

# THE DAWN.

## (IMOLE JOWURO.)

A BAPTIST MAGAZINE.



C. S. A. de COSTA.]

[Photographer, Lucas

JANUARY, 1917.

THREE PENCE QUARTERLY.  
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« The Dawn. »

# (IMOLE OWURO.)

A BAPTIST MAGAZINE.

"Titi afẹmọjumo, ti irawọ owuro yio fi yo."—2 Pet. i. 19.

VOL. I. No. 1.

JANUARY, 1917.

THREE PENCE—QUARTERLY.

## NEW YEAR'S GREETINGS.

To its friends and supporters everywhere, even, if it happens to have any, "Imole Owuro" begs to tender hearty greetings and sincere wishes for a **HAPPY** and **PROSPEROUS NEW YEAR.**

### OGUN OYINBO.

**N**INU oṣù Nofemba ni oḍun 1916 ni a ṣi ogun enia dudu si Ilu Oyinbo. Ni oṣo kevinla oṣù nà ni enia dudu lati oniririri orile ati ode wo oko labe ase ati itoju awon ologun Gẹsi lati lo gbe awon Gẹsi ni ija ti Jamani da silẹ. Eru yi ti wa nile pe ki awon Gẹsi to mu u se. Nisisiyi ti nwon si se e awa gbagbo pe titan ogun nà ko ni pe mo.

Awa gbagbo pe nighati omo enia dudu ba de ojute, ogun yio dekun. Bi a ko ba ro be e je ki a gbadura ki o le ri be. Eyi ni ogun oyinbo kini

ti a pe enia dudu lo bi jagunjagun. eyi pa ko le je ki a gbagbe ogun ajakajaye yi. O si toka wa si ero yi ti o wa ninu opolopo enia pe Olorun ni ogun nà fi se ni.

Okan ninu awon agba ile wa, Dr. O. Johnson, so ni sa kan ni Ajo Igbimo Ilu ni Eko pe ojo mbo wa ti awon oyinbo mbo wa pe enia dudu mra si ilu oyinbo ti awon si mbo wa fi won sikeji ara. nighati o wi be awa ko mo pe yio soju wa, sugbon ojo nà li o de wonyi. E je ki a gbekele Olorun, On nikan li o le da, On nikan li o si le parun. Ogun ferẹ tan na.

"Ona ara li Olorun wa ngba si se Re li aiye."

### A NOTABLE FUNERAL.

The following was the substance of the address of Dr. Mojola Adebisi on the occasion of the funeral of the late Mrs. Harden.

**M**RS. SARAH MARSH HARDEN, who breathed her last on the morning of Tuesday, the 4th September last, died aged 81. She was the widow of the late Rev. J. M. Harden, First Baptist Pastor, Lagos, who fell asleep in the year 1864. She survived her husband and lived a life of widowhood for more than half a century. She and her husband were repatriates, having returned from across the sea to their original home in Nigeria. The husband, Rev. J. M. Harden was a fellow passenger with the late Dr. E. W. Blyden, the African Patriot, then rising into fame, and her father, Mr. Marsh, was with Bishop (then Rev.) Samuel Ajayi Crowther, the first two pupils of Fourah Bay College, Sierra Leone, and they were fellow passengers also on their return to Nigeria.

The deceased was born at Bathurst, Sierra Leone, in December 1835, and came with her parents to Nigeria in the role of Missionary work. They stayed at Abeokuta, her father being a descendant of the ruling class of the country. Latterly, they came to Lagos, and deceased was married to her late husband at the age of 22. After a few years of

connubial felicity, the Civil War in the United States cut off her husband from communication with his base of supplies and he started manufacturing Bricks on the mainland of Lagos in the Village of Iwaya, to sustain himself and family, and the purposes of Mission he represented. He was the first African who furnished Bricks at a time when almost every house in Lagos was built of mud scooped from the bed of the Lagoon. He revolutionized the building trade and taught Christians and Moslems engaged by him in the art of Brick-making which abides in the community to this day.

Mrs. Harden lived a life of dutiful wedlock for seven years and sustained the loneliness of widowhood for 52 years. She was the mother of three children, one only of whom (Professor Harden, the linguist and educationist) survived her, the others having predeceased her in infancy and boyhood.

During her days of activity in the Baptist work, she, by personal influence and the magnetism of a transparent character, attracted to herself many young maidens in the different walks of life to whom she imparted domestic and industrial knowledge, fitting them for a life of happy wedlock. There being no one to look up to or competent enough to keep up the work left by her husband, she became the cynosure of all eyes and a tower of strength to the Baptist cause.

She was a woman of considerable literary intelligence and common sense suffused with an amount of courage and pluck. She read the Bible daily and was conversant with the religious polemics of her day. She was a constant reader of books. She lived young people and music, and until late years was often found accompanying them in the popular Christmas Carols of Professor (now Rev.) R. A. Coker. Though she moved among all classes of men and women, European and African, she never assumed what would be or is usually considered a foreign dress. A "ladies' hat" was an unknown article to her person. She was "a mother in Israel" to the Baptist cause and succourer of Missionaries. She was baptized by her husband.

Descending from a long lived family she could have lived longer, but adverse circumstances, cruel disappointments, sudden sorrows, domestic trials, base ingrattitudes, shortened her life.

At her declining days, the Yoruba Baptist Association representing the Mission and the Yoruba Churches, as a humble recognition of her past services in the cause of Missions, honoured her with its Life Membership, an honour which she appreciated, but felt herself too feeble to enjoy or use.

She was a remarkable character for her age and time. She did not leave the world abruptly, but her vessel went slow, steady and calm unto the desired haven. She was conscious to the last, remarking, as she approached the portals of Death, that she had been communicating with her Redeemer all her lifetime, but now she was going to see him face to face.

On the 5th September, the next day after her death, her remains were conveyed from her residence, Odujami Street, to the First Baptist Church by the three Baptist Churches in the city for prayer and praise, followed by a large crowd of relations, friends and acquaintances, and from thence to the old cemetery at Ajele, and laid with that of her husband, who had parted from her for more than half a century. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

ORÓ DIÈ NIPA IGBE-AIYE Mrs. SARAH MARSH HARDEN, ÈNITÌ O KU NI OJÓ KÈRIN OŞU SEPTEMBER, 1916.

O LÓGBE yi jé opó Èni-òwọ J. M. Harden, Ojise Olorun kini fun Ijo Baptisti li Eko, eniti o si ti kú ni 1884. Lèhin iku oko rẹ, Olorun dá emi rẹ si lati wá bi opó fun odun mejile-ládotá.

Ológbe yi péla oko rẹ jé awon ti won pad i si ilu won lati oke okun wá. Nigbati oko rẹ ni, ti on ti Dr. E. W. Blyden, ológbe, ógbogbo-iwe ati eniti o fẹran ilosiwaju ati ire ile rẹ, ni won jọ jẹ ọrọ oko kanna. Baba ológbe yi ti a npe ni Oqbeni Marsh, pélu Èni-òwọ S. Ajayi Crowther, ológbe, (nigbaná koi ti di Bişipọ ni awon mejì ti a kọ rán jade kuro ni Ile-òkọ (igba ti r'orobe, (Fourah Bay College) ni Saro. Awon mejì si jọ wọ oko kanna wá si ile yi.

A bi ológbe ni oşu December, 1835 ni Bathurst ni Saro, o si bá awon ọbí rẹ ti nşe işe iwawo wa si ile yi; Abeokuta ni awon ngbẹ nitoripe a gbọ pe baba rẹ jé omo-oloye ni ilu ná. Lèhin eyi to jẹ wá si Eko, nibiti a fa ológbe yi fun oko rẹ nigbati o dọmọ odun mejile-logun. Lèhin igbepọ bi oko-leyi fun odun diẹ, ọte ti o dé ni ilu United States ni Amerika gẹ gbogbo iranlowọ ti ati ilu yi wa fun oko rẹ kuro, o si bẹrẹsi má şe biriki ni ileto kan ti a npe ni Iwaya leti Eko, ki o bá le ma d olun bó ara rẹ ati awon enia rẹ, ati fun iranlowọ işe Olorun ti o şe. Ninu işe, lile bayi ni iku te si i, on si ni enikini ni enia dudu ti o şe biriki li akoko ti o jẹ pe amọ ti a ngbẹ ninu ọsa ma fi nmọ gbogbo ile li Eko. O kọ awon Onigbagbe ati awon Imale ti nba a şise nigbaná bi a ti şe biriki tobi ti işe ná kó fi le paran ti di oni.

Ológbe wá pelu oko rẹ fun odun mejile-páre, o si wá ninu opó fun odun mejile-ládotá. O bi omọ mefa, şugbo okan, eyini ni Professor Harden, Ajisodidun ati Akómileko, ni o ri èhin rẹ, awon mejì iyoku ti şiwaju rẹ lo ni igba ewe.

Lakoko ti okun wá fun ológbe, o fi iwa işe ati oyaya rẹ fa awon omodebirin pupọ mọra, o s fi oye bi a ti iteju ile ati bi á ti işe işe ọwọ kó won ti yio fi won si ipò ti yio yẹ won ni ile oko won.

