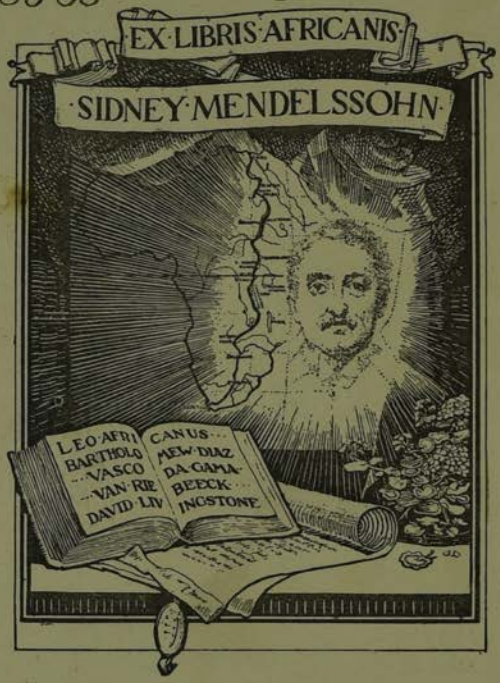
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(~~Abbeokuta~~) : (Ewe Yoruba)

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IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 100 ABBEOKUTA JANUARY 1861. Price 120 cowries.

ÒWÒ.

Ọna ẹtọ owo ni ki amu ọja ti a mu wa ilu na pọ, ati ki ti ilu na ti a nra lọwọ nwọn. Kosi onisowo ti yio mu asọ tabi iyọ wa si ilu kan bi nwọn ba le mu ki opọ niwọn bi nwọn ti le mu wọ ilu, nje nitori na yio mu ki ise re je asan, beheni ki yio mu Epo tabi Owu jade lọ ni ilu na, boye li ole mu u ki opọ fun nwọn ju bi oti ra nwọn lọ. Awọn elomiran nkiyesi bi owo Epo ti mpọ si i, osi nfe fun ọja ti atijọ bi nwọn ti nfe nwọn nigbati Epo ati gbogbo onje ko ni inawo tobehe nwọn ko ranti pe ọna nwọn lowo bakanna tabi boya ani ise pupọ, nje lati ni iye owo ọka tabi isu awọn agbe ti o ngbin isu sibe le ra ọpọlọpọ Asọ tabi Iyọ ju bi nwọn ti le ra li atijọ lọ nisisiyi pelu owo ti nwọn ri fun nwọn tabi nipa ọja ti nwọn ta. Alainero enia nigbati oba gbọ pe ẹdie papọju ni ibomiran yio fe lati ro pe, awọn enia ibe nigbagbogbo ni nwọn oma fi ẹdie se onje, nwọn gbagbe tabi nwọn ko ri i pe, idi ẹdie se pọ bẹbẹ nihin, awọn enia na wa ninu ise pupọ ti enikan ninu nwọn ko fi le ra ẹdie. Okonrin Irish kan ti nwipe, ni ilu nwọn ale ra ẹdie kan li (sixpence) nigbati ọre re ba wa ki i, o nro o pe oni ọla lati le se onje ti odara ti osọpọ owipe sugbọn nibo ni sixpence na yio ti wa?

EDE ATI IRAN ENIA.

Nigbati awọn ede meji ba fere jọ ara nwọn gidipa ọrọ ti a nlo nigbagbogbo ti ojọ ara nwọn ni pe, bayi ni Latin, Greeki, ati Sanscrit (ede India atijọ) ni ọpọlọpọ ọrọ ti ojọ ti awọn Gesi, eyiyi jọ eyi ti a nireti, ọrọ ti gbogbo enia nlo nigbagbogbo, jọ eyi ti gbogbo enia ba kọ, nibiti ọrọ ti ako fe a gbagbe re asi ọ nu, bayi ni bi iran kan yio ti ilu kan lọ si ekeji nwọn yio gbagbe oruko nwọn nitori ti okun, oko, ati riri omi, &c ati nigbati

nwọn ba ri oruko ukan nwọnyi li eteti do ti odọjuko nwọn, nwọn yio fi oruko titun fun nwọn, bayi ni gbogbo ọrọ na ri, ti afi nfẹ nwọn nigbamiran, ati li igbamiran ki ise pe nwọn fẹ, nwọn wa nigba-, gbogbo lati yipada nibiti iru oruko nwọnyi bi Father (Baba) Mother (Iya) (I thou) Emi iwọ jọ eyi ti yio wa titi. Ninu ede Yoruba ati ti Kafa a ni ọrọ kanna fun aja tabi ka kuku wi pe idi kanna, ja, nitori ti kafa ni inja fun neuter ti asopọ in ni ilo fun gbogbo enia, ati aja ti Yoruba ni asolu ọrọ fun in, ati li ọrọ Kafa yebo ni ọrọ ti nwọn nlo fun Yes gbolohun kini ni nwọn npelu gẹgẹ bi ti ọrọ Gesi lailai yea, gbolohun ikẹhin bo ni ikanna bi ọrọ na ti bi ọrọ na ti anpe li no. Boya ale topa ọrọ miran ti ojọ ara nwọn larin u ati ọ fun (I thou) Emi iwọ ati ti ede Oyinbo bakanna. Sibẹ ọrọ awọn Yoruba ati Kafa fun baba ọkan na ni ti ofẹrẹ jọ ti ede Hebru aba. Ọrọ Kafa fun iya mi ni amame, bi ko ti jọ ọrọ awọn ara ilu na, awọn ara ilu ti owa nihin nlo mami nigbakugba. Ọrọ na fun me nwọn npelu nipa iran ara ilu nwọnyi gẹgẹ bi ti awọn Gesi. Jijọ ara nwọn wọnyi nibikibi ti abakan ro nwọn fun, ofẹ pelu igbagọ niti ididej igbagbogbo ti i ran enia.

IDANWO LI IGBEIN

Li ọjọ kejilelogun osu ti okoja idanwo kan wa ni Ile Ẹkọ Ọgbọn ti Rev. G. F. Buhler li Igbein, awọn merinlelogun li owa nibẹ, awọn mokọnla ti inu agbo tabi Class ikini, Gesi ni nwọn fi dan nwọn wo patapata, awọn agbo ikeji Rev A. D Phillips ti ọdan nwọn wo li Itan Iwe Mimọ li ede Yoruba. Rev. J. L. B. Wood dan awọn agbo ikini wo ni Epistili si awọn ara Rome. Rev. H. Townsend si dan nwọn wo li Itan Iyipada Ijọba, 1789 ti awọn Esojigin. Iwọn Geography ti nwọn kọ li ọdun na je kiki Asia ati Africa. Ni Isero owo ni ilana merin li nwọn dan nwọn wo (ni eyiti ko soro ati arolu) nwọn mọ ọ : mẹsan ni gbogbo awọn ti nwọn mọ ọ daju nwọn se e dara, ti ọkan niti ilana mejeji ti isero metẹta. Opolopọ ninu awọn ti nko ẹko nko lati fi duru korin ni Ile Olorun Igbein nigbamiran ekeji ama fi korin li Ile Olorun Ake.

Lehin idanwo na, nwọn yan Charles Phillips lati se ibikeji eniti nko awọn omode ni Iwe ni Ile iwe ti Rev. J. A. Lamb li Eko ati Samuel Doherty lati se ibikeji ni ile Iwe ti Rev. J. L. B. Wood li Ikija. Phillips ni omokonrin Catechist ti Ile Olorun Owu ti owa ni itoju rẹ, eniti oku niwọn odun meta ti okoja. Doherty si ni omokonrin Catechist ti Ile Olorun Ishaga wa ni Itoju rẹ nigba die ki Idahomi to ko o, ofẹrẹ to odun meji.

IPADE NI ILE OLORUN TI WESLEYAN LI OGBÈ

Rev. E. Bickersteth ṣi Ipade li gbigba adua.

Nwọn si pe Rev. H. Townsend lati joko lori aga. Nwọn si ka iwe owo ti nwọn da oje £ 40. 12 9.

Nwọn si pe Mr. Allen ti Igbein lati soro li Ipade na.

Rev J. L. B. Wood idi oro re ni ise awọn Missionary ni erekuṣu ti anpe ni Vancoverse Island oke itan na kuru osi so ohun ti ori ni ajo re lo si Oyo li eyi ti ko pe.

A. A. Harison B. M. Idi oro re ni ife ara ni nikan, ati alai li ere re si egbe osi ladi re. Iyipada Ijoba Esojigin li odun 1789 dide ninu ife ara eni nikan nwọn si di i mu lona ti koto ati ogun ti nwọn nja li America li isisiyi, ati ti ihin. Sumomi, enia nlo imu enia li eru, eniti ko fe ki a se on behe. Oniruru ise ti ife ara ni, ati iwa enia li ojo gbogbo.

Rev W. Moore ti Oshiele soro pupo niti iyin John ati Charles Wesley ati ni ti ife re gbigbona ati gbogbo awọn ti owa ni Wesleyan le je omo ehin re lotito ni iwa mimo nwọn li aiye. Oso ti ise ipade lati ran ise Missionary lowo ni England ati ere ti o nti inu Mission wa bi ona ti a ofi ese le li ona iru eyi ti odaju ati ise ti ara. Okan ti isin otito lati fa iwa buburu tu bayi. Olayole ni Bale nla li Ibadan awọn Egba nwo o bi ota ati enia buburu, nwọn nwipe ibaṣepe oku, awa awà li alafia. Osi ku, nigbati ose elomiran dide ti nwọn npe li Ogunmola, nisisiyi awọn enia nwipe, bi Ogunmola ku awa owa li alafia, ṣugbon eyi ki iṣe ti iku eyi tabi eyini ṣugbon itankale otito Ihinrere li aiya enia.

Nwọn ko Orin kan.

Mr Turner bere si isoro pe on ko tiju niti Ihinrere Jesu. Osi bere si iso bi Oro Olorun ti bere li Sierra Leone titi ofi de ihin li ote ti Shodeke ati bi Oro na ti ni ibukun to ju bi ati ni ireti si Eyiyi mba a lo pelu idapo ibukun Nipa siso ti ki nwọn dawo rere: ofi itan obirin kan fi derin pa ni, eniti operi omu (doubloon) iworo oli fadaka merinlelogun wasi Ipade.

Mr Faulkner ti Owu so niti ife ki awà ona ti a ofi gba ibukun Ihinrere fun awọn elomiran. Ati pe awọn enia ni ilu oyinbo le ṣiyemeji anfani ati ran Ihinrere si awọn Keferi, ṣugbon awọn Kristian ti ni linu ara nwọn daju niti ere nlanla ti owa ninu re. Ofi apere kan sile niti yiye ti ife ise, itumo ire re li aye wa ninu okan eniti odapo mo Ijo Enia Olorun li eyi ti ko pe.

Mr C. Young: Wipe, on ko nireti pe nwọn o pe on lati soro ṣugbon bi nwọn ti pe on lati se behe on ko ma ko, nitori nipa

ore Olorun ni on fi di Kristian ati nitori Ihinrere li on fi wa oke nihin. Osi so oro na pa ti Dr. Harrison lo niti ife ara eni nikan ti oro pe, oje oro ti Okun fun eyi ti aba gba.

Mr Williams ti Ake; ofi han bi oti pe to li eyi ti Oro Olorun ti de ihin, ati ilosiwaju re lati igbana wa. Osi so ti enikan ti o ti buru, ti osi korira gbogbo ohun ti odara ati oninunibini; eniti oti yipada li aiya ati igbehin re.

ILO SIWAJU ERO.

Li awo ala
Enyin Egbe Olore;

Li igba die ti oti koja, odara fun mi osi se ere fun nyin lati so ti ala ti mo la si kristian Ero ati ajo ewu re si ilu Oke orun. Mo si so fun nyin li ohun ti mo ri niti aya ati awon omo re pelu nigbana, ati bi nwon ti se alaife to lati ba a lo si ajo; tobehe ti afi agbara mu u lati lo si ona re laisi nwon; nitori ti ko gbodo fi ori ru egbe ni, ti oberu pe yio de nipa biba nwon gbe pelu ni Ilu Egbe; nje nitorina bi mo ti fi han nyin nigbana, ofi nwon sile osi lo.

Nisisiyi oje behe pe nipa ise pupo, asi se idena mi gidigidi, asi fa mi sehin kuro ninu ajo mi igbagbogbo si ibi nwonni ti olo, beheni nko si le ni aye lati se ibere siwaju niti awon ti ofi sile lehin, titi ofi di isisiyi, ki emi ki oba le fi okan ninu ihin nwon fun nyin. Sugbon bi mo ti ni imo ona ni li koi ti pe, mo si tun sokale lo si apa ibe. Nisisiyi nigbati mo ti ni ibugbe ninu igbe niwon ibuso kan lati ibe lo, mo si tun lala.

Bi mo si ti wa ninu ala mi, kiyesi i okonrin olola arugbo kan wa duro ti mi nibiti mo gbe dubule; ati nitoriti yio lo si apakan li ona ti emi nrin, mo ro pe mo dide, mo si ba a lo. Beheni bi ati nrin, ati bi awon ero ti ima se, mo wa bi enipe a jumo nsoro po; oro wa si je oro ti kristian ati irin re; nitori bayi ni mo bere pelu arugbo okonrin na:

Mo wipe, Alagba, oruko ilu ti owa nisale nibe, ti owa li owo osi li ona wa?

ORO PELU MR OLOGBON.

Beheni Mr Ologbon si wipe (nitori behe li oruko re) Ilu Egbe ni, ibi ti okun fun enia, sugbon nwon ni ise ti o buruju, ati iru awon eni ola.

Mo wipe, mo ro pe ilu nla ni ise; larinkan emi tikalami la ilu na koja; nitorina ni mo si mo pe ihin re ti o ro otito ni.

ko i ti pari.

Ako o li ibi ise ikowe li Ake ABBEOKUTA JAN. 5th. 1864.

ABBEOKUTA

JANUARY 5th. 1864.

ATTENTION TO BUSINESS.

Penny wise and pound foolish is said of those, who trouble themselves to save or gain a small thing, and lose something of much more importance, there are many occasions for using it in this country, every body seems to be looking for the profits of trading and loses the larger profits of labour. A woman would much rather sit for days in the market to sell her produce than sell it for a little less to some trader at once. A woman selling water at a well will stand for half an hour disputing whether the pot of water should be a cowrie more or less, whilst she might in the same time have made ten times the amount by quietly going on with her work of selling water. Persons in receipt of fixed salaries are especially liable to fall into this mistake, they think they can increase their salaries by trading, and so they are very apt to neglect the employment for which they are paid in order that they may make more by trading; independently of the dishonourableness of such conduct, it would be much better policy for them to give their whole attention to the work for which they are paid, and then in time their employers would feel their value and be willing to give them higher salaries rather than lose their services. There are occasions in which this spirit interferes with still higher objects, where persons, who profess to employ their time and energies in spreading the Gospel amongst their fellow countrymen, spoil their influence entirely by trade or ordinary trifling conversation, the heathen may well say to them "you profess to come to us with a most important message, you tell us we ought to think nothing of money and trifling conversation, but it is all nonsense, it is mere talk, you dont believe a word of it yourselves. you yourselves, who are paid for teaching us these things, are engaged in trade, and when you come to us you are much more interested in talking about the war or trade, than you are about these things you pretend to think of so much importance."

TRANSLATIONS ON THE WEST COAST.

The translations of the Scriptures on this coast are published by several different Societies.

In the Mandingo spoken south of the Gambia the Gospel of St. Matthew is printed and the other three Gospels translated.

In the Bullom language spoken north of Sierra Leone the Gospel of St. Matthew is also published.

It appears that the American Missionaries at the Sherbro have the Gospel of St. John. translated unto the Mende language one of those spoken in that neighbourhood.

The books of Genesis and St. Luke

and seven chapters of St. Matthew have been printed in the Grebo language spoken near Cape Palmas.

The four Gospels have been printed by the Bremen Bible Society in the Ewe language spoken by the tribes on the Slave Coast.

In the Accra or Ga, spoken on the Gold Coast, and the Yoruba spoken in this country the whole New Testament and several books of the Old have been published.

In Otji the language of Ashantee Genesis and fourteen books of the New Testament.

The whole of Matthew is published in Ibo and seven chapters of Matthew in Nupe.

In Haussa are printed Genesis, Exodus, Matthew, John, and Acts. These three languages are spoken on the banks or in the vicinity of the Niger.

From the Efik Dictionary of Dr. Goldie of the United Presbyterian church of Scotland we learn that the Gospel and first epistle of John, Romans, Hebrews, Jonah, and parts of other books are translated into Efik on the Old Calabar.

The Baptist Missionaries at the Cameroons have published in the Isubu, or its dialect Dualla, the whole New Testament and a considerable part of the Old.

The American Missionaries at the Gaboon have printed in Mpongwe Genesis Proverbs Matthew John and Acts, and in Dikeli the Acts of the Apostles.

At Corsico the American Missionaries have printed Matthew and Mark in the Benga language.

This account of the translations must be very imperfect, for the Efik Dictionary was published in 1862 and a good deal must have been done since by the Missionaries on different parts of the coast; we should be much obliged if those on the spot would furnish us with a corrected account of the translations into the languages.

LANGUAGE AND RACE.

When two languages are nearly related together, it is especially the common words that are like; thus, *Latin, Greek, and Sanscrit* (the old language of India) have many of the common words very similar to our English ones; this is just as we should expect, words that every one is constantly using are likely to be learnt by every body, whereas words which are not wanted would be forgotten and lost, thus if a tribe was to go across a continent from one sea to the other, they would forget their names for the sea, ships, waves &c. and when they found those same things on the opposite coast they would give them new names, and so of all the words which are sometimes wanted and sometimes not, they are constantly liable to be changed whereas such names as Father, Mother, I, thou, in, yes, are likely to survive much longer. In the Yoruba and Caffir languages, we have the same word for dog or rather the same root ja, for the Caffir inja has the common neuter prefix in, and the Yoruba aja the prefix a. In this country ni is a word for in, and in the Caffir yebo is the word for yes the first syllable is pronounced just like the old English word yea, the last sylable bo is just the same as in the word for no. Perhaps some resemblance might be traced between the words u and o for thou, and the European words for the same. Again the Yoruba and Caffir words for father are both babba which is very like the Hebrew Abba. The Caffir word for my mother is umame and though not a native word mammy is used constantly by the natives here. The word for me is pronounced by both these native tribes exactly the same as in English. These similarities, in whatever way they are accounted for, accord with the belief in the common origin of the human race.

EXAMINATION AT IGBEIN.

On the 22nd ult. there was an examination of Rev. G. F. Buhler's Training Institution at Igbein, there were twentyfour present the first class of eleven were examined entirely in English, the second class were examined in Scripture History in Yoruba by the Rev. A. D. Phillips. Rev. J. L. B. Wood examined the first class in the epistle to the Romans, and Rev. H. Townsend in the French Revolution of '89. The portions of Geography studied during the year were Asia and Africa. In Arithmetic the first four rules (simple and compound) were known, and nine out of both classes brought out the right answer of one

or both of two, rule of three sums. Several of the students are learning to play the harmonium, in which they shew considerable diligence, one has played the harmonium in Igbein Church, and another occasionally at Ake.

After the examination, Charles Phillips was appointed second master in Rev J. A. Lamb's school at Lagos, and Samuel Doherty second master in Rev. J. L. B. Wood's school at Ikija. Phillips was the son of the Catechist in charge of the Owu station who died three years ago. Doherty was the son of the Catechist who was in charge of Ishagga at the time it was destroyed by Dahomey nearly two years ago.

Decr. 29th. 1863.

MEETING AT THE WESLEYAN CHAPEL OGBE.

Rev. E. Bickersteth opened the Meeting with singing and prayer.

The Rev. H. Townsend was called upon to take the Chair. A list of Subscriptions was read amounting to £49 12s 9d.

Mr. Allen was called upon to address the meeting.

Rev. J. B. Wood of Ikija, His subject was the Mission in Vancouvers Island, also briefly his experience obtained in his late journey to Oyo.

A. A. Harrison M. B. Subject of his address Selfishness and its disadvantages to the community instances in proof. French Revolution of 1789, resulting from a selfish holding of vested rights, war in America, war now going on here. People go kidnapping and making others in slaves who would not like to be so served. The little acts of selfishness of daily life.

The Rev. Wm. Moore of Oshielle, spoke a few opening words in praise of John and Charles Wesley and his earnest desire that all who belong to the Wesleyan body may be true followers of their lives. He spoke of the practice of meeting to aid the Missionary work in England and of the benefits resulting from Missionary work as examplified in improved manners, and moral habits. The need of religious truth to root out evil evinced thus, Oluyole was the great Chief of Ibadan the Egbas looked upon him as an enemy and a bad man and said if he were removed we should live in peace. He died and in the course of time another arose called Ogumolla now people say if Ogumolla were dead we should have peace but such was not the truth for what is wanted is not the removal of this one or that one but the spread abroad of the Gospel of truth.

A Hymn was sung.

Mr. Turner opened his speech by stating that he was not ashamed of the Gospel of Jesus. He proceeded to show how the Gospel proceeded from Sierra-Leone to this place in the days of Shodeke, and how much it has been blessed beyond expectation. This has been followed by social blessing. In support of a good collection, he gave an amusing account of a woman who brought a doubloon to a meeting.

Mr. Faulkner of Owu, spoke on the need of seeking to bestow the blessings of the Gospel on others. That people who live in European countries may doubt the value of sending the Gospel to the Heathen, but the Christians here had in themselves experienced its great benefit. He gave an example of the need of giving a practical illustration of its good in our lives in one who had joined his Church lately.

Mr. C. Young. He said he did not expect to be called upon for a speech, but having been requested to do so he could not refuse for by the goodness of God, he had been made a Christian and for the Gospel's sake he had come here.

Mr. Williams of Ake. He showed how long it has been since the Gospel had come here and of its progress since. He spoke of one who had been very evil and a hater of all good and a persecutor who had been changed in heart and of the result.

Collection £4. 14s. 6d.
Subscriptions £25. 13s. 2d.

COMMERCE.

The tendency of commerce is to make the imported articles cheaper and the productions of the country which are exported dearer. No Merchant would bring Cloth or Salt into a country if they could be made as cheap as they can be imported, for then he would have his labour for nothing, nor would he take Palmoil or Cotton out of the country, unless he could get more for them than he bought them for. Some people observing the increased price of Palmoil have wished for the good old times, as they fancy them, when Palmoil and all other food cost very few cowries, not remembering that it cost them as much or perhaps even more labour then to get the price of the Corn or Yams, whilst the farmers who grow the Yams can now buy a great

deal more Cloth or Salt than they formerly could with the money they get for them. A thoughtless man on hearing that fowls are excessively cheap in some place might be inclined to imagine that the people there would constantly have fowls for dinner, forgetting or not perceiving that the reason they are so cheap is that the people are so wretchedly poor that no one can buy them. An Irishman was saying that in his country a fowl could be bought for six pence, and in reply to his friend who thought it must be cheap living in Ireland said, Yes but where is the sixpence to come from?

CURRENCY.

It is some time now since we have alluded to the currency of this country, but a considerable improvement has gradually been made. Dollars have almost disappeared, thanks to the measure of the Government of Lagos which reduced them to 4s. 2d. Calculations are still made in dollars or as the natives call them pieces of silver, but English money is paid. Of course it will be an advantage when the price of cowries is calculated in shillings, but shillings are better known than they were even amongst the heathen woman. We have lately used shillings in the purchase of both Guinea Corn and Fish; shillings are taken at 40 strings, whereas the price of cowries by the bag is 48st, 8c. a shilling, but the disadvantage of paying in money is much less than it appears at first, for it saves the expence of counting the cowries over twice, once when they are bought and once when they are used, besides the expence and loss in storing them. No doubt as shillings are better known, they will rise to their full value.

AKE SCHOOL.

On Wednesday the 23rd Decr. the children of the Ake School were dismissed for the Christmas Holidays. It is usual when possible to give a garment of one kind or other yearly to the children and this was done on this occasion. Bashorun the chief of Abbeokuta was invited to be present to give him some knowledge of the progress of education among his people and that we may have his continued support; he has been always favourable to it, some of his own children have been taught in the Ake school. Before his arrival there was a trial of ability in singing a Hymn, Jerusalem the Golden having been selected some weeks since as a trial piece, and two rewards offered for the best singer amongst the boys and the best from among the girls. The candidates were so many that we were obliged to defer a final trial for the following morning. It was then decided; a Sierra Leone boy obtained the boy's prize he was closely followed by a lad from one of the interior tribes and a girl from the far interior obtained the girls prize and she was closely followed by a Sierra Leone girl. On the arrival of the Bashorun a portion of the children were made to [illegible] in Yoruba to him and a portion in English; they were examined in Scripture History (the creation and fall of man) and then they were called upon to produce their copy books each one passed before the chief with his copy book open for his inspection. He said they were very good and all alike. The distribution of clothes then took place a parcel of small pocket handkerchiefs were placed in the hands of the chief to distribute to a number of little children who were made to pass before him each one receiving one from his hands as they passed. The children were then dismissed and Bashorun after partaking of a little refreshment and visiting one or two friends went home greatly pleased with what he had seen.

HEALTH IN THIS COUNTRY.

We learn from the *Anglo African* that during the year there have been nine deaths amongst the Europeans and others (not native Africans) at Lagos and that two others have died on shipboard a short time after leaving of disease contracted at Lagos. The average number of such residents is reckoned at 70, there has probably at no time during the year been less than fifty: of these eleven deaths four were from dysentery: five or six others have returned to England invalided; of sailors and others in ships at Lagos 20 have died.

During the last year in Abbeokuta there have been no deaths though two have returned to England for their health. Only one white man has died in Abbeokuta for four or five years viz Mr. Wilcoxon who died in March 1862, of dysentery, of the Missionaries' wives two have died Mrs. Buhler just three years ago and Mrs. Champness in Sept 1862 for the first fifteen months of the last three years the white population including children was 19 pretty constantly, afterwards it varied a good deal but never lower than 12 or 13. From this it would appear that either the climate or mode of life at Abbeokuta is much more healthy than at Lagos.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 101. ABBEOKUTA JANUARY 1864. Price 120 cowries.

Osoro gidigidi lati so iye ore ti Bible ti se fun England ki awa to ri iyato na ni ilu kan nibiti ako to ofin re lehin Bible wipe oye ki awon omode obirin ti ogbeyawo ma jokosile ki oma toju ile nwon. Ni ilu yi nigbagbogbo ni obirin yio joko si oja tabi ki nwon ma reru kiri tabi ki nwon ma sise miran, ti pataki ise nwon ni titoju ile ati awon omo nwon di kikosile. Awon omo nwon ati oko iba je elere pupo gege bi awon aya nwon nipa tito ilana Bible lehin. Ile nwon ba ni irolorun pupo, ati boya nigba die yio ye lati ma pe nile, oro na sowon pupo si gbogbo enia Gesi. Niwon bi awon aya ko ba ti joko sile, amo daju pe ko si eniti yio mu wahala kan lati mu ki ile nwon ni itunu. Laisiyemeji awon oko na fe pe osopo ju fun nwon ki awon aya nwon ma sise ti nwon ofi bora nwon, ati behe ni yio le ri, sugbon nwon so opolopo ninu itumo aye igbeyawo nwon nu, behe ni ki ise pe opo re tobi tobehe nigbati aba ko tete ri. Obirin ti ojoko sile le se ki owo die lo siwaju tabi posi i ju bi aba ti se nigbati ojade lo ilo pataki apa kan akoko ojo re [illegible]

owo.

Enia le yara ju lati ni [illegible] buru si ohun ti ko ye nwon, ati nigbagbogbo nwon a se e lese kanna nipa aimo lodi si ere otito nwon Li iwon odun die ti okoja nigbati nwon bere si fi ohun elo sise pupo ni riroko, awon alagbase mberu pe nwon ki yio ri ise se mo, ati pelu nwon ba pupo je ninu ohnn elo ti nwon fi nsise na, awon alagbase na ko ri i pe nipa iranlowo ohun elo isise na ise pupo ni yio wa lati se, ati pe awon ati awon oluwa nwon ni yio ko ere re. Behen ni ilu yi nipa mimu owo wa, Epo, Owu, ati nitoto gbogbo oja ilu yi owo nwon nbi si i, ati pelupelu enia siwere tobehe ti nwon si ngbidanwa lati bo lowo awou onisowo. Iru enia behe ko mo pe eyiyi ni anfani nlanla si ilu ti ere ise ti awon

enia ndi ohun iyebiye ju ti iṣaju lọ.

IJI.

Li Sunday ọjọ kẹwa oṣu yi li aṣalẹ iji lile kan jà; oyẹ apakan o ledẹ iwajule Mission ti owa ni ikija, osi fẹ ote ile Olorun sinu pupọ, awọn enia ti owa ni Church sa jade li akoko na nitori iberu wiwo rẹ. Ile ti nwọn kọ nibiti nwọn nṣe briki iji wo o lulẹ: niOwu ile agogo efufu gbe e sọnu agogo na baje nigbati odelẹ. Ibaje nlanla li ese nile Rev A. D. Phillps ni Alabama, Ojo na po gidigidi ti omiran ninu ewe ti odabi babous crocus ti oku die ki ama le ri lode ki ojo to ro si rufin ni ijokẹta lehin na li Wednesday. Li odun ti okoja oku die ki ojo kan ma kan titi di ọjọ kini oṣu March.

ỌNA OKE AQUAPIM

Awọn Basle Missonary ni Gold Coast li igba die ti okoja nwọn nṣe ọna kan lati Accra lọ si Akrapong li ọna ti ojin to buso (Mile) mejidiliadọta, awa gbọ li oṣu yi pe nwọn ṣe ọna na pari nwọn nṣe kẹkẹn nwọn si nkọ awọn akọ malu lati wọ kẹkẹn li apakan ọna na ti nwọn ṣe tan: nigbati aba ṣe ọna ti asi nlo kẹkẹn iye owo ọja ilu yio ma po si i, nitori ti owo die ni nwọn ofi mu ọja nwọn lọ si ọja. Nihin ni okan ninu inira nlanla wa ni mimu kẹkẹn wa si West Coast ṣe sur mọ eti okun tabi yanrin tabi kakuku wipe ilu ti ko ye fun kẹkẹn. Ni Sierra Leone Bishop ni kẹkẹn ṣugbọn osoro gidigidi lati ma sin ẹṣin wa laye ti alo die. Dosumu oba Eko ni kẹkẹn ti awọn omode rẹ ima digba wọ o kiri lori yanrin ita rẹ. Ireti pupọ ti odaraju wa niti bibere iyọri sirere nwọnyi lọ siwaju die lati eteti odo nibiti ara ẹṣin le ti ile si dara lati ṣe ọna.

Ohun akiyesi pupo ni pe, akoko ko ni ere ni Africa. Ni England ọpọlọpọ enia ni o nro o bi pataki ọrọ nwọn, ti nwọn si ngbidanwo lati lo akoko na bi nwọn ti fẹ; ọlọro ati talaka mọ ere rẹ bakanna. Oluwa mọ iṣina na furarẹ bi Akowe tabi Alagbaṣe rẹ ba gbehin die si akoko rẹ, bi oba si ṣepe iṣẹ rẹ ni lati ma gbehin de ibi iṣẹ rẹ baba rẹ yio gbidanwo lati wa ẹlomiran si ipo rẹ: Nigbakugba ni awọn alagbaṣe enia gbehin ni iwọn idamẹrin wakati ṣugbọn a nsanwo fun ọkọnrin li akoko ti aba ri ti nwọn nlọ si ibi iṣẹ li agogo mẹjọ nipo aboja mẹfa. Li ọna kini nwọn ṣe oluwa nwọn nipa aisododo yi, ṣugbọn pataki awọn ti ojiya na ni awọn to nṣiṣẹ tikala nwọn nitori ti iṣẹ nwọn ye eyiti iba fa sehin ju bi iba ti wa, bi osepe ale gbiyele nwọn lati ma ṣiṣẹ nwọn lọ gẹgẹ lai fi enia sibẹ lati maṣe itoju nwọn. Ni ṣiṣẹ owo enia ti yara lọ si Eko lati ra ọja ju ati sanwo fun nkan poju die nihin, ko ro akoko ti o fi rin lọ si ajo rẹ lori ọja rẹ. Ni iwe wa ikẹhin eṣọ ti akoko a nsọnu ni

jijeun, iye owo ladugbo omi kan nigbakugba ni ikanna ima gbona ni rira ati tita, oloja mbere ju bi oti ro lati gba eni ti onyowo si nsan owo sehin ju bi oti fe lati san oro gigun ati siso akoko nu ama lo titi olura na yio fi mo iye ti oloja na nfe lati gba, ati lehin na yio ronu bi yio le ra li oye ti ofi san. Bi osepe ise na ni lati teteko tun iye owo ti nogba, aba gba gbogbo akoko ti asonu, eniti ura kiki ka ronu ti re ba je bi oma le r a'a ra li oye ti nwon tun, bikose behe, ko fisile.

ONA IYE.

Bi iwo ba fe lati kopo pelu ayanfe agbo agutan Kristi

Ko ona gbigboro ni sile, ko soro lati ri.

Ki osi je ki ala ona re ninu okuta

Apata iye ti aiyeraye Oro O'orun.

Amu ila oro nwonyi ninu iranti ti nwon ko li akole si ori okuta li apakan ona kekere kan ti olo si papa niwaju Ile Wordworth's. Li ona giga lati Ambleside wa lo si Keswick ko jina tobehe koja lo si isale.

OSIELE

Ilu yi wa ni ila orun Abbeokuta niwon mile mejo. Rev. W. Moore li o ntoju re; awon Kristian ti owa nibe je ogoje, awon ti o nje onje Oluwa je metadilogorin nwon si sa meji fun onje Oluwa ati mewa ni nwon si sa fun ati baptisi. Titi li odun ti okoja awon agba mesan ati awon omode merin ni nwon baptisi. Ni ile iwe ojookonrin mewa ati omobirin mokanla li nwon wa nibe li eyiti nwon se Kristmas omobirin meji si wo nwon. Awon Ijo enia O'orun here lati ma dawo ati ma se iranwo fun Church awon eya na nsan ogoji li ose, owo ti nwon da li odun na nitori eyi je Oke mefa le egba osi le ojilelegbefa. Levi ti nwon ti bere nipo eyiti nwon ti san okowo li ose, ti nwon ti nfi noinku ati ti nwon si nfi fun awon alaisan lati jo, nwon nfi isan ojilelegbefa nisisiyi nigbati odun pari enia metadilogoji ti san owo ti nwon gbogbo re je egba mokandilogun le orinlelurun.

ILO SIWAJU ERO.

Ologbon. Ose otito ju! Nba je le so otito niti siso aso tan ti awon ti ngbe inu re.

Mo wipe, nje, alagba mo ri iwo pe eniti o ni oye gidigidi ni ati behe si li eniti oni inu didun lati gbo ati lati so eyi ti ose rere. Eni be o, iwo ko ti gbo ohun ti oti se si okonriu kan arailu yi li igba ojo die ti okoja (oruko, eniti ima je Kristian,) ti olo si ajo soke si agbegbe ti o ga ju?

Ologbon. Mo gburo re! A, mo si gbo ti idanwo, iponju, ogun igbekun, igbe, irora, ideruba, ati eru, ti oba pade ninu ajo re pelu. Pelupelu, ki emi wi fun o, gbogbo ilu wa nlu agogo re: ile

dię li owa ti oti gbọ tirẹ ati iṣe rẹ, ti nwọn ko wa ihin ajo rẹ lati ni i nitotọ mo ro pe mo le wipe, ajo ewu rẹ ti ni olifẹ-rere si ọna rẹ; nitori nigbati otilẹ wa nihin o jẹ aṣiwere li ẹnu gbogbo enia, sibẹsibẹ ti o lọ nisisiyi gbogbo enia li onyin i pupọ nitoriti a wipe owa ni igboya nibiti o gbe wa: nitotọ, ọpọlọpọ ninu nwọn ti o pinu rẹ, pe nwọn ki yio sa fun ewu rẹ, sibẹsibẹ ẹnu nwọn rin si ere rẹ.

Mo dahun pe, nwọn le ro rere bi nwọu ba ro ohunkohun ti ọṣe otọ, pe owa rere nibiti owa; nitori ti owa nisisiyi nibiti, owa ninu Isun iye. osi ni ohun ti oni laiṣe iṣẹ ati ibinujẹ, nitori ti ko si ibinujẹ ti o dapọ mọ ọ.

Ṣugbọn, emi bẹ ọ, ọrọ wo li awọn enia nsọ nitori rẹ?

Ọlọgbọn. Ṣọrọ! awọn enia tilẹ wi iwi ajeji nipa rẹ: ẹlomiran wipe onwọ aṣọ funfun rin nisisiyi Rev. 3. 4. pe oni ẹwọn wura li ọrun rẹ; pe oni ade wura ti okuta pali yika li ori rẹ: ẹlomiran wipe awọn ti ndan, ti, ondigba fi ara han a li ajọ rẹ, di ẹgbẹ rẹ, ati pe, ode ara nwọn nibẹ nibiti owa gẹgẹ bi aladugbo kan ti ri pẹlu ekeji nihin. Pẹlupẹlu, afi igbẹkẹle ṣọ ni ti rẹ pẹ, Ọba ibi ti ogbe wa, ti fi ibugbe ti o lọla gidigidi ti osi dara li agbala na fun nisisiyi, ati pe li ojojumọ li on jẹ ti on nmu, ti o nrin ti osi nsọrọ pẹlu rẹ ti osi gba ninu ẹrin ati ojurere rẹ ẹniti ọṣe Onidajọ gbogbo ẹniti owa nibẹ, Zech 3. 7; Luke xiv. 14. 15. Pẹlupẹlu, ẹlomiran reti pe, Ọmọ Alade rẹ, Oluwa ilu ni, yio fẹrẹ de ibi nwọnyi na, yio si mọ idi na nitori ohun ti awọn aladugbo rẹ wa dię kiun tobẹ si ọdọ rẹ, ti nwọn si ti fi ṣefẹ tobẹ, bi nwọn ba le tun idi kan, nigbati nwọn ri pe yio jẹ ero. Jude. 14. 15.

Nitori ti nwọn wipe owa ninu ifẹ Ọmọ Alade rẹ tobẹ, ti Ọba rẹ kiyesi ailọla ti aju si ara Kristian tobẹ nigbati odi ero, ti yio fi wo gbogbo nwọn bi ẹnipe aṣe e si ontikalarẹ, Luke. 10. 16; ati laisi iyanu, nitoripe nitori ifẹ ti oni si odọ Ọmọ Alade rẹ ti ofi gbọdọ gboiya ṣe bi oti ṣe yi. Mo wipe, mba pe mo yọ nitori rẹ mo yọ nitori ọkonri talaka na, nitori nisisiyi o simi kuro ninu iṣẹ rẹ, ati nitori eyi ka ere pẹlu ikun ayọ rẹ; nitori na pẹlu oti kuro li ọkan iwọn ẹta ibọn osi kuro lọwọ awọn ọta rẹ ti okoria rẹ Rev. 14. 13. Psa. 126. 5. 6 Mo si yọ pẹlu nitori. ti a nlọ irukẹrudo anwo nkan nwọnyi li ilu yi; tani le mọ bi ole ṣiṣẹ ohun rere dię lara awọn dię ti okun lehin? ṣugbọn, emi bẹ ọ, alagba, niwọn igbati otutu li ọkan mi, ogbọ nkankan niti aya awọn ọmọ rẹ bi?

(ko iti pari)

A kọọ li ibi iṣẹ ikọwe li Ake ABBẸOKUTA DEC. 23rd. 1864.

ABBEOKUTA

JANUARY 23rd. 1864.

DUTY OF WIVES.

It is very difficult to appreciate the good the Bible has done for England, until we see the difference in a country where its precepts are not followed; the Bible says that young married women should be keepers at home and guide the house, in this country women are constantly in the markets, or carrying loads, or doing some other work, whilst their proper employment of looking after their houses and children is neglected. The children and husbands would be great gainers, as well as the wives, by following the Bible rule. Their houses would be more comfortable and perhaps in time deserve the name of home, that word so dear to all Englishmen, as long as the wives do not live at home it is not likely that any trouble will be taken to make the houses comfortable. The husbands no doubt fancy that it is cheaper for them, if the wives earn their own living, and so it may be, but they lose many of the comforts of married life, nor is the cheapness so great as it appears at first sight. a wife at home can make a little money go much further than it is possible to do when she is out the best part of the day in the streets.

WASTE OF TIME.

It is a common remark that time is of no value in Africa. In England many men consider it their chief wealth, and endeavour to make the most of it; rich and poor alike feel its value. A master feels himself wronged if his clerk or workman is only a few minutes behind his time, and if it is his habit to be late the master will try to get another instead. Here labourers are constantly late, a quarter of an hour is common, but men paid by the day have been seen going to work at eight instead of half past six. In the first place the master is injured by this dishonesty, but the principal sufferers are the workmen themselves, for their work is worth far less than it would be, if they could be trusted to go on steadily with their work without any body to look after them. In trading a man would sooner go to Lagos to buy goods than pay a little more for things here, he does not reckon the time taken in the journey in the account for the goods. In our last number we mentioned the waste of time, in haggling about the price of a pot of water, the same takes place constantly in buying and selling the seller asks more than he intends to take and the buyer offers less than he is willing to give, and a long talk and waste of time goes on, until the buyer knows the price the seller is willing to take, and after that he has to made up his mind whether he will buy at the price. If it were the habit to mention the fair price at first all this time might be saved, the buyer would merely have to consider whether he would give the price named, and if not to leave it.

THE PATH OF LIFE.

Wouldst thou be gathered to Christ's chosen flock
Shun the broad road so easily explored
And let thy path be hewn out of the Rock
The living Rock of God's eternal Word

These lines quoted from memory, are engraved on a rock by the side of a small path in the field in front of Wordsworth's house. The high road from Ambleside to Keswick passes a short distance below.

MONOPOLY.,

Many people act as if they imagined that the fair profits of trading are very small compared to those that may be obtained by a monopoly and are willing for a time to lose considerably in order that they may drive competitors out of the field and enjoy a monopoly themselves, this folly did a great deal towards hastening the end of the coach days, on most of the roads opposition coaches would start, and in order to ruin the other each coach tried for a time to take the passengers at a ruinous rate, it is said that the owners went so far as to give the journey for nothing and a dinner besides, they ruined themselves as well as the others, for as soon as high prices were put on again, there was sure to be some one else to start an opposition coach. We are not sure that there are not those in this country who are playing a similar game with respect to trade, and if so we would recommend the fate of the coach owners to their serious consideration.

FALSE REPORTS.

There would appear to be people trying to keep up the present illfeeling between this place and Lagos, but whether intentionally or not false reports are constantly being spread having this tendency. it might be well if these were published equally in both towns, so that they might be contradicted at once. Now they talk here of things at Lagos, which were probably never done, and at Lagos they spread reports of doings here equally without foundation. One absurd report we hear has been spread at Lagos, that the Memorial praying the Governor to adopt a more conciliatory policy was signed by the white men under pressure.

SUGAR.

Mr. J. C. Vaughan has succeeded in producing sugar of a much better quality than at first, the best sample of about a pound and a quarter was equal to some bought in England at fivepence a pound at one of the best London shops.

WEDDING.

On Thursday Jan 21st. there was a grand wedding at Ake Mr Isaac Pearse to Miss Matilda Savage of Aro gate, this was the first wedding for which a fee was paid, marriages being performed gratis on Tuesdays. Twelve ladies were dressed in the height of the fashion with crinolines, the bride had on a wreath of white flowers with a veil thrown over it.

FIRES

There have been three large fires in the middle of the town within a week, on Thursday Jan 21 the Basharun's house was burnt down, the store of gunpowder was not injured, this was caused by the fire of a woman who was cooking agidi; this is not an uncommon cause of houses being burnt. Fires are kindled any where without due precautions; it would be well if some suitable places were made for the purpose, for the roofs being all made of grass fires spread rapidly. Another common way is this, an old woman has put a pinch of snuff on the inside of the roof and takes an open lamp to look for it.

TORNADO.

On Sunday afternoon the 10th inst. there was a violent tornado; the side of the front verandah of the Mission house at Ikija was blown out; the roof of the church was seen to bend in considerably, the people in church at the time went out for fear of its falling. The sheds at the brick field were blown down. At Owu the scaffolding supporting the bell was so injured, that the bell was broken in getting it down. Considerable damage was done to Rev. A. D. Phillips, house at Alabama. The rain was so heavy that some bulbous crocus-like roots, which were scarcely visible above the ground before the rain, were in flower three days afterwards on Wednesday. Last year there was scarcely a drop of rain before the first of March.

COWRIES.

We are glad to hear that the price of cowries at Lagos has fallen to 12s. 6d. a bag instead of nine heads, this indicates that cowries are less used than formerly, it will also hasten

the time when they will cease to be used, the natives expect to get things for the same number of cowries as formerly, and the merchants will be glad to get money instead.

COMMERCE.

People are very apt to have prejudices against what they do not understand, and very often from ignorance act directly contrary to their real interests. Some years ago when machinery began to be much used in farming the labourers were afraid they should lose their work, and even destroyed a good deal o' the machinery, the labourers did not perceive that with the assistance of machinery there would be a great deal more work done and that they as well as their masters would reap the benefit of it. So in this country by the introduction of commerce Palm oil, Cotton and indeed all the other produce of the country has increased in price, and people might even be so foolish as to try to get rid of the merchants. Such people do not perceive that this is great advantage to a country, that the produce of the labour of the people becomes much more valuable than before.

PRICE OF COTTON.

We have lately had an opportunity of seeing the farms for some sixteen miles east of Abbeokuta, the amount of cotton appears very considerable probably the high prices last year have largely stimulated its cultivation, we hope the farmers will not be disappointed in obtaining a high price for their cotton this year as it might discourage them in future. It will be well if the Egbas and the Lagos government are able soon to come to some understanding about Ikorodu and the other points in dispute between them, for should the river road be shut for another six months the farmers will not be likely to get such high prices for their cotton. Hitherto the loss has fallen chiefly upon the merchants, who last year bought the cotton from the farmers, but if the road is not opened this year the merchants will be less ready to buy and the farmers will get a lower price. The price a year ago was 22st. 20cow, a pound, this year the merchants are not inclined to give more than 15str with a prospect of having to keep it in store for an indefinite period. Thus if the river road continue closed and the farmers are obliged to sell their whole crop for 7 and a half str. a pound less than they would get if the road were open, reckoning the crop at 200000 lbs which is probably much under the mark, we find that it will cost the Egba farmers 2000 bags, if the merchants are not able to send their produce to Lagos, this loss will no doubt make a great difference in the amount of cotton grown next year.

GRAMMAR SCHOOL LAGOS.

On Tuesday Decr 15th. a few of the friends of the Grammmar School met together to witness the examination of the pupils. The chair was taken by the Rev. L. Nicholson who read a portion of Scripture, and called upon Rev. S. Crowther to engage in prayer, after which the Rev. T. B. Macaulay began the business of the day. The pupils were examined in the following subjects.

Old Test. History	Arithmetic
English History	Dixon on the Church
Euclids Elements 1 book	Catechism
Watts Scripture History	Dictation
The xxxix Articles	Reading
English Grammar	Exhibition of Book
Geography	Keeping Paper

The following subjects were well done. Old Test. History; English History was remarkably well done, for hardly a question was missed; English Grammar; the xxxix Articles; and in Arithmetic the majority did a sum in proportion correctly at the first working. In all these subjects the pupils passed well.

The subjects in which they did not pass so well were Geography and Euclid though one did the 5th of the 1st book though all its steps with intelligence. The Dictation exercise was fairly done though none were without some mistakes, The Book Keeping Papers were neatly and cleanly done. The examination shewed that the principal had bestowed much care in the instruction of his youthful charge, and he has every encouragement to go forward in his good work. After a few words of encouragement, and advice from the chairman to the pupils, the doxology was sung, and the benediction pronounced after which the interesting proceedings were brought to a close. We trust that the people at Lagos will not be slow to avail themselves of the opportunity afforded procuring for their children, a sound and good English Education. The number of the pupils in the Grammar School ought to be larger, and we hope the commencement of the new term in January will witness an accession in numbers.

IKIJA

This station has been in charge of the Rev. J. B. Wood during the whole of the past year. The work has been carried on as usual, services in the church, visiting from house to house, as well as street preaching. The communicants number in all 116: eight fewer than were reported a year since: the decrease is caused by a more than ordinary number having been removed by death, and several having been excluded for misconduct. But though smaller in point of numbers the communicants afford, as a whole, greater cause for encouragement. The class of candidates for Lord's Supper is 24: that for baptism 34. Day scholars 69, of whom 27 are Coral Fund children. 13 adults have been baptized during the year, and 5 children, total 18. The sum contributed for various purposes, not including communion alms and what has been collected for local mutual aid, is £21. 6. 3; in which is included £5 contributed for the distressed in Lancashire through the scarcity of cotton.

OWU MISSION STATION.

Notwithstanding the many trials with which this town has been surrounded during the past year, advance has been made both as regards the number of Christians and outward civilization. Though the above station is the smallest in Abbeokuta connected with the C. M. S. we are thankful to be able to report [illegible] the congregation, as shown by the following table, comparing the last with the previous year.

Year. ending	Communicants.	Candidates. Communion	Candidates. Baptism	Day scholars	Adult Baptism
Oct. 1863.	53	30	14	50	12
... 1862.	42	21	11	46	12
Increase.	11	9	3	4	0

During the past year the Congregation has been divided into district classes, which form new centres from which the work may be carried on; and which we trust with God's blessing to be a means of bringing more out from the heathen.

Of finance we cannot much boast, but still there is enough to show that the people are taking some steps for the relief of each other in time of need, and of laying a foundation for the self supporting system &c. The latter has only commenced within the last three months.

	Hds.	St.	C.
Mutual Aid (in case of sickness)	12	20	0
Poor, given at three Communions	13	32	0
District class from Octr 24th.	13	29	0
Subscriptions to new house	50	0	0
	89	31	0
In English value £.	5	4	8
Sale of Books &c.	3	19	10
	9	4	6

OSHILLE STATION.

This station eight miles east of Abbeokuta is under the charge of Rev. W. Moore; the number of Christians is reckoned at 140, the communicants are 67, there are two candidates for the Lord's supper, and ten candidates for baptism. During the past year nine adults and four children have been baptized. In the school there were 10 boys and 11 girls, two more girls have joined since Christmas. The congregation has commenced giving something towards the support of the church, the members paying a string a week, the sum collected during the year for this purpose is 31 heads 31 strings. Since this has been commenced, instead of half a string a week, which was formerly given towards a burial and sick fund, 26 strings are now paid at the end of the year. 37 have paid up making 19 heads 12 str.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No 102. ABBEOKUTA FEBRUARY 1864. Price 120 cowries.

Ninu iwe wa ikẹhin a wipe awọn Onisowo miran ni ilu yi ojọ pe nwọn fẹ lati ṣe bi ẹnipe nwọn ko ni igbẹkẹle sinu ere owo ti odara ṣugbọn nwọn ro o pe oniye lori nigbati nwọn njiya pupọ ninu adanu igba diẹ nidi eyi pe, lati gba ọja tà nigbati ọṣe, ati nipa ọna eyi nwọn asọ eyiti otobi nù ni ere nwọn isisiyi pẹlu isubu otitọ ni ere nwọn. Awọn ara ilu yi iebi iru isubu bẹhẹ pẹlu itọju owo iṣẹ. Iwọ nfẹ lọ si ajò, osi gba iye eleru miran. Boya o nkọle oti tu erupẹ tan, oti gba ẹniti yio mọle na, nigbẹhin na gẹ, nigbati oti gba erupẹ, osi ti gba awọn alagbaṣe, ọmọle na kò lati wa, iwọ asì sare ki erupẹ rẹ ma baje, iwọ asi ṣofu gbogbo owo ti ona si i. Akoko idanwo oni eyi laisiyemeji lati fi agbara gba owo, ṣugbọn nwọn pa ẹniti ogba nwọn lara tobẹhẹ tabi ju ẹnikẹni lọ pẹlu. Igbẹkẹle ti oyẹ ṣe apa ti otobiju ni iye ti iṣẹ. Enia kan ti ole gbẹkẹle lati ṣe iṣẹ diẹ

ṣe iṣoogo ati ki oda-
ofẹ lati sanwo iṣẹ rẹ poju
ma joko li igbagbogbo ta-
ṣọ akoko rẹ nu nigbati
ba ntọju rẹ tabi joko ti i.
tugba ni a mbọ sinu wa-
inira tọbẹhẹ ti awa ko
i ti aba yipada si, boya
ero pe awa yio fẹ lati
ti nwọn la silẹ fun wa,
an yio jẹ pe, awa nwo ka-
ayida lati ṣe oluto wa, ṣu-
yi ki iṣẹ ọna itọju igba-
ṣugbọn awa ama yara ni-

pinnu iye owo ti o ni san fun nwọn niti iṣẹ nwọn, nigbati oku diẹ ki ẹlọ, awọn alaru na ape owo nwọn ko to tabi ẹlomiran asi kò lati lọ bi oba ṣepe alejo ni ọ ni ilu na tabi o nkanju lati lọ si ajo na, boya iwọ asi teriba li akoko na fun awọn alọnilọwọ gba na pẹlu aropin pe ka ma rẹ ọ jẹ lọna yi mọ, bi oba le ṣe e; boya ẹniti oti wa nihin lailai le wi fun nwọn pe oyẹ ki nwọn lọ, bi oba ṣepe nwọn duro sinu ọkan na ṣe ipin-

ra, iwọ
ọkan ti
bi ti o
iwọ ko
Nigba
hala ati
fi mfi il
awa ngb
gba ọna
nigbamir
kiri fun
gbọn ey
la rara,

gbati aba ṣe ọna di irorun lati ṣe eviti awa fẹ, lati pe e ni amuwa Olorun, nibiti ojọ bẹhẹ lati jẹ ka dan wa wo bi awa o tin ọna Olorun tabi bi ako mu ṣe bẹhẹ Bible ha fi iru ọna bẹhẹ han ni li iru oran bẹhẹ? Jẹ ka ro ti ọna ti nwọn fi fun awọn ọmọ Israel nigbati nwọn wa ninu afonifoji nlanla ni pẹlu ogun Farao lẹhin wọn oke lotun ati losi ati Okun Pupa niwaju nwọn Moses wi fun nwọn ki nwọn ko duro jẹ lati ri igbala Olorun, ati eyi, amọran lati duro de Oluwa nigbakugba li anka ninu Psalm ṣugbọn ki ise gbogbo rẹ ni nwọn so si awọn ọmọ Israel, nigbati nwọn wa ninu ipọnju nwọn: Moses, nigbati okigbe pe Oluwa, asi kọ o lati sọ fun awọn ọmọ Israel ki nwọn ki olọ siwaju, nwọn ni ilọ li ọna ti nwọn la fun nwọn, osi yẹ ki o da wa loju pe ko si si ọna ti omọ ju niti itoju Olorun bi ti ọna iwa li aiye yi, ju pe ki awa ki olọ siwaju li ọna iṣẹ wa.

IHIN EKE.

Ofere jọ pe enia ngbidanwo lati ma pa ikẹdun irora isisiyi mọ larin Abbẹokuta ati Eko, ṣugbọn bi iṣe ni nwọn mmọmọ ṣe bẹ tabi ki iṣe ihin eke, nigbakugba ni nwọn ima rohin na kiri, nwọn di ero yi mu, iba dara bi oba ṣepe a nrohin na dọgba ni ilu mejeji na tobẹhẹ ti aba ma fi jiyan nwọn lẹkan. Nisisiyi nwọn ama ọsrọ nkan ti ihin ti Eko, ti nwọn ko ṣe rara nitoto, ati li Eko nwọn ama tan ihin ti ohun ti nwọn rse nihin kiri bakanna li aini ipilẹ. Awa gbọ pe nwọn nrohin ti olodi kan kiri li Eko pe, awọn Olurauti na mbẹ Bale Eko, lati mu ọna itaja ogbọn ati awọn oyinbo, agbara li ati mu nwọn fi ọwọ sinu iwe.

ISIN OTITỌ SI OLORUN.

Kini owu gbigbona were, fi ṣẹẹyẹ to bẹhẹ,
Osi derù bani ju awọpọ arun?
Mo gba a olewu, osi fi ilẹru rẹ han.
Pe ina nmu, li oba sunmọ ọju;
Sugbọn ogbọn kiyesi ama ṣina ọwọ ina na nigbagbogbo,
Asi fi isin otitọ Olorun li oruko irira ni.
Lati wariri (bi eranko wakati kan)
Ibase li wiwo ti agbara Olodumare.
Niwaju rẹ si itẹ iberu tani.
Gbogbo nwọn nwariri ni gbogbo aiye lọwẹ li ti wa;
Lati bẹbẹ anu rẹ, fẹ ọna rẹ,
Ko si niye ju alafia, ọrọ tabi iyin
Bi ogbọn ẹwẹ ti njẹ ka sọ ohun nu,
Ka bọ lọwọ iyapa ko fi han nipa yiyan;
Fi ebi han ẹniti onjowu gbigbona rekọja,
Osi buru bi asinwin ni aiye iyin.

Ila nwọnyi ati pupọ ninu nwọn ti ani ninu takada yi, amu nwọn ninu iwe orin Cowper, ẹniti odaju pe iṣe okan ninu awọn ti omọju ninu awọn aṣewe orin Gẹsi ati nipa ẹlomiran fe odara ju ẹnikẹni.

