

THE DAWN. (IMOLE OWURO.)



A BAPTIST MAGAZINE.



[COSTA RICA]

[Photographer, Lacer]

OCTOBER, 1916.

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← The Dawn. →

(IMOLE OWURO.)

A BAPTIST MAGAZINE.

Titi afemojumu ti irawo owuro yio ti yọ. —2 Pet. i. 19.

VOL. I. No. 3.

OCTOBER, 1916.

THREE PENCE—QUARTERLY.

EDITORIAL.

THE British and Foreign Bible Society has impressed the world with her multiform usefulness and almost everywhere exists an Auxiliary Association to extend her aims and purposes. She is not *de facto* a missionary society. She is more than a missionary society, she is the Handmaiden or Succourer of all missionary societies. She does not aim to send men to preach the Gospel, but depends solely on the influence of the Holy Spirit upon the Written Word. She erects neither churches nor chapels nor cathedrals, and is neither Baptist nor Methodist nor Episcopal. She enforces no rubrics and fabricates no denominational shibboleth: as we said sometime in another place, she places the "Living Waters" at our disposal keeping away her buckets: she points unto us the "Healing Fountain" asking us to drink ourselves. As friend of all and enemy of none she gently pursues her way, introducing light where there is darkness and strength where there is weakness. "The words that I speak unto you they are spirit and they are life." The Bible Society is the *bona ideal* of a missionary society. Christ's command was "Go." He did not say "Send." He appears not to have calculated on substitutes. In fact, he could have created, managed, or found a substitute for Himself in his memorable missionary excursion to Earth but He did not. All missionaries therefore who sally out into the world to promulgate the doctrine of universal redemption are first-rate Missionaries. Others are not. The Bible however, as a Missionary throws all other Missionaries in the shade, and the especial object of the Bible Society is to make the Bible speak for itself. "God," as the English poet says, "is his own interpreter." It is our duty therefore, and there should be no misgiving on that point, to appreciate and materially support the efforts of the Bible Society, and to assist her in her noble aims. If she is wealthy it will be to the healing of the nations: if she be poor it will be to their hurt and spiritual loss.

The Lagos Auxiliary of the British and Foreign Bible Society recently celebrated her 38th Anniversary with evidence of a decline in her funds. This decline may be traceable to the effects of the war, to

general dissatisfaction on rates and taxes, especially without representation, and to other local causes not far to seek.

We trust therefore that all sects and denominations will rally round the banner of the Bible Society and keep a place for her in their hearts. The Bible is an Eastern production and we are children of the East." The book is ours, in a more correct sense than others use it, the African Christian can say with emphasis "Holy Bible book divine, precious treasure thou art mine."

"*Imole Owuro*" congratulate Mr. Phillip Coker on the success which has attended his efforts in fighting against a gross miscarriage of justice in the Law Courts. His stand through a course of years against what he held was a slur against his character and reputation is a record one in Lagos, if not Nigeria. We commend his courage and endurance, his perseverance and persistency, his lofty purpose and brave determination, in the course of right to the youngmen of the day. Besides reversing the judgement against him, the Government we learn has awarded him the sum of £100! This is commendable indeed in the Government. *Fiat justitia ruat cælum.*

QUERY COLUMN.

Answers by "X"

MRS. SARAH MARSH HARDEN, aged 81, fell asleep on the 4th of September, and her remains interred on the 5th, in the same grave where her husband Rev. J. M. Harden, First Baptist Pastor, Lagos, has been buried these 52 years. The deceased was baptized (immersed) by her own husband, there being no other immersionist then within easy reach. She had the distinction among women of being the first Life Member of the Yoruba Baptist Association. We hope to refer to her more largely in our December number. Meantime we insert the order of her funeral ceremony.

ISQYF LORI AJUMÓKA BIBELI
OJÓJUMÓ.

(Rev. J. R. Williams.)

OCTOBER, 1. (Su)—Ps. 56. Bi ko ba si ogbón inu ti Dafidi ló fun awón ara Gati orun lẹw. Olorun ko ni sai wa òna lati yọ awón tirẹ ninu iyonu. Ogbón inu lo yọ Abraham ọpẹlu loyọ Abimeleki. Wo Joshua 1, 9.

Oct. 2. (M)—Ise. 24, 1-9. Awón Jew bá Paulu fira nipa inunibini nitori aisimi lati fi òtọ wọ lara. A ri iru aya yi larin ije Olorun isisiyi, nwon ko feran Alufa wọ nitori otító ti o nso. Wo Ise. 26, 22.

Oct. 3. (T)—Ise. 24, 10-21. Nitoripe Paulu şe olotito ninu ise rẹ, o nşegan awón olufinu şe nigbakugba. Bèni bi o ba se òtọ ninu ise rẹ o ko le sai şegan aye ati eşu. Wo Jer. 1, 19.

Oct. 4. (W)—Ise. 24, 22-27. Imólẹ ati okunkun ki gbé pọ. Bi omólẹ ba dé ibi ẹru ẹru a bà a. Eyi şe si ará Felkisi. Wo eşe 25. Eru Olorun wá lara awón Alufa rẹ ninu sisọ otító ọrọ Rẹ.

Oct. 5. (Th)—Matt. 26, 57-68. Bawo ni iya Kristi ti kún o loju to? Wò bi awón ẹleri eke ti didé si nitori rẹ. Wò eşe 59. Alaişe fun ẹleşe.

Oct. 6. (F)—Rom. 15, 35-33. O ye ki a má ghadura fun awón ojise Olorun, ki a le fi ẹkún Emi Mimó ati Ore-ọfẹ fun nwon lati le şe ise ribiribi ti a ti pẹ wón si. Wo eşe 30.

Oct. 7. (S)—Job 19, 23-29. Iponju ati ọşi aye yi yio dopin nijokan; alafia aiyeraiye yio si tewogbà ọ. Eyi ni Job ri ti o fi wipe, wo eşe 26, 27.

Oct. 8. (Su)—Ps. 27, 1-7. Dafidi gbẹkẹle Olorun ko bẹru, ọran rẹ wa di ti ádaba ko ráni ankungbẹ, ina ná ọye oko nlo. Bi Olorun ba şe tirẹ tani le pa o lara. Wo ileri Rẹ ninu ıla kini iwe woli Isa. 43, 5.

Oct. 9. (M)—Ise. 25, 1-12. Ki Olorun má jẹ ki awón otá wa ki o bori wa. Awón otá Paulu nwon ko simi lati wá òna ati pa a. Bèni awón emi aye ko simi ati já ẹnikeji wón lulẹ pápá nipa ilara. Wo Ps. 25, 2.

Oct. 10. (T)—Ise. 25, 13-17. Ko duro gbọ ẹjọ ni awón Jew fẹ ki a fi ọran Paulu şe, ki a sa dá lebi iku sa laigbo ọrọ kan lenu rẹ. Abinuku ti ti de aye pẹ. Wo eşe 15.

Oct. 11. (W)—Ise. 25, 18-27. Ẽnikeni ti o ba njia nitori ododo ki o má yọ nitori iya ná ko gbé, ètẹ wá lola. Wo Matt. 5, 10.

Oct. 12. (Th)—2 Cor. 4, 1-10. Ninu inunibini awón onişe Olorun, inwon ko şai ri àbò Rẹ Bèni ki si kọ wón silẹ nigba inira. Wo eşe 8, 9.

Oct. 13. (F)—Matt. 10, 24-33. A jẹ iyebiye loju Olorun jù gẹgẹ bi a ti má lo. Nitorina o ye fur wa lati gbẹkẹle E patapata ki a má si bẹru agbara otá kọta. Wo eşe 31.

Oct. 14. (S)—Heb. 13, 13-21. Bi a ba jia nitori oruko Kristi ki a dupẹ pe a ká wa ye lati jẹ okan ninu awón ti o fi ara da iya nitori Rẹ. Ki a yo ayọ nla. Wo 1 Pet. 4, 14.

