le mkundi-logorun, ati pe a te okodin-nirinwo enia o le marun bimi, (immerse), a si gba won sinu Ijo; awon omo ile-iwe oyo lasan je egerin, ti ile-iwe oyo-isimi je egbá; ati pe owo ti a dá ni odun kan je odegbefa poun o le mejila. Sugbon eyi ha to nkan legbe ti omiran? Nitorina adura ati ireti wa ni pe ki awon omo Egbé yi le má ran ara won lowo lati má wá ilosiwaju ijoba ati ogo Baba wa, tobé ti ise wa ni ilẹ Nigeria yio fi má lo siwaju a si siwaju.

ISORA ONIGBAGBO.

S. O. BADA, Oshogbo.

Jesu wipe ki a má sora ki a si má gbadura. Matt 23. 13-14. Luke 21. 36-37.

Nigbati Jesu Oluwa wa wi eyi, O so fun wa gbangba pe ki a má sora, kise ni ona kan ni a ni lati sora, sugbon lonakona ni, ninu ohunkohun ti a ba se alai fi iye si, a ni lati fyesi i. Ubase ninu oti mimu, aye ajeju, ojukokoro, fari aseju, igbera ga, irọ pipa, isoro omonikeji lẹhin, aibikita fun enia, ainani ipó, ainufe omonikeji. aifi aperẹ rere lele fun ero ehin ti mbó, omi akẹra etc. Nigbati mo wipe omi akẹra, yio ya elorinran lenu lati gbo bẹ, A! arakunrin, mase je ki o ya lo lenu, o gbagbe Eli pelu awon omo rẹ? Ki ha ise aikọ awon omo rẹ lo pa on papa? 1 Sam. 3. 18-19. & 4. 18-19.

Aibikita lati to omo wa si ona igbagbo dara-dara je ewu pupopopu fun wa, ati fun awon omo wa fun isin Olorun ati fun igbe aye wa papa.

I. Ni ona kini; omo akẹju, a ki yio fe ki o sise lile, titi be omo ná a dagba sinu olo, ise ko ni si lapa bẹni onje yio paju ise lo, nigbati baba ba ku ti iya ku, ko ni si olaraulowo mo, bẹni yio jeun, ko si ni fe lati sise lile, utorinwá yio lo wa ise ti o ba ryrun lati se, ko si ni bikita bi owo rẹ pọ tabi ko pọ, ko sa rọ sá. O di eniti nyawo ki oso to pari, a ha le so pe eniti ko yo yio ranti owo Class, owo oso, laika owo idupe odun ti a ki bi enikan lere, bikose eniti o diyenu fun ara rẹ, yio si má so pe Olorun ko se on ni ore, o se si Olorun. Ki Olorun mafe ki a ri iru nkan tabi enia bẹ ni ijo wa o.

II. L'ona keji, oruko baba ná ti o ko omo rẹ bẹ di oruko babura laiye.

III. L'ona keta yi, si fi iru aperẹ bẹ lele fun ero ehin ti mbó. A ni lati sora lonakona, arakunrin, ki a si má gbadura pelu, ditori a ko mo igbati Oluwa wa yio dé, nigbati iku ba dé si olukuluku wa ni Oluwa wa dé, bi a ba si fi iru aperẹ bẹ lele fun awon ero ehin nla lo je fun wa ati wahala awon omo wa. E má sora. Itan kan wa ti a o gbo ninu iwe to tun mbó.

## NOTES OF INTEREST.

An interesting party of missionaries sailed on the S.S. *Philadelphia* from New York to Liverpool on the 22nd of April. The missionaries constituting this party are Dr. George Green, Mrs. Green, Virginia and Lydia May Green, returning to their work at Ogbomoso, Nigeria, W. Africa; Miss Clara Keith, who is going as trained nurse in our new hospital at Ogbomoso; Miss Olive Edens, who will teach in the Girls' School at Abokuta; and Mrs. A. Scott Patterson and infant, A. Scott, Jr., who will join her husband in Ogbomoso. This party is booked on the S.S. *Daniel Bacon*, of the Elder Dempster Line, which is scheduled to leave Liverpool for Lagos on the 3rd of May.—*Foreign Mission Journal*.