Awa ranti pe ati ka itan kan libikan ti oso ti agbara ore. O wipe, lerinkan awo kan wa larin Orun pelu Ojo, ati efufu lile iha oke bi eyiti iba ko mu ki ero so agbada re nu Asi fi han pe ki awo tabi ija na pari nipa awon meje i rgbidanwo agbara re. Efufu bere si ife, ati ki ojo ki oro, ero na si fi agbada re we ara re. Odaju pe eyiyi ko moko, beheni ojo na si ro lopolopo, bi enipe yio gba agbada ero na sonu, efufu na si nle si i gidigidi, gugbon ki ise nitori idi ohun miran, ero na si tun fi agbada re we ara re yika kitikiti ki oma ba bo sona. Efufu ati ojo na da, awo sanma ti oti bo oju orun koja lo, orun si la sori ija na labe agbada re. Ero na si bere si itu agbada re ko si fi we ara re girigiri pe lo titi mo, li igbehin odi eru osi gbe e sonu. Osi ti bo si iwa wa lati ri kapa itan yi li aye. Awon orile ede Gesi bi orile ede ti ati ko nipa iwe nimo ri iwa buburu ati ebi eru ati owo eru; diedie owo eru ati kama sin eru li asi ko sile ati gbogbo awon ti ate lori ba. Osi je ifi oju ri ti odara gidigidi lati ri orile ede kan ti o nfi agbara re mu ti nso awon ti ate lori ba di omiran. Li akoko kan awon omiran eru ri i pe ile nwon wa, ti nwon si so itan igbekun nwon, bi nwon ti ta nwon, bi nwon ti fi nwon niko, ati ikedun aini oluranlowo, alainireti. ati osi; niti ni kiko pipa nwon mo sinu oko laisi ohun kan, boye li Agbami oku ti nwon nri. Nwon ro o lo pe ko pe lehin na, ohun a je i kan si yo lona jijin li ikongu orun loju omi ose a'eji nitori imunilara ti oni si ara oluwa nwon. Nwon wipe o'o ti o nja'e lo u oni ni nwon wi fun nwon, ka yara ki aba sà asala kuro lowo nwon. Nwon si da iberu po mo awon eru alaini oluranlowo na, nwon si joko ni fifoya pe ibi nla-nla miran nsi tun wa subulu nwon sile Agbara nwon lati sa asala ja-si asan, awon ole oju omi na wo inu oko nwon, nwon si fi eniti ote nwon lori ba sinu tubu (eyini ni eniti oran won) nwon si so awon eru na di omnira.

Awon o'osi eru na ri eyi laino idi re opolopo on'e ati omi ni nwon nfi fun nwon, ara nwon si soji, nwon si bere si ini igbiyele pe nwon otun wa laye; nwon si mu nwon lo si ilu miran nibi ti nwon wa li omnira pa'apata larin awon egbe gberun enia ti nwon di omnira bi awon tikala nwon, Nigbati ose imole otito ti Ihinrere ti nwon ko fi ero na ti oti pamo sojade si nwon linu ti oso gbogbo nkan nwonyi di ero fun nwon, ati bi ati iko lati yo ninu Olorun Oluse gbogbo ore. Aya nwon nipa kuro lodo ara ati ile, pelu omnira, alafia ati agbako rere mu ki ero ile wa si okun nwon, nwon bere si ima ranti olufe iya, arakonrin ati arabirin nwon. Li ona miran alafia ati itunu ti nwon ri ni ohun, ati awon omo ti nwon bi ni ile omni-

ra ti nwọn si la. Nwọn si daro wipe, bi ọsẹpẹ iya mi le wa nihin, ki ori awọn ọmọ mi, bi iba ti yọ to, Lotọ, bi ọsẹpẹ mọ le gburo awọn yekan mi pe ara nwọn le mba yọ. Nigbati ọṣe osi gburo nwọn, osi tan kalẹ bi ina buburu larin ilu, pe awọn kan ti lọ si ilu nwọn osi pada de. Nipa gbigbọ ihin bayi, nwọn bẹrẹ si pese ati lọ pe, ohun ti ẹnikan ṣe ọlọmiran le ṣe e, ifẹ si wa lati lọ si ile baba mi. Ki iṣe agbara igbekun lati inu ọgbun ki iṣe ti bẹni eru nitori omnira, sugbọn ti ofa baba ifẹ ti ara, ifẹ ile ati gbogbo ti iṣẹ ti rẹ. Bayi ni osi mu nwọn pada, ati omnira nwọn li oko eru ati ohun gbogbo ti ọṣe nigbati nwọn wa loko eru ni nwọn ro fun awọn ti ofẹ lati gbọ gidigidi. "Kinla, "ni nwọn wipe" iru enia ti ọfẹran ire ọmonikeji nwọn wa tobẹhẹ? Loto, lotito ni ọpọlọpọ ọgọrun li owa ti nwọn si njẹri otito na, pẹlu awọn obirin ati awọn ọmọ nwọn ti nwọn bi ni ilu omnira nwọn, ni tito nwọn pẹlu ọrọ si iru eyiti baba nwọn ni iro na rara pe nwọn oni. Kini ojade ninu eyi? agbada ibi, ati asa ti igbani ni nwọn kọ ọ silẹ lapakan; nwọn ti ngba enia fufun bi ẹniti obori gbogbo enia, lati Eko titi lọ ide odo Ọya ni oto fun awọn Oyinbo oloju fufun lati koja, nibiti ọjẹ kiki awọn Balẹ enia oloruko giga ti nwọn ti njẹ ki okoja nibẹ. Awọn ọlọla enia ti ko yẹ ka iṣe England si lati gba agbara yi, si isin agbara ti Kristian.

Iyipada si ti de lati igbana wa, ẹfufu tutu fẹ lati ilu oyinbo wa si ilu nwọn ati agbada ti nwọn hosonu lẹkan ni nwọn si tun gbe wọ, awọn Ore ati ẹdun si ilu na, ogbọn miran si mu ki aiya enia na tutu, idi rẹ si dide si ire siso, agbara nlanla nu, ati gbogbo aini igbẹkẹle si oyinbo. Awa ni igbagbọ si Ọlọrun niti itoju rere rẹ, awa si gbẹkẹle pe ibawi yio jẹ ti ilosiwaju kristian ati lilaju awọn enia nipa ibukun rẹ yi gbogbo eyi pada si rere patapata.

ILỌ SIWAJU ENO.

Awọn ọkan talaka! Nko mọ ohun ti nwọn nṣe li ọkan mi. Ọlọgbọn. Tani? Kristian ati awọn ọmọ rẹ? ojọ bi nwọn fẹ ṣe gẹgẹ bi kristian tikalarẹ ti ṣe; nitori nigbati otile jẹ pe gbogbo nwọn sire asiwere lẹrinkan ti ako si le yi i lọkan pada lipakipa nipa igbe ati ẹbẹ kristian, sibẹsibẹ iro arinkeji ti ṣe iṣe iyanu pẹlu nwọn; bẹni nwọn ti di eru nwọn, nwọn si lọ lẹhin rẹ pẹlu.

Emi dahun didaraju ati sisanju ṣugbọn, kini! aya, ati awọn ọmọ pẹlu gbogbo nwọn?

Ọlọgbọn. Totọ ni: mo le ro ihin ohun na fun ọ, nitori ti mo wa li ọkankan na lẹṣẹkana, mo si mọ ohun na ti ọṣe patapata.

(ko iti pari)

A kọ ọ li ibi iṣe ikowe li Ake ABBEOKUTA FEB. 5th. 1864.

ABBEOKUTA

FEBRUARY 5th. 1864.

In our last numbers we mentioned that some merchants in this country appear to act as if they did not trust in the fair profits of trading but thought it worth while suffering a large temporary loss in order to obtain a future monopoly, and by this means lost a large present gain with a strong probability of failing in their object. The natives here are guilty of a similar folly with respect to wages for work. You wish to start for a journey and you hire the number of carriers you think sufficient and perhaps agree with them for their wages, at the last minute before starting, the carriers strike for higher wages or some of them refuse to go; if you are fresh in the country or the journey pressing, you perhaps submit for the time to the extortion with a determination that you will not be cheated that way again, if you can help it; an old resident would most likely tell them they might go and if they persisted in it make fresh arrangements. Or, perhaps, you are building and get the mud ready and hire a builder, just at the last when the mud is mixed and the labourers hired, the builder declines coming and you run the risk of the mud spoiling and so losing the labour spent upon it. These are no doubt tempting opportunities for extorting money but they injure the person who adopts them as much or more than any body else. Trustworthiness makes a great part of the value of labour. A man, whom you can trust to do the piece of work he engages to do honestly and well, you can afford to pay much higher wages than one that is always sitting down or wasting his time when you are not looking at him.

We oftentimes get into trouble and difficulty so that we do not know which way to turn and perhaps imagine that we should like to have the way pointed out to us, sometimes it may be we look about for some circumstance to direct us, and call it an indication of Providence but this is by no means a safe guide, for we are apt when the way is made easy to do what we have an inclination for, to call it providential, whereas it is quite as likely to be to prove us whether we will walk in the paths of God or not. Does the Bible give any directions in such circumstances? Let us consider what were the directions given to the Israelites when they were in great straits with Pharaoh's army behind, hills on each side and the Red Sea in front, Moses told them to stand still and see the salvation of God and this advice, to wait on the Lord, is often repeated in the Psalms but it was not all that was said to the Israelites in their difficulty; Moses, when he called upon the Lord, was instructed to speak to the Israelites that they should go forward, they were to go on in the road marked out for them, and we may be quite sure that there is no clearer indication of Providence as to our course in this life, than that we should go forward in the path of duty.

AQUAPEM MOUNTAIN ROAD.

The Basle Missionaries at the Gold Coast have, for some time past, been making a road from Accra to Akrapong, a distant of 46 miles. We heard by last mail that carts are being made and bullocks trained for drawing them along the parts of the road already finished; when roads are made and carts used, the value of the produce of the country is increased because it can with less expence be carried to market. Hitherto one of the great difficulties in introducing carts on the West Coast has been the unhealthiness of the parts near the sea or the sandy or otherwise unsuitable country for them. King Docemo at Lagos has a carriage in which he is occasionally drawn along the sandy streets by his boys, there is much better hope of commencing these improvements a little further from the coast where the health of horses is tolerably good and the soil more suitable for road making.

MISSIONARY INTELLIGENCE.

REPORT OF THE AKE CHURCH MISSION STATION.

The past year has been one of great trial, the war which is going on and the political complications arising out of it causes great uneasiness to be felt, the people generally are indisposed to think or speak about any thing else. Evil disposed people are induced by it to speak reproachfully of Missionaries and Christianity because of the conduct of some white men against them, and because the blame of the war is cast on them, whereas they are only defending their just rights. There are many persons, lovers of the old system, suspecious of all change, who take advantage of present circumstance and try to stop all progress, they are not able to bring any accusation against any white person dwelling among them, but they insinuate, privately, that the white people here are sober minded for a purpose, and that purpose is to obtain such a hold upon the town as to be enabled to introduce, artfully, agents of Government to take possession of the country. However foolish such things may appear to Europeans these suspicious have a powerful hold upon the minds of the natives and hinder the progress of the gospel.

Several old members of the church have died in the year in the faith of the Gospel, and some who have drawn back have died of whom we can say nothing that is hopeful.

A large number of persons have been baptized during the year 57 adults and 34 children. A few only have joined the Church as candidates for baptism, not so many as those who have withdraw, thus the number of baptized persons has increased, but the number of those on the list as candidates for baptism is greatly reduced.

The collections received from the congregation in support of the Church during the year amount to £. 44 18 8. notwithstanding the greatly reduced value of cowries; the sum is expended in necessary repairs of the church, towards reseating it, and the salaries of two Scripture Readers.

BAPTIST MISSION STATION ABEOKUTA.

During the past year our services have been conducted as usual, with an attendance usually more than we could seat. We continue our school of forty five children all supported by the Mission funds. The school has progressed favourably. But owing to shortness of funds, the largest boys were taken out of school for a few months to labour. By the labour of the children principally we have built the walls of a chapel which we hope to be able soon to finish.

During the year we have received by Baptism four, restored one. I excluded one, and at the beginning of the present year had 24 communicants.

The cowries contributed for the relief of the sick and other causes amount to sixty nine heads. And nineteen Dollars.

A. D. Phillips

WAR NEWS

Early in the morning of Thursday the 28th Jan. the town of Makun was surprised by an armed bond of kidnappers who entered the town, set fire to it, killed those who opposed them and carried off as many as they could as captives. Ogudipe hearing the reports of firearms hastened from Iperu, drove out the party and made captives of some of them.

Ege, an old man the Balogun of Ilugun, was killed by those marauders, a man that used what influence he possessed for peace and expressed perssonally to Commodore Wilmot when here his great desire that peace may be restored. The report spread in Abbeokuta was that Ikorodu had done it, we therefore used what means we possess to obtain correct

information. The expedition was planned and started from Ikorodu consisting of about a thousand persons, a part consisting of natives of Makun residing at Ikorodu and a part of natives of Ikorodu, there were no Ibadans in the party. Such being the case we have before us the extraordinary sight of a small town under British protection sending forth a thousand men to kidnap the Egbas killing, burning and catching captives from among the people who have in their power many British Subjects and a large amount of British property. We believe when the Government of Lagos is made acquainted with this great outrage its power will be used to compel a restitution of all the captives taken in this affair, both justice and honour require it.

Since writing the above we are informed that several parties have been robbed on the road the robbers saying that they do it because of what was done against them in Makun, thus the property of Britisn subjects is made insecure and the British name a reproach because of the acts of those who enjoy British protection.

OKE ODAN.

Rumours have been spread that the Dahomians purpose attaching Okeodan, in consequence of which the inhabitants have been seeking safety for their wives and children and more valuable effects by placing them in towns less exposed. In consequence of the threatened danger a detachment of soldiers were sent from Lagos under a white officer to ensue the safety of the town, we learn from some persons coming from Okeodan that the white men attempted to stop their market which the natives would not allow, others give other reasons, and requested that the soldiers may be withdrawn which was done.

CASSADA STARCH

Cassada starch can be bought in Abbeokuta at 15 str. for five pounds which is at the rate of about 14lb. a shilling or 8s. a hundredweight, as starch sells in England at 34s Cwt. it is possible this may be worth exporting.

Mr Simmonds who is considered an authority on such matters says in his "Commercial Products" that the manufacture of starch will one of these days become a productive source of Colonial wealth.

BIRTH

On Saturday the 2nd inst at Badagry the wife of the Rev. J. Smith of a son.

On Monday the 11th. inst at Ake the wife of Mr. T. T. Mould of a daughter.

We remember to have read somewhere a Fable illustrating the power of kindness. It is said that the sun had, once, a dispute with the rain and the cutting winds of the north as to which should cause a traveller to throw off his cloak first. It was represented that the dispute was ended by each party making a trial of his power. The wind began to blow and the rain to fall, the traveller wrapped his cloak about him. This was clearly a failure so the rain then fell in torrents as if to wash the travellers cloak away, and the wind increased its fury but to no purpose the traveller wrapped his cloak the more securely around him. The wind and rain ceases, clouds that covered the face of the sky pass away and the sun enters upon the contest. Under its influence the traveller soon begins to unlose his cloak, it is no longer wrapped so closely until, at last, it become a burden and it is cast off. It has been our lot to see this fable illustrated in life. The English nation, as a nation taught by the holy book, saw the cruelty and wrong of slavery and the slave-trade; step by step slave trading and slave-holding were abandoned, and every effort made to rescue the oppressed. It was a beautiful sight to see a nation putting forth its strength to set the oppressed free. In the course of time the liberated slaves find their way home and relate the story of their capture, sale, shipment and their feelings of helpless, hopeless misery on being confined in the slaveship with nothing but the wide ocean in sight. They relate, that not long after a strange object appeared on the distant horizon, strange because of its effects upon their masters. "It is a ship of the sea robbers" they say, "we must hasten to escape from them." Their fears are communicated to the helpless slave and they sit fearing that some still greater evil will befall them. Their efforts to escape are vain, the liberators enter their ship, imprison the oppressors and set the slaves free. The poor slaves see it without understand it, food and water are abundantly given, he feel revived, hope begins to live again; and he is taken to another country when he leaves

that he is really free among thousands of others freed as himself. Bye and bye the light of Gospel truth which is taught him shows the motive, the hidden spring that has set all this in motion for his good, and he too learns to rejoice in God the author of all good. Separated from kindred and country, with freedom and returning prosperity came thoughts of home, loving parents, brothers and sisters pass in review; on the other hand is presented peace and comfort, wife, and the children begotten in a land of liberty and safety. He sighs and says, "if only my mother were here, if she could only see my children how glad she would be." Yes, if I could hear news of my family that they are well I should be happy.' In the course of time he obtains news, it spreads like wild fire through the country, some one has been to their country and returned. From hearing news they proceed to action, what one has done others can do and there is a rush to reach fatherland. It is not the rush of a captive from his dungeon, nor of the slave for freedom, but the drawing of natural affection, the love of home and all that belongs to it. They, being thus impelled, return and their liberation from captivity and all that happened subsequently is related to eager listeners. "What", they say, "are there such a people so interested in their fellow creatures welfare? Is it possible?" Yes, it is true hundreds come, living witnesses of the fact, with wives and children begotten in a land of liberty in their train, with wealth too such as their fathers never thought of possessing. What resulted? the cloak of prejudice and the customs of ages were laid aside; white men were received as beings of a superior order; from Lagos to the Niger the white face of an European was a sufficient passport privileges were given the white man which were allowed only to chiefs of the highest rank. The noble disinterested conduct of England obtained this influence, a tribute to the power of Christianity.

A change has since taken place, a cold wind from white man's land has blown across the country and the cloak once thrown off has been resumed. Kindness and sympathy opened the country, another policy has chilled the hearts of the people and the results are a hinderance to free intercourse, a stoppage of trade, a wide-spread loss of influence and general mistrust of white men. We believe in God and his providence, and we trust that this check to the advancement of christianity and civilization will, through His blessing, be over ruled for ultimate good.

MARRIAGES IN ABBEOKUTA.

During the year 1863 eight marriages were celebrated according to the rites of the Church of England four of the men and three of the women signed their own names,

In	1862	there were	17	marriages	4 men and	4 women signed
	1861		19		7	4
	1860		12		6	2
	1859		18		1	2
	1858		12		2	0
	1857		25		4	1
	1856		18		2	0
	1855		13		1	2
	1854		5		3	3
	1853		15		0	0
	1952		2		0	0
	1851		4		0	1
	1850		1		0	0
	1849		1		0	0
	1848		1		0	0

It will be observed that the number married this year is, with one exception, less than any of the ten preceding years, this, no doubt, is in consequence of the depression caused by the war, and stoppage of trade. It will also be noticed that with the exception of 1854, when three schoolmasters were married, the proportion of those who signed their own names is greater than in any other year. During the three precedeing years, the proportion was considerably greater than before, shewing that education has made great progress in the town.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 103. ABBEOKUTA FEBRUARY 1864. Price 120 cowries.

KA NIKAN TA ỌJA.

Inira kan wa lọna lati ṣi ọna Odo Oya silẹ lati ṣowo, ati iṣẹ Missionary ti yio fẹrẹ ni anro si nwọn lorun ni England nitoto. Awọn onisowo ti nwọn wa lati odo na ti nwọn ni owo na fun ara nwọn mbẹru pe nwọn o padanu ọja ti nwọn nnikan ta ati pẹlupẹlu nwọn o so ipin ti otọkiju nu ninu owo nwọn, bi awọn onisowo fufun ba lọ si oke odo na, nitorina nwọn ama gbidanwo lati ko fun nwọn, ati pẹlupẹlu nwọn ni ohun elo lowo ti nwọn ti mura silẹ, oro nwọn lorun lati fi agbara mu awọn onisowo ara ilu na ti nwọn nmu epo na wa fi fun nwọn pe iṣẹ nwọn yio lọ tabi baje, bi nwọn ba je ki enia fufun lọ si oke odo: nwọn si ṣi so fun nwọn pe opolopo idena ti nwọn nse si awọn oko ti o nlọ si oke Odo Oya dide nitori idi eyi. Osoro lati wi bi awọn onisowo ti ojoko li Abẹokuta ti nso to ti osi ṣe bakanna. Awọn onisowo Eko ko je kanu, bi osepe ale awọn Oyinbo onisowo lọ, ati awọn onisowo ara ile yi, ti owa ni Abẹokuta ni imira bakanna laisiyemeji boya yio gbile ninu omiran ti oje nwọn ni gbese li Eko nipa irefi pe yio bọ lati san gbese nwọn.

IHIN.

Nigbakugba ni anri eke pẹlu wa nitori ati maro ihin, bi nwọn ki iti ṣe otito nigbagbogbo, awaro pe bi oti lodi ni ti ka ma rohin kiri ni ọna ti ojọ eyiti aba ma ti fa otito jade, bi awọn ti oti mọ otito na si le tun iṣina ki iṣina owa ninu nwọn ṣe yio si mu ki awọn enia ye mọmọ so eyi ti ki iṣe otito nitori iberu ifihan ti yio tẹle. Ihin nwọnyi nigbagbogbo ni a nse e lati ma bi awọn enia ti owa li Eko ati Abẹokuta ninu. Awa lọ si Eko ẹnu ya wa lati gbọ ihin ija ti nwọn ro ti nwọn ima so nigbagbogbo ti nwọn si ngba laisiyemeji apada wa si Abẹokuta asi gbọ ihin ti nwọn ro bi otito

li ọṣe ti nwọn ko ṣe rara. Li arin iru iwira bayi, boya awa le ṣe kiẹ mọju kuro ninu rẹ bi ihin wa ti a nro ti ohun ti ọṣe tona jijin ti nṣe alai daju nigbagbogbo: ihin Okeodan ti aṣọ ninu iwe wa ikẹhin ko ri bẹlẹ gẹgẹ bi osepe : ṣọ li oti ri fun wa, pe Houssa mẹwa ni nwọn wi awọn mẹ'ọ nru oyinbo: nwọn ran iko ogun si nwọn sug'ọn nwọn ko gba awọn enia na wipe, kiki etu ibọn ni nwọn fẹ.

EKO.

Iyipada nyara gbilẹ li Eko gidigidi, opolopọ ile ọja ni nwọn ṣisilẹ tabi ti ọjẹ iyorisirere pupọ lojọ, gbogbo ni nwọn si ndin akara oyinbo lati ta, Egbe kan ti bẹrẹ aṣa ihin yiyẹ kan lati ma sami iye owo ti nwọn ota ọja na lori rẹ, ọna ti odara pupọ li eyi fun awọn ara ilu yi niti yiyọwo ọja ogba aye pupọ silẹ, ati pẹlupẹlu ojasi ibawi daradara fun awọn akọwe ẹniti boya iba fẹ lati bukun owo ọja ti oluwa nwọn fi fun nwọn. Nwọn ti la ọna gbigboro kan leti Osa lati ibi Ile awọn Esojigin lọ ide Grammar School, ọna na gboro li ọgọta ẹsẹ ti nwọn ṣe li apa keji ila ile na eyiyi yio jẹ abo nlanla bi ina ba ṣẹ, bi yio ti rorun lati da titankalẹ rẹ duro lati da iru ọna gbigboro bayi koja. Ipamọ pupọ nfi ara rẹ han ni kikọle ti o nyọ jade igdigidi, ipa ọrọ tabi ohun ini ni ọkan ninu idi ohun nlanla ti inu ọrọ di pupọ. Enia ki yio ṣiṣẹ pupọ lati ko ọrọ jọ bi oba ṣepe ko ni ijona li akoko ki akoko, tabi ki agba a lọwọ nwọn h aini idi ti oto nkan.

ILE AWỌN CHURCH MISSION.

Ile awọn Church Mission meta li owa li Eko lalẹ i'ọju Rev. J. A. Lamb, L. Nicholson ati Rev. W. Morgan alufa ara ilu yi; li ọdun ti okoja nwọn baptisi awọn agba meje ati awọn ọmọde si jẹ ogota; nwọn tun baptisi awọn agba mẹfa li ọdun titun. Ni June 1:62 nwọn lere si idawo fun school ati Church. Owo ti nwọn da fun ti Church titi ofi di opin ọdun 1863 ni Church ti Mr Lamb jẹ £27 15.. 6 lati iṣelẹrẹ January iye owo ti nwọn da jẹ shilling mẹwa li ọṣẹ kan. Owo ti nwọn dajọ siwaju ati lẹhin ipade awọn C. M. Society jẹ £41. 18 9½

ILE MISSION LI OTA.

Li atijọ Rev. J. White ni ile yi wa ni itọju rẹ, nigba die Mr Clarke akawe Mimọ nikan li olutoju kanṣoṣo ti oti wa libẹ. Gbogbo awọn Olugbagbo ti owa nibẹ jẹ ogota, awọn ti aṣa lati baptisi jẹ marun, awọn- ọmọde ti o nkọwe jẹ mejọ Mr S. Pearse Catechist lati Badagry, ẹniti ko ti ni pataki ibujoko iṣẹ rẹ lati igbati Rev J. Smith ti lọ sibẹ, on ni yio ma ṣe itọju ile na nigba die.

Ihin oniruru ibujoko le lo si okan alaini imo ni ireti puro lati wo ti ilosiwaju rere ise Missionary ni ilu yi, awon onigbagbo ilo yi fi ikanu fe iwa idurosinsin. Opolopo nwon ti oti jo pe nwon lo ni isin nwon daradara, ti nwon ti baptisi lehin idanwo opolopo osu, ati sibe asi ti dari nwon kuro nipa ife ohun mimu tabi nipa tito ise awon keferi ti opolopo obirin, ti nwon si subu nipa igbagbo nwon.

ILE AWON WESLEYAN MISSION.

Wesleyan Mission ti owa li Eko wa labe itoju Rev. G. Sharp. Ile ti owa li Porto Novo wa labe itoju Mr Marshall. Awon agba ti nwon baptisi je ogun onio le metadilogofa li owa ni ile iwe ti School sugbon awon ti o nwa li odun na je marunlelogojo ona merin li nwon se ti nwon fi nwasu li oo isimi nipa awon ti nkilo. Owo tiket ati ti Class je £50 osi le. Owo ti nwon dajo li igbehin odun je £139 si eyiti nwon oro £55. kan ti nwon ti da ni ko ti fe fun ile.

Iye awon ti o baptisi li Eko le jo eyiti okere, sugbon laisiyemeji yio bi si i pupo nigbati awon enia na ba ri omi ninu awon enia fufun ti nwon ti ko eko Kristian lati igba ewe nwon wa ti nwon nse bi enipe nkan aye yi asan ni lati fi se akawe yiye ipese sile fun ohun ogo ti yi owa titi lai.

IHIN TI ILE MISSION NI IGBEIN FUN ODUN 1863.

Ile yi ni itoju Rev G. F. Buhler lati Feb. Nwon nwa si ile Olorun ni Ojo isimi gidigidi. Opolopo nwon si nwa si Ile iwe li Ojo isimi pelu. Oye awon ti o nwa je onie Oluwa je onia marundilogosan. Iwa awon ijo na ko ni iyelorun ju bi ati fe sugbon ilosiwaju wa. Iye oruko awon ti nje onje Oluwa ti owa ninu iwe je ogorugba lemeji, awon ti asa lati jo si ibi onje Oluwa je marundilogota. Awon omode ti nwon wa ni ile iwe je marundilogota. Oye ti abaptisi titi li odun na je marunlelogoji, eyini ni, awon agba merindilogbon ati awon omode mokandilogun. Awon ti nwon wa ni ile Eko Giga je medogbaa Irukerudo ti owa ni ilu da ilosiwaju Ihin rere duro gidigidi: kiki awon agba merinlelogun li owo nwon li odun na bi awon ti asa lati Baptisi sugbon awon nwonyi nwa ajo nwon dede boye li awon obirin meji, sibesibe, b'oti wukiose, ni osu June mefa dapo mo nwon, ni July kiki meta li awon ti owa, ni Angst meji, ni Septr okan, enikan ko wa ni Nov., Decr okan soso li owo nwon.

Opolopo ninu awon ti afi oruko nwon sinu iwe lati baptisi niwon odun meji tabi meta ti okoja ti fasehin.

Ayo die ninu nwon ti onje onje Oluwa kuro nitori iwa alaito, iku mu omi lo osi ni opin alafia omi

ku lai fi ihin rere silẹ lehin nwọn. Owo ti awọn Ijọ na da nitori oniruru nkan je iwọn £20.

ILỌ SIWAJU ERO.

O'ogbọn Oki ba beru lati pe otito ni: idi ọ'ọ mi ni pe gbogbo nwọn lọ si ajo, obirin rere na ati awọn ọmọkọrin inerin rẹ pelu. Bi asi ti nlọ po si ọna jijin, bi mo ti kiyesi, Emi o fun ọ li ihin gbogbo ojọ na.

Kristiana yi, (nitori bẹhẹ ni oruko rẹ lati ojọ ti on pelu awọn ọmọ rẹ fi ara nwọn si wiwa ero,) lehin ti oko rẹ ti lọ si oke odo, ti ko si le gbọ ihin rẹ mọ, o bere si ni ero ti nsise ninu rẹ, Ekini, niti pe oti so oko rẹ nu ati niti pe iso ife yekan nu se kuro larin nwọn patapata. Nitori ti ọmọ, li o nwi fun mi pe, eda ko le se ju lati ni iwa pelu opolopo ero nla, ni iranti ati yekan olufẹ. Eyi pelu nitorina niti oko rẹ mu opolopo ekun wa. Sugbọn gbogbo rẹ ko eyi; nitori Kristiana pelu bere lati ba ara rẹ ronu, bi iwa aimona ti ofu si oko rẹ ki ise idi kan ti on ko fi ri i mọ ati bi iru behẹ li afi mu u kuro lodọ rẹ. Ati gbogbo alailanu rẹ, eyi ti ko to si eda, ati ima lo aiwa bi olorun mulọ si ọrẹ rẹ ọwọn eyi pelu ti o kun okan rẹ ti osi di erù èse ru u. Pelupelu, o rẹ sile gidigidi nigbati o pe iranti irora aisimi, ekun aida rẹ, ati igbawẹ oko rẹ, ati bi oti mu okan rẹ le si gbogbo ebe rẹ ati iyi lokan pada ile ti rẹ ati awọn ọmọ rẹ lati ba a lọ; nitoto, ko si ohun kan ti Kristiana so fun u tabi ti ase li iwaju rẹ, titi igbati eru rẹ so ọ lehin rẹ sugbọn yi pada wa si ara rẹ bi iko manamana, si fa awọ aiya rẹ ya si meji; igbe nla kikoro rẹ pataki, "Kini emi ose lati la" ti ro tanutanu li eti rẹ julọ. Nigbana li osi wi fun awọn ọmọ rẹ pe, E-yin onimọ, gbogbo wa gbe. Mo ti se si baba yin, osi lọ: on iba ni wa pelu rẹ, sugbọn emi tikalami ko fẹ lọ: Emi pelu si ti di emi yin mu lowọ. Pelu eyi awọn ọmọkọrin rẹ bu si ekun, nwọn si kigbe lati to baba nwọn lọ. (Kristiana wipe) Iba je pe ipin wa ni lati lọ pelu rẹ nko! nigbana ni iba dara fun wa pelu, ju eyi ti ojọ pe ose nisisiyi. Nitori bi oti tile je pe mo ro ero asiwere lerinkan niti ipọnju baba yin, pe nwọn lọ ilọ were ti olọ ife ni tabi nitori pe iyipada okan ti oli anu sare koja rẹ; sibesibe nisisiyi ki yio jade kuro li okan mi, sugbọn nwọn yio pade lati ọna miran wa, lati mọ, niti eyiti afi imole iye fun, James 1. 23 25; John 8. 12 nipa iranlowọ eyiti obọ kuro lowọ ekun iku, bi mo ti ro o si Iwe owe 14. 27. Nigbana ni gbogbo nwọn si tun sokun, nwọn si kigbe soke pe, Ah: egbe li oye fun ojọ na!

(ko iti pari)

A ko o li ibi ise ikowe li Ake

ABBEOKUTA FEB. 22nd. 1864.

ABBEOKUTA

FEBRUARY 22nd. 1864.

PUBLIC MEETING.

On the 8th. instant the European residents in Abbeokuta were summoned to attend a meeting of the Chiefs at the house of the Bashorun.

The object was, as they stated, to say that they were led to expect another attack from Dahomey. That a variety of rumours had reached them, that among the foreign residents some enemies to the town may be found, and as it would not be right to believe such without giving us an opportunity of denying it, they called us together to hear what we had to say, and they wished further to mention that, if there were any not favourable to them they should retire to Lagos. They further stated that various reports had reached them respecting the acts of an English man in the Dahomey country that among other things an offer had been made to the English of the territory of Abbeokuta by the Dahomians.

They also referred to the conduct of Ikorodu, a place under the protection of the Lagos Government, which sent forth an armed band to ravage Makun and carried off many captives. It was told them that the Queen of England was their true friend and had ever been so. They remarked that they were fully persuaded that the Queen was their friend, but still that much was done they could not comprehend. After a full discussion the meeting broke up amicably.

On the 10th. instant several of the European and others went with the Bashorun to see a piece of wall erected by Mr. Turner over a water course near the river and to see a spot the Bashorun wished to have bridged, so as to connect and complete their town wall. Every effort is made to meet successfully any attack that the Dahomians can make on Abbeokuta, the people are as fully prepared as at any former time perhaps better.

ARRIVAL.

The friends of Missions will be glad to hear that the Rev. Reid arrived safely at Abbeokuta from Oyo on the 9th inst. He has been shut up in Oyo and neighbouring places since the breaking out of the war and has had to suffer much from the cutting off of his supplies; a gracious and faithful God has however sustained him, and he purposes returning to his station. He had a very favourable journey down having been kindly received at Isehin, Ado, Biolorunpellu, and Berekodo. He spent the sabbath at Biolorunpellu the small party of christians there most gladly welcomed him and avoided themselves of his kind services. The christians there are kept together by the widow and son of their former teacher who keep up sabbath services and christian instruction, true light in the midst of prevailing heathenism. Mr. Reid was most kindly received by the chief of Iberekodo who lodged him and assisted him on his way by a guide. We are thankful to find that the regard for white men has not been entirely quenched by the wars and troubles, under which the country is suffering.

LAGOS ROAD.

From Aro to Awoyade two hours.
Thence to Awowo 1 ¾
Thence to Alagbon 1 ¼
to Agbon 1 ¼
to Pappa 2
to Otta 6
to Ogba 3
to Ebute Metta 3 ½

The road from Aro to Awoyale is good and much frequented. Awoyade itself is on the top of a hill, hills on the other side of Abbeokuta being visible from the road just before reaching it. The market-place of Awowo is a little before the village the road going down below the village which is on the right hand. Alagbon, or whatever its name is, lies a little off the road to the left a quarter of an hour further on, just after passing a clump of palm trees on the left the road makes an extraordinary turn to the right, there is a small path cutting off the corner; coming from Lagos it must be very deceptive as the wrong road appears to go straight on and the right one to turn full to the left; just beyond Agbon there is some water to cross a path leading to the left is deceptive when coming from Lagos. Half an hour beyond Agbon the road comes to a little village Ilin kekere and seems to be going straight through the village, however it turns to the right and after a short distance turns again to the left across a plain almost destitute of trees though fringed on its edge by thick bush, the other side of the plain it seems going straight into the bush and the better looking path does go straight on, the Lagos path however is a small zigzag one turning out of it to the right; afterwards there is a short piece of bush road and then half an hour or three quarters of open ground that has been cultivated before Pappa. After Pappa there is a piece of good road; where the bad road begins there is a large tree standing and a fork in the road, the one to the right being the Lagos road, then come two hours of narrow path winding amongst the trees like a corkscrew; when a tree falls across the road and renders it impassable the road is made to go round it, and return as quickly as possible into the beaten track, a single trunk of a tree is seldom sufficient to turn the road. The next piece of road is bad from being converted into a gutter by the rain; the last hour before Otta there is a fork in the road, the Otta road being to the left. Coming from Otta towards Abbeokuta the road turns to the left out of a fine straight road. A mile and a half beyond Otta the road crosses the river, the next piece is in places very bad the gutter being so narrow that the horse can scarcely lift his feet past one another, after Ogba the right hand path is taken; for the next two or three hours, the road might be represented as a tolerable shrubbery path, except where a tree may have fallen across it.

MONOPOLY.

There is a difficulty in the way of opening the Niger to trade and Missionary operations, which would probably be scarcely suspected in England. The merchants at the mouth of the river who have hitherto had a monopoly of the trade are afraid that they will lose the monopoly, and possibly a large portion of their trade also, if white merchants go up the river, consequently they try to prevent it and unfortunately they have instruments ready to their hands, it is easy for them to persuade the native traders, who bring the oil down to them, that their occupation will be gone, if they let white men go up the river, it is stated positively that a good deal of the opposition to vessels going up the Niger has arisen from this cause. It is impossible to say how much of the talk against merchants residing in Abbeokuta has been caused in the same way. The Lagos merchants would not be sorry, if the white merchants were made to leave, and the native merchants, in Abbeokuta no doubt have the same feeling, and it may perhaps be increased in some who have creditors in Lagos by the hope of escaping the payment of their debts.

REPORTS.

Fault is occasionally found with us for publishing reports, as they are very often untrue, we think on the contrary that the publishing of reports is the most likely way of drawing out the truth, as those who are acquainted with the facts, can then correct any errors in them, and it may deter people from wilfully saying what is not true for fear of the exposure which will follow. These reports are generally of a character to exasperate the people of Lagos and Abbeokuta against one another. We go to Lagos and are surprised at the distorted accounts which are currently reported and received without doubt, we re-

turn to Abbeokuta and hear things which never happened reported as certain. In the midst of such difficulties we may perhaps be excused if our reports of things done at a distance are frequently incorrect, the account of Okeodan in our last was not strictly true, if we are rightly informed, there were only ten Houssa troops and eight of these were employed as hammock men a detachment of troops was offered but not accepted, the people saying that they only wished for gunpowder.

REPORT OF IGBEIN STATION FOR THE YEAR 1863.

This station was in charge of the Rev. G. F. Bühler since Feb. The services on Sunday were well attended; the Sunday school also had many attendants. The average attendance at the Sacrament of the Lord's supper was 175. The state of the congregation is less satisfactory than could be desired, but there is progress.

The number of Communicants on the list is 262. Candidates for the Lord's supper 55. Candidates for Baptism 56. School children 55. Baptized during the year 45, namely 26 adults and 19 children. The Training Institution numbers 25 pupils. The confused state of the country retards the progress of the Gospel very considerably; only 24 adults joined during the year as Candidates for Baptism, but these attended their class regularly with the exception of two women whilst, however, in June 6 joined class, in July there were only 3, in Aug. 2, in Sept. 1, Nov. none, Dec. 1.

Several Candidates for Baptism who had their names put on the list 2 or 3 years ago have withdrawn.

A few Communicants were excluded for improper conduct, some were removed by death and had a peaceful end, some died and left no good report behind them.

The collections made by the congregation for various purposes amount to about £ 20.

LAGOS.

Changes are taking place very rapidly at Lagos, several shops have been opened or very much improved, bread is now regularly baked for sale, one company has commenced the praiseworthy practice of marking the prices of the goods upon them, this is a vast improvement on the native practice of bargaining it saves a great deal of time, and is moreover a wholesome check upon clerks who might perhaps be inclined to charge a higher price than their masters, a wide road has been made along the banks of the Lagoon from the French factory to the Grammar school. another road sixty feet wide is being made on the other side of this line of houses this will be a great protection in case of fire as it will be easy to prevent it spreading across such a space as this. Increased security is shewing itself in improved buildings which are springing up very rapidly. Security of property is one of the greatest causes of increased wealth. People will not labour much to amass property, if it is liable at any time to be destroyed by fire or taken from them without any sufficient cause.

OTTA STATION

Rev. J. White formerly in charge of this station is now at Sierra Leone for some time past, Mr. Clark a Scripture Reader has been the only agent there. The ordinary congregation is 60; candidates for baptism 5. School children 8 Mr. S. Pearse a catechist from Badagry, who has had no fixed employment since Rev. J. Smith went there, is to take charge of the station for a time.

The accounts of the different stations might convey to an inexperienced mind too hopeful a view of the progress of Missionary work in this country; the native converts sadly want stability of character, Many who apparently were going on well have been baptized after a probation of several months, and yet have been led away by the love of drink or have followed the heathen practice of polygamy and made shipwreck of their faith.

CHURCH MISSION STATION.

There are three stations at Lagos under the charge of the Revds. J. A. Lamb L. Nicholson and a native pastor Rev. W. Morgan there were seven adaults and sixty children baptized during the year; six more adaults were baptized on New years day. June 1st. 1862 a commencement was made in collecting money for the school and church funds. The church fund up to the end of 1863 in Mr. Lambs church was £27. 15s. 9d. since the first of January the sum collected has been about 10s. a week. The collection at and after the C. M. S. Missionary meeting was £41. 18. 9.

The fund for repairing the church amounting to rather more than five pounds Pew rents £17. 12s. of which £17. has been expended in making seats with backs each supporting a ledge for books. For the first three quarters of a year up to March 1863 the sum

paid was a string a week this amounted to £5. 18. 8. this sum was divided equally between Mr. Lamb's and Mr. Nicholson's school; since March the payment was half pence and amounted at the end of the year to £3. 1s. 5d. in Mr. Lamb's school, and in Mr. Nicoolson's to £8. 4d. ½. At the Breadfruit church class money £10. 17s. 10 ½ In Jan. over £4. was collected. Sacrament £5. 9s. Pew rents and money collected for repairing and enlargeing the church £10.

WESLEYAN MISSION STATION.

The Wesleyan Mission at Lagos has been under the charge of the Rev. G. Sharp the out station of Porto Novo under the native agent Mr. Marshall. There have been about twenty adults baptized during the year there were 217 children on the schoolbooks though the average attendance was about 165 four preaching places have been sup lied on Sundays by exhorters. The ticket and class money amounted to over £50. The subscriptions at the end of the year to £130. to which should be added a sum of £55. subscribed a short time before for a piece of ground.

The number of baptisms at Lagos may perhaps appear small, but it will no doubt greatly increase when the people see some of the white people who have had christian education from their childhood act as if they thought the things of this world were trifles compared with the due preparation for those glorious things which are eternal.

REPORT OF THE MUTUAL AID SOCIETY.

This Society was formed by the native agents of the Church Missionary connected with the Yoruba Mission on the 8th. of July 1861. The objects of the Society were to provide aid to the widows and orphans of the members of the Society by a monthly payment of 2s 6d for each orphan under fourteen years of age, and to each widow of 10s per month as long as she remain such, and 30s. towards funeral expences these allowances being open to future amendment if needed. The Society is confined to agents of the Church Missionary Society.

Through the aid of many kind friends the Society has been put into a favourable position as regards the sum in hand of which a detailed account is rendered below but through the Ishagga massacre and the lamented decease of the Rev. T. King so soon after the formation of the Society their liabilities have so increased that the regular monthly payments of members do not cover the outlay. This necessitates the Society to hope for future aid from their well wishers.

The following benefactions have been thankfully received and placed to the account of the Society.

	£.	S.	D.
(A list to follow)	21.	6.	3.
Members subscriptions	13,	18.	0.
In hand at the close of last year	20.	0.	0.
Payments	55.	4.	3.
To the widow of Mr. Doherty murdered by the Dahomians	6.	0.	0.
To one orphan of Do.	1.	10.	0.
To the widow of the Rev. T. King	6.	0.	0.
To four orphans of do.	6.	0.	0.
Paper envelope etc.	0.	6.	0.
	19.	16.	0.
Total receipts during the year	35.	4.	3.
Balance of former year	20.	0.	0.
	55.	4.	3.
Expended during the year	19.	16.	0.
	35.	8.	3.

Of the above sum £30 is placed in the hand of the Rev. H. Townsend to the credit of the Society.

Donation in behalf of the above will be thankfully received by the Rev. W. Moore at Oshielle, Mr. W. Allen Abbeokuta, and by the Rev. T. B. Macaulay at Lagos.

	£.	S.	D.
The Rev. H. Townsend	0.	10	0.
Rev. G. F. Buhler	3.	0.	0.
J. L. B. Wood	1.	0.	0.
J. A. Lamb	0,	10.	0.
Mr C. F. Lieb	1.	0.	0.
Cap. J. P. L. and Mrs Davis	2.	2.	0.
Mrs. Townsend	0.	5.	0.
H. Robbin Esq.	5.	0.	0.
F. Ribeiro Esq.	2.	10.	0.
Mr T. A. Cole	0.	6.	9.
W. G. Monday	0.	12.	6.
W. A. Savage Esq.	0.	11.	0.
Mr T. W. Richard	1.	0.	0.
Mr Mason	1.	0.	0.
Mr D. Macaulay	0.	5.	6.
T. A Johnson	0.	11.	6.
Mr and Mrs Young	0.	11.	0.
Mr and Mrs Turner	0.	11.	0.
	21.	6.	3

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 104. ABBEOKUTA MARCH 1864. Price 120 cowries.

Lehin igbati awon omo Israel jade kuro ni Egypti, nigbati nwon si sunmo ile ileri na, Moses ran awon ame mejila lati lo be ile na wo. Gbogbo ijo sese jade kuro ni Egypti, nwon si ti ri gbogbo ami ati iyanu ni ile Egypti, nwon ti rin labe itoju Olorun papa, nwon si ti je manna li aginju, nwon si ti mu omi ti ojade ninu apata na, ati sibe nigbati nwon de eti ile Kanaan, nwon beru awon enia ti owa ni ile na, ati pelupelu, nwon ko lati gba gbogbo ami ati ise iyanu ti nwon ti ri, nigbati awon ame na pada de, osi fere je kiki Kaleb li onikan duro ti ofi oro yi awon enia lokan pada lati lo si ile Kanaan, ati on nikansoso ni ninu gbogbo awon enia ti oba Joshua lo si ile Kanaan, Joshua ati Kaleb ni nwon nikan duro ni gbigba ileri na gbo ati kiki awon nikan li'owo ile ileri na. Otile soro gidigidi lati nikan duro, osi rorun to lati ba isan omi lo; ati lati lo sile Olorun, ati lati gbe awo Kristian wo, nigbati isin Olornn di ki ama fi dasa, sugbon eyiyi ko fi enia han bi omo ogun Kristi; nigbati gbogbo awon ti oyi nwon ka ngan isin Olorun, ti nwon si nfi Bible se eleya, ti nwon si ngan ase re, nje akoko ti adan enia wo nihin ati itan Kaleb yio gba a niyanju gidigidi lati lo siwaju, bi oti je pe yio nikan wa lona isin.

ISE ATI ERE.

Bi idi ati imunilara ni tabi on ko daju gbamgba pe ni England opolopo awon eniti nsise pupo nipa agbara nwon, awon ni enia ti oti nsise pe laigba owo isekise kan okonrin yio lo odun marun tabi mefa ani jubelo ni kiko eko isin ti nwon jewo, ati titi igba na ama gba die tabi lai gba nkan rara; nibiti ko si gbigba fun awon omokonrin, eniti obere lati sise pupo nigbati odi arugbo. Idi ti otito ninu eyi ni pe, omode okonrin na ti o nsise onje re, o nsise ti ole se, nibiti omokonrin miran nko lati sise ti ko le se bi omode, su-

gbọn eyi ki iṣe gbogbo itumọ rẹ, ọmọde konrin ti o nṣiṣẹ onjẹ rẹ, ojọ pe ofẹ lati bọ sinu asà ti siṣe diẹ si i ju iye owo iṣẹ rẹ bi oti le ṣe, nibiti omi ko ni iru mira bẹ, ati ju eyi lọ ọmọkonrin ti ko ṣe iṣẹ owo, ojẹ pe ofi gbogbo ọkan rẹ ju bẹ lọ si eyiti ofi ọkan rẹ si. Ni ọkankan otito iṣẹ miran ti osoroju ni nwọn o mu ti nwọn osi fi ifẹ nwọn ṣe tan laini ero ati gbowo. Enia yio fi ifẹ ṣe ara nwọn ni ọpọlọpọ, ọṣe fun oniruru onjẹ nidi eyi pe lati pese ara nwọn, mura silẹ fun ọkọ, asa dije, nwọn olo ojọ kan tabi jubẹ lọ ni gigu oke ti onira nitori ti ojasi ifihan iwọn sonu ati iwa titi. Eyiyi ni ọkan ninu anfani nlanla ti asa dije ti awọn ọmọdekonrin yio fi ọkan nwọn fuu, ifẹ inu didun rere ni lati ri awọn ọmọdekonrin ti nwọn nyi ọja irin kiri li ogba. Ake nwọn lo nitori yiyọ agbara nwọn, ti afẹrẹ ma ri nwọn rara lati lọ ohunkohun.

ỌNA MAKUN.

Nisisiyi ofẹrẹ to odun meji ti Ijaye ti wo, opẹ diẹ si i lẹhin na awọn Ẹgba ko Makun, li akoko eyiti awọn Ibadan ti ngbidanwo lati ko Makun nwọn nro inu ara nwọn pe nipa ogbọn yi ni nwọn o fi ni ọna lọ si Eko, eyini pe, ki nwọn ki ole mu ọja nwọn lọ si Ikorodu lati ta nwọn lẹsẹ kanna fun awọn ara Eko lai ta nwọn fun awọn Ijẹbu; bi nwọn iti ma ṣe, pẹlupẹlu bi nwọn ti ima sanwo bode, awa ngbidanwo lati pe yi ni iran, ojọ eyi ti ko yẹ ti osi daju, lati reti awọn Balẹ Ijẹbu lati dado bo awọn Onisowo Ibadan lati la ilẹ nwọn koja boya li nwọn sanwo fun awọn Balẹ Ijẹbu ni ka fọ awọn Ijẹbu, ati pẹlu njẹ awọn Ibadọn yio toju ọna na fun ara nwọn, ti yio niye lori firi, yio fẹrẹ jẹ ọpọ fun awọn onisowo lati sanwo fun awọn Balẹ Ijẹbu lati dabobo nwọn, bi nwọn ba ti sanwo fun awọn enia nwọn lati ṣọ ọna na lẹhin igbati nwọn ba ti fọ Ijẹbu, bẹheni nwọn ni gbogbo ija na lasan. Laisiyemeji awọn Ibadan nfi were ro pe, bi nwọn ba ko Makun tabi Iperu ti nwọn ba si fọ gbogbo Ijẹbu, nwọn ori aye lati sowo lọ si Eko lai san owo ode, eyiyi fihan pe ko yẹ, ko si ogbimọ ti olaju ti yio toju owo lai gba ẹsan li ọkan tabi omiran ti nwọn ni itẹlọrun, ki osi da wa loju gidigidi pe, ko si or ilẹ eya kan bi Ijẹbu ati Ibadan ti yio ma toju ọna kan ti nwọn ki yio ma san owo fun nitori rẹ li ọna kan tabi omiran, bi nwọn ko bari owo ọsin gba li ọna gbangba ti odara, nwọn ti mọ ọna ti nwọn ofi fi agbara gba owo nipa yiyọ ọna na lẹnu, ti nwọn oma ṣeju si tabi ti nwọn oma gba owo abẹtẹlẹ lọwọ awọn ole ki nwọn ki ole jẹ ki nwọn ko awọn onisowo, tabi ki nwọn ko gba owo abẹlẹlẹ lọwọ awọn onisowo ki nwọn ko le lọ si isalẹ lai ko nwọn lọna. Owo ti ati Ijẹbu lọ yio bisi i pupọ bi o-

ṣepe nwọn o dabobo ọna na ti awọn Balẹ Ijẹbu yio ri owo pupọ gba nipa gibgba a ni owo ti orẹhin ju lori ọgọrun ẹru ju aṣa isisiyi nipa jijale ati alọnilọwọ gba bẹhẹni ki nwọn ki ole jọ ẹniti yio wa titi ninu aṣa na nitori ti ara nwọn, niyekiye, ohun kan dani loju gbamgba pe bi awọn ara Ibadan fẹ owo, oyẹ ki nwọn ko sanwo fun abo ati lẹhin ti nwọn ba ṣe iyipada ti oyẹ tan.

IBI ỌMỌ ALADE.

Ayaba Wales bi ọmọkọnrin kan li alafia ni Friday ọjọ kejọ osu Jan. Nwọn ko nireti pe yio bi titi di osu March nitorina nwọn ko pese nkan silẹ, onisegun ti nwọn ti ngbero lati wa nibẹ li akoko yi ko ti ide ki oto bi ọmọ alade na, kiki ọkan ninu awọn ẹya Cabinet ni owa ni ile li akoko na ohun ojiji na ṣe iberu nlanla yi gbogbo England ka. Awọn agogo ti owa ni Ile Ọlọrun ti Castle, St. John, ati ti Windsor ni nwọn lu, nwọn si yin agba mọkanlelogun ni ti ikini ti alade ni oniruru ibi, ni ibi kan nwọn nyibọn tabi ro agba iki na li isẹpo meji olori alufa nla yio ṣe adua ọpẹ kan lati ka ni oniruru Ile Ọlọrun ni Ọjọ isimi ọsẹ ti yio tẹle. Yio fẹrẹ jọ pe isiyemeji diẹ yio wa pe oruko ọmọalade kekere na yio jẹ Edward ati Albert, awọn ọba England ti oruko rẹ nje Edward oruko rẹ ti yato nitori ti ọpọlọpọ ore nwọn ti nwọn ti ṣe.

ILỌ SIWAJU ERO.

Li alẹ ijọ na kristian la ala kan; si kiyesi, o ri bi enipe a si awọ gboro kan li waju rẹ, inu eyiti ako isiro iwa rẹ si, ati ẹṣẹ na bi oti ro o, odu gidigidi larin rẹ. Nigbana li osi kigbe soke kikan li oju orun rẹ, Oluwa ṣanu fun mi elẹṣẹ. Luke 18. 13. awọn ọmọde kekere na si gbohun rẹ.

Lẹhin eyi, orò pe on ri awọn meji kan ti o buru ju nduro li eti akete rẹ, ti nwọn nwipe, ki li a ofi obirin yi ṣe? nitori ti o kigbe soke fun anu, li ojiji ni tabi li sisun; bi aba jẹ ko ma ba a lọ bi oti bẹrẹ, awa yio ṣọ o nu gẹgẹ bi ati ṣọ oko rẹ nu. Nitorina ki awa wa ọna, li ọna ekini tabi ekeji lati mu u kuro ninu ero ohun ti yio ṣe lẹhin eyiyi, ki oma ba jẹ pe gbogbo aiye ki yio fẹ bikoṣe pe oba di ero.

Nisisiyi o ji ninu orun pupọ; iwariri si wa li ara rẹ pelu; ṣugbọn nigbati ọṣe osi tun ṣubu sinu orun. Nigbana li o ro pe on ri Kristian oko rẹ nibi ayọ larin ọpọlọpọ aidibaje, pelu harp li ọwọ rẹ, o duro osi nfun u niwaju Enikan ti ojoko lori itẹ kan, pelu ọṣumare li ohun rẹ. Osi ri pelu bi enipe o dori rẹ kodo okoju si isẹ didan ti owa labẹ ẹṣẹ Ọmọ Alade, ti o nwipe "Emi fi tokantokan dupẹ lọwọ Oluwa ati Ọba mi nitori mimu ti o mu mi wa si ihin yi. Nigbana li egbẹ kan ninu awọn ti oduro yika ho iho ayọ, nwọn

si fun harp nwọn; ṣugbọn enikeni ti owa li aye ko le mọ eyi ti nwọn wi bikose Kristian ati awọn egbe re. Li awuro ojo keji, nigbati odide, oti gbadua si ọdọ Olorun, ti osi ba awọn omọ re soro die, enikan kan ilekun kikan; eni ti owi fun kikan pe, "Bi iwọ ba wa li oruko Olorun wole. Behe li o wipe, Amin? osi silekun, ofi eyi ki i pelu pe Alafia ki owa si ile. Eyi ti nigbati ose tan, owipe Kristiana, iwọ mọ itori ohun ti mo se wa? Nigbana li o ponju ti osi wa riri; okan re pelu si bere si gbona pelu ife lati mọ ibi ti o gbe ti wa, ati kini ise re si i. Behe li owi fun u pe "Ikoko li oruko mi; mo wa pelu awọn ti owa loke. A nwipe nibiti mo ngbe bi enipe iwọ ni ife lati lọ sibe: ihin kan si wa pelu pe iwọ mọ ibi ti ose si oko re latijo niti lile okan re si ona re, ati li pipa awọn omọ owọ nwonyi mọ ninu ope nwọn. Kristiana Eni Alanu ti ran mi lati so fun ọ pe, on li Olorun ti o mura lati dariji, ati pe on ko ni inu didọn lati so ese di pupọ. On pelu yio mu ọ lati na ọ, pe on pe ọ lati wa si iwaju on, si tabili re, ati pe yio fi ora ile re bọ ọ, pelu ogun Jacob baba re.

Nibe li Kristian wa oko re ni oti wa pelu opolopo omọ ogun, awọn egbe re, nwọn nwo oju ni ti o nfi emi fun awọn ti nwo; gbogbo nwọn yio si yọ nigbati nwọn ba gbọ iro ese re lori aba Baba re.

Oju kristian pọn ninu ara re si eyi osi ti ori re bale. Olukesi yi bere owipe, "Kristiana iwe kan ni i fun ọ, ti mo ti mu wa lati owọ Oba oko re:" behe li ogba a osi si i, sugbon o run gege bi ornn didara julọ. Awọn orin Solomon 1. 3. Afi wura ko iwe na pelu. Oro inu iwe na ni iwonyi, Pe Oba yio fe e lati se gege bi Kristian oko re ti se; nitori ona lati wa si Ilu re ni eyini, ati lati fi ayọ gbe iwaju re lailai. Nipa eyi obirin rere na bori; behẹni o logu si Olukesi re pe, Alagba, iwọ ki yio mu mi ati awọn omọ mi pelu re, ki awa pelu le lọ lati sin Oba na?

Nigbana li Olukesi na wipe, "Kristiana, kikoro wa niwaju didun. Iwọ yio koja larin iponju gege bi eniti o lọ siwaju re ti se, wọ Ilu Oke orun yi. Nitorina emi gba ọ li iyanju lati se bi kristian oko re ti se lọ si enu ona kekere ni lohun lapa keji petele nitori ti eyini duro lori ona loke ti iwọ olọ: emi si fe ki ose iyara daradara. Mo gba ọ li iyanju pelu pe ki ofi iwe yi si aya re, ki iwọ ki o ka inu re fun ra re, ati fun awọn omọ re, titi iwọ yio fi ko ọ sori.

(ko iti pari)

A ko ọ li ibi ise ikowe li Ake

ABBEOKUTA MAR. 5th. 1864.

ABBEOKUTA

MARCH 5th. 1864.

MAKUN ROAD.