Bi o ti jẹ pe ko si eniti a le wó fun iranlowọ, tabi ti o ni oye tó lati má şe işe ti oko rẹ fi silẹ, o di eniti o gbé erú işe ná le ori, ti gbogbo enia fi oju si lara, o si fi bayi di odi agbara fun işe Baptisti.

O jé eniti o mo iwe pupọ, ti o si ni oye ati ogbón pupọ ninu. Ojọmọ ni o nka Bibeli rẹ, o si mo gbogbo apadé ati aludé inu iwe ná tobi ti ti o le duro fun ara rẹ lati bá enia fi ọrọ wé ọrọ ninu Bibeli. O le ka iwe pupọ, o si fẹran awon omode, o si fẹran orin pupọ; nigbá pupọ ni isi má tẹle Professor R. A. Coker (eniti o di Ojise Olorun nisisiyi) nigbati o ba nkó awon ewe igbaná kiri ilu fun àisan alẹ odun Keresimesi.

Ológbe jé "iya ni Israeli" lóto fun Ijo Baptisti ni ile wa yi, o si ni oluranlowọ pupọ fun awon Ojise Olorun wa. A gbọ pe oko rẹ ni o fun u ni itebomi.

A rò pe emi rẹ iba tabe sún siwaju nitoripe emi ojo gígún ni awon idile ná, şugbo iyipada, ibanuje, iyonu, aimòre ati oairurú ohun bẹ li o kó emi rẹ kuru.

Lakoko igbèhin aye rẹ, awon Egbé Ijo Baptisti

ni Ilẹ Yoruba ba olá fun u nipa fifi se ọmọ-egbẹ nwon igba aiyẹ rẹ, ni iranti ati idupe ọre ti o ti se fun ise Baptist; a yi i pe inu rẹ dún látú fun ipò olá ti a gbẹ e si yi, sughon o fihanni ninu ọyẹ rẹ pe on ko ni le je olá ti a bún fun on yi.

Íkú ko ba a lẹjọ́ fàrà, nitoripe titi o fi dake ni o nsoro, ti oye-ẹ sọwá, ti o si usọ nigbati o de enu ibode iku pe, "on ti mba Olurapada on soro lairi I nigbati on wa ninu ara; sughon nisisiyi on nlo lati fi oju ri i."

O ku ni ojo 4erin osu September; ni owuro ojo keji, gẹgẹ bi adehun awon Ijo Baptisti metota li Eko, a gbẹ oku rẹ lati ile rẹ ni ita Oduunlami lo si Ile Isin Kini ti Baptisti fun adura ati iyin. Lehin ná a gbẹ e wá si Itẹ-oku igboro ni Ita Ajele, a si sin i pelu oko rẹ lehin ti nwon ti ya ara won fun odun mejile-ládotu. Opolopo awon ọyẹ ati ojulu-mo li o sin oku ná lo si ile isimi rẹ.

"Ki Olorun maṣai jẹki a kú ikú podedo.

E.A.A

ISOYE LORI AJUMOKA BIBELI  
OJOJUMU.

(Eni-Owo J. R. WILLIAMS.)

**D**ECEMBER 1. (F)—John 8. 53-59. Jesu lo afẹri fun awon Ju nigbati nwon fe pa A. Afẹri Rẹ mbe lara awon ti o nsá A losan ati loru, owó Eṣu ati Aiyẹ ko le tẹ won. Wo Ps. 4. 8, ati Isaiiah 43. 2.

DEC. 2. (S)—Ifeh. 19. 11-16. O ye ki awon ti o mo Olorun fokanbalẹ ninu ayidá gbogbo ti aiyẹ le mú wa ba won. Nitori Olorun Onidajo Ododo yio se idajo tirẹ laisege ati laiwoju. Wo Ps. 37. 28 ati 34.

DEC. 3. (Su)—Ifeh. 22. 6-13. Igbéhin ni dun oloku ádá. Bi enia buburu ba ngbilé, maṣe binu, má rọ pe Olorun ko ri i. O nbó wá gbọn ọgigi mó o lenu bi eja. Wo Ps. 37. 35-36.

DEC. 4. (M)—Ifeh. 2. 1-7. Iṣe Olorun ki ise ti enia sughon eḍa ti so o di ti enia, ibajẹ ti wọ o, enia ni nwon fi nwú nitori ki ara ki o le rọ won. Wo eṣe 10.

DEC. 5. (Tu)—Ifeh. 2. 8-17. Kini iyí ná ti nbe ninu aiyẹ ti o ko fi le soto? Olá kini? Ipò kini? ohunkohun ti o le je agbójo ni; olá kan nbe aiyeraiye loḍo Olorun. Wo eṣe 17.

DEC. 6. (W)—1 John 4. 1-7. Opolopo li a ko pé si ise Olorun bi Oniwáso. A le mó won nipa iya ojureye enia ati nipa apabó ohun ti ise ọyẹ nitori ki nwon le ni ola ati iyin enia. Awon wonyi ni Woli eke ti a ko rán. Wo eṣe 1.

DEC. 7. (Th)—2 Kor. 4. 8-18. Maṣe so ireti nu gẹgẹ bi ile, maṣe so ireti nu gẹgẹ bi ẹnikọkan, maṣe so ireti nu gẹgẹ bi ilu, biotiwú ki o ponju tó Olorun rẹ nbe. Wo eṣe 8 ati 9.

DEC. 8. (F)—Psalm 27. 7-14. E jẹki a ti ọran mo Olorun, ki a si mú okàn le, ki a si daro de iranwo Rẹ. Wo eṣe 14.

DEC. 9. (S)—2 Tim. 4. 1-8. Ikilo Timoteu ni ikilo awon Ojise Olorun isisiyi. Bibeli ni o ye ki nwon gba imoran ati ẹkọ rẹ nitori Oṣo Olorun ni. Wo 1 Tim. 6. 12.

DEC. 10. (Su)—Jak. 1. 1-12. Bi iya nla ba gbẹ enia sánlẹ awon kekeke a má wá gun ori ẹni. Súrú li o le segun ohun gbogbo. Bi iya ba de, bi wahala ni, jọ fi ara dá a, fi okan rán a, ẹre soro nbe. Wo eṣe 12 fun ituhu rẹ.

DEC. 11. (M)—Ifeh. 21. 1-4 & 9-12. Ki a dupe pe lehin wahala aiyẹ yi isimi kan nbe ti o daju, nibiti alarẹ yio simi, ati ti ẹkún on ọṣe ko si mó. Wo eṣe 4.

DEC. 12. (Tu)—Ifeh. 21. 22-27; & 22. 1-5. Ohun ti ise ibajẹ ki de ibẹ, mimó gbá ni ilu ná. ko si si oru nbe, Kristi ni imole rẹ. A! bi o ti dún tó. Wo Ifeh. 22. 5.

DEC. 13. (W)—Heb. 11. 1-10. Nipa igbagbo li a fi le mo adun ilu ná ninu aiyẹ yi, a si le má ti oju emi ri i bi o ti logo tó, ati pe a o dapo mo awon ara ibe ni ojo kan. Wo Heb. 13. 14.

DEC. 14. (Th)—Ifeh. 21. 15-21. Ogbón enia ko le so bi ilu ná ti dara tó, oruko kan sá li a le pé e, "Iyalu." Wo Ifeh. 21. 5.

DEC. 15. (F)—Ifeh. 3. 7-12. Olorun pá yio má bá won gbe pé, ati awon Argeli ni yio se ara won. Wo Ifeh. 21. 3.

DEC. 16. (S)—2 Pet. 3. 12-18. Ki ise pe oni-gbagbo wule ni ireti ọran rere lainidi, bẹko; sughon Olorun pá li o se ileri yi fun won, nitorina ni nwon se nwoye. Wo eṣe 13.

DEC. 17. (Su)—Psalm 48. 1-14. Olorun ti a nperi yi, Olorun wa ni. O ti ti eyi da wa, loru ninu Bibeli, ko si ye ki a siyemeji rẹ, nitori oniye meji ko le ri ohunkohun gbá lowo Rẹ. Wo eṣe 14 ati Ifeh. 21. 3.

DEC. 18. (M)—Isai. 9. 2-7. Iṣe Olorun si araye li o mú ki a bi Kristi fun irapada omo enia, gbogbo won ti wá ninu ọkunkun sughon Kristi ni imole. Wo eṣe 2.

DEC. 19. (Tu)—Matt. 2. 1-6. A bi Kristi bi Oba awon Ju, sughon ki a dupe ki ise tiwon nikau mó. O ti di ti gbogbo orile-ede. Wo Ps. 72. 11.

DEC. 20. (W)—Matt. 2. 7-15. Awon Amoye ta Kristi lory. Iwo ha mura lati ta A lory ẹni rẹ eyiti o bere lowo rẹ? Bi o ko ba iti mura, maṣe jafara, akoko rẹ ni. Wo Owe. 23. 26.

DEC. 21. (Th)—Matt. 2. 16-23. Oran awon Ju di ti ẹniti a ni ki o wá wo kọli, o dé o ni kuni yi kọbikọbi yi. Iwo ki yio ha gba Jesu bi Olugbala rẹ ki o má bá pé ju? Wo Joh. 1. 11.