We are glad to report that the above-mentioned missionaries arrived at Lagos on the "*Meniti*" on Saturday, the 20th May, and that Mrs. C. G. Lumbley, Principal of the Baptist Girls' School, Abokuta, arrived on the "*Ahansi*" on Friday, the 16th June. They all arrived in good health.

**PLURALIZING GOD:**—The up-country christians, such of them as we have met, have developed the habit of pluralizing God in prayer. They have abandoned the foreign Thee's and Thou's and taken to addressing the Almighty with the pronouns "E" and "Enyin." This is a thoughtful deviation, and is in keeping with African Thought. All men and women of age, all superiors and betters, all teachers and elders in this country are addressed in plurals.

**A DONATION.**—According to his promise, Rev. A. Scott Patterson, Principal, Baptist Academy, Ogbomoso, has forwarded a donation of 20/- on receipt of a copy of the "*Imole Owuro*." This missionary may therefore be regarded as the stimulator of the first Baptist Magazine in Nigeria.

A "Young Men's League" has been formed from the Baptist Churches of Lagos, for the purpose, among other things, of training men for the ministry of the Gospel. A "Young Women's League" has also been formed for the purpose, among other things, of training girls for school and gospel-work. The two Societies—the aim of which is almost identical—have our best wishes.

*The History of Abokuta* by Mr. E. O. Moore, is a painstaking effort and an interesting production. Such efforts are indicative of present-day thoughts and a prophecy of a larger future. The rising generation will have something to work upon. We thank Mr. Moore for the copy sent us, and wish him a large and remunerative patronage.

PROFESSOR OVERINDE of Nigeria, who is expected to do higher educational Baptist work in Nigeria, is expected to arrive in Lagos next month (August). Professor Overinde was formerly a Tutor in the Baptist Academy Ogbomoso, and has left Africa several years for larger and higher equipments in human knowledge. He has succeeded in Science, Literature, Medicine and Theology; and will be an acquisition to the country on his arrival.

**WATER RATE.**—We regret the Water Tax has become a vexed problem in the community; and thank those by whose efforts schools have been exempted from the tax. We hope after due consideration *all schools* and not *assist* schools only will enjoy the exemption.

THE first number of the "*Imole Owuro*," (1000 copies) was exhausted in 3 days. We hope this implies future success, and we thank our readers for their encouragement.

### EXTRACTS FROM LETTERS OF MISSIONARIES.

"WE Baptists have been and are still very slow in our work, but I hope the time is near at hand when we are to move onward. The time is rapidly coming when the Natives will have to assume the larger part of the work, for the Missionaries will not be able to do more than a small part of the great work to be done.

I am impressed that you are developing a true Baptist Church in Lagos, but I fear that others are leaning towards the Church of England. I regret this very much."

"I am very happy to be back, but sorry to find my school gone down so much, but I am hopeful, and feel sure that in a very little while we shall resume our normal state.

Indeed my faith is strong and takes me farther than that. I believe by God's help we shall be able to do greater things. I ask your co-operation and all the Baptist Churches in Lagos. I want ours to be a real *Home School* for Girls. I think you know my love and deep interest in this work, which I claim is so necessary in Africa. I long to see the time when the Women of Africa will be what the Women of England are to-day.

Without the women and girls of England this war could not be won. The victory of this war rests very largely with the women and girls and they are doing nobly. Not only the poorer classes, but our wealthy and cultured ladies, they, with their own hands and money are doing much to relieve the sufferings of our dear wounded soldiers. No kindness is too great for them; nothing is more than they deserve. This war, though so terrible is bringing the best out of so many."

**ADDRESS PRESENTED TO PROF. AND MRS  
S. M. HARDEN BY THE OLD PUPILS OF  
THE BAPTIST ACADEMY, LAGOS.**

To SAMUEL MUTRAY THOMPSON,  
(Late Principal, Baptist Academy.)

Lagos, Nigeria.  
24th May, 1916.

Sir, We a few Old Pupils of your school "The Baptist Academy" have the greatest pleasure in meeting you this 24th May to congratulate in advance, you and your better half, on the forthcoming celebration of your Wooden Wedding which, as we understand, dates D.V. on the 25th inst.

We are very happy indeed to meet you this evening to say a few words in recognition of the past days and to thank you sincerely for your untiring efforts in having laid in us such sound foundations when under your tuition in the "Academy," on which we are now building.