It is now nearly two years since Ijaye fell, shortly afterwards the Egbas took Makun, since which time the Ibadans have been trying in vain to take Makun, imagining by that means to get a road to Lagos, that is to say, that they may be able to take their goods to Ikorodu and sell them directly to the Lagos people without selling them to the Ijebus as they have hitherto been obliged to do, or even paying toll; we venture to call this a visionary object, it seems perfectly absurd to expect the Ijebu Chiefs to protect the Ibadan traders through their territory unless they are paid, for it, the only possible way of getting the road, without paying the Ijebus, chiefs is to conquer the Ijebus and even then the Ibadans must protect the roads themselves which would cost a good deal, it would very likely be as cheap for the traders to pay the Ijebu chiefs to protect them, as to pay their own people to protect the road after they had conquered the Ijebus, so that they have all the fighting for nothing even if thoroughly successful. The Ibadans no doubt fondly imagine that if they took Makun and defeated the Ijebus they would be able to trade to Lagos without paying duties, this is simply absurd, no civilized government will protect trade without receiving a recompence in one form or another that satisfies them and we may be quite sure that no native tribes like the Ijebus and Ibadans will protect a road without being paid for it in some way or other, if they do not receive dues in a fair open way, they are well acquainted with the method of extorting money by troubling the road, winking at or receiving bribes from robbers to be allowed to plunder the traders, or receiving bribes from traders to be allowed to go down without molestation The trade through Ijebu would be so largely increased if the roads were protected, that the Ijebu chiefs would get a larger income by taking even a low percentage than by the present systen of robbery and extortion, so that they would be likely to continue the system for their own sakes,, at any rate one thing is quite certain that if the Ibadan people want trade, protection must be paid for et mutatis mutandis.

EXPENCE OF LIVING IN ABBEOKUTA.

On hearing thet a person can get food enough to live upon for less than twopence a day, it would probably be supposed that living is cheap in Abbeokuta, the contrary however is the fact, there are certain things which are cheaper especially Indian corn and other farm produce, but almost everything else is dearer, even mutton is sold at 30 strings (about 8d) a lb, cloth is a great deal dearer as might be expected from the inferior character of the looms, so much so that cloth is one of the principal articles of trade, the double carriage of the cotton to England and back being less than the difference of the cost of spinning and weaving here and in England of course everything that is imported from England is dearer here by the full cost of the carriage and the profit of the importer, house rent can scarcely be called low, five rooms on a ground floor with a seven foot verandah round with outhouses and sheds is worth about £36 per annum. Skilled labour is scarce and expensive. Ordinary labour is about 4 ½ a day, a builder who can build an 100

square feet of mud-wall in a day is worth twice as much, carriage on women's head is about 2 strings a mile for a load of 60 or 70 pounds, carriage to Lagos on mens heads is 5s. for a load, the amount of exertion is poorly paid but the same amount o work can be done much cheaper in England. The price for the same amount by canoe to Lagos is twentyfive strings. Travelling is expensive especially if you reckon the waste of time on the road, the sixty or seventy miles to Lagos take about three days. Besides your horse, horseboy and horse food, you have to carry with you bedding and provision for the journey. If there were a suitable resting place at Papa the last two items might be dispensed with. The same distance can be done in England by railway in three hours for six shillings.

WORK AND PLAY.

Whether cause and effect or not, it is quite certain that in England a large proportion of those who earn the most by their own exertions are men who have laboured long without receiving any payment; men will spend five or six years and even more in learning their profession and during that time receive little or no pay; whereas it is quite the exception for a boy, who begins to earn his living when he is young, to earn much when he is old. The great cause of this is that the boy who is earning his living is doing work that he is able to do, whilst the other boy is learning to do work that he is unable to do as a boy, but this is scarcely the whole explanation the boy who is earning his living is likely to get into the habit of doing as little more than the worth of his wages as he can, whilst the other has no such feeling, and more than this the boy who is not working for pay is much more likely to give his whole mind to what he is about. In point of fact some of the hardest work is undertaken and carried through voluntarily without any expectation of pay. Men will voluntarily restrict themselves for weeks to certain sorts of food in order to prepare themselves for a boatrace, they will spend a day or more in climbing a difficult mountain because it is a proof of pluck and endurance. This is one of the great advantages of games, that boys will give their minds to them, it is a pleasure to see little boys trundling hoops about the Ake compound, they use an amount of exertion which you scarcely ever see them using at anything else.

IMPORTANCE OF EARLY TRAINING.

Tis granted, and no plainer truth appears
Our most important are our earliest years,
The mind, impressible and soft, with ease
Imbibes and copies what she hears and sees,
And through life's labyrinth holds fast the clue
That education gives her, false or true.
Plants raised with tenderness are se dom strong;
Man's coltish disposition asks the thong:
And without discipline the favourite child,
Like a neglected forester, runs wild.

STANDING ALONE.

After the children of Israel came up out of Egypt, when they first drew near the promised land, Moses sent twelve spies to search out the land. The whole congregation had just come out of Egypt and had seen all the signs and wonders in the land of Egypt, they had marched under the special direction of God, and had eaten manna in the wilderness and drank of the water out of the rock, and yet when they came to the borders of the land of Canaan, they were afraid of the people of the land and refused to believe notwithstanding all the wonders they had seen. When the spies returned, Caleb stood almost alone in persuading the people to go up into the land of Canaan and he only of all the men went up with Joshua into Canaan, Joshua and Caleb stood alone in believing the promise and they only entered the promised land. It is very difficult to stand alone, it is easy enough to go with the stream, and to go to church and to put on the appearance of Christianity when religion is fashionable, but this will not prove a man a Christian soldier; when those around despise religion, scoff at the Bible, and despise its precepts, then is the time to try a man and the story of Caleb may well encourage him to go forward, though it may be alone, on the path of duty.

EXPLOSION AT LIVERPOOL.

Many tons of gunpowder exploded in the Mersey shaking Liverpool like an earthquake, the ship was just about to sail for the West Coast of Africa.

AFRICAN TIMES.

"In 1813, Miss Rebecca Hussey left by will the sum of 1,000*l.* 'for redemption of slaves, and, if this could not be effected, for their easement in their slavery; the liberated slave to be afterwards, as soon as practicable, baptized' This money remained in the Court of Chancery, unapplied. Attention was called to it a couple of years ago, when it was found to have grown into a fund of upwards of 20,000*l.*

The Master of the Rolls referred the matter to the Attorney. General, who placed it in the hands of his solicitors, directing them to prepare and submit to him a *scheme* for administration of this Hussey Trust Fund.

Societies and individuals have been consulted by the solicitors, but hitherto nothing has been decided on. Many proposals have been made, but all had some radical fault. The African-Aid Society proposed that the Ishagga prisoners, said to be alive in Dahomey, and *condemned to be slaughtered at the customs*, should be saved, if possible, from that sad fate. But it is now said that all the ablebodied have been sold to the slave-ships; all the slaughter-doomed have been killed; and that there remain only very young persons, who will remain slaves in the country."

It would be well if something could be done to discover the truth about the Ishagga captives, for it is quite possible that the Dahomians should have stated that all the captives were killed or sold, in order to avoid being pressed to give them up.

MARRIAGE.

At Lagos on the 27th. January last Mr. O. W. Johnson to Miss. Selina Turner.

RECENT INTELLIGENCE.

There is very little to be reported. The loss of the Egbas by the attack on Makun from Ikorodu is still affirmed, it is difficult to ascertain the true numbers, but report ranges between 142 and 200, and that 18 men and 4 women were killed. A severe battle has been fought between the Ibadans and the allies at Iperu the Ibadans were driven back to their encampment. Rumours about Dahomians are constantly brought in, but not generally believed, Abbeokuta is full of people ready and waiting for them if they should come. His Excellency the Governor of Lagos wished to pay the Chief of Abbeokuta a visit, the chiefs wished him to put it off until after the Dahomian alarm had subsided and the Bashorun had rebuilt his house, which was recently burnt down. Another communication has been received by the chiefs from His Excellency but the contents have not yet been made public. Palm Oil has gone down in price, what cost the natives 17½ strings for Domestic use can be bought for 7½ str. now. The closing the roads to commerce causes this. Silver and Gold coins are in demand at 3hds. 30str. per 4s. 2d. much is used, people say, to redeem their relatives caught by the Ikorodu people.

OGBOMOSHAW AND ILORIN WAR.

It is perhaps well known that after the defeat of the Yorubas and Ibarribas at Ilorin over 30 years ago the Ilorins became masters of all the Yoruba country and consuls were placed in every prominent town to collect tribute and keep in subjection the different towns. This usurpation was sorely borne by the Yorubas. They felt that it was not merely a pecuniary conquer but the latent object was the propagation of Mohamedanism to the entire overthrow of their long cherished heathen worship. This object at one time made considerable progress in its accomplishment During this time the late Yoruba King by an edict declared the establishment of Mohamedanism in Oyo his capital and the annulling of all former worship. And his son now the present reigning was allowed to go to Ilorin and receive some instruction in the new doctrine as an evidence of the opposition to the new doctrine I will merely mention a case in point. When the young prince reached Ogbomosho he was taken up by the Chief, chastized and made to renounce Mohamedanism and return to the worship of his fathers. The chief immediately sent to the king what he had done and was not only complained of but thanked. Thus matters went on until guns and powder were being

introduced in the Yoruba country lately.

The introduction of this war material seemed to be the signal for throwing off the Ilorin yoke, soon there was not to be found an Ilorin consul in all the country, and their old customs were fully reestablished. With some interruptions communications were carried on freely, till the commencement of the present hostilities when Ilorin declared war against the present Yoruba King, but could not prosecute it, unless there was some guardianship thrown over Ogbomosho as it was in the way. To do this the Ilorins determined to put a consul in Ogbomosho. This however was urgently repelled by Ogbomosho. Menacing messages were sent to Ogbomosho which were always met with a vigorous refusal of the consul, soon war was declared and kidnapping raids were made into the farms of each town. The Ilorins who depended upon their horses and chiefly upon their Mohamedan charms were not at all successful. The Ogbomoshos who depended upon their guns, powder, arrows, and native charms were abundantly successful. After several hundred were caught by the Ogbomoshos the Ilorins became greatly enraged, and determined to make a regular attack upon Ogbomosho very early on the 11th of Jan. 1863. An ambush was laid on the east of the road near to the town while the direct attack would be made in front of the town. When the attack was made only a few farmers were in the farms of that side of the town. As soon as possible the news was carried to the chief who sounded the war tocsin and was on the march. As the greater part of the farms were on the opposite hill of the town it was some time before they could be called. Ogunbona with about 40 men was first on the ground and drove the enemy back twice and was driven twice before other warriors arrived. The chief took the centre and sent one division on the right an other to the left which were to come upon the enemy in the rear. The orders were well excecuted and soon caused much confusion among the enemy. While the right division was on their march they came upon the ambush unexpectly to both parties. The ambush was soon driven, as soon as this was known general confusion prevailed in the enemys whole army. Being entirely surrounded their only way of escape was running through the Ogbomosho's, ranks, several hundred were captured upon the spot and many others were taken while fleeing. The prairies were set on fire which burnt many while making their escape. They were pursued almost to their town wall suffering a fearful distruction of warriors and for several days after very many men and horses died from the effects of the poisoned arrows. It is very probable that the Ilorin loss was between six hundred and a thousand killed and captured while that of Ogbomosho did not exceed 50 and it is stated that there would have been scarcely a man lost if it had not been for a small division of Ijayes who stood to their posts bravely for a while. The Ilorin army was very large, more than four times that of the Ogbomoshos who were in the engagment.

Very soon after this battle, the Ilorins sent a messenger to ask for peace, but he was sent back with the message that war was preferred; a 2nd. 3rd. were sent back in the same way after this partial terms of peace were agreed upon and trade opened, but not freely. The war between Ilorin and Ogbomosho directly, but all Yoruba indirectly has given the Mohamedan bigotry such a shock that it will not soon recover from it. It is not probable that the Ilorins will make another attack upon Yoruba soon. If their religion is ever extended in the Yoruba country it will have to be done by other means than the sword.

BIRTH OF A PRINCE.

The Princess of Wales was happily delivered of a son on Friday Jan. 1. The event was not expected till March, and consequently nothing was prepared, the doctors, who were intended to be present on the occasion, did not arrive till the prince was born, only one member of the Cabinet was in the house at the time. The event has caused great excitement throughout England. The bells of the Castle Chapel and St. John's church Windsor were rung and Royal salutes of twenty one guns were fired in different places, at one place a double Royal salute was fired, a form of thanksgiving was to be prepared by the Archbishop and read in the different churches on the Sunday week afterwards. There seems little doubt that the little Prince's names will be Edward and Albert the kings of England of the name of Edward having been most distinguished for their goodness; and the name of Albert, having been honoured by the exemplary life of the Prince's grandfather, the late Prince Albert.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

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Nigbati Church ara ilu kan ba de iwọn ibi kan ti odaju, oyẹ ki oma bọ alufa ati awọn olukọni ara ilu rẹ, ko tilẹ dara fun Church kan ki ama bọ ọ nipa omnira ẹlomi, nigbati odaju to lati ma bọ ara rẹ. Otilẹ daju pe, idena nlanla ni si itankalẹ Ihin rere nisisiyi pe o nfẹ ẹsu tabi owo dida fun bibọ Church Kristian awọn ara ilu na, ti oyẹ ti nwọn iba ma na, ni riran Ihin rere si awọn keferi. Nipa ati mu ibi yi kuro oyẹ ki a yara ko awọn olugbagbọ kankan li isin ati ma sanwo nitori ati ma bọ Church nwọn tikala nwọn, ati bi owo nwọn ti nwọn da ti npọ si i, awọn olukọni ara ilu na, ati owo miran ti nwọn nna, oyẹ ki nwọn ki oma ru u lọ siwaju nipa owo ti nwọn nda yi titi awọn Missionary ati oluranlọwọ rẹ papa isiyi ni kiki awọn enia ti asanwo fun nipa awọn Society. Titi li ọdun ti okọja ati abọ, nwọn si tun ṣe ilana kan ni Mission yi fun idajọ iru owo bayi, nwọn pin awọn ti nlọ si ibi Onjẹ Oluwa si egbe kekeke, enia ti owa li ọna ti oyẹ ni jijina si ara nwọn labẹ olori kan, awọn egbe na ni ireti lati pade li arikan li ọsẹ, ati lati mu ebun nwọn wa. Iye owo ti nwọn da jọ ni ogu January li ọna bayi li Eko ni Church ti Rev. J. A. Lamb je shilling mewa li ọsẹ, ni ti Mr. Nicholson je iwọn £4 li ọsẹ marun yio fi iwọn £26 ati £40 fun nwọn li ọdun kan osi ti olukuluku. Titi li ọdun kini ati abọ owo egbe yi ni Church ti Mr. Lamb le ni £17, niti Mr. Nicholson nwọn ko tete bẹrẹ ko si to £11, owo miran ti nwọn da ni ipade awọn Mission fun owo ijoko school, ati ti Onjẹ alẹ Oluwa to iwọn £140.

Iye ti awọn Wesleyan Mission dajọ ni ti gbogbo nkan ju £240. Li Abbẹokuta nwọn ṣe nkan die si iṣẹ ńrí yi niti bibọ ti Church ati ṣiṣe ara wọn li omnira ni ti owo ti nwọn nfi fun nwọn ni England fun itankalẹ ti ihin rere ninu

awọn keferi, li Ake oju £44 ti nwọn ti san nitori iru nkan bayi. Ni Igbein owo ti nwọn da nitori idi oniruru nkan jẹ iwọn £20. Ti Owu ju £5. ati ni Iki a laisi owo ti nwọn nfi ṣe itọrẹ anu ati iranlowo ifẹ ati £5 ti nwọn fi sowọ lati Lancashire fun awọn alaini ju £21 ti nwọn ti da. Ni gbogbo rẹ oju £95 ti nwọn ti da nipa awọn C. M. S. Ijọ li Abbẹokuta. Eyi le jọ owo ti okere fun ara rẹ sugbọn ibere ti otobi ni si omnira iwa Church ara ilu na, ati si iwọn ninu ifihan rẹ na pe, iṣẹ Kristian otito ni. Bi iyonu iyipada julọ ti Baba le gba fun owo na ati itoju ti nwọn nlo fun Eko ti omọ rẹ ni lati ri i ki omọ na bori ni iṣẹ ti ojewọ lati kọ, beni itẹwọgba iyipada na, ti Church ara ilu na le ṣe si Missionary Soiety ti ọṣe ipile rẹ, ni ki oma bọ Alufa ara ilu ara rẹ, ti nwọn gbe ga soke ninu eya tabi egbe ara rẹ.

OGUN IDAHOMI.

Awa ti gbọ bi ati wa ni iṣe, oniruru irukerudo ti Idahomi beheni ako gba idagiri na gbọ ti iba mu ki awọn Bale na ma ṣona, nwọn ti pase gbogbo ti oye, nwọn tun odi ṣe, nwọn mọ le odi nwọn, nwọn si tun yàrà ṣe, nwọn si tun odi titun ti owa leti ogun ṣe, lati ṣe e ki nwọn ma le le nwọn lati ṣọ odi li ọna jijin li apa keji ogun, ile etu ati eta ni nwọn ko sile li ọpọlọpọ, nwọn si pase ki nwọn ko ma ru ọpọlọpọ onje sile lati oko wa. gidipa li ọna ti ojọ pe awọn Idahomi yio gba lowọ nwọn. Nigbakugba nwọn nwa ṣọ ibi ti awọn ọta na de lowọ oniruru enia ti nwọn ngba ọrọ nwọn, gbogbo nwọn si gba a gbọ pe nwọn ko jina ni irin nwọn si nwọn, sugbọn nwọn ko gbagbọ pe nwọn o kolu Abbẹokuta, ọpọlọpọ enia ni ọnro pe, nwọn gbọn to ti nwọn ki yio fi je ki nwọn le nwọn li erinkeji. Li ọjọ Sunday tabi Isimi nwọn ran Alagogo kio lu agogo ikiyesi fun awọn ara ilu, nwọn si wi fun nwọn bi awọn ọta na ti fi ara nwọn pamọ ni ibuba nwọn. Nwọn si ṣọ odi ni iwọn ọjọ melo kan ki Bashorun tikalare fi la do li eti odi Li ororu Tuesday nwọn si rọ Agba ni Bode Aro nigba pupọ niti idagiri fun awọn enia, nwọn si nwi fun awọn enia pe awọn Idahomi de lẹsẹkanna li Aro. Li agogo meje li erikan ni agbọ iro ibọn ti Abẹokuta ko ti igbọ iru rẹ ri. Irì owurọ ko je ka fi awò ri nwọn li ọna jijin rere, awò wa ja si asan li Ake nigba die. Ni ibi gbogbo li a nri agbajọ ọpọlọpọ enia ti nwọn nsure lọ si ẹsẹ odi li ọkọnkan ti nwọn kolu nwọn; ko si ifasẹhin kan, ko ni inira kan lati pe awọn ọkọnrin lati lọ, inira wa lati pe awọn ọkọnrin lati duro ni ile, awọn ọmọ ọdọ salọ si ibi ija lai gba aṣẹ tabi bi nwọn ti roo pe oye. Bi oti je pe nwọn fi ọ-

polopo etu ati eta pamo si odo wa, ti nwon si ranse si ihin nitorina lati se iranlowo lati le Idahomi osi ye lati da enia duro lati ma ko etu na jade nisisiyi fun nwon nigbati nwon nfe e, agbara kaka li afi da omo odo kan duro lati ko etu jade. Rev. A. Maser nigbati nwon ko gbo idagiri na, oko awon obirin jo ni ile iwe nitori ati gbadua, lehin eyiyi awon obirin na si pade fun ara nwon lati gbadua libi kan na. Ija na si lo nigba die, nigbati enikan ti ogba eta koja, ko si pe omiran si koja, owa ni iberu pupo, sugbon nrohin pe nwon ti le awon Idahomi lo kuro lese odi ko pe lehin eyi elomiran ti etu jo loju de, omiran si tun de ti eta ba li ejika, omiran ti ogbeta litan re de ti nwon gbe sinu nkan lejika. Mr Maser si ran Dr. Harrison lowo lati wo awon ti o nfe iranlowo. Lehin igbati kurukuru da loju orun nigbana li awa ri aye lati ri nkan li ibi ti nwon njagun, awon Egba tuka si gbangba niwaju odi nwon, osi jope ibon na ko si po to behe mo, osi jo eyi ti nbo si isale tabi kotokoto si odo Aro. Iye awon Egba ti owa ni itegun ati lehin odi fi igba meta poju awon Idahomi ti nwon wa li odun 1851, osi jo eyi ti nwon bi awon ota won sehin, sugbon ife iyirapada fere se alaije ki amo nwon soto ninu awon Idahomi ati li ona jijin, boye li ona ti anri nwon ati bi nwon ti nyin ibon Iri ti ako ri ija na, bi oti wu ki ose, se alai ju bi oti ye wa si, pe awon Idahomi wo itegun na. Ihin keji li a gbo pe awon Idahomi nsa lo patapata. Nigbati awo ile ninu awo ari awon ogun bi nwon ti nle nwon lo si Ibara nibi ti nwon do si li esi, erukuru bo nwon tobi ti ako fi le ri nwon, sugbon erukuru fi ibi ti nwon ti wa han. Ipa ogun kan lo siwaju lona jijin, nwon ko ni idaduro nitori ti owo Egba ko to nwon, ipa keji duro nja bi nwon ti nle nwon, nigbati nwon nle nwon jina ju ako gbo iro ibon mo boye li efi ibon ti a nri ni erukuru ti obo nwon li oju orun, Ipa ti oko salo nwon nwi pe oba nwon li owa li arin nwon. Bi awon Egba ti le nwon lo behe ri nwon si ndi nwon ni igbekun, opolopo ti oti gbeta li osi nku li onana lo. Opolopo lo nko lati ba nwon wale, nwon si pa nwon. Nwon ko je ki awon Idahomi simi rara tabi patapata, sugbon nwon duro lati ja nibi pupo ti nwon si nle awon ti onle nwon awon owo Egba si nwa fo nwon loke, tabi awon owo ogun miran ti ogba ona ebu nwon asi ki nwon mo awon Egba ti onba nwon ja lona miran. Opolopo ona ti awon Idahomi sagba li ari awon ti enia lolu.

(ko iti pari.)

ILỌ SIWAJU ERO

Nitori ti ọkan ni ninu orin ti iwọ yio kọ niwọn igbati oba wa ni ilẹ ajo rẹ yi. Ps. 119. 54. ki iwọ ki o fi eyi fun nwọn pelu li ẹnu ọna iwaju ni.

Nisisiyi mo ri ninu ala mi, pe arugbo ọkọnrin ololà yi, bi oti so itan na fun mi, odabi enipe o mu ontikala rẹ lara gidigidi pelupelu o bere si ma wi lọ pe; Beheni Kristiana pe awọn ọmọ rẹ jọ osi bere si sọrọ ara rẹ fun nwọn bayi pe "Enyin ọmọkọnri mi, Eniti bi eti le ro, wa li ko ti pẹ yi labẹ ise pupọ ninu ọkan mi niti iku baba nyin: ki ise niti pe mo siyemeji niti alafia re; nitori ti ate mi lorun nisisiyi pe ara re le." Ero wiwa ti enu tikalami pelu ti nyin iti mu mi lara pelu, ti emi gbagbọ nitotọ pe osi ni nipa ti eda Iwa mi pelu si ọdọ baba nyin ninu iponju re ise eru nla si ọkan mi; nitori ti mo mu ọkan emi tikalami ati ti nyin le si i, mo si kọ lati ba a lọ li ọna ajo.

Ero nkan nwọnyi iba pa mi nisisiyi patapata, sugbọn bikose niti ala ti mo la lale ano ati nitori iyanju ti alejo yi ti fun mi li awuro yi. Ewa enyin ọmọ mi, eje ka di eru ki a si lọ si enu ọna ti o lọ si Ilu oke ọrun, ki awa le ri baba nyin, ka wa li alafia pelu re ati awọn egbẹ rẹ, gegẹ bi ofin ile na ti ri."

Nigbana li awọn ọmọ re bu si ẹkun nitori ayọ pe ọkan nwọn yi si i lati lọ. Beheni olukesi nwọn ki nwọn odigbose; nwọn si bere si mura lati lọ si ajo nwọn.

Sugbọn nigbati nwọn nfẹ lọ bayi, meji ninu awọn obirin ti ise aladugbo Kristiana, wa si ile re, nwọn si kankun. Awọn eniti o wi fun bi ti enikan pe, Bi enyin ba wa li oruko Olorun, e wole. Iye awọn obirin meji na ra si eyi; nitori ti nwọn ko ti ngbọ iru ede yi ri tabi nwọn ko ti ri ko bọ lati ete Kristiana jade wa. Sibesibẹ nwọn wole; sugbọn, kiyesi, nwọn ri obirin rere na nmura lati jade kuro ninu ile re

Beni nwọn bere, nwọn si wipe Aladugbo, awa bẹ ọ kini o ro nipa eyi?

Kristiana dahun osi wi fun eniti odagba ju ninu nwọn eniti oruko re ije Elẹru pe, Emi nmura fun ajo.

Elẹrù yi li ọmọbirin eniti oko Kristian li Oke Inira, ti osi fere mu u lati pada nitori eru awọn keneun.

Elẹru. Fun ajo wo emi bẹ ọ?

Kristiana. Ani lati to oko rere mi lọ. Osi subu si ẹkun sisun pelu eyi.

Elẹru. Mo ro pe ki yio ri bẹhẹ aladugbo rere; emi bẹ ọ nitori ti awọn ọmọ re talaka, mase ta ara re nu bi eniti ki ise obirin bayi.

(ko iti pari.)

Akọ ọ li ibi ise ikowe li Ake ABBẸOKUTA March 22nd. 1864.

ABBEOKUTA

MARCH 22nd. 1864.

DEFEAT OF THE DAHOMIANS.

We have had, as it is the custom, various rumours of the Dahomians, and happily those rumours were so far believed as to render the Chiefs watchful: they made all needful preparations, the walls were repaired and raised, and the ditches cleaned out; a new wall was erected on the river side to avoid the necessity of guarding so long a line on the opposite side of the river; stores of shot and gunpowder were laid in, and the people commanded to bring in all their farm produce especially on the route likely to be taken by the Dahomian army. From time to time reports were brought of the approach of the enemy, of which various opinions were entertained, it was generally believed they were not far off on some expedition, but doubts were entertained whether they intended to attack Abbeokuta, many thought they would be wise enough to avoid a second defeat. On Sunday the town crier was sent to warn the inhabitants, information having been received of a reliable character. Watch had been kept for some days before, the Bashorun himself having taken up his residence close to the wall. On Tuesday morning the report of the gun at Aro gate, several times fired, alarmed the people, and information was speedily circulated that the Dahomians were in sight at Aro. At about 7 o'clock, at once was heard such a discharge of muskets as Abbeokuta never before heard. The morning mist prevented objects being seen at any great distance, our glasses were useless at Ake for some time. On every side groups of men were seen hastening to the wall at the point attacked; there was no backwardness, no need of any effort to call men to go, our difficulty was to keep any one at home, servants cleared off without asking permission or once thinking it necessary. As a large store of gunpowder and shot is kept under our care, sent here for the one purpose of aiding to repel the Dahomians, it was necessary to keep at least some one to issue these stores out now that they were wanted, one servant was kept back with difficulty for the purpose. The Rev. A. Maser at the first alarm assembled the women in the school room for prayer, after this another meeting was held by the women themselves in the same place. The fight had been going on sometime when a wounded man passed, a short time after another, he was in a state of great excitement, but giving the welcome news that the enemy had been beaten back from the wall, a short time after another came with his eyes injured with gunpowder, then another with a shot in his shoulder, then another borne on a litter with a shot in his thigh. Dr. Harrison assisted by Mr. Maser attended to the wounded that wanted help. After the mist had cleared away we were able to see something of the battle field, the Egbas were then scattered over the open ground in front of their wall, the firing had become comparatively little, and appeared to be going on in the hollow and broken ground towards Aro. The number of Egbas on the field and behind the wall was at least three times more numerous then when the Dahomians came in 1851, they appeared to be pressing on their enemy, but the want of uniform dress rendered it almost impossible to distinguish them from the Dahomians at our distance, except by the direction in which they were looking and

firing. Our first sight of the battle, however, imperfect as it was, convinced us that the Dahomians were retiring from the field. Our next information was that the Dahomians were in full retreat. On looking on the ground through a glass, we saw the retreating army far up the hill towards Ibara their place of encampment last year, they raised such a cloud of dust as covered them from our view but the dust showed their position. One division was far in advance, they were unopposed having got the start of the Egbas; the second division kept firing on their pursuers when too much pressed, the reports of their guns could not be heard, but the smoke of their fire could be seen in the cloud of dust they raised. The division first in retreat, was supposed to have the king in their midst. As the Egbas followed pursuit prisoners fell into their hands and many wounded in the previous fight dropped by the way. Many refused to surrender and were killed, The Dahomians were not permitted to rest, but they made a stand at various places and drove back their pursuers to be driven back again by fresh bodies of the Egbas, or cut off by some that had got round them by other roads. The various paths leading to the retreating Dahomians we saw crowded by Egbas.

At Ibara the Dahomians sought to make a stand but could not and many sought safety under cover of the thick bush there. They were greatly distressed for water all the water courses were dried up, the dust and heat of a midday sun with a forced retreat soon demoralized them and they were no longer met in very large bodies, Beyond Ibara they gave up one of their brass field pieces a little beyond they left the other. At Owiwi (a small stream of water) they eagerly sought for water, but this was dry also. Here they again attempted to make a stand, and a great many were slain and many caught. By night fall some Egbas were at Jiga a place beyond Ishagga a large number of Dahomians having been scattered and left behind them in their eager pursuit. Here a native christian received a shot wound in his head in the twilight. His companion stayed by him during the night and obtained asistance the next day by which means the wounded man was brought home. Ishagga is regarded as fifteen miles from Abbeokuta and Jiga three or four beyond it, thus the Dahomians were defeated and driven 19 or 20 miles by night fall. The pursuit was continued until they reached the river Iyewu.

The number of captives brought in no one can tell, brought in as they were at various gates, at all times of the day and night, and many were not brought into the town but conveyed to their farm villages; up to 2 o'clock P M. of Tuesday the 15th. upwards of two hundred were counted to have passed at the Aro gate from which time we have no data, this we know that the captives were brought in after 2 o'clock much faster than before and the next day at an increasing rate. The number of slain in the moat where the attack was made were not less than 70, they were not scattered but lay together at two places four or five only were seen apart, some counted them and made them to be 75, together with those on the plain within reach of their musket shots from the wall and three or four within the wall there were 130 bodies of men and women all Dahomians. Their attack was made in three divisions the lines of dead shew this, one at Aro gate and two at the left the centre attack appears to have been severest for there are 50 dead bodies in the moat and twenty two in a line off from it. The distance at which dead bodies lay from the wall showed how far off the Egba guns took effect not nearly so far as it might have been had they a better notion of loading their guns they used many small iron shot in one charge. The brass gun at the Aro gate was dismounted by its own recoil from being badly placed just after the fight commenced, it was replaced but then the Egbas were in the open in front and it was thought not prudent to fire over their heads as they are not accustomed to it. The number of persons who lodged themselves in the moat at the first attack with the view of taking the wall by surprise caused those inside much trouble, for those inside could not look over the wall to fire down upon them as the Dahomians shot passing over the wall made it too dangerous, the Egbas were bathed in perspiration from exertion and anxiety; one who reached the spot just after the battle commenced described the scene to me, they were soon relieved however by the multitudes that rushed to the point attacked. No Dahomian reached the moat after the first attack, they made several attempts without success. They were soon outflanked which made it necessary for them to retire. Their plan is to spring on

their enemy like a wild beast, but on being foiled in this they have but little power. These attacks were intended to be a surprise they fought less well in this battle than in that of 1851, the comparatively few slain before the wall shows it, then they fought from 12 o'clock till night and were then driven but a mile from the wall, they reached Ishagga under cover of the night, having first rested at Aro, and fought a second battle with the Egbas there, now they fought their battle and were pursued far beyond Ishagga before night fall. The Bashorun led a large party in the pursuit. The battle field in 1851 was much more extensive than now, then we supposed that the extreme points of their attack were a mile apart, now it occupied a space that one can walk over in two or three minutes marked by the dead on the field; then they attacked on both sides of the river now on this side only they having crossed it at Aro. The effect produced on the inhabitants in 1851 and now was very different, ten thousands of persons ran away, they passed our house in one unbroken stream of people passing out towards Oshielle, now none whatever did so; then our compound was occupied, crowded by flightened women, now we were left with scarcely any one but children; then the white men were suspected to be in league with the Dahomians, and so now; then they, after the fight, ascribed much of their success to the white people, and now the white people have the like praise. In the afternoon of Tuesday as we passed through the streets people everywhere ascribed praise to God for their deliverance and the whole people. The Chiefs sent their messengers to thank us stating that our fidelity to them and the falsehood of those who had maligned us had been clearly shown out, Three brass guns on carriages were taken apparently six pounders one was burst at the muzzle, another has the part through which the touch hole passed taken out; the one I saw was of Spanish make. The number of killed and wounded is nothing to be compared to those in 1851, then cries of mourning for the dead were heard in every direction. The Dahomians have no cause whatever to make war upon the Egbas, it is done to satisfy their thirst for human blood and to obtain wealth by the sale of captives; they are far lower in the scale of humanity than their neighbours for although all will wage war and make captives, these alone do so to obtain human victims to sacrifice to their gods and these alone train armed women as soldiers. Before the attack on Tuesday, spirits were served out to them, some say they were half intoxicated. They were sorely distressed for food, hard beans and the palm nut were found on some, some of the prisoners say they had nothing but a little cassada for twenty four hours before the battle. These things will account for their speedy defeat and immense loss in the flight. God is the Lord, the heathen have repeatedly said since the battle and it is to him all praise is due, he has confounded the devices of the proud and cruel man who sought our destruction. He destroyed Ishagga and other towns first, that he thought would see and reveal his approach and so he had to pass through a deserted country, and his army came to the attack weakened by the want of food. One came in the night of Tuesday and surrendered himself to a Christian who was resting on his mat at Ishagga and begged a little water and then food. To our God be all praise for the deliverance wrought out for us. The Bashorun and Chiefs of Abbeokuta are to be much commended for their watchfulness and good management for the preservation of their town.

ANOTHER ACCOUNT.

It was on the 15th. inst. when before 6 o'clock in the morning the cannon at Aro gate fired a signal informiug the inhabitants of Abbeokuta of the approach of the Dahomian army. The weather was dull and foggy, but the enemy could be seen at Aro taking refreshment before commencing their horrible work. Two more signals in quick succession told the excited population that the enemy was rapidly approaching. Thousands of warriors were ready at the walls to give the Dahomians a warm reception, whilst thousands more ran to the walls to have their share in the defeat of the enemy. Every preparation had been made for the defence of the town. The Bashorun (commander in chief) had during the last few weeks sent out his spies who fonnd out the encampment of the enemy; a runaway told him also, that the Dahomians would surely attack Abbeokuta, but it was disbelieved by many. He had provided each township with plenty of ammunition of which there was no lack although no powder was allowed to be exported from Lagos for many months past. The enemy had 2 fieldpieces which were placed in position and began to

play but only one ball reached the townwall without doing any injury. A column of about 3,000 advanced to within about 50 yards, suddenly displayed their flags, extended their lines and advanced rapidly towards the wall. The wall being high the enemy could not see the defenders of Abbeokuta behind it and they felt almost sure the town would be in a short time in their possession. No sooner had they approached the trench within a few yards than the Egbas poured suddenly such a tremendous volley from thousands of muskets into the close lines of the enemy that the progress of the latter was at once arrested. It was nearly 7 o'clock, when the battle commenced. The attacking column numbered many Amazons who fought most desperately. A sharp fire was kept up on both sides for nearly an hour. In two places the enemy toiled to scale the walls with a determination which would have done credit to the best of European troops. Some of the Amazons climbed up but as soon as they reached the top of the wall with their hands, the Egbas dragged them over and killed them instantly, one of these ferocious women had already had one of her hands cut off in endeavouring to get over the wall when she discharged her musket with the other hand and killed an Egba; but at the same moment she received a severe cut with the sword, so that she fell back into the trench. Only three or four townships, Ijeun, Kemta, Itoku and Oba were engaged in the battle the others kept to their posts as it had been reported that the enemy would attack three different places. This fierce struggle lasted about an hour when the enemy retired a short distance being unable to stand the fire of the Egbas any longer. Already 70 Dahomians lay in the trench and as many on the battle field before it. The wounded were numerous and were removed by the enemy, but many of them afterwards died. The work of destruction among the Dahomians during this hour was frightful, the Egbas had only 2 or 3 dead and about a dozen wounded. The battle was by this time pretty well decided, and Abbeokuta saved; as soon as the enemy retired from the walls, the Egbas rushed out and renewed the battle in the open field. The Egbas fought nobly; they knew what they were fighting for; all depended on this day; if defeated, they have no friends near; they fought for their homes, their wives and children, their country, their liberty and their lives. For many years past the Dahomians had carried destruction and slaughter into the Egba territory, they came now to make an end to the Egba tribe. The Egbas were exasperated and each wanted to do his duty on this day. The men fought in good order though they had only a few leaders; the women were singing and dancing, being sure of victory. They carried plenty of water and agidis to the camp to refresh the fighting men; many of them armed themselves with swords and kept near the walls in case their assistance should be required.

A sharp fire was kept up for about 2 hours near Aro, the enemy gradually retreating and leaving great numbers of dead behind them. They retired towards Ibara which town they had destroyed last year; there they were attacked in the flank by another party of Egbas and lost many of their carriers, one of their cannon, and several hundreds of muskets, many of which were quite new. Some miles beyond Ibara they had their encampment which was evacuated; here the pursuing Egbas captured the King's horse and many other things belonging to him. Great numbers of prisoners men and women, were taken all along the road; and in this encampment the second cannon was captured. Beyond Ishagga, a town which they destroyed two years ago (also on the 15 March,) the Dahomians stood once more to check the Egbas in pursuing them. A severe encounter took place in which several Egbas were killed and wounded, but the Dahomians had heavier losses, and were driven from the field, the Egbas still pursuing them closely, killing and catching many of them. It appears that the Dahomians had never before experienced such a total defeat. It is difficult to give the exact number of dead and of prisoners. From Abbeokuta to Ishagga a distance of about 15 miles, above 1,000 dead were counted, whilst beyond that place it is said that the number of dead was still greater. The prisoners cannot be fewer than 1,000 or 1,200, some say above 2,000.

The Dahomians were probably above 10,000, but one captive states that their number was 16,000. Thus the Lord has frustrated the diabolic plan of the Dahomians to capture Abbeokuta and many of the heathen recognize the hand of God in this complete defeat of their enemies. The people rejoice greatly and congratulate each other on their escape. The Lord God of Hosts said: Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 106 ABBEOKUTA APRIL 1861. Price 120 cowries.

IHIN OGUN IDAHOMI.

Li Ibara awọn Idahomi ṣe lati duro ṣugbọn nwọn ko le ṣe e, ọpọlọpọ li osi sa sinu igbẹ libẹna ti nwọn si di ni igbekun. Orẹ ọpọlọpọ, nwọn ko ri omi mu, gbogbo ipado lo ti gbẹ, erukuru ati orun ọsan gọngọn ati ire ti nwọn nsa mu ki orẹ nwọn. Niwaju Ibara, nwọn sọ Agba nwọn kan nu nigbati itẹṣẹ tẹ nwọn, nigbati nwọn lọ siwaju diẹ nwọn fi ikeji silẹ. Li odo Owiwi nwọn wa omi mu nibẹ nwọn ko ri mu, odo yi si gbẹ pẹlu. Nwọn si gbidanwo lati duro ja, nihin ṣugbọn awọn Ẹgba pa nwọn pupọ, nwọn si di ọpọlọpọ ni igbekun. Li oru diẹ ninu awọn Ẹgba ṣubu. Jiga ti owa niwaju Iṣaga, ọpọlọpọ ninu awọn Idahomi ti awọn Ẹgba ti tuka sinu igbẹ ti nwọn ti ya koja sẹhin nigbati nwọn nfi ihara le ipa bọ sọwọ awọn Ẹgba. Nihin ni nwọn ta Kristian ara ilu yi kan li ibọn lori ni wèrèwèrè alẹ awọn ẹgbẹ rẹ joko ti i loru na, lati ṣe iranlọwọ nipa eyiti nwọn fi gbe e bọ wale ni jọ keji. Anro pe Iṣaga to iwọn busọ mẹdogun ati Abbẹokuta lọ Jiga si to bi busọ mẹrin liwaju rẹ, bayi ni nwọn fọ awọn Idahomi ti nwọn si le nwọn niwọn busọ mọkandilogun tabi ogun li oru. Nwọn ko dẹhin lẹhin nwọn titi nwọn fi de odo Yewa. Iye Igbekun ti nwọn ko wọle ako le tun, bi oti jẹ pe, ako ko nwọn wọle lọna kan li gbogbo ọsan ati oru na, ọpọlọpọ ni nwọn ko mu wọle ti nwọn mu koja lọ soko; titi ofi di agogo meji aṣalẹ ni Tuesday ojọ kẹdogun oṣu na, oju igba ti nwọn kà ti okoja li ọna Bode Aro li akoko eyiti awa ko fi le ka nwọn mọ, eyiyi li awọn fi mọ pe igbekun ti nwọn mu wọlu lẹhin agogo meji ju ti iṣaju agogo meji lọ, ati itẹle npọ si i ju iye ti iṣaju lọ, iye awọn ti nwọn pa si yàrà nibiti nwọn bẹrẹ si ijagun ko ju adọrin lọ, nwọn ko tuka kiri, ṣugbọn nwọn ṣubu lera nwọn lọna meji, merin, tabi marun li ari li

ọtọ, ẹlomiran ka nwọn; nwọn si ṣe nwọn di marundilogorin. Pẹlu awọn ti owa ni gbamgba nibi ti ẹta ibọn le de, meta tabi merin ninu odi, ati awọn oku kan je adoje okonrin ati obirin gbogbo nwọn je Dahomi. Nwọn si itegun nwọn lona meta owọ ogun nwọn fi eyi han, okan ni bode Aro. ati awọn owọ meji ti oku li owọ osi, ti arin na jọ eyi ti ole gidigidi nitori ti adota oku li owa ni yara, ati mejilelogun li owa ni owọ kan ti ojina sira nwọn. Jijina oku si ẹṣẹ odi fihan bi ibọn awọn Egba ti pa nwọn ko jina si nwọn tobẹ bi iba ti ri, bi osepe nwọn moye ati ki ibọn nwọn dara nwọn nki opolopọ ẹta olirin ni iki ibọn kan. Agba ide ti owa ni bode Aro yi lule nipa ajasehin rẹ, nipa alaifisi ibi rere nigbati nwọn ṣẹṣẹ bere si ija na, nwọn si tun u ṣe, ṣugbọn, nigbana awọn Egba wa ni gbamgba ninu papa niwaju, nwọn si ro o pe ko dara fun nwọn lati ro agba koja lori nwọn bi oti je pe ara nwọn ko mọ o. Iye awọn enia ti nwọn wọ inu yara li akoja ti nwọn gbero lati fi iyanu mu odi, fi wahala pupọ fun awọn ti owa ninu odi, ninitori ti awọn ti owa niru odi ko le wọ ehin odi lati yinbọn si nwọn bi eta Idahomi ti nkoja lori odi mu u ki o newu, ogun bo awọn Egba nipa agbara ati ajo ti nwọn nse nigbati nwọn ko ri ona ba nwọn ja; eniti oba de ẹṣẹ odi tabi ibẹ na lehin igbati nwọn ja tan so bi ija na ti ri fun ni, bi oti wu ki ori leṣekan na nigbati awọn opolopọ enia wọ lọ sibi ti nwọn kolu nwọn, nwọn si le nwọn lọ. Ko si si, Idahomi ti ode ibi odi lehin igbati nwọn ti kolu nwọn, nwọn gbidanwo pupọ lai le bori. Leṣekanna nwọn tan lọ ṣẹṣẹ odi ninu eyiti ofi mu ki oye fun nwọn lati fasehin. Ero nwọn ni ki nwọn ki obelu awọn ota nwọn bi eranko buburu. Ṣugbọn, nigbati eyi bọ lowọ nwọn agbara nwọn ko si to nkan mọ. Ija yi yanilenu bi ati ro o, nitori ti ija nwọn ko to eyiti nwọn ja li odun 1851 akawe die ti nwọn pa niwaju odi fi han, nigbana nwọn ja lati agogo mejila titi di oru nigbana ni nwọn to le nwọn ṣugbọn niwọn buso kan si odi, nwọn fi oru boju lọ si Isaga, nigbati nwọn ko simi li Aro, nwọn ba Egba ja ija keji nibẹ, nisisiyi nwọn ja ija nwọn. nwọn si le nwọn koja Isaga ki ile to ṣu. Basorun ko opolopọ ogun lepa lọ. Itegun awọn Idahomi ti odun 1851 ju ti odun ni lọ pupọ, awa si ro o pe titan nwọn lotun ati losi ko ju buso kan kan lọ, ibiti itegun nwọn wa ko ju eyiti enikan ba rin niwọn (minutes) iseju meta lọ ti oku wọn fihan ni ibiti nwọn koja na nigbana ni awọn Egba si itegun si nwọn niha mejeji odo Ogun ni apa ihin nikan ni nwọn gba goke ogun si Aro. Imunilara ti

ose si awon ara ilu na ni 1851 ati ti isisiyi yato si ra nwon gidigidi, egbarun awon enia sa lo, nwon koja ni ile wa, ni owolowo ti otele ra nwon koja lo si Oshiele, niti eyi enikeni ko se behe nigbana ile wa kun fun opolopo asa awon obirin, niti eyi afere ma ri enikan ti owa pelu wa boye li awon omode, nwon ti nro pe awon Oyinbo mba awon Idahomi wa tabi pe awon oyinbo nowo niwiwa awon Idahomi, behe ni nisisiyi; nigbati nwon legun tan, nwon si fi iyin ti isegun fun awon oyinbo pupo, nisisiyi awon oyinbo ni iyin na bakanna. Ni agale Tuesday bi ati nkoja lo ni ita gbogbo enia ni o nfi iyin fun Olorun nibi gbogbo fun igbala nwon. Awon Bale ilu ran iko tabi onse nwon lati dupe fun wa wipe ododo wa si nwon, ati eke ti awon eniti nro ibi si wa fi ara han dajudaju. Agba meta lori keken ni nwon gba lowo nwon, ojo pe igi ti nwon nfi ki agba je mefa, igi ikan run lenu, ekeji agba na nwon ba ojuku re je; okan ti mo ri je Agba awon Aguda. Iye awon ti nwon pa ati iye awon ti ogbogbe ko to nkan, ako le fi we awon ti ofi ara pa li odun 1851, nigbana ekun ofo awon ti oku li a ngbo kakiri. Bi oti wuki ose awon Idahomi ko ni idi kan lati gbogun wa si Abeokuta nwon se eyi lati se itelorun itajesile lati loro nipa tita eru; nwon rele ju ni Osuwon ti enia ju awon aladugbo nwon, bi gbogbo nwon ti njagun ti nwon nnu eru eyiyi nikan ni onse behe lati mu enia bi ohun ebo lati fi rubo si orisa nwon, osi nlo awon obirin bi omo ogun. Ki nwon to ja ni Tuesday, opin oti fun nwon mu, elomiran wipe oti na ofere pa nwon Ebi pa nwon pupo nitoriti nwon ko jeun, asi ri ewa ewe ati ekuro li apo nwon, eru miran ti nwon mu wipe nwon ko ni onje boye li gbaguda die ti nwon ti je ni wakati merinlelogun ki nwon to pade ija na. Eyiyi yio se ki nwon tete le nwon, ti opolopo si fi gbe nigbati nwon le nwon, Olorun ni Oluwa, nigbakugba ni awon keferi nwi, lati igbati ati jagun pe, si Olorun ni gbogbo iyin na ye, oti da imo awon agberaga ati enia buburu run eniti onwa iparun wa. Oti ko tete ko Ishaga ati ilu miran pela, eyiyi li oro pe on oriran lati yo si nwon, nigbati on ba ma wa si Abbeokuta, on yio koja ni ahoro ile nwonyi ogun re si wa lati ja, ebi si so nwon di alailera. Okan to Kristian kan wa loru Tuesday eniti osu lori eni re ni Ishaga osi toro omi ati onje die lowo re. Si Olorun ni gbogbo iyin na ye fun igbala ti ose fun wa. Bashorun ati gbogbo Bale Abbeokuta ni oye ki ama fi iyin fun nitori iso ati atunse fun ipamo ilu nwon.

Ibon nro kikan niwon wakati meji leti Aro; awon o'a na nsa lo diedie, nwon si fi opolopo oku ti nwon ko le gbe sehin nwon. Nwon lo isimi leti Ibara ni ilu ti nwon ko lesi; nibe ni awon ogun ebu la yo li egbe nwon ti nwon si so opolopo eleru nwon nu, okan ninu agba nwon ati opolopo ogorun ninu ibon nwon, pupo li oje titun. Niwon buso melo kan niwaju Ibara nibi ti budo nwon wa ti oti di ofo nihin ni awon Egba ti nwon nlepa mu esin ti Oba na, ati opolopo nkan ti ise ti (oba) re. Opolopo eru okonrin ati obirin, ni nwon nmu li onana lo; ati ni budo yi ni nwon gba agba ikeji. Niwaju Ishaga ni ilu ti nwon ko lodun meji ti oko-ja (ni ojo kedogun osu March) awon Idahomi duro nibe lati le awon Egba pada ki nwon made lepa nwon. Nibe na ni ija na si tun le pupo ninu eyiti nwon fi pa pupo ninu awon Egba ti omiran fi gbeta, sugbon ti awon Idahomi li oku nwon papoju, nwon si tu nwon kan sinu papa awon Egba tele nwon girigiri, nwon si nmu pupo ninu nwon. Ojo pe awon Idahomi ko ti iri iru nkan bayi ri nijo ti nwon ti njagun. Osoro lati tun iye enia ti oku ati iye ti nwon di ni igbekun. Lati Abbeokuta lo ide Ishaga jijin eyi ti oto iwon buso medogun, oju egberun oku ti nwon pa, sibesibe niwaju ihin nwon wipe oku ti owa nibe ju ti isaju lo, eru ti nwon mu ko le kere ju egberun tabi egbefa, elomiran ni nwon ju egba lo.

Lotito awon Idahomi na ju egbarun lo, sugbon eru kan ti nwon mu wipe egbajo enia ni nwon je. Bayi ni Olorun so ero esu awon Idahomi lati ko Abbeokuta di asan opolopo ninu awon keferi nranti owo Olorun ti owi ninu isegun awon ota nwon yi. Awon enia yo pupo nwon si nki ara nwon ku ewu; Oluwa Olorun awon Omo ogun wipe: nihin ni iwo yio de, sugbon iwo ki yio lo siwaju: ati nihin ni irunu igberaga re yio mo.

IHIN MIRAN.

Ni ijo kedogun osu yi ni, nigbati agogo mefa awuro koja tan ni nwon ro agba bode Aro bi ami lati wi fun awon ti owa ni ilu Abbeokuta pe ogun Idahomi de tosi. Oju orun ko mo okun fun kurukuru, sugbon ako le ri awon ogun na ni Aro nitori ti nwon nsimi ki nwon to bere si ise ira nwon. Nwon si ro agba ami meji tele ra nwon lele lati wi fun awon ilu, pe awon Idahomi nsunmo tosi kikan. Egbegberun awon ologun ti mura lese odi lati fi ija gbigbona fun awon ota na, sibesibe awon egbegberun miran nsure lo si ese odi lati ni ipin nwon ni lile awon Idahomi lo, gbogbo ese ni nwon ti pa sile fun abo ilu na.

(ko iti pari)

Akoo li ibi ise ikowe li Ake ABBEOKUTA APRIL 5th. 1864.

ABBEOKUTA

APRIL 5th. 1864.

Before the Dahomians came, the villages between this and Lagos were deserted, even the Otta people left their town on the preceeding Sunday, on the 22nd. a week after the attack there was an alarm that a number of Dahomians had been seen and the men were called to the walls, the same night a party of twelve Dahomians surrendered themselves asking for food, the following day a large body of Egbas went out to bring any Dahomians they could find scattered in the bush, a few days after the Jiga people sent 16 captives of those whom they had caught (or who had surrendered themselves) as a present to Akodu the chief to whom Jiga belongs. Some of the Dahomians have been guilty of violence, two killed their captors, one took up a stone used for grinding chillies and dashed it on the face of his master injuring his mouth, the captor's younger son immediately shot him, it appeared afterwards that the man was captain of 120 men. After the Egbas gave up the pursuit the Dahomians suffered some further loss, the Okeodan people broke down the bridge over the Yewa, and troubled the Dahomians and the Ketu people have since sent a present of 21 Dahomians to the Bashorun. Enquiries have been made about Doherty and the Ishagga captives. The person crucified is asserted to have been a man named Moses. One of the captives gives an apparently trustworthy account to the effect that they did not kill Doherty, because he was an English subject, but he was put under one of the chief captains who was charged to be ready to produce him if demamded even if it should be twenty years. This man seemed to be acquainted with the particulars of his private history, and said that Doherty was placed at farm under his own subveillance.

The guns carried by the Dahomians were heavier than those commonly used here, many of them tower muskets. In their flight some six hundred were thrown away at Ibara, many of them, never used, were made up in bundles of five each as loads, the powder was carried in a belt containing sixteen wooden boxes, each about the size of a lucifer box. The loads of coral, velvet, and other things carried by the carriers must have fallen into the hands of the Egbas, two of the cannon were drawn on wheels, the third was smaller the king's horse was captured at Owiwi, there is also a pair of sandals ornamented with a cross of yellow metal which must have belonged to the king, these had been worn but not used for walking. Amongst the spoil are some gigantic razors, used it is said for cutting off people's heads after they were killed by hanging.

FURTHER PARTICULARS.

The day before the attack the Dahomians were encamped at the Owiwi some twelve miles off between Ibara and Ishagga. During the night they marched from thence to Aro by moonlight, they were first seen in the

morning by one of the Christians who had gone to bathe in the river Ogun. As the Dahomians advanced, their courage was rather damped by hearing the women singing, and seeing the young men throwing their muskets in the air to catch them again without any signs of fearing their attack. The ascent of the wall from the ditch is difficult without any encumbrance; under the wall in several places the Egbas had made little tunnels through which they themselves could easily creep either to to retire from or to pursue the enemy, but through which no enemy would dare creep with the certainty of having his neck cut directly it was exposed on the other side. The iron store of the W. African Company lies a short distance from the wall behind the place where the cannon was mounted, this store was pierced through both sides by shots from the Dahomians. The Dahomians retreated or rather fled quickly, it could scarcely have been two o'clock when the main body of them passed Ishagga, for many of those who pursued them as far as Ishagga were back the same night, some of them by six o'clock and the distance is fifteen or sixteen miles. The Dahomians were fighting at Aro till ten; four hours for an army of 10,000 men to flee fifteen miles is very little any where and especially so along African paths which only admit one at a time, many must have gone on the sides of the path at a considerable risk of hurting their feet, it is no wonder that many of the Dahomians were unable to keep up and were killed, taken captive and even left behind in the pursuit. Many of the Dahomians must have walked more than thirty miles within the twentyfour hours and this in addition to the fighting at Abbeokuta. Many of the prisoners say that they had very little food left, the food chiefly found upon them was roasted palmnuts and a small bean, others had cassada meal, parched rice, and onions. Though the only four Dahomians who entered the town were women, the great proportion both of killed and captives are men. In the afternoon of Tuesday the Bashorun started with a party prepared for pursuit, he himself returned the next day, but the party under the leadership of a son of the late Chief Anaba pursued them as far as the river Yewa this is a narrow but deep river, and the Dahomians had made a wooden bridge over it on their advance, at the Yewa they found a number of Dahomians said to be 400 or 500 quite exhausted, as they could not be brought back they were all killed, this party of Egbas returned to Abbeokuta on Friday. There is some discussion as to the composition of the medicine served out to the Dahomians before the attack, some of the captives insisting that it was medicine and not spirits it is not improbable that it was a mixture of rum and gun owder which is esteemed of great virtue for producing fighting qualities.

CONDITION OF DAHOMEY.

The condition of the Dahomian kingdom seems to be utterly rotten. The shedding of innocent blood, as the Dahomians do in their human sacrifices, must always be a source of weakness to a kingdom, and we are not surprised to hear the accounts of the deserted condition of the country and the smallness even of their chief town Abomey. Notwithstanding the desolation they have made it does not seem that they can collect more than 10,000 or 12,000 fighting men for an expedition like this and of these scarcely one half are true Dahomians and some are forced to come against their will; to any objection the answer was easy, then we must kill you at once; of four prisoners in one house only one was a true Dahomian, one was from Refurefu a town on this route destroyed several years ago by Dahomey another was from Makun the country they attacked unsuccessfully last year, and the fourth was the Egba an account of whom is given below.

Joseph Madarikan a captive taken from the Dahomians.

Among the captives taken by the Egbas from the Dahomians is one of late Ogunbonas boys by the name of Joseph Madarikan. He was sent by Messrs. Townsend and Crowther to Sierra Leone to learn carpentry. He stayed there for several years, during which time he was baptized by Mr. Payton. Afterwards he returned to Abbeokuta, where he worked as carpenter for several years, but fearing he might be made a slave by his relatives after Ogunbona's death he ran to the coast, In Ado he was caught and sold to Porto Novo, and thence to Whydah (Creve) where the Evogan caught him, He stayed there for several years during which time, a Wesleyan Missionary who had came on a visit to Mr. Berugsko asked the Evogan to let him be redeemed, but he refused, and sent him to Abome to king Gezo. The King of Dahomey employ-

ed him as a labourer about his premises. Madarikan said the Dahomians were afraid to sell him, because he spoke English.

The name of the present king is Tenge. He says Moses Oshoko a convert of Ishagga had been crucified by the Dahomians not William Doherty. He estimates the whole force which Tenge brought against Abbeokuta to have been 14,000 including carriers; it was divided into 4 batallions under Migen,(the Otun) Mewu (the Osin) Ajawo and Topo.

These chiefs bear each a stool, a flag, and an umbrella as signs of dignity. The army seems to have left Abomey on the 24th, of Feb. The first halting place was Chotonu, there they stayed 4 days; the next resting place was Kurugba, the 3rd Aisunu, the 4th. Wonu, the 5th. Zirigbonu, the 6th. Aiasochogen. Between this and the 7th. halting place, Isume, the Opara river, the boundary line between the Dahomeys and Yorubas, was crossed. The 8th. station was Refurefu, after which place they passed the Yewa river and slept at the 9th. place Beshe. The 10th. station was Jiga, where they stayed again 4 days; From this place they marched to the river Owiwi, 12 miles to the west of Abbeokuta, where they rested for a short time, and then went in the night towards Abbeokuta; after having refreshed themselves by an early bath in the river Ogun they attacked the town about 6.45 in the morning. The time of actual travel was from morning 6 o'clock to 2 o'clock P. M. during 12 days. The time of rest at Chotonu and Jiga was 8 days, which together with the 12 days travelling makes up the time between the 24th. of Feb. and the 15th of March.