Oct. 15. (Su)—Ps. 3, 1-8. Bi óke nla ti yi Jerusaleim ká Bèni Olorun yi awón tirẹ ká, ko si ohun ti o fá wón já li gwo Rẹ, odari. Simi-le E. Wo eşe 8.

Oct. 16. (M)—Ise. 26, 1-11. Paulu ki şe gmo rẹ'le lo gbesi wá, enu rẹ dùn bi iyọ, iwe ori rẹ ko legbẹ larin awón arakonrin rẹ. O lo ọbun yi fun ilosiwaju ihinrere. Ẽkọ ni eyi fun wa. Wo Rom. 12, 6-8.

Oct. 17. (F)—Ise. 26, 12-22. Paulu ko tiju lati jẹwo eşe rẹ niwaju ọba ati awón igbimo rẹ Nigbà melomelo ni awa utiju ati jẹwo eşe wa fun ara wa ki a si tọri idariji loyọ Olorun. Wo Ps. 32, 5.

Oct. 18. (W)—Ise. 26, 23-32. Paulu ro ẹjọ tirẹ o má jare niwaju Agrippa! Iwo ba le jare bi a bá fi o sùn bi rẹ? Agbedò, o ti toyo bo şolo, ara rẹ ko mó. Ẽri okan nba o já. Wo eşe 31 ati Luke 23, 4. Fun eyi ro ti Olugbala rẹ.

Oct. 19. (Th)—Ise. 9, 10-22. Jagidi jagan enia ni Paulu, ẹro rere ko si ninu rẹ si awón onigbagbo, şugbon nigbati o yá Olorun o, là o. Bèni Olorun le ló ọ ninu iya baburu rẹ fun ogo Rẹ nigbati iwọ rò pe o nşe E. Wo Ps. 76, 10.

Oct. 20. (F)—2 Cor. 5, 1-13. Işe wa ni lati fi gbogbo iyin, ogo fun Olorun ninu ohun gbogbo ni yiye, tabi ni kiku, ki O sa le gba ogo ki a si má yọ ninu Rẹ. Wo 2 Cor. 10, 17 ati ọri 5, 13.

Oct. 21. (S)—1 Peter 4, 12-19. Awón Ojise Olorun akoko yi ko le fi ara da iya bi awón ti işaju, nwon a má gbọn iya nù nipa mimu ara wón lo sile ẹjọ, eyiti iwe ti a fi lé wón loyọ nigbati a fi wón jẹ oye Alufa kọ fun wón. Wo eşe 14 ati Matt. 5, 11.

Oct. 22. (Su)—Isa. 50, 5-11. Aiya bibalẹ nbe ninu gbigbẹkẹle Olorun ju ohunkohun lo. Tun eşe ná ká si gbádún awón ọjọ iyebiye ná. Wo eşe 9.

Oct. 23. (M)—Ise. 27, 1-12. O tun ku ohun ti oju Paulu yio ri nitori ihinrere, şugbon Olawa nbe lehin rẹ. Bèni Olawa rẹ nbe lehin rẹ o, bi o ba fi ara rẹ fun patapata, Wo ileri rẹ ninu Isa. 43, 2.

Oct. 24. (T)—Ise. 27, 13-26. Nitori Paulu nikanşoşo Olorun gba awón ti o wá ninu okọ pelu rẹ là bi nwon tilẹ jẹ ẹleşe. Bèni a ni igbala ninu Kristi nikan bi a tilẹ jẹ gmo átşeşeşeşe. Wo Ise. 4, 12.

Oct. 25. (W)—Ise. 27, 27-37. Larin idamu aye awón ti o mo Olorun wón nitóto okan wón a má balẹ ja awón ti ko mó ọ lo. Nitorinà ni Paulu ti şe le tu awón ará okọ ti o damu ninu ti o si jẹ ki nwon jẹun. Wo 2 Tim. 1, 12.

Oct. 26. (Th)—Mar. 4, 35-41. Jesu lo dá ohun gbogbo l'orun ati laiyẹ, kini ko le kilọ fun pe ko gbé jẹ, ko si. Bi irami aye ba dé si o kó o to

Jesu lo yio kilofun u. Wo ese 39. Ah, Olorun Alagbara!

Oct. 27. (F)—Isa. 43, 1-7. Tún gbó ileri Kristi ninu awon ese wonyi, eyi ko ha to fi aya re balé ki o si fa o Eto ninu ile Baba Alawo? Tun wo Ps. 89, 9.

Oct. 28. (S)—Ps. 104, 1-9. E dá ko le sọ bi aghara Olorun ti pọ to, o ju enu re lo, iyanu ni. E se Re ti a nfi oju ode ri ninu aye, awamaridi ni. Wo Ps. 89, 9.

Oct. 29. (Su)—Ps. 77, 11-20. Olorun ujoba ohun gbogbo ti O dá lona arabarà ti o kùn enia loju. O ndari ohun gbogbo bi o ti wú U. Wo Ps. 37, 5.

Oct. 30. (M)—Isa. 27, 38, 44. Bi okọ ti ri Paulu ti Olorun si yọp, bẹni, ranti pe okọ riri nẹ fun o nisisiyi, bi okọ iponju, inira, aisan. Jesu mura taw lati gbà o la, képe E. Wo Jer. 33, 3.

Oct. 31. (T)—Isa. 28, 1-10. Paranaṣe ko le se Paulu ni nkan, Paulu ti di eniti a bā mā pè ni Alẹ-ma-ṣubu, ko le ṣubu, kàka ko ṣubu ńra lo fi dá. Awon omọ Oga Ogo ni ije bẹ. Wo Ps. 121.

WOMAN'S COLUMN.

THE IMPORTANCE OF CHRISTIAN WORK AMONGST WOMEN AND GIRLS.

MRS. C. G. LUMBLEY.

THIS subject on which I have been asked to speak to you to-day, viz:—"The importance of Christian work amongst Women and Girls" is one in which I am deeply interested. Personally, I feel it is *one* of the most important, if not *the* most important of all our work in Africa.

When we consider our Medical Work, we must acknowledge that it is a great work. I have always felt that Medical Work is Ideal Missionary Work. If I were not in charge of the Girls School in Abeokuta there is no other work I would love more than helping to care for the sick. It seems to me that the heart *must* be more receptive to the Gospel appeal. When the weak body is being tended by loving hands; and food and medicines prescribed, in order that health may be restored. We thank God for our Medical Missionaries.

Then we have the teaching and training of our Young Men for teachers and preachers. These young men in our Academy and Theological Seminary to-day are to be our future Native Workers. We are relying on them in a great measure to take the Gospel to their own people, to evangelise the people of Yorubaland. Surely we must acknowledge also the importance of this work. May our Father continue to bless the efforts of our Missionaries engaged in this noble work.

But when we come to consider this question of christianising and educating the Women and Girls

of Africa, I feel it is one of utmost importance, and one which needs our immediate attention, consideration and prayer.

In speaking to you to-day, I would like you to keep in mind one text which you will find in Proverbs 29, verse 18,—“Where there is no vision the people perish;” and I think we shall find this applies more particularly to the Women and Girls than to the men; because for years now there have been Schools and various agencies for the uplift of men. It has always been considered necessary that boys and men should be educated and trained, and it is right that they should be; and we need more Schools where boys are not only educated but christianised. We need strong Christian characters for our native workers and teachers in Africa, but what has been done for the Women and Girls of Yorubaland? It has not been considered necessary until quite recently to educate them. I remember when I came to Abeokuta more than 17 years ago now, that was the thing that impressed me more forcibly than anything else, so little interest in the Women. I had had the joy of working amongst Women and Girls in England for five years, and somehow I could not feel happy to leave them alone. So with the efficient help of Mrs. John Agboola, we visited and called the few women members we had then together and began to have meetings for women once a week; interest grew, some became members of the Church, learned to pray, and we had some real good times together, and I believe our Lady Missionaries have been and are still working amongst the women; but still, even yet, the Women and Girls of Africa are not where they ought to be. As the text I have called your attention to says:—“Where there is no vision the people perish” and it is true. The women for the most part are content with the life they are living, they have no ambition, the future to them has nothing attractive and ennobling. They believe it is their duty to be kept down often as slaves. I want to say right here it is high time for the women and girls of Africa to be aroused, they have brains, they have souls.