We are very proud to say to-day that those of us who have passed under you have held prominent and important positions in the Mercantile world.

And in appreciation of the benefit which we have derived from you, we are now presenting you with this Purse which we hope you will kindly accept not for its value but the motive which prompted the donors to do so.

We heartily pray that God in His omnipotent mercy will spare your lives not only to celebrate your Silver Wedding but your Golding and Diamond ones.

(Sgd.) A. E. PHILLIPS, M. N. BRIGHT WILSON, ROLAND M'CALLAY, G. T. A. THOMPSON, H. EWART ELLIOTT, J. F. KUFESI, SAM. A. HOYUNU, M. I. AKIFENWA.

**REPLY.**

Lagos, Nigeria.  
23th May, 1916.

My Dear Old Pupils,

Your touching Address and the Welcome Purse that accompanies it, which you have kindly thought of presenting to myself and my dear wife on the eve of our Wooden Wedding, have aroused in us feelings to which I find it difficult to give adequate expression on the spur of the moment.

The Baptist Academy was opened in Lagos in August 1886, and most, if not all of the signatories to this Address were among the foundation pupils, so that it has been nearly thirty years ago since you have been under my tuition. That you should after this lapse of time, remember and show in this signal manner your appreciation of the instruction you then received, is indeed very gratifying, and makes me feel that my labours have not been in vain.

You have been pleased to refer to my untiring efforts in having laid in you a sound foundation on which you have builded, and the result of which is evident in the important positions you now hold in the Ministry, the Bar, the Civil and Mercantile services.

This in itself is sufficient thanks on your part for whatever labour I may have expended upon you, and which I consider was no more than my duty. I shall always be pleased to know that you continue to do well, for your successes are my success.

Please accept from myself and my dear wife our sincere thanks for your presentation, and the prayer you have offered for long life and prosperity to us. That you may each and every one of you experience like blessing is the earnest wish and fervent prayer of

Your Old Principal,

(Sgd.) SAMUEL M. HARDEN.

To A. E. PHILLIPS, Esq.  
M. N. BRIGHT WILSON, Esq., B.L.  
Rev. J. F. KUFESI, and others.

**ÖRE A MÀ PA NI.**

NI ojo kan, nibiti agbè kan gbé nroko, o ri ejò Agbádu ná kan, o si fè lati pa a. Eyi ti a ti nwi yi pé, Agbádu yi so mó òna, o nsa lo, agbè si gbá o fi yá a pelu igi ná kan, ni ireti ati pa a. Bi ejò yi ti nsare lo, bènì o ri òkunrin kau lona, o si bẹ̀ ẹ̀ pe ki o jowo fi on se gbigbà, ki o fi on pamọ; òkunrin yi so fun Agbádu pe on ko ni ibiti on le fi pamọ si, nitorinà on ko le ràn a lowo, sugbon Agbádu tubo mura lati bẹ̀ ẹ̀ pe ki òkunrin yi g'áa on, bi ko ba si ri ibi fi on pamọ si, ki o je ki on kó si inu re titi eniti nlé on yio fi pada, lehin ná on yio jade, on yio si má ba ti on lo lehin igbati on ba dupe tán. Eru ba òkunrin yi, sugbon nigbati o ri bi ejò ti nbo on, ati pe akoko nlo, o gbá pe ki agbádu kó si bi enu, ki o si sayamọ si inu on, Agbádu si se bẹ. Ko pé lehin eyi, agbè ti nlé agbádu bọ ri òkunrin yi, o si bi i lere bi o ri ejò ti on nlé bọ, òkunrin ná si dahùn pe on ko ri i; bènì agbè ba pada lo si oko rẹ.

Nigbati o tó àbọ wakati lehin eyi, ti agbè ti pada lo, òkunrin yi pe Agbádu pe ki o wá jade ninu on, nitoripe eniti nlé e bọ ti pada, ati pe ara nni on. Nigbati Agbádu gbọ bayi, o ni "O gbo! ibiti mo wa yi rẹ mi l'orun pupọ, nitori ibiyi gbona mo mi lara, ara si tú mi, ng ko si fẹ̀ bọ sinu otutu mó ati pe ti mo ba kuku joko nihin, ki yio si pe a nlé mi kiri mó; pápá mo si ri opolopo ifun, ẹ̀dọ, ati ẹ̀dọfóro nihin ti ngo má je ti ng ki yio fi wá onje kiri mó, nitorinà ng ko ni jade."