DEC. 22. (F)—Luk. 1. 46-55. Inu Maria dún nigbati o bi omo kan (Jesu), o yin Olorun. Ki Olorun jẹki ẹniti ko bi ki o bi, nitori omo ni ẹre aiyẹ, ki o le yin Olorun, Wo eṣe 46.

DEC. 23. (S)—Luk. 2. 8-19. Jesu Kristi ni

Ihinrere ná eyiti a mú wá fun gbogbo éda. O ki yio ha fi ayọ gbà A. Wo eṣe 10.

Dec. 24. (Su)—Joh. 1. 1-14. Kristi ki iṣe Olorun titun, O so ara Rẹ di enia ki O ba le ṣe iṣe irapada éda gẹgẹ bi Johannu ti so fun wa ni ori 1. eṣe 1-2.

Dec. 25. (M)—Isai. 9. 2-7. Iranti ibi Kristi ni gbogbo araiye nṣe loni, ṣugbọn mọ́ daju pe a ko bi Kristi lẹkeji mọ́. Jẹki a má tún Kristi bi ninu rẹ lojójumọ, ki iṣe oni nikan. Wo eṣe 6.

Dec. 26. (T)—Iṣe 24. 10-21. Ninu gbogbo ṣun ti a fi Paulu sùn, ko jẹbi oṣan ninu wọn, nitorinà Olorun gbà a silẹ lówọ awọn oṣá rẹ wọnyi. Bẹ ná ni Jesu yio yọ o ninu gbogbo ṣun ti oṣo-araiye nfi o sùn. Wo Ps. 119. 117.

Dec. 27. (W)—Iṣe. 25. 1-12. Ẹnu awọn Jù ko ba nitori o mọ́ ẹniti o gbabọ, Nitorinà má da ara rẹ lánú nitori awọn ẹnì buburu. Wo Ps. 37. 1.

Dec. 28. (Th)—Iṣe. 26. 24-32. Bi Olorun ba le gba Paulu silẹ nipa fifi ọ̀wọ́ oghon si i lenu lati le sọrọ niwaju awọn oṣa. O le gba iwọ ná li oṣa bẹ pelu ti o ba jise Rẹ laiseri. Wo Ps. 7. 10.

Dec. 29. (F)—Iṣe 27. 13-26. Igbé-aiye Paulu tó fun èkọ́ ati igboyi fun onigbabọ́ pe Olodumare rẹ lẹhin wọn ninu iṣi ati igbi aiye yi. Wo Ps. 121. 7.

Dec. 29. (S)—Iṣe. 27. 38-44. Olorun ni ipa enia, ẹniti Olorun ko pa oṣa ko le pa a. Paulu ko kú si odò nitori Olorun ko fẹ bẹ. Ẹnikeni ti o ba so ẹnì rẹ nù fun Olorun yio tun ri i he. Wo Matt. 16. 25.

Dec. 31. (Su)—Iṣe. 28. 24-31. Paulu de Romu ninu ide, ko dẹkun ati wásù Jesu Kristi, àrẹ ko mú n lati fi oṣa igbala han araiye. Igba pupọ́ ni àrẹ́ ti mú wa lati pe awọn oṣo-iyá wa ti o wá ninu òkunkun lati wá mu ninu omi iye ná. Wo 16h. 22. 17.

ISIN 'SISI OJU ORORI MOSES LADEJO  
STONE, ẸNI-OWO: ALAKOSO IJO BAP-  
TISTI 'KINI L'EKO, TI O ŠAISI NI  
OGBON OJO OŠU APRIL, 1913.

**A**KO le ṣal ròhin ohun ti o ṣelẹ̀ ni Ile Isin ti Baptisti 'kini l'Ekò ni oṣo kọkandi-logbon ošù Oktoberi. Ki o to di oṣo yi, iwe akiiyesi (Notice) ti jade pe ao si oju ororì oniwásun M. L. Stone (ològbè). Ni agogo mejì àbọ́ ni a kédè pé Isin ná yio bẹ̀rẹ̀, ṣugbón ki o to tó akoko yi ile ti bẹ̀rẹ̀ si kún fun enia, ati ni agogo mejì àbọ́, Isin bẹ̀rẹ̀.

Awọn oniwásun ti o ṣe alakoso Isin ná ni Mojola Agbèbi, Lajide Tubi, J. R. Williams, ati awọn Diakoni S. M. Harden ati J. W. Vaughan.

Eyi ti a ti nwi yi pé, ile nla ná ti kún ṣiba fun enia tobé́ ti àye ko gbà mọ́. Lẹ́hin orin, adura

ati iwe kika ti a ti yàn tele fun oju ná, oniwásun Mojola Agbèbi wá bẹ̀rẹ̀ ọ̀wọ́ nipa igbè aiye ològbè ti o pinsi oṣa mètá:—ekini, akoko ti ko ti di oniwásu; ekeji akoko ti o di oniwásu; ati eketi, akoko igbèhin aiye rẹ. O gba bi iwón àbọ́ wakati ninu ọ̀wọ́ rẹ; ni igbèhin ọ̀wọ́ ná, o pe Oyinlaga, arẹmọ́-birin oku, lati si aṣo oju eketu aranti ná ki gbogbo enia ti o pé le ri i. Nigbati Oyinlaga de idi ororì yi, ki o tó si oju rẹ silẹ, o pe baba rẹ o si ti ẹnù bọ́ oriki rẹ pelu omije bayi pe:—

„ Aisá ògbò, òjùni, a dà sá má rá,  
“ Alawọ́ gùra, nmesé, nmọ́rédò, nmogun jámọ́,  
“ Nmọ́rẹ́ aso, omọ́ sákiti wọ́nyin wọ́nyin,  
“ Omọ́ sákiti lasa o gb'aró,  
“ Búnibuni, a bi ébù wọ́nti-wọ́nti,  
“ Omọ́ oṣun ko gb' aló,  
“ Omọ́ antoran ogbó, omọ́ apanu rẹ́kẹ́ eti yemetu,  
“ Ela mọkò ó j'ega,  
“ Ijo òjé kú ẹ́ ba mi wá awọ́ ajá pele,  
“ Awọ́ ajá pele l'arópekan asọ.”

Aburo rẹ, Mòbòla, wá tele ọ̀wọ́ gbà a nibiti o jeko si pelu omije bayi pe:—

“ Omọ́ onpetu toku,  
“ Omọ́ ar'oti wé lu oju,  
“ Omọ́ ar'idi owo l'ogun,  
“ Omọ́ obirin juwon ọ̀wọ́rẹ́ o bá rẹ́ rẹ́ jẹ́,  
“ Baba mi Otugbède, ari bi sáno,  
“ Omọ́ oṣo' orin ówò tá sùnu,  
“ Ko gb' orin ówò kó duro d'igbẹ́ rẹ́ ri,  
“ Aigboro igba Ladegbo,  
“ Agbigo ko w'odu agbón kọ́rẹ́,  
“ Agbón ko se onje eiyẹ.”

Ohùn arò yi wọ́ra tobé́ ti a fi le wipe ekin gba oju gbogbo kan, o ran opolopo enia tobé́ ti orin ikẹhin fi nira lati ko; o dabi enipe ològbè pàpà bá wa pé ni oṣo ná, Isin ná si ká ni l'ara tobé́ ti a rọ́ pe oṣa yio jin diẹ ki a to ri irufẹ Isin bayi.

Lẹ́hin eyi, aludùrú wá npe oku ni ti oyinbo (Dead March in Sault); ko ká ni l'ara bí o iṣaju; o dabi igbati a ti la oyin tán ti a tun wa jẹ ewuro,— bi aṣa awọn aláṣá. “o ṣe kẹlẹbò”; dudu pelu funfun ko le dogba halai.

A s' opé lówọ́ gbogbo ọ̀wọ́ ati ojulumọ́ ti o se iranlówọ́ nipa owó ati ibakẹ́yẹ́ ninu iṣe yi; ki Olorun sán a fun wọn gẹgẹ bi iṣe wọn.

J. R. W.

## THE NEGROES IN BRAZIL.

(FRANK G. CARPENTER.)

**F**OR almost three hundred years, Bahia was the centre of the slave trade of Brazil. The first Negro slave was brought here from Africa in 1583, only ninety-one years after Columbus started out to discover America. Two years later there were more than 14,000 African slaves in the country and the importation continued off and on until 1809 when the British gunboats were stationed in the South Atlantic Ocean for the purpose of suppressing the traffic. Nevertheless ten years later there were 1,800,000 slaves in Brazil, and in 1881 the number was still more than 1,000,000. The Emancipation Pro-

claim on was issued over ten years before that time; but the abolition of slavery was gradual, and it was not until 1888 that it was finally abolished.