Dear Sisters and fellow-workers, it is our privilege to come to Africa, may we feel our responsibility. Let us shew the women and girls of Yorubaland this vision, then they will not be content to remain where they are.

I want to emphasise the importance of christianising and educating the women and girls. Many of our Native Workers have been and are still handicapped by marrying girls who are uneducated and in some cases heathen, a native worker with such a wife is like a bird with one wing.

Where would England and her colonies be to-day without her women and girls? I venture to say that without them we could not begin to win this terrible war. They are taking the places of our men

who have gone to the front to fight. They are making munitions, farming; taking the places of clerks in banks and offices, driving motors, delivering and collecting letters; and ladies of wealth and culture are, with their own hands, ministering to our brave, wounded soldiers who have returned from the front. They are doing nobly.

Africa is not what it was even fifteen years ago, the country is being opened up, and who can tell how soon African women and girls will be needed. We want to see them christianised and trained to take their places as women.

It was to this end that I organised the first Girls School in Abeokuta, by God's help we want it to be one of the best schools in Yorubaland. We are thankful to God and to our Board to-day that we have the great pleasure of having with us Miss Edens, who has come specially for the Girls School. I want you to pray for her and for me, and for all of us who are specially engaged in this important work among the women and girls. We need patience, wisdom and grace for this great work.

How are we to shew this vision? Is it not by our lives? Are we not his witnesses? Has He not said, "Go ye into all the world and preach the gospel; and lo, I am with you always;" and ye shall receive power from on high? Yes, we need power in prayer, believing, prevailing prayer, prayer to be filled with the Spirit, that we may lead men and women to God.

We need faith also, faith in God, faith in His message, and in His power to save. Faith in God is as necessary for soul-winning as are the clouds for rain. Faith is an absolute necessity. Nothing can be done without it.

I think we need a heartfelt of love to win souls. A winner of souls must be a lover of souls. Let us do personal work. It is not always easy, but it is a work that pays. It is a joy to me to win the love of my girls, and I thank God sometimes it has meant winning them for Christ.

Then, too, let us have joy in Service. Spiritual joy in God's salvation, and Earnestness, a deep yearning to save souls. I often wish we could get enthused with as much earnestness and zeal as a fireman displays when he knows there is a child in a burning building, he will not rest, but will risk his own life to save that child.

May God give us all, Missionaries and Native Workers alike that yearning desire to shew the vision of Christ especially to the women and girls who are yet in darkness and ignorance, the vision of His love and of His power to save.

PATAKI IŞE ONIGBAGBO LARIN AWON OBIRIN ATI OMODE-BIRIN.

MRS. C. G. LUMBLEY.

ORI ohun ti a bi mi lati sọrọ lori rẹ fun yinyin lomi ni.—Pataki Işe Onigbagbo larin awon obirin ati omode-birin. O je eyiti mo fe pupo. Niti emi, o jasi nkan pataki bi ko ba je pataki ninu ise ti a nse ni Africa fun glomuran. Nigbati a ba ro ise awon Onisegun wa, gbagbo wa jẹwọ pe ise nla ni. Nigbakugba ni mo ro pe, ise isegun je ise daradara fun awon Missionaries.

Bi o ba je pe Ile-iwe omobirin ni Abeokuta ko si ni itoju mi, ko si ise miran ti nba tun ma se ju ati ma ran awon alaisan lowo lo.

O dabi enipe okan awon abaisan yio gbi oro Olorun, nigbati a ba ti ife toju wen ti a fun won ni onje ati egbogbo, ki ara won ba le le.

A dupe lowo Olorun fun awon onise Olorun Onisegun ti a ni, ti won se isegun.

A si ni Ile-Eko fun awon odumo-kunrin fun oluko ati omiwasin.

Awon odumo-kunrin wonyi, ti nwon wa ni Academy ati Theological Seminary lomi yio di Onise gbo ibile lehin gla. A gbekele won pupu pe, won o fi Oro Olorun fun awon enia won. Won o si so awon enia ile Yoruba di Onigbagbo. Daju-daju o jasi ise pataki pelu.

Ki Baba wa, ki o bukun agbara awon Missionaries ti nwon se ise daradara yi. Şugbon nigbati o ba kan ti ati so obirin ati omobirin Africa di onigbagbo ati ti eko won.

Mo ro pe o jasi pataki julọ ati pe o jasi ohun ti a ni mojuto nisisiyi, ka si gbadira tun.

Ki nto ma sọrọ siwaju, mo fe ki e wo Iwe Owe, ori kokandi-igbon, ese keji-di-logun. Oro na je "Nibiti iran-woli ko si, enia a yapa." Mo ro pe oro yi kan obirin ati awon omobirin ju okunrin lo, nitoripe, Ile-Iwe ati omiuru ise ti wa pe. Fun igbesoke awon okunrin.

A ti nro nigbagbo pe, o to ki awon omokunrin ni eko, o si dara be pelu, a tun fe Ile-Eko nibiti kisepe won o ni eko nikan şugbon ti nwon o di onigbagbo.

A fe iwa iere onigbagbo fun awon onise gbo ibile Africa. Şugbon ki la ti se fun awon obirin ati awon omobirin Yoruba, afi laipe yi?

Mo ranti nigbati mo de Abeokuta niwon odun ketadi-logun abo to keja, ohun to mu mi lara pupu ju nkan ni lo, ni ti aitoju obirin.

Mo ti sişe larin awon obirin ni ilu Gẹsi fun odun marun. Emi ko si layo lati fi won sile nihin. Pelu iranlowo Mrs. Agboola a mbẹ won wo, a ni ipade obirin ni ososẹ, die ninu won di onigbagbo nwon a si ma gbadura.

Mo gbagbo pe awon egbe mi obirin nwon ti nise larin awon obirin ri, ati pe nwon tun nise nisisiyi. Şugbon sitesibe awon obirin Africa,

nwon ko ri bi o ti tó ki nwon ri. Gege bi Text ti me ti wi, "Nibiti axan woli ko si, enia a yapa." O rẹ awon obirin lorun lati gbé bi won ti wa, won ko ni ife fun akaga dadá, won ko ro nkan nipa ehin ola, won ro pé, o tó fun won ki awon okunrin gbón ju awon lo. O to akoko nisisiyi fun awon obirin Africa lati dide, won ni erò, won ni okan. Enyin arabirin ati onise olufe, anfani ni fun wa lati wa sihin, o ye ki a mo ipò ise wa, e jeki a fi iran woli yi han fun won, nigbaná won ko ni ni iteloran lati wa bi won ti wa mó.

Mo fé tun tenumo pataki ni ti ati kó won ati ni ti ati so won ti onigbagbo. Opolopo ninu awon onise ibile, ni a ti di lowo nipa nini obirin ti ko lekó laiya, tabi aborisa. Omo ibile to ba ni iru obirin bayi, o dabi eiyé alapa kan.

Nibo ni Gési ati awon ilu rẹ iba wa loni, laisi awon obirin ati omobirin rẹ, mo ni, laisi won, a ko le bẹrẹ si segun buruku yi. Won gba ipò odomo-kunrin, ti won lo oju ija, won se ohun ija, nwon roko. nwon dipò awon akowe ni Bank, ati ni opolopo ile ise, nwon wa Motor, nwon pin Letter, nwon si nkó jo. Awon oloja obirin ti nwon jé bókimi, ni owo won si se fun awon omo-ogun ti nwon gbo gbé, ti nwon ti oju ija wa.

Nwon nse dadá gbá!!!