Nigbati òkunrin yi gbọ eyi, ara rẹ baje, o si pe Agbádu pe "Se òre ni mo se fun o nipa fifi o pamọ nigbati emi rẹ wá ni ewu, nitorinà mo bẹ̀ o ki o jowo ki o jade, ki o má lo l'ona tire." Sugbon Agbádu yi kọ lati jade. Nigbati òkunrin yi ri pe on kó ri ipá kan sá mó, o gbá òna ile lo ni ireti pe ki on lo palẹ ile on mó ki Agbádu tó je ifun on tán.

Bi o ti nlo l'ona, bènì o pade Ewurekan, o si bère lowo rẹ bi òre ná pa enia; Ewure ni "bènì, òre a má pa ni, o ko ri mi bayi, mo bi omọ mejì, nigbati mo toju won dagla, oluwa mi kó won lo si oja lo tà, o si fi owo ná ra gári, bi o ti gbé gári

nà silẹ̀ ti mo si nì kẹ̀ ng ẹ̀jẹ̀ diẹ̀ nìnu rẹ̀—nitori emi ni mo sise owo nà—bẹ̀ni oluwa mi mú igi ti o si bẹ̀rẹ̀ sí lú mi, iya ti mo jẹ̀ nà sí pò tẹ̀bẹ̀ ti gbogbo ara fi ndún mi; nitorinà, ọ̀rẹ̀ a má pa ni.” Bì Ewurè tì sọ̀ bayi tan, bẹ̀ni Agbádu dahùn pe “O ko ngbọ̀ bayi! ko tán na?” Okunrin yi tun f’ori lẹ̀ ilẹ̀ rẹ̀ o nlo.

Bì o ti tun nlo, bẹ̀ni o ri Èsin. Èsin si bilẹ̀rẹ̀ pe kìnì sẹ̀ ti o fi nrin t’ánu-t’ánu bẹ̀, ti ara rẹ̀ ko sí yá. Okunrin yi tun kó ẹ̀jọ̀, o tun rọ̀ fun Èsin, o sí bẹ̀rẹ̀ lówọ̀ rẹ̀ bí ọ̀rẹ̀ a má pa ni. Èsin nì, “bẹ̀ni, ọ̀rẹ̀ a má pa ni; o ko ri mi bayi! mo bí omọ̀ temi tán, mo sí gbé omọ̀ oluwa mi pọ̀n lẹ̀ sí ode, nigbati a de ọ̀na, o mú igi, o sí bẹ̀rẹ̀ sí mi lati lú, nitorinà ọ̀rẹ̀ a má pa ni.” Bẹ̀ni Agbádu tun dahùn pe “Ko tán na; sá má n’so, ngo fẹ̀ jẹ̀ ifun rẹ̀ tán loni kí o to de ilẹ̀.”

Bayi ni okunrin yi tun nlo; bí o ti rìn diẹ̀, bẹ̀ni o ri Adẹ̀kan, o si tun fi ẹ̀jọ̀ sùn u, o sí bẹ̀rẹ̀ bí ọ̀rẹ̀ a má pa ni. Adẹ̀kan dahùn pe “bẹ̀ni, ọ̀rẹ̀ a má pa ni; mo yé ẹ̀yin mejila, oluwa mi sí kó wọ̀n lẹ̀ sí oja lẹ̀ tá, nigbati o tá wọ̀n tan, o fi owo ná ra agbado, bí o sí ti gbé agbado ná kalẹ̀ ti mo sí nì kí ntọ̀ diẹ̀ wó uinu rẹ̀, bẹ̀ni o bẹ̀rẹ̀ sí lẹ̀ mi kiri; nitorinà o ko ri pe ọ̀rẹ̀ a má pa ni?” Agbádu tun nì, “O ko ngbọ̀ bayi, ngo fi oju rẹ̀ ri nkan loni.”