At the beginning of the last century Brazil had less than 500,000 white men and something like 1,500,000 Negroes. There were also 700,000 Indians and they so developed the country that they had a foreign trade of about \$10,000,000. At this time 20,000 slaves were being annually imported and 50,000 were sold in the market of Rio de Janeiro. Many of the slaves were the property of the crown and others were attached to the convents. The Negro population was employed in every kind of occupation, both civil and criminal. It is said that some of the masters played the part of the old Jew, Feagin, in "Oliver Twist." They would send out from about twenty to one hundred slaves in the morning without their breakfast and compel them to bring in a certain amount of money at night. What they got over that amount belonged to themselves. The builders made each slave bring back with him a stone fit for construction and white mechanics had slaves to carry their tools. To-day, the Negroes of Brazil have, if anything more rights than the Negroes of the United States. They are proportionately far greater in number although the white race is said to be increasing more rapidly than the colored. This is not so in the United States. In 1850 the colored population in our country was a little over 15 per cent. In 1880 it had fallen to about 12 per cent, while in 1900 it was a little more than 10 per cent. We had then over 9,000,000 people with more or less African blood in their veins, whereas in Brazil, with less than one-fifth of our population had 5,000,000. Of these more than one-third were pure Negroes, and this is probably the proportion among the colored people of Brazil to-day. The fewest are now to be found right on the equator, while the most live in the state of Rio de Janeiro, forming a part of the capital city. There are ten times as many Negroes in the state of the Rio as in the state of the Amazonas.

Going further north between the equator and Rio de Janeiro we find the black spots of the republic. It is estimated that 80 per cent of the people of these states of Bahia and Pernambuco have a sprinkling of Negro blood in their veins. Going south this proportion dwindles, until on the borders of Uruguay the colored man is a rarity.

I am told that the white man is increasing in all these states, and especially in the warmer ones. The most colored people are found in the states where the slaves were most numerous and in the cities to which they have emigrated.

Bahia was for a long time the center of the slave trade, not only for South America but for North America also. The kidnapers caught their cargo along the coast of Guinea and in Portuguese, West Africa and ran them across to Brazil. They landed them in Bahia and from there shipped them to the United States and the West Indies. Thousands were smuggled into New Orleans after we had prohibited slave trade, and they were landed in Cuba and Porto Rico the same time. It was with one of these importations that the yellow fever first came into Brazil.

The freeing of the slave was accomplished after a different method from that in the United States. The Brazilians did not require a war to free more than one-third of their people. The first law for the liberty for the colored people went into effect in 1871. It provided that all colored children born after 1872 should have the right to purchase their freedom for sums ranging from \$450 to \$550. In 1885 all the Negroes over sixty-five years liberated, and in the 1888 the institution for slavery was

abolished. In order to bring about this act great agitation was necessary. The campaigning for the freedom of the slaves began 30 years before they were liberated and among the agitators were two Negroes who ranked there as much as Frederick Douglass ranked in the United States. These men were Louis Gama and Jose de Patrocino. Each of them was probably the weight of Douglass and together they had great weight with the republic. There were also associations inspired by the abolition movement, and Emperor Don Pedro II encouraged the cause.

To-day a large number of Negroes own property. Some of them have bought this with their earnings; others were given small allotments by their masters. Many of them make money as mechanics and a few have found place in the professions as lawyers, doctors and editors. Not long ago the Bishop of Amazonas was a colored man, and the chief editor of a most popular newspaper in Rio had Negro blood in his veins, by the way we wish to say that Amazonas is about one-fifth the size of the United States.

At first the freeing of the Negroes disorganized all kinds of industries. The supply of free labor was inadequate, and the slaves did little at first but loaf. They came to the cities and it was only when they found that they could not obtain food without working for it that they drifted back to the farms. For a time many plantations had to be abandoned because of the scarcity of labor, and not far from Rio de Janeiro is a large estate which has become a jungle although during the slavery days it was producing a large crop.

Brazil has never had a color line and there has never been a popular prejudice here against the mixing of the races, although some of the leading whites deny that there is now much intermarriage between the whites and blacks. He says that there is no prejudice in Brazil against the Negro, although there may be, a social one. Others say that the social objection does not obtain, and, as far as I can see, the whites and blacks move along side by side, and arm in arm, on the same level. There is an absolute equality as to the street cars, railroad cars, hotels and steamers. No one thinks of objecting to any man or woman in the dining room on account of his or her color. On the coasting steamer were many passengers of color, well-dressed, very intelligent and not a few property owners. I have already spoken of the Bishop of Amazonas. I met him one evening at a reception of the American minister. He wore the dress of the cardinal, and often on the streets of Rio are seen women wearing dresses which came from Paris. Not a few have diamonds. One day while in the street car two Negro women boarded the car and sat near me. One had three diamonds in each ear and the other wore a ring set with two solitaires. Here in Bahia nearly three-fourths of the population have colored blood in their veins and the women are noted for their size. I have seen some weighing 300 pounds. Many of them wear gay-colored wraps and are usually loaded down with jewelry. Many of them are bare foot, and they frequently go about with heavy loads on their heads. They are of a jolly disposition and their merry laughter can be heard a block off. Most of the colored people I have seen in Brazil are happy and I am told that they enjoy play much better than work and much of their time is devoted to amusements and festivals. In the coffee regions when the harvest is over they bring bunches of the coffee trees to which they have tied bright colored ribbons shouting to their employer to give the signal for the opening of the party.

When one sees leaves and branches hanging over the

door of a house, you may be certain that there is a party going on.

The most of them are religious and many of the priests and preachers have African blood in their veins. The Negroes have their own churches everywhere. There are more than 400 churches in this place alone. Liquor is cheap and sugar brandy can be bought so cheap that a man's day's wages will keep him drunk for a week. The prohibition movement has not taken any particular stand in Bahia as yet. The city of Bahia is very beautiful, it has a population of over 250,000 and is rapidly growing. It is one of the oldest cities on the American continent having been founded in 1549 and it was the capital of Brazil for over 200 years. At present it is the capital of the state of Bahia and one of the chief commercial ports of the republic. It has 700 miles of coast line and an area about five times that of Kentucky. The country produces great quantities of tobacco, coffee, sugar and cotton. It is the Cuba of Brazil as far as tobacco is concerned. As to cotton it grows wild in Bahia and sugar mills can be found anywhere. There are cotton and sugar mills in different parts of the state. The city of Bahia is known as Bay of all the Saints. The town stands on a bluff lining the shore; its houses are three or four stories high and from the sea they look like pigeon houses and the windows in the distance look like holes. The business section is near the coast and the chief residences are on the heights, the city running far back into the country. Palm trees stand here and there among the houses, the streets along the river are paved with asphalt. The custom house officers are colored. The policemen are colored. They are dressed in blue suits. It seems strange to hear the Negroes talk Portuguese. The market house came from the United States. It was ordered for Buenos Aires, but was brought to Bahia. It is a great building of glass and steel, standing in the lower town close to the sea. The market is filled with fruit, vegetables, meat and merchandise of every description. There is no cold storage plant and all the meat is sold the day that it is killed.

Another American product is the elevator that carries passengers up the bluff. Its tower is made of American steel and the native power is electricity. There are also electric railways between the two sections.

With all these improvements, it is surprising how the new tramps on the heels of the old. Some of the houses in the lower section have been there for ages. Mules haul cars side by side with the street cars and automobiles fly by the line of Negroes carrying loads of goods on their head. Much of the water is carried on the back of donkeys, on either side of which hangs two five gallon kegs. The keg of water costs 3 cents and the peddler works from door to door carrying the water in the kegs on his shoulders. Many of the people are illiterate, nevertheless the town has a medical and engineering school and a normal school with a children's kindergarten adjoining. It has geological and historical institution.

Bahia will sometimes be the largest city in South America. It may reach a million inhabitants. Among the new buildings is the state capitol which is being rebuilt. It was almost destroyed during the revolution a few years ago, when it was cannonaded by the federal troops from the harbor. One of the cannon balls went through the clock of the municipal building, others damaged the capitol.

## ISỌRA ONIGBAGBỌ.

(*Ilan Omokunrin ti o ku sinu ife.*)

S. O. BADA.—Minna.

OMOKUNRIN yi jẹ ara Ẹkiki, baba ati iya rẹ si jẹ olowó, orukọ baba rẹ ni Akaglosori. ti iya rẹ ni Awà, ti on pápa ná ni Bakare, oriki rẹ ni Jambá Basi, ogun abẹ ọ̀dẹde, ẹ̀niti jàtáná kò bá ní pé ara rẹ lókanrin, Ernkitola, Apa-bi-ẹkún. Kò si ẹ̀niti kò mọ ọ̀kunrin yi ni igboro Ẹkiki ati gbogbo ileto ti o yi i ka. Owó baba omokunrin yi pò tòbẹ̀ tì a kò mọ̀ iye ẹ̀rú, tabi iwofa lai ka agbo málu rẹ̀, wọn wa bẹ̀rẹ̀ sí Ì dúkú wónyí kẹ̀ omọ̀ wọn, tòbẹ̀ bi omokunrin yi ba nlọ̀ sí ode-egbẹ̀ lasan, a mú bí wúndia (*Girls*) merin ti yio ru igbá obi Ẹ́juru rẹ̀, ti yio jẹ̀ ati eyiti yio fi tọ̀y lori ẹ̀sin ti o gùn, pelu ilu.