Madarikan was kept near the king during the attack. The king had crossed the Ogun himself and was not far from the wall of the town; fearing to be attacked in his rear by the Bashorun, he had left a force behind him on the way to Ibara. Madarikan was caught during the flight of the Dahomians at Beshe 36 miles to the west of Abbeokuta, he said he could not manage to come away earlier; as the Dahomians killed those, instantly, who attempted to run away.

ANOTHER ACCOUNT.

The following account of the Dahomian defeat by one who took part in the battle will be read with interest.

On the morning of Tuesday the 15th March at about half past 6 A. M. the Inhabitants were alarmed by the report of the Cannon at Aro gate in quick succession Intelligence of the Dahomians army having reached Aro, was spread like wild fire. The men who had been watching at the walls all the night immediately occupied their position for defence; some who had returned home early hastened to the wall which was nearly covered in about fifteen minutes from the firing of the first Cannon; about four hundred of the most daring Egbas went out from various position to challenge the enemy to an immediate engagement, as they were plainly seen from the Owu walls sitting down (we afterwards learnt were drinking spirit.) The Egbas that sallied out were scarcely half way, ere the enemy were advancing in a regular order, there was no occasion for the challenge as they marched right on, the Egbas however fired a volley which was not returned by the enemy, the Egbas retired within the wall in order through the several excavations made previously underneath the wall; the cannon was fired again at this critical moment, unfortunately it dismounted by its own recoil, but it had the effect of turning the advancing party of the enemy to another direction on their right, where the wall being a little higher than the other parts, the defenders could not be seen by the enemy; at this juncture they displayed an extraordinary number of white banners of about a yard long, with various distinguishing marks as letters of the Alphabet, the letters J. O. N. and P, were plainly seen, others had sketches of elephants, and other native animals on them respectively, a portuguese ensign was distinguished among them, the enemy could not be less than ten thousand strong, they advanced in a dense body and fine style to within 200 yards of the wall and extended right and left in a line of about 700 yards long, then marched up to about 120 yards from the wall. It was exactly 7 o'clock A. M. when they opened a sharp fire on the wall, (the signal for which was given by a tall and stout looking person dressed in a blue Toge evidently the chief war captain) the Egbas returned the fire sharply and in such quick succession that it was impossible to distinguish the report of the Dahomians muskets from the Egbas which were deafening, this was kept up for about twenty minutes, when the Egbas were ordered to fire from the loopholes on the walls, some of the most daring Daho-

mians advance to within 50 yards of the wall to fire, with few exceptions they were shot down, some of the desperate Amazons rushed to the wall (on the part defended by the Christian converts and the people of Ijemo) with such ferocious resolution, plunging into the trench and endeavouring to scale the wall, others attempting to enter the town by the excavations under the wall, they were shot in the trench or cut down in their mad attempt to scale the wall, some Amazons gave the defenders a little annoyance for when in the trench, they threw large stones over the wall on the Egbas, and snatched away about six muskets from the hands of the Egbas in the act of firing; by an equal determination on the part of the Egbas they were killed every one in the trench no fewer than 72 dead Dahomians were counted afterwards from the trench at this point; on the Owu side of the walls three ferocious Amazons actually planted their banners along the wall but were instantaneously cut down, their heads and hands stuck on poles and exhibited over the wall with a general shout as of victory, from the Egbas, it was fully an hour from the commencement of the battle when the enemy retired about 200 yards further back leaving their dead, and a portion sat down, whilst the remainder kept up a hopeless fire. The Egbas were ordered to keep their position, viewing the enemy's move as a mere feint, by this time the loss on our side is from 10 to 15 killed, and about 40 wounded, the young men would not be kept inside the walls they rushed out in swarms determined not to allow the enemy rest, fired on them which had the effect of rousing them to another engagement in the open field, the Egbas falling back, but reinforcement from the wall pouring out, the Egbas press on the enemy who fought bravely, the Egbas outflanking them on the right and left and shouting victory, the Dahomians retreated in earnest, having vainly attempted to stand twice. Over the river's course at Aro they made a stand and repulsed the Egbas capturing three men, when a party of Egbas who had left their position from the Ikija gate to join in the pursuit came up and open fire on the rear of the Dahomian's army which made them retreat in full speed over the field leaving the direct road, the three Egba men were recaptured, the Egbas followed the Dahomian in hot pursuit, when near Ibara the Dahomians fired their two cannon to check their pursuers, (having previously fired it twice before the wall of Abbeokuta doing no injury at all to the wall or men) the Egbas still pursuing the enemy beyond Ibara. the two cannons were captured, the vent holes of both were broken, a considerable number of captives and stores were taken, the Dahomian kings attendants, wives and his own things were captured, the attack near the walls lasted no longer than one and half hour; only one of the three divisions of the Egbas that engage with the enemy, the other two divisions having anticipated a respective attack from the enemy as they were led to believe by a Dahomian deserter who was caught on the 13th. March; our loss in the whole is about forty killed and about one hundred wounded; the Oyinbos were not compelled to go to the walls the Egbas that engaged the enemy fought bravely and were cheered on by the women who were very assiduous in their attention to satisfy the thirst of the men with agidi, corn beer, and spirits. The losses on the enemy's side could not be less than 1,000 killed, three thousand captives, two cannons and in short fully one half of the Dahomian army is lost, thus ended the long threatened invasion of the Dahomian Tyrant on Abbeokuta He failed in proving himself the greatest King of the blacks. To God be all the praise! who in his tender mercy hath not forsaken Abbeokuta in her time of need, when forsaken by earthly friends; truly God regardeth the prayer of his people.

BRITISH TRADE JOURNAL.

We have received the British Trade Journal kindly sent by Messrs. Morgan brothers Merchants Bowlane London. Messrs. Morgan are willing to receive produce on consignment.

Their charge for commission is 5 percent for sums under £100 for sums over £100 no commission is charged.

It must be now eighteen months since produce was carried from Abbeokuta. The price of cotton one of the chief articles produce here is now 2s. 3ds. ½ a lb. Palm oil is 36s. 6d. a cwt in England.

MARRIAGE.

On the 10th ult. at Alabama Baptist Mission Station Abeokuta Mr. Andrew Phillips to Miss. Sarah Tinuade all of Ijaye.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 107. ABBEOKUTA APRIL 1864. Price 120 cowries.

IDAHOMI.

Basorun olori alase ilu ti ran ame re lo titi li ose na ti okoja awon eniti ori budo awon ota na: asa kan si wi fun u pelu pe awon Idahomi yio kolu Abbeokuta nitoto, sugbon opolopo ni ko gbagbo. Oti pese ohun ija pupo fun orisirisi ilu ninu eyi ti ko si ifasehin bi ako ti je ki amu etu wa ta nihin lati Eko wa lopolopo osu ti okoja. Awon ota na ni agba meji ti nwon fi siwaju won, ti nwon bere si iro sugbon ota kan li ode ese odi lai pa enikeni lara. Itegun kan to iwon egbedogun enia ti nwon sunmo ese odi niwon adota yard, lojiji ni nwon gbe asia nwon soke, ti nwon si ntan itegun won kankan lo li ese odi. Odi ga awon ota ko ri awon enia ti owa linu odi ti nwon nso odi, nwon si ti ro o pin pe nigbati ose die ilu na yio di ti wa. Lesekanna ni nwon sunmo yara niwon yard melo kan lojiji ni awon Egba da ibon bo won egbegberun ibon ro si owo awon ota ti osunmora won tobehe ti lilo siwaju awon Idahomi fi fasehin. Ofere to agogo meje, nigbati nwon bere ija na tabi iro ibon ija na le lona mejeji ofere to waka ti kan. Lona meji ni awon ota na gbidanwo lati mu odi pelu aropin ti iba ni ola bi ti awon ologun oyinbo ti oje gidigidi. Omiran ninu awon ologun obirin na gun odi sugbon nigbati nwon de oke awon Egba afa nwon lowo nwon asi wo won sinu odi, nwon asi pa won lese kanna, okan ninu awon ologun obirin yi, nwon ke lowo kan nigbati o ngbidanwo ati godi, osi fi owo re kan ti oku yinbon pa Egba kan; sugbon li oju kanna ogbogbe ti odara beni osubu li ogedemgbe sinu yara. Kiki ilu meta tabi merin Ijeun, Kemta, Itoku ati Oba li ojija na awon iyokun duro li ese odi nwon gege bi nwon ti nso pe awon ota na yio ja li ona meta. Ija lile yi duro niwon wakati kan nigbati awon ota na fi fa sehin die, nigbati awon ko le fi ara gba ina ibon ti awon Egba pe lo titi. Adorin oku Idahomi ti subu sinu yara lesekanna ati opolopo ni itegun niwaju re. Awon

ni ogbogbe pupoju ti awon ota gbe lo, sugbon pupo ku lehin na. Ise iparun ninu awon Idahomi titi ni wakati yi banilenu, kiki enia meji tabi meta li oku ninu awon Egba osi to awon enia mejila ti ogbeta. Ija na li akoko yi pari dara dara, Abbeokuta si bo lowo nwon; nigbati awon ota na fasehin kuro lese odi, awon Egba tun ja de sehin odi, nwon tun bere si ija na ni gbamgba ni papa. Awon Egba ja bi okonrin, nwon mo ohun ti nwon nja fun; gbogbo nwon gbekele omi nikan; bi nwon ba le nwon, nwon ko ni ore ti osunmo nwon; nwon ja fun ile nwon, fun aya nwon, ati fun awon omo nwon fun, ilu nwon, fun ominira nwon ati fun emi nwon. Li opolopo odun ti okoja awon Idahomi ti nmu iparun ati pipa enia wo ilu awon Egba, nwon wa nisisiyi lati fi opin si iran Egba. Awon Egba binu, ori nwon dide, olukuluku enia nfe josin tabi sise re lojo na. Awon okonrin na ja li ona rere bi oti je pe oluto die ni nwon ni; awon obirin ukorin nwon si nyo, nitori ti nwon mo daju pe nwon osegun. Nwon nmu omi ati opolopo eko lo si budo lati fi pa omgbe fun awon okonrin ti nja; opolopo nwon li ofi ida hamora titi nwon si tamora bi okonrin ti nwon joko lese odi pe, boya nwon ofe iranlowo nwon.

RAILWAY.

Akoko igbati a omu kenken oko elefi ti yio ma rin ni ile wa si ilu yi ni oran ti o ni ero gidigidi fun aroso, lati se elefi ogbele kai to ni ona kenken yio jo eyi ti otete de die, ona lati ihin lo si Eko li ibi pupo buruju ona igbo to wa ni Inglaud, ati sibe idi pupo ti owa lati gbagbo pe opolopo awon ti owa ni ilu yi ni isisiyi yio ma le lo ni elefi ogbele si eti odo je kiki odun marundilogoji ti okoja ti nwon gbidanwo re ti osi fihan pe kenken elefi ogbele ni ere ni lilo gidigidi; ni osu Oct. 1829. George Stephenson se elefi ogbele kan ti ole fa nigba meta ju riri re lo ni buso mewa ni wakati kan, oye ki asami si eyi gidigidi bi okankan idide elefi ogbele lati igbana wa, ni elefi ogbele ti bo Ingband, ki isi se kiki Ingland nikan, sugbon gbogbo ilu Oyinbo ati iha oke Amerika, titi ni igbana elefi ogbele ti bere ni India, Australia ati ni Isale Afrika. Lehin iru ririi nlanla yi inira ti sise elefi ogbele ni ilu titun fasehin pupo gidigidi opolopo eniti nse oko elefi ti oye fun lati muse na se opolopo owo si wa ni England ti amura lati no si isekise ti odaju pe yio ni ere, beni pe kiki ona inira ni iyi awon okonrin oluwa lokan pada pe ere na daju. Nisisiyi bi ati se owo lotito ni ako le se, sugbon bi atile si ona owo, awon Gesi fasehin gidigidi lati fi owo nwon si enia lowo boye ni ile Gesi ta-

bi ni ilu ti osun mọ nwọn girigiri pẹlu Ingland. Nwọn ti ra iriri nwọn gidigidi, gbese ti nwọn ti jẹ nwọn ni nwọn ti kọ, nwọn si ti sọ owo na nu, bẹheni nwọn wo ibi ipamọ ti odara. Bi aroso awa le wipe elefi ogbẹlẹ yio wa ni ilu yi li odun mẹwa, bi oba ṣepe oba Ingland ṣorẹ pọ, ati pẹlu bi ko ba ri behẹ li odun mẹwa osoro lati gbagbọ pe, yio ri behẹ ni lọwọlọwọ yi, sugbọn kama ranti bi elefi ọgbẹlẹ ti yara losiwaju ni ilu miran, ofẹrẹ ṣoro lati gbagbọ dọgba pe yio pẹ lọ titi.

ỌYỌ.

Nigbakugba li a nsiṣẹ Mission ni ibujoko ti Baptisi yi lati igba ti nwọn ti bẹrẹ si ogun yi, ninu ọpọlọpọ inira, ti onṣe lọna ti oto tabi alaito nipa ogun na. Kiki onigbagbọ kan ti iṣe ti ilu na ni ari gba ojasi yekan oba. Mo fẹ ẹ pupọ nitori ijẹwọ rere ti ọṣe niti ireti tinu Kristi, ọkọ rẹ yọ ọ lẹnu pupọ nitori bi oti fi ara mọ ihin rere, ọkọ rẹ si kọ ọ silẹ patapata. Lẹhin eyi obimọ alaiyẹ kan, Nigbati nwọn pe e lati bi lere nitori rẹ, osi yọ ara rẹ nipa ofin Yoruba, ti onjẹ ki awọn obirin ti iṣe iran oba lati fi ọkọ nwọn silẹ nigbati nwọn ba fẹ. Lẹhin idanwo pupọ lati mu ki omọ ẹṣẹ rẹ, ti mo si bori rẹ nisisiyi opada lọ si aiye. Omiran si wa si ile Ọlọrun lati gbọ ọrọ, sugbọn nwọn ko wa dede. Nitori ti ogun, oba ko ti ifi aṣẹ fun awọn enia na li gbamgba lati fi omnira wa. Odaju gbamgba pe oba na ni gbogbo nwọn ni ikawọ rẹ gidigidi. Nipa idanwo ati lilo suru nipa idanwo ogun nwọn, awa yio jere igbẹkẹle nwọn dajudaju si ọpọlọpọ iye, ti ki iṣe iṣẹgun ti okere Ọpọlọpọ li osi tun wa sibẹsibẹ ti ẹnu ya nwọn si bi oti ṣoro to fun enikẹni lati nikan joko behẹ larin awọn alejo ti ọwọ oluwa rẹ ko si to ọpọlọpọ ohun ti oyẹ niti ayè ki osi ni itẹlọrun pẹlu. Ko si ara ilu yi kan bi nwọn ti wi bi olorisa tabi imalẹ ti ole ṣe behẹ. Emi asi ma ṣọ fun nwọn nigbagbogbo pe ko si ohun kan boyẹ li ore ọfẹ Ọlọrun ni ole ran enia lọwọ lati ṣe e.

IBUJOKO TI ILE ỌLỌRUN YI.

Mo mu alafia lati jẹri si idanwo ati suru ti awọn Olukọni ati awọn ti onsọrọ kiri ni ibujoko yi. Oko ni nwọn nro ki nwọn to ijẹun, nigbati nwọn ko ti ri ọna lati mu nkan wa fi fun nwọn. Nwọn si ṣiṣẹ Mission pupọ Ọlọya ti nwọn ti Baptisi sinu idapọ ibijoko yi ku nigbati odun eṣi sunmọ tosi. Owa ni apẹrẹ ayẹ titi arisan rẹ fi mu ki oma dẹ mọ eyiti onṣe, ti ofi mu opin wa si ayè rẹ. Aburo rẹ ti oti mba a wa si Ile Ọlọrun lẹhin iku ẹgbọn rẹ nwọn mu u, nwọn si lu ni ilu ika nwọn ko si jẹ ki owa si ile oyinbo mọ. Ọmọ orisha ni Ọlọya

ishe, awon enia re nwipe orisha re ni opa a, nitori ti o yan isin titun miran. Bi gbogbo nkan ti di eyiti onira, mo gbagbo gidigidi pe, nigbati ogun yi ba tan, ti okan awon enia yi ba bale, ijoko okan yi wa ni ilu yi papa. Oluwa yio gbo, yio si dahun adura awon omodo re, Oba se ileri lati fi omo re fun nwon ati awon eolmiran wipe nigbati Oba ba siwaju awon otele e. Si Olorun li awa nro ati mu gbogbo nkan nwonyi she.

OGBOMOSHO.

Ibujoko awon Baptisi wa labe itoju James Cole ara ilu yi ti ontoju ise na lati igbati ogun yi ti bere enikan si gbagbo pelu awon egbe die ti nwon ti nwa nigbagbogbo. Egbon re li oko tete mu ki oma wa ti oye ihinrere si fi ye. Nibe ni awon arakonrin meji fi nran awon omokonrin nwon wa si ile iwe Ojo isimi nigbagbogbo, ati opolopo nwon si nwa gbe titi li ojo ti ki ishe ose. Okan ninu awon omode konrin yi se eni akiyesi pupo. Enikeni ninu awon okonrin nwonyi ko ti ibaptisi nitori ti Egbon nwon ni obirin pupo ati ekeji ti fi ironupiwada re han dajudaju. Eyi egbon se eniti onwa nigbagbogbo lati wa gbo Oro ihin rere ju odun meji lo, osi fi ironupiwada re han daju. Obirin meji ti oti baptisi niwon odun meji sehin ki ogun yi to de nwon si wa li ododo si ijewo nwon. Okan je eru Imale osi se idena fun pupo li akoko ti iba ma wa gbo oro Olorun nigbakugba. Aye nlanla ni Bale na fi fun awon enia na lati wa gba ihin rere. Mo gbagbo pe eyi ni okan ti odaraju ninu oko awon Mission ni gbogbo ilu na bi oba se pe a roko na rere.

Ogun yi ba òwò je li agbedemeji ilu oke ati li etetido pupo, oja ti nwon nse ni ile sopo ko won; sugbon oja ti nwon nmu lati etido wa won pupo. Owo iyo yato si ara nwon ni iye lati oke kan lo ide oke meta ni nwon nra ogo iyo kan. Apa sara lati oke mewa lo ide ogbon oke ni nwon nra apa sara kan ti ori iwon adota osuwon, oja oko sopo. Nwon nparo fadaka li egbaji, osi soro ka ito ri enia paro re nitori ti ko si owo. Eyiyi ni ero nlanla fun gbogbo ilu Yoruba.

IKU.

Li asale ojo kedogun osu April ni Rev. E. Bickersteth fi aiye sile li opin emi re, okan ninu awon Alufa ti otete de Abbeokuta, owo ise Wesleyan Mission li 1838 bi olukoni li Sierra Leone ati li 1847 owa si Badagry bi Katikisti, ati lehin na olo si Eko ati Abeokuta nibiti ogbe pari ise re li ododo titi de iku, opolopo enia lo si kedun fun iku re.

Akoo li ibi ise ikowe li Ake ABBEOKUTA APRIL 22nd. 1864.

ABBEOKUTA

APRIL 22nd. 1864.

When a native church reaches a certain state it ought to support its own native pastor and teachers, it is not fair for one church to be supported by the liberality of another when it is perfectly capable of supporting itself, it is in fact a great hindrance to the spread of the Gospel at present, that funds are required for the support of native Christian churches, which ought to be spent in sending the Gospel to the heathen. In order to remedy this evil converts ought as soon as possible to be trained in the duty of giving for the support of their own churches and as the sums collected increase the native teachers and other church expences ought to be borne more and more by these funds until the Missionary and his own immediate assistants are the only people paid by the Society. During the last year and a half a more systematic plan has been adopted in this Mission, the communicants are divided into small companies of persons living within a convenient distance of one another, each under its own headman, the members are expected to meet together once a week and to bring their offerings. The amount collected in January in this manner at Lagos in Rev. J. A. Lamb's church about 10s. a week; in Rev. L. Nicholson's about £4 in the five weeks which would give about £26. and £40 a year respectively. During the first year and a half this class money amounted in Mr. Lamb's church to over £17, in Mr. Nicholson's it was begun later and did not amount to £11. Other sums collected at Lagos, at a Missionary meeting, for pewrents, school, and Sacrament, amount to about £140.

The amount collected by the Wesleyan Mission including everything was over £240. In Abbeokuta something has been done towards this important work of supporting the churches and making them independent of the money given in England for the spread of the Gospel among the heathen, in Ake over £44 has been given for such purposes. In Igbein the sums collected for various purposes amounted to about £20. In Owu over £5, and at Ikija exclusive of communion alms and mutual aid, and £5 sent for the distressed in Lancashire over £21 was collected. In all over £95 has been contributed by the *C. M. S.* congregations in Abbeokuta. This may appear a small sum in itself but it is a very great step towards the independent existence of the native church and to a certain extent, it is a proof that the work of Christianity is real. As the most pleasing return that a Father can receive for the money and care spent in the education of his son is to see that son succeeding in his profession, so the most acceptable return that a native church can make to the Missionary Society which founded it, is itself to support its own native ministry raised up from among its own members.

RAILWAYS.

The time when railways will be introduced into this country is a fair subject for conjecture, to talk of railroads before there are any cart roads may seem a little premature; the road from here to Lagos is in many places worse than a forest path in England, and yet there is abundant reason for believing that many of those now living in the country will be able to go by railway to the coast. It is only five and thirty years ago that the trial was made which proved that locomotive engines could be used profitably; in Oct. 1829 George Stephenson produced an engine capable of drawing more than three times its own weight at ten miles an hour, this may well be marked as the starting point of railways; since that time, England has been covered with railways, and not only England but Europe and North America, whilst railways have been commenced in India, Australia and South Africa. After such a large experience the difficulty of making a railroad in a new country is very much lessened, there are abundance of Engineers fully capable of undertaking the work and there is abundance of money in England ready to be invested in any undertaking which is certain to be profitable, so that the only difficulty is the persuading moneyed men that the profit is certain; just at present while trade is stopped, of course it could not be done, but even if trade were open Englishmen are very shy of entrusting their money except on English ground or in countries in very close alliance with England, they have bought their experience dearly, debts that were owed them have been repudiated, and they have lost the money, so they look for good security. As a guess we might say that there will be a railroad in this country in ten years if it is in alliance with England, and even if not in twenty years; it is hard to believe that it will be so soon, but remembering the rapid progress that railways have made in other countries, it is almost equally hard to believe that it will be longer.

CHURCH MISSION STATION, OYO.

I take pleasure in testifying to the perseverance and patience of the Teacher and visitors of this station. They have been under the necessity of farming for support while cut off from supplies. They have also done much in Missionary work. Oloya who had been baptized into the fellowship of this station died toward the close of last year. He lived a very exemplary life till his disease brought on insanity which soon terminated his life. His younger brother who had begun to accompany him to service was after his death taken up and cruelly beaten and forbidden to go to the white man's house again, Oloya was an orisha child and his people said that the orisha had killed him because he had adopted a new religion.

Although every thing now seems so sad, I firmly believe that when this war is done and the minds of the people at ease, there will be an ingathering of souls in every town; The Lord will hear and answer the prayers of His servants.

OYO.

Missionary labour has been constantly performed at this station (Baptist) since the present war through many difficulties caused directly or indirectly by the war. Only one convert belonging to the town has been received, a woman belonging to the king's family. I was much interested in her because of the good profession she made of a hope in Christ. She was much troubled by her husband because of her adhesion to the gospel and finally he divorced her. After this she gave birth to an illegitimate child. When called in question about it she defended herself by the Yoruba law which allows the females of the king's family to change their husbands when it pleases them. After repeated efforts to make her sensible of her sin I failed, and she has now gone back to the world. Others attend service, but with no regularity, Owing to the war the king has not yet given public sanction to the people to come with freedom. There is evidently a very general influence gained over the people. By persevering and exercising patience through these war trials we have evidently gained their confidence to a very great degree which is no little victory; many have come again and again and wondered how it was possible for any one to remain so isolated in the midst of strangers, and deprived of so many of the necessaries of life, and be contented too. No native, they say, whether an idolater or Mohamedan, could do so. I have always told them that nothing but the grace of God could enable any one to do it.

The king has promised children, and others

say, when he goes forward they will follow. To the Lord do we look for the accomplishment of all these things.

OGBOMOSHO.

The Baptist station has been under the care of James Cole native agent, since this war one regular attendant has been added to the little company of regular attendants. He was first induced to come by his elder brother and became interested in the gospel. These two brothers are sending 9 of their sons regularly to sabbath school and several of them come and take lessons during the week. One of these boys is a remarkable boy. Neither of these men have been yet baptized because the elder has a plurality of wives and the other has not yet given clear evidence of conversion. The elder has been a regular attendant on the gospel for more than 8 years and gives good evidence of conversion. Two women who had been baptized about two years before this war have remained faithful to their profession one being a slave to a Mohamedan has been prevented much of the time from attending service regularly. Great toleration is allowed to the people to receive the Gospel by the chief. I believe this is one of the best Missionary fields in all the country if it were properly cultivated.

Trade between the interior and the coast has been much interruption by the war. Home manufacture has been and is very cheap, but articles from the coast are very high.

Salt has varied from 5 to 15 dollars per bushel. Rolled tobacco from 20 to 60 dollars per roll of about 50lbs.

Farm produce very cheap, Exchange 2 heads of cowries to the dollar and very difficult because of the scarcity of cowries.

This is applicable to all the Yoruba country.

T. A. Reid.

DAHOMEY.

Among the various accounts given by the Dahomians of their journey to this place, and total defeat; the following is one which may not be altogether without interest.

"We were twenty three days on the way to Abbeokuta, and had misfortunes for which we could not account. At one place our army was divided, we knew not how, or why, when we came near to the Town, our intention was to make the attack in the night, but something appeared to us, in the form of a man and told us if we did we should be driven back; then it vanished away. This caused us to make the attack in the day. When we tried to force our way into the town, our courage failed; we could not fight as we are accustomed to do; we trembled, and felt more like running than fighting.

You need not be afraid that any power will take your Town, for there is some one helps you: something fights for you."

This man when questioned, said he did not like to speak about his family, it was a subject which gave him pain. He was a slave dealer, and had been here three times. He knew nothing about the christian religion; nothing about God; and perhaps what he said may be attributed to superstition; but whether it be so or not, we think it rather adds to, than takes away from, the idea generally held here, that the Lord has been our helper, and that it has pleased him to crush those bloodthirsty people, whose only aim is distruction to life and property; and not to allow them to destroy our Town, and kill us; or what is as bad, if not worse, take us away into slavery.

EXTENSIBILITY OF GOLD.

The gilt wire used in embroidery is formed by extending gold over a surface of silver. A silver rod about two feet long and an inch and a half in diameter weighing nearly twenty pounds is coated with about 800 grains of pure gold. This rod is then drawn through a series of holes gradually diminishing until it is stretched to the length of 240 miles whereby the gold has become attenuated 800 times each grain being capable of covering a surface of 9600 square inches. The wire is now flatted the golden film suffering a farther extension and having its thickness reduced to the four or five millionth part of an inch.

SCRIPTURE EXAMPLES.

We sometimes imagine that if we had been delivered as the Israelites were and had received commands direct from God Himself that we should have been willing to trust him, and have willingly obeyed his voice, we perhaps condemn the disobedient prophet for being deceived by the lie of the prophet at Bethel, and think he well deserved his punishment for such direct disobedience, but do not perceive that we are often put in much the same position ourselves; we have positive rules and directions laid down for our conduct in the Bible and people have often added commands of their own even in direct opposition

to the Bible stating them to be also commands of God, and not unfrequently men have obeyed the lie rather than the truth.

BIRTH.

On Sunday the 17th inst. at half past 4 o'clock *A. M.* Lydia the wife of Mr. T. A. Johnson at Ogbe of a daughter.

At Igbein, on Thursday the 21st inst. at 4 o'clock *P. M.* Mrs W. Allen of a daughter.

DEATH.

The Wesleyan Mission in this place has sustained a great loss, in the death of the Rev. E. Bickersteth; he was one of the oldest, as well as one of the most useful Native Ministers belonging to this Society on the coast. He joined the Mission in 1838, was employed in Sierra-Leone as a School-Master until 1847 when he left that place for Badagry, and laboured there as a Catechist about 11 months; after which he was engaged in Lagos and Abbeokuta; he was received into the ministry in 1854, and until his death faithfully discharged the duties of a Wesleyan Missionary. On the evening of the 15th. of April he exchanged time for eternity, with the assurance that the Master in whose service he had so long been engaged, would reward him with life eternal. He died trusting in Christ in the 49th. year of his age.

BATTLE OF CRESSY,

Gained by King Edward III in 1346 over a force three times as numerous as his own. The French army of 120,000 men began the attack fatigued by a march of several miles while the English were steadily waiting in their ranks. The Genoese began the attack. There had happened a little before the engagement a thunder shower which had moistened and relaxed the strings of the Genoese crossbows and their arrows for this reason fell shot of the enemy. The English archers taking their bows out of their cases poured in a shower of arrows upon this multitude, who were opposed to them and soon threw them into disorder. The Genoese fell back upon the heavy armed cavalry of the count of Alencon: who enraged at their cowardice ordered his troops to put them to the sword. The artillery fired amidst the crowd the English archers continued to send in their arrows among them and nothing was to be seen in that vast body but hurry and confusion terror and dismay. The young prince of Wales had the presence of mind to take advantage of this situation and to lead on his line to the charge. The French cavalry however recovered somewhat of their order made a stout resistance and even for a time began to hem in the prince of Wales.

The earls of Arundel and Northampton now brought forward their lines to sustain the prince. The battle became hot and dangerous and a messenger was sent to the king who was sitting on the top of a hill to view the battle Edward on hearing that his son was not wounded said "Return to my son and tell him that I reserve the honour of the day to him I am confident that he will shew himself worthy of the honour of knighthood which I so lately conferred upon him, he will be able without my assistance to repel the enemy" This speech being reported to the prince and his attendants inspired them with fresh courage they made an attack with redoubled vigour on the French in which the count of Alencon was slain and the whole line of cavalry was thrown into disorder; the riders were most of them killed or wounded; the Welsh infantry rushed into the throng and put to death all who came in thair way, nor was any quarter given that day by the victors. In this battle there fell on the side of the French by a moderate computation 1,200 knights 1,400 gentlemen 4,000 men at arms besides about 30,000 of inferior rank. The kings of Bohemia and Majorca, the dukes of Lorraine and Bourbon and many other nobles were left on the field on the side of the English only one squire and three knights with very few of inferior rank were killed.

RECENT INTELLIGENCE.

A battle took place between the Ibadans and the Ijebus and their allies on Monday last. The Ibadans were the attacking party intending to surprise their enemies by an unexpected attack, but intelligence was received at Iperu of the intended movement, and the Ibadans were met and driven back after some hours fighting. Reports of heavy firing having been heard in that direction have been circulated probably they have had another engagement. Strong measures are being used to get the Egbas in strong force at Iperu, but many prefer walking the river rather than the enemy. The Bashorun left Abbeokuta yesterday for the war camp, the Aalu is expected to return

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 108. ABBEOKUTA MAY 1864 Price 120 cowries.

OGBON TABI OJULILA TI AFRICA.

Nitori Ilọsiwaju ti Ojulila ni Africa osoro kole pari laisi akawe si isẹ awọn onsẹ Olorun ti nwọn nse, awa ko si le se alai ro o pe, African Times yio ma lọ siwaju pupọ, bi nwọn ba se afiyesi rẹ die si isẹ awọn Onsẹ Olorun, nwọn iba ye gidigidi lati koja ati lati tu ihin awọn Onsẹ Olorun ti owa ni Africa ka bi ihin ti nwọn ti se nipa oniruru Egbẹ ti owa nihin nipa ibujoko nwọn ye lati je eyi ti ko daju, ati pelupelu nwọn se itoju lati ko ihin jọ otito ti owuwo iba koja lọ. Mo fi se bi akawe ni Natal niwọn odun mẹsan koja awọn olori isẹ oniruru Egbẹ bi merin tabi marun wa, ati sibẹ nipa bi nwọn ti je Egbẹ ti orolorun julọ, nje li akoko na Mr. Allison ko dapọ mọ Egbẹ kan. Pelu bibọ awọn ogorun ara ilu na ti nwọn ntọ lehin, oti ra ile li Edendale ti oti je ti Pretorius Bale awọn Dutch ti Natal ki awọn Ogbimọ Gesi to gba ibẹ na, ile na je egbata acre owa ni iwọn buso mefa si mejọ lati Maritzbury pataki ilu ti Natal. Nwọn ti ta ile na fun awọn ara ilu na, olukuluku awọn ara ilu na nra iwọn ile ti nwọn yan owo na nitoto, nwọn san a si ile ti nwọn ra na, laisiyemeji iye owo ti awọn okonrin nwọnyi ni lati san, pupọ ninu nwọn je olowo enia, nwọn ni kenken ati plawo.

Mr. Allison ti se olo-omi kan lati ma lọ agbado. Amala tabi yahi agbado, oje ohun ti nwọn nje pupọ ni Natal awọn osise tabi awọn alagbase li olori, awọn omiran ti nwọn je omole ati awọn ti nbole ni Natal wa ninu awọn ara ilu na, ile okuta ti oje bi aja meji. Akọwe Igberiko ko sinu rẹ nitori ti awọn ni oti ko o. Nitoto iru isiro nwọnyi fi ikiyesi ti odara niti eyi ti nwọn ti nse si ojulila ti Africa ju ona ninu eyiti a nse ogun tabi ani eyiti awọn Ogbimọ nse lo je ki awọn onija meji fojukoju. Bi African Times

ko tile ba ti wa mu bi ti irepo ti apakan ti ihin nwon ni ti ilosiwaju ti gbogbo ise awon Onse Olorun ati eko ni Afrika, sibe awa ro o ki nwon to fisile si iru nnkan ipanilara yi to jade ni ihin nwon ti February, pe oye ki nwon ko mo fun ara nwon pelu sikojuto ihin iwa otito awon enia niti ise nwon niti eyi ti nwon nko.

IBISI TI IWE IROHIN.

Iye Iwe Irohin ti nwon nse ni Ilu Gesi je isepo meji bi oti wa ni odun ti 1851, ni iwon odun meta ti okoja okowolegheta ole meji, nisisiyi oje egbefa ole adota, ninu iwonyi na mejileladorin ni ti ojojumo ninu eyiti ni odun 1854 kiki mokandilogun fi iwe irohin ojo jumo beni iye iwe ti nwon ina se nitoto ju isepo meji lo ni pipo, eyiyi fihan niti pupo itankale oye yiyara, sugbon ko mo ni kiki Ingland nikan rara, Amerika Oke, ati New Zealand, Australia, nitoto yio fi ibisi nlanla pupo han, sibe anu se wa, ti awa ko le so iwa awon enia ninu Iwe Irohin ti ange li etetido yi. Cavalla Messenger fere pari odun ikewa tire, Early Dawn ti bere die ju odun meta lo. Anglo African bere li esi. Nisisiyi Iwe Irohin ju odun merin on abo ti nwon bere re, nwon ti ko bere si ise ni kiki ede awon ara ilu na. Sierra Leone, Cape Coast ati Liberia gbogbo nwon ni nwon nse iwe, beya die ninu awon akawe wa yio fi atunse ifisile ti ope fun wa niti iwe ti nwon nse nisisiyi ati ni odun 1854.

ONIIN TI EGBA SE FUN MISSIONARY.

Opolopo ikedun ifihan ni nwon nnnu jade nipa awon elomiran ti awon jewo lati tan imole si gbamgbo awon British tabi Gesi ni ibujoko ti apakan Ile enia Dudu yi. Iwe irohin ti a npe ni African Times mu ihin apa kan jade ni letter ti nwon ni sowo ni Badagry eniti okowe pelu ohun miran fisile bayi pe" si imo re; awon Egba fi agbara ko gbogbo lilo siwaju Abeokuta: ati pe nwon ko fe ki enia fufun kan ki ole ide niwajo re, nwon si nro o pe, bi nwon ba le segun Ibadan, ko si enia fufun kan ti yio lo siwaju won, ati pe gbogbo ile Yoruba yio gisile fun won lati ma gbe sinomi won lo. Ni didahun si ihin igboju yi, yio dara lati so obun ti oti se.

Ni kete igbati ati fi ise Mission wa lele ni Abeokuta biaye ti wa fun wa, agbidanwo lati kole Olorun niwaju. Ilu se alai dara gidigidi ati ona ko si li alafia, awon enia ti o nkoja lo lati ilu de ilu lo isowo ogun nlanla ni o nko ero na lo. Awon Bale Abeokuta bola fun Awon Onse Olorun bi eniti o wa labe itoju won papa, nwon ko le ki awa ki ofi emi wa wewu nipa ririn lo si ajo si ibi ti ojina. Mr. Bowen Onse Olorun Ara Amerika lo si Iketu bi oti wu ki ose la-

ti ibẹ lọ ni olọ si Ijaye ati niwaju lọna jijin. Mr. Hinderer lọ si Ibadan pẹlu lati kọle Olọrun kan nibẹ, li aletekọṣe awọn Balẹ Abbẹokuta kọ̀, nigbọṣe nwọn si fẹ. Ẹniti okọwe yi lehin igbati Mr. Hinderer pada ni akọlọ si Ibadan rẹ, Mr. Bowen si lọ si Ijaye awọn Balẹ Abbẹokuta fi iko le nwọn. Omu ilẹ osọ̀gba yi i ka beheli obẹrẹ si ikọle ti yio gbe ati Ile Olọrun, osi bẹrẹ si iko awọn ijọ enia Olọrun osi fisilẹ labẹ itọju katikist ara ilu yi kan ẹniti ogbe ibẹ nigba die ki enia lufun fi de lati wa ṣe itọju ile na. Beni awọn Onisẹ Olọrun awọn Amerika ti Baptisi si wa kọle miran nibẹ ati awọn Egbẹ ti Church Mission si kọle si Oyọ, Ogbomọsho, Iseiu, Awaye, Biọlọrunpẹlu, ati Berukodo ati awọn Onsẹ Olọrun nrin lọ si ajọ jina to bi Raba. Gbogbo awọn Onsẹ Olọrun na ati gbogbo ohun ti nwọn mmu wa fi fun nwọn lati ilu oyinbo wa ni Abẹokuta ni nwọn mmu nwọn koja, nwọn asi ma mu nwọn koja lọ li ọna nwọn lati Abbẹokuta lọ si Ibadan lati Abẹokuta si Ijaye ati lati Abbẹokuta lọ si Berukodo. Ọpọlọpọ ninu awọn ara ilu yi ti awọn Onsẹ Olọrun gba si isẹ jẹ Egba, nisisiyi Olori awọn ẹniti o nkọ awọn ọmọde ni iwe li Ibadan ọmọ Egba ni ise, yekan Balẹ kan girigiri ni isẹ. Katikist ara ilu yi ti oti kọ nsisẹ nibẹ Egba ni isẹ. Ati Katikist ati olukọni ni ile iwe ti nwọn kọ fi si isẹ ni Ijaye Egba ni nwọn isẹ, ati ẹniti o ntoju Ibujoko wa li Oyọ nisisiyi ọmọ Egba ni isẹ. Lati igbati ogun yi ti bẹrẹ ni ilu Ijẹbu awọn oyinbo mmu onje lati Abbẹokuta lọ ifi fun awọn ọrẹ nwọn ni ilu ti owa niwaju pẹlu ifẹ kikun ti awọn Balogun Abbẹokuta. Iru eyi jẹ otito, bi ati ṣe le wi pẹlu otito pe awọn Egba fi agbara fun gbogbo awọn Onsẹ Olọrun lati lọ siwaju Abbẹokuta; ati pe nwọn ko fẹ ki oyinbo ki oyinbo kan lọ ijoko niwaju Abbẹokuta lọna jijin. Nigbagbogbo ni awọn Balẹ Abbẹokuta ima bi ẹniti okọ iwe yi lere, eti ṣe jẹ pe bi ati mbọla fun oyinbo, ti nwọn si ni omnira kikun lati koja, ti osi ndabo bo ẹru nwọn, ori wa ni nwọn si ko gbogbo oniruru eleya si. Nibiti awọn Ibadan ti di Oyinbo ni igbekun ti otilẹ jẹ Gẹsi, ti nwọn si bere ọpọlọpọ owo ki oba fi ra ara rẹ, nwọn pa ase fun nwọn lati gba alafia ikẹdun ti awọn Gẹsi? Ikẹdun buburu yi ti owa ti osi dide niti ẹbi ti ko ni ere ti nwọn nda sori awọn Egba ni nwọn nfi aiya ran nipa ifisilẹ; bi iru imu ihin lọ ti Badagry si African Times ṣe. Ẹniti okọwe yi ni idi kan lati gbagbọ pe bi awọn ara ilu yi miran ti omọ iwe yi bi iru eyiti atọka si yi lọ ki olọ ika fun awọn Balẹ ilu yi ti yio si ladi rẹ fun nwọn pe, Gẹsi nwa ọna lati ba nwọn ja.

Iwa ilu na ni ireti gidigidi ki ogun yi to ṣẹ. Iyipada ti o gbo-

na ni ilu na ni iru eyi ti ofi ireti nlanla ti ombọ fun ni; oko awọn Egba ibi ti omọ ko jina lọ titi si ilu nwọn. nitori iberu awọn onisumọmi; oko riro ati owo. mu ọrọ wa si ilu na, nwọn si fi sumọmi silẹ. Nisisiyi ogun yi oju nkan pada, ọna se mọ owo ati oko riro ko si to nkan boyẹ niti jije, olukuluku eniti ogbija nmu enia ati ini awọn ọta rẹ si ọpọlọpọ kikun agbara rẹ. Bi olukuluku nwọn ti nse e, alaisododo ni lati ma da enikan pe li awọn aji enia-ta. Anu ṣe wa si iwa nkan nwọnyi, asi nkiyesi i bi ọkan ninu awọn eso ti iwa isin ogun. Anu ṣe wa gidigidi pẹ ihin ti nwọn nfisilẹ mulọ aba ma ṣe e nipa awọn ọrẹ ti ọjẹ ibi'ẹ Enia Dudu.

DIDAKU.

Didaku ti iṣe irewesi ojiji tabi iso oye nu patapata niti mimọ ati ife iyipada, pẹlu ifasẹhin nlanla, tabi ti ofẹrẹ jọ iparun ọkan ki oma se rin patapata ati ti agbara emi.

Idi ti didaku ẹsẹ kanna ni, li gbogbo ọna na ni idena miran ti oye ni imu eje lọ si ọpọlọ ori. Oniruru idi li owa bi oti wu ki ọṣe, pẹlu ara ati oye, ara ti oni iṣẹ pẹlu ayika na, bi ni ti kikoja larin agbara isopọ eya gbogbo ara tabi ti ọsisẹ lẹsẹkanna li ọkan fun ara rẹ. Awọn enia daku nipa agbara ati imira ojiji, bi ẹru, ibanuje, ibosile, tabi ayọ ayoju, pẹlu iri eje, tabi kari ohunkohun ti ako fẹ ri ti ima deruba enia mmu ki enia miran daku, bi oti nṣe ni oniruru iren molẹ lori ọgbọn tabi oye enia bi ti irora tabi ohun miran. Enia ti oyẹ lati gba li ati mọ ti idaku nipa iri tabi gbigbọ orun ifinko miran, orun alaiyẹ nṣe ki enia daku nigbagbogbo sibesibẹ. Iṣẹ aṣoju ati agbara aseju ati ki alu enia li okan aiya, ki ama ju enia li odirodiro ati idoyi nigbamiran owa ninu ọpọlọpọ ohun ti imu ki enia dakẹ nipa iṣe nwọn ni agbara isopọ gbogbo eya ara. Ggigba ọpọlọpọ eje lara enia nitoto ni imunilara pupọ li okan; ati idaduro ti ayika ọna e'e le je ohun ti ọṣe didaku bi ipa nwọn ni, ti ima ṣe nigbami nipa iparun ti aiya enia. Iyipada ojiji si ibami kuro ni ibi ti odogba si ibi ijoko nigbati enia ṣe alailera pupọ tabi ti oso ọpọ'ọpọ e'e nu, nitoto ase lona mejeji lekan; ati didaku ama ṣe lona miran, bi ira yara ti omu oru, &c, ti awa ko le tumọ bi i ti ṣe daju. Bi ati iṣe fun enia ti oba daku, ohun ti a oko ṣe ni ka te oluwa rẹ sile tabi ka fi ẹhin rẹ ti, bi oba si ṣe pe agba eje pupọ lara rẹ ni ofi daku, ko si si ohun kan ti ofẹ ni gbogbo rẹ; Ka gbe e sinu efufu tutu, ka si won omi tutu si oju rẹ, ki asi ma fi owọ pa li ẹsẹ ki ogbona, ki ama fi owọ ra a lẹsẹ titi yio fi soji; ki asi fi aether sal-volatile die fun u nigbati oba le da nkan mi. Ki asi je ki osu ni karika titi yio fi san tan patapata.

Akọọ li ibi iṣe ikọwẹ li Ake
ABBẸOKUTA MAY 4th. 1864.

ABBEOKUTA

MAY 4th. 1864.

CIVILIZATION OF AFRICA.

An account of the Progress of Civilization in Africa can scarcely be complete without reference to the Missionary work carried on, and we cannot help thinking that the *African Times* would be greatly improved if some attention were paid to Missionary work, they might very appropriately collect and condense the African Missionary intelligence, as the accounts published by the different Societies relating to their own stations must necessarily be very imperfect, and, even when care was taken to collect reports, important acts might escape. For instance in Natal some nine years ago there were agents of four or five different Societies, and yet by far the most successful Missionary then was Mr. Allison at the time unconnected with any Society. With the support of some 100 natives, who followed him, he had purchased the estate of Edendale, formerly belonging to Pretorius the Dutch Governor of Natal before the British Government took possession of the place, the estate consisted of 6,000 acres situated from 6 to 8 miles from Maritzburg the principal town of Natal. The land was sold to the natives, each native buying what pieces of ground he chose, the money of course being paid towards the purchase of the estate. Notwithstanding the sum of money these men had to pay, many of them were thriving men, having waggons and ploughs, Mr. Allison had erected a watermill to grind Indian corn, Cornmeal being in Natal an article largely consumed, especially by the native labourers. Some of the best builders and thatchers in Natal were amongst these natives, the stone house of two stories occupied by the Colonial Secretary having been built by them. Surely such accounts as these give a better idea of what is being done towards the civilization of Africa than the way in which wars are conducted or even Governments carried on, let alone the personal squabbles. Though the *African Times* may not agree with us as to the suitability for its columns of information about the general progress of Missionary work and education in Africa, yet we think before they give insertion to such injurious remarks as appeared in their February number that it would be but fair that the Editors should make themselves acquainted with the barest statistical facts of the Mission about which they are writing.

INCREASE OF NEWSPAPERS.

The number of Newspapers published in Great Britain is just double what it was in 1854, ten years ago, there were 624, now there are 1,250, of these 72 are daily papers, whilst in 1854 there were only 19 daily papers, so that the actual number of papers printed is probably much more than double, this shews an enormous spread of intellectual activity, but it is by no means confined to England, North America, New Zealand, Australia, would probably shew a

still greater proportional increase, we are sorry that we are unable to give a statistical account of the Newspapers published on this coast. Of those we know the *Cavalla Messenger* has nearly completed its tenth year, the *Early Dawn* was begun a little more than three years ago. The *Anglo African* commenced last year. The *Iwe Irohin* is over 4 years old, having been commenced entirely in the native language. Sierra Leone, Cape Coast and Liberia have all had papers; perhaps some of our readers would supply us with a corrected statement of the papers published now and in 1864.

WHAT THE EGBAS DO TOWARDS MISSIONARIES.

A large amount of exparte feeling is exhibited by some who profess to enlighten the British public on the state of this part of Africa. The *African Times* published a part of a letter from a Badagry correspondent who among other things states that "to his knowledge, the Egbas violently oppose all movement *beyond* Abbeokuta; that they wished no white men to establish themselve beyond it in the interior, and calculated that if they could conquer Ibadan, no white man would go beyond them, and that all Yoruba would be open to them for their kidnapping expeditions" In reply to these bold statements it will be only necessary to state what has occurred.

As soon after the establishment of our Mission in Abbeokuta, as circumstances allowed, efforts were made to establish stations beyond. The country was very unsettled and the roads unsafe, people passed from town to town in caravans protected by a large escort. The Chiefs of Abbeokuta regarded the Missionaries as under their special protection and wished us not to risk our safety by travelling to distant places; Mr. Bowen an American Missionary however journeyed towards Iketu and subsequently to Ijaye and further interior. Mr. Hinderer also went to Ibadan to form a Missionary station, the Abbeokuta Chiefs at first objected and then consented. The writer of this after Mr. Hinderer's return from his first visit to Ibadan and Mr. Bowen's to Ijaye went to Ijaye attended by a messenger of the Chiefs of Abbeokuta. He obtained land, enclosed it, commenced the erection of dwellings and a Church, gathered together a small congregation on the sabbath, and then left it in charge of a native Catechist for a short time, then a white Missionary took charge of it. Subsequently other stations were formed by American Baptist Missionaries, and Missionaries of the Church Missionary Society at Oyo, Obommosho, Isein, Awaye, Biolorunpellu and Berekodo, and Missionary journeys were undertaken reaching as far as Rabbah. All the Missionaries and their supplies passed through Abbeokuta and then onward by three roads, from Abbeokuta to Ibadan, from Abbeokuta to Ijaye, and from Abbeokuta to Berekodo. Many of the native agents employed by the Missionaries were Egbas, at the present moment the head schoolmaster in Ibadan is an Egba, and a near relative of one o' the Chiefs, the first native Catechist employed there was an Egba, the first Catechist and schoolmaster employed at Ijaye were Egbas, and the native now in charge of our station at Oyo is an Egba, Since the war commenced in the Ijebu country, supplies have been conveyed by white men to our friends in the interior through Abbeokuta with the full consent o' the Chiefs. Such being the facts, can it be said with truth that 'the Egbas violently opposed all Missionary movement *beyond* Abbeokuta; that they wished no white men to establish themselves beyond it in the interior." The Chiefs of Abbeokuta have often asked the writer of this how it comes to pass that, although white men have been respected, have had full liberty of action, and their property protected, upon them all sorts of reproach is cast, whereas the Ibadans who have enslaved a white man, an English man, and demanded a heavy ransom, are commended and enjoy the sympathy of the English? The ill feeling that exists and which originated in the unmerited abuse poured out upon the Egbas is sustained by statements such as the Badagry correspondent of the *African Times* makes. The writer of this has reason to believe that some natives who read English take such articles as the one referred to and read them to the native Chiefs which gives them reason to believe that English men are seeking a quarrel with them.

The state of the country was most promising before the war broke out. The change that had taken place in the country was such as gave the greatest promise of the future; the farms of the Egbas were no longer limited to a short distance from their towns in fear of Kidnappers; agriculture and commerce

brought wealth into the country and kidnapping was dropped. War has now changed the face of things, roads are shut against commerce, and agriculture is obliged to be confined to the necessaries of life and each party engaged in the strife catches the persons and property of his enemy to the full extent of his ability. As each party does it, it is unjust to single out one as manstealers. We regret this state of things, we regard it as one of the fruits of a state of warfare. We regret exceedingly that exparte statements should be published by friends of the African race.

EXHIBITION

OF NATIVE ART, MANUFACTURE, SPECIMENS OF AGRICULTURE AND LIVE STOCK, WITH USEFUL AFRICAN PRODUCE OF EVERY KIND, &c., &c., &c.,

TO BE HELD

IN FREETOWN, SIERRA LEONE, (D. V.) IN THE MONTH OF DECEMBER 1864.

PATRON AND PRESIDENT

HIS EXCELLENCY MAJOR SAMUEL WENSLEY BLACKALL,

Governor-in-Chief.

At a meeting of Gentlemen interested in the welfare and the development of the resources of this Colony and of the Western Coast of Africa, held in Freetown, January 1864, it was unanimously resolved.

That an Exhibition should be held in Freetown in the month of December of the present year, and that the Natives and all classes should be invited to exhibit specimens of their handiwork, and of the productions of the country, with the view of improving thereon hereafter, and of better ascertaining the Agricultural, Mineral, and other resources of this as yet but imperfectly known Continent.

With these desirable objects in view, a Committtee of Management has been formed, who under the Patronage of His Excellency the Governor of this Colony and with the kind co-operation of the Gentlemen who have so readily consented to become Vice-Presidents, earnestly trust for success in carrying out an undertaking which must result in the advancement of civilization and commerce, and the increased prosperity of this rapidly progressing Colony.

The Committee therefore call for the active assistance of all classes to this desirable project, and urge them to bring forward articles of all descriptions suitable for exhibition, from the Artizan in whatever work, from the Breeder of every kind of Live Stock, Horses, Cattle, Sheep, Goats, Pigs, and Poultry, from the Farmer, the gatherer of Curiosities, from the Zoologist, the Geologist, the Discoverer of natural productions, Botanical and Mineral, and of all things useful, or in any way tending to enhance the commerce of Western Africa.

The Committee are further desirous of inciting profitable emulation, and of ensuring the very best specimens in every department; and with this object purpose offering small Prizes, and of awarding Medals to successful competitors in each class of Exhibitors.

The Committee, in thus giving early intination of the Exhibition and its objects, cannot too strongly advise all seeking improvement in their several employments to lose no time, nor spare any efforts, until the very best specimens of their work are produced.

It is the intention of the Committee to invite the people residing upon the whole Western Coast to become Exhibitors, so that the inhabitants of this Colony may be enabled to profit by and emulate their improvements and discoveries; and likewise with the object of more freely establishing the intercourse and trade between the numerous Colonies and Settlements on the Coast.

The Committee estimate that for the purposes of erecting a suitable Building in which the Exhibition shall be held, for awarding Prizes and Medals, and for defraying the numerous incidental expenses attending so novel but commendable an undertaking, the sum of Two thousand pounds will be only sufficient to ensure its successful issue, and in calling upon all Friends and Well-wishers of Africa in England, and more particularly upon the Natives and Residents of this Colony, to aid, and liberally assist, in subscribing towards the required amount, the Committee feel convinced that their appeal will be cordially responded to.

With the view of enhancing the interest of the intended Exposition, the Committee have decided upon reserving a compartment of the building for the purpose of exhibiting articles of European, and other than African Manufacture, of Works of Art, Agricultural labour-saving Machines, and Curios of every description, and the Committee earnestly solicit the co-operation of all interested in the welfare of this Colony, in collecting and securing the loan of such Articles whilst the building remains open.

Arrangements will be made in proper time with the African Mail Steam Ship Company for the safe conveyance of all such Articles for Exhibition to and from this Colony free of expense to the Contributors or Exhibitors.

Agents in London and Liverpool will shortly be appointed to expedite the necessary arrangements for the above, and to afford all requisite information on any matters connected with the Exhibition, as well as to collect and receive subscriptions in aid of the same.

Information on every particular may be obtained from the Committee and the undersigned; to whom all persons intending to exhibit, are requested to send in their names as early as possible, and to state the nature and kind of Specimens they are desirous of exhibiting.

Further particulars will be speedily given, and arrangements made for the classification of the various articles to be exhibited; and Public Meetings will be held from time to time to report progress.

The Committee are fully aware of the many difficulties they have to surmount to carry out this enterprize properly, but being determined to spare no effort on their part to attain so desirable a result, they feel convinced that in commending this undertaking and soliciting the support and substantial assistance of the Public, their efforts will be crowned with success, and that the "Sierra Leone Exhibition of 1864" will be one worthy of the object it is intended to accomplish, and prove itself the stepping stone to the speedy Prosperity and Advancement of Western Africa.

Honorary Secretary { R. W. Harbrown, M. A. *Colonial Chaplain.* / John Levi.

Sierra Leone,
26th. March, 1864.

THE LATE KING OF THE SANDWICH ISLANDS.

In the *Illustrated* there is an interesting account of Kamehameha IV the late king of the Sandwich Islands with a portrait of the king and a picture of his palace.

The young king, whose untimely death is now lamented by all who feel an interest in the moral and intellectual progress of the Hawaiian race, or in the political independence of the Sandwich Islands, was indeed a fine fellow, with the mind and manners of an English gentleman. His late Majesty Alexander Liholiho Iolani, who reigned under the dynastic name of Kamehameha IV., was born on the 19th. of February, 1834. He was the grandson of Kamehameha the Great, being the son of Kekuanoa, a warrior of the times of the Conquest, a chief of high rank, who married the daughter of Kamehameha I., the founder of the line. It was this Kamehameha I. by whose military and political genius were united in one compact body those islands, which had previously composed so many independent States, each having its own monarch. That was Kamehameha the Great. The one who has just died was Kamehameha the Good. It was on the 15th of December, 1854, that Kamehameha IV. ascended the throne of the Hawaiian Islands. Never, perhaps, did any Sovereign more sincerely resolve that, since he was called to bear the honours and with them the cares of royalty, he would faithfully perform its duties. He has done so, not merely as an active, keen, and energetic ruler, but as a zealous patron of every work of social improvement or instruction designed by the English Church missionaries and others for the benefit of his people. On the 19th of June, 1856, he married Emma, the granddaughter, by a native woman, of John Young, an Englishman. In May, 1858, the happiness of the royal marriage was completed by the birth of a son, who unfortunately, died in August, 1862: and this event cast a gloom over the sensitive and affectionate mind of the young father, which is thought to have hastened his own death. The late King had received from English private tutors a good liberal education. He was well acquainted with the Latin, Greek, and German languages as well as with all the best English literature. He spoke English, which is the Court language at Honolulu, without the slightest foreign accent. As for his personal appearance, he stood over 6ft. in height, was of an olive complexion, a very pleasing countenance, and an agreeable gentlemanly demeanour.