Nigbati okunrin yi gbọ̀ gbogbo ọ̀rọ̀ wọ̀nyì, inu rẹ̀ baje, o wá nì iroulu sí ilẹ̀, o sí pinnu pe on kì yì rọ̀ ẹ̀jọ̀ fun ẹ̀nikẹ̀mí mó. Sughon bí o ti nlo, bẹ̀ni o pade Akọ, ẹ̀niti o bẹ̀rẹ̀ pe kìnì sẹ̀ ti oju okunrin yi fi rẹ̀wẹ̀sí bẹ̀. Okunrin yi tun bẹ̀rẹ̀ lówọ̀ rẹ̀ bí ọ̀rẹ̀ a má pa ni, Akọ sí dahùn pe “ọ̀rẹ̀ kì rẹ̀ ni, wahala ni imá gbé nì sí.” Inu okunrin yi dùn diẹ̀, o sí tun kó ẹ̀jọ̀ o rọ̀ fun Akọ, bí o ti jẹ̀ pe nigbati agbẹ̀nlẹ̀ Agbádu bọ̀, ti o nì kì on fi on pamọ̀ sí inu, ti on sí sẹ̀ bẹ̀, ti akoko sí tó ti on nì kì o wá jade, ti o kọ̀ ti o sí wipe on yio má gbe inu on, on yio sí má jẹ̀ ifun atí ẹ̀dọ̀ on. Nigbati Akọ gbọ̀ ẹ̀yì o bẹ̀rẹ̀ lówọ̀ Agbádu bí otító nì ohun ti a sọ̀ yi, sughon Agbádu nì on fẹ̀ lati rọ̀ ẹ̀jọ̀ ti on. Akọ nì kì o bẹ̀rẹ̀; o sí bẹ̀rẹ̀ sí ẹ̀jọ̀ rirọ̀ lati ọ̀na-ọ̀fun okunrin yi wá. Akọ wá pé e, o wì fun u pe kì o yọ̀ oju sode kì on lẹ̀ rì oju rẹ̀, nitoripe “oju nì ọ̀rọ̀ wá.” Agbádu kò, ko fẹ̀ lati yọ̀ oju sode, sughon níkẹ̀hin o gbà, o yọ̀ju sode, o sí bẹ̀rẹ̀sí lati rọ̀ ẹ̀jọ̀.

Bì o ti nrojọ̀ bẹ̀ni Akọ nso ọ̀, nigbati ọ̀rọ̀ ká Agbádu lara tán, bẹ̀ni Akọ fi ẹ̀nu sọ̀ Agbádu lori, o sí fa a jade nìnu okunrin yi, o fi na ilẹ̀.

Okunrin yi, ti o ti jẹ̀ pe ara ti nni lati igbati Agbádu tì bọ̀ sí inu rẹ̀, ti o sí ti mọ̀bẹ̀ kì o jade ti ko jade, o bẹ̀rẹ̀, o sí mú igi lati fi lu Agbádu pa, sughon bí o ti nfi iwanwara sẹ̀ e, o fi igi lu akọ lẹ̀ ọ̀n, o sí pa atí Akọ atí Agbádu.

Okunrin yi ká owo lẹ̀ ori fun jámbá ti o sẹ̀sí tà fun Akọ yi, sughon ko ri ẹ̀bọ̀ abamọ̀ sẹ̀.

Bayi nì ọ̀ rì pe ọ̀rẹ̀ a má pa ni, nitori o pa Akọ yi.

## OGUN ILU OYINBO.

VERDUN. Awon Jamaan koi ti pa ete won da lati ko ilu Franse ti a npe ni Verdun, nibiti ogunlogbo oke enia ti sfo emi won. O nlo si osu merin ti ogun ajakuku akata yi ti bẹrẹ.

MESOPOTAMIA. Ni ibere osu May ogun baje fun Gesi ni ilu ti a npe ni Mesopotamia, nibiti awon ati ara Tatanbulu npade jugun. Awon Jamaan ni awon ara Tatanbulu ngbenija. Awon ota ha ogun Gesi mo gada-gada. Lẹhin ifarada ati asemu ti o nlo bi iwon etale-logbo ọjọ, awon ogun Gesi da ibon silẹ fun ota won. Awon ara Tatanbulu si kó won ni igbekun lo si ilu won. Ogagun won a má jẹ Townsend.