O nba nkan wónyí ló laisi ibawi tabi ikilo, o si ndara fún u nigbati baba ati iya rẹ̀ wà láyé, sugbón nigbati baba on iya rẹ̀ kú ní iwọn 1898, ináknúndá rẹ̀ yi tubo tun pò sí i, bẹ̀ni kò si ẹ̀kún u, nitori kí Ẹ́jẹ̀ loju awọn ọ̀bí rẹ̀, eyi sí mọ̀ o lara tòbẹ̀ ti o fi ná owó ti o wà ninu Ẹ̀le tan ti kò si ta awon málu, ewurẹ̀, agutan, ati gbogbo ohun ọ̀sin ti awon ọ̀bí rẹ̀ ni, nigbati ohun ọ̀sin tán, ọ̀nán ná kan awon iwofa, lehin eyi awon ẹ̀rú, nigbati ẹ̀rú tán, o di ti awon obirin rẹ̀, nigbati o ta awon obirin rẹ̀ tán, ẹ̀ kan awon omọ̀ rẹ̀ mejji, o fi ogbón mú wón lẹ̀ sí irin-ajó, o sí ta wón síle.

Nigbati o ná owó wónyí tan ti kò si ni ibe ti kò si ní ọ̀na mọ̀, on páwa wa di ẹ̀niti nbaàr (sagbe) kí o tò jẹ̀n, nigbati kò mọ̀ bi yio ti ẹ̀ mọ̀, o ló ra ọ̀kọ̀ ati iwafẹ̀ (*Native digger*) o bẹ̀rẹ̀ sí ná wa kànga tà ni iwọn 1907 titi di 1910. Bi o ba ẹ̀ ẹ̀niti a kọ̀ daradara ni, kànga wiwá yi si pé ju obi kikoje ló pelu, Ẹ̀le marun-marun (5/-) fun ikòkan, kí o tò bẹ̀rẹ̀ sí gbẹ̀ ẹ̀ yio ti gba idaji owó Ẹ̀jẹ̀, ninu owó yi Ẹ̀le kan pére ni owó Ẹ̀jẹ̀, (1/6) iyokú jẹ̀ ti obi kikoje, Ẹ̀koto kò pé mejji aṣo kan soṣo, o sí bẹ̀rẹ̀ sí lẹ̀ (*patch*) fila rẹ̀ tòbẹ̀ tì a kò lẹ̀ sọ̀ ti aṣo tabi Ẹ̀koto. Bayi ni omokunrin yi ẹ̀ rára ti o fi wa kú si iseyin ni 1910. O kú sinu isẹ̀ lainidi. O ẹ̀!

Njẹ, arakunrin ati arabirin ninu Jesu, ẹ̀ fi ara balẹ̀ kí ẹ̀ ronu nipa itan omokunrin yi, kí ẹ̀ si ba mi ka iwe ná pelu ife ati lai wo isẹ̀je mi ati wa omọ̀de mi. I Cor. 13. 13. Bi a ba ferán omọ̀ wa a kí yio kẹ̀ ẹ̀ lakẹ̀ bajẹ̀, lai kọ̀ ọ̀ ni isẹ̀ kan pátáki, omigbagby ni lati Ẹ̀ra. kí o mú ọ̀na ti yio fi kọ̀ omọ̀ rẹ̀ ní iwè ti yio jíná kòro, kí o sí tun kẹ̀ ọ̀ ni isẹ̀ átata ti yio tò jẹ̀n. ibáṣe omokunrin tabi omobirin, kí isẹ̀ gbogbo awa ti o nka iwe yi lí o bí omọ̀ nisisi yi, sugbón nigbati Oluwa yio pése fun oluknluku ni a nwí.

Iná kí pa omọ̀de, gẹ̀gẹ̀ bí a ti gbọ̀ ẹ̀ ninu iwe Mimó. O wí ni ibomiran pé ẹ̀niti Oluwa fẹ̀, on ní tọ̀, gẹ̀gẹ̀ bí baba tí tọ̀ omọ̀ ti inu. Rẹ̀ dún á. Prov. 3. 12-13.

A ni lati sora papa lati ko awon omo wa ni ekó ti o jiná koro, ki ise nipa ina pupo tabi ibawi igbagbogbo, sngbon ki a kilo fun omogbo bi igba meta papa ki a to ná a. Prov. 29, 1-2.

Nje bi a ba sora lati ko awon omo wa, bi won ko tile fe, ese ~~bi~~ awon baba na, bi o ba si gbo, yio to omo na lorun; yio si wulo fun Olurun ati baba na; lehin ti o ba darugbo gege bi a ti gbo ninu Imole Owuro ti July, Page 15, gege bi onigbagbo, a ni lati ko awon aburo wa ti o wa ni ikawo wa tabi omo-odo wa, gege bi a ti fe ki enia ki o se si omo wa, nigbati ebi ko pa enia, ti o si je onigbagbo yio gbiyanju lati toju owó Class, owó osu, owó idupe odun tabi idupe ikoko lowo Olurun, tabi igbore fun talaka. "Nigbati ko si loju kini yio kan sa'iyá.

(Koi ti pari)

ITAN AWON-AWUN MEJI.

QSADEYI ATI QDEGBARO.

**A**WON meji yi je ore, ni ijo kan Qsadeyi ra isu, o mu u o sun, nigbati o sun tan, o nha lati je, sngbon nigbati Odegbaro ore re gbo ire obo lara isu o dide lati wa ki Qsadeyi, nigbati Qsadeyi si gburo ese pe enia nbó, o yara gbo isu ná ju si oke aja, nigbati Odegbaro wale ti won ki ara won tan, o wo le gara ko ri isu, o si wi fun Qsadeyi pe kerekere re ni mo gbo ti mo fi nbó, Qsadeyi ni ehin obo ni mo fi nha ehin obo; Odegbaro si wo bi eru ti ku si i lori, loju ati ni gbo gbo ara, o wa tun bi lere pe ki lo nse ti o fi funfun rara bayi, Qsadeyi ni ha! nisisiyi ni mo gbo ikú aró ni mo ba ngbara yile, Odegbaro ni o dara a gbo iyen na, sngbon nigbati mo nbó mo gbo gbirigidi loko aja, Qsadeyi ni enu ni mo fi nse gbirigidi; Odegbaro ni nje tun se ba ka gbo, Qsadeyi ni "I-gbi-ri-gidi, I-gbi-ri-gidi, I-gbi-ri-gidi." Odegbaro ni ko dabi eyi ti mo gbo nigbati mo nbó.

Qsadeyi ni o to ge, ti ko ba jo eyi ti o gbo lèkan, egbejila ni mo mu lo fi ra temi loja obo, yara sure lo ra tire ki o je ki nsimi. A.A.P.

OLOWO-KO-RI-RA.

JOHN AGBOOLA.

Arakunrin ati Aaabirin, enyin akawe "Imole Owuro," Tani oruko yi ye fun—Olowo-ko-ri-ra? laisaniani Jesu nikan na oruko yi ye fun. Nitoripe iye Re ju owó lo; Ni sa ti awon Aposteli, okunrin kan wa ti o gbiyanju lati fi owó ra ebu na lofo awon omo-ghir Jesu. Sngbon Peteru da a lohun pe "Iwo sebi a ma fi owó ra ebu Olurun!" (Lc. S. 20.) Qmo Olurun tikarare si tun wipe

"Baba, mo dupe lowo Re, nitoripe Iwo pa nkan yi mo kuro loju awon ologbon, Iwo si fi i han fun awon omo-owo." Iwe Mimó si tun wipe A ko fi ohun ti idibaje ra nyin pada, bi fadaka tabi wara, bikose ij; Qmo Olurun—Olowo-ko-ri-ra—ni a fi ra wa pada. Ranti awon Angeli ti nwon se ni ijoba onun, ti sngbon fi ipó won isaju sila, a ko fi Qmo Olurun—Olowo-ko-ri-ra—fun igbala won.

Dajudaju Jesu wa fun olowo ati talaka, sngbon mo fe fi han o pe opolopo Olowo ati awon Alade aye yi wa ti nwon nkanle bo Igi ati Okuta; owó won, ati olá won, ati ade won, ko le fi Qmo Olurun—Olowo-ko-ri-ra—han won.

Nitorina, enyin ara mi, olowo tabi talaka, ti a fi Qmo Olurun—Olowo-ko-ri-ra—le lowo, e di I mu sngsin, e mase jeki O lo, e mase jeki O bo; On ni Iye wa: Lehin Jesu ko si Olugbala miran.

AWON ORIN DIFE TI ONIGBAGBO ILESA MA NKQ—1877.

M. EWEMI.

1. Oba ile, elewa ala,  
Oba ma ro t'iro, Jesu ma ro t'iki,  
Jesu ma ro t'araiye se ibinu  
Oni, peroda.
2. Omimtu talé se oni a ere o,  
I Jesu ba mi lase i ródé;  
I Jesu talé se mi o  
Omimtu talé se o.
3. Agoce mi fé,  
Igede mi kin,  
Ki i Jesu ma mia gúnwá okò;  
Ire, Jesu ma mia gúnwá okò.
4. Omi tereere igba re o,  
Omi titóro ni oyinbo nenu átari  
Oke ni mo ti ya somi,  
Jesu sari gbo a de mi o e.
5. Abinu rire i Jesu lo ran mi wa 'Jesa  
Abinu rire; i wode o, abinu rire;  
Gbogbo Ijesa i wode,  
Owa wode, Loro wode o,  
Abinu rire i wode, i wode o,  
Abinu rira.  
Odole wode, abinu rire;  
Riaawe, Bajimo i wode o, abinu rire;  
Jesu lo ran mi wa 'Jesa, abinu rira  
Baba, Iya, i wode o, omo wode, Editor wode o.  
A binu rira.
6. Orero oloye ajogé okòkò  
I Jesu sasi sibe d'omo Ijesa,  
O sasi sibe,  
Olorogbo sasi sibe d'omo Ijesa.
7. Qmo Olurun ran bi ala, a rira,  
Oyeye o a rira,  
Ijesa ran bi ala,  
A rira, oyeye o, a rira ijegugyde.
8. Qmo araiye ko ra rian jo o  
Enia esu ya t'esu;  
Jesu mo ya ti Q o, Oba Olugbala.
9. O tátu f' oju mi b'ode, úréré ayó,  
Jesu f' oju mi b'ode, úréré ayó,  
Olugbala f' oju mi b'ode, úréré ayó,  
Jesu f' oju mi b'ode, úréré ayó.