The new King brother, of him we have just noticed, reigns now by the name of Kamehameha V. The Bishop says he also is a man of strong will, well-educated, and a thorough gentleman; well disposed, moreover, like his late brother and the Queen Dowargar, to that missionary branch of the Episcopal Church of England which is established in the Hawaiian Islands. All this is very gratifying and very curious, if we remember how the Hawaiian savages, eighty-five years ago, killed our great sailor Captain Cook.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA

No. 109. ABBẸOKUTA MAY 1864 Price 120 cowries.

Oyẹ fun awọn ilu ti oń ara kọra lati bọla fun ofin ara nwọn ati àṣà, bi nwọn fẹ lati ṣe ikẹdun ọrẹ si ara nwọn. Enikan yio ro o pe, awọn enia Eko yio fi bi nwọn ti ga ju awọn alailaju aladugbo nwọn han nipa bibu ọla ti otobi fun ofin atí aṣẹ oju abọṣi ti nwọn fi nwo nwọn ati ofin nwọn bi ohun ti ko le ati ti ko ni ika si. Ofin ti owa ni Abbẹokuta nisisiyi ni ki awọn a'ejo lati etetido wa ni akoko ogun yi ki nwọn ki owa ọna ati ri aṣẹ gba ki wọn to wa si Abbẹokuta. Ti iru ofin yi fi wa li asi ti jẹwọ nipa Olori na ninu ọkan li awọn ẹgbẹ oluto Eko, ẹniti, okọwe ati wa ki nwọn li Abbẹokuta, obere, osi ri pataki aṣẹ gba. Ọkọnrin ọlọla miran fẹ lati jere fun ara rẹ ninu rẹ, bi ko ti wi fun nwọn ati pẹlupẹlu nwọn si wi fun u pe nwọn yio ko o li ajo rẹ, bẹhẹ li odapọ mọ awọn ẹgbẹ na osi wa. Onṣẹ Balẹ Abbẹokuta ti tete kilọ li ajo rẹ fun, akilọ fun u, ṣugbọn on wa ko ka a si, opin rẹ si jẹ pe, nwọn da a duro li bode Abbẹokuta. Nwọn si wipe eyiyi jẹ ibi ti oburuju si ẹniti owa labẹ asia Gẹsi, ṣugbọn awọn ẹlomiran ro o si ọna miran. Awa ko ro o pe, fun ẹnikan lati ru ofin ilu niti pe owa labẹ Gẹsi nigba ti alaṣẹ kan ti kilọ fun u lọna ẹtọ ẹbi na, ko si lọwọ ẹnikan boyẹ li ara rẹ.

Ọkọnrin ọlọla kan ati obirin kan ba ti omi wa òke lai gba aṣẹ nwọn si yaju si nwọn ni ilu kekere ti owa li etetido nipa awọn ẹru diẹ ti nwọn wa nibẹ nigba diẹ ṣaju, awọn ọrẹ bẹ nwọn ki nwọn mase wa, awọn Balẹ ko fẹ ki owa. Lotitọ tabi laiṣiyemeji awọn Balẹ Abbẹokuta ki yio dahun rẹ li akoko ogun nitori ilo ti nwọn nlo awọn oyinbo ti nwọn ko na ni ofin awọn ara ilu na ni ilẹ nwọn. Oyẹ ki anu ki ọṣe ni gidigidi nitori nkan nwọnyi nitori ti nwọn fẹ lati pa ebu ikẹdun ibi mọ.

Iye wa si fa lọ si iwe kan ti

ojade ninu Anglo Afrikan ti oluwa rẹ fi fi oruko rẹ silẹ pe "Ara ilu" Anu ṣe wa pe ẹniti okọwe na ko le jẹ ara Eko, bẹẹni ki iṣe ti ihin, ole jẹ ara Idahomi, bi oti jọ ẹniti Ẹmi rẹ jọ ti Idahomi. Anu ṣe wa nitoto pe gbogbo awọn enia Dudu ti okẹkọ gidigidi yio kanu lati ri iru ero yi ti afi si ede Gẹsi. Opọlọpọ Enia fufun li owa ti o mbu awọn Enia Dudu bi nwọn oti yọ to lati gbidanwo fun ara nwọn niti ero na "Ara ilu" lati fihan pe idanwo lati ṣọ iran Enia Dudu di ọlọgbọn ko ni iyorisirere nigbati iru ikẹdun ika buburu ti a tẹnu mọ bayi. Lati fẹ iparun ilu ti oni iwọn ọkẹ marun enia nipa Idahomi ni lati fẹ ọkẹ marun ẹda enia okọnrin, obirin, ati awọn ọmọde lati ṣọ di ẹru tabi lati pa. Bayi ni enia Dudu wa lailọla tabi riresilẹ awọn ọmọ rẹ nfẹ asì nwanọ lati ṣọ ọ di ẹru tabi ki nwọn ma pa ara nwọn? Awa nreti akoko ti otanju, ṣugbọn ki yio le de titi isin Olorun otito ba gba aiya enia kan. Oran ti lilaju oran kekere ni eyini, ati atunṣe ode ara, ati ẹkọ ti imoye fi aiya silẹ bi oti wa.

IHIN TITUN.

Titi li ọṣẹ ti okoja ni irukerudo nlanla fi wa li Abbẹokuta opọlọpọ awọn ologun ni nwọn ti ibudo wa tawọn ti ihamọra, bi onṣẹ, ti ajọ eyiti awọn ologun lailai nle owọn enia lọ si ogun li Ingland. Nwọn fọ gbogbo ọja, ita da, odi ofo ko ri bẹhẹ ri, ako si gbọ ohunkohun kan li ita, ako gbọ iro ìlù, bẹhẹ ni ako gbọ iro ibọn nibikibi. Nwọn mu opọlọpọ enia, nwọn asi ti nwọn silẹ nigbati nwọn ba jẹwọ daju pe, nwọn olọ si ogun. Nwọn bo ile awọn enia ti nwọn tọka si fun nwọn. Nwọn si ran awọn omọ ogun miran lọ si ọna odo pẹlu ọkọ lati ri gbogbo ẹkọ sinu omi, nitori ti nwọn ori ilu miran ni eyi ti omi kun mu anfani na lati ma ṣowo ti olodi si ofin. Nitori iṣe ti nwọn ṣe yi opọlọpọ enia li olọ si budo. Awọn apakan ilu ba nwọn ja, ṣugbọn ko si ohun nlanla ti ọṣe.

Nigbati awọn Idahomi kọ wa ba Abbẹokuta ja, awọn Egba gbero pe, nwọn ko le ṣegun awọn ọta nwọn eyi dapọ pẹlu irọ nwọn pe nwọn kole pa Idahomi tabi nwọn ki iku ifihun eke yi si tuka nigbana. Ija ekeji si gbona, nisisiyi awọn Egba nro pe nwọn kole duro ja bi Ibadan. Awa ko ti igbọ pe awọn Idahomi ti ṣegun tabi ko ilu nla ti otobi, ni Iketu nigbakugba ni awọn ara ilu na nle nwọn pada ti nwọn nfọ ogun nwọn, itanje ni nwọn fi ko Okeodan, nwọn npe nwọn li ọrẹ nwọn, ati bi ọrẹ ni nwọn fi ko ilu na, li iyanu ojiji ni nwọn fi ko Isaga. Gẹgẹ bi arekereke ejo ni nwọn nṣogbọn mu awọn ọta nwọn, ati nigbati nwọn ba sunmọ nwọn ni nwọn nbẹ lu nwọn, ṣugbọn bi yio

ti pẹ to ti iru ọkan wọnyi yio fi wa titi ? Agbara ti ogbẹjulẹ olẹ lati wa layé, nipa iri ọran na ko le pẹ ki oto de opin rẹ. Oyinbo kan ti sọ fun wa ẹniti omọ ilu Idahọmi, wipe ogun nwọn kole pada bọ si ipo agbara rẹ atijọ, gẹgẹ bi oti wa, ki nwọn to iwa ba Abbẹokuta ja, ati pẹlupẹlu ipa awọn Obirin Ologun. Awa gbọ pe ni Gerefe gbogbo awọn enia nberu lati wi pe Ẹgba le ọba, ati pe ki yio pada lọ si ilu ọba rẹ bi ẹni ti ogun rẹ fọ ati bi ẹniti ojiya i sọnu, sugbọn yio ra eru yio ko nwọn lọlẹ bi igbekun. Ninu ikogun ti nwọn ko ni ijoko giga meji bi aga, oga ju agọ ti afi njoko pupọ, salu bata meji, ti nwọn da wura si, nwọn nwipe bata ọba ni, ìlù, agborun ati asia, àgbá idẹ meji lori kẹkẹn, ati ohun ihamọra ti awọn Idahọmi. Awọn ti nwọn mu asia nwọn faya nitori ti ko ni ere kan fun nwọn ju pe ọpọlọpọ aṣọ. Idahọmi ti nwọn ko nigbekun, gbogbo nwọn ni nwọn nlo rere, yio si dara fun nwọn bi nwọn ba fi iro iwabuburu nwọn silẹ.

Oko elefi wa ikẹhin mu ihin iku ti Miss. M. A. S. Barber wa, Ẹni ti nse Coral Missionary Magazine. Ni ọpọlọpọ ọdun ti okoja ni oti mbọ pupọpupọ ninu awọn ọmọ Enia Dudu ni Ile Iwe ni ilu yi, iye awọn ti owa li Abbẹokuta jẹ mejileladorin pẹlu awọn diẹ li Eko Ota, ati mẹfa ni Oshiẹlẹ. Nitori ti ọpọlọpọ ọdun ni ofi mbọ Olukọni Obirin kan ni ile iwe Ake ati titi ofi to igba diẹ ti ofi mbọ Katiki-t kan li Oshiẹlẹ. Nipa Agbara rẹ ni nwọn fi ko Ile Olọrun Oshiẹlẹ ati ọpọlọpọ awọn ọmọ eru, ati awọn agba ti aṣọ di ọmnira nipa ọna kanna. Iṣẹ rẹ rere ti Kristian ni ofi mbọ nwọn nipa ẹbẹ rẹ ni ti Coral Missionary Magazine bayi ni a nti ipa rẹ bọ awọn ọmọde na. Agbara rẹ ko duro ni kiki Africa, India, Amerika nikan, London si ngba ninu iṣẹ agbara ore rẹ Olọ si isimi rẹ, iṣẹ rẹ yio si ma to lẹhin. Awọn ọmọ Enia Dudu so olore otitọ nwọn nu ẹniti o nṣiṣẹ fun nwọn lai daworo lati ṣe nwọn li ore ni ore gigà ni ero rẹ ti otobi nigba ayé rẹ. Ifẹ rẹ ti ogbẹhin bi ati sọ ọ fun wa ni pe ki iṣẹ rẹ ma lọ siwaju, awa nireti pe nwọn o ṣe e, awa si gbiyele pe Oluwa yio pese.

ILỌSIWAJU ERO.

Nisisiyi mo ri ninu ala mi, pe arugbo ọkọnri ọlọla yi, bi oti sọ itan na fun mi, odabi ẹnipe o mu ontikala rẹ lara gidigidi pẹlu o bẹrẹ si ma wi lọ pe; Bẹni Kristian pe awọn ọmọ rẹ jọ, osi bẹrẹ si sọrọ ara rẹ fun nwọn bayi pe "Ẹnyin, ọmọkọnrin mi, Ẹniti; bi ẹti le ro wa li ti ipa yi labẹ iṣẹ pupọ ninu ọkan mi niti iku baba nyin: ki ṣe niti pe mo siyemeji niti alafia nitori ti atẹ mi lorun nisisiyi pe ara rẹ le. Ero wiwa tiẹnu on tikala rẹ pẹlu ti ẹda.

nyin si ti mu mi lara pelu, ti emi gbagbo nitoto pe osi ni nipa ti eda: Iwa mi pelu si odo baba nyin ninu iponju re ise eru nla si okan mi; nitori ti mo mu okan emi ti kala mi ati ti nyin le si i, mo si ko lati ba a lo li ona ajo.

Ero okan nwonyi iba pa mi nisisiyi patapata, sugbon bikose niti ala ti mo la lale ano ati nitori iyanju ti alejo yi ti fun mi li awuro yi. Ewa enyin omo mi, eje ka di eru ki asi lo si enu ona ti o lo si Ilu oke orun ki awa le ri baba nyin, ka wa li alafia pelu re ati awon egbe re, gege bi ofin ile na ti ri.

Nigbana li awon omo re bu si ekun, nitori ayo po okan iya nwon yi si i lati lo. Beni olukesi nwon ki nwon odigbose; nwon si bere si mura lati lo si ajo nwon.

Sugbon nigbati nwon nfe lo bayi, meji ninu awon obirin ti ise aladugbo Kristiana, wa si ile re, nwon si kanu. Awon eniti owi fun bi ti enikan pe, Bi enyin ba wa li oruko Olorun, e wole, Iye awon obirin meji na ra si eyi; nitori ti nwon ko ti ngbo iru ede yi ri, tabi nwon ko ti ri ko bo lati ete Kristiana jade wa. Sibesibe nwon wole; sugbon, kiyesi, nwon ri obirin rere na nmura lati jade kuro ninu ile re.

Beni nwon bere, nwon si wipe, Aladugbo, awa be o ki ni oro nipa eyi?

Kristiana dahun osi wi fun eniti ddagbo ju ninu nwon eniti oruko re ije Eleru pe, Emi nmura fun ajo.

Eleru yi li omobirin eniti oko Kristiana li Oke Inira, ti osi fere ninu lati pada nitori eru keneun.

Eleru Fun ajo wo, emi be o? Kristiana. Ani Lati lo oko rere mi lo. Osi bere si ekun sisun pelu eyi.

Eleru. Mo ro pe ki yio ri be aladugbo rere; emi be o nitori ti awon omo re talaka, mase ta ara re nu bi eniti ki ise obirin bayi.

Kristiana. Ndao, awon omo mi yio ba mi lo; ko si enikan ninu nwon ti ofe lati duro lehin.

Eleru. Enu ya mi ninu okan mi papa kini tabi tani fi ero yi sinu okan yi!

Kristiana. Aladugbo iwo mo to bi mo tile ti mo, emi ko siyemeji pe oba kalo pelu mi.

Eleru Prithee, emi be o, imo titun wo li oni ti oja okan kuro lara awon ore re tobayi, ti osi ntan o lati lo si ibi ti enikeni ko mo?

Kristiana. Nigbana li Kristiana dahun pe mo ri ponju gidigidi lati igba ti oko mi ti lo kuro lodo mi; sugbon gidi papa lati igbati oti goke odo. Sugbon eyi ti o mba mi ja julo ni iwa buburu mi si i nigbati owa ninu iponju.

(ko iti pari.)

Ako o li ibi ise ikowe li Ake

ABBEOKUTA MAY 23rd. 1864.

ABBEOKUTA

MAY 23rd. 1864.

It is necessary for countries which have any connection to respect each others laws and custom if they wish to maintain friendly feelings towards each other, one would suppose that the people of Lagos would show forth their superiority over their unenlightened neighbours by a greater respect for law and order, unfortunately they look down upon them and their laws as something inferior and not to be noticed. The law in Abbeokuta is that strangers from the coast, at the present time of war, must seek and obtain a permit before coming to Abbeokuta. That such a law exists has been acknowledged by the Principal in one of the leading Companies in Lagos, who, wishing to visit Abbeokuta, asked and obtained a special permit. Another gentleman wished to avail himself of it, altho it did not apply to him, he was told that his journey would be opposed but he joined the party; he was also warned by the messenger of the chief of Abbeokuta at an early stage of the journey, but he came on notwithstanding, and the result was he was stopped at the gate of Abbeokuta. This is said to have been a great outrage on a British Subject but some view it in another light. We dont think any one has a right to break the law of the country under the plea that he is a British Subject, and having been warned by one in authority he has, rightly, no one to blame but himself.

A gentleman and lady coming up the river without permit were insulted at one of the villages in the river by a slave some little time since, they were begged by friends not to come, a permit was refused them by the Chief. These things are to be regretted deeply for they tend to keep alive evil feelings.

ARE THE HEATHEN TO BE CIVILIZED BY MOHAMMEDANISM?

Among the many schemes put forth as a means for the improvement of the Negro race appear some who think that the faith of Mohammed is the best to begin with. As the faith of Mohammed has been working among the Negroes for a long time, and as many Negro nations profess to follow his belief, we are not left in ignorance of the value of Mohammedanism in its working and result, and as heathen and Mohammedan natives stand side by side it is not difficult to make a comparison between them. We have seen the large town of Ilorin, one of the largest African capitals, wholly devoted to Mohammed. we have not far off from it the equally large towns of Ibadan and Abbeokuta equally given to Heathenism, and if Mohammedanism be as its advocates state good to elevate the Negro race we may expect to see a marked difference between them in favour of the Mohammedan. The houses of Ilorin are similar in form to those of Ibadan and Abbeokuta but inferior in comfort and workmanship, in cleanliness, or rather the want of it, they are pretty well on an equality.

In the safety of person and property Ilorin was, when we visited it, very inferior to the heathen towns, housebreaking, murder, stealing from persons in the streets and highways were common to an extent we had never seen among the heathen. In their clothing and person they were not superior in cleanliness to the heathen. The produce of the Mohammedan countries beyond the Niger is brought down to Ilorin and sold to the Egbas, here, we might expect to see the result of the superior intelligence and industry said to result from the Mohammedan religion. The main articles thus brought from the interior are slaves, ivory and trona, of these three slaves form the greatest part. Beggars abound in Ilorin, among the heathens they bear no proportion to those in Ilorin. The Chiefs there, too, beg of strangers beyond what it has been our lot to experience among the heathen. It might have been expected that the followers of the prophet would have been free of the vice of intoxication, two of our heathen carriers however found out a place where they could obtain an unlimited supply of the drink they loved. Some of the inhabitants of the place came to us begging spirits, and on being refused, stated that a former English traveller had given it to them freely and that they had spent a pleasaut night with him drinking until intoxicated. Mohammedan power, a few years since, was likely to overrun and rule the country, but its progress is checked and not only so, they have been driven back. The last encounter between the Mohammedans and heathens was at a place outside Obommosho, Ilorin made an attack on Obommosho a place of not more than the third the size of Ilorin, they were met in the field, not behind a wall, and most completely routed. What the Mohammedans dwelling among the heathen are ought also to be noted, their dress is not superior, the houses they build for themselves are the same as those of the heathen, many of them are traders as the heathens are, and their learned men obtain a living by praying for the Chiefs and making charms. The impositions they practice on the heathen, in the way of charm making, prove them to be morally just what the heathen priests are.

In morals, in productive industry, and in government they are not superior to the heathens how then can they elevate the heathen? It is certain that Mohammedanism has not civilized Africa, it is equally so that, whilst civilization has advanced with Christianity, Mohammedans have declined from the point they once attained, and that every where, even in this remote part of the world, their political and military power is gradually dying away.

RECENT INTELLIGENCE.

During the past week Abbeokuta has been thrown into a considerable state of confusion by the arrival of a large body of armed men from the camp, on a mission similar to that of the old pressgang in England. Markets were broken up, the streets became empty, and an unusual and unatural silence prevailed, not a drum nor a gun was to be heard anywhere. Many persons were seized and only liberated on giving satisfactory assurance that they would proceed to war; the houses of certain marked individuals were plundered. A similar party was sent to the river with instructions to sink and destroy every canoe, because certain township had taken advantage of the rise of the river to engage in trade contrary to law. In consequence of these movements a large number of persons have gone to the camp, A part of the town offered resistence but nothing serious occurred.

The information that has been received from Obommosho and Oyo is, merely, that things remain there much as they were. The Missionary agents are in their usual health but distressed for want of their supplies. We have no information of any kind from Ibadan town. We have the usual amount of rumour from Ijaye fugitives a most unsatisfactory source of information. They say the Ibadan camp is full of young men but Chiefs are scarce, and that Balogun Ibikule has not been seen for some time past, therefore some say he is sick, others that he has been carried to Ibadan, and others that he is dead, perhaps the next thing we shall hear will be that he has been seen at his usual post in the camp. Of the Egbas we hear that they have destroyed a large quantity of the growing corn of the Ibadans but no engagement has taken place since our last. Every means has been used to recruit their army with considerable success. Among the notables that have gone are Akashi Chief of Oshielle, the Apena of Toko, and Tinabu.

With respect to the Dahomians we are glad to see many of them are settling down to labour in Abbeokuta with apparent content

ment. We have again heard of a murder committed by one on his master, who in the absence of a weapon sharpened a stick and stabbed his master with it.

A large amount of sickness prevails among natives and European, chiefly dysentery; the rain seems to be becoming more regular and we have less of strong sun shine between the showers. we hope therefore to have a mord healthy time before us.

There have been no complaints heard from the farmers as yet who soon cry out if the weather does not, in their estimation, suit the growing crops we hope therefore that there is a fair prospect of a harvest in due season.

The price of cowries remains as before viz 3hds. 30st. 0. for 4s. 2d. with a great demand for silver at that rate.

"A NATIVE."

Our attention has been drawn to a letter published in the *Anglo African* signed "A native." We feel assured that the writer could be no native of Lagos nor of this place, he may be a native of Dahomey as he appears to be one of a kindred spirit. We feel assured every well educated African will regret to see such sentiments put forth in the English tongue. There are many white men who abuse the Negro, how gladly they will avail themselves of the sentiments of "A native" to prove that the efforts to civilize the Negro race have not been very successful when such feelings of inhumanity are expressed. To wish the extirpation of a town of a 100,000 inhabitants by Dahomey is to wish a hundred thousand human beings, men women and children to be enslaved or slaughtered. Shall Africa be ever degraded and debased, her sons always wishing and seeking to enslave or slay each another? We hope for a brighter time, but it will not come until true religion influences the hearts of *natives*. Mere civilization is a small matter,an outward polish, an education of the intellect leaving the heart as it was.

WHAT IS TO BECOME OF DAHOMEY?

From time to time for some years past Gentlemen have been sent, representing the British Crown, to the King of Dahomey in order to induce him to give over his savage practices. With what result? The slave trade is carried on, human victims are offered up to his god and his war expeditions are sent forth as before. He has again tried his power against Abbeokuta notwith standing the representations made to dissuade him from it by Commodore Wilmot and Captain Burton; he has now, for the second time, suffered a defeat and immense loss, perhaps such a loss may teach him to listen to good advice. There are people of superior intelligence dwelling within his territory, have they no influence over him to persuade him to give over practices that are savage even in the estimation of the Negro nations around him? Abbeokuta has done him no wrong; they are too far separated to have quarrels respecting territory. roads, and markets, they have no intercourse, and none, need with each other, hence the usual causes of quarrel between rival states here dont exist. He does not invade the country to acquire territory but to enslave and destroy the people. The result will be the destruction of the Dahomey nation, unless the king can be persuaded to chnage his course in time. The destruction of Dahomey will fall heavily upon Whydah and all interested in the present trade of Dahomey it is to their interest to seek to effect a change and to save the country and people from ruin. The slave trade is the great cause of the evil, and if merchants would not receive slaves there would be less inducement for slave catching and no revenue to support a destructive warfare.

When the Dahomians first attacked Abbeokuta the Egbas were under the impression that their enemy was almost invincible with which was mixed up a notion that the Dahomians could not be killed, this illusion was then dissipated. A second battle has taken place and now the Egbas think them to possess less courage than the Ibadans. We have never heard that the Dahomians ever succeeeded against a large town, at Iketu they have been repeatedly beaten back, they took Okeodan by fraud they professed friendship and as friends got possession of the place; they took Ishagga by surprise. With snake like subtilty they glide on their prey, and when within reach make a spring. But how long will such a state of things last? A power that depends on plunder for existence must in the nature of the case soon come to an end. We have been told by an European who knows the Dahomian country, that their army was never brought back to its strength as it was before the first attack on Abbeokuta and especially the Amazon division. We are told that at Whydah all are afraid to speak

of the king's defeat, and that he will not return to his capital as one having suffered loss but will purchase slaves and take them home as captives. Amongst the spoil taken were two high seats or chairs, much higher than a common chair, a pair of native slippers or sandles, ornamented with gold, said to have been the King's shoes, drums, umbrellas, flags, two brass guns on carriages and the usual weapons used by the Dahomians. The flags were torn by those who took them, possessing no more value to them than of so much cloth. The captive Dahomians are generally well treated and better they would be if they showed a less sanguinary disposition.

BIRTH.

On Monday the 16th inst. at Ake, the wife of Mr. S. Cole Schoolmaster of a daughter.

DEATHS.

At Lagos the 2nd inst. Mr. James Hugheswho had resided for several months in Abbeokuta; Mr. Hughes had lived for ten years in India but this did not prevent his having a very severe attack of endemic fever when in Abbeokuta, after this attack he never fairly recovered his strength and sank under an attack of dysentery at Lagos.

On Sunday the 8th inst. at Owu after a short illness Miss. M. A. Bishopp of Dorking Surrey. Miss. Bishopp came to Africa a few months ago with her brother and another member of the Society of Friends. Mr. Horsell the latter, died on board ship before landing at Lagos. Mr. and Miss. Bishopp came to Abbeokuta only twelve days previously.

On Thursday the 12th inst. at the residence of Dr. Harrison; Mr. Bishopp, brother of the above, of fever.

Our last English Mail brought us tidings of the death of Miss. M. A. S. Barber, the Editor of the Coral Missionary Magazine. She has for years past supported a large number of African children at school in this country the number at present in Abbeokuta is 72 besides some at Lagos, Otta, and six at Oshielle For a number of years she supported a Female teacher in the Ake school, and up to within a short time, a Catechist at Oshielle. The Church at Oshielle was built through her exertions and several slaves, children and adults owe their freedom to the same cause. Her works of christian benevolence were supported through her advocacy in the Coral Missionary Magazine, and the children thus supported through her were known as the children of the Coral Fund. Her exertions were not confined to Africa, India, America and London have partaken of her benevolent efforts. She is gone to her rest and her works will follow her; African children have lost a real friend in her, one who laboured for them unceasingly, to do them good in the highest sense was the great object of her life. Her last wish, as expressed to us, was that her works should be continued, we hope they may, we trust the Lord will provide.

Abbeokuta received a visit on the 9th instant from the Rev. Borghero an Italian Priest, he left on the 19th.

Information has been received that an attempt at robbery was made on the 18th. on the road to Makun by the Ikorodu people without success; they were pursued by Okenla with what result is not yet known as he had not returned at the departure of the latest arrivals.

It is since reported that the above was done not to kidnap but to pass a party carrying supplies to the Ibadan camp. A part of them after crossing the Egba road fell into the hands of the Ogere people.

Considerable excitiment has been felt by the people of Abbeokuta in consequence of a rumour that human sacrifices were to be offered to obtain success in war, we cannot trace out the origine of the report nor discover that any such sacrifices have been made. Some suppose it arose from a woman having been caught by Oro.

It is not often, lately, that we have had to speak of trade on account of its stoppage but we cannot help hoping the present state of things will soon come to an end, and be succeeded by a stable condition in which a fair price is paid for protection and the river fairly protected from plunderers. Protection is worth paying for, and moreover protection cannot be had without payment; this is true on the large and on the small scale, if a nation will not provide the means of defending itself from other nations it is liable to be reduced to a tributary state to some other nation, if a man will not provide places to put away his money and valuables they are liable to be pilfered, and so with respect to plunder on a larger scale. if people will not pay the proper authorities for the protection of their goods, they may be quite sure that no trouble will be taken to protect them.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA

No. 110. ABBẸOKUTA JUNE 1861 Price 120 cowries.

OLOBIRIN KAN TABI OLOBIRIN PUPỌ.

Ni iṣẹ titun miran ni Iwọ Orun Afrika ọpọlọpọ obirin ti bọ si akiyesi bi oti jẹ on ni nwọn yan ju obirin kan lọ; nitori ti awọn enia Dudu ti ini obirin pupọ, bi ohun idasilẹ mimọ ti oduro ṣinṣin nipa ofin, ti nwọn si fi kikun ṣe e jade. Efi aye fun mi lati fi ero kan ti yin lẹhin, nipa otito ti nwọn kọjọ lati inu iṣẹ ti iṣe na, nibẹ li oti ni ero kikun. Ni Iwọ Orun Afrika ni ibiti owo ẹru na wa ni agbara kikun, ero pataki kan wa ninu nwọn, nipa nini obirin kun obirin; ṣugbọn nitoto, ọkọnrin dawọ ro lati ni obirin nigbati omu obirin keji silẹ bi obirin rẹ, Ọpọlọpọ ọkọnrin li ati ta junu, asi da ọpọlọpọ obirin ẹru si lati tẹ ifẹ oluwa nwọn lọrun, lati ihin lọ ni aidọgba nlanla ti iye awọn ẹya meji yi yio jẹ ipinu rẹ. Ọkan ninu idi ti ọpọlọpọ obirin ni pe, ọkọnrin ko ni ẹgbẹ ninu obirin ọrẹ iwọya obirin pupọ ni ọkan ninu awọn ẹya ara rẹ olutoju rẹ ninu arisan ni ọrẹ ọkọnrin tabi ẹru tabi yekan fẹrẹ jọ aya. (Latihin lọ ni ọkan ninu opin nlanla ti ofi opin si igbeyawo, ọkọ na ni yio wa ore iwọya nibomirau ju ini awọn obirin rẹ. Oluwa wipe, ko dara fun ọkọnrin lati nikan gbe; on ọṣe oluranlọwọ fun u) ninu awọn obirin rẹ, ọpọlọpọ ko gbẹkẹle nwọn lati toju ile rẹ nitori ti ọto ni nwọn nfi ere iṣẹ nwọn si. Bẹhẹ ni ọkọnri larin gbogbo awọn olobirin pupọ ti onjoko larin nwọn. Woo ero kan fun awọn olobirin pupọ, ni awọn ti oni obirin pupọ, wipe, ki on ki ole ni ọpọlọpọ ọmọ lati toju on.

(ko iti pari.)

BISHOP ENIA DUDU ARA ILẸ YI.

Bi akawe wa yio ti ni pataki ipin niti yiyan olori Alufa giga ṣe olori kristian ti owa nihin, ati bi ọpọlọpọ ko ti le sunmọ Iwe Irohin ti Gẹsi lati gbọ ihin, nitori na awa mu ihin atẹle diẹ ti ari ni Iwe Irohin Record ati ninu African Times. Akawe wa ni iṣẹ akiyesi pe Rev

Samuel Crowther, ti ati mo lailai ti osi ye lati bola fun ni ise Olorun ile enia dudu, nisisiyi owa ni ilu yi. Awa yo lati wipe, nwon ise atunse siwaju, nitori ati yan a, ati lati ya a si mimo bi oloti alufa giga ti ijo enia Olorun ara ilu yi, ni apa iwo Orun ile enia Dudu niwaju ile oba ti ade Gesi. gege bi ofin, oye alufa giga yi, a ose e bi ise ti Jerusalemu ati ase yiya ti alufa giga ti arin ile Enia Dudu, labe iru eyiti anpe ni ise Jerusalemu. Ki yio ni ase yiye lori awon onse Olorun ti ise Oyinbo. Imunilara ti siso eyi na dide nipa viranti pe, lerikan omode eru ni Samuel Crowther ise, awon ologun Gesi li ogbaa loju omi, ati nigbana, nipa ore ofe Olorun, osi di iranti awon onse Olorun ti nwon nko enia ni Sierra Leone. Owa li ona kan ti agbenule bi eni i oye lati gboye alufa giga ti Sierra Leone, sugbon on tikalare so asoye re tobehe gidigidi, pe ki yio ye Alufa giga Enia Dudu lati wa bi Olori ni ilu ti opolopo enia fufun gbe wa, ironu na ni pe, otikalare bere pe ki nwon ki oye. Ikosile yi ko pe ki nwon to bere. Ki ole daa si pe ni oye giga titun si eyiti ape e si bayi!

Asiye die dide nitori ifisile kan ninu iwe wa ti ojo ketala osu yi, niti ero ti awon onse Agbajo ijo Enia Olorun lati bere fun isodimimo ti Rev. Samuel Crowther bi alufa giga ara ile yi, niti Ijo Enia Ara ile yi ni Iwo Orun Ile Enia Dudu, ninu eyiti awipe, ki yio ri ase lori awon Alufa Enia fufun. Niti siso ti awon Alufa Enia funfun yi, oje kiki awon ti nwon wa ni ilu igberiko awon Gesi. Eyiyi yio wa labe ase ti Alufa giga ti owa ni Sierra Leone. Ijoko awon alufa Enia funfun miran, ti owa niwaju opin ile igberiko Gesi ni afi opin si nipa ise Parliamenti labe eyiti isodimimo na yio gbipo.

ALUFA GIGA ENIA DUDU ARA ILE YI.

Iro kan ti awon Onse Agbajo Ijo enia Olorun ti nro li atijo ri: nwon so fun wa nisisiyi, pe nwon nfe lati mu ero na jade. Ijo Enia Olorun ti Ingland nfe lati ni Alufa giga ti Enia Dudu ninu eniti ije Rev. Samuel Crowther, oti wa ni Abbeokuta, ni Eko ati ni Onitsa li Odo Oya, ni ko ti ipe yi. Apakan ninu yi yio so pataki oro na lo siwaju.

Eyiyi se oro ti owuwo ju fun wa lati je ki okoju laifiyesi. Ti Ijo Enia Olorun ti Ile Enia Dudu yio fi wa labe Alufa giga ti Enia Dudu lojiji akole gba a ni isiyemeji Awa wa ni irepo ti odaju pelu Agbajo Ijo Enia Olorun li okankan yi. Sugbon oku pataki ibere ti akoko. Akoko kikun na ha de lati mu isise siwaju nlanla yi, tobehe ti yio le je isise siwaju otito, ti ki ise imujade ti ikosile ni ise? Ero nlanla ni nwon

ro gidigidi; ati laisi ifẹ ẹnikẹni ti oyatọ ka ro ninu erokero ti nwọn yan nipa awọn Agbajọ Egbe Ijọ Enia Ọlọrun, ti nwọn sẹ, bi awa ti mọ gbogbo iru ero bayi ti ri, lehin adua gbibona ati ipari ero, awa kole fasẹhin kuro lati tẹnu mọ ohun ti odimu pe, nwọn jẹ ki asẹ ifẹ ti ati ngbiyanju rẹ lailai, alaiyẹ agbara ninu isẹ aropin titun yi.

Ko si ẹniti ole fi ero giga yi sinu okan ju eyiti awa sẹ ni ti Rev. Samuel Crowther, alufa giga toka si alufa giga ti enia dudu titun yi niti ijọ enia ara ilẹ yi li apakana iwọ orun ilẹ enia dudu, niwaju ifẹ oba adegesi. Bi ijọ enia Ọlọrun nwọnyi ba to pataki kan lati bere olori ẹniti ntọju alufa giga, ati bi alufa giga na ba jẹ enia dudu ara ilẹ yi, meji ki yio wa bi si yiyansoto ti Rev. Samuel Crowther fun oyè na. Sugbọn osuwon iru eyi, ako le pa akoko ti mbọ mọ lai fi oju si i. Bi osẹ pe Mr Crowther ko pẹ ki iku mu u lọ; awon ijọ agbajọ enia Ọlọrun ni enia dudu miran ti oyẹ lati gba ipo oye rẹ? Awa yio yọ gidigidi lati kọ pe isẹ awọn onsẹ Ọlọrun ni ilẹ enia dudu ti sẹ iyorisirere nlanla. Bi isẹ enia, ojọ loju wa pelu pe yiyan enia dudu si isẹ alufa giga titun yi mu ifasẹhin kuro nisisiyi gbogbo awọn enia funfun ti isẹ onsẹ Ọlọrun kuro ni ijọ enia Ọlọrun ilu yi ti afi sabẹ agbara alufa giga ti enia dudu. Boya nwọn le wipe, bẹẹkọ, ko ri bẹẹ rara. Boya ko si iru ero bayi, sugbọn nwọn ri oye igbẹkẹle pe iru eyi ni yio gbẹhin rẹ. Ati nitori na ni ose to fun awa lati bere, bi awọn agbajọ onsẹ Ọlọrun ti pari rẹ pe iranlọwọ awọn enia funfun ti owa ni isẹ, ko yẹ mọ ẹ lọ titi ninu isẹ nlanla ni ti titan oro Ọlọrun kiri larin awọn enia dudu, ti orẹlẹ ati ti ko ni ọla, bi nwọn ti wa ni iwa eniti oburuju ati irira iborisa eke. Ako le sun wa nitori ibi kan si awọn enia dudu ninu ami nwọnyi ti awa ti kẹdun rẹ, ti ojẹ isin wa lati sẹ nitori ti awa ti mbẹbẹ gidigidi fun gbigba enia dudu ara ilu si isẹ onisegun ologun si ibi punopupọ ju ihin lọ. Sugbọn ki enikan ninu awọn enia dudu ara ilẹ yi ki ojẹ eniti oko jẹ alufa giga ti isẹ alufa giga titun ni ilẹ enia dudu ni isisẹ ninu, eyi ti nwọn ti kọ yan, ti ko si si ifasẹhin. Enyin enia dudu, awọn alufa giga ti oni asẹ yiyẹ ti alufa giga yio ti ihin lọ, jẹ eniti oye, tabi ko yẹ titi lọ ide opin rẹ papa. Awa si siyemeji ti amoran ti fifi isẹ ti kristian sowọ awọn enia dudu ara ilẹ na patapata sowọ awọn eniti anko ni isẹ ile iwe ti enia dudu.

Awa asi tun bere, isẹ alufa giga ti itun na lati ma wa ni fifi ipin kan fun bi lati pese ti oto ati ti ominira fun alufa giga na? tabi yio,

dake, bi Rev. S. Crouther ti se nihin teriba fun ijo agbajo awon onse Olorun tabi ti awa ko le ro bi oti ri, on yio ma gbojule awon ijo enia Olorun ara ile yi ti agbegbe ilin fun ati jeun re? Ko ye ki a mu oju kuro ninu re pe awon onse Oloran ti ise enia funfun ninu iwa giga ogbon lo si ninu agbegbe ifu na ju eyiti awon olugbagbo ara ilu na papa le mu jade. Idi gbogbo oran na ni okan ti otobi ti osi wuwo gidigidi, awa osi pada si ero re ni iwon bi opin wa yio fi aiye fun wa.

ILO SIWAJU ERO.

Pelupelu emi wa nisisiyi bi oti wa nigbana, ko si ohun ti yio te mi lorun bikose lilo si ona ajo. Mo lala lale ano mo ri i. Ah ko le je pe okan mi wa pelu re. Ongbe iwaju Oba ilu na; ojoko osi nba a jeun pelu re lori tabili re; odi elegbe awon aidibaje, osi ri ile kan nisisiyi ti afi fun u lati ma gbe inu re agbata eyiti bi aba se akawe eyiti owa laiye odabi enipe erekiti ni. 2 Korintians 5. 1-4. Omo ile na pelu si ti ranse pe mi, pelu ileri lati se mi li alejo, bi emi yio ba to on wa iranse re tile wa nihin nisisiyi, osi ti mu iwe kan fun mi wa, ti ope mi lati wa. Ati li eyi oyo iwe re jade osi ka a, owi fun nwon pe, kini iwo yio wi si eyi nisisiyi?

Eleru. Ah asiwin ti oti lu iwo ati oko re, lati ti ara nyin sinu iru iponju ba nwonyi! Ola mi loju, iwo ti gbo ohun ti oko re ba pade, pelu oru iwa ako sise ti oko re mu li ona re, aladugbo wa Afojudi yio tile ti jeri, nitori ti oba a lo, nitoto, ati Iorun pelu, titi awon ti ise okonrin ologbon ti nfi beru liti ilo siwaju. Awa gbo pelu lori ati loke bi oti ba awon keneun Apollyon, ojijin Iku, ati opolopo ohun miran pade. Beli ewu ti o ba pade li Oja Asan ko se gbagbe lowo re. Nitori bi on bi iti ise okonrin, ti soro tobe lati koju si i, kini iwo, ti ise talaka obirin le se? Ro pelu pe awon ewe marun nwonyi omo re ni nwon, eran ara ati eje re.

Nitorina bi iwo yio tile se iyara tobe lati ta ara re nu, sibesibe, nitori ti ero ara re, gbe ile re. sugbon Kristiana wi fun u pe Mase dan mi wo, aladugbo mi: Emi ni iye kan nisisiyi ti afi si mi lowo lati jere, emi yio si se aisiwere ti o gborin ju bi emi ki yio ba ni okan ti yio lu lati wa aye na. Ati niti pe owi mi niti gbogbo iponju nwonyi ti ojo pe emi oko li ona, nwon jina si mi ju eyiti aba pe yio jasi aitunu fun mi to be, ti nwon fi han pe emi li o jasi. Oto ki kikoro wa siwaju didun, eyini pelu yio si mu ki didun busi ju.

(ko iti pari)

A ko o li ibi ise ikowe li Ake ABBEOKUTA JUNE 4th. 1864.

ABBEOKUTA

JUNE 4th. 1864.

MONOGAMY OR POLYGAMY.

In some recent works on Western Africa, Polygamy has been brought favourably into notice as preferable to Monogamy for the Negroes; having seen Polygamy as an institution sanctioned by law and fully carried out. I may be permitted to give an opinion, backed by evidence gathered from the working of the system where it has had full scope. In Western Africa, where the slave trade has had full sway, peculiar facilities have existed for adding wife to wife or rather woman to woman, for really a man ceases to have a wife when he introduces a second woman as a wife into his house. Men have been freely sold away and women slaves have been retained to gratify the passions of their master, hence a great inequality of the number of each sex will be the result. One of the results of polygamy is that a man has no companion in a woman, the bosom friend of a polygamist is one of his own sex, his nurse in sickness is a male friend or slave or relative, seldom a wife. Among his wives many there are none trusted with the care of his household for their interests are separated, that it is so among polygamists all that dwell among them see, hence one of the great ends of marriage is frustrated, the husband must seek a bosom friend else-where, than among his women. The Lord said, "It is not good that the man should be alone ; I will make him an help meet for him." One motive for polygamy the polygamist says is that he may have a large family of children, an advocate for polygamy says it is a benefit it enables the mother to devote her whole affection to the care and nurture of her children. In some cases the polygamist begets a large number of children in many they resemble Solomon king of Israel. But practically what good results from the supposed concentration of affection upon the child through her separation from her husband? Children die here to an extent that we are happily unacquainted with where both father and mother join together to nurture and train up their offspring. A cause must exist, and to us the cause may be traced to these two, natural weakness of constitution in the child through the polygamy of the father, or because the child is left to the sole care of the mother who has to support both herself and child by her own means, the child is less tenderly cared for than when the father labours to support both wife and children and the wife devotes all her care to her children without being compelled to maintain herself and child by labour. The labour of woman for the most part is out-door labour, therefore the infant is carried about on its mother's back at all times of the day exposed to the sun or rain, tied close to its mother's back it is shaken about at every step, at one time its breathing impeded by being covered up and at other times exposed to the full power of the noonday sun, what children except those of the strongest can bear such treatment. There is also another consideration, how can the mother nurse her child when engaged in the most exhausting labour can the waste of exhausting labour and the child at the breast be both supported by one person? The desire of the child for its natural food is suppressed by its stomach being filled with cold water or water in which some herbs have been infused

In what condition is a mother to supply her infant with its natural food after having carried a bail of cotton weighing 125 lbs. on her head and her child on her back three miles on a hilly country or a load of of farm produce eight or ten miles? The labouring population of any country are always the most numerous. Polygamy exists without limit, in consequence the woman cannot devote undivided attention to her offspring, for Polygamy separates her from her husband and labour of some sort or other takes her time and attention, and in consequence of exhausting labour the child is deprived of its natural food, the mothers strength being needed to support the waste arising out of labour.

A NATIVE AFRICAN BISHOP.

As our readers will be specially interested in the appointment of a Native Bishop over the Christians here and as many may not have access to English News papers for information we give the following extracts from the *Record* and *African Times* News papers.

A NATIVE AFRICAN BISHOP.—Our readers are aware that the Rev. Samuel Crowther, the veteran and now venerable native African missionary, is at present in this country. We rejoice to announce that arrangements are in progress for his appointment and consecration as Bishop of the native Churches in parts of Western Africa beyond the dominion of the British crown. Legally, this episcopate will be formed on the model of the Jerusalem and Central African Bishoprics, under what is called the Jerusalem Act. He will not have jurisdiction over European missionaries. The interest of this announcement is enhanced by the recollection that Samuel Crowther was once a slave-boy, rescued by a British cruiser, and then, through Divine grace, a trophy of missionary teaching in Sierra Leone. He was on one occasion suggested as a fit person to hold the Bishopric of Sierra Leone, but he himself was so fully persuaded that it would not be expedient for a black Bishop to preside over a population where the number of whites was so great, that the idea was, at his own request, abandoned. This objection no longer applies. May he be long spared in the new and high office to which he is thus called! *(Record April 13th.)*

Some misunderstanding has arisen respecting a statement in our publication of the 13th inst, of the intention of the Church Missionary Society to apply for the consecration of the Rev. Samuel Crowther as Native Bishop of the Native Church in West Africa, in which it was stated that his jurisdiction would not extend to *European Clergymen*. This reference to European clergymen only applies to those within British Colonies. These will remain under the jurisdiction of the Bishop of Sierra Leone. The position of other European clergymen, beyond the limits of British Colonies, is defined by the Act of Parliament under which the consecration will take place (5 Vict. c. 6) *(Record April 20th.)*

A BLACK BISHOP OF THE CHURCH OF ENGLAND.—The Rev. Samuel Crowther, an African missionary, has been appointed, and is to be consecrated by the Archbishop of Canterbury in the course of a few weeks bishop of the native churches in parts of Western Africa beyond the dominions of the British Crown. The episcopate is to be formed on the model of the Jerusalem and Central African Bishoprics, under what is called the Jerusalem Bishopries. Act. The bishop nominate, who is a black man, was once a slave boy, and being rescued by a British cruiser became a missionary teacher in Sierra Leone. *(African Times April 24th.)*

A PROJECT, long time contemplated at the Church Missionary Society, is now, we are informed, about to be carried out. The Church of England is to have a negro bishop, in the person of the Rev. Samuel Crowther, lately of Abbeokuta, Lagos, and Onitsha on the River Niger. A paragraph in another part of this paper gives further particulars.

This is too important a matter for us to allow it to pass unnoticed. That the Church in Africa should eventually be placed under African bishops cannot admit

of a doubt. We are in perfect accord with the Church Missionary Society upon this point. But there remains the important question of *time*. Has the time fully arrived for taking this great onward step, so that it may really be a step onward, and not the prelude to backsliding? There are very serious considerations involved; and without any desire to dissent from any resolution adopted by the Committee of the Church Missionary Society, formed, as we know all such resolutions are, after earnest prayer and mature deliberation, we cannot refrain from expressing our apprehensions that the long-cherished desire has been allowed undue influence in this recent decision.

No one can entertain a higher opinion than we do of the Rev. Samuel Crowther, the bishop-designate of this new "Bishopric of the Native Churches in parts of Western Africa beyond the dominions of the British Crown." If those churches be of sufficient importance to require the superintendence of a bishop, and if that bishop *must be* a native African, there cannot be two opinions as to the selection of the Rev. S. Crowther for the office. But in a measure of this kind the future cannot be kept out of view. Suppose Mr. Crowther should within a short time be removed by death; have the Church Missionary Society another and another African worthy to succeed him in his office? We shall be glad indeed to learn that the labours of the Church Missionary Society in Africa have been so eminently successful.

As practical men, it seems to us also that the appointment of an African to this new bishopric involves the withdrawal within a very short time of all white missionaries from the native churches placed under the control of the African bishop. It will perhaps be said, "Oh no, by no means." There may not be such intention, but we feel confident that such will be the result. And we are therefore entitled to ask, whether the Church Missionary Society have arrived at the decision that the assistance of European missionaries is no longer necessary in the great work of the spread of Christianity among the people of Africa, so debased and degraded as they are by the most vile and abominable superstitions. We cannot be accused of any prejudice against Africans in these remarks which we have felt it to be our duty to make, because we have been earnestly advocating the employment of native Africans in the Army Medical Department to a much greater extent than hitherto. But the nomination of a native African to be the first bishop of a new bishopric in Africa is a step from which, once adopted, there is no receding. Africans the bishops of that diocese must thenceforward be, fitted, or not fitted, to the very end of the chapter. And we doubt the advisability of leaving the work of Christianity among the natives of Africa entirely in the hands of pupils of the mission schools in Africa.

Again we would ask, is the new bishopric to be so endowed as to secure the bishop a sufficient and independent provision? or is he to remain, as the Rev. S. Crowther has been hitherto, *subject* to the Church Missionary Society? or, which we cannot of course imagine, is he to depend upon the native churches of his district for his support? And it must not be overlooked, that the European missionary carries with him into native districts a higher standard of civilization than can be introduced by the native African convert. Altogether the subject is one of very great importance, and we shall return to its consideration as soon as our limits will permit. (*African Times*).

MISSIONARY INTELLIGENCER.

WESTERN AFRICA.

From the Gaboon, one of the American missionaries writes that the influence of the Gospel is deepening and spreading around them. An extension of the mission is contemplated. M. Du Chaillu, the well-known traveller, is located at Fernando Vaz, near where it is proposed to establish an out-station. "He is friendly," we are told, "and would be glad

to do anything in his power to facilitate missionary operations."

Two women were brought into Creek Town, Old Calabar, in chains, in order, according to the cruel native custom, to be killed and buried in the grave of a deceased chief. The custom has been abolished by law, but it was sought on this, as on some other occasions, to revive it. One of the women had an infant at her breast, which she anticipated would perish with her. The missionaries, however, interfered, and succeeded in obtaining the release of the poor creatures, after a ceremony of "chopping blood." The custom of destroying twin children, it appears, still prevails; and a case has occurred in which a mother refused to give her babes nourishment, and insisted that they should be thrown out to perish. They were saved by a humane couple, with whom the people, on that account, became quite angry. It appearsthat the small-pox is spreading in Old Calabar, and causing great alarm, and that the terrified people are neglecting the sick, and are afraid even to bury the dead. (*Evangelical Christendom*).

MADAGASCAR.

"The Christians continue to increase, in a manner truly gratifying—almost astonishing," writes the Rev. W. Ellis:—

Fresh adhesions to the Gospel, from the ranks of those who have followed the idols, take place every month. I am connected with two of the churches, and last Sunday forty were added to those two by baptism—eighteen at one place, and twenty-two at the other; and last night, at our church meeting at Ambotonakanga, I admitted to our fellowship sixteen or eighteen, including four couples, man and wife, some of them from villages devoted to the idols, and hitherto occupied by none but idol worshippers. During the meeting I learned that, at the village of Amparafaravato, the depository or place of one of the idols, the inhabitants of which were its keepers, a number of them became Christians, set apart a house for worship, and met to worship the true God; that when the Queen heard of it, she said, "If any of the people are Christians, and wish to leave the village, they may do so. It is nothing (meaning there is no blame), let them go. Let those who wish to stay, stay; for there is no impediment to the following the idols, or to uniting with the Christians." And some of those admitted to our church had acted on this word of the Queen, and had joined with us. (*Idem.*)

AUSTRALIA.

The condition of the Chinese resident in the province of Australia has been brought under the notice of the Church Missionary Society by the Bishop of Melbourne. From the bishop's statement it appears that—

They amount to about 25,000, almost entirely men, living in separate villages or separate streets of towns, in different parts of the colony. The greater part are gold-diggers, though a large number of them are engaged in trade; the majority of them are poor, but several persons of wealth and intelligence are to be found amongst them. While at a distance from their own country, they abandon their Chinese prejudices, and are inclined to adopt English customs, and look up to the English as a superior race. They are very willing to receive Christian teaching, and in some places have subscribed to build Christian chapels for themselves, they are, moreover, in the habit (in accordance with a law of the colony) of resting from their work on the Lord's-day. Missionary efforts have been carried on among them since 1855. The mission was at first a combined one, but is now broken up into three, one connected with the Church of England, the others Presbyterian and Wesleyan. The bishop's mission has been carried on hitherto entirely by native agency. A catechist was supplied to him by the Bishop of Victoria, who after several years, labour has now returned to Hong-kong, and has since been admitted into holy orders, Since the departure of Lo-sam-yuen, the evangelistic work has been carried on by his converts, of whom ten have been baptized since the commencement of the mission. (*Idem.*)

RECENT INTELLIGENCE.

Nothing of importance has occurred at Iperu, the Egbas use every means to provoke the Ibadans to come out of their camp and fight in the open ground, but they wisely decline the challenge.

A few days since guns were heard as if a battle was being fought but it turned out to be a sthirmish between the young men of the armies.

We are glad to learn that the Bishop of Sierra Leone is expected to visit this distant part of his diocese shortly.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 111. ABBEOKUTA JUNE 1861 Price 120 cowrie.

OLOBIRIN KAN TABI OLOBIRIN MEJI.

Nitoriti awọn olobirin pupọ wipe, ere ni, nitori ti oran iya na lọwọ lati ṣe ileri tabi jeje gbogbo ifẹ rẹ si ti tọju ati bibọ awọn ọmọ na. Ni oran miran, awọn ti nwọn ni ọpọlọpọ ọmọ, lona pupọ ni nwọn jọ So'ọmọn Oba Israeli. Sugbọn ni iṣẹ, ire wo li ojade ni ti ipade ti ifẹ ti aro lori ọmọ na, niti yiyapa kuro lodọ ọkọ rẹ? awọn ọmọ nkú nihin lọtiti, ti awa ko mọ di rẹ rara, nigbati Baba ati Iya dapọ lati bọ ati lati tọ ọmọ nwọn soke Idi kan yio wa ati si awa, a o tọ idi na ṣọna meji yi, aile iwa ara ninu ọmọ na, nipa ọpọlọpọ obirin ti Baba na tabi nitori ti a yun ọmọ na nu si itọju Iya na nikan patapata. Nipa jijọwọ rẹ si itọju Iya nikan patapata, ẹn.ti oni ibọ ara rẹ ati ọmọ nipa iṣẹ ara rẹ, itọju ko to fun ọmọ na, aya na igbati Baba na ṣiṣẹ lati bọ aya ati awọn ọmọ, aya na asi fi gbogbo itọju rẹ si awọn ọmọ rẹ lai fi agbara mu u ṣe e lati bọ ara rẹ ati ọmọ rẹ nipa iṣẹ rẹ. Iṣẹ awọn obirin na li apa ti ọpọju ni ki nwọn ma lọ ṣiṣẹ lode, nitorina iya na a pọn ọmọ na sẹhin ma kiri lọ kakiri nigbagbogbo li ọsan, nwọn ama gbe ọmọ na kiri ninu orun ati ninu ojo, aya na asi di ọmọ na mọra rẹ girigiri asi ma mi kakiri bi iya na ti nṣiṣẹ, li arinmiran, ọmọ na ada emi nipa bibọ ọmọ mọra, ati li arinmiran nwọn asi ma gbe ọmọ na kiri nigbati orun mu gangan, awọn ọmọ wo, boyẹ li awọn ti oni agbara ju li ole fi aya ran iru ilo bayi. Iro miran si wa pẹlu, bi iya na yio ti ṣe bọ ọmọ rẹ, nigbati obẹrẹ si iṣiṣẹ ti onira ju? kini isọnu iṣẹ inira le ṣe pẹlu ọmọ lọwọ ọmu ki enia kan fi le bọ meji na? Ifẹ ọmọ na fun onjẹ ara rẹ ni a nrẹn mọ aiya rẹ nipa pipọn omi tutu kun u tabi omi ti ewe miran ti bajẹ. Ni iwa wo ni iya ọmọ yio fifi onjẹ ti o yẹ fun ọmọ ọwọ rẹ, lẹhin igbati oti gbe iki owu kan ti orì arunlelogofa osuwọn lọ li ori rẹ ti ọ-

mọ rẹ si wa lẹhin rẹ niwọn bu-
sọ mẹta ni ilu oloke tabi eru ire o-
ko ni iwọn busọ mejọ tabi mẹwa.
Apa osisẹ talaka ilukulu ni ima
pọjn nigbagbogbo. Iri obirin pupọ
gbile laini opin nitori ti obirin na
kole ṣe aima pin iye rẹ si ọdọ
omọ rẹ fun iru isẹ kan tabi omi-
ran mu akoko ati aye rẹ, ati ni-
torina isẹ ipinya aki ifi onje iwa
omọ na fun u, agbara iya na li
osi nfẹ lati di ipo eyi ti osonu ti
odide nipa isẹ.

Ni igba arisan, ni oniruru arun
ti owa ni ima ba omọde ja, iya
na nikan ni yio ma toju rẹ, ni
atunse ati ni isẹ sise ni ale ri
itẹlorun gbogbo ohun ti a nfẹ;
nigbakugba nigbati omọ na ba se
aisan ti onfẹ itoju pupọ gidigidi,
ati jẹun iya na fẹ ki osure lọ
isisẹ rẹ ki oba le ri onje je,
nje ororun lati tun iye awọn omọde
ti oku, bi ati yun nwọn nu le
kiki iya nwọn lọwọ lati ma bọ
nwọn. Oran ti ara yi ha dara,
obirin ti aya ni ipa kuro lọdọ ọkọ
rẹ bayi jọ eyiti ba sodọdo si ọkọ
na. Ni aisi pataki awọn kristian,
ero wo li oha yọ jade, nitori ti
sise ikẹdun ti ara? Nigbagbogbo
ni obirin na ima fayaran ifagba-
ra yaninipa kuro lọdọ ọkọ rẹ;
obirin ti oyipada di kristian,
nigbakugba li anje nwọn ni iya
bayi nipa ọkọ keferi ti oni ti osi
nfi agbara mu u pada wa bọ orisa
rẹ. Awọn omọde ko le se aikiye
si isẹ awọn obi rẹ, ija, owu, itanje,
ireje, ati ifẹkufẹ li oyi nwọn ka,
ninu rẹ li asi ti to nwọn dagba
soke. Inira ti ọkọ na ri lati ma
toju awọn ọpọlọpọ obirin rẹ ki oma
se ododo si on tikalare, ni onu
ki ọkọ na ma borisa, ati iborisa
miran ti oburuju ti osi se abuku
ni iborisa awọn keferi, ni nwọn
nse nitori idi eyi.

Idi miran niti ọpọlọpọ obirin ni
awọn omọ ki ijogun ini baba nwọn
boye li nwọn fi die fun nwọn, awọn
agba ati awọn yekan ti owa li ọna
jijin li ima pin ogun na, nwọn asi
ma se e lọna omnira kan bayi Ni
ilu ti awọn oloro nipa ọpọlọpọ
obirin nwọn mọ, oto agba ra ni
nwọn ifi mu nwọn sodọdo, sugbọn
lotito, asa ti ofẹ tabi bere iru eyi
ti olodi si ohun ilo iwa ara nipa
ji'ẹwọ pe, ko dara.