Africa ko ri bi o ti ri niwon odun medogun ti o kọja. Nwon ni Hajú, ta lo si le so? nigbati a fé le awon obirin Africa? a fé ri ki nwon di onigbagbo ki nwon ni ékó, ki-nwon si dipò won mú bi obirin. Nitori eyi ni mo se dá lle-lwe obirin silé ni Abeokuta. Ni agbara Olorun a fé ki o jasi okan ninu awon lle-lwe ti o dara julọ ni ile Yoruba.

A dupe lodọ Olorun ati lowo awon Board loni, pe, a ni inu didun nini Mrs. Edens ti o wà larin wa, eniti o wà pataki fun lle-lwe awon omobirin, mo bẹ nyin ki e má gbadura fun u, ati emi ná ati gbo gbo awon ti o nse ise larin awon obirin ati awon omobirin, a fé sùru, ogbón ati òre ofe lati se ise ná.

Bawo lla a o si ti fi iran Jesu Kristi han? ki ha se nipa lwa wa? awa ki eleri rẹ bi? ko ha wipe, e lo si gbo gbo aye, ki e si wásù ihurere, e kiyesi, Emi wa pelu nyin nigbagbogbo? ati pe, enyin yio gba agbara lati òke. Bèni, a fé agbara ninu adura, ninu igbagbo, adura ti o le segun, adura ki Emi Mimó le gbé innu wa, ki awa ki o le tó awon okunrin ati awon obirin sođo Olorun.

A fé igbagbo pelu, igbagbo ninu Olorun, igbagbo ninu ọrọ Rẹ, igbagbo ninu agbara Jesu Kristi lati gbála.

Igbagbo ninu Olorun jé ohun ti a ko le šaini ni gbigba okan là, gege bi šisu awosanna fun ọjọ. Igbagbo jasi ohun ti a ko le šaini, ko si ohun ti a le se laisi rẹ.

Mo rò pe a ni ní okan ife lati gba okan là.

Eniti yio gba okan ni lati jé eniti o fe okan.

E jeki olukuluku wa ki o si se pelu enia kókan. O soro, sngbon o li ere.

O dun mó mi pupọ nigbati mo le jeki awon omobirin mi fẹran mi, mo si dupe lodọ Olorun. Nigbamiran o jeki won di onigbagbo.

E jeki a ni ayọ ninu isin pelu, ayọ emi, ninu igbala Olorun ati itara ati ife nla, lati igba okan là.

Nigbagbogbo mo fe ki a ni ayàya, ati itara pelu igbona okan, gege bi awọ ti ngba iná ile ti njó, ti use ise won nigbati nwon ba mó pe omode wa ninu ile ti njó, ko ni simi, sngbon yio fi emi rẹ wewu lati gba omo ná là. Ki Olorun ki o fun gbo gbo wa, awa Missionaries, ati enyin Onise omo ibile ni emi ifé bakanná, lati fi iran Kristi han papá julọ fun awon obirin ati awon omobirin ti Jesu wa ninu okunkun ati amokan, iran ife Jesu Kristi, ati ti agbara igbala Rẹ.

WHAT WILL BE THE CIRCUMSTANCE OF NON-EUROPEAN RACES AFTER THE WAR?

(Anti-Slavery Reporter.)

THERE is another reason as strong if not stronger for finding a place for native interests in the European Congress; it is quite clear that huge areas totalling nearly two million square miles and inhabited by some 30,000,000 of people will be affected politically by the European War. These territories and their tribes will, so to speak, be placed on the European Congress table to be battered by the warring nations, by what right none can say. Are these millions of the child races of the world to have no voice in their destiny? To deny them that right would be monstrous, although on the other hand, to insist upon Mandingos, Hereros, Polynesians, Fiots, Fans, and Kikuyus sitting with Russians, French and German diplomats would be absurd. No rational individual would suggest an experiment which would be foredoomed to disaster.

The minimum demand upon the Powers should be that they shall agree that Peace Terms will include an obligation to meet within one year of peace, and bring up to date the existing but defective International engagements; this is not much to ask, but, if secured, it should lead to a new era for the subject races of the world.

The two problems to which such a congress should apply its energies are first to protect natives from injustice and oppression and secondly to consider what measures could be taken to safeguard and increase the industrial and agricultural labour forces of the tropical and sub-tropical areas of the world. The two problems are strictly speaking closely related, for, obviously, oppressing a tribe until it has disappeared is not merely an injustice but an act of supreme folly.

Broadly speaking, the lesson the last twenty-five years have taught us is that too vigorous an application of white industrial life to primitive conditions reduces the sum total of human peace and happiness, and in turn has a deplorable effect upon the vitality of the tribes affected.

ORIGIN OF BAPTISTS.

(Western Recorder.)

MOSHEIM says: "The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of the Mennonites, from the famous man to whom they owe the greatest part of their present felicity, is hidden in the depths of antiquity, and is in consequence, extremely difficult to be ascertained."

In 1819, the King of Holland appointed Dr. J. Dermout, his Chaplain, and Dr. Xpeij, Professor of Theology in the University of Groningen to prepare a history of the Dutch Reformed Church, and also to report on the claim of Dutch Baptists. The report follows: "The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who during the latter part of the twelfth century, fled into Flanders and into the provinces of Holland and Zealand, where they lived simple and exemplary lives. . . . We have now seen that the Baptists, who were formerly called Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account, the Baptists may be considered the only Christian community which has stood since the Apostles, and a Christian Society which has preserved pure the doctrine of the Gospel through all ages." It is well to bear in mind that neither of these gentlemen was a Baptist:

Alexander Campbell says: "Clouds of witnesses attest the fact that before the reformation from Popery, and times of the Apostolic age, to the present time, the sentiments of Baptists and the practice of baptism have had a continued chain of advocates, and public monuments of their existence, in every century can be produced. —McCalla Debate, 1825.

If these quotations are not sufficient, a fuller treatment of the subject may be found in the "World's Debt to the Baptists."

Young People's Column.

APA TI QMQDE (ATI AWON AGBA PELE)
"A"

IJAPA ATI AGUTAN.

LI akoko kan, iyan nla kan mu ni ilu nla kan ti a ko ni daruko re. Iyan na si po tobe ti gbogbo awon enia ati awon gran ilu ipe fi ru tobe ti a fere le ka gbogbo egungun ara won.

Ni oju kan, nibiti Agutan kan gbe nlo t'annu t'annu, beli o ri Ijapa. Lihin ti nwon ti ki ara won tan, Ijapa bere pe kini se ti Agutan fi ru bayi, ti o si nrin bi eyiti efufu yio ti sibu be; Agutan so fun u pe'ebi ni o so on da bayi, ati pe o to ose kan ti on ti ri onje je. Ijapa so fun pe lo o je ti ebi ni, on yio mu u lo si ibiti onje ghe wa, nitorina ki o pada wa si ile on l'ola ki on le mu u lo si be; ati pe nigbati o ba nbo ki o mu fere kan ati ilu kan dani wa pelu. Agutan dupe pupo, o o si lo si ile pelu ayọ pe on yio ri onje je l'ola.

Bi Agutan ti lo tan, Ijapa didi, o lo si odo awon agbe kan ni oko etile ilu la, o si so fun

nwon pe on gbo pe awon ogun mbowa ja oko l'ola, nitorina ki nwon mura lati fi oko silẹ ki ogun na ba ko nwon. Nwon dupe lowo Ijapa, o si la tire lo.

Bi Ijapa ti kuro lojo awon agbe, beni o fi on le odo Ikoriko, nigbati o de ibe, o bere lojo re pe kini yio fun on bi on ba ba wa onje l'ola. Ikoriko ni, bi o ba le ba on wa gran ti on yio je l'ola, on yio fun m'egbaowo. Ijapa ni o dara, bi o ba di owuro oja, ki o lo duro de oja ni eba oko etile, ti on ba si ti se ami si i ki o wa mu gran na, o di tire, nigbati awon ba si pada de ile on yio wa gba eje ti o se fun on.