IRELAND. Ni osu April tembelekan nla kan sẹ ni Ireland ni orile Gesi, ijagboro si dide. Ij akoko kanna awon Jamaan fẹ fi etan wo ilu Gesi bi oko oniowo, lati wa kuu awon olatẹ Ireland lẹwo: Olorun si ta won fun Gesi. Awon Gesi mú okunrin oloye kan ti o nje Roger Casement nina won. Okunrin oloye yi a fi má ba Gesi jẹ a má ba won mu ri. Nwon ro ẹjọ rẹ nwon si pe o jebi iku. Lẹhin iyọnu diẹ awon Gesi pa ina tembelekan ná ni Ireland.

INAWO OGUN. Li akoko wonyi Oba Gesi, nitori lala ati isẹ ogun yi, ijabore lati inu ọpa ara rẹ fun ilu, owó ti o jẹ egbá mẹtlogbon oke pẹundi.

OGUN OJU OKUN. Awon oko ogun Gesi ati oko ogun Jamaan pade ra ni oju ikelin May. Ija ná pọ gidigidi, opolopo oko ni ota ri nima oko Gesi, opolopo enia ti o si ku. Awon Jamaan pelu sfo papo.

IKU OGAGUN AWON GESI. Ogagun awon Gesi, Lord Kitchener, ku si ode ni oju kefa osu June, o nba isẹ pataki lo si Russia ni ti ogun yi, oko rẹ ti a npe ni Hampshire kolu jámbá oju okun, o si ri ni isẹju mewa. Jámbá nlanlá ni ọran yi jẹ fun, gbogbo orile Gesi.

OGUN LARUBAWA. A gbo pe ninu osu ti o kọja awon Larubawa (Mecca) didẹ ogun si awon Tatanbulu. Awon ara won nba ara won ja.

Nisisiyi a gbo pe ogun dara fun Gesi, Franse ati awon orile ti o papo mó Gesi, awon Jamaan si ti bẹrẹ si sun sehin.

## A VISIT TO THE OSHILE OF ABEOKUTA.

(A Christian Prince.)

ON the eve of my departure from Abeokuta on the 16th March last, just after the Conference, I paid His Highness the Oshile of Abeokuta my first visit in his palace.

At first, the idea of my daring to appear before the august personage struck me forcibly, when my insignificant personality was brought to bear, for he was not what he used to be some years ago, when I could approach unceremoniously and talk carelessly with him. But his friendly attitude, social inclination and broad-mindedness which he showed when I first met him gave me courage in attempting the visit.

Before I pass on, the memory of my first meeting with His Royal Highness the ALAKE at the gate of his palace some eight years ago, and that without a previous arrangement and purely on my own inmodest initiative, when at his approach with kingly majesty and grandeur, my two knees trembled and knocked against each other, was still fresh, although he made me a present of a big drake, which, a few days after I enjoyed at table.

On entering the Ošile's palace, we came first to the place from which His Royal Highness could be viewed with his chiefs as they sat down in the piazza making peace or settling palaver. I could see that His Highness was preparing to meet us as we entered the gate. He lost no time in giving us a cordial greeting, a hand-shaking and comfortable seats by him. I must state that I did not forget my reverential "Kabyesi" all the time, for fear of infringing court etiquette, and thereby incur the displeasure of my royal host, though I perceived he little cared for it.

Owing to the peace he was making he could not devote his attention to us for a while. For that I was thereupon privileged to watch the procedure of our indigenous tribunal, which impressed me much. The courteous way and manner in which the chiefs were locating the rights and wrongs, and the loyalty and respects of these grey-haired statesmen to the young Prince was remarkable.

When it came to the turn of the Prince to ratify the decision, of his chiefs, it took me by surprise to hear him speaking with great humility giving his chiefs the prerogative over him and even going a step further to say "Enyin ni baba mi, eni li o mu ikoko de igbo ni o to di male, etc., etc." (ye are my fathers, ye have elevated me to this position, etc.); then the chief replied with utmost reverence "Kabyesi, Kabyesi," and prostrated unreservedly before him. What a glorious sight! what a food for thought! It brought me to remember those passages in the Holy Book—*Proverbs* xv. 33 and *Romans* xiii. 7,—which are written in the hearts of our pagan fathers. The Prince however, satisfactorily soothed the temper of either party within his loving speech and peace was again restored between them.