Oha le je pe asa ti okun fun
gbogbo iwa buburu ki owa larin
tabi pelu kristian? Isin ti Kristi
ko mọ igbeyawo miran, boye li
obirin kan ati ọkọ kan; ni isẹ da'ẹ
aiye bẹhẹ ni ada a, Olugbala wa
si tun mu pada si ipo pe, nigbati
oloobirin kan ba bori ni obirin
yio di oluranlọwọ ọkọnrin.

Iriri ti owa niwaju wa nipa nini
ọpọlọpọ obirin, ni okan niti ibi ati
osi ninu eyiti ifẹkufẹ ọkọ na ni
itẹlorun nipa fifi eda obirin ati
omọde daradara rubọ; sugbọn bi
iyato iriri ti owa niwaju wa yi ti
ri, nipa ti nini obirin kan ọkọ na
nsisẹ fun ati kẹ obirin rẹ, nitori
ti nwọn dapọ nipa ifẹ, nwọn nwa
alafia ara nwọn ati ti awọn omọ
nwọn. Awọn omọ na nje alafia ifẹ

itoju awon obi re yio dara ju lati pese fun lati ma sododo ati lati ma toju ohun ti aiye yi; ati pelu eyi awon omo ti ope yio ni iwa ara ti odaraju, ki isi ni arun pupo lara bi iru eyiti mba omo awon olobirin pupo ja.

IHIN IBIYI.

Ni ojo kefa osu yi, Dr. ati Mrs. Harrison ati Rev. T. Reid fi Abbeokuta sile nwon nlo si ilu Oyinbo; Rev. G. E. Davies npada lo si eko. Dr. Harrison fi ihin sile nitori arisan Ogbenu ti okolu u, ode si i nipa wahala ati ajo nitori ti idugbolu awon Idahomi; Mr. Reid ti Baptisi Mission nitori ailera ati itori airi onje rere titi ofi wa li Oyo. Wahala Mr. Reid papoju, osi wa ninu re pe apeju, nitori ti owa nigba pipe lairi onje oyinbo je, osi ta ohun gbogbo ti oni lati fi ra onje awon ara ilu na je. Ogbidanwo lati de Abbeokuta, osi kuro li Oyo niwon ogoji ojo ofi ngbidanwo na, ti ko si le se e. Ninu ajo eyiti Bale buburu kan, lehin igbati oti gba lowo gba lese tan, osi mule lati lo iduro de lona, lati ko o leru, eyiyi bo lowo re nipa awon ole na ti olo ikolu awon ti nwon ko ran nwon si, okan ninu awon eniti osa asala, ti osi kilo fun awon ero ti mbo lehin ki nwon ma ba bo si nwon lowo nipa eyi ti Mr. Reid fi yo. Itoju rere Olorun wa lori awon omodo re ninu eyi ati gbogbo wahala miran ti ode si i, osi mu yo ninu gbogbo re lai si ewu. Oluwa ni lowolowo olurawolowo nigba wahala.

Ani igbekele pupo niti kikun tabi gbigbo agbado; Oka tutu de si oja li opolopo.

Nwon si wipe, nwon ti ri isu titun li oja sugbon otute de ju fun nwon lati ri li opolopo tabi ni didara fun onje.

Li eyiti ko ti ipe omokorin eru kan ta omodebirin eru ekeji re li ibon lojiji, omobirin na ku nipa ogbe na li ojo karun osu yi. Olin ilu yi le gidigidi li iru oran bayi bi eleru ti oku ba fe lati mu ki oran na le, awa dupe lati gbo pe oluwa eru na li opari oran na, nipa odo eniti ohun ojiji na se iyi re ju iye omobirin ti apa si oluwa re na.

IHIN ONSE OLORUN.

Nwon ti se odun (Jubili) tabi adota odun, awon Baptisi ni Montego Bay li ojo ketalelogun osu February: Adota odun na jasi ti gigunle Rev. John Rowe ni ilu na onse Olorun ti oko ti Ingland lo si ilu na. Nwon si ro o pe, titi li wiwasu ijo merin ni ile Olorun nla ti awon Baptisi, bi opolopo awon egbarun enia li oniruru erekusu apa ibe na kora nwon jo ni ibe na. Ko si ero "ogbimo ilu kan ti ojade ninu opolopo enia ti nwon fi ara han bi kokoro ti nwon tu ka lo" Alapo owo fi iwe owo egbeje le erin diladorin pound owo ti oku han, ti awon ijo enia Olo-

run na dajo "nitori awon onse Egbe Ile ati ti awon alejo bi oti je eyiti nwon ti dajo siwaju odun na.' Ihin na fi ise Ile Olorun han pe oje metadiladorin pelu oke kan enia ole orinielegbeta di marun ati egba le odurun le ejila awon ti mbere.

ILO SIWAJU ERO.

Ati Nitorina, lati igbati iwo ko ti wa si ile mi li oruko Olorun bi emi ti wi, emi be o lati ma lo, ati lati se alai yo mi lenu lo siwaju.

Nigbana li Eleru gan a, osi wi fun ekeji re pe, wa, Anu elekeji, je ka fi i sile si owo ara re, niwon bi oti gan imo ati egbe wa Sugbon Anu wa li iduro, ko si le tete gbo ohun elekeji re; eyini pelu itori idi isepo meji. Ekini. Inu re yo sara Kristiana. Be lo wi ninu ara re pe, bi aladugbo mi yio lo nitoto, Emi o ba a lo lona die, emi osi ran a lowo Ekeji. Inu re yò sara okan on tikala re; nitori ohun ti Kristiana ti wi, ti mule die lokan re. Nitorina li osi tun wi ninu ara re, Emi yio tubo ba Kristiana soro yi; ati, bi emi ba ri otito ninu eyi ti yio wi, emi tikalami yio ba a lo tokantokan. Nitorina Anu bere bayi si da Eleru aladugbo re lohun.

Anu. Elekeji, Mo wa pelu re nitoto lati ri Kristiana li awuro yi; ati lati igbati, on ki ilu re li odigbose bi iwo ti si i, mo ro lati ba a riu die li awuro daradara ti orun nran yi, lati ran a lowo li ona re. Sugbon ko tun idi keji fun u, sugbon ofi pamo sinu ara re.

Eleru. Nje mo ri pe iwo li okan lati lo ilo asiwere pelu; sugbon sora li akoko, ki osi gbon: nigbati awa ba kuro ninu ewu awa kuro; sugbon nigbati awa ninu re awa wa.

Beni Mrs Eleru pada lo si ile re, Kristiana si mu ara re si ona ajo re. Sugbon nigbati Eleru de ile re. o ranse fun die ninu awon aladugbo, re lati mo bi Mrs Oloju Adon, Mrs Alairona, Mrs. Olokan Fifere, ati Mrs. Ma mo Nkankan. Beni nigbati nwon de ile re, obere lati ma so itan Kristiana, ati ajo re ti oro lati mu. Bayi li osi bere itan na.

Eleru Enyin aladugbo, bi nko ti ni nkan pupo lati se li awuro yi, Mo lo lati ki Kristiana; nigbati mo si de ibi lekun, mo kakun, bi enyin ti mo o li ise wa osi dahun pe, bi iwo ba wa li oruko Olorun, wole. Beni mo wole, mo ro pe gbogbo re dara; Sugbon nigbati mo wole, mo ri pe ommura re lati jade kuro li ilu, on ati awon omo re pelu. Beni mo bi i lere, ki lo ro nipa re. Osi wi mi li oro kukuru pe, on nro nisisiyi lati lo si ajo. Osi so ala kan fun mi pelu ti ola, ati bi. (ko iri pari.)

Akoo li ibi ise ikowe li Ake

ABBEOKUTA JUNE. 18th 1864.

ABBEOKUTA

JUNE 18th. 1864.

MONOGAMY OR POLYGAMY

(continued.)

In times of illness, in the various diseases to which children are liable, it is the mother's care, judgment and labour must supply every want; often when the child is unwell and requires the utmost care the mother's necessities require her to pursue her labour. It is easy then to account for the number of deaths among infants, they are made dependent on one parent only for their nurture.

Is the morality of the case better, is a woman thus separated from her husband likely to be faithful to him? In the absence of christian principles what motive exists for the denial of the feelings of nature? Often the woman is obliged to endure a forced separation from her husband; female converts to christianity have often been thus punished by a heathen husband to force her back to the worship of his gods. Children cannot be unobservant of the conduct of their parents, they are surrounded by strife, jealousy, deceit, fraud and lewdness, they are brought up in it. The difficulty the husband finds in keeping his many wives faithful to himself has caused him to employ superstition, some of the most cruel and debasing of the superstitions of the heathen are used for this purpose.

Another result of Polygamy is that children do not, except to a limited extent, inherit the property of the father, older and more distant relatives divide it, and it is done in an aribitrary manner. In countries where the rich keep their many wives secluded force is used to make them faithful, but surely a system which requires such unnatural means by them confeses it is wrong.

Can a system so full of all evil exist with christianity? The religion of Christ knows of no marriage but of one wife to one husband; at the creation it was so ordered and our Saviour restored it, it is only where Mologamy prevails that woman become the help meet of man.

The scene presented to us by polygamy is one of vice and misery in which the lust of the husband is satisfied by sacrificing the well being of women and children; but how different an aspect is presented by monogamy, the husband labouring for and cherishing his wife, being united by affection they seek each others welfare and live for each other and their children. The children, enjoying the affection and care of both parents, will be better provided for morally and temporally, and besides the children of virtuous parents will have better constitutions and be less subject to many diseases which afflict the children of the polygamist.

ROADS.

The manner in which the trading is done in this country is very faulty, and cannot but retard progress. All the produce of the farms is brought into the town often a day's journey, upon person's heads,

all produce intended for exportation, as palm oil, cotton &c- and all imports are moved about in the same manner: this causes an enormous loss of time and labour; which is the more to be regretted inasmuch as it is not the loss which comes by the idleness of the idle, but a loss of real labour. We earnestly wish for a hope ere long to see steps taken to remedy this evil. This subject has been again and again mentioned: we feel it too important to allow it to be forgotten. To do anything at present time would be difficult, almost impossible: but we wish those who have money, those who are rising, those who have the greatest interest in the well-being and progress of the country, the natives of it, to come forward and do their duty. Let each one take his own part, and not because it is the duty of every one to help, leave every one to do it. Let each one turn his attention to these things, and if the present is not the time for working, make it the opportunity to think what ought to be done, and prepare to do his share when times are better.

VARIETIES.

The kingdoms of this world are many, and the glory of them is great; the riches of this world are vast, and the honours are manifold; and yet the whole world, with all its thrones and dominions, its wealth and its distinctions, are nothing, compared to the preciousness of the soul.

If a man were to gain the whole world, it would not save his soul. Nor if his soul be finally lost, is there anything, though the universe were at his command, which he could give in exchange, that it should be delivered from hell, out of which there is no redemption.

What so needful, then, for man to know, what lesson so urgent for a man to learn, as the plan of salvation revealed in the Word of God? *(Stanford).*

Wonders of the Heavens.—Sir John Herschel, in an "Essay on the Power of the Telescope to penetrate into Space"—a quality distinct from the magnifying power—says, there are stars so infinitely remote, as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect or mutations of such a star would be relating, not its history at the present day, but that which took place two millions of years gone by.

The Fixed Stars.—Within thirty degrees of each side of the equator, 5,800,000 fixed stars are found. Sir W. Herschel supposes that 18,000,000 of stars might be seen with a forty-feet reflector in the "milky way" alone.

LOCAL INTELLIGENCE.

On the 6th. inst. Dr. and Mrs. Harrison, and the Revd. T. Reid left Abbeokuta on their way to Europe, and the Revd. G. E. Davis on his return to Lagos. Dr. Harrison left in consequence of a severe attack of Dysentry brought on by the labour and anxiety subsequent to the Dahomy attack, and Mr. Reid of the Baptist Mission from impaired health the result of long privations in Oyo, Mr. Reid's sufferings have been very severe and long continued, he was for a long time deprived of all European food and obliged to part with every thing he possessed to obtain native food. He made an effort to reach Abbeokuta about the time when Ishagga was destroyed by Dahomey, and was away from Oyo forty days in the attempt and failed. In this journey a treacherous Chief after having received him privately planned to way lay and rob him, it failed by the robbers falling upon the wrong party one of whom escaped and warned those coming after by which Mr. Reid was saved. The good providence of God was over his servant in this and all the other afflictions that came upon him and brought him safely through them; the Lord is a present help in the time of trouble.

There is every prospect of a large crop of corn, green corn is brought into the mark-

et plentifully. It is reported that new yams have been seen in the market but it is too early for them to be seen in any quantity or to be wholesome food.

A short time since a slave girl was accidently shot by another slave, she died of the wound on the 5th. inst. The law of the country is very severe in cases of this kind if the owner of the dead slave pleases to make it so, we are thankful to learn that this case is likely to be settled by the master of the slave through whom the accident occured paying the value of the girl killed to the owner.

Our news from the seat of war is much as usual, except that there appears to have been more activity displayed than for some time past. The Egbas have made several raids into the farms of the Ibadan camp which brought on some fighting. Since then the Ibadans have shown outside their camp and an engagement took place which was soon settled by a heavy tornado which prevented any of their guns going off. One is reported to have tried his skill with a rifle with considerable effect.

MISSIONARY INTELLIGENCE.

JAMAICA.

The Baptist Jubilee had been held at Montego Bay on the 23rd February: the fiftieth anniversary of the landing there of the Rev. John Rowe, the first Missionary from England. It is calculated that during the four days' services in the large Baptist Chapel, the School-house, and the Presbyterian Chapel, as many as 10,000 persons from different parts of the island congregated in these localities Not a single "police case resulted from this mammoth demonstration.' The Treasurer's balance-sheet shewed a sum of 1466*l*., collected from the congregations, "on account of Home and Foreign Missions, being in advance of the previous year's contributions." The reports shew the number of churches to be 67 with 20,675 members, and 2,312 inquirers. (*Anti-Slavry Reporter*).

SOUTH AFRICA.

We have further details of Bishop Twells's progress through the Orange Free State, he writes :—

We started in a cart and four horses through Basuto Land, and visited, in our course, the French mission stations (Paris Evangelical Missionary Society) of Beersheba, Portje Monjer, Thaba Bosion, Berea, Makuatling; also the Wesleyan Mission at Thet' Unchu. We were very kindly and heartily received by the missionaries, and there was not the slightest sign of dislike to our proposed Church Mission in this populous and important country. On the contrary, all expressed a pleasure that the English Church intended to enter upon the work. One of them said he only wished I would send two missionaries at once instead of one. I heartily wish I had the men, and the means, to enable me to do so. Some of the French missionaries have been at work thirty years, and have large congregations at their station. But they say the country is so extensive, and the population so great (nearly 200,000 they told me), that after all they have only been able to touch the work. They appear to be men of simple and devoted lives, and are all throughly acquainted with the language (Sesuto).

We mentioned, last month, the bishop's interview with the Chief Moshesh. He described the old chief as a very remarkable man, and goes on to say :—

He wished to know whether I had come in consequence of the representations he had made to the Bishop of Capetown and to the Queen of England, and whether the Queen had sent me. He said, "I have had relations with the British Government for thirty years but have never seen an English clergyman before." His son George, who was educated in Capetown, acted in part as interpreter. The chief said, "Go through my country, and fix upon a spot for a station. I will agree to anything you like. You are at liberty to make your choice." The following day (Sunday) the old chief came down from his mountain, and I preached to him, the French missionary kindly interpreting sentence by sentence. Several hundred of Basutos were present. It was a remarkable scene. I talked to Moshesh about his son Jeremiah, at St. Augustine's [College Canterbury], little thinking that the boy was so near his end. I hear that the news of his death was a great grief to Moshesh.

Evangelical Christendom.

WEST AFRICA.

The United Presbyterian missionaries at Old Calabar report that an alarming excitement has been occasioned at Creek Town by

their preaching in the rural districts. Two of the leading men, friends of the late King Eyo remembering his injunctions to listen to the instruction of the missionaries, received them with great cordiality, collected their own dependents, and did everything in their power to aid the work. The present King—Tom Eyo—is a heathen he dislikes the Mission, both because he is attached to his native superstitions and on account of the popular freedom which results from the spread of Christianity He took offence at the Missionaries preaching beyond the town without asking his permission and summoned those persons upon whose premises they had preached to give an explanation. They were awaiting an interview with the King, when—in the unauthorised exercise of an absurd and cruel yet sometimes privileged custom, known as "Egbo law"—they were assailed by his son, and two of them (they were three in number) were wounded with a cutlass. The men instantly left the town in great wrath, returned to the plantations, and roused their neighbours; Creek Town was blockaded, and threatened with starvation; and the King fled to Duke Town where King Archibong bears sway. The fugitive chief and his people subsequently held a conference, and submitted their differences to the King of Duke Town, who decided, on the main question, against the former; but, giving conciliatory advice to both parties, healed the quarrel and averted the threatened bloodshed. The result has been, on the whole, favourable to the missionary cause; and not only is the preaching continued among the "plantation slaves" as they are called, but some of them have commenced a school.

The Baptist mission premises at Bethel Town, on the river Cameroons, have narrowly escaped destruction, and their inmates a cruel death, from the hand of an incendinary. The wife of one of the missionaries who was ill rising at two in the morning, providentially observe the fire, when making its way upwards, it would, in five minutes, have enveloped all the children in flames. The supposed object of the foul deed was plunder. (*Idem*).

SLAVE EMANCIPATION.

Our coloured friends from the Brazils will be glad to read the following taken from the *Anti-Slavery Reporter*.

THE CHEVALIER DE ANDRADA. I can assure you that it will be an agreeable duty to me to transmit this address to His Majesty the Emperor of Brazil. I say it will be an agreeable duty, because personally I have a very strong opinion against the institution of Slavery, stronger, perhaps, even than that by which your Committee is animated. Notwithstanding that I am a Brazilian I never had a slave in my possession. But, gentlemen, the Address says, and as you know this question is a very serious one. It has been for some time under the consideration of the Imperial Parliament. A great many measures have been proposed in both Chambers about the institution of Slavery. We feel the wrongfulness of separating wives from husbands, and children from parents, and so forth. Recently, in the Institution of Advocates, the President of that body made a very able speech, in which he pressed upon the Government to consider the abolition of Slavery in that country, and expressed a hope that in a few years there would not be a slave in the whole of the empire. Not only so, but the Emperor himself and all his ministers, and all the Brazilian people, believe that it is a duty to humanity to abolish Slavery. But as I have already said, and as you know, gentlemen, it is a measure attended with great difficulty. It is necessary to consider the means which will be required to provide for the support of the slaves after they become free. You know that, in the United States of America, the negro, even when free, is never allowed to enjoy the rights of citizenship; but in Brazil, from the moment he becomes free, he enjoys the same privileges as I do myself, with very few exceptions; such, for instance, as that he is not allowed to be a member of the Legislative Council. He can neither vote for a member of Congress, nor himself be elected to that body; but he can be a Minister of State in Brazil. Coloured people, as, for instance, mulatoes, are physicians and magistrates; so that their condition as free men is not so bad as it is generally thought to be in England. There are, of course, some abuses that are incidental to a country in which Slavery exists; but, as I said to you before, I can assure you that not only the Emperor, but his Government, his advisers, and every Brazilian possessing the feeling of humanity, think that it is not only the duty, but that it will be for the interest of our country, to abolish Slavery.

IWE IROHIN

FUN AWON AKA EGBA ATI YORUBA

No. 112. ABBEOKUTA JULY 1861 Price 120 cowries.

Ninu ohun pupọ ti ọṣe ti iloṣiwaju rere, iwa enia ni ilukilu, ohun jijẹ ati ohun mimu ṣe ohun ti ogba ọna ti otobi. Enia miran njẹ kiki onjẹ eranko ti nwọn npa nipa ọdẹ, omiran nsin eran ti onta ti o nfi njẹun, eyi ti ogbẹhin yi ni opapọju ni ṣiṣe ju ti iṣaju lọ ni lilọju, ohun mimu ṣe ohun iriri, boya ko si orilẹ ede kan ti onlo kiki omi li aiye. Awọn eya ti o nsin eran nlo wàrà pupọ ti awọn eran nwọn nfi fun nwọn, ẹlomiran nlo oje igi bi ẹmu, ẹlomiran nṣe ọti eso igi, ati ẹlomiran nṣe ọti lile, ti o nkan jẹjẹ. Oruko ohun mimu ti ogbẹhin yi, bi oti wuki oṣe, nwọn mọ ni ihin ni kiki ohun ti a nmu ti ilu miran wa, yio si dara fun ilu na, bi ilo rẹ di iwọn ju ti isisiyi lọ, nitori ti onṣe ibi ti otobi pupọ si enia. Enia funfun nlo ohun mimu pupọ ti ko npanilara; ṣugbọn odara fun lilo, bi tea, kọfi, ati kòkó, ṣugbọn tea li nwọn nlo pọju. Tea li ewe igi kan ti onfù ni ilu ti anpe ni Ṣaina, (China) li eyi ti ko pẹ, nwọn npe li apakan China ni Assan. China ṣe ilu ti ojina gidigidi, li atetekọṣe awo bi ohun ajeji, pe ohun ti gbogbo ọlọrọ ati talaka enia nmu ni Ingland, ati mu u ti ọna jijin bayi wa. Iwọn ti nwọn nmu ti China wa si Ingland li ọdun 1862 jẹ, ọdẹgbẹta ọkẹ ole ọrindilẹgbẹta le meta ọṣuwọn. Ni iwọn ti awi yi ọkanlelogorin ọkẹ li apamọ li Ingland fun lilo, eyiti oku, ata a si ilu miran, iye owo ti nwọn nta tea ni China fun talaka enia jẹ iwọn ọdẹgbẹta fun ọṣuwọn kan, ni Ingland iru tea kan na ni nwọn nta fun talaka enia ni ẹgbẹrinlelogun fun ọṣuwọn kan, nitori ti ọna jijin ti nwọn ti mu u wa ati ti oniruru inawo ati ofu ti owa ninu rẹ, ni omu ki owọn bẹbẹ. Enia funfun nfi sinu ago tea nwọn, eyini ni, aropọ ewe tea, iyọ oyinbo ati wàrà diẹ sinu rẹ ki nwọn to mu u, awọn talaka enia ti ko le rowo ra iyọ oyinbo nmu u lai fi nkan kan si i, ati awọn ẹlomiran pelu, nfẹẹ laisi iyọ oyinbo ani

awọn oniran laisi iyọ oyinbo ati wàrà. Tea ko ni inawo pupọ bi oti gin; tea mu-ni lara le ṣugbọn gin ko ṣe bẹhẹ, sibẹ awọn enia ṣe afarawe enia funfun lati mu gin, nwọn ko ṣe afarawe lati mu tea. Bi enia diẹ ti nwọn ti Sierra Leone bọ nmu tea nwọn lojojumọ nibiti awọn pupọ li o nmu gin tabi oti lile nwọn. Nwọn ni ifẹ si nkan kan lati mu lororu kutukutu, awọn enia funfun ama mu tea tabi kofi, ṣugbọn awọn enia ilu yi. ti nwọn fẹ lati dabi enia funfun nmu ife oti nwọn; iba dara fun nwọn lati ma ba awọn enia funfun mu tea ati kofi, ki nwọn si fi oti gbigbona silẹ ti ọṣe ohun ipanilara. Oni idi ti nwọn fi yan oti lâyò; orọrun lati mu oti lori pẹpẹ, ka bu si fitila, ka mu u, nibiti oniye akoko ati iṣẹ lala, ati ki ako ro ati danọ, lati gbe ikoko tea lenọ, ko to ṣe tea. Ṣugbọn bale ti omu tea lojojumọ ṣe ilọsiwaju rere ju bale ti o nmu ife oti kan tabi ki ọṣe alainmu nkan kan rara, gẹgẹ bi awọn ara ti nwọn nje onje nwọn li akoko kan ti nwọn fi ati jeun nwọn si, tabi awọn ti onjeun nwọn ko ni akoko. Anfani miran wa fun tea, ani gbogbo awọn ọmọ owọ ale fi fun nwọn mu, nibiti ko dara lati fi ife oti kan fun ọmọ kan, ọpọlọpọ yio ko, yio wipe on ko ri owo lati ra tea ati iyọ oyinbo, ṣugbọn ale fi esi na fun nwọn pe, eniti oba le ra ife oti kan le ra ago tea kan. Ale gbin Kofi nibiti nitori ti ondagba rere ni ibi pupọ nile enia dudu, ani ẹlomiran wipe, ale ri Kofi ni igbẹ arinmeji Abbẹokuta ati Badagry. Ireke dagba ti opọlọpọ, ale ṣe iyọ oyinbo ninu rẹ; nje Kofi ati iyọ oyinbo ni ohun ilo ti ale ri laisi inira ni ile yi. Ka roko Kofi, ka si ṣe iyọ oyinbo ninu ireke ti ole dara, nkan nwonyi, bi aba ṣe e, le fi ilọsiwaju nlanla ni lilaju ati oro han ni ilu yi.

AṢA ILE ỌJA.

Ọṣe ohun ti oni akiyesi gidigidi ti a ko fi ri ile itaja tabi ile ẹru pẹlu ojurere ni ju eyi ti nwọn ni ninu ilẹ Enia dudu. Awa ki yio duro lati bere kini idi eyi na ja si; ṣugbọn ki awa ki aṣọ eyi ti awa ro, bi eyi ti oyẹ fun Abbẹokuta. Iyọrisiwaju diẹ li owa ti ale mu jade ti ojọ eyi ti yio dara gidigidi fun inawo kekere ti akoko ati owo nina na. Nigbati awa nsọrọ ti ile ọja ati ile ẹru, awa ko ro o pe, ile ẹru awọn onisowo, beni ki ọṣe ohun kan ti o nfoju si oruko na: awa ro o si ile ẹru ninu eyiti a nfi oniruru ọja si lati ta, ninu eyiti ale ri ọja ara ilu na ati ohun elo ajeji ra ki isi ṣe eke ni yio je idi ohun ti afojusi ni kiko iru ile yi. Inawo kikọle na ki yio pọ, ati owo nlanla ti yio fa yio tete sanwo ti ana ni iṣẹṣẹbẹrẹ rẹ li atetekọṣe, iru ile na yio fẹ ki akuku ṣe ibi ti ọṣe gbamgba. Awa wipe yio fa owo, ati nitori idi eyi, ti eniti oni i yio fi ra ọja rẹ li ọpọ bi

awọn ẹlomiran, ati bi iye owo oja rẹ yio ti ẹ oniruru pupọ, beni yio le ba a mu, yio si fa opolopọ olibara wa sodọ rẹ: ti yio fi kun u, ninu eyiti yio fi le taja rẹ ni iye owo ti oroju, ati ni ere diẹ ju enia kan ti ibiti gbogbo iye owo rẹ jẹ ohun titó kan tabi meji, lori eyiti éré rẹ le jẹ pupo.

Nwọn yio wipe, aṣe eyi lati le awọn onisowo kekere kuro li oja. Yio jẹ bẹhẹ. Sugbọn ki ama ṣe kanu nitori eyiyi. Bi oti lodi ohun kohun ti yio fa opolopọ awọn onisowo sehin yio jẹ nkan ti ọṣe otito gidigidi. Aṣa isisiyi, ti iparun ni, omu ọlẹ ati iwaboburu wa, ki aso iye ti okere, ogba enia marun lati ṣe iṣẹ na ti aba ṣe pelu irorun nipa enia kan ni ile oja kan.

Sugbọn kini awọn iwọnyi yio ṣe, awọn ti amu kuro ninu iṣẹ bayi? Awa fẹ ki awa le wipe ki nwọn joko sile, ki nwọn ma toju ile nwọn ati awọn omọ nwọn, ni iwọn ti nwọn le ni nkan lati ṣe bi iru eyi; sugbọn bi ako ti le ṣe eyi lọ bi ati fẹ, nwọn ori iṣẹ ṣe li ọna miran ti yio jẹ fun ere ti ẹnikan ati fun ere ti ara rẹ li omiran.

ISỌ ERU DI OMNIRA.

Ọrẹ wa alawò kanna ni Brasili yio yọ lati ka oro atẹle yi ti amu ninu Ihin awọn ti nwọn kẹhin si Eru.

Mo le wi fun ọ daju pe yio jẹ isin yiye si enia lati fi oro yi sowọ si Ọlọla rẹ Ọloja ti Brasili. Mo wipe yio jẹ isin ti oye, nitori ni ifojukoju ni mo ni ero lile gidigidi si idasilẹ ti Eru, lile, boya, ani ju eyiti awọn Ẹgbẹ rẹ ni ipa si. Bi mo ti jẹ ara Brasili emi ko ti ini eru ni ini mi. Sugbọn, enyin Ọlọla, Ọloro na wipe, bi iwọ ti mọ ibere yi li eyi ti onira gidigidi. Awọn Ogbimọ Alade ti nro eyi na nigba diẹ. Nwọn si ti gbero ti otobi li ọna ti nwọn ba gba ni yara mejeji na nipa idasilẹ ti Eru. Awa kedun isina nlanla ti iya aya ni ipa kuro lodọ oko rẹ, ati awọn omọ lodọ awọn obi nwọn, ati bẹhẹ lọ titi. Li eyiti ko iti pẹ niti Idasilẹ ti Alagba wa, olori ijọ yi so oro ti odara gidigidi, ninu eyiti otẹnu mọ ọ fun awọn Ogbimọ lati ro ti iparun Eru ni ilu na, osi tẹnu mọ ireti na pe, ni iwọn ọdun diẹ ki yio si eru kan ni gbogbo ijoba rẹ. Ki iṣẹ kiki bẹhẹ nikan, sugbọn Ọloja na yio pelu tikalare, ati gbogbo awọn alufa rẹ, ati gbogbo awọn ara Brasili, gbagbọ pe iṣẹ ni fun enia lati run Eru.

ONIRURU ỌRỌ.

Enia ti subu sinu ifoju si ailera, ati idibajẹ; nwọn ki yio gbagbọ ni igbona okan rere nwọn ngbe ara nwọn ga ninu agbara awọn tikala nwọn; yio duro tabi subu nipa imọlẹ ti onpe ni oye ara rẹ, yio si ko imarada ti rẹ nikan, ti onku si ina ati eda rẹ, ki osi jẹ gbogbo ninu gbogbo fun, ogbọn, ododo, ati isodimimọ, ati nipa eyi ki nwọn

le ri irapada.

Ifihan siwaju wo li niti osi igberaga ati idibaje okan enia, ju eyiti awa le fẹ, lati fiyesi, eyi kini le je kiki nkan ti on ko fẹ.

Mo ri i pe osoro lati gbagbọ pe, Olorun le dariji mi, nitori ti emi ko le dariji ara mi. Iiuu nlanla wa ninu Isa. lv. 7, 8. Jẹ ki enia buburu kọ ona rẹ silẹ, ati alaisododo enia ki oso ero rẹ nu, ki osi je ki oyipada si oluwa rẹ, yio si sanu fun u, ati si Olorun wa, nitori ti yio dariji li opolopọ: Nitori ti ero mi ki ise ero re, beheni ona re ki ise ona mi, bayi ni Oluwa wi.

ALUFA GIGA ENIA DUDU.

Ni biboju wo ehin wo awọn Kristian ni apa Iwọ Orun ile enia Dudu, awọn Agbajọ Egbe Ajọ Enia Olorun dupẹ gidigidi lati ranti pe nipa ise awọn egbe ijọ enia Olorun merindilogun, ile Olorun awọn enia dudu ndide soke lọ diedie li ona pupọ li ọwọ etetido ni egba buso, awọn onigbagbọ je oke merin. Idamerin iye ti awi yi, je awọn onigbagbọ ti ijọ awọn ti anpe ni ti onse Alufa giga. Nje akoko na de, nigbati ao pese Alufa giga lati ma sise larin awọn onigbagbọ ti nwọn tukakiri, ati lati ma fi iru ise ti yio tete jade han ninu nwọn ati titankale re. Ipa ijọ enia Olorun ti Sierra Leone yio si ni iwo gidigidi lati bọ iru bale Olori Alufa yi. Odi adota odun ti ile Olorun na ti duro. Odi ogun odun ti awọn Olukoni awọn ara ilu na ti ilu oyinbo. Olori Alufa bẹhẹ si so nwọn di Alufa. Lehin na nwọn si gba Alufa giga oyinbo ti ojoko si Sierra Leone. Awọn ara ilu na je medogbọn ti nwọn fi je Alufa; awọn Olori Alufa ti nwọn gori ara nwọn ni Sierra Leone jeri itelorun gidigidi si agbara ati ododo pelu eyiti nwọn nfi nsise Alufa nwọn. Bayi ni awọn enia Olorun na fi ndide diedie si ijoko eyiti nwọn fi npese ti asi fi nfi oye fun awọn olori Alufa re. Nitori na awọn egbe na so fun awọn ogbimọ Oba lati fi ase Oba fun nwọn, fun isodimimọ tabi ati fi ara ilu na je Olori Alufa nipa ArchBishop ti Canterbury fun ilu ti owa niwaju ini awọn Gesi ni Iwọ Orun Afrika. Nipa atunse ti awi yi Olori Alufa yio ni anfani ti amoran ati ibo ara ti Alufa giga oyinbo ti owa ni Sierra Leone, yio si le ma pada lati ran Olori Alufa ti owa ni Sierra Leone lowo ni wiwo awọn Enia Olorun ti owa ni iha jijin ti ise Alufa re; ati nipa ife ara awọn nwonyi, ati pelu ti ipa iranlowo ti Egbe Ijọ Enia Olorun yi Enia Olorun ilu na le san ibukun Olorun, ki ole fi idi mule li Afrika, nigbati oba ni ise omnira ti osopọ pelu igbiyele ife ti Ijọ Enia Olorun ti Ingland.

A kọ ọ li ibi ise ikowe li Ake ABBẸOKUTA JULY 5th. 1864.

ABBEOKUTA

JULY 5th. 1864.

Among the many things that denote an improvement in the circumstances of the people of any country, meats and drinks hold a high place. Some people partake only of animal food procured by the chase, others keep domestic animals to be used by food, these latter are considerable in advance of the former in civilization. Drinks are an important item, perhaps no nation in the world uses water only. Pastoral tribes use much milk with which their cattle supply them, others use the sap of trees as Palm wine, others make fermented liquor of grain, and others again use distilled liquor of spirits. This last named drink, however, is known here only as an imported article, and it will be well for the country if the use of it becomes more limited than at present, for it does a large amount of injury to mankind. White people make a large use of drinks that are not injurious but useful, such as tea, coffee, and cocoa, but especially tea. Tea is the leaf of a shrub that grows in China, and of late in a part of India called Assam. China is a very distant country, and at first sight it looks strange that the most common drink made use of in England by rich and poor is fetched from so distant a place. The quantity brought from China to England in the year 1862 was one hundred and eight millions, five hundred and twenty three thousand lbs. Of this quantity, eighty one millions were kept for use in England, the remainder was sold to other countries. The price of tea in China to a poor man is 3½d. per lb. in England the same kind of tea is sold to the poor man for three shillings per lb. the great distance from which it is brought and the various expences and losses attached to it, cause the great difference. White people generally put into a cup of tea, that is, the infusion of tea leaves, a little sugar and milk, the poorer people who cannot afford sugar drink it without, and others, again, prefer it without sugar, and some even without sugar or milk. Tea is not so expensive as gin ; it is wholesome which gin is not, yet people will copy gin drinking from white people when they dont copy tea drinking. How few persons from Sierra-Leone take their tea regularly whereas how many take their gin or brandy! They feel the want of something in the morning, white people generally take a cup of tea or coffee, but the people of this country who profess to be like white men take their glass of spirits ; it would be well for them to follow the white man in his tea or coffee drinking, and leave ardent spirits which are injurious.

There are reasons why the spirits are prefered ; it is easy to take a bottle down from the shelf pour out a glass and drink it, whereas it costs time, labour and forethought to make a fire, to put the tea kettle on and make tea. But the household that gets a cup of tea regularly every morning has made a far greater advance

than that household wherein the master takes his glass of spirits or nothing, just as that family is more advanced which have their meals regularly at stated times than those who take them irregularly. There is another advantage in tea, all, even the youngest child can be made to partake of it, whereas it would not be well to give a glass of spirit to a child, But many will object to the expense and say they cannot afford to buy tea and sugar, but it can be said in reply that he who can afford a glass of spirit can afford to drink a cup of tea. Coffee can be grown here, for it grows wild in many parts of Africa, even some say it is to be found in the forest between this and Badagry. Sugar cane grows abundantly, sugar can be made from it; coffee and sugar, then, are articles easily obtained on the spot. Coffee must be cultivated and sugar made from the cane to be available, and these, if done, would show a great advance in civilization and wealth in the country.

SHOP SYSTEM.

It is some what remarkable that shops or stores have not met with more favour than they have in Africa. We will not now stay to enquire what the reason of this is; but state what we think as to their fitness for Abbeokuta. There are very few improvements that could be introduced which promise so much good for so small an outlay of time and money. When we talk of shops or stores, we do not mean merchants stores, nor any thing aspiring to that name: we mean stores in which a variety of things are on sale, in which native and foreign produce can be bought; utility and not pretention would be the object aimed at in the erection of such a place. The expense of building would not be much, and the large trade it would soon draw would quickly refund the original outlay: at first such a place would require to be in a rather public locality. We said it would draw trade, and for this reason, that the owner would buy his goods as cheaply as others, and as his stock in trade would be very various, so he would be able to suit, and would draw a proportionably large number of customers: add to which that he would be able to sell at lower prices, and at smaller profits than a person whose whole stock consisted of one or two articles, upon which the profit must be large.

It will be said that this would tend to drive the small traders out of the market. It would. But this is not to be regretted. On the contrary any thing that would diminish the enormous number of traders would be a positive good. The present system is a pernicious one, it is productive of idleness and immorality, it employs, to say the least, five persons, to do the work that would be done with ease by one person in a shop. But what would those do who are thus put out of employment? We wish we could say they would stay at home and take care of their houses and children, in a measure they would have to do some thing of the kind; but as this would not be done to the extent desired, they would find other employment in others ways which would be for their own individual benefit and for the good of the community at large.

LOCAL INTELLIGENCE.

We have little to record except what relates to war. Our commercial friends have not yet succeeded in obtaining a pass for their goods to Lagos, the cause of which appears to be the fear on the part of the Chiefs that it would cause their camp to become too weak to carry on their war successfully. Those who went to the camp used a wise discretion in not pressing the matter too far. There has been much fighting, the Egba and Ijebu raids upon the Ibadan corn-fields drew them out. Some of the battles were very warmly contested, one which only commenced at 3 P. M. 150 wounded, and 6 dead were counted on one side and these were not all. By all the reports we hear, we gather that the Egbas and Ijebus are pressing back the Ibadans and clearing away the farms and bush around so as to expose their enemy' operations.

The Egbas are full of spirit and have better hope of a successful termination of the war than at any former period. It is seldom that a prisoner is made by either party.

We have received intelligence from the Niger. Our information is that Dr. Baikie is well. The value of Cotton there is much less than in this neighbourhood it is thus given: A piece of calico ten yards long sells for 8,000 cowries, a load of cotton in the seed such as is sold here for 16,000 costs there 400 cowries; thus ten yards of calico buys 8,000 cowries which buys twenty loads of cotton. Exchange there is 3,000 cowries per dollar.

Our information from the Yoruba country is that Ilorin and Oyo have made peace. The reason given is that Oyo is afraid that if the Ibadans are unsuccessful they will turn their arms against them, hence Oyo seeks strength by this alliance. In consequence the roads are open to Oyo from Ilorin, from Oyo to Isein the road is unsafe, they pass in large caravans. From Isein to Abbeokuta there is no intercourse, the Ibadans are masters of the various small towns. We are also informed that Masaba the King of Nufi has joined his forces with Ilorin to expel Ayorinde an Ibadan Chief from the Efon country. It is also rumoured that the Ijesha King is watching his opportunity to throw off the Ibadan yoke.

A serious accident occurred to the family of Mr. Wm. Monday of Ogbe on the night of Thursday last. On Wednesday evening the 29th ult. the family went to sleep as usual but not being aware of the consequences slept in a close room, ceiled, the doors and windows were closed and a small fire was kept burning. On Thursday morning, as no one appeared the door was broken open, and the inmates were found lying about the floor inanimate. Fresh air revived them but no one seemed to know the cause of their illness. In the evening of Thursday they retired to rest as on the evening before with the addition of several relatives who came to watch over them. In the morning they were found as on the previous morning, but Mrs. Monday and two of the children were dead, Mr Monday and a relative nearly so, but they were restored to conciousness towards the evening; others were less affected. It is well for people to know that people cannot sleep in a close room without danger to health or life, and the danger is greatly increased if there is a fire in the same room.

We are very sorry to have to report that Dr. Harrison died on board the mail steamer on Sunday Morning the 12 of June and was buried at Accra He had a relapse on his way down the river from which it appears he had not sufficient strength to recover. Great grief, is felt at Abbeokuta by all who know him. He was much respected; he had been a faithful and zealous labourer in the cause of Christ his death is a great loss to those who survive, and irreparable to a bereaved wife, but a glorious change to him who passes from time to an eternity of life and bliss, a full enjoyment of God's presence for ever. Our departed friend lived and died in Christ.

MISSIONARY INTELLIGENCE.

NEW ZEALAND.

Thirty adults and eighty infant aborigines were baptized at the Kaitaia station (Northern District) of the Church Missionary Society during the year 1863. Of the adults, the missionaries say they for a long time opposed the Gospel, in connexion with natives who had joined the Papists, but now they were convinced of their error, and wished to embrace the truth. The missionaries also report—

Our teachers afford us much help, and moreover render their services graciously. They are generally humbleminded, and always anxious to receive fresh instruction—to have, as they say, "a little of the rust rubbed off the gun, and also "to have it newly primed." The teachers and monitors in connexion with us amount to forty, and the people honour the servants of God, and esteem the work of a teacher as the work of a chief or gentleman. If the war chariot shall for ever be broken to piecess in New Zealand, then the natives will do well, for as a body they dislike war, but they require a power to keep the turbulent spirits for ever in check.

VARIETIES.

Man is fallen into a deplorable state of blindness, impotence, and corruption; will not believe it in good earnest: prides himself in his own abilities; will stand or fall by the light of what he calls his reason, and rejects his only remedy, which is dying to his state and nature, his own work, will, and wisdom, that Christ may live in him, and be all in

all to him, wisdom, righteousness, and sanctification, and, by these, redemption.

What farther proof can we need of the wretched perverseness and corruption of man's heart, than that he should desire, esteem, and love the things which are confessedly unable to make him happy, and that what can, should be the only thing he does not desire.

I find it difficult to believe that God can forgive me, because I cannot forgive myself. There is great comfort in Isa. lv. 7, 8. "Let the wicked forsake his way, and the unrighteous man his thought; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon; for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

A NATIVE AFRICAN BISHOP.

In reviewing the prospects of Christianity on the West Coast of Africa, the Committee thankfully record the fact that through the labours of sixteen Protestant Missionary Societies, Native Churches are gradually rising up at various points along a coast line of 2,000 miles, numbering at least 80,000 converts. One fourth of this number have been converted and trained up under the teaching of Episcopal Missionaries. The time has therefore arrived when a Bishop should be provided to labour amongst these scattered converts, and to introduce amongst them such an organization as may secure their permanency and extension. The Mother Church at Sierra Leone may well be looked to for supplying such a chief minister. That Church is now of fifty years' standing. Twenty years ago its native teachers began to receive ordination from the Bishop of London. Afterwards a resident European Bishop was granted to Sierra Leone. Twenty-five native ministers have been ordained; and the successive Bishops of Sierra Leone have borne the most satisfactory testimony to the ability and fidelity with which they discharge their ministerial duties. Thus has the Native Church gradually risen to the position in which she is prepared and entitled to supply her own chief pastor. The Committee have therefore applied to Her Majesty's Government to give the royal licence for the consecration by the Archbishop of Canterbury of a Native Bishop for the country beyond the British possessions on the West Coast of Africa. By the proposed arrangement the Native Bishop would have the benefit of the advice and moral support of the European Bishop of Sierra Leone, and would be able in return to render the Bishop great help in the visitation of the Native Church in the distant parts of his diocese; and thus through these mutual relations, as well as through the continued aid of the Church Missionary Society, a Native Church may, under God's blessing, be established in Africa, having the advantage of free action combined with a filial reliance upon the Church of England. (*Report of the C. M. S.*).

It seems a very fitting position for me to occupy, that I should sustain the Resolution which has been moved by one whom I may speak of, for I am no diplomatist, as the Bishop Designate of the Niger. (Applause.) It was the day dream of my childhood, the cherished imagination of my youth, and it is now almost, I may say, the realised hope of my manhood, that we should have in these latter days something like the primitive times when the sable Cyprian presided over his conclave of fourscore swarthy bishops. (Applause.) We then, indeed, are sustaining the apostolical succession. We are going back to primitive usage, and I believe that the simplicity with which that Episcopate on the banks of the Niger is to be instituted, is beautifully primitive also. I cannot but rejoice that our beloved black brother is not going to be encumbered with the trappings, or to be burdened with the adornings that seem to be necessary in our more civilised land for the Episcopate that is established amongst us. (Hear, hear.) I say not one word to deprecate or disparage proper forms, order or dignity at home; and far be the day when the Church of England shall be so disentangled from the constitution of our country that her bishops shall not occupy their places in the assembly of the nation. I only wish that they made their voices more heard there on behalf of truth and righteousness and the simplicity that is in Christ. But I do most thoroughly rejoice that the Bishop of the Niger is to be no Lord Bishop; that he is to have no diocesan territory; that he is to be simply a Missionary Bishop over his own countrymen; and for my part I think that that is just what ought to be the establishment there; because we have no more right to parcel out the interior of Africa into diocesan bishoprics than Dr. Wiseman or the Pope of Rome has to parcel out our own beloved country. (*The Rev. Canon Stowell*).

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 113 ABEOKUTA JULY 1864 Price 120 cowries.

Bi onje ati ohun nimu ti je iwà enikeni ni iru asa ti a nlo nwon, beheni aso nse pelu. Awon enia ti ondide soke ni iwon ti lilaju, yio ma fe to awon ti osiwaju nwon, ki amu eso awon oyinbo bi akawe, ti nwon ro li ohun ti oye julo lati se afarawe. Okàn alaiko èkó yan aso wiwò awon oyinbo li àyò, iru eyi ti ofe li afeju, asì ma yan eyi ti odaraju li àyò. Oye ki nwon ri i pe, ibora enikeni ni aba mu, bi gbogbo re nitori ti apa awon mejeji li ase li eyi ti oyé si ekeji. Lati wo ewù laisi sokoto, a osì wo eha laidogba, ati lati wo eha tabi agbada laisi ewu, a osì wo o laidogba sibe ati alaiye; ko tile dara lati ri òwó ogun laisi ihamora tabi laisi èsó ori ti awò pelu aso ara ilu yi, tabi eha pupa ti awon o logun pelu èsè ti akò wo nkan si. Iwoso ara ilu yi bi awon enia na iti ma se, fi ewà didara han ju ti idapo aso oyinbo ti nwon nwò ti ise pelu alaiye re. Awa yio yo gidigidi lati ri akoko na nigbati nwon o ma lo bata nigbagbogbo, nitori ti nwon dara lati dabò bo ese ni ifi pa, awa sì yo lati ri agborûn di asà ni lilo, nitori ti oye fun abò fun ojò ati orûn. Asa alaigbon kàn wa, ti yio dara, bi awon enia ba fi oju nwon si, eyini ni awon obirin ti nwon nrin kiri laifi aso bo omu nwon, nwon ró aso nwon ni iro ti ko dara, ti nwon ofi ma fe lati ma tun aso na ró li gbogbo ireju kan. Ibora obirin ilu yi, nwon da a buruju ati wiwò, nwon fe iyipada patapata, nigbati awon odomode konrin ba fe obirin, ki owo bi nwon ti bora nwon ni ojo isimi. sugbon eyi ti nwon nwò nile fi sise, ororun lati seso daradara niwon wakati die, sugbon ko rorun tobehe lati se fefe nigbagbogbo. Okonrin tabi Obirin, ti oba nrin kiri li ojo gbogbo, sugbon li ojo òsè li aso ti oburuju, nwon le ri ni idi eyi pe, ki nwon le ri ohun ti odara wo li ojo isimi fi igberaga nlanla hàn ati ojulila die kiun. Awa ri nigba miran awon omode nsure kiri ni

ta lai bora, ṣugbọn li ọjọ isimi, as ma ri nwọn pẹlu ohun gbogbo ni kikun, niti eyi ti odọn julọ bi ọsẹpẹ awọn obi nwọn ko le ra aṣọ fun nwọn li ọjọ lasan, awa kò mọdi aṣọ awọhan ti ọjọ isimi, odara ki ama wọ nwọn li aṣọ ti omọ ti ki yio na ni lowo nigbagbogbo. Awa ri ọpọlọpọ awọn ọmọbirin ti nwọn nwọ èwù nwọn ni ìwọ ọbùn, aṣọ na asì gbo tobẹhẹ ti ifi iṣoro lati ran bi ọsẹpẹ nwọn ko ni eyi ti odara awa ba ṣanu nwọn, ṣugbọn nigbati awa ri nwọn jade ni ọjọ isimi ni awọ didara, pẹlu iyipada lati ọsẹ de ọsẹ, awa mọ pe aṣọ ti ko dara ji a nwọ li ọjọ gbogbo, ni idi eyi pe ki ale fi ọpọlọpọ pamọ lati ma fihan li ọjọ isimi, nigbati awọn ọdọmọdekọnrin ba di ọlọgbọn tan, nwọn ki yio fẹ obirin iru eniti o nto aṣa yi lẹhin.

Lẹhin akiyesi ibora awọn enia na ki awa ki ọsẹ akiyesi, nwọn lọ sile nwọn. Bi awa ba bá ọkan ninu awọn ọdọmọdekonrin ti nwọṣọ daradara nile nwọn; awọn eniti iwọ ba ri li ọjọ isimi boya iwọ ori ile nwọn li alaigba ilẹ na, ewe ẹkọ ti nwọn ti jẹ ni iwọn ọsẹ kan nwọn aṣọ o si ode kiri li enu ọna nwọn, ki efufu le ri ohun gba danu nigbati oba gbẹ. Nitoto ọmọdekọnrin na awipe, ki iṣe ejọ on, nitoriti enikan ni iba ti ṣe e. Ni ero ti wa, ara ilu yi ti oba wọ aṣọ rẹ li mimọ ati li didara ti asi gba ile rẹ daradara, ti osi jọ tabi wẹ ikoko ise onjẹ rẹ, ti osi fi i si apakan, ti eni re si mọ lati tẹ silẹ ti omọ fun alejo ti owa ki i, ti osi ni ago tabi igba ti omọ lati mumi, eniti oba wẹ ode ati inule rẹ daradara, ti osi ni omi tutu li mimu, lati fi sinu ago na lati fi fun alejo fi pa ongbẹ, eyi li ofi afenju ti odara han.

ISIN TI ỌJỌ MẸTALỌKAN.

Mo bere si isin lororu kutukutu ki ato jeun owuro, nipa kikọrin kan, ati kika Litani, ninu eyi ti awọn ara India dàpọ pẹlu wa asi ṣe iwasu diẹ, boyẹ li ibaptisi ba wà: enia nerin li o baptisi li iru eyi na ti ofi ere ninla fun isin yi na, Albert Akẹmawasekun Maria Masson, Margaret ati Mary Stowell, ibeji ti Hugh ati Juliẹt Stowell, Iwasu kikun li ede Gesi ni abọ agogo koja mẹwa, lẹhin eyiti mo ṣe ipin fun ni Onjẹ Alẹ Oluwa fun enia metala. Li aṣalẹ, ìi agogo meji, mo wasu li ede India lẹhin na mo sì ṣe ipin fun ni Onjẹ Alẹ Oluwa fun awọn ara India mejidiladota, meji ninu nwọn jẹ awọn eniti oko wa dapo mọ nwọn. Jẹ ki nwọn ki ole fi ẹṣẹ mulẹ ninu ijẹwọ nwọn, ki nwọn ki ole di igbagbọ nwọn mu titi de opin. Gbogbo awọn ti nwọn nwa jẹ Onjẹ Oluwa ko ti pada ti oko ọdẹ nwọn de, ṣugbọn oko nwọn nferẹ si lati lọ si Ilẹ Norway, emi ko sì le duro niti aṣẹ na pẹ lọ titi mọ. Awọn India ti Samatana

wa titi nibi adua ati iwasu na, nwọn sì ba awọn enia ti okù na joko: ni iwasu India yi gbogbo awọn enia ti owa nibẹ je ogọ̀ọ̀ enia, mo sì ni igbẹkẹle pe, awọn ti ofi eti silẹ lati gbọ, ki Emi Mimọ Olorun [illegible] mọ agbara ibukun Ihinrere.

Beardi, Balẹ na, fere di kristian na, bi osepe awọn òpòlòpò aya rẹ̀ kò duro lona rẹ̀ Oti ṣe arisan pupọ li ẹrun ti iba da a loju die lati ri i pe orisa ko le fi itunu fun ni li akoko ti anfẹ ẹ, ati li akoko iku.

Mo ṣi ile iwe silẹ li owuro yi nipa kikorin ati adua, ani omodekonrin mẹdogbọn ati ọmọdebirin metalelogbọn. Mo gbọ agbo ekini nka Testamenti Titun: mẹwa ninu nwọn kawe daradara; gbogbo awọn ti oku ko mọ nkan rara, nwọn kò tilẹ̀ mọ òrò kan ikà. Awọn ọmọde ti nwọn ti kọ li 1857 lọ ide 1858 ti fi ile iwe silẹ, awọn iran isisiyi fasẹhin gidigidi. Eyi yio ṣe ohun ibinujẹ fun ọmọbirin mi, ṣugbọn iyin yio wa sibẹ fun nwọn, bi nwọn ba bori ni mimu awọn wa siwaju kuro ninu ìwà àìmọ ti ojinlẹ. Ni akoko die ti nwọn le nwa si ile iwe, awa kò le ni ireti ati kọ nwọn ju ki nwọn ma kawe ati ki nwọn ma kọ pẹlu.

Iwe kan ti owọ Rev. Jesudasen John wa, ti ofi ojọ kẹwa osu February si ni Kadakapuram, ti oso ti iku ọlọla baba rẹ̀ Rev. John Devasagayan ni ọgbọnjọ osu January, ni ọkandilogorin ọdun rẹ̀ ti odagba. Okọwe bayi pe: Iwa mimọ rẹ̀ wa li aiya mi nigbagbogbo. Titi ofi dubulẹ patapata, ofa lati wa ni ibi mimọ ti Oluwa, osi nkilọ fun awọn enia "li òrò die." Nigbagbogbo li ojọ pe, owa li a-alairo o pe, on sunmọ iku yi gigiri. Li Ojọ Isimi, ni ojọ kẹrinlelogun January, baba mi owọn wa si Ile Olorun ninu aga ti oni ifẹhin ti nwọn agogo meje awuro. Bi iti ma ṣe li atijọ, ki emi to goke ibi ti a ima duro soro, ofẹ lati soro fun awọn enia. Ko yan oro ibawi ri ninu èko Ihinrere ti òjọ, ṣugbọn owi bayi pe: "Eyin òrẹ mi òwọn' Jesu ṣowọn. Ema ṣe kẹgan rẹ̀ bi enyin ti nṣe. Oluwa ki yio je ki enikeni ko kẹgan Rẹ̀ Mase kẹgan Rẹ̀ nipa ise nyin. Bi iwọ ba fẹ ṣe gẹgẹ bi Ifẹ Rẹ̀, ki iwọ ki oma gbadua nigbagbogbo si Olorun, ki ole fi Emi Mimọ Rẹ̀ fun ọ lati kọ ọ, ati lati to ọ li gbogbo ona rẹ̀. Eyiyi li gbogbo eyi ti emi o so fun nyin. Osi so eyi li arin meta "Mase dan Oluwa wo. Eyiyi ni eko mi igbẹhin fun nyin, bi iti ṣe li atijọ. Emi ko le soro pupọ, nitori ti mo ṣe alailera pupọ. Ki Olorun ki opelu gbogbo yin." Ni Thursday, ojọ kejidilogbọn osu, nigbati omọ pe on ofi nwọn silẹ kankan, Emi ati Iya mi, obirin mi, ati awọn olukoni ti Ile iwe joko sunmọ akete rẹ̀, nigbati ope iya mi ti oso fun u pe: "Emi nku lọ. Emi fẹ lati ba iwọ at

ọmọ mi kọnrin sọrọ ati gbogbo awọn ti osowọn fun mi. Jowo ranse pe nwọn fun mi. Omije bọ loju rẹ, osi bi i lere pe ki iwọ nfẹ sọ fun nwọn. Osi wipe Ki nwọn ko ghẹ[illegible] Jesu yio si se alafia nti rẹ. rẹ ngbagbogbo. Lati agogo mokanla lọ ide agogo merin ni awọn Olukọni awọn meji ati obirin nwọn ati diẹ ninu awọn olugbagbo, ati Abraham Agba pẹlu, Catohisti ti Muthalorore, Baba Rev. A. Job ti Egbẹ ti G. P. gba ọrọ ifẹ asọkẹhin rẹ, ọna ti osi fi gba a ṣe eyi ti okan ni lokan gidigidi; Osi fi han nipa ami yi pe on fẹ nwọn gẹgẹ bi awọn ọmọ ontikala rẹ. Osi wi fun nwọn pe on nfẹ lati ri ile ọba Ọlọrun. Nigbana ni mo si bi i pe ki lo fẹ lati wi fun ọmọ ara Kadachapuram, ati awọn ti owa li ibòmiran gbogbo Oni ranti mi li rere li ọdọ olukulukù ti owa li inu agbo, ki osi wi fun nwọn pe, bi oti je pe mo ku, ṣugbọn Jesu wà pẹlu nwọn, emi si nfẹ ri gbogbo nwọn ni ile baba mi. Eyiyi li adua mi, ati ibere iku mi. Ako le sọ iru ayọ ti ofi ara han li oju nigbati awọn olukọni J. ati S. nba a sọrọ, owi pe: ki "Ọlọrun bukun nyin, enyin ti se wahala pupọ ni gbigbe mi lọ si ile Ọlọrun, mo dupẹ lowọ nyin nitori itoju nyin, ati pẹlu fun iwasu nyin diẹ fun mi Ọlọrun yio san fun nyin.