Bayi li a ri pe Ijapa mura loto so irun ti iwaju po mo ti ipuko.

Ni owuro oju keji, ki ile to mo, Agutan ti eb ti npa, ti o japa ri emi je eje onje fun u, ti ji de ile Ijapa pelu ilu ati fere ti a, ni ki o mu wa. Nigbati o se die lehin eyi, Ijapa mura tan, o lo si ode, o gba fere lowo Agutan, o ni ki Agutan ma lu ilu, on papa bere si fun fere; bayi ni awon mejeji jumọ nlo pelu ariwo nla.

Nigbati nwon nsumo et'abulẹ, ti awon agbe gbo ariwo lin ati fere, nwon gbe da silẹ nireti pe awon ogun ti Ijapa ti so fun awon ni o de, nwon si lo sapanjo si irokan ti ko jina si ibe. Ijapa ati Agutan tubo mura si ilu ati fere, nwon npariwo kikan. Agutan ko mo pe ariwo ti awon npa nidi, nitoripe Ijapa ti ba Ikoriko dimo pe yio gbo ariwo awon nigbati on ba mu gran na lo wa fun u. Agutan tubo nla ilu inu re ndun, o nlo fere pe awon fere de ibiti on yio gbe ri onje je na, ko mo pe "ogo nlo si ile iku re" ni on nlu. Ijapa mura si fere lati fi so fun Ikoriko pe "gran mba ma pon ofun le silẹ de e." Nigbati nwon ma a yo si oko, Ikoriko yo jade ninu igbo ti o ti fi an re pamo si, Ijapa ti se oju si i, beni o gba o fi fi Agutan, Agutan gba o fi le ile; sugbon ire mebi ni Agutan yio sa. eniti ebi ti fere to l'oju bi oje kan ti o si agbayanju lati lu ilu nireti onje ti on yio ri je. Ki a ma fa a gun lo titi, owo Ikoriko ti Agutan, o si mu u je.

Ijapa wa pe Ikoriko ki o wa san eje ti o ti je fun on, eyini ni pe lati san egba owó fun on. Ikoriko ni on ko ni owó, ati pe bi on si hi on ko ni san nitoripe adelun ti awon jo se ni pe Ijapa yio ma gran wa fun on, ki ise pe on yio ni lati ma le gran na kiri ki owo on to te; bayi ni ija de. S'enyin na mo pe Ijapa ko le ba Ikoriko ja. sugbon o mba ikoriko na oju, nwon npariwo tobe ti awon agbe ti o ti fi ara pamo gbo, nwon si jade wa nigbati nwon bere bi ejo ti bi l'owo ijapa, ko fi lati ro, sugbon Ikoriko ko bi gran ti ri, bi Ijapa ti ba Agutan se adelun onje, bi o ti ba awon agbe so pe ogun mbo wa ko won, ati bi o ti ba o Ikoriko papa da majemu, gbogbo re li o ro fun won. Inu bi awon agbe, nwon ma irin ogbagbara nwon fi kan Ijapa mo ile, o si ku. Bayi ni a se pe, "Eni da eru ni eru to."

PROCEEDINGS OF A SPECIAL MEETING OF THE COMMITTEE APPOINTED BY THE YORUBA BAPTIST ASSOCIATION, HELD AT IBADAN ON THE 20TH APRIL, 1916, TO SETTLE THE DIFFERENCE BETWEEN THE PASTOR, LEADING MEMBERS AND MR. D. A. OGBASA.

At the instance of the Executive Committee of the Yoruba Baptist Association held at Abeokuta on the 13th March, 1916, to settle the difference between the Pastor, Leading Members and Mr. D. A. Ogbasa of Ibadan Church, Dr. Agbeli and Rev. J. R. Williams visited Ibadan and sat on the question on the 20th April, 1916.

There were present on the part of the Ibadan Church, Rev. L. O. Fadipe, Messrs. S. A. Allen, C. L. Odebiyi, David Tolu, Joseph Williams, Francis Williams, Jacob Larinde, Daniel Dada, Anthony Ojelabi and D. A. Ogbasa. Dr. M. Agbeli presided and Rev. J. R. Williams acted as Secretary.

After statements on both sides and soothing words by the President, it was

"Resolved that a vote of confidence be accorded "Bro. D. A. Ogbasa, foundation member and "Treasurer of the Church, for the zeal and "integrity manifested in conducting the finances "of the Church since its formation and as a "feeble token of gratitude for remitting the debt "of (£48 13 94) forty-eight pounds thirteen "shillings nine pence and half penny which "appear in the accounts up to 30th June, 1915."

(Sgd.) L. O. FADIBE,	(Sgd.) JACOB LARINDE,
" S. ALBERT ALLEN,	" DAVID TOLU,
" J. I. WILLIAMS,	" E. N. PHILLIPS,
" S. A. FOWLER,	" CHAS. L. ODEBIYI,
" DANIEL DADA,	" F. WILLIAMS,
	" ANTHONY OJELABI.

ITAN KEKERE KAN.

NI ijo kan awon obirin mejì nti ojà bọ́ wá 'le bi nwon ti nba ara won sọ́rọ́ bọ́ ni okan dahùn pe "Èwu Àşẹ̀jù" ki iṣe ohun ti o dara ati pe ko si ye omọ enia.

Kiniun kan ti o wá nira igbó lẹ́ba òna gbọ́ ohun ti awon nso, o wa bẹ́rẹ́ si ronu lori ọ́rọ́ ti a npé ni "Àşẹ̀jù." Bi o ti sorikọ́ ti o nlo, bẹ́ ni o padẹ́ oḍe kan ti o bi i pe kiniun, kint o se ọ́ ti o sorikọ́ bayi? O dá lohun pe "Èwu Àşẹ̀jù" li on nwa kiri. Oḍe dá lohun pe "Èwu Àşẹ̀jù!" ko dara fun o, o sa mọ́ pe iwọ́ li o ba awon eranko gbogbo won li o si bẹ̀ru rẹ́, nitorinà má wọ́ o, a kí wọ́ o. Kiniun da a lohun pe ohun ti on nso yi bi yio tiri

ni yio ri, wiwọ́ ni Èwu ná, kí oḍe sa lo ba on wá a. Bi o ba si je pe owó a ti dá a li oḍe ko ni, on murá tan lati bá a wá owó ti yio fi dá a wa fun on. Eyi ti a nwi yi pe kiniun a tọ́ yi mọ́ bíri, elegbara, okonrin kanso o ba igbó, Amuni-ma-da ti pa eran lo bi ile bi o ni, o kó won wa fun oḍe o ni gbà lẹ́ tà won ki o si dá "Èwu Àşẹ̀jù" ná wa se. Oḍe ko sa le kọ́ fun ko má fi lanu, o gbà, o dá ijo musan fun u pe ki o wa daro de on, on o mu "Èwu Àşẹ̀jù" ná wa fún.

Oḍe lo, o kó eran ti kiniun pa fun u lo, o je eyiti yio je. "ese asiwere lá bú sọ́gún" o ta eyiti yio tá. O wa lo dá "tawoboru" agbada nla, o ra gbogbo saworo aye yi o tò won mọ́ o lara dáda ti won ko fi le bọ́, o wa gbé e rú lo pada kiniun ni ijo kẹsan. Bi kiniun ti fi oju kan oḍe inu rẹ́ dún lai ti ri asọ. Nigbatì oḍe tí tawoboru silẹ́ ti o si gbọ́ u ti gbogbo rẹ́ dún sawo sawo kiniun fọ́ soke o ni o kare, oḍe, èwu yi ko si bi o ti ri ni. O wa mu Èwu Àşẹ̀jù o fi wọ́ kiniun Oba awon eranko, o wa dá oḍe fun kiniun lati tan wa ri. Bẹ́ni oḍe ba tire lo.