After the settlement the Prince now directed his attention to us, conversing at large on differ-

ent topics. The conversation was in English which he spoke fairly well; and to my astonishment, he was conversant with all phases of current political controversy. This was due to his literary knowledge and constant application. To prove this I noticed a copy of the *Nigerian Pioneer* where he was sitting, and more than that he went in and brought out, probably among a pile of them, an old number of the *Lagos Standard* to substantiate one of his statements.

His princely bearing was striking, looking fresh and beautiful, with the promises of many more healthful years; no wonder, for while I was present with him, he did not partake of the alcoholic beverage that was offered him by his chiefs. He would rather let another man have it. It struck me so much that I was obliged to ask my leader whether it was usual with the Prince to so restrain from alcohol, and he answered in the affirmative. This is capital.

He expressed his pleasure at my joining the ministry and extended to me his good wishes. He promised to honour me with his presence in my church when opportunity offers, After a long and pleasurable chat, I bade His Highness adieu, with many prayers for his prosperity.

J. R. WILLIAMS.

ORIKI EGE (GBAGUDA.)

(The Strong Names of Cassada.)

S. A. ALLEN, Ibadan.

E GE lile ko bi eṣin s'ogi,  
 Oja ja f'oran ti l'Egbe.  
 Lo mi l'ilo ki ata 'su fun o,  
 Ju mi ni kakanana,  
 Ki nt'amala maḡi l'ofa;  
 Isereḡ ori re ni ta idanbanran.  
 O duro l'ala f'ese ji y'awo,  
 Afinju igi ti kun 'ra re l'osan,  
 A ru b' o nw'ori 'nu,  
 O ni bi on ko ba 'yale  
 On o ba 'yawo.  
 Kolikoli ko sin enikan l'efe,  
 Fa l'ikan eru kiki mefa;  
 Af'aju onje ti mu eṣin l'emu,  
 Gba nd'ogun, giri nd'ogun mu,  
 O do'gun mej'i o kan ap' l'eti.  
 O ni itiju p'elewu si y'awu,  
 O pa Taiwo o p' Ebo  
 O yo igi gbongbo o ni' Eḡun kiri,  
 Eṣu l'ehin l'ebi.  
 Ege nse o, o ni' Oṣun, ḡran o kan t' Oṣa,  
 O ba p' Obatala, igi gogoro nge o lo.  
 Opanijika at'apa Erin so ko.  
 O ni Qmḡ n'igbo f'ian af'ifian.  
 A mu omo ke taata bi aranmu,  
 A b'omo l'ehin eṣi bi eni bo'wu,  
 O so 'yawo ale ana d'odaju.  
 Iyale Iyale yna akitan da?  
 Iya Iya, o niḡ ode, ḡhin eṣe re ko sian.  
 O duro loke ata.

O ni ki òyó rē tǎn wǎn wá,  
 Oyó ni fi p'oloya,  
 Gígiri ni fi ip' Onísàngo,  
 O f'òbè àp'òn k'ò Ol'òba lorún  
 O ri sara rē loyin,  
 O fowó la'le n' yewu,  
 O ri sepe ngo je mo lailai,  
 Èni adaba ò ki ti o g'òdò k'e  
 "Ègè o t'ètè b'èrè, Ègè o t'ètè b'èrè,  
 Èni Babalawo ò ki ti ko g'òdò difa,  
 L' àl'á o, l' àl'á l' o wá: l'áì g'òg'òro l' àl'á l' o wá,  
 Èni ilu ò p'è ti ò g'òdò dún  
 Omọ ilu aní—  
 N'í' mi ndodo n'í' mi ndodo;  
 Iya ilu ni—  
 Iwé o f'òb'è s'ínjín j'èg'è  
 Èni Imale ò p'è ti o g'òdò k'ewu,  
 Ganbí mo grun Kalituu mase,  
 Èg'è ta falafala,  
 J'è mi lodun-ni ija mi d' emi  
 Èni ao t'ètè f'òran l'ò T'ògun f'è bajè  
 Wón ndupe taitai Ègè yí èwé  
 Wo n' l'oro àfa kiri òsuwón.  
 Orin:—Baba ma j' ègè mọ.  
 Okayọka ni o mǎ j'è;  
 Baba bo ba j' èg'è,  
 Ikún r'è o ma tiri!  
 Tip' m'ògùn omọ abinu fap'aya.