IHIN IBIYI.

Ni ojọ kejila osu yi, awọn Egba lọ si oko awọn ara Ibadọn ki ile to mọ. nwọn ya ọpọlọpọ agbado, ati i a wọn, nwọn si bẹ pupọ ninu poroporo agbado na. Ile ti omọ li ofi han awọn ara Ibadọn li ibi ti nwọn se ki ile to mọ. ṣugbọn die [illegible] nwọn. Ni ojọ ketala osu kanna yi, ni Babalawo Ijẹbu kan ti oti sa wọ ogun Ibadọn lọ nighati ogun yi sẹbẹrẹ yo to awọn Egba wa oyọ enia merin pẹlu ara rẹ. Owi pe, ọpọlọpọ awọn obirin ni onsalọ kuro ni budo Ibadọn nitori iberu. Ni ijo keriula osu, awọn Egba sì tun lọ si oko agbado na, eyiyi mu ki awọn ara Ibadọn jade li ọpọlọpọ pẹlu agbara kikun. Awọn Ibadọn tegun nwọn lọna meji, ṣugbọn awọn Egba ka itegun nwọn na, nwọn sì le nwọn wọ budo nwọn. Nwọn sì wipe awọn Ikorodu si ngbero ati wa kọlu awọn Egba li Makun, nitori na awọn Balogun ti nwọn ti sọ Makun, nṣọna lati le nwọn li esẹkẹsẹ ti nwọn ba yọ li apa ibẹ na. Awọn Egba ni ireti ati ri yiyara ipari ogun yi, nitori na, ni nwọn se nfẹ ọpọlọpọ ogun ni budo nwọn, pẹlu agbara nlanla lati jogun yi awa ri ami ireti alafia ati ọna sisi mbọ. Awọn Egba nfẹ alafia; nwọn nwi pe, nwọn nja lati ri alafia, ki nwọn ko le yọ kuro ninu ewu, awa nreti ero yi ki nwọn ko le ri i gba.

Akọọ li ibi isẹ ikọwe li Ako

ABBEOKUTA July 18th, 1864.

ABBEOKUTA

JULY 18th. 1864.

As meats and drinks, the kind and manner used, denote the state of any people so also do clothes. A people rising in the scale of civilization will, in imitating those in advance of them, take as examples those parts of European dress that he thinks most worthy of imitation. The uninstructed mind choses from among the clothing of Europeans such as best please him and often times makes the oddest selection. They ought to know that the clothing of any people is to be taken as a whole for each part is made suitable to the other. To wear a shirt without trowsers and jacket looks odd, to wear a jacket or coat without a shirt looks still more singular and out of place; it does not look well to see a soldier's helmet or any other head dress worn with country clothes or a soldier's red jacket with naked legs and feet. The wearing the clothes of the country as the people are accustomed to do shows better taste than the mixing of European clothes with it, oddly, does. We shall be very glad to see the time when shoes are generally used for they are very useful to preserve the feet from injury, and we are glad to see umbrellas coming into fashion for they are necessary as a protection from the sun and rain. There is a very uncivilized custom which it would be well if people would set their faces against, that of women walking about with their breasts uncovered and clothes so badly put on that they need to be readjusted every few minutes. The clothing of women in this country is very badly made and worn, they need an entire change; young men when they chose a wife should not look at the manner they cloth themselves of a Sunday but what they wear at home in their work; it is easy to dress well for a few hours but is not so easy to be always clean and tidy. A man or woman that walks about every day but Sunday in the worst clothing they can get in order to get some thing fine for Sunday's wear shows great pride and little civilization. We see, sometimes, children running about the streets without clothes then on Sunday you will see them fully dressed with every thing of the smartest, if the parents cannot afford to clothe them on week days we dont see what use the smart clothes are of a Sunday, it is far better clothe them in clean plain and inexpensive clothes always. We see, not unfrequently, young women who wear frocks wearing them in a sluttish manner, and so old that it is impossible to mend them; if they had no better we could pity them but when we see them come forth of a Sunday in fine colours, and with such changed from Sunday to Sunday, we know the bad clothes are worn every day in order to keep others for showing off on Sunday; when young men become wise they will never chose as a wife a girl that follows these customs.

After observing the clothing of people we should follow them to their houses. If we follow one of those sprucely dressed young

men that you may see at Church of a Sunday perhaps you will see the house unswept, the agidi leaves of a week cast out side the door for the wind to sweep away when dry. Of course the young man says it is not his fault for some one else ought to have done it. In our opinion the native who wears his country clothes clean and tidy, and keeps his house well swept, his cooking vessels washed and put away, that has a clean mat to spread on clean ground for a visitor, a clean cup, one that is well washed both out side and in, and that has clean cold water to put into it to offer as refreshment to a visitor, shows the better civilization.

MUTUAL AID SOCIETY.

The Committee of the Mutual Aid Society of the native agents of the C. M. S. of the Yoruba Mission—

Thankfully acknowledge the recent receipt of the following donations towards its fund viz.

	£.	s.	d.
Through Mr. Gollmer, From			
Mr &. Mrs. Fowell Buxton	2	0	0
From Mr. Gollmer himself	5	0	0
... ... Mills	1	2	0
	8	2	0

Signed

W. Moore Sec. of the M. A. S.

LOCAL INTELLIGENCE.

On the 12th the Egbas entered the Ibadan farms before day break, destroyed and carried off much corn and ocra. Day light revealed to the Ibadans, the mischief that was being done, but few showed out to defend their property. On the 13th a Jebu Baba awo, one who had taken the Ibadan side on the breaking out of the war, came over to the Egbas with four others. He stated that a great many women were leaving the camp in alarm. On the 14th the Egbas paid another visit to the Ibadan cornfields, which drew the Ibadans out in full force. The Ibadans formed in two divisions, but they were out numbered and driven back. It is reported that the Ikorodu people are contemplating another attack on the Egba outposts and the Chiefs in charge of Makun are on the watch to defeat any movement from that side. The Egbas are in hope of seeing a speedy termination to the war and therefore the more willingly recruit their army.

With these extra efforts to carry on the war, we see hopeful signs of coming peace and open roads.. The Egbas want peace; they say they fight to obtain peace and safety, we hope these objects may be obtained.

BIRTH.

On Thursday the 14th. inst. at Ake, the wife of Mr. D. Johnson of a daughter.

THE BIBLE AND SCIENCE.

We subjoin, as specially interesting at the present time, an extract of a sermon preached by the Head Master of an important scientific educational establishment, whose name appears in the 1st class of two triposes at Cambridge University—the mathematical for 1855, and the moral science for 1856 :—

"There is one more topic upon which I wish to touch this evening. It is often said by the opponents of the doctrines we are upholding, that the Bible and science are opposed to each other. And good men, sometimes, overborne by the show of learning of their antagonists, give way, and content themselves by saying that as it is not the object of the Bible to teach science, but religion—not to unfold the secrets of this world, but to direct men in the way to the world to come—so, perhaps, there are statements regarding scientific matters in the Bible which are not really correct, but were made in accordance with the received opinions of the inhabitants of the world in the days in which they were written. I consider this, my brethren, a most unworthy yielding to the clamour of irreverent and overconfident theorists. Discoveries in science we know are being made every day; they have been made continuously for ages past; but they are made gradually. The truths which from time to time are discovered respecting the physical universe around us are like links in a chain; they are all connected together, all mutually dependant. But the connection of a new discovery, with the knowledge already obtained, and with that which is to be acquired afterwards, is not always seen at first. Generally, indeed, it is the reverse. The subordination of the new discovery to the great

mass of known truth is not seen, and the wildest speculations are built upon it. Then straightway it is laid hold of to overturn the Bible. Marvellous is the presumption of men who, having suddenly acquired a glimmering of light in some new direction the end of which they cannot as yet foretel, the whole scope of which they cannot as yet grasp, the true place of which in the vast economy of nature they cannot possibly as yet assign, nevertheless think hereby to [illegible] of God's revelation, which has held its own from the beginning, which has shone on undimmed despite every new luminary that has arisen, and has enlightened the eyes, and quickened the hearts, and directed to eternal happiness, the footsteps of millions of saints.

"But, my brethren, it has ever been found and even now is ever found, that as soon as ever a new discovery has become thoroughly confirmed, and has been brought to its true place in the great scheme of physical truth, it no longer contradicts the Bible at all, but is perfectly harmonious with it. The language of the Bible is found to be perfectly in accord with the most startling discoveries of modern times. And this, I confess, is precisely what we ought to expect. It is perfectly true that the object of the Bible is not to teach us physical science, but the will of God and the way to heaven. But if the Bible be indeed the word of God—if it was written by holy men of old under the direct influence of the Spirit of Truth, then we should expect every word in it to be true—as I have already demonstrated, not simply every word referring to heaven, but every word referring to earth. We shouldexpect every statement, every declaration, upon whatsoever subject provided it be made as an authoritative statement or declaration, and not simply quoted as the saying of some human being,—we should expect every such statement and declaration to be absolutely correct. And this, my brethren, I maintain to be the case. While the Bible does not teach us, in a set manner, physical truths, it is always found to be in harmony with every new physical truth discovered. Science thus far has not got beyond the Bible, and we are warranted in believing it never will. Let me cite a few of the more remarkable instances.

The maritime discovery of the last few centuries has demonstrated that all the seas and oceans of the world are united, except a few comparatively small sheets of water called seas, but in reality only lakes, and lakes which there is reason to believe have been cut off from neighbouring seas by the rising of the intervening ground. With these insignificant exceptions all the vast seas and oceans run into, and communicate with, each other, and the remarkable system of ocean circulation which has of late years been discovered is one of the most striking of the arrangements of first chapter of Genesis, of the separation of the land from the water. What does he say? "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so. And God called the dry land earth, and the gathering together of the waters,' the gathering together "unto one place," "called He seas"—not sea, but seas.

Then, again, it was believed till within the last 300 years that the earth was the centre of the universe, and that above us was a solid vault of crystal, in which the sun, and moon, and stars were placed. And so the translators of the Bible called a certain Hebrew word "firmament." But afterwards it was discovered that there is no solid vault above us, that empty space stretches far and wide on every side of us, and the philosophers of those days began to cry out that science and the Bible were opposed. When learned men, however, turned to the Hebrew Bible, the language in which the Old Testament was written, they found that the word the translators in King James's day had called "firmament" did not mean a firm and solid vault at all, but "an expanse"—"a wide stretch of space."

Again, it was discovered that the earth was not immovably fixed,—that it did not rest upon foundations of infinite depths,—but that it is a globe revolving in space around the sun, with no support of any kind above or below. How does this agree with Bible statements? Let me ask you, my brethren, to look to Job xxvi. 7. It is one of the most wonderful in connection with this subject. You will there find the statement, which must have been unintelligible to every reader until the time of Copernicus and Newton, that "God hangeth the earth upon nothing."

Again, within the last thirty years there have been great discoveries concerning light. Once it was argued that the Bible must be

wrong because it states that light was created before the sun was appointed to minister that indispensable blessing to all vegetable and animated nature. But now it is found that light and the sun are not necessarily inseparably connected, and that it is far from improbable, on scientific grounds alone, that li ht did exist before the sun. Moreover, it is found that the sun and the moon are not called in translation, but "great light-bearers." How wonderful these facts are I need not stay to point out. Again, it is one of the discoveries of modern times, and has only of late been demonstrated in its fulness of beauty, that all the rivers in the world come from the sea—that the water of the sea raised aloft as vapour is carried by sure paths to the mountains and hills and plains of the earth, and there deposited as rain, and that from rain and rain only (including hail and snow), is the whole dry land fed with water, and are all the rivers supplied. I say the completeness of the wonderful system whereby this vast operation is incessantly being carried on throughout the whole earth, so that the smallest brook never fails, but is as permanent as the everlasting hills themselves—the brook never fails—the river never changes in size or volume or rapidity—but is the same year after year, and age after age—the spring on the hillside remains from century to century—this wonderful mechanism of the ocean and the atmosphere has only been fully investigated of late years; but we have it all in one single passage in the book of Ecclesiastes, at the 7th verse of the 1st chapter. "All the rivers run into the sea: yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour: man cannot utter it."

The preceding verse also contains a beautiful description of another wonderful physical truth, which has of late years only received its scientific establishment. "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." The last words contain a wonderful description of what is now found to be the truth. Christ could say to Nicodemus, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born o the Spirit." Nicodemus knew not the secrets of the wind; nor any-one else until the present age. But now when they are found, behold in the book of Ecclesiastes a perfect description of them. So Nicodemus knew not the secrets of the Holy Spirit's influence. Nor do we yet, but we know and can behold its results.

But I must hasten on. Just as with the great discoveries I have alluded to, so with [illegible] connected with geology for instance. As every physical truth becomes established, it is found to be in no wise antagonistic to Holy Scripture, but on the contrary to be therein already recognized. And to those who are well versed in these matters, this beautiful fact is one of the most interesting and most striking evidences of the Divine origin and actual living character of the sacred writings. It is a manifest sign that that the Bible is indeed "the Word of God," —"the Word of God that liveth and abideth for ever," yea "that liveth." That is, completely adapted to the mind of man, the requirements of his being, the state of knowledge and science, in every age; that can never wear out; that can never become old; that is as new, as fresh, as life-inspiring, now as it was in ages long gone by; that makes millions, and could make all, wise unto salvation at this present day, as it made David, who penned the words, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes;" as it made the prophet who wrote "Thy word was unto me the joy and rejoicing of my heart;" as it made the saints before Christ came, and those that have adorned every age since his death. Oh! my dear brethren, let us all hold fast to this our great our blest inheritance. By the great mercy of God we have his precious word amongst us. Despite all the opposition of Satan, it "lives, and it will abide for ever." There is no fear of any weapon formed against it prospering. But weapons formed against it may wound us, unless we are constantly on our guard, and watch unto prayer. Let us do so. Let us watch and pray lest we we enter into temptation. Let us search the Scriptures, according to our Lord's injunction. Let us prize his precious gift to us, and hand it down honoured and loved and treasured to our latest descendants. (*The Record Newspaper.*)

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA

No. 114. ABBEOKUTA AUGUST 1864 Price 120 cowries.

Yio ṣoro lati ṣiro iye awọn enia, ti nwọn njiya ni ilu awọn keferi, ni arisan ati iku nipa aimọ̀. Aimọ ati iborisa li ojumọ nlọ; bi nwọn ti ya ope tabi aìmọ̀ kan to, bẹhẹ ni nwọn kun fun iborisa to, iborisa si nlo agbara rẹ lati pa imọ̀ mọ fun nwọn. Iba dara bi diẹ ninu awọn ọkọnrin ti omoye ti nwọn wa nihin ti nwọn iba ma kawe siwaju; nwọn nsọrọ pupọ, ṣugbọn bi nwọn ti mba enia ti ko san ju nwọn lọ kẹgbẹ, nwọn si nṣe pasiparọ imọ kanna lai fi kun eyiti nwọn ti ni. Ale tun eyi ṣe nipa kikawe, nitori ti iwe ni ibisi enia, eniti ero rẹ jẹ ti ki ama mu ohun ọtun jade wa. Enia dudu diẹ li ole fi aiya ran a lati wa lai li ẹgbẹ, ani fun igba diẹ kiun; bi oba nikan joko ni alẹ kan yio su lọ lẹṣẹkanna. Ẹru ba wa nitori ti diẹkiun ni, ninu awọn Enia dudu ti owa nihin li o ndaṣa ikawe lati wa imọ ọgbọn, ọpọlọpọ yio gbidanwo lati kọ Greeki, Latini, tabi Algibra ti iṣe iṣero owo, ṣugbọn tani wa libẹ ti o nṣe lala bakanna ti osi ṣe ara rẹ lati kawe. Awa ko ti igbọ pe, ẹnikan ninu awọn Enia dudu ti owa nihin ngba Iwe Irohin ti London tabi ti Magazine nigbagbogbo; awa ko ro pe idi rẹ ni aisi àye tabi owo, ṣugbọn ka kuku wipe, ọna ati jire. Odi asa fun enia lati ma lọ sodọ ara nwọn fun ati gbọ ihin, ṣugbọn nigba sa ni nwọn nfoju sinu iwe fun ẹkọ ati imọ. Awa ri akiye si yi nipa ohun ami ojiji kan ti oṣe li eyiti ko pẹ yi nipa aimọ pe eyin ti a nfi dano ni yara ti atẹku rẹ̀ ama ṣe efi oro ti ipa gbogbo enia ẹniti oba wa nibẹ. Nigbati adan eyin mimu wo lati fa efi rẹ sinu, àpàke tabi ipá lile ọnọfun asi gbọnọ, ti ko jẹ ki èfi na ko lọ si ọna. Bi oba ṣepe ẹfi na ba dapọ pupọ pẹlu ẹfufu ki ole fi àyè fun kikọja rẹ lọnọfun nigba na asi ṣe bi ogun sorunsorun ni isopọ ara. Efi yi ni ohun ti amọ li ohun ti oṣe ohun ti ipa enia ti osu nile ti nwọn se ẹku rẹ, ti

nwọn sì dano ẹhin sinu tanganran nile na. Amu ọrọ yi ni (Turner's Chemistry) osi tẹnu mọ o die niti ewu rẹ ti ima ṣe. Nigbakugba ni awa nka a ni Iwe Irohin niti ohun ojiji ti o nṣe si enia ti nwọn ko kiyesara ti nwọn nsu sile ti Efi ẹhin mimu ni agbara, ati nigba miran ti enia dano ẹhin sinu koko tanganran lati pa ẹmi ara nwọn, nigbati nwọn su ni yara ti nwọn tẹku rẹ yika. Awa gbọ pe opolopọ enia ni Abbeokuta ni nwọn fẹrẹ so ẹmi nwọn nu nipa idi ohun kanna, ati li aisiyemeji opolopọ enia ni oti ku ti nwọn ko modi ohun ti opa nwọn, ti nwọn sì operi òró li olu nwọn, elomiran ni aje ni, awọn ati iru idi ohun miran ti ima ṣe bẹbẹ nigbakugba nipa aimọ ati iborisa. Awa nireti pe awọn iran ti ndide nisisiyi, ati pẹlupẹlu awọn odomode okonrin ti nwọn moye lati Sierra Leone wa, yio lo ogbọn ti Olorun fi fun nwọn nitori ibisi imọ ti odara, ki nwọn ki ole ṣe e ni ise nwọn lati ri gba, ki nwọn ki osi ma ka iwe ti odara ati nigbati oba ṣe isin na yio di alafia. Emi nwọn yio la li oran yi, nitori ti iku ki yio pa awọn ti oba ko nwọn niti oro yi, bi osepe nwọn so fun ara nwọn ninu awọn ti nwọn le ka iwe ti nwọn wa ni adogbo na lati ri ati lati so idi ohun ti ose na. Awa ni ireti pe irora ojiji yi yio mu opolopọ laiya lati ma lepa ọna iwe kika, ti yio je ire ara nwọn ati awọn elomiran. Ohun elo ti ari ti odara fun ati mu enia ji kuro ni iya ti oro yi, ni ki agbe nwọn jade si efufu tabi ni gbamgba ibi ti efufu yio fẹ si nwọn ki asi da omi si nwọn lori, orun, ati aiya nwọn. Ki asi ma fi owọ ra aiya ati ese nwọn pẹlu ki afi ororo pa, ati ohun orun lile, ki asi fi iyọ si imu rẹ. ki asi fi iye rin li ọna fun ki ole mu ki obì.

FREETOWN SIERRA LEONE.

31st March 1864.

Enyin Ọrẹ wa Rere,

Awa fi ife rere ki nyin. Awa si nireti pe enyin wa ni alafia ati ni ilera.

Ki eyin ki omọ pe, Olọla rẹ Balẹ ti owa ni Sierra Leone fẹ ki awa ki owi fun nyin li ọna kan lati mu eyin tikalanyin ati awọn enia nyin yọ.

Ni igunlẹ osu December ti mbọ yi, ni ifihan nlanla kan yio wa ni Freetown niti gbogbo nkan rere ti ale mu yọ ni Afrika, ki nwọn ki ole mu ki òrile ede nlanla na mọ bi Afrika ti ni òrọ to; ati pe awa fẹ lati ta a pupọ fun awọn orile ede li ọna jijin rere.

Bale na so fun nyin lati mu gbogbo nkan ti enyin le tùjọ wa si Ifihan yi, Eranko, Eiye, Asa oni ruru Igi, Ewebe tabi ohun gbigbin, Irugbin, Wura, Fadaka, Idẹbaba, Oje, Irin, Okuta oniyebiye, Oje igi, Ogun ara ilu yi, Gbogbo

oniruru òfó lati se okun, Aso ara Ilu yi, Awo ti nwon ti po, Awo ati gbogbo nkan miran ti enyin ro pe odara ti osi ni ire ninu lati ta.

A osi diyele tabi sanwo fun awon nkan ti odara julo

Oba Enia Dudu miran, awon Bale, ati awon Bale, li ape lati mu nkan ilu nwon wa, si Ifihan yi; Bale na si nreti pe, eyin ati awon yio wa, enyin osi mu pupo wa. Eyiyi yio se iwo ati awon enia nyin ni ire.

Bale na bi nyin lere lati wi lerinkan pe kini ohun rere ti enyin yio mu wa si Ifihan nlanla yi, yara wo li a ofi fun awon enia lati wo nwon.

Awa bi nyin lere lati wo ohun ti yio tele eko ise ti nwon fi lele yi.

Awon Oloto ti oba mura fun Ifihan nlanla yi labe itoju Bale na, fe ire nyin ni sise gbogbo nkan yi.

Nwon wi fun wa lati kowe si nyin pelu ife rere.

Awa ni,

Ore nyin ododo

(fun awon Egbe,)

R. W. Harlshorn. } akowe.

J. Levi. }

BAPTISTI MISSION.

Mo ni ayo pupo, ati pelu ope pupo ni; mo fe lati wi ti iranlowo die ti nwon fi sowo si Mission wa lati odo awon Ore rere ni Ingland ati arakonrin Egbe wa Rev. C. A. Gollmer ti o fi ara re se e fun wa, osi se ki nwon mo ohun ti awon nfe.

Nipa Mr. Gollmer ni mo fi ri ogun pound yi gba lowo Mr. Townsend, pound mewa lowo Mr. F. Buxton M. P. ati pound marun lowo C. Buxton pelu, gbogbo re ti Margate wa.

Mo si ri pound mokanla ati shilling medogun lowo Rev. Mr. Stubles ti London ninu eyiyi Mr. Davies fi pound mewa sowo eyiti oku ti owo Mr. Stubles ati awon ore wa.

Eyiyi ni ifihan itoju Olorun ati anu re miran fun wa, ati anu re si wa. Ati bi awa nigbagbogbo fere se alaini gbagbo, nigbati awa ko gbejule apo elomiran ti agara fere da awa tan, awa ki iwa lai ni die patapata

Fun Olorun ni gbogbo iyin na.

Pelu opolopo ife rere ati opolopo ope fun Mr. Gollmer ati awon ore rere.

Emi ni &c &c.

A. D. Phillps

ILO SIWAJU ERO.

Oba ilu na nibiti oko re gbe wà, ti ranse si i nipa iwe lati wa ibe. Nigbana li Mrs Ma Mo Nkankan wipe, Kini ewe! oro pe yio, lo? Iberu A, bi ose ti lilo yio lo

ti ohun kohun ti oba wa si ori rè; emi si rò pe mo mọ o nipa eyi, nitori eyi ti oje ijiyan mi gidigidi lati mu u gbe ile, (Ko ba mọ iponuju ti ojọ eyi ti iba ba li ona) li ijiyan nla kan pelu rè lati mu u siwaju li ona rè. Nitori ti oso fun mi li iru orò pipo tobehe, kikoro awa siwaju didun: nitoto, osi se tobehe ge, to mu ki eyi to fe didun dun jù.

Mrs. Oju Adon. Owipe. Ah. afoju ati asiwere obiriu yi! nje ki yio fi iponju oko rè ko ogbon? nipa temi, mo ri pe bi o sepe oba tun de ihinyi yio simi èdọ patapata, ki yio si fi ori la iru ewu tobe lasan. Mrs. Alaironu si dahun pelu pe, Emu iru èdarè asiwere enia be kuro ni ilu! nipa temi mo wipe igbala daradara ni fun u! Bi oba se pe ojoko nibiti ogbe ngbe. ni ti osi pa eyi mọ si okan re, tani yio le joko pelu rè nitori yio rèwèsi, tabi lai ni aladugbo ti ole ba se po, yio si ma ro iru ejo ti ara ologbon enia kan ko le gbà. Nitorina nipa témi emi ko je kanu lilo rè titi; je ko lo, Ki elomiran ti osan ju u si wa dipo rè: atijo ti awon èdarè asiwere nwonyi ti ngbe aiye, aiye na ko ti dara ri. Nigbana li Mrs.

Ologkan Fifere, dahun gege bi eyi: Ewa, eko iru oro bayi silè. Lano mo wa ni ti Madame Jijafe, nibiti ara wa ya bi awon wundia. Sugbon tali esebi iba wà libe, bikose kiki emi ati Mrs Fe ohun ti ara, ati enia meta tabi merin pelu, Mr Ifekufe, Mrs Egbin, ati awon elomiran pelu, beheni ani orin ati ijo libe, ati kini ko pade wa tan lati kun ayo wa. Oku die ki nwipe oluwa obirin mi ti kalarè eni ololà ti abi daradara. Ligba yi Kristiana ti bo si ona. Anu si nba a lo: beheni bi nwon ti nlo, awon omo rè wà libe pelu, Kristiana bere si oro siso. Kristiana si wipe, Anu, mo fi eyi pe ore airotele, pe iwo yio ba mi jade si ehin odi lati sin mi die li àjò mi.

Anu. Nigbana li Anu ti ise omode wipe, Bi emi ba ro pe yio je ati damoran lati ba o lo, emi ko je sunmo ilu na mo lailai.

Kristiana. Kristiana wipe nje, Anu dibò re pelu mi: mo mọ ohun ti yio je igbehin ajò wa, oko mi wa nibiti ko je ti itori gbogbo wura inu iwo Spain kuro nibe. Beni aki yio ko o sile, bi otile ti je pe iwo ti itori yi pe mi lo. Oba na ti oranse pe emi ati awon omo mi se enikan ti oni inu didun si anu. Pelupelu, bi iwo ba fe. Emi yio ya o iwo yio si ba mi lo gege bi iranse mi. Sibesibe a yio ni gbogbo nkan lo gbogbo larin emi ati iwo: sa ba mi kalo sa Anu. Sugbon bi emi yio ti se mo pe ao se mi li alejo? Iba sepe mo nireti yi lati owo eniti ole so wa, Emi ki ba duro rara sugbon emi iba lo, aba ran mi lowo nipa Eniti ole ran ni lowo, bi otile je pe ona na koi ti ni yonu tobe ri.

(ko iti pari.)

A ko o li ibi ise ikowe li Ake
ABBEOKUTA August 5th. 1864.

ABBEOKUTA

AUGUST 5th. 1864.

It would be difficult to form a just notion of the number of persons who suffer, in a heathen country, sickness and death through ignorance. Ignorance and superstition go together; the most ignorant are the most superstitious, and superstition uses its power to keep out knowledge. It would be well if some of the more intelligent men dwelling here would read more; they talk a good deal, but as they generally associate with men no better informed than themselves, they exchange the same ideas without adding to the general amount. This can be best corrected by reading, for books are the production of persons whose aim is to produce something new. Very few Africans can bear to be without society, even for a short time; if he passes an evening alone he drops off asleep. We are afraid but very few Africans here make a practice of reading to acquire knowledge, many will try to learn Greek, Latin, or Algebra, but who is there who makes use of the same amount of labour and self-denial to read. We have not heard of any African residing here taking in regularly a leading London Newspaper or a Magazine; we dont think the cause is the want of time or money, but rather the want of interest. It is the custom for people to go to each other for news, but they seldom apply to books for knowledge. These remarks are drawn from us by the sad event that happened a short time since through not knowing that charcoal burnt in a close room produces a deadly poison to all that are exposed to it. "When an attempt is made to inspire pure Carbonic acid, violent spasm of the glottis takes place, which prevents the gas from entering the lungs. If it be so much diluted with air as to admit of its passing the glottis, it then acts as a narcotic poison on the system. *It is this gas which has often proved destructive to persons sleeping in a confined room with a pan of burning charcoal.*" This quotation is from Turner's Chemistry and expresses briefly, the danger and its cause. From time to time we read in Newspapers of accidents arising from persons incautiouly sleeping exposed to the influence of Carbonic acid gas, and sometimes of persons using a pan of burning charcoal to destroy their own lives when asleep in a confined room. We have heard of several persons in Abbeokuta having nearly lost their lives from the same cause and we doubt not many lives have been destroyed, no one knowing why, or attributing their deaths to spirits, witches, or some such reason so often produced by ignorance and superstition. We hope that the rising generation, and especially the intelligent young men from Sierra Leone, will use the means God gives them for increasing useful knowledge make it a duty to obtain and read useful books, and, by and bye, the duty will become a pleasure. These lives would have been saved in this case, for death did not en-

sure from the first exposure to this poison had there been so much information among some one of the many who can read, dwelling in that neighbourhood to have seen and pointed out the cause. We hope this painful occurrence will prove the means of stimulating many to pursue a course of reading that will be of benefit to themselves and others. The means found most useful for restoring persons suffering from this poison is to bring them into the open air and dash cold water over the head neck, and chest. The chest and limbs should also be rubbed with some stimulating ointment, strong smelling salts held to the nose and the throat tickled with a feather to excite vomiting.

LOCAL INTELLIGENCE.

We have no war news of any importance to communicate, one battle has been fought since one last reported, ending in the retreat of the Ibadans to their camp. The Egbas and Ijebus since then have been scattered, some having returned home to do a week or two's work in their farms, others to do a little towards recruiting their army, and others to do a little in plundering those engaged in trade on the various roads. Some have been on the road between the Ibadan camp and Ibadan town, and the Ibadans on their part have tried to catch some Egbas in the Ijebu country; three Egbas were thus caught, but another party getting knowledge of it, waylaid them on their return, rescued the three Egbas and caught six of the Ibadans. The Egbas are again gathering together, they expect much fighting. Our information of the state of the Ibadan camp is not to be relied on as it comes from refugees.

We are thankful to learn that Governor Glover has written a letter to the Bashorun and other Chiefs at the Camp of a very friendly character to which an answer was returned with expressions of good will and a wish for more frequent communications. There is some hope of a settlement of the Ikorodu matter which stands very much in the way of the Lagos trade with Abbeokuta, we hear it reported that Governor Glover visited Ikorodu with the view of bringing about a reconciliation with the King of Ijebu. We sincerely hope it will be satisfactorily settled.

BIRTHS.

On the 1st instant at Ake the wife of the Rev. J. A. Maser of a son.

VARIETIES

Let him who rejects the righteousness of Christ, consider well what ground he stands upon, and what he has to trust to.

The righteousness of Christ imputed, and applied by faith, becomes such a reality as is not at all for an impenitent sinner's purpose. If he knows what it is, and for what end it is given, he does not desire it; nor do I think it possible for an impenitent person to believe it, let him pretend what he will. Christ is the glass in which we see God and ourselves; and if we attempt to see either ourselves or him through any other medium, we shall fall into infinite mistakes.

Some look unto Christ with godly sorrow, gratitude, love, and a purpose of obedience; some with horrid presumption, and the deceitfulness of a desperately wicked heart, to make him a cover for carnal indulgence; the generality with great coldness and indifference.

MISSIONARY INTELLIGENCE

BAPTIST MISSION.

I have much pleasure, and it is with many thanks I wish to report some aid sent to our Mission from kind friends in England. Our esteemed friend and Brother Missionary, Rev. C. A. Gollmer has kindly interested himself for us and made our wants known.

He has advised us of the receipt of the following sums, the greater part of which has been forwarded and received by me.

	£.	S.	D.
Margate St. John's Church	7	8	2

... Trinity Church	5	13	6
... Baptist Church	5	7	5
... Zion Chapel	9	5	0
... Wesleyan Congregation	3	10	6
... Independent do.	0	6	9
Dowager Lady Buxton Senr.	10	0	0
Dowager Lady Buxton Junr.	5	0	0
T. F. Buxton Esq.	10	0	0
Mrs. E. C. Buxton	2	0	0
Miss Portall (London)	2	0	0
Students, Islington College	1	1	0
Misses Brown (Broadstairs)	1	0	0
Rev. T. Knight (South Sea)	2	10	0
Rev. H. Welsh (Warminster)	1	1	0
Mr. & Mrs. Gwinford	2	0	0
L. F. Edwards Esq.	1	0	0
Rev. Dr. Steane	5	0	0
Sir Morton Peto Bart. M P.	5	0	0
Committee Bapt. Misry. Society	5	0	0
Rev. J. H. Vidal	1	2	6
Per Rev Mr. Stubbs	11	15	0
Small sums	5	0	0

This is another evidence of God's care for us and mercy to us. And though often we feel almost faithless when our precarious funds are on the pain of being exhausted, we have never been entirely without a little:

To God be all the praise. With many kind wishes and thanks to Mr Gollmer and the kind friends.

I am &c. &c.

A. D. Phillips.

THE JUBILEE

OF THE

WESLEYAN MISSIONARY SOCIETY.

Since the beginning of October last, Meetings in connection with the Jubilee of the above Society, have been held in the principle towns in England; and contributions to the amount of near £200,000 0s. 0d. have been given or promised. Wherever the Missionaries in connection with this Society have gone, these Meeting will be held; so that more money will yet be raised.

At some of the stations on this coast, they have held their Jubilee Meetings; and the money contributed far exceeded their expectations. In Free Town Sierra Leone, the first list of Contributions amounts to £447 2s. 0d. and there are three more Circuits in that Colony, from which no report has come. At Porto Novo they have raised £1 19s. 2d. and at Lagos during the Meeting £178 11s. 2d. was promised. At that Meeting; presided over by the Rev. T. B. Macaulay; the promises on slips of paper; from 5s. to £12 12s. 0d. were handed up as fast as they could be read. In this town the Jubilee Meeting was held on August 1st. in the Chapel at Ogbe; when the chair was taken by the Rev. C. B. Sykes; and the Meeting addressed by Messrs Rae, Johnson, Young, George and Thomas. The Chapel was quite full; and the contributions amount to near £18 0s. 0d. The Christians at Ogbe, take this opportunity of expressing their thanks to their brethren from other Churches, who honoured them by their presence and support at the Meeting

One of the objects for which so much money is raised, is the providing for the instruction of Native Agents, to be employed in this district. It is intended that schools or Institutions should be formed for that purpose in different parts of this Coast; to be commenced and sustained by an appropiation of money from the Jubilee fund: so we shall reap the benefit, in this Country, of whatever is done to increase the amount of money in this fund.

NORTH-WEST AMERICA.

YORK.

TRINITY-SUNDAY SERVICES.

May 31—I commenced the early service before breakfast, by singing a hymn, reading the Litany, in which the Indians heartily join followed by a short sermon, unless there are baptisms: there were four on this occasion, which gave considerable interest to the service —Albert Ookemawusekum, Maria Massan, Margaret and Mary Stowell, twins of Hugh Juliet Stowell.

Full service in English at half-past ten o'clock, after which I administered the sacrament of the Lord's Supper to thirteen persons. In the afternoon, at two o'clock, service in Indian, afterwards gave the sacrament of the Lord's Supper to forty-eight Indians, two of whom communicated for the first time. May they be stedfast in their profession, and hold fast their faith unto the end. All of our communicants had not arrived from their

hunting-grounds, but the boats were soon starting for Norway House, and I could not defer the ordinance any longer. The Samatawa Indians were present during the prayers and sermon, and retired with the rest of the people: 160 present altogether at this Indian service, and I trust the attentive hearers may be taught by God's Holy Spirit savingly to know the power of the blessed Gospel.

Beardy, the chief, would soon embrace Christianity, if his many wives did not stand in his way. He has been very ill during the winter, which may have opened his eyes a little to see that heathen superstition can afford no consolation in time of need and hour of death.

SCHOOL.

June 1—I opened the school this morning by singing and prayer. We had twenty-five boys and thirty-three girls. I heard the first class read in the New Testament: ten of them read well; all the rest know nothing, not even a single character. The children taught in 1857-58 have left, and the present generation are very backward. This will be very discouraging to my daughters; but more credit will be their due should they succeed in bringing them forward from so profound a state of ignorance. In the short period of time they are able to come to school we cannot expect to teach them more than simply to read and write. (*Missionary Record*).

THE ARCHBISHOP OF CANTERBURY AND THE NATIVE AFRICAN BISHOPRIC.

We understand that the consecration of the Rev. S. Crowther is likely to take place in Canterbury Cathedral on the 29th inst. A letter on the subject of this consecration has been adressed by the Committee of the Church Missionary Society to the Archbishop.

It points out that the foundations of a Native church in Western Africa were laid more than fifty years ago by the devoted and self-sacrificing labours of European missionaries; that the church has been gradually extended and brought to maturity by a succession of European and native labourers, till, at present it may be estimated at nearly 20,000 members comprising twenty-two native ordained ministers, and eighty native teachers and catechist;—that the native Christians are chiefly resident in the colony of Sierra Leone, where nine parishes have been formed under as many native ordained ministers, these ministers being independent of the Church Missionary Society, and under the direct superintendence of the Bishop of Sierra Leone, and wholly supported by the contributions of their people;—that other native members of the Church have settled at various points along the coast, while at Lagos and Abbeokuta, 1,800 miles from Sierra Leone, another Native Church, comprising nearly one-fourth of the whole number of Church members, is rising up, under the pastoral care of European Missionaries and native ministers: the latest accession to the Christian Church being on the banks of the River Niger 1,500 miles from Sierra Leone, where none but native ministers and teachers have yet laboured, and where between 100 and 200 converts have been collected. The diocese of Sierra Leone comprises only the British colonies on the coast; and as the Bishop resides in Sierra-Leone, the western extremity of the diocese, episcopal visits to the distant colony of Lagos are necessarily rare, and to parts beyond the limits of the letters patent, especially to the River Niger, hardly practicable. Hence many native teachers are waiting for ordination, and many converts of long standing are deprived of the rite of confirmation. Under these circumstances, the Committee represent to His Grace the need of providing for the more frequent exercise of episcopal functions in the eastern portion of the coast, especially for the Missions in the interior, and for the full developement of the Niger Mission. And they further suggest that—on the provisions of the Acts (viz, 26 Geo. III., c. 84; and 5 Vict., c. 6;) which enable the Archbishop of Canterbury, with the Queen's licence, to consecrate Bishops for countries beyond Her Majesty's dominions—the Rev. Samuel Crowther, who more than forty years ago was brought in connexion with the Society as a liberated slave at Sierra-Leone, and more than twenty years ago was admitted into Holy Orders by the late Bishop of London, should be consecrated a Bishop to exercise episcopal functions in the countries beyond the limits of Her Majesty's dominions in Western Africa.

His Grace the Archbishop, writing from Lambeth Palace on the 15th initant, expresses his hearty concurrence in the object, and his readiness to promote the wishes of the Committee. (*The Record Newspaper*).

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 115. ABBEOKUTA AUGUST 1861 Price 120 cowries.

Oyẹ ki Enia Dudu lọ si Ingland ni idi eyi pe, ki nwọn ki ole ni iru ero bẹhẹ ni ti iyatọ nlanla larin ilu ọlọgbọ ti owa ati ti nwọn, ati lati ni iru ero bẹhẹ niti eyiti aba ṣe nihin lati ṣe iyọrisi rere ati gbe ilu nwọn soke.

Orò ilu ni iwà gbogbo enia rẹ, aro ni ti enia ati iwa nwọn pelu. Bi ọṣe bẹhẹ ni Enia dudu ti nlepa ọna kan ti asero rẹ lati sọ ilu nwọn di talaka, nwọn ti ta enia ti owa ni ilu na lọ, ọna orò nlanla si ilukilu ti owu ki ọṣe fun ẹniti nwọn ti ba awọn ẹniti nra ọja pade, ifihan pe, niti iwa awọn enia na, nwọn niyelori. Kini yio fi ifẹ nlanla apakan ilẹ Enia dudu yi han fun iran diẹ ti mbọ? Bi ọsepe ale ṣe idajọ rẹ nipa iriri, ki awa ki oda enia lohun. Ṣugbọn li akoko isisiyi awa ko fẹ lati wadi ti apa ti owo niti ibẹrẹ yi, ṣugbọn ẹnikan ti akọ ri ni gbamgba lẹsẹkanna. Ilu yi, gbogbo enia ni nwipe ko dara fun enia funfun gbagbọ pe bẹhẹ ni ori fun awọn ara ilu na, ṣugbọn ko pọ to bẹhẹ. Idi alailera Iwọ Orun Ilẹ Enia dudu si enia funfun nigbakugba li a nsọ ọ, awọn ẹlomiran wadi rẹ pin patapata, awọn ẹlomiran ni misma ni idi rẹ. ẹlomiran ni omi, ati awọn ẹlomiran da mejeji na pọ, ṣugbọn bi oti wu ki ọṣe ojọ eyi ti odide lọna meji, awọn ara ilu na ati ifẹ ise awọn ọlọgbọn. Ko si ofin Olorun kan ti ale kòsile lai padanu iwa ara ati ti ẹmi pelu; Olorun sọ fun Adam ati Evi pe, Ki nwọn ki oma bi si i, ki nwọn ki oma rẹ si i, ki nwọn ki osi bo ilẹ, ki nwọn ki osi ma bori rẹ. Nihin awọn enia ko bori ilẹ, nitori enia nra, nwọn nta, nwọn si npa enia ẹgbẹ nwọn pọ tobẹhẹ ti ako fi ro ilẹ na, ilẹ biri diẹ to fun onjẹ awọn enia na. Nitorina a jọ ọ ilẹ na fun iwa agbara iyipada òrun ati iyipada ojo, ti o ndagba li ọwọwọ, ati yiyara ku ti awọn eweko ti oni ipalara si ilera enia. Awọn ara ilu na wipe, ilu na ni arun si i ju bi oti wa ki ogun to sọ dahoro, nitotọ nwọn nkore imunilara

tabi opin ọna iṣe na ti orun apakan ilu nlanla na bẹhẹ. Ilu kan ni Ilẹ Enia dudu ti owa larin ogangan orun, ti ilu na si wa ni giri isalẹ ju, bi ilu na si dara lati ṣere, ko le ni ilera. Ofin miran wa ti afi fun awọn ọmọ Israeli nigbati nwọn wa ni iju, ti odara fun ihinyi, ti yio si mu imunilara ti odaraju wa bi aba ṣe akiyesi re. Ki iwọ ki osi ni ibikan lehin bado re pẹlu, nibikibi ti iwọ yio lọ: Ki iwọ ki osi ni oko pelu ohun ija re; yio si je pe, nigbati iwọ ba ma sègbe, ki iwọ ki owale nibe, ki iwọ ki osi yipada ki obo ohun ti o ti ara re jade. Deu. XXIII. 12, 13. Tani le wi bi oti po to niti alailera ti ileto ati ilo ni Ilẹ Enia dudu ti oye lati ṣe bi eyi! Akiyesi ti oye si ofin didara ati mimọ awa ti mọ eyi ni ilu ologbọn pe odara lati ṣe iyorisi rere ilera wa ati emi gigun larin awọn enia; awa si mọ pe laisi iru asa bayi yio si mu ohun ti ko dara jade. Bi ilu ti oni igbonsẹ ekiti kakiri ti enia ko je ti owọ re ko o kuro ṣe le ni ilera? Ilẹ Enia dudu ni arun pupọ nitori ti enia ni ose e bẹhẹ o di gbati enia iru re ba di Kristian ti enia iru re ba bori ile na, ti ise nwọn ba ga soke, ti asi nse akoso nwọn nipa ogbọn ofin Olorun.

EGBE IRANLOWO.

Awọn Egbe ti Iranlowo Ara nwọn ti awọn Olutoju ara ilu yi niti C. M. S. niti Onse Olorun ti Yoruba, ni alafia pupọ lati wi ninu Iwe Irohin oshu ti okoja pe, Mr. ati Mrs. Fowell Buxton bi elekini ninu awọn ore ati olufe Afrika gidigidi ni Ingland eniti osore fun nwọn nipa iranlowo ebun si owo awọn opo nwọn ati awọn omọ alainibaba. Ati Mr. Henny Mills bi elekini ninu awọn Onishowo Oyinbo ni ilu yi eniti ose bẹhẹ pelu.

Nwọn si tun ni alafia lati fi ope jewọ owo ti nwọn ri gba li osu ti okoja li ebun atele yi lati Ingland wa nipa Rev. C. A. Gollmer ari Oke merin le egbaji gba lowọ Rev. Thomas Knight ti St. Mary Hall Southsea Partsmouth ati lati owọ Mr. Charles Hoar to bi iwon egbajọ.

Awọn Egbe ti ire'i otito nwọn si bẹbẹ pe awọn Oyinbo ore enia Dudu ni Ingland ati awọn Onisowo ni ilu yi yio fi iferere to asa ife omọ enia ti awọn ore ti aso sinu iwe yi loke.

W. Moore.
Akowe ti M. A. S.

IHIN TI MISSIONARY.

CHINA.

Dr Maxwell, Onisegun Gesi ti Onishe Olorun ti Presbitirian, so ohun ti oko kiyesi nigbati ode oko ise re, ni Amoy ati agbegbe re. Ade ibe na ni isebere osu Jannary, osi sami si ife emi ti ori ti ojoba ninu awọn Onse Olorun, ti ojo ara nwọn pupọ ninu ose ti adura ti nwọn bere nigbana. Ipade Gesi ojojumọ

fun adura ati ipade ojojumo ti awon ara China wa nibe. Awon nwonyi fere kun enu ona na lojo gbogbo, bi ile Olorun na to tobi ti osi ba a mu. Ko ju ile Olorun marun ti owa mi Amoy ati ile ti owa lehin odi ilu na sopo mo ti awon onse Olorun. Sibe Dr Maxwell so ti iye awon ti nwon wa nibi pupo ni apa ibe na ti nwon fe lati ko eko ti ona iye. Ni adogbo die ni ibugbe awon ara ilu yi owipe ife gbigbona yi po to bi ebe pe ki nwon ki ofi olukoni show si nwon, lati so ti eko Kristi fun nwon. Li ona miran, awon enia na ti Ihin rere ko ti ifi owo kan laiya li eto tabi alaito, nwon korira awon alejo pupo Ni Pekuia owi fun wa pe, Mo kuku fi oju kan pupo tabi laipo egan ti oye ti nwon nfi fun mi, larin ebu ti ko ye. Dr. Maxweell npese tabi mura lati se ile titun kan ni Formosa. Lati Swato (Taiku.) Awon Egbe Gesi ti Presbitirian so ti ihin idaraya ti ileto nlanla ati riri miran kan, ti onje Tungo, ti osisile fun iwasu Ihin rere si ibaptisi awon olugbagbo meji, ati ti ibere ile awon Onse Olorun, ti oje kiki ile iwasu, ile ti nwon nfi ogun fun awon talaka, ati ti nwon oma gbe fun ra nwon ni Swato.

BORNEO.

Bishopu ti Labuan wipe titi li odun ti okoja keferi mokanlelogoje li o sami ni ile awon Onse Olorun ti nwon wipe jijina ipa ati alagbara enia ju ni ilu na, ti osi je eniti amodaju li ole ojoni nfe awon Onse Olorun lati joko larin nwon nisisiyi. Bishopu na nfe ran enikan si nwon. Asi ti baptisi omokunrin bale nwon atijo, nisisiyi gbogbo ipa re li ofi fun eko, lati pese ara re lati ni olukoni fun awon enia re.

MANRITINS.

Awon Telugu mokanlelogun ti nwon ti ilu nwon wa si ilu yi, awon eniti nigbati nwon wa ni India, ti nko eko bi awon ti nwon sese nko eko, lowo enikan ninu awon Onse Olorun ti Agbajo Egbe, ti oti mura tan lati sami, fe gidigidi nigbati ode Manritius ki nwon ki ogba on si Ile Olorun ti awon enia Kristi. Nwon ko lo si Ile Olorun ti awon ara Romu kan ti osunmo ibi ti nwon gbe wo si, sugbon nwon rii pe ibe ki ise ibi ti oto. Nitorina nwon wa dapo mo Rev. S. Hobbs ti awon Onse Agbajo Egbe nipa owo eniti abaptisi nwon, ati eniti oso ihin didun na fun awon Onse Olorun ti nwon jasi ohun elo iyipada nwon kuro ninu keferi, ki awon afunrugbin ati awon olukore ko le ma jumo yo.

ILO SIWAJU ERO.

Kristiana. Nje, Anu olufe, emi o so ohun ti iwo se; ba mi lo si Enu ona kekere ni, nibe li emi bere nipa ti re siwaju; bi iwo ko

yio ba si ba itunu pade Ibẹ. Yio tẹ mi lọrun pe ki o pade si ipo rẹ;

Anu. Nje emi ó lọ sibẹ, emi osi gba ohun ti yio tẹle; ki Oluwa ki osi fi fun o ki ipin mi ki ole ṣubu sibẹ, gẹgẹ bi Ọba ọrun yo ti gbe ọkan rẹ lemi.

Nigbana Kristiana yò ninu rẹ ki ise nitori ti oni ẹgbẹ kan nikan, ṣugbọn nitori ti obori talaka wundia yi lati jẹ ki ọṣubu si ifẹ pẹlu igbala rẹ. Beli nwọn nijọ nlọ, Anu si bẹrẹ si kigbe. Nigbana ni Kristiana wipe.

Nitori kini arabirin mi ṣe nsọkun bayi.

Anu. Osi wipe, Oshe! tani iba she ti ki [ba kigbe nigbati oba rora ro iru iwa ti awọn yekan mi wa, ti oku silẹ li ilu ẹṣhe wa? ati eyi ti omu ki ibanujẹ mi tobi ju nitori ti nwọn ko ni oluko, tabi ẹnikan lati sọ ohun ti nbọ wa fun nwọn.

Kristian. Inu di ero; iwọ si she fun awọn ọrẹ rẹ, gẹgẹ bi Kristian rere ti she fun mi nigbati ofi mi silẹ: ogbawẹ nitori ti emi ko le she ọrọ on tabi ki nka on si: ṣhugbọn Oluwa rẹ ati ti wa ti gba omije rẹ jọ, osi fi nwọn sinu igo rẹ; ati nisisiyi emi ati iwọ ati awọn ewe mi olufẹ nwọnyi; nka ero ati ire nwọn. Anu, mo reti pe omije rẹ nwọnyi ki yio dano; nitori otitọ ti wipe.

Awọn ti ofi omije fọnrungbin yio fi ayọ ka. Ati, "ẹniti o nsọkun lọ, ti o nsu iru iyebiye laishiyemeji yio tun fi ayọ pada wa, yio ma mu iti rẹ wa pẹlu rẹ. Psalm 126. 5. 6.

Nigbana li Anu wipe.

Ki Olubuknn julọ jamọna mi.
Bi oba she ibukun ifẹ rẹ,
Si ewu ọna rẹ, si agbo rẹ
Goke si oke mimọ rẹ.
Ki on ma si jẹ ki emi.
Shako ki nyi pada.
Kuro ninu ọre ọfẹ ati ọna mimọ rẹ.
Li ohunkohun ti yio yi ka.
Si jẹ ki on she awọn temi.
Ti mo ti fi sẹhin;
Oluwa, jẹ ki nwọn gbadua ki nwọn jẹ tirẹ.
Tọkantọkan ati aiya nwọn.

Nje ọrẹ mi lailai nsọ lọ pe, Shugbọn nigbati Kristiana de Ere Opin Ireti, o bere si tesẹ duro: o wipe, nitori eyi li ibiti ẹrẹ fere mu ọkọ mi ọwọn. Ori pẹlu pe, shakala ni aṣẹ Ọba lati ṣe ihinyi fun ire awọn ero, sibẹsibẹ o buru ju ti ishaju lọ. Beni mo bere bi eyi na ba jẹ otọ. Ọkọnrin agba na dahun pe beni, ọjẹ otitọ pe; nitori ọpọlọpọ li owa ti nwọn she ara nwọn bi ẹnipe onishẹ Ọba ni nwọn ti nwọn wipe ati ma tun ọna Ọba she ni ishe nwọn, awọn ẹniti ninu erupẹ ati ekiti wa dipo okuta ti nwọn si nba eyi ti nwọn iba tun she jẹ.

(ko iti pari.)

A kọ ọ li ibi iṣẹ ikọwe li Ake ABBEOKUTA August 19th. 1864.

ABBEOKUTA

AUGUST 19th. 1864.

Africans should visit England in order to form a just idea of the vast difference between a civilized country and theirs, and to obtain just notions of what ought to be done here to improve and elevate the country.

The wealth of a country is its population judged both as regards number and quality. If so Africans have been pursuing a course calculated to impoverish their country, they have sold away the population, the great source of wealth to any country, for whom they have met greedy purchasers; a proof, that as regards the quality of the people, they were valuable. What will prove the great want of this part of Africa for some generations to come? If we can judge by what we experience we must answer, people. The greatly and rapidly increasing value of labour and the products of human industry are proofs of this. But at the present time we dont wish to discuss the pecuniary part of this question but one that is not so readily perceived by the public.

This country is generally regarded as unhealthy to white people; we believe it is so also to the native population but in a much less degree. The cause of the unhealthiness of the climate of Western Africa to white men has been often discussed and some well defined cause has been sought for, some say it is caused by miasma, and some by the water, and others unite the two, to us, however, it appears to arise from two causes, the paucity of inhabitants, and the want of civilized habits. No commandment of God can be neglected without incurring loss, temporal as well as spiritual; God said to Adam and Eve "Be fruitful, and multiply, and replenish the earth, and subdue it." Here the country is not replenished with inhabitants, for man has bought, and sold and destroyed, his fellow man to such an extent that the land is not cultivated, a small portion of the land suffices for the natural wants of the people. The land is therefore left to the natural influence of a tropical sun and tropical rains, producing a rank growth and a rapid decay of vegetation, injurious to the health of man. The native inhabitants say, the country is more unhealthy than it was before war desolated it, they are, in fact, reaping the result of that course of action which destroyed so large a portion of the population. A country in Africa, within the tropics, with a population much below what the country is capable of bearing cannot be healthy. There is another law, given to the Israelites when in the wilderness, which is very applicable here, and which would produce the best results if observed. "Thou shalt have a place also without the camp, whither thou shalt go forth abroad: and thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shall turn back and cover that which cometh from

thee" Deut. 23. 12, 13. Who can tell to what an extent the unhealthiness of the villages and towns of Africa is due to the want of enactments like this! a proper regard to the laws of decency and cleanliness, we have proved in civilized countries, tend to promote good health and long life among mankind; and we know the absence of such customs must and do produce the opposite results. How can any town be healthy that has dung heaps in every part of it never removed by the hand of man? Africa is unhealthy because man has made it so, and will remain so until it becomes christianized and replenished with her people, elevated in character and governed by the wise laws of God.

VARIETIES.

HONOUR.

"Say what is honour? Tis the finest sense
Of justice which the human mind can frame:
Interest, each lurking frailty, to disclaim,
And guard the way of life from all offence
Suffered or done."—*Wordsworth.*

NATURE.

Nature is a term often made use of, and but little comprehended. Cowper's explanation of this word is particularly beautiful:

Nature is but the name for an *effect*,
Whose cause is *God!*

PUNCTUALITY.

Method is the very hinge of business; and there is no method without punctuality.

Punctuality is important, because it preserves the peace and good temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes this duty.

The calmness of mind which it produces, is another advantage of punctuality. A disorderly man is always in a hurry; he has no time to speak to you, because he is going elsewhere; and when he gets there, he is too late for business; or he must hurry away to another place before he can finish it.

Punctuality gives weight to character: "Such a man has made an appointment—then I know he will keep it." And this generates punctuality in you; for, like other virtues, it propagates itself.

Servants and children must be punctual when their leader is so: appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you; and I have no right to throw away your time, if I do my own.

QUARRELLING, HOW TO KEEP FROM.

We have a friend, a most kind-hearted man, and much respected by all who know him. He is a man of learning and talents, and has his own opinions pretty well confirmed on most subjects; but, as he happens to think that another person may have his reasons, too, for holding a contrary opinion, he is never anxious to crush the man who thinks differently from himself, but would rather, by a mild statement of his own opinions, show the reason why he holds them. It has been observed, that during a long life he has never once had a quarrel with any man. A friend once asked him how it was that he contrived constantly to keep from quarrels.

"Oh," said he, "nothing is easier than that.,,

"How so?"

"Why you must consider that it requires two persons to make up a quarrel, and I am determined never to be one of them."—*Cottager's Monthly Visitor.*

VALUE OF THE SOUL.

A wise merchant will not give pearls for trifles; far less the only wise God the precious blood of his Son for things of small or no value. How, then, should we appreciate the salvation or loss of our souls.

RECENT INTELLIGENCE.

Our political intelligence is of a far more engaging character than we have been enabled to give our readers for a long time past. A party of messengers from various towns to the north of Abbeokuta aarived at Iberekodo, from thence sought an interview with the Chiefs of Abbeokuta. The Chiefs of Abbeokuta received their proposal and requested them to send two of their party to Abbeokuta. They came, their message was heard and they were requested to return to Iberekodo and wait for a reply from the Chiefs at Iperu when they would be sent for again to receive an answer. This answer has not yet been received. The object of this embassy is peace. The principal mover in it is the king of Oyo that is the king of the Yorubas. The view,

of the people of Abbeokuta about it is that peace is desirable; but in order to it the Ibadans must first return to Ibadan, they being the invaders.

We are glad to be able to state that Mr. Tickle as a messenger from the Governor of Lagos has been well received at Ipsru. We are given to understand that his chief object is to prepare the way for a visit from the Governor in which he has been successful.

The obstinacy of the Ikorodu people in refusing to receive the Governor's advice will we fear produce results that they dont contemplate;—Had they submitted to what was justly requested of them they would have secured their own safety, but they have committed so many wrongs on their neighbours, they cannot be safe without the protection of Lagos.

On Thursday the 11th instant, a battle was fought at Iperu, the Ibadans were the assailants, with the usual results.

MISSIONARY INTELLIGENCE.

INDIA.