Kiniun wa bẹ́rẹ́ si yan kiri inu igbó pelu Èwu yi, bi o ba ti gbe ese kan gbogbo igbó a gbodikan fun ariwo, bi o ba gbe ekeji agagaga, gbogbo awon eranko di pé ntuku, igbó kiniun mọ́ yóna. Kiniun ti ko soro fun lati pa eran ki o si je ajeyo, ko ri igbin ti ko le sare pa je. Oḍe kini aló, oḍe keji aló, titi di bi iwon ijo mesan, ebi wa bẹ́rẹ́ si yọ́ loju, ati rin di iṣe; bí o ye ara kẹ́rẹ́ ariwo o kú o. O wá bẹ́rẹ́ si ronu bi on yio ti, se ri oḍe, ebi oḗaja fowọ́ m'èké nna ni pasan aşẹ̀jù, o şubu lule o na enu silẹ́ o ureti iku.

Oḍe wa digberẹ́ wọ́ inu igbó wá wo bi Alaşẹ̀jù (kiniun) ti iṣe si, ati bi o ti ri eran pa, lo wa ri ogboni ti o gbé enu şanlẹ́ ti nmi fúké. Bi oḍe ti ri i o ni ha, Kiniun, o ba igbó, owa dáda yi lo fi dubule nle, kini ti ri? Kimun dahùn pe igi dá, ati ijẹlla ti mo ti jean rẹ́, mo tile aku lo tara ni. Oḍe ni bi eran ti pọ́ to nira igbó o ko ri ikan pa je ninu won? Eyi ma se ajeji o. Kiniun ni ariwo ko pọ́ju? On koi ti ni gbe ese nle ki èwu yi to bẹ́rẹ́ si pariwo, gbogbo igbó a si gbodikan. tani yio duro ngbaná, oḗ ha gọ́ de bi ki a fa a ni iru? Sa bó èwu ná kuro, bi ngo tile ku sa bó èwu ná kuro, o kó wahala bá mi, ki iṣe èwu ti a wọ́ loto gẹ́gẹ́ bi o ti wi. Oḍe ni nba kọ́ jale fun o iba dabi enipe ohun rere ni; èru ti wá lara rẹ́ tele ti enia ko fi le duro de o, o ko wa ri pe èwu aşẹ̀jù ki se ohun ti o dara. Kiniun dahùn pe a ni o jare, sá bó fun mi. Bẹ́ni oḍe bó èwu ná lorun rẹ́.

Awon baba wa a ma wipe—"Aşorowọ́ bi 'èwu aşẹ̀jù' Àşẹ̀jù baba Àsete." Àşẹ̀jù ko ye omọ enia, iwontun-wonsi ni ohun gbogbo dara fun, Olorun kọ́ o pelu. Bi enia ba se aşẹ̀jù a té lowo enia a si té lowo Olorun labori rẹ́ a wa té lowo ara rẹ́ pelu. "Alaşẹ̀jù pére ni ite." J.R.W.

ENGLISH NARROWNESS AND AMERICAN LIBERALITY TOWARDS THE NEGRO.

SIR HARRY JOHNSTON has a tragic story to tell in the *New Statesman* with regard to the "Bitter Cry of the Educated African." "A few months ago a young Kaffir, who had done well at the Lovedale Missionary College in Kaffaria, and had been a school teacher in Swaziland, passed through England on his way to the United States, and stayed a little while with me in Sussex to assist me in a work on African philology. His story was like that of many other South African Negroes I have met either here or in the United States. Such a man wishes to become a qualified Doctor or a Barrister, or to hold some other post in an honourable profession amongst his own people. But he cannot practise in the Courts or as a Doctor or Surgeon without university training, and he cannot obtain that training anywhere within the limits of British South Africa or British West Africa. He may acquire it in England, Scotland or Ireland, but such a course would be extremely expensive, and during his three or four years of Education his condition of life as an educated man and a Negro would be made very unpleasant and humiliating. He would find, for example, that there is no club for African Students in London, as there is for the Indian Students. The Colonial Office appears to be opposed to any such scheme, and apparently wishes that Africans should only come to England as labourers or people of quite humble degree. So, before the war, Negroes from British Africa had no recourse but to go to Germany, Austria or France or to the United States for their higher education. Many of such men went to Germany, received at very little cost or gratuitously a fine university teaching, but left Germany wholly wedded to the interests of the German Empire. More often, however, they went and go to the United States because they wish to return with knowledge which they can practise, in the English tongue. When they reach the United States they obtain there a University Education of the best almost gratuitously. They can be students at either Yale or Harvard, and at half a dozen other Universities of first-class standing, whose degrees inspire universal respect. Very often during a studenthood Negroes maintain themselves by humble work at Hotels, Boarding Houses, Railway Stations, or Stores, in the hours not devoted to learning. The outstanding grievance in Africa, as it was formerly in the West Indies, as it is still to some extent in India and British Tropical Asia, is the fact that when the Native or the man of colour has had himself highly educated on the white man's lines, he finds himself more or less debarred from careers in his own land which require a high type of Education. So at least he feels, and he has some ground for the prepossession. The career of the law is open to him in West Africa (more especially), apparently as freely as to the white man. Negro Barristers have risen to be Judges in both British West Africa and the West Indies. But in South Africa not even the professions of Law and Medicine are properly opened to the coloured man. Those of us who have railed in the past against American liberality in regard to 'coloured folk' have had little notion of how far in advance of South Africa all America is in its treatment of the Negro and Negroid. Dutch South Africa has been intensely narrow-minded in this respect.

"It is a scandal, when we think of the high ideals of the British Empire, so much mouthed on platforms by ministers who know nothing whatever by actual experience of our colonies, that there is no university in any part of British Africa (except, perchance, Egypt and

the Sudan) wherein a black man or a coloured man, a Negro or a Negroid, can pursue his Education on the highest planes and acquire those degrees as Doctor of Medicine, Surgeon, Lawyer, Scientist, or Musician, which are considered absolutely necessary for the lawful practising of certain careers."

YORUBANISING CHRISTIANITY.

By D. A. O.

MANY and varied are the suggestions put forward by men experienced in Church work for the advancement of Christianity in the Yoruba country, and as such, men cannot for ever remain with us in the flesh without joining the great majority: it is incumbent upon every thoughtful young man to make a special study of this burning question and as far as possible to contribute towards its solution.

It is a well-known fact that to make the religion of one race of mankind acceptable to any other race than that from which it originates, it is above all necessary to clothe it with the common every-day garb of the prospective proselytes, as a first and sure step in nationalising that religion. This is one of the causes of the spread of Islam in Africa.

As no nation can easily dispense with its form of dress and way of thinking for those of another nation, so also is it hard and difficult to entirely do away with the musical instruments of the one for the other. You can never separate the Scotchman from his Bag-Pipe, the Hausa from his Molo, Gufe, and Kafe, (horn,) the Yoruba from his Gangan, Bata, Iye, &c.

And as music is known to be the handmaid of religion, it readily appeals to and captivates the imagination of the masses and helps largely to spread religious ideas more quickly than all other agencies combined; it is perfectly natural to sing and under the same instinct to dance to a rhythmic measure accompanying the song whether the time is marked with the clapping of the hands, the striking of gongs, timbrels and the beating of drums.

Take Gangan for instance, upon a close examination it will be found to be one of the most artistic and scientifically constructed musical instrument in the world; its one hundred and one strings respond to the slightest pressure of the master-drummer, so much as to produce pleasing and harmonious notes and to give expression to all grades of human feelings.

It is time all native Christians requisition the use of this important Yoruba Musical Instrument to the best advantage. With an intelligent company of well-trained young men, there is no reason why a Gangan Band and Choir should not replace our expensive Pipe Organs—now costing anything from

£200 to £800, and the amount thus saved could be spent profitably in opening new church stations in the interior. Apart from pecuniary considerations, it will reflect creditably upon us as a race, improving and adapting our own physical instrument to a noble cause.