## NEW YEAR WISH.

## LET US HAVE PEACE.

Lord God of Love, let us have peace,  
From war's vain sacrifice give us release,  
Grant peace the victories war cannot know,  
God of the Ages, Thy mercy show.

Hast Thou not seen Thy fields and meadows green  
Red with the blood of men where war hath been?  
Dost Thou not know war's fearful endless roll,  
The countless graves of those who paid the toll?

Teach us to learn to build, to build, Oh gentle Lord,  
Not to destroy; but hand each wielded sword  
Into a plough-share, Thy fields to increase,  
Lord of the lives to be, let us have peace!

God of the fatherless, we pray to Thee,  
Father of all of us, hear Thou our plea:  
"Peace and good will," Thine own word increase;  
Lord God of Love, Let us have peace!

—CHARLES BALL.

QRO IYANJU TI ENI-OWO J. R. WILLIAMS, ALA-  
KOSO IJO BAPTISTI KINI, SO FUN AWON  
EGBE BAPTISTI OBIRIN (FUN IRANLOWO  
IHIRRERE) LI EKO, LI OJO KEFA OJU  
NOFEMBA, 1916.

**M**O rò pe mo se oúre ni wiwa sárin nyin loni. Nighati e bery Egbé, ng ko si ni ile mo wa ni Ibadan, mo si gburo gege bi e ti bere re ninu itara. Sngbu lehinu ifaselin de, e ko si pé dádá mó tobé ti àrè fè fi mú Iya Egbé. Ohun ti o mú ilowowo yi wa ni pe opolopo nso pe Egbé ná ko ye won. Loni ti mo wa gba nyin niyanju, inu mi dùn pe ile kún ju ti àtèhinwa lo; nje mo le wipe "Ori re ni t' Awo"  
"BAPTIST WOMEN'S LEAGUE" ni a bpe Egbé nyin yi, eyiti mo rò pe a le pé ni Yoruba bayi pe, "Egbé Ajumosepò ti Awon Obirin Eya Baptisti."

Gege bi mo ti wi ni isaju, opolopo ni ko ye, ti nwon si fe mo ohun ti Egbé yi duro fun, a ko si le bá won wi bi nwon ba fè mo idi rẹ, nitori ibiti enia yio má fi owó ati akoko rẹ si, o ni lati mò o; nitori 'iran inu' ni owó, o soro fatu; akoko si se iyebiye. Owe awon baba wa wipe, "Bi a ba rù a mo ohun ti a fi ara se." Ng ko le so pupu fun nyin loni nipa ise Egbé yi, sngbu mo le fun nyin ni imole die nipa regege bi o ti ye mi si, bi mo ba si sina, a le tò mi si òna, nitori "Eni mo òran tán o di Odunmare."

A dá Egbé yi silé fun iranlowo ise Olorun eya Baptisti ni ile enia dudu, tabi li éde kan, Nigeria. Irufe eyi ko si ri. Ninu Egbé yi ko si oye jije nibé ju Iya Egbé, (President) ati awon Atelé rẹ, (Vice-Presidents), Akowe Egbé, (Secretary.) A ki ije Iyalode. Otun tabi Osi, Osiakú, Gbedá, tabi awon oye iru bẹ ti o wá ninu Egbé miran. Ohun ti Egbé yi ni se ju iwonyi lo. Li éde temi

mo le pé e ni Egbé Missionary. Egbé ti nran Ihirere jade ti o si nsa gbogbo ipa rẹ fun ogo Olorun. A o si tun se akiesi pe ki ise Ijo kan li o nse Egbé yi, sngbu gbogbo Ijo Baptisti li Eko li o ni owó ninu rẹ, awon baba wa ni owe pe "Enu gbó li a fi imu iya Balé l' Ajé." "Akoye pò owó li a fi so àya." "Ateté owó kan ko gbé igba de ori;" Se a le ri otitò eyi ninu ogun ti nwon njá yi.

Ki o ye nyin pe Egbé yi ko ba Egbé Sòp olukuluku jẹ, ko si pa won rẹ rára, káka bẹ o ye ki a taramó won lati se, ki nwon si jẹ orisun eyi ti a usòrò rẹ loni yi.

Èlomiran le wipe Kinni Obirin le se ninu ise Olorun, se Okunrin li o tò si; Nigbati Alaiye ti dá aye, Obirin ko mú bẹni a ko fi owó rọ o sehin. Ni ipilése aye obirin wa nibé, obirin jagun, o segun, kúli o kú ti obirin ko ti ise ninu Bibeli, akoko ko si fun mi lati ká a fun nyin: "Tau ko de iboji Kristi? Se obirin ri, awon okunrin ti ju oketé silé. Tani ndá aso fun awon olupogun? obirin ni. Tani ran Ihirere sinu aye? Se obirin li o tu Kristi ninu okò rẹ wá fun araiye, ibáse ti ara tabi ti emi. Işina ni lati to pe obirin ko le se ohun ti okunrin nse. Ohun kan ni mo le so pe okunrin ni ju obirin lo, ohun ná ni agbara, sngbu nigbamáan a má ri obirin ti lo lagbara ju okunrin lo; eyi mú mi ranti igba ewe nigbati a nlo si ile-ékò—boya Iya Egbé le ranti, nitori okan ninu awon Oluko wa ni nigbati—Odimo-birin kan wá ni ile-ékò yi, nigbakúba ti ba nja Gidigbá, ki ibò si agbo ki o má dá okunrin meji tabi meta; ki a tò le fi ehin rẹ balé—igi dá ni bi o kan ti pe ki a luwé ninu odò—eja npon; awon okunrin ki si le ba a se e, a tilé má pe wá ni ija. O ti di Iyalé nisisi-yi, sngbu emi a má fi oju atijo wò o,—obirin bi okunrin,—agbeledí rẹ, àn-dá-l' orun ni.

Enyin obirin Baptisti, mo yò pelu nyin pe a jẹ agbo kan ti ko fi afele eko-keko ba ara wa jẹ, ati nipa bẹ ba ofun Olorun jẹ ni sise ife ara wa, ise wa si ni lati duro lori eko Bibeli Mimé, lati má fi oye rẹ ye ara wa ki o le tubu má ye wa siwan, nitori Egu wa lódi si wa. Nigbati o ba ti ye wa tán óranyàn ni fun wa hati fi ye awon omó-iyá wa ati lati fi kó won, ani awon agutan Kristi ti o ni nù. Lati se ohun gbogbo ti a fi le dé odo won, lati rọ won, a ko le se eyi laifowosowopó bi enia kan. Idi eyi ni mo se rọ pe a dá Egbé yi silé fun.

Awon cyinbo ni iru Egbé bẹ ti nwon fi ise iranlowo fun ise Olorun nipa riran Efangilisti jade; ina mi yio dùn ni ojo ti mo ba gbo pe Egbé yi tu ran Efangilisti jade lati wáshu Ihirere fun awon ti koi ti mo Jesu Kristi Akoko ná dé lati dá ise wa se fun ara wa laiwó oju enikan; a ti fi Bibeli lé wa lowo, a si le tumò rẹ fun 'ra wa, a ni lati ní okan omirin ki a si má lepa rẹ. Jesu ni "E lo si gbogbo aye, e si má wáshu Ihirere MI," ki ise fun Funfan nikan, fun Dudu pelu.

Opolopo ohun li o wà fun Egbé yi lati mò ti a rò pe ko tó fun wa lati fi ọnu lè lóni, nitori oḷo ti oḷo ba wò li a iso o: nitorinà a fi pamọ di oḷo miran bi o ba se ife Olorun lati tun mú wa pade.

Mo dupẹ lowo *Hyun fín* ipade yi, ati fun sùrù ti ẹ mú fun mi. *Iyá wá* dùn pelu lati ri bi ẹ ti ndáwo ati bi ẹ ti si idáwo ná silẹ fun ife olukuluku gẹgẹ bi agbara rẹ. Mò si mò pe bi ẹ ba ndá a bayi laisárẹ fun ọdun mefa, owó kékéké ti ko kún nyan loju yi le di ohun ná lola nipa eyiti ẹ le fi ràn opolopo Onisẹ Olorun jade, ati lati se ohun miran pelu fun iranlowo ise ná. Eyi mú mi ranti orin ti a kọ wa ni Ile-ẹkọ bayi pe:—

Ikán omi díe,  
Yanrin kékéké,  
Ni ndi okun ná  
Ati ilẹ gboḷo.