## Gleanings from the Foreign Press.

### NEGRO ART OF WEST AFRICA.

The clever handicraft of the Yoruba tribes on the Coast is locally well known. To the thousand of visitors to the Red Cross Fair the work shown was a revelation. From the beautiful worked cowrie basket sent by the Hon. Edun to the lovely Egboni bag generously contributed by his Highness the Alake, to some of the exquisite gold and silver jewelry clever wood carvings, wonderful brass images of soldiers, animals, leather work, and the wonderful assortment of beautifully carved calabashes in infinite variety, a little volume of appreciative criticism could easily be produced. Certainly the efforts put forth by our friends at Abeokuta are beyond words of praise and appreciation; it is only to be regretted that some of them were not present in London to hear the words of intense appreciation bestowed on this extraordinary interesting exhibition of native craftsmanship from Equatorial Africa. Next to Abeokuta in public interest came a marvelous exhibit of jujus, brass trays and native work of the Nigerian Mission Station, collected by that most energetic of Hon. Vice-presidents in Africa of our Red Cross workers, Miss Joan McCottar. We are indeed deeply indebted to Miss McCottar for the wonderful collection.—*African World*.

### WHY SAINTS?

"Why was it that the saints were saints? Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; because they pushed on when they wanted to stand still, were silent when they wished to talk, and were agreeable when they wanted to disagreeable. That was all. It was quite simple, and always will be." Who knows who first wrote this recipe for sainthood?

## England and Christianity.

A booklet issued by Mr. G. Morrish places in apposition certain legal decisions involving the National recognition of God. Whereas in 1850 and 1867 it was held in the Courts of Realm that "the essential principles of Revealed Religion are part of the Common Law," and that "Christianity is part and parcel of the Common Law of the land," the issue of a case heard in midst of the Great War—in April and July 1915—has witnessed a reasoned decision which not only declares the older view to be obsolete, but proceeds, in the light of "changed opinion" and "public policy," to hold that a denial of the existence of God and a calling in question the Divine Government of the world is no longer to be regarded as blasphemous. The facts speak for themselves. They show far how thought has travelled and in what direction. In a word the claims of God are officially repudiated at a time when the power of God, put forth for our deliverance as a Nation, is the main burden of the prayers of Christian people.

## An Impressive Communion.

In a recent furlough address, Rev. D. A. Rothnie, United Free Church missionary in Jamaica, said: "In Jamaica, black and white, Negro, Indian, and Chinaman, all sit down together at the Lord's Table, and drink of the same cup. Nowhere else in the world does such a thing take place."

## Answers to Puzzles in last issue.

- |              |           |              |
|--------------|-----------|--------------|
| 1. (a) Hebe. | (b) Dora. | 2. Donkey.   |
| 3. Okuta.    |           | 4. Fère.     |
| 5. Ojú.      |           | 6. Irúngbón. |

## PUZZLES.

1. Subtract 45 from 45 and leave 45.
2. What is that which never asks questions yet receives many answers.
3. Why is human life the riddle of all riddles?
4. Olomònikún subu, omọ inu r'è ki i p'èlè.
5. Orukú tindi-tindi, orukú tindi-tindi, orukú b'è si òna k'í, o ni ki unwón mǎ s'è iná ori on j'è.
6. Iya kú, a gbè omọ sin.

## QUERY COLUMN.

### Answers by "X"

Alpha—"I have come across some missionary reports where the word *Jé Oyé* or *Jé Qba* is translated "Eat the Kingdom." Is this correct?

X.—The word *Jé Oyé* or *Jé Qba* means *win a Title or win a Kingship*. The *Jé* in this connection does not mean "eat," it is equivalent to the word *win*. *Jé Ayó* for instance means *Win a Game of Warri*.

Onigbagbó—Is the word *Lailai* correctly spelt?

X.—I do not believe so. It should be *Laelæ*. The full spelling should be *Lape-lape*, from world to world, everlasting.

# ARAROMI PRINTING OFFICE,

26, Moloney Street, Race Course Road, Lagos, Nigeria.

---

We beg to inform the public that

Jobs of all kinds

are printed at the above Office, at moderate prices  
and with dispatch.

---

**Your Patronage is respectfully solicited.**

---

*For further particulars apply to The MANAGER, at  
above address, or address P.O. Box 270.*