As a proof of the possibility of the use of Gangan Band to lead the singing during Divine Services, it is only necessary for any one to call a master drummer and sing to his hearing any Church song and ask him to repeat it with his Gangan. The writer has no difficulty in getting a drummer to repeat St. Ann's, Monk's Eventide, Jones, St. Stephen, and Temple Melody: in course of time it will be easy to play such master-pieces as "Dead March in Saul," "Hallelujah Chorus," &c.

Then Christian songs and sentiments will pervade the whole length and breadth of our country, and this seed thus sown will eventually yield its harvest a hundred-fold.

GLEANINGS FROM THE PRESS.

A BISHOP ON MATTERS FOR PRAYER.

IN a letter addressed to the laity of his diocese, the Bishop of Salisbury proposes that the coming Autumn and Winter should be characterised by united prayer. The Bishop has come to conclusion that the matters which call for prayer are: Slackness in Attendance at Divine worship and in Sunday observance, a readiness to listen to those who question the Scriptural account of the Nativity and the Resurrection, with the result that doubt is thrown upon the real anger of God against sin. Sins of impurity are more readily tolerated, and we "have an even lower standard than the last generation in books and plays and newspapers, perhaps even in conversation." He complains that "even good people" do not sympathise enough with the promotion of temperance. "No one is sufficiently careful of money as a trust from God, and many are proud of their extravagance." Educated men "take or give bribes, and call them 'commissions'; others take what is not theirs and call it a 'perquisite.'"

WHAT OTHERS SAY OF THE EUROPEAN WAR.

IT should be very easy for thinking men to be neutral during this war. Aside from Belgium, which fought in self-defense, no nation is fighting for any ideal which can appeal to humanity. Serbia always was a fire-brand and has constantly been intriguing against Austria, Germany and Austria-Hungary are fighting for control of the Balkans and the near-East immediately and the hegemony of the world eventually. Bulgaria, after listening for a long time to the overtures of both the Allies and Central Powers, finally concluded that the latter promised most and seemed most likely to be able to deliver the goods. It was necessary for her industrial and commercial welfare to keep Constantinople out of the clutches of Russia and thus to save the

natural market for her products. So she joined the Central Powers. Meecdonia is in much the same position as Serbia. France is fighting for revenge for the defeat of 1870-71, to recover her lost provinces and to regain her prestige as a nation of the first rank. Italy wants to wrest from Austria some districts that once upon a time were part of one of Italian's states. If anyone of the warring nations has reasonable excuse for precipitating this awful debacle, it is not apparent. The crime against humanity which is being perpetrated has no mitigating circumstance. *American Israelite.*

NOTES OF INTEREST.

A NEW WEST AFRICAN NEWSPAPER.

AMONGST the passengers on the s.s. "Mendi," which left on the 19th instant, was the special commissioner of the new paper which is being formed to promote West African interests. We understand he will be away for several months, and will make an extensive tour so as to make himself *au courant* with latest developments. From a brief chat we had with the gentleman concerned we have little doubt that the editorial policy of this new paper is in the right hands, and that the influence it will wield will be all to benefit of true interests of the Western Africa, its trade, Governmental development and the social progress of his people. The paper will supply a need, and will be a real journalistic power, as it will possess all the advantages, with none of the disadvantages we ourselves, for example, laboured under. *African Mail.*

MISS EUSTACE LUMBLEY, daughter of the late Rev. Lumbley, Baptist Missionary at Abeokuta is we learn looking forward to be in Africa in the year 1918.

THE new Yoruba Baptist Hymn Book is expected to be in Lagos before the New Year.

REV. S. G. PINNOCK, who left Africa on far-fought a few months ago has been visiting his children at Toronto Canada and addressing thousands of people in different parts of the states on missionary work.

WE acknowledge with thanks receipt of the "Journal of Negro History" by Carter G. Woodson, Ph.D., Director of Research and Editor, published under the auspices of the "Association for the study of Negro Life and History." It is a quarterly, and the issue for April is the one before us. It treats of—"The Historic Background of the Negro Physician," "The Negro Soldier in the American Revolution," "Freedom

and Slavery in Appalachian America." "Antar, the Arabia Negro Warrior, Poet and Hero." Dr. Woodson seems to be an adept in literature and a competent student of Negro History, possibly as far as Western Negroes are concerned. His journal while providing for research and enquiry on the Negro, is a literary stimulant for men of all races and clime. The publishing price is one dollar per annum, and Dr Woodson's address is 2223, Twelfth Street, North West, Washington D.C.

REV. G. W. SADDLER, M.A., of Oyó and Sàki, left for his Home-land (America) on furlough on the 21st August, on the steamship "Apapa." It is expected that he will come back married. Although he has spent but a short time in the Country, Rev. Saddler has been able to speak in the vernacular before he left.

WITH this issue of the "Imolé Owuró" we open a "Womans Column," and we take pleasure in inserting the address in Yoruba and English of Mrs. C. G. Lumbley at the Women's Day recently held at Ogbomòṣo, forwarded by her appreciative audience.

PROFESSOR OYERINDE arrived on the "Abosso" on Saturday the 26th August. He was looking hale and hearty. He has proceeded to his home-city, and has been engaged in the Academy.

OGBOMÓṢO NEWS.

FRIDAY, July 7th, was a great day for the Baptist Women and Girls of Ogbomòṣo. All praise is due to Rev. A. Scott Patterson. He has indeed worked well, amongst them, as the day itself proved, at 8 a.m. Okelerin Church was full to overflowing with the women and girls all dressed in white Babas and cloths which formed the five society viz:—

Egbé Iya Sioni,	The Grandmothers.
Egbé Iya,	The Mother.
Egbé Èsteri,	The Young Married Women.
Egbé Mimo,	The Young Girls.
Egbé Irawo Kekere,	The Tiny Children.

The Meeting opened with singing, "Inu mi dun nighati nwon so fun mi pe, e je ki a lo si Ile Olawa," and reading of the Scriptures and Prayer, by Mrs. John Dare, Egbé Iya Sioni, repeated a Psalm, followed by a Hymn by Egbé Irawo Kekere, a very earnest talk was made by Mrs. Abo, representing the Egbé Iya. Two of the Young Married Women, gave the story of Esther.

A very good paper was read by one of the Egbé Mimo, this was followed by a Hymn in English, by three girls from the Abeokuta Girls School. A Psalm was recited by the Egbé Iya, followed by the Native Songs by the Egbé Mimo.

A Paper was read by Mrs. C. G. Lumbley on "The Importance of Christian Work amongst Women and Girls," after which Egbé Irawo kekere again rendered a little song. Mrs. Green, Mrs. Lockett, Mrs. Patterson, Miss. Edens and Miss. Keith, all made short talks of encouragement to young and old alike, and emphasising the importance of Women Work in Africa.

A very successful Meeting closed by Singing the Doxology and the Benediction, for which we have to thank Rev. A. Scott Patterson for his untiring energies. Dr. Green took Photographs of the different Societies.

ABEOKUTA NEWS.

THE Girls School Abeokuta opened after a month's vacation with 42 pupils and promises of others later. The outlook is bright, Miss Edens is at Sàki for the present studying Yoruba.

Programme of the Ordination to the Full Ministry of the Gospel, of Brother CHARLES JEMIRIYE of Ekiti, at 8.30 a.m. of 3rd September, 1916, at Araromi Baptist Church, Moloney Street, Lagos.

1. Hymn 425	Rev. J. R. WILLIAMS
2. Prayer	" L. TUBI
3. Isa. 52	" J. R. WILLIAMS
4. Hymn 259	" L. TUBI
5. Titus 1	" J. R. WILLIAMS
6. Hymn 393	" MOJOLA AGBEBI
7. Sermon	" J. R. WILLIAMS
8. Hymn 388	" The CHOIR

(COLLECTION.)