Awon Egbé *English Baptist Missionary* fi poun metala, síle nẹje ati sísi, (£13. 2. 6) bẹrẹ ise ná ti nwon nse lóni, bẹni o lè ri fun Egbé yi. Kí Olorun ki o masai fi esẹ Egbé ná mutẹ.

AWON ORE META.

ISAAC ADELEKE,—Oḷo.

AWON òrẹ mēta, wón fẹràn ara wón, ohun ti wón ni si tẹ wón lórún. Ekini ní aṣọ kan, ekeji ní ibantẹ kan, eketá kò ní aṣọ, ko ní filá, o wá ní ihòhò. Awon mēteta lo si odò wón lo wẹ nigbati wón wẹ tan, eyi aṣọ kan jade ni odò o mú aṣọ rẹ, o gbón gbùru o ni on dupẹ lowo Olorun ti on sán ju ti onibantẹ lo. Onibantẹ si jade ni odò, o mú ibantẹ rẹ o gbón gbùru o ni on dupẹ lowo Olorun ti on sán ju ti ouihòhò lo. Onihòhò jade o mí kaníe o ni on dupẹ lowo Olorun ti on sán ju gúiti o kú lo. Èkọ to wá nibẹ ni pé ka jẹ ki ohun ti a ba ni ko tẹni lórún, ka ma jalẹ.

THE IGEDE WORK, EKITI.

Rev. George Green, M.D.

(Medical Missionary, Ogbomoso.)

I VERY much enjoyed my visit to Igede: truly the journey from Igbajó to Igede and from Igede to Ilesá was a hard one, but the view of the Igede Work and the cordial reception by the Igede members made the journey worth while I was very pleased with the Igede situation you and those who have worked with you have much occasion for thanks-giving to our Heavenly Father for His blessing upon your labours. I did not have but a part of one day to spend there, the day school had afternoon session with 64 pupils in attendance, we had a meeting in the Church at 4.30 p.m. about 200

persons were present. The members treated me with true Yoruba hospitality, you know what that means.

At Ilesha I was not able to stay. I just managed to catch the motor van for Ogbomoso by sending some one ahead, and asking the clerk to hold the van until my arrival. I did see one of the Baptists in the Town, he told me some eight or nine Baptists meet for worship on the Lord's day.

Gleanings from the Foreign Press.

TRAINING FOR LIFE.

NO weightier or more timely words have been spoken to the Nation for a long time than those which were uttered by Sir Oliver Lodge before the Conference of Educational Associations at London University last week. That something has been seriously wrong with our educational systems is admitted by all: but the conservative spirit, natural enough in education, has been carried too far, with the result that the very goal of all education, *i.e.*, education itself, has been largely missed. As Sir Oliver Lodge put it:—

What has become apparent is the ignorance of our governing classes and of all classes. The fact that education has not led to widely diffused knowledge and was not designed to lead there—that it failed to stimulate any healthy interest in the majority—such a fact has now at length glared at us too prominently to be overlooked.

We have been learning from our enemies: one thing after another we have picked up from them. In initiative we have been behind. The courage and the personal character of our men—our men of all classes and our women too—have saved us. But we have been saved as by fire.

The hour is overdue for quite drastic reforms. When the War is over, there will still be German superiority in many directions to meet, and this can only be met with efficiency. It requires very little knowledge of the country to be assured of the humiliating fact that fully one half of the boys and girls who pass through the schools leave them while still poorly equipped for life. The suggestion that the barrier of language is responsible for much misunderstanding among the nations is obviously true. Why should not French be taught to every child in Britain, as well as his own tongue? In Switzerland, practically every child speaks two or three languages. What is possible for Switzerland, is possible for Britain. But behind and beyond these technical things there lies the moral question. Education is to fit men to live—and live truly. A scientific education *per se* may result, as it has resulted in Germany, in the creation of clever criminals. Education is an entire failure unless it be based upon the law of God.—*The Christian*.

## THE ISLE OF PATMOS.

OF deep interest in the eyes of most of us is a little island, not much more than a hundred miles from Milos. This is the isle called Patmos, ever a sacred spot to the Christ'n pilgrim. According to an article in the *Sunday at Home*, Patmos has an entirely Greek population of four thousand, mostly sponge-fishers, and, although in close proximity to Turkey, no Turks dwell on the island, and no mosque has ever been erected where John was in the Spirit on the Lord's Day. A century ago there were three hundred churches on the Island, which, seeing that the number of dwelling-houses was only seven hundred suggests a rather handsome surplus of places of worship. The monastery in which John's name is perpetuated is a massive building, flanked by towers like a fortress, and the visitor is shown inevitably the grotto on the mountain in which it is claimed that John wrote his book. The isolation of the island gives a pathetic interest to John's description of the heavenly Jerusalem, when there shall be "no more sea."

## THE MOUNT OF OLIVES.

THE mount of Olives, near Jerusalem, has been purchased by a Madame Polack, the widow of a wealthy banker of Hebrew persuasion at Honisberg in Prussia. This lady intends to beautify the place and improve the whole neighbourhood at her sole expense. The first thing she did was to plant the whole area with a grove of olive trees, and thus restore it to the original state from which it derives its name. The Olive tree thrives well in that locality, and though it takes many years before arriving at a state of maturity, and sixteen years before bearing any fruit at all, it requires but little or no tending and lasts for several hundred years.

## THE TRUE MEANING OF AN APOSTLE.

THE word "Apostle" in the Greek is the same as in English. With a single exception in the New Testament it retains its original name. It occurs some fifty times in the Bible, but only in one place have the translators translated it (See John 13, 16.) The literal meaning is "one that is sent." The English word for this phrase is missionary. This word is used for an envoy sent to a foreign land, or any bearer of a special message to its destination. It would be very interesting to translate the word "Apostle" in the fifty passages where it occurs and it might open the eyes of some people to the beauty and benefit of a missionary's life and labors. Here are a few examples: "Jesus chose twelve, whom He named missionaries;" "the missionaries said unto the Lord, Increase our faith." John in his vision of the City of God saw that the wall of the city had twelve foundations, and on them the twelve names of the twelve missionaries of the Lamb. The book following the four gospels is entitled "The Acts of the Missionaries." What a dignity this interpretation gives to the words "Missions" and "Missionary."

## THE WAY THEY HAVE NOT TRIED.

"The Christ has failed!" the cynics cry:  
 "His way of love is wrong!  
 'Tis have that rules, and each must try  
 To prove himself the strong.

There is no peace on earth," they say,  
 "And good men all are harmed;  
 The thieves and wolves climb o'er the way  
 To spoil the folks unarmed.

No nation thrives that cannot fight  
 And for its own folk care:  
 See, how the weak are put in plight!  
 Come, let us all 'prepare!

The world is plunged in blood and woe,  
 This is the human way:  
 There is no fact in life to show  
 That love is strong alway.

Yes, Christ has failed, and hate must rule,  
 The strong will be supreme!  
 The meek are weak, a friend is fool,  
 His love, it does but seem."

But has Christ failed? Is hate to rule?  
 While love is still alive,  
 Say thou not so! The cynic's drool  
 Comes from his fear to strive

With the Great Love that cannot fail.  
 The nations, purified,  
 Shall yet arise to seek the Way,  
 The Way they have not tried.

Youngstown O.

F. M. BENNETT.

## PRAESTANTIA.

Who gazed upon the king could scarcely deign,  
 A glance at him wrapped in his hermit weeds,  
 When David's harp sent forth its heavenly strain,  
 Earth's minor chord were piped on broken reeds!  
 Shelbyville, Ind. ALONZO L. RICE.

SENATOR SMOOT tells of a visit he made to a large dye-making establishment in Germany. It was the largest plant in the world, and there were hundreds of chemists at work. In one room, all the chemists were working to discover a dye which would take the place of indigo blue. The only instruction given them was they must discover that dye, no matter what the cost in money and in time, and they must attempt nothing else. Some of them had been at work in that room for twenty years, and the dye had not yet been discovered.

The bridge with the greatest span in the world is being built at Quebec. Experts from England, Germany and the United States worked out the plans and it was said to be the greatest engineering feat in the world. But alas! for the plans of mice and men! In 1907, the great central span collapsed, killing seventy-five. But the engineers were not discouraged, and made a second great span. This weighed five thousand tons, and when it was being lifted to its place a few days ago, it broke the chains which held it, and buried itself in the bed of the river. Twenty-five lives are thought to have been lost.

## CAN WE CHANGE OUR NATURE?

WE are not so bound by the fetters of "nature" as not to rise above it. Men say "Human nature does not change." That is a lie. It does change. It ought to change more and faster, but it changes. Do not hasten to be in despair about the human race. It is not doing as well as it ought, far from it, but it could do worse if it tried, and we must not let it try. The little girl prayed wisely who said, "O, God, make me good; and if at first you

don't succeed, try, try, try again." That is the kind of prayer God can appreciate. God keeps trying. But we have given him needless discouragement. We are not to stop climbing upward; rather we are to be sure of our foundation and of our superstructure. Culture of soul is possible, and may be stable. It is possible for us to add to the qualities we possess. Christian men and women can grow in grace. We can have better health, better tempers, better joy, and will seek the right methods. And we can add these qualities so that they shall last. We need not be forever unstable, nor need we fear retrogression. We can bear the finer qualities of Christian culture. What Hurlbank does in the botanical world is not unlike what can be done in soul culture. Charles S. Finney used to preach his most powerful sermons on the theme, "The sinner is bound to change his own heart." We are not the slaves of what we call our nature. We can change our nature, and we do—some of us for the worse and some for the better.—*The Advance*.

**THIRTY YEARS AGO.**

DEDICATION OF THE FIRST BAPTIST HOUSE OF WORSHIP, BROAD STREET, LAGOS, JANUARY 1, 1887.

At 4 p.m., on Saturday, the 1st instant, in accordance with Public Notices, the new Baptist Church, Broad Street, was formally opened. The building was densely thronged with worshippers from the various churches; the aisles of the Church were all occupied. Precisely at the hour of opening, the Rev. W. J. David, minister, ascended the rostrum and announced the opening hymns, "Praise God from whom all blessings flow." Which was followed by the 861st hymn in their Hymn-Book. The formulary for dedication was then read in audible tones by Mr. David, and the Rev. C. E. Smith, a Colleague, offered the Dedication Prayer. Selected portions from the Scriptures were now read as lessons followed by the 865th hymn which was sung with much spirit.

The Rev. J. T. F. Halliége, General Superintendent of the Wesleyan Missions, who was the preacher for the occasion, announced his text from the 5th chapter, 2<sup>d</sup> Chronicles 14th and 15th verses. The sermon was divided into two parts, —as constituting the objects generally in view in the construction of a Sanctuary. He classified these objects as being (1) The worship of God, (2) The Salvation of men, and he then proceeded with the necessary observances in the construction, such as, human service, which is indispensable, the site of the building, and the plan, which should be the best possible, its internal arrangements, which should have in view the comfort of the people and careful attention to the acoustics and ventilation; selection of the materials and the workmanship also, should be of the best quality. Throughout this preliminary, Mr. Halliége illustrated his observations on the preparation for the building of the Temple. In allusion to workmanship, he deeply regretted the absence of skilled labour in the colony and the indelicacy and seeming want of preparation in most of our manufactures. He urged upon the youths in most solemn manner how very unbecoming it is to stifle the mechanical genius, and declared as a friend of Africa, "If you wish your country to rise, do not despise manual labour." The manifestation of the glory of God, was the theme of the second point in his discourse; but it would be needless to attempt any description of this portion of the sermon which was listened to with breathless attention. It was delivered in all that quiet yet forcible energy peculiarly

characteristic of the reverend gentleman. After the close of the sermon, a brief statement was made by Mr. David of the Funds of the building. He commenced by stating the dimensions, &c. The main auditorium measuring 80 by 50 feet; from the front door to the rostrum 101 feet. 26,000 ft. lumbers and 430,000 bricks were employed in the building. The present entire cost to date, was £1,301 paid for labour locally £456. The expense of the building was raised by subscriptions. Collected from christian friends at Lagos who were members of other bodies £170 from members of the Baptist persuasion who were mostly in indigent circumstances, £225. Thirteen hundred pounds were furnished by friends of Foreign Missions, in America. The balance of debt remaining to be discharged was £193; the actual time occupied in building was seven months. The collection for the day was then made and after a hymn and the benediction the people dispersed.

**Young People's Column.**

APA TI QMQDE, (ATI AWON AGBA PELU.)

"A."

OWE:—OLUBE (Ètá) ATI AWON ÈRANKO.

Ni oju kan, Olube se aisan; aisan na si po tobe ti o ni ireti pe on yio ku nitoripe on ko ni onitaju a wa ranse pe gbogbo awon eranko ti o wa ninu igbo, o si he won pe, "e jowo, amodi na ni nse mi yi, nitorina mo be nyin ki e jowo rau mi lowo, ki e si se itaju mi ki nma ba ku, nitoripe bi mo ba ku, akufa ni iku mi yio je fun gbogbo eranko."

Nigbati awon eranko gbo oju yi, nwon ni, "bi o ba le ku ki o ku; nje nitoru eyi ni o se ranse pe wa jo? bi o ba ku tan, ona ti iku re yio ti je akufa fun awa iyoku, yio se oju gbogbo wa. Bayi ni nwon ona ti iku fi olunkulu si ile re, ki a ma fa gun lo titi, Olube ku.

Ode kan ti nwa awo Olube lati fi tun onun re (ti o fi nta oja) se, sngbon ko ri. Ni oju yi, bi o ti nbó, be li o ri oku Olube ni, iju re dun, o yara bo awo re, o mu u lo si ile, o sa a, o gbe, o si o de nina re o fi tun onun re se. Nigbati o tun u se tan, o ko oja sinu apo, o bo sinu igbo, o bere si pa awon eranko ti o ba ri. Nigbati owo ode yi nta awon eranko lara, ti iku si npa won pupo lati owo re wa, nwon pe ara won jo si apejo na kan lati ro ona ti iku fi npa awon bayi lati owo ode yi wa. Awon eranku na bi erin, ofon, ekun, titi lo ba awon kekéke bi okere li o wa si apejo na.

Nigbati ajo yi kun tan, erin so nipa ode ti npa awon eranko, ati pe ki nwon damoran bi nwon yio ti se le bo lowo re. Nigbati nwon damoran titi, ti nwon ko le fi ori oran na ti si ibikan, bouni ewure dahun, o ni, "e se gafara fun mi, e ko ranti oju kan ti Olube so nijelo pe ki a ma je ki on ku, ati pe bi on ba ku, iku on yio je akufa fun awon eranko iyoku?" nwon ni awon rants; o ni "kiku ti a je ki Olube ku nijelo laise itaju



by every member of our young mission there, and stayed with them until people came from Igede to carry my things. Sorry to report I had some illness while at Osogbo which terminated almost miraculously.

From Osogbo, at Mr. Qbas's request, I proceeded to Igede by way of Ile Ife, and was pleased thus to have the first opportunity of visiting this historic city reputed as the cradle of mankind.

"Please tender my sincere love to all members of the Araromi Church, and thank them for me for their kind gift of Four Guineas presented me on the day of my ordination. Remember me also to Mr. Dekoya, one of your old boys, (the Carpenter). We met on the street and he gave me Two Shillings."

### MEMORANDUM ON AFRICAN DRESS.

From Comptroller of Customs,  
No. 524/16.

Lagos, 20th Sept. 1916.

The subjoined letter from Secretary Southern Provinces is forwarded for your information,

(Sgd.) J. C. O. GORTIPY,  
Ag. Controller.

No. B. 2004/1916

Secretary's Office,  
Southern Province, Nigeria.  
Lagos, 18th Sept. 1916.

Sir,

I am directed to inform you that his Honour the Governor's Deputy wishes it to be clearly understood throughout every Department that it is at all times entirely optional for all African employees of the Government to wear either African or European Dress except of course, when the latter is uniform.

2. There seems to be a prevalent, but entirely erroneous, opinion that African dress is forbidden during Office hours.

3. His Honour on the contrary, would be glad to see it in much more general use than it is at present and he is convinced that the practice would bring increased comfort, health and economy.

He wishes every publicity to be given to this Circular.

I have Etc.,  
(Sgd.) BERTRAM HODGES,  
For Secretary, Southern Province.

The Comptroller of Customs,  
Lagos.

### Answers to Puzzles in last issue.

1. IV.
2. The letter S (IX).
3. When they stand for 22.
4. Àkè. Oṣèkè, Irèkè.
5. Inn.
6. Àrà.

### PUZZLES.

1. What is that word from which you may take away the whole and yet have some left?
2. My first is a sailor; my second is used by sailors; reversed, I am a noxious animal twice over; and my whole is looked upon as an ugly party to meet.
3. Alarobò etí òsa, li orí odò ni ipatè sí.
4. Okú atojomójò, okú atojomójò, o kú tóu ehin ndarin.

### ADITU.

#### Yoruba Puzzle.—5—Reward.

Ojelade fi àkara pa Odemowun,  
O si fi Odemowun pa meje,  
Ninu ohun meje o mú eyiti o wú u,  
O yinbon fun ohun ti o ri,  
Ohun ti ko ri li o walò.  
O ri okú kan o ru ogyun alaiye.

### THE UNFINISHED PRAYER.

"Now I lay me—say it, darling."  
"Lay me," lisped the tiny lips.  
Of my daughter, kneeling, bending,  
O'er her folded finger-tips.

"Down to sleep," "to sleep," she murmured;  
And the curly head bent low.  
"I pray the Lord," I gently added—  
"You can say it all, I know."

"Pay de Lord," the words came faintly—  
Fainter still, "my soul to teep."  
Then the tired head fairly nodded,  
And my child was fast asleep.

But the dewy eyes half opened  
When I clasped her to my breast,  
And the dear voice gently whispered—  
"Mamma, Dod knows all de yest."

Oh! the trusting, sweet confiding  
Of the child-heart! Would that I  
Thus might trust my Heavenly Father,  
He who hears my feeblest cry!

—Selected.

TO LET.

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TO LET.

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TO LET.

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TO LET.