9. THE ORDAINING PRAYER	Rev. MOJOLA AGBEBI
10. Giving the hand of Ministerial Fellowship	Rev. L. TUBI
11. Charge to the Candidate	" MOJOLA AGBEBI
12. Singing	The CHOIR

(Presentation of Gift by the Church)

13. Benediction	The CANDIDATE
14. Hymn 389	The CHOIR.

Order of the Funeral Ceremony of Mrs. SARAH M. HARDEN, aged 81, life member of the Yoruba Baptist Association; Widow of Rev. J. M. HARDEN, 1st African Baptist Pastor, Lagos, who was called up higher in the year 1864.

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| 1. Scripture Sentences | Dr. M. AGBERI |
| 2. Silent Prayer | Dr. M. AGBERI |
| 3. Hymn 137—(421) | Rev. L. TUBI |
| 4. Prayer | Rev. J. R. WILLIAMS |
| 5. Scripture, Job 7, 1—11 | Rev. C. JEMIRIVE |
| 6. Hymn 362—(515) | “ ” |
| 7. Scripture, I Thess. 4, 13—18 | “ ” |
| 8. Address | Dr. M. AGBERI |
| 9. Hymn 197—(15) | Rev. L. TUBI |
| 10. “Dead March in Saul” | Dr. QBASEA. |

At the Grave.

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| 1. Scripture Sentences | The MINISTERS |
| 2. Hymn 371—(308) | Rev. L. TUBI |
| 3. The Committal | Dr. M. AGBERI. |

TWELVE REASONS FOR ATTENDING CHURCH ON A WET SUNDAY.

MISS FRANCES RIDLEY HAVERGAL.

1. GOD has blessed the Lord's day and hallowed it; making no exceptions for hot or cold or stormy days.
2. I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather.
3. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
4. My presence is more needful on Sundays when there are few, than on those days when the Church is crowded.
5. On any important business, rainy weather does not keep me at home, and Church attendance is, in God's sight, very important.
6. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to meet an appointment.
7. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded.
8. There is a special promise that where two or three meet together in God's name, He will be in the midst of them.
9. An avoidable absence from the Church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance and then, like Peter, do not know Him.
10. My faith is to be shown by my self-denying Christian life, and not by the rise and fall of the thermometer.
11. Such yielding to surmounting difficulties prepare for yielding to those purely imaginary, until thousands never enter a Church, and yet they have good reasons for such neglect.
12. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

From "THE YOUNG MAN AND WOMAN."

UTTERANCES OF GERMAN PREACHERS ON THE EUROPEAN WAR.

NO COMPROMISE WITH HELL.

PASTOR ZOBEL, speaking in the great Lutheran Church in Leipsic, said:—

“It is this deep consciousness of our mission that permits us to congratulate ourselves, and rest content with a heart full of gratitude, when our guns beat down the children of satan, and when our marvellous submarines—instruments to execute Divine vengeance—send to the bottom of the sea thousands of the non-elect. We must fight the wicked with every means if our power; their sufferings should give us pleasure; their cries of despair should not move German hearts. There ought to be no compromise with hell, no mercy for the servant of Satan—in other words, no pity for the English, French, and Russians, nor indeed for any nation that has sold itself to the Devil. They have all been condemned to death by a Divine decree.”

A WORD OF CHARITY.

PROFESSOR RHEINOLD SEEBY, who teaches theology in the Berlin University, preaching in the Cathedral of the city, said:—

“We do not hate our enemies. We obey the command of God, who tells us to love them. But we believe that in killing them, in putting them to suffering, in burning their houses, in invading their territories, we simply perform a work of charity. Divine love is seen everywhere in the world, but men have to suffer for their salvation. Human parents love their children, yet they chastise them. Germany loves other nations, and when she punishes them it is for their good.”

THE DIVINE MISSION OF GERMANY.

PASTOR FRITZ PHILIPPI, of Berlin, from his Protestant pulpit, among other things, said:—

“As the Almighty allowed His Son to be crucified, that the scheme of redemption might be accomplished, so Germany is destined to crucify humanity, in order that its salvation might be secured. The human race can only be saved by blood, by fire and sword. German warriors do not shed blood with a light heart. They look upon it as a sacred duty imposed on them, a duty they cannot neglect without committing sin. Our beloved Emperor nates the horrors of war. Through long years he laboured to maintain the peace of the world. Germany has never employed force to menace the independence of any nation. It is really because we are pure that we have been chosen by the Almighty as His instruments to punish the envious, to chastise the wicked, and to slay with the sword sinful nations. The Divine mission of Germany, oh brethren! is to crucify humanity; the duty of German soldiers, therefore, is to strike without mercy. They must kill, burn, and destroy; any half measures would be wicked. Let it then be a war without pity. The immoral and the friends and allies of Satan must be destroyed, as an evil plant is uprooted. Satan himself, who has come into

the world in the form of a great Power (England), must be crushed. On Germany is laid the Divine command to bring about the destruction of those who are the personification of evil. When this work is finished, fire and sword will not have been used in vain. The redemption of humanity will be achieved. The kingdom of righteousness will be established on the earth, and the German Empire, which will have created it, will remain its protector."

Teaching of this kind, in the twentieth century of the Christian era, is saddening in the extreme. If this is German *Kultur*, the less we have to do with it the better. It savours more of Mohammedanism than Christianity; but it needs no comment. The Book says: "They that take the sword shall perish with the sword."—*Methodist Times*.

Answers to Puzzles in last issue.

1. 9,8,7,6,5,4,3,2,1=45

1,2,3,4,5,6,7,8,9=45

8,6,4,1,9,7,5,3,2=45

2. A door Ball.
3. Because we must all give it up.
4. Iruña
5. Idi Eyin.
6. Ogede.

PUZZLES.

1. Make five less by adding to it.
2. What must we add to nine to make it six?
3. When do two and two not make four?
4. Ibatan meta fi oruko jo ara won.
5. Igba Obalorun, a de isi.
6. Igba fọ wò, awo fọ wò, orun mi titi.

PUZZLE COMPETITION.

Arrange the figures 1,2,3,4,5,6,7,8,9,0 in such a way that when added together the sum will be 100.

Results of competition must reach the Editor, "*Imole Owuro*," not later than the 30th November, 1916.

A prize of ten shillings and six pence (10/6) will be given to the winner. In the case of two or more successful competitors, the prize will be divided.

Names of Winners with solution will be published in issue of January, 1917.

YORUBA PROVERBS.

1. Ori Obukọ ko sian ni Irawọ.
2. Alakara ko fe ki enikeji din.
3. A si ogun isin, agbọn ni on ko lo; kini a o fi ru u?
4. Bi abere, bi abere ni a seke; ijo ti o ba to oko ro ni pa ni.
5. Ewe ti nbe lori isin li a fi mberu kanrinkan.
6. Falana gbo tire t'ara emi l' a gbo.

KATEKISIMU EKO NLA INU BIBELI FUN AWON AGBA.

OLORUN.

1. Tani Olorun?
On ni Eleda ati Alakoso ohun gboibo, ati Eniti o dara, ti o si tobi julọ ninu gboibo eniti o ni iwa.
2. Olorun kansoso li o wa?
Olorun kansoso li o wa.
3. Nitari kini O se da ohun gboibo?
Ki O ba le fi ogo re han.
4. Se O ni inudidun ni alafia ati iwà rene awon eda re?
Beni; Fifi ogo re han li o si mu awon yi ri be.
5. Bawo ni O ti se da awon aye?
O da awon aye lati inu ofo.
6. Kini O fi se enia?
O mo enia lati inu erupe ile, O si mi emi iye si ihò inu re.
7. Kini a le ko lati inu ise eda wonyi?
Pe, On je enikan ti agbara ati ogbön re ko li opin.
8. O tim ni gboibo iwa pipe miran?
Beni; gboibo iwa pipe li O ni, ati ni ailopin bakanna.
9. Kini o to si Eni ologo yi?
Gboibo ile ati igbora awon eda re.

(Koi ti pari)

55

TO LET.

5
TO LET.

TO LET.

TO LET.