The Rev. John Robson, a United Presbyterian missionary, gives an acconnt of a preaching tour which he has made in Ajmere. Hindooism here remains in all its old forms, unbroken by the inroads of a foreign religion or new developments of the native religion. He had large and usually attentive audiences in the bazaars.

When there was any discussion, it was generally on the favourite argument of the Hindoos, that the powerful can do no wrong. They eliminate the idea of holiness from their ideas of God, and are willing to bow before a strong demon as much as before a strong benefactor... I found very frequent evidences in their discussions of an idea which, I have often heard, is current in Hindustan, that we English are the tenth incarnation of Vishnu. This struck me most prominently at Kekri, a place of about 7,000 inhabitants, with a good bazaar and several fine buildings. In the course of my remarks I spoke on the folly of imagining that a being guilty of such dishonest and immoral deeds as Krishn could be God. On this one of the crowd exclaimed very vehemently, "Why these were just the pranks of Krishn. You English have your pranks too. You have railways, and steamboats, and electric telegraphs. If you amuse yourselves in that way, I do not see why Krishn might not amuse himself as he chose by theft or adultery, or any other way he thought fit." This was almost too much for my gravity; but showed the man as well as I could that we English were not gods, and that our pranks were useful and beneficial.

CHINA.

Dr. Maxwell medical missionary of the English Presbyterian Church, gives his first impressions on arriving at the field of labour in Amoy and its neighbourhood. He reached that place at the beginning of January, and remarks upon the loving spirit which he found reigning among the missionaries, which was the more apparent from the week of prayer which had then commenced. There were daily English meetings for prayer and daily Chinese meetings. These were full to the door almost every day, although the churches are large and commodious. There are no less than five churches in Amoy and the suburbs connected with the missions. Yet Dr. Maxwell speaks of the numbers who in many places in this district are desiring to be instructed in the way of life. "In the neighbourhood of some of our country stations," he adds, "this earnest desire amounts to a beseeching that teachers be sent to them, to tell them of the doctrine of Christ." On the other hand, the people who have not been touched, directly or indirectly, by the Gospel, detest foreigners. "At Pechhia," he tell us, "I rarely show face without more or less contemptuous epithets being applied to me, and sometimes ribald abuse." Dr. Maxwell is preparing to break new ground in Formosa.

From Swatow (Tie-Chew) the English Presbyterian missionaries communicate the cheering intelligence of another large and important village, named Tung-ow, being opened to the preaching of the Gospel, of the baptism of two converts, and of the commencement of the mission premises, consisting of chapel, dispensary, and private dwelling-house at Swatow.

BORNEO.

The Bishop of Labuan reports that during last year there were 141 heathen baptized at the mission-stations of the Propagation Society in Borneo. The Saebus Dyaks—who are by far the most energetic and powerful people in the country, and were long noted pirates—being now desirous of missionaries to reside among them, the Bishop is about to send them one. A son of their old chief has been bap-

tized, and now his whole energies are given to study, to prepare himself to be a teacher to his own people.

MAURITIUS.

Twenty-one Telugu immigrants, who, while in India, had been receiving instruction, as catechumens, from one of the Church Missionary Society's agents, and had just been prepared for baptism, became anxious, on their arrival at Mauritius, to be admitted into the Christian Church. They first went to a Roman Catholic church near which they were located, but found it was "not the right place." Subsequently they came in contact with the Rev. S. Hobbs, of the Church Missionary Society, by whom they were baptized and, who has imparted the pleasing intelligence to the missionary who has been the means of their conversion from heathenism, that the sower and the reaper may rejoice together.

NEW ZEALAND.

Letters from the agents of the Church Missionary Society show that there can be no greater mistake than to suppose that the whole of the native race are either engaged in the present war or even sympathise with the insurgent portion of their countrymen. Among several testimonies to the fact that the locality of the rebellion and the tribes engaged in it are circumscribed, we quote but one—that of the corresponding secretary of the Society in Auckland. This gentleman writes :—

The natives to the north of Auckland are all quiet. The Bishop of Waiapu reports the same of those of the east coast and Turanga. Indeed, it would appear that, from Turanga southwards, all along the coast, which is the most thickly populated part of New-Zealand, the natives, as a body, are neutral.

The proceedings of the second Synod of the diocese of Waiapu (a report of which has lately reached this country) were conducted entirely in the Maori language. In his opening address the bishop (Dr Williams) states that "strenuous efforts have been made in some parts of the diocese to collect funds for the support of native clergymen." The amount obtained for that purpose had reached 1,155*l*. Among the resolutions of the Synod is one urging upon "all the members of the Church the obligation of using their best endeavours to raise the funds for the purpose of sending the Gospel to the heathen."

RECEIPTS

OF THE

RELIGIOUS SOCIETIES FOR 1863—4.

Principal Foreign Missionary Societies	£. 403,997
Colonial Continental and other Missions	193,487
Home Missions ...	204,192
Bible Book and Tract Societies	106,790
Religious Educational Societies	56,445
Of these the	
Church Missionary Society received	154,247
Wesleyan	134,258
London	81,073
Baptist	34,419
Propagation of the Gospel in Foreign Parts	87,832
British and Foreign Bible Society	89,897

MUTUAL AID SOCIETY.

The Committee of the Mutual Aid Society of the Native Agents of the C. M. S. of the Yoruba Mission, have had the great pleasure of announcing, in the last number of the Iwe Irohin, that Mr. and Mrs. F. Buxton, were the first, among the friends and wellwishers of Africa in England who have favoured their widow and orphan relief fund with donations. And Mr. H. Mills as the first European Merchant in this country who has also done the same.

They again have the pleasure thankfully to acknowledge the receipt by the last mail the following donations from England through the Revd. C. A. Gollmer,

The Revd. Thos. Knight	£.	2	10 0
Mr. Charles Hoar		0	10 0

The Committee siucerely hope and pray that other European friends of Africa in England and merchants in this country will kindly follow the charitable and philanthropic examples of the above mentioned friends.

W. Moore Sect. of the M. A. S.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA

No. 116. ABBẸOKUTA SEPTEMBER 1861 Price 120 cowries.

Gbogbo enia, ohunkohun ti iwa ọkan rẹ fasi lati wà, ni itọ ti odaju, ti ole nireti si daradara, ti ẹlomi yio ni ifẹ si tirẹ; nibiti on, nitotọ, yio ni isaju ti ẹtọ ti ẹlomi.

Iṣisẹ si eyiti aṣe yi ni ki ale bọla si idapọ bi ohun elo nipa eyiti ale ṣe idajọ ti iwọn tabi afo ti ọgbọ́n fi bori ninu rẹ.

Ninu ọpọlọpọ ti ajumọ ṣe ara lu ti aba ri ninu gbogbo itọṣẹ ẹgbẹ dajudaju larin oluwa ati ọmọdọ, ni, ko si li ọna kan die kiun ti oṣe pataki.

Nitori idapọ lati lọrọ, yio ni ọpọlọpọ ẹniti onṣiṣẹ; Bi oba ṣepe olusiṣẹ yio wa, ikẹdun ifilele daradara yio wa larin ẹniti ogba enia si iṣẹ ati si awọn ti agba siṣẹ; ti ale mu lọ kakiri nipa ki olukuluku le mọ ohun ti oyẹ fun ara rẹ si awọn ẹlomi ki nwọn ki ole ṣe e. Nigbagbogbo ni awọn Oluwa ima fẹ lati gba pupọ lọwọ awọn ọmọdọ awọn awọn ọmọdọ asi ma ro lati fi eyi ti okereju fun awọn oluwa nwọn. Nihin ni nigbati olutẹlorun oluwa tabi oluwa ti oni itẹlorun ati ọmọdọ ti oni tẹlorun ba ba ara nwọn pade, ti awọn mejeji si mọ ara nwọn li enia olotitọ, iriri na, asi nọla ju bi aba ti pe e ni ikẹdun alafia ati itẹlorun; Li eyiti ko pẹ yi awa gbọ pe awọn enia nsọ ti agbara ara tabi ẹda ara enia lati ṣe ara rẹ yẹ lati wà ni oniruru otutu tabi oru ati afẹfẹ ti agbaiye wa: nitotọ, eyiyi ki iṣe ọna ti a iṣe alaikiyesi fun ọpẹ pupọ.

Ṣugbọn bi ọna nlanla na ti pọ to fun ọpẹ tabi inudidun lati ri, pe bi oti jọ li ọkan awọn ẹlomiran bi nkan ojiji ṣakalaṣa li afisilẹ, ire asadije, tabi ki afi ihara mu, ninu eyiti olukuluku enia ri iye ti ole mu, ko si iru nkan bẹhẹ, ṣugbọn atunṣe rere ti itọju Ọlọrun ninu eyiti ọpọlọpọ ẹgbẹ wa nitotọ ṣugbọn ninu igbẹkẹle eyiti owu ki oṣe ti enia ri ti afi ara rẹ si, yio ri ninu ara rẹ agbara ọkan ti o nran a lọwọ lati ṣe ara rẹ yẹ

si ibujoko rẹ li aye, lati wà ni alafia ninu rẹ, lati fẹ ẹ, ati lati lo Emi ifẹ si ẹlomi, iba ṣe eni ti oju u lọ tabi eniti owà labẹ rẹ. Ki awa ki ori i daju pe, iyato oluwa ati omodọ ki ise oran alabapade, sugbọn atunse ati itoju Mimọ Olorun si awọn enia rẹ ni.

Akoko na je akoko ti osoro gidigidi lati ri omodọ ati awọn alagbaṣe ni ilu yi, awọn eniti ki ise eru, ati awọn ti ko ro iru opolopọ ise, ki afi ṣe bi akawe ni pipa eru koriko kan, ose ohun abuku fun nwọn, oye fun kiki awon eru: ko ri bẹhẹ pẹ lọ titi; nwọn ti fi ero lu u, nwọn si nfi aye silẹ sibẹ, iriri ti ṣe atunṣe isina die ati nisisiyi opolopọ ainiye omnira enia, ni ale ri ni ilu yi nipa agbara awọn omodọ ati awọn alagbaṣe, ti nwọn ko ro ara nwọn bi eniti owà ni ipo irele. sugbọn ni iwa ara ni awà sibẹ, li aseṣebere: ani ise atunse. Opolopọ awọn oluwa ni ara nwọn ko mọ asa nkan titun yi, ati ero awọn omodọ na ni oran pupọ ko lọ ju asa ti nwọn fi lele ni ilu yi. Bi obaṣepe iro isina ba yọ tabi wa ki enu ma ṣe ya ni si i, sugbọn onidi kan, ese ti afi nlo ogbọn lati mu nwọn kuro. Die kukuru ni afisilẹ, ale wi pe ise oluwa le je, lati fi ise miran fun nwọn lati ṣe; lati fi fun nwọn li akoko ba yi ati ni iru eyiti nwọn ti pinnu re siwaju lati gba enia sise li iru akoko yi, ti asi gba nwọn niyanju, ti asi nran nwọn lọwọ lati pa ofin ti ara mọ, bi oti wa ni agbara re. Nipa oro akiyesi ikẹhin, ẹlomi le ro pe nigbati aba ti sanwo rere fun ise ti nwọn ṣe, ki ise ise nwọn lati foju si nwọn, sugbọn ka jowọ nwọn lati ṣe bi nwọn ti fẹ. Nitoto ko papoju, lati wipe, awọn ti nwọn jowọ awọn omodọ nwọn bayi, lati ṣe bi nwọn ti fẹ, nfi imunilara ko nwọn pe, nkan nwọnyi ko ni lari. (ko iti pari.)

IHIN IṢẸ YI.

Ireti wa nipa ti alafia si di dajudaju pe yio jale, lehin igba ti ati ri ohun alairosi ti ose lehin iwe wa ikẹhin. Li Sunday ogunjọ osbu ti okoja, awọn Egba si hamora, nwọn si lọ si itegun lati jà nwọn si tegun, awọn Ibadan si jade si nwọn li aihamora ati li iwà ẹbẹ. tobẹhẹ ti ofi ya ghogbo awọn ti ose oju nwon lenu; Nwọn sumọ odọ awọn Egba, nwọn dubulẹ nwọn si yira nwọn li ile bi oti je ise nwon, nwọn si ko erupe si ori, nwọn nbẹbẹ fun ilaja, nwọn si nwipe ogun ti nwọn ti nja to. Nwọn si wi fun wa pe, awọn die ninu ara Ibadan nigbati nwọn mbere ore nwọn atijọ nwọn bu si ẹkun, nwọn si kigbe si oke awọn Egba is dapọ, nwọn nsokun ni ikẹdun, nwọn si kanu fun ara nwọn, bẹbẹ ni nwọn lọ si ibudo nwọn; ati li Sunday ijọ kokanlelogun ati pelu li Monday, nwọn si nwa ki ara nwọn, nigbana li awọn Egba si wipe ki awọn ara Ibadan mura

ati lọ ni ibudo nwọn ki oto to ijọ marun. Nigbati osi di Wednesday tabi li kutu Thursday awọn Ẹgba si daji nigbati ina jo libudo awọn ara Ibadan. Bẹhẹ ni awọn Ẹgba si ro lọ si ibudo awọn Ibadan lati ri nkan tabi ikogun mu, nwọn si ba ija li ibudo na. Ibudo na si kun fun ohun gbogbo, agbado, isu, ewure, agutan, ati nkan miran, pelu awọn ti ogbogbẹ ti nwọn ko le lọ tabi nwọn ko ri eni gbe nwọn lọ: Awọn nwọnyi li ọse ti awọn Ẹgba fi mọ pe nwọn ara Ibadan nlọ nitori nigbati nwọn li nwọn silẹ, ti nwọn Kọle lọ nwọn si fi ina si ibudo, Ki awọn Ẹgba ki ole mọ pe nwọn nlọ, ati ki nwọn le lépa nwọn, iru ẹsan bayi di asa li ilu yi.

EKO.

A dupẹ lati gbọ ti dide Bishop Crowther si Eko li alafia, lati inu ọkọ elefi wa, li ọna ajò rẹ si Nijer tabi Odo Ọya. Iwọn ipin ilẹ tabi ilu ti owà nipa ti rẹ ni Odo Ọya ati Ọtà. Awọn ogbimọ ti owa li Ingland nibi ti anpe li paliament nibi ti agbe fi jẹ Bishop tabi ti aya a si mimọ, wipe, Bishop na nipa ti ẹmi, le ma lo ipa rẹ lori awọn alufa ti owa ni ti British nipa asẹ awọn ijọ enia Ọlọrun li Ingland, ati ti Ireland, ati lori iru awọn agbajọ enia Ọlọrun ti oba fẹ lati fi ara nwọn si abẹ agbara rẹ. Nitori na ni nwọn si ti se gbero rẹ li Ingland pe, ki Bishop Crowther nipa emi mase lo ipa rẹ lori awọn enia Ọlọrun ti owà li Abbẹokuta ati Ibadan, titi gbogbo awọn agbajọ enia Ọlọrun, ati ijọ awọn enia yio fẹ lati fi ara nwọn si abẹ agbara rẹ. Ki oto to igba na, nwọn yio wà bi ti atijọ labẹ Bishop Sierra Leone. Awa si ni ireti pe, igba na yio de, nigbati awọn ara ilẹ yi yio ni alufa ati Bishop nwọn ti a oyan ninu ara nwọn, ti nwọn yio si ma sanwo fun nwọn fun ara nwọn. Ka to le ri iru eyi, bikose pe aba mọ iyì ise Ọlọrun ju bayi lọ, ki asi ni owọ gaga lati ma fi bọ nwọn.

ILỌ SIWAJU ERO.

Nitorina nihin ni Kristiana ati awọn ọmọkọnrin rẹ tese duro, Shugbọn Anu wipe, Wa, je ka dába rẹ, sa je ka shora. Nigbana ni nwọn nsho irin nwọn, nwọn si yara lati sebu lọ lori re.

Sibesibe Kristiana ti se bi eniti ba wọ inu re ati eyini ki ishe arin kini tabi arin keji mọ. Nje nwọn fere she alai ma goke tan, ti o dabi enipe nwọn gbọ ọrọ eniti o wipe. "Ibukun ni fun eniti o gbagbọ, nitori ti imu she ọrọ nwonni ti aso lati owọ Oluwa wa yio wa" Luke 1. 45.

Nigbana ni nwọn si tun nlọ: Anu si wi fun Kristiana pe, Emi iba ni ibi rere lati duro le, ni ireti pe a o fi tifetife gba mi li Enu Ọna kekere gegẹ bi iwọ, mo ro pe ki ba si Ere Ainireti kan ti iba ba mi linu je.

Ekeji si wipe, iwọ mọ egbe re, emi si mọ temi; ati, ore rere, gbogbo wa ni ibi yio to fun ge ki

ati de ipẹkun ajo wa. Nitori ale ro pe awọn enia ti oro lati ni ogo giga tobẹhẹ bi awa ti ro, ti asi she ilara ayo ati alafia na bi ati she si wa, sugbọn awa yio ba eru ati idẹkun pade, pelu iponju ati irora ti awọn ti okorira wa yio fi to wa.

Ati Nisisiyi Ni O ogbọn fi mi sile lati la ala na fun ra mi. Nitorina, mo ro pe mo ri Kristiana ati Anu, ati gbogbo awọn omokonrin na lọ soke si Enu ọna na. Si eyiti nigbati nwọn de ibẹ, nwọn she aso kukuru kan bayi, niti bi nwọn yio ti she ti ipe nwọn si li enu ọna, ati oro wo li a o so fun eniti oba shi lẹkun fun wa wole beni nwọn pari rẹ, pe nigbati oti je pe Kristiana li o shẹgbọn, on ni yio kankun ati wole, ati pe yio si ba a eniti yio shi lẹkun na soro fun awọn iyokun. Beni Kristiana bere si kakun, ati bi oko rẹ ti she o kakun osi tun u kan. Sugbọn eyiti enikan iba fi da nwọn lohun gbogbo nwọn rope nwọn gbọ bi enipe aja kan de o ngbo nwọn, aja kan, eyiti otile tobi pelu; eyi si mu ki awọn obirin ati awọn omode na beru. Beni nwọn ko si gbodo kankun mọ nigba osan kan, nitori eru pe aja nla na yio fo mọ nwọn. Nje nitorina okan nwọn ko bale, nwọn ko si mọ eyiti nwọn yio she; niti kikan eku nwọn ko gbodo kan a, nitori eru aja, niti lilo nwọn ko si gbodo pada sehin nitori eru pe olusho enu ọna na yio kofiri nwọn bi nwọn ti nlọ, bẹ, ao si se nwọn pelu; nikehin nwọn ro lati fun kankun, nwọn si kankun kikan ju ti arinkan lọ. Nigbana li olusho enu ọna na wipe Tani wa libẹ? Beni aja na si ye gbo, osi shi lẹkun fun nwọn. Nigbana ni Kristiana foribalẹ, osi wipe, ki Oluwu wa mashe binu si awọn omobirin rẹ, nitoiri ti awa ti kankun li enu ọna omọ alade rẹ. Nigbana li Olusho na wipe, Nibo leti wa? Kini esi nfe lati gba?

Kristiana dahun pe, Awa ti ibi kanna wa ti Kristian ghe ti wa pelu, ati nitori ohun kanna gege bi ti rẹ; lati mọ, ati lati wà; bi yio wu o, ki aje ki akoja nipe enu ọna yi nipa ore ofe re si ona ti olọ si Ilu Oke Orun. Emi si da Oluwa mi lohun, libi keji pe, emi ni Kristiana, eniti ishe ava Kristiana lẹkan ri ti agba soke nisisiyi. Enu si ya olusho ọna na si eyi, owipe, kini! nje odi irò na, ti ogan igbe aiye mi li ko ti pẹ yi? Nigbana li otori rẹ ba wipe nitoto; be si li awọn omọ mi awọn nwonyi pelu. Nigbana li ofa a lọwọ sile, osi wi pelu pe, Eje ki awọn omọ kekere ki owa sodo mi; osi ti ilẹkun na si eyi. Lehin ti oshe eyi tan, ope afun fere kan ti owa loke li ikoja enu ọna na, lati gba Kristiana pelu ariwo, ati iro ipe, fun ayọ.

(ko iti pari.)

A ko o li ibi ise ikowe li Ake ABBEOKUTA SEPT. 5th. 1864.

ABBEOKUTA

SEPTEMBER 5th. 1864.

Every man, whatever his social position may be, has certain rights which he may fairly expect that others will accord to him; whilst he, of course, will respect the rights of others. The degree to which this is done in a community may be regarded as a means by which to judge of the extent to which civilization prevails in it. Amongst the various relationships which are to be found in every well regulated society, that between master and servant is by no means the least important. For a community to be rich, it must have many industrious workers; and if there must be workers there must be a good feeling established between the employer and the employed; which can only be brought about by each knowing what is due from himself to the others and doing it. Masters usually expect too much from their servants, and servants think what is too little sufficient for their masters. Hence, when a satisfied master and a contented servant are met with, and both are known to be men of integrity, the sight, rarer than it ought to be calls forth a feeling of pleasure and satisfaction. Sometimes we hear persons talk of the power of the human frame to adapt itself to the various temperatures and climates of our globe: and truly this is no mean cause for thankfulness. But how much greater a cause for gratification is it to find, that what appears to some minds a mere chance state of things, a race, or a scramble, in which each one gets what he can, is no such thing, but a well ordered arrangement of Providence; in which, indeed, there are many classes, but in whatever class a man finds himself placed, he finds in himself faculties which enable him to adapt himself to his position in life, to be happy in it, to love it, and to cherish a charitable spirit towards others whether they be above or below him. We may see plainly that the distinctions of masters and servants are no matters of chance, but arrangements of Divine Providence.

The time was when it was very difficult to obtain servants and labourers in this town who were not slaves, and who did not think many kinds of work, as for example cutting a bundle of grass, too menial for them and fit only for slaves: it is so no longer; prejudices have given and are still giving way, experience has corrected some mistakes, and now a considerable number of freemen might be found in this town in the capacity of servants and labourers, who do not regard themselves as in a state ef degradation; and to expect that the number of these will increase is but natural. Still we are but at the very beginning: errors have to be corrected; many masters are not accustomed to this new state of things, and the ideas of the servants, in most cases, do not extend beyond the institutions of the country. If mistaken ideas exist it is not to be wondered at: but it is a reason why means

should be used to remove them. Very briefly stated, the duty of a master may be said to be, to give a fair remuneration for the work performed; to give it at such time and in such kind as may have been previously agreed upon; to afford work people such opportunities, and give them such encouragement and assistance in keeping the moral law, as is in his power. Touching the last remark, some may think that having paid fairly for the work done they have no business to meddle with their workmen but permit them to do as they please. Surely it is not too much, to say that those people who thus leave their servants to do as they please do in effect teache them that these things are of no importance. And themselves are the first, in all probability, to suffer by this negligence; for if a servant is dishonest who is his dishonest most likely to affect, not his master? Hence a master should not suppose that the moral welfare of his servant is no business of his; it is his business, and the relation makes it his interest to do so. But not to lay too much stress upon the motive which this consideration supplies; let it ever be borne in mind that we are of one common stock, and are placed in this world to help one another

The duty of a servant towards his master is frequently difficult to make intelligent to him; it involves an idea altogether foreign to what he has been accustomed. Labour is done here by two classes, the freemen and the slaves: the former work for themselves, the latter for their masters; the former have an incentive to work which is lacking to the latter; the former works because he has what he earns, the latter has not, and so will neglect his work if he can, for if he works hard, it not of much more advantage to him than if he works but little. When a free man is employed as a labourer, he, according to his notions of things, puts himself in the class of slaves, he works for so much a day; if his work is much the pay is the same as if he had worked but little: so is the case with the slave who will be idle when he sees his master's back turned so it too often is with the day labourer or servant. To become skilfull he is not anxious, the price of of a good character for industry, trustworthiness, and to be depended upon, he knows not. And as a rule, how should he? The time has not been sufficient to teach these things and many others: and for this reason we wish to draw attention to the matter, that where we have room to mend we may do so, and where we have occasion to teach the opportunity may not be allowed to pass unimproved. The servant who sits down when he is not watched and does nothing at all is a worthless servant; such a man robs his master. If at the time of payment his master were to keep back a part, say a fourth part of his wages for which he had fairly worked, he would say his master had cheated him, and he would say the truth. But it is no less cheating on his part if he does not perform the work he professed to do. A servant is bound to do the work for which he is paid, to do it as skilfully as he can, to make his master's interests his own, to use all economy with his master's property, as much so as if it were his own: and should that property he destroyed or damaged through his unfaithfulness or carelessness he could be fairly called upon to make it good, should his master think it right to insist upon his doing so: this is not often done and so is less thought of than it ought to be; but let it be borne in mind that because a servant is but seldom called upon to make good the effects of his carelessness that therefore it is any way less his duty to do so.

LOCAL INTELLIGENCE.

Our hopes of peace have been considerable strengthened since our last by an unexpected occurrence. On Saturday the 20th ult. the Egbas set themselves in array for a fight; the Ibadans came out to the great astonishment of all who witnessed it unarmed and in a begging attitude. They approached and pros-

trated rolling themselves, as is their custom, on the ground and throwing dirt on their heads begging for peace, stating that they had had enough of war. We are told that some, on recognizing friends of former days among the Egbas, burst into tears and cried aloud and their Egba friends joined in sympathy. They met again on Sunday the 21st. and on Monday they were on visiting terms; it was arranged that they should take their departure within five days. On the night of Wednesday or very early on Thursday morning the Egbas were awakened by the burning of the Ibadan camp. They rushed with all haste to catch as spoil whatever they could, arriving there, they had a fight with the rear of the Ibadans. The camp was full of provisions. corn, yams, goats, sheep, fowls, and the like, and the wounded that were unable to leave or had not friends to assist them. These, hurt at being left behind, set fire to the camp in order to draw the Egbas attention that they may pursue those leaving. This sort of revenge is common here.

Then commenced a close pursuit. By day break the Egbas had arrived Okekere the former Ibadan camp. Women were trodden down or thrust aside and abandoned, horsemen forsook their horses, and took to the forest to hide, guns and gunpowder were thrown away, and many of the wounded of former fights, laid down to fall into the hands of the enemy. In the camp many women were found attending on the wounded who would not be separated from their husbands or brothers; then the wounded were placed on litters and carried to the Egba camp, the wives or sisters, following each the object of her care. At one or two places severe fighting took place and several of the Egbas, men of note, fell; they continued the pursuit it is said to the river Onna. In the rush and panic that followed the three Ijebu towns, Ipara, Ishara and Ode were taken, the people scattered or taken and the towns destroyed; Ode showed some resistance. A very large number of captives fell into the hands of the Egbas and Ijebus. The above named towns are Ijebu Remo the friends of the Ibadans who invited the Ibadans to the war.

MISSIONARY INTELLIGENCE.

NORTH-WEST-AMERICA.

DEATH OF A BOY.

Jan. 16—To-day I committed to the grave the remains of one of our orphan boys from Berens' River. He was with us nearly three years. I brought him, his mother, brother, and two sisters from the above place in the summer of 1859. For about eighteen months he was very weak from bleeding profusely from the mouth and nose. As we felt extremely anxious, I often spoke to him about eternal things, but could never get him to express much; but I had reason to hope he did pray, and felt the power of prayer. When the bleeding came on he would send for me to pray with him. As his end drew near he said more, and he died earnestly exhorting his mother to hold on fast to prayer.

NOTE.—*Dec.* 1862—I am glad to say at the end of the year this boy's exhortation to his mother has not been in vain, for she has been most attentive to the means of grace; and, when spoken to by Mrs. Stagg, she always says, "My poor boy told me to take care and hold fast." This woman, before she became a Christian, was a great drunkard and deep in heathenism, but now she is changed. How can I now but feel thankful that I went in search of this woman and her orphan children?

BAPTISMS AT MANITOBA.

March 3—Today I baptized a widow and her two boys at Manitoba. They were candidates for baptism for about twelve months, and I trust, are sincere in their desire to serve God. The woman is very industrious, and supports herself and two boys by her own labour. I gave her the name of our kind helper, Miss Thompson, so she will have a good friend to watch over her.

I visited a few families of Indians a short distance from the Manitoba house. One man made a long speech, and said he was thankful that I came to see him, and that he was aware that my religion was good, and the message that I brought him true. But it was also evident to me that he thought the metawin as suitable for him as Christianity was for me. It is seldom that one meets with an open, honest opposition to Christianity, but with that which is worse and more difficult to deal with, an assent to all that you say, with a concealed hatred of the truth.

March 4—To-day I leave Manitoba. I have had another very happy visit, and I trust good has been done. I returned by Mussungives

encampment, but I only saw a few women and children and one man. We reached home about ten o'clock P.M.

BAPTISM AND DEATH OF MARY ANDERSON.

Feb. 9—To-day I baptized an elderly woman, to whom we gave the name of Mary Anderson. She is the widow of the late Kakepis, an old man who long continued to hinder the progress of Christianity at this place. Poor old Mary has been ill a long time, and says she does not expect to be long on earth. Most of her children are Christians; and I think it is her eldest son who has been the chief instrument in bringing her forward. She said, when examined, that she did not expect that baptism would lengthen her days on earth but that she desired to become a Christian that her soul might be saved.

April 18: *Good Friday*—To-day old Mary Anderson died, the woman that I baptized last February. I am glad to say that she kept herself entirely free from heathenism, and although her knowledge was limited, I hope she rests with her Saviour. Her eldest son (who had been the chief instrument to bring her forward) told me, that when he found his mother wavering at all, he exhorted her to trust in her Saviour, and not to be afraid. I am thankful that Christianity is now felt to be a comfort and support to my people in the hour of death.

VISIT OF THE GOVERNOR.

The commencement of the year now under review was signalized by a visit from Governor Dallas, who had then been recently appointed in a room of the deceased Sir George Simpson. He was on a tour of inspection through the northern part of the country, and called here *en route*. As it was Saturday eveniug when he arrived, he kindly consented to remain till the afternoon of the following day. He attended the morning service in our church, and afterwards joined with the Indians in partaking of the Lord's Supper. His Excellency took a lively interest in inspecting the cottages and farms of the settlers, and made numerous inquiries respecting the progress of my work, and the temporal prospects of my people. I trust his influence may be beneficially exerted on behalf of the Missions in the country over which he is now placed as chief Governor.

July 26: *Lord's-day*—I took the morning prayers. Read prayers at morning service, and assisted Mr. Watkins in the administrrtion of the Lord's Supper. Ninety-eight drew near, and partook of the outward emblems of the body and blood of Christ. It was a goodly sight to see so many gathered together within the walls of Christ Church. Truly such a station as this is like an oasis in the wilderness when contrasted with the vast territory yet unvisited by the light of the Gospel. Not that we can look upon all who approach the table of the Lord as sincere followers of Christ. Here, as elsewhere, the tares are mingled with the wheat; but when we remember the degraded condition from which many of them have been rescued, we cannot wonder at their shortcomings: we can only wonder at the change that has come over them, and praise the goodness and the power which has rescued them from darkness, and brought them to worship at the feet of Jesus. There is a tendency among many of them to trust too much to the outward ceremony, and it is necessary to impress upon them the real nature and object of the sacred ordinance.

LAGOS.

We are thankful to hear of the safe arrival of Bishop Crowther at Lagos by the Mail Steamer on his way to the Niger. The extent of his episcopate is at present the Niger and Otta. The act of Parliament under which he was consecrated enacts, That the Bishop "may exercise spiritual jurisdiction over the ministers of British Congregations of the United Church of England and Ireland and over such other protestant congregations as may be desirous of placing themselves under his authority." It has been arranged in England "that Bishop Crowther should not exercise spiritual jurisdiction in the Abbeokuta and Ibadan Missions until the Missionaries and congregations may be desirous of placing themselves under his authority." Until then they remain as before under the Bishop of Sierra Leone. We hope the time will come when the native churches will have the Bishops and clergy all natives, chosen from among themselves; to be thus free requires a better appreciation of the value of the christian Religion and a greater liberality in supporting it.

An ordination was held at Lagos on the 24th ult. when the Rev. L. M'Kensie of Cape Coast received priest order from Bishop Crowther.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 117. ABBEOKUTA SEPTEMBER 1861 Price 120 cowries.

ISE OLUWA ATI OMODO.

Ati awọn tikala nwọn ni yio ko jiya nitoto nipa kiko nwọn sile; bi omodo ba se alaisododo, ojo pe tani alaisododo re yio mulara, ki ise oluwa re? Nihin ni ki oluwa kan mase ro pe, alafia ara omodo re, ki ise ise on; ise re ni, ati ibatan mu ki oni anfani lati se behe. Sugbon ki ama se tenu pupo mo asa ti ero yi mu wa; je ki awa ki omase gbagbe pe, iran kan na ni awa ise, asi fi wa si aye yi lati ran ara wa lowo.

Isin omodo si oluwa re nigbagbogbo; ni ima nira ki ole mu ki o mo o lati mu ki osoro fun u; ni asa ati ni ero, bi otile sepe ose ajeji si eyiti ara re ti mo.

Egbe meji li onsise nihin, awọn omnira ati eru: awọn omnira nsise fun ara nwọn, awọn eru fun awọn oluwa nwọn; eyi ekini ni iyanju lati sise, ti oje ohun imele fun ekeji, ekini sise, nitori ti on li oni ire ise ti onse, ekeji ko ni rara, behe ni yio si ma se imele bi oba le se e, bi oba fi agbara sise, ki ise ere pupo fun u bu bi oba sise die kiun. Nigbati aba gba omnira enia sise bi alagbase, gege bi ero re, awipe, on fi ara on si egbe eru, on sise fun iye bayi li ojo, bi on ba sise pupo, behe ni owo re yio ri, bi enipe ise die kiun li on se: behe ni ori fun eru ti yio ma sere, nigbati oba ri ti oluwa re pehin da beni ima ri nigbagbogbo fun awọn alagbase ti nwọn nsise lojojumo tabi eru. Lati di ologbon ko se ajo re, ti oruko rere fun olugbekele ninu ise, ati lati ma gbejule nwon, on ko mo o. Ati bi ofin, bi on yio ti se? Akoko na ko to lati ko nkan nwonyi, ati opolopo ohun miran, ati nitori idi nkan nwonyi, awa fe lati fa iye nyin si oran na, pe nigbati awa ba ri aye, lati se atunse, awa le se behe, ati nigbati awa ba ni aye lati koni, akoko ki yio le je ki a koja lai lo o. Omodo ti ojoko nigbati ako so o, ti ko si se nkan rara jasi alailere omodo; iru enia behe nja oluwa re

lole. Ni bibawo? Ni yio wi. Bi odi akoko isanwo ti Oluwa re pa apakan mo ninu owo re, ki nwipe, idamerin owo ise re. ninu eyiti o se re rere, yio wipe, Oluwa on re on je, yio si so otito. Sugbon ki ise ireje li apa tire, bi osepe ko sise ti ojewo lati se. Ise omodo ni lati se ise ti atori re nsanwo fun u, lati fi ogbon se e bi oti le se, lati se ki Oluwa re jire tire, lati lo gbogbo itoju pelu ini Oluwa re, to behe bi tire tikalare ni: bi osi je ki ini tabi oro na baje nipa aisodo do re tabi alaitoju re a osi pe e lati se e ki odara, bi osi sepe oluwa re ro o pe oto lati duro nipa sise behe re: eyiyi ni ako nse nigbagogbo, behe ni ako si ro eyi rara bi iba ti ri; sugbon je ki ama ro eyi li okan wa pe, nitori ti ki ise igbagbogbo li a npe nwon lati se atunse imunilara ti alaitoju re nitori na pe ona kan wa fun u ti ki ise ise re lati se hehe.

IDAJO OWO FUN BISOPU ILE ENIA DUDU

Die ti aso ninu eyiti ati mujade nipa oran yi yio ni anfani fun awon akawe wa:

Rev. Samuel Crowther ati yan a li olori Alufa fun apa Iwo Orun Ile enia Dudu nwonni ti owa niwaju opin ase agbara ti Sierra Leone. Osi ti gba oye D. D. ni Ile Eko ti Oxford, ki osi pe ki olori Alufa giga ti Canterbury to so o di olori Alufa Yiyana yi fi ami si akoko ti okun fun ireti fun itankale Kristian li agbegbe nwonni nipa Ile Olorun awon ara ilu na labe itoju Bishop. Mr Crowther yio wa pelu awon onse Olorun sibe ni isopo pelu awon egbe Agbajo Enia Olorun, yio si ma gba owo ise re ni apo re, yio si ma dapo mo awon akowe re, yio si ma nohun ni imo pelu awon Egbe ninu gbogbo ise ti awon Onse Olorun yio ma se.

Sugbon ju gbogbo ise nwonyi Bishopu ara ilu yi yio ni aye pupo pupo lati ma ru owu awon ara ilu na soke, bi oba ni ohun elo lati se ififunni die ninu apo ti atunse ara re, bi isebere ati iyanju ti gbogbo agbara Onse Olorun. Fun akawe, ki egba awon Olugbagbo niyanju lati kole iwasu tabi ile iwe nipa sise akawe iranlowo owo die. Yio le pade oran ninu eyiti awon Bale ilu na ti ko ti idi Kristian yio fi bere lowo awon onse Olorun lati ran Olukoni si nwon, eniti yio mura li apakan lati bo nwon, bi ako nowo nwon ati ki ama san apakan ninu owo nwon. Yio le ma gba awon onse lati odo awon Oba ati eya lati ona jijin rere wa, eniti ima wa wo ile awon onse Olorun ati eniti oye tabi ti ofe lati se li alejo bi awon eniti owa wo ni. Ki ogba awon Alagbaso ati akowe lati ma ko ede titun. Ni iru eyi, ati iru oran miran bayi, bi nwon ba fi owo egbe sona lati fi gba ele,

enia yio wa ninu rẹ lati mu iru emi igbekelerani ati omuira isẹ na kuro, ti afẹ li afeju lati kẹ ni Ile Olorun ara ilu na, si opolopo sibe iru ifojusi bayi isura awọn Egbe ko ni fi si i.

Asì fisilẹ lọ siwaju pe ti eni ni isura na fere jọ eyiti iba ma bi si i; pe bi aye na ba ti nfẹ si i, Bishop na yio ba awọn agba ara ilu na damoran ni ipinka owo rẹ; ati eyina, ninu ifojusi rẹ ti iba dahun si li igbamiran, ni rira awọn Kristian olugbagbọ ti ati di li igbekùn lọ, iyosi rere awọn osisẹ ara ilu na nipa fifi ohun elo isisẹ fun awọn balẹ.

Yio si ye pelu lati bà opolopo inawo fun enia ju eyiti iba na lọ, bi iru ohnn elo ati lọ sibikan, ati lehin na, ajo ilẹ ati li oju oni Gbogbo oran na ni okan ti yio jẹ iyin ara rẹ si awọn akowe wa, si eniti oruko na pada niti Bishop titun na ti ṣe owọn fun lati jọ.

Ọrọ oke nì amu ninu Iwe Irohin ti anpe ni Record. Nitori eyiti a fi nwa iranlowọ fi han fun ara rẹ lati jẹ bi iriri ti ogù niti isẹ awọn onsẹ Olorun larin awọn keferi, ti otojù, ti asi fẹ jù, bi ohun elo si ati titan agbara Kristian lọ siwaju, ati si ifihan, isẹ agbara, opin ibukun ti ijẹwọ ti oto ni isin wa. Awọn onsẹ Olorun ti owa ni isẹ ti Yoruba ti ni owo ti nwọn ti fi lelẹ nigbakugba nipa atunse nwọn, nipa eyiti nwọn fi le kole Olorun, lati ra Kristian ati awọn igbekun miran, lati ṣe itore fun awọn Balẹ ati ikọ nwọn, ati lati ṣe iwe kekere li ede ara ilu yi fun ipinka ofẹ. Gege bi ohun elo ti nwọn ti fi lelẹ nipa agbara awọn onsẹ Olorun kankan ni nwọn fi sisẹ rere ti aso li oke iwe yi, ni oniruru ile Olorun ti owa nihin sugbọn lati rohin rẹ daradara, ati ni igbana lati so asotan ero ti eyiti nwọn ti se, awa sì so eyiti nwọn ti muse li odun meji ti oti koja, ni ile Olorun kan, nipa owo ti nwọn nda li ikoko ti nwọn sì nfi fun ni nipa egbe awọn ore rere ni Ingland. Awọn agba Kristian marun ni nwọn ra loko eru, awọn ore Kristian sì ran awọn meji miran lowọ lati ra ore nwọn, nwọn sì ran kọn lowọ lati ya ara rẹ loko olowo. Omobirin ti a nko ni ile Eko ni Ijaye ti ogun ti mu, nwọn si ti ra a nipa owo ti nwọn ti fi fun nwọn nipa owo ti Egbe ti Coral Fund. Asì ti kole kan nipa owo ti oloto Obirin kan ti owa ni Bristol fi fun nwọn, lati fi awọn omode ti iya nwọn ku si, ti aba ti jore ko segbe, sugbọn fun iran lowọ wa. Asì ran wa lowọ lati ni alagbato lowọ lati gba iru awọn omọ alainiya ati baba ti a ri ti ofẹ iranlowọ wa. Fun onje nwọn opolopọ li asi npese fun nwọn nipa owo ti Coral Fund. Awa sì tun pese owo kan nipa eyiti afi npese iwe fun ile Eko ojojumọ kan, apere tabi aworan aiye, takanda, ebun, ati dùrù. Niwọn osu mefa to koja, balẹ ilu kan wa ki wa, ti osì fẹ ki awa wo on, ti osì fẹ ki aran enia wa

kan wa joko si ilu on, ahoro ilu ati ọna ti ko dara, ko je ki asitun bere rẹ. Bi oti wu ki ọse, awa ko ti iri balẹ kan ti ofẹ lati ma sanwo fun Onse Olorun kan ti ogba si ilu rẹ, sugbọn ama nireti lati gba ebun die tabi iru ere miran ti mbọ wa fun u; awa kole nireti si balẹ ti ise keferi lati nowo rẹ fun ilosiwaju Kristian. Awa ko mbere ju àbò omnira lati ma kọ enia lati di Kristian, ati lati fi ile fun nwọn wò si, nitori eyiti, gegẹ bi ilo tabi ise ilu na, awa ama fi ebun die tabi owo iru eyiti awọn ara ilu na iba se ni iru oran bẹbẹ.

Apere iwa laye Kristian ki ise laini eso rẹ, opolopo eru Kristian ilu yi ni nwọn so di omnira nwọn si ti dawo kan jọ, nwọn si tun ile Olorun bò, nwọn si tun ijoko apakan ile Olorun se ni ijoko ti odara pelu owo ti nwọn nda, nipa eyiti awọn Ijọ Enia Olorun, fi nsanwo fun awọn Onse Olorun meji.

Akoko ogun ati irukerudo leyi, ati gbogbo agbara elo awọn enia na ni awọn ogbimọ nwọn nfe ati opolopo ọna ere nwọn ni oke mọ nwọn; sugbọn omnira ti Kristian Gesi si nwọn, ati apere ti afi fun nwọn mu pupọ iru kanna wa, osi mu ki awọn keferi na ri otito isin Olorun wa. Ise ti ki aso eru domnira se ohun titun si nwọn, lati to awọn omọ alainibaba se ohun ti o lodi si ise nwọn, ati nigbati nwọn ba ri ise kiko ere enia sile ba di didaju loju nwọn, asi di bi ise iyanu ara si nwọn laisiyemeji ifihan otito ti isin Olorun ti Kristian

ILỌ SIWAJU ERO.

Beni ofọn fere ogbọ daradara kun oju orun. Nisisiyi ako-ko yi Anu duro lode o nwariri osi nsokun nitori fun iberu pe, ako on sile. shugbọn nigbati Kristiana ti ri aye fun ra rẹ ati awọn omọkunrin rẹ, nigbana li osi bere si bebe fun Anu. Kristiana osi wipe, Oluwa mi, mo ni egbe mi ti o shi duro lode. ti mbọ owa ibinyi nitori ohun kan bi emi tikalami ti okan rẹ rewesi pupọ nitori owa lai je pe a ranshẹ pe e. bi oti rò, ninu eyiti aranshẹ si mi nipa Oba oko mi lati wa. Nisisiyi suru Anu si bere si tan, minute tabi iseju kankan si dabi wakati kan loju rẹ; nitorina odi Kristiana lowo lati tubọ bebe fun u, nipa kikankun fun ra rẹ. Nigbana o kakun na kikan tobẹ, ti o mu ki Kristiana tagiri. Nigbana li olusho ọna na wipe, Tani wa libẹ? Kristiana si dahun pe, Ore mi ni. Beli oshi ilekun, osi bojuwo ode, shugbọn Anu shubu, lule lode odaku, nitori ti odaku, osi beru pe aki yio shilekun fun u.

(ko iti pari.)

A ko ọ li ibi ise ikowe li Ake

ABBEOKUTA SEPT. 19th. 1864.

ABBEOKUTA

SEPTEMBER 19th. 1864.

WEST-AFRICAN NATIVE BISHOPRIC FUND.

"An extract of a statement which has been issued on this subject will interest our readers:—

"The Rev. Samuel Crowther has been designated Bishop of those parts of West Africa which lie beyond the limits af the Diocese of Sierra Leone. He has received the degree of D.D. from the University of Oxford, and will be shortly consecrated by the Archbishop of Canterbury. This appointment marks an era which is full of hope for the extension of Christianity in those regions by a native Church under a native Episcopacy. Mr. Crowther will still continue in connexion with the Church Missionary Society, receiving his salary from its funds, communicating with its Secretaries, and acting in concurrence with the Society in all the missionary operations in which the missionaries of the Society are engaged.

"But, beyond those operations, a native Bishop will have large opportunities of stimulating native zeal, if he have the means of making small grants out of a fund at his own disposal, as a commencement and encouragement of local missionary efforts. For example, he may prompt native converts to erect preaching-houses or school-houses by offers of comparatively trifling pecuniary aid. He will be able to meet cases in which native Chiefs not yet converted to Christianity, apply to missionaries to send them teachers or school-t masters, who will be ready partly to support them, if their first expences and a portion of their salary be defrayed. He will be able to receive messengers from distant kings and tribes, who occasionally visit a mission station, and whom it is desirable to entertain as guests. He may engage interpreters and copyists in reducing new languages. In such, and many similar cases, if the funds of the Society are employed, there would be danger of checking that spirit of self-reliance and independent action which it is most desirable to cherish in the native Church, while to many such objects the funds of the Society are not applicable"

The statement further sets forth that the claims on the fund are likely to go on increasing; that as its scope widens, the Bishop will take counsel with his native Presbyters in its distribution; and that, among the objects to which it might be occasionally applied, is the redemption of Christian converts who have been carried captive, the promotion of native industry by presents of tools to chiefs, &c. It will also be available to meet many extra personal expenses, such as an outfit, and afterwards, journeys and voyages. The whole matter is one which will commend fitsel to our readers, to whom the very name of the new Bishop has long been endeared."

The above appeal we have copied from he Record Newspaper. The objects for which aid is sought have proved themselves to be, in a lengthened experience of Missionary work among the heathen, most useful and most desirable as means towards extending the influence of Christianity, and towards showing, in a practical form, the blessed results of a righa profession of our religion. The Missionaries of the Yoruba Mission have had, from time to time, funds placed at their disposal, with which they have been enabled to build churches, to redeem christian and other captives, to make

presents to chiefs and their messengers and to print tracts in the native tongue for free distribution. According to the means placed at the disposal of individual Missionaries, the above good works have been carried on in the various stations of the Mission ; but in order to give a correct, and at the same time a definite notion of what has been done, we will cite what has been accomplished in the past two years, in one station, by private funds supplied by the kind bounty of friends in England. Five adults christians have been redeemed from slavery, the christian friends of two others have been assisted to redeem their friends, and one assisted out of pawn, a school girl, taken in Ijaye, has been redeemed by means supplied by the Coral Fund. A house has been erected by funds supplied by a lady in Bristol to receive infants, who, having lost their mothers, would have been left to perish but for our aid. We are enabled to have nurses at hand to receive such infant orphans as come to our notice as needing our help and for their support we are provided with means by the Coral Fund. We have, again, been provided with funds by which our day school has been provided with books, maps, paper, rewards, and a harmonium. About six months since we received a visit from the chief of a town who requested a visit and also that one of our agents may be stationed in his town, the state of the country and the insecurity of roads has prevented our complying with his request. We have never in our experience, however, found a chief willing to incur any expense in receiving a Missionary agent, but rather he expects some present or future profit of some kind ; we cannot expect a heathen chief to spend money to propogate Christianity. We never ask for more than protection freedom, to teach christianity, and lodgings, for which according to the usage of the country, we give a small present or fee such as would be done by a native of the country under like circumstances.

The example of christian life is not without its fruits, for several native christian slaves have been made free, funds have been raised and the church roof has been rethatched a part of the Church has been reseated in a better manner, together with the usual funds by which two missionary agents, have been paid by the members of the church. It is a time of war and confusion and all the available means of the people are called for by their government and several of the usual channels of profit are cut off; but nevertheless the liberality of English christians to them and the examples given them produce much of the same kind and lead the heathen to see the truth of our religion. The emancipation of slaves is new and to them, to nourish motherless infants contrary to their practice, and when the disinterestedness of our acts become evident they are moral miracles, to them undoubted proofs of the truth of the christian religion.

LOCAL INTELLIGENCE.

Since the retreat of the Ibadan army the Egbas and Ijebus have been arranging to attack Ikorodu to punish the people there for their repeated acts of hostility and cruelty. The very heavy fall of rain which has been especially severe in the Ijebu country has delayed their movements towards Ikorodu. His Excellency Lieut Governor Glover is on a visit to the Egbas at Iperu with a view, we are informed, to come to a better understanding with them than has existed for some time past we hope his efforts will obtain complete success

Many traders have appeared from Iberekodo in consequence a small quantity of ivory and shea-butter has been offered for sale; a temporary stop has been put to the traffic on this road from prudential consideration.

A short time since the prices of cotton went up in consequence of a hope of a speedy opening of the road, but it has dropped down again to about its former price, 20 strs per pound of clean cotton.

People are every where anxious for peace and we believe the time is not very distant for it. But it will take time to settle down the more restless spirits of the country again to habits of peaceful industry.

It is reported that Ibadan has been in a state of great confusion since the retreat of their army in consequence of their great losses and defeat. It is further reported that several small towns on the west side of the river Ogun have sent away the Ibadan Ajelles.

VARIETIES.

NEATNESS AND REGULARITY.—The value of neatness and regularity cannot be too often spoken of. Men like to see neatness about them; and one of the numerous causes why men dislike their homes is the want of tidiness, on the part of a wife, and, in consequence, of their daughters. The man is to be pitied, who, having a love of tidiness, is doomed to return to an untidy room every evening. Discomfort must follow, and a husband will be inclined to absent himself from a home which presents continually to his sight a mass of litter, instead of a well-ordered, cheerful attention to household duties and comforts.—*Magazine of Domestic Economy.*

I do not go to the Lord's table to give, but to receive; not to tell Christ how good I am, but to think how good he is. I have a great many sins and wants to tell him of, more than would take up the whole day; and when I have told him all that I know of myself, it is not the half, but a very little of what he knows of me. I bring myself, that is sin, to him, believing that he will be all to me, and do all for me that is in his heart; and I know it is a very compassionate one. I go as a sinner to the Saviour. To whom else should I go, with my blind eyes, foul leprosy, hard heart, and rebellious will? You tell me I must have I know not how many grace and qualifications to go to the sacrament with; but I cannot stay for them: my wants are urgent: I am a dying man. My Lord, with his known kindness, says, "Come: do this: remember me." His invitation is qualification enough; and I long to feed on him, to thank God for him, to take him into my heart. I will go behold him crucified, and his blood poured out for me, in spite of all my sins and fears; and, though all the saints on earth stood up with one mouth to forbid me, I go to put myself under Christ's wings, and fly to him for refuge from the monster sin, ready to devour mi.

Faith goes before salvation, and works follow it; not to be made the ground of our justification, but as the necessary concomitants, and proper fruits of faith; and whenever obedience puts itself in the place of faith, St. Paul's words may fitly be applied to it, "Know that thou bearest not the root, but the root thee." Why then are works to be the great subject of inquiry at the day of judgement? Because they are the visible effects of faith, and only good as springing from a root of faith, so that the want of them proves of course the want of faith.

The life of faith can only spring from faith, as trees and plants do from their proper seeds. The generality know better what their work is, than where to begin it.

(*Adam's private thoughts*).

To begin by questioning every thing is to end by answering nothing; and a premature revolt from human authority is but an incipient rebellion against conscience, reason, and truth. (*Sir J. Stephen*).

MISSIONARY INTELLIGENCE.

ABBEOKUTA.

On Sunbay the 11th. instant a New Place of worship was opened by the Rev. J. B. Wood at Ilugun, a very encouraging number of persons attended some of whom were unaccustomed to attend a Christian place of worship. It is intended to hold morning and evening service every Sunday there. The building is a temporary one intended to give place to a larger as soon as the season comes round for building houses if events justify the attempt.

SOUTH AMERICA.

A missionary narrates the particulars of a visit which he had received at Buenos Ayres from an Indian chief. He speaks of his tribe as sowing and reaping, as making butter and cheese, and using milk, and living in houses. They have convents and monasteries, and monkish schools, but he is not pleased with their Romish methods of teaching.

One Sunday night [says the missionary], after the close of our service, at my request, he addressed the congregation in Spanish, which he speaks well, and which all the people present could understand. He said he liked our simple form of worship, and the purity of our lives, and that he preferred the Protestant religion to the Catholic; that he desired to see schools and churches among his people; that they were comparatively civilised—an Araucanian tribe; that he wished to take a missionary or two home with him next time, and he would do it; he preferred one of us to go (*i.e.*, Protestants); but if we could not he would apply to the Government of Chili

to send him one. "I will build," he said, "a church like this (it is a neat church that will hold three hundred and fifty persons).

AUSTRALASIA.

The migration, in 1856, of the Pitcairners (descended from the crew of the Bounty) to Norfolk Island, will not have escaped the recollection of our readers. Mr Nobbs, their minister writes as follows to the Propagation Society, whose missionary he now is :—

We are living very comfortably, the greater portion at least. A few still hanker after Pitcairn's; and a very short time since a party of twenty-seven persons left us, in a mall vessel, to return thither: and I presume (D.V.) they are nearly at the desired haven by this time. It is, perhaps, as well this latter party went, as it will equalise the number of the sexes, the first party having a majority of female children; but this recent one is just the contrary. We who remain number two hundred and forty-eight persons, nearly equal as to sex; but our confirmation last year added fifteen communicants. The monthly average at the Lord's-table is seventy. We expect Bishop Patteson in April, but there will be no confirmation this year: in the coming year, if it pleases God, there will be several of the proper age, and, I trust, of requisite qualifications. The births last year were sixteen, the deaths eight; total number of births since our arrival in 1856, one hundred and seventeen; deaths during that time, twenty-six. Personally I have had a good deal of sickness, and am still unwell. Age is beginning to undermine my energies, and I feel that I am steadily and increasingly advancing to the house appointed for all living; may I also attain that house "not made with hands, eternal in the heavens." Year after year we are graciously permitted to pursue our daily avocations in peace; and the Sabbath is, in every desirable sence, a truly welcome day. I have seventy scholars in the Sunday-school, instructed by nine teachers.

POLYNESIA.

Dr. George Turner writes from Malua, Samoa, describing the warm welcome with which he was received on his recent return thither.

The people come dressed in their best and chanting some song of welcome and respect. They do not come empty-handed—each has something—yam, taro, bananas, fowls, &c. —and after stopping to sing and laying down the presents, they all sit down. One makes a speech for the whole. I reply; all shake hands and off they go. We have had a month of this work, and it is not over yet. The Roman Catholic priests were busy—did all they could to persuade the people that I was not coming back. One tale was that I had been forbidden to come by the *Queen*—no less! And so the natives must work that up in their songs—*imploring the Queen* to let me come! The arrival of 4,000 Bibles, Books of Comments, &c., all add to the general joy. The 2,000 which preceded us sold fast, and all we now brought are fast going. Within the last few months we have actually sold a thousand pounds (1,000*l.*) worth of the new Bibles!

In the adjacent islands of Momono and Apolima upwards of thirty men and women had been received, on visitation, by the Missionaries into the fellowship of the Church. At Nengone, of the Loyalty group, peace was restored between the heathen and the Christian sides of the island :—

The heathen party would fight with the Christians; the latter seemed to have no alternative, and did go to war. After two or three battles the heathen party was completely driven and broken up. Some forty were killed. This is, in all probability, the last struggle between Christianity and heathenism.

On Lifu there is much to encourage :—

Mr, M'Farlane, our missionary there, has commenced an instution for the education of a native agency, and I was glad to see among his students young Bula, the son of the old cannibal chief of whom I told you. Twenty years ago all were heathen, and cannibal heathen too, of the most ferocious description.

At Aneiteum heathenism is completely overthrown; there are three hundred members in the Church, and as many more, perhaps, candidates for Church fellowship.

Another American missionary ship has been built on the Pacific coast, named the Evening Star. She was despatched from San-Francisco to join the Morning Star, which was built some years ago at Boston. Both vessels were built and fitted out by the Sunday-school children in the Atlantic States and California.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA

No. 118. ABBEOKUTA OCTOBER 1861 Price 120 cowries.

Ninu Iwe Irohin wa kan li eyiti kò ti ipẹ, awa sọ ọ pe, oyẹ ki Enia Dudu ba lọ ibẹ Ingland wo, nidi eyi pe, ki nwọn ki ole ni iru ero ati iyato nlanla ti owa larin ilu ọlọgbọn ati ti nwọn, ati lati gba iru ero bẹhẹ niti eyiti oyẹ ti nwọn ba ṣe nihin lati ṣe iyọri si rere ati lati gbe ilu na soke.

Awọn enia funfun ti de ipo nwọn nisisiyi, nipa kiko ẹkọ gugun lọ titi; ati irora iriri pupọ ati ofũ; bi ọsepe awọn enia dudu mu iriri awọn enia funfun, ti nwọn sì ṣe e ni ti nwọn, nwọn oko wahala pupọ ati ofũ silẹ nipa kiko ẹkọ, ṣugbọn bi nwọn kò ba ṣe bẹhẹ ki nwọn ki ogba imọ nwọn nipa iriri irora tabi ki nwọn ki orelẹ sibẹ ju bi nwọn ti wa ri lọ.

Nipa lilọ ibẹ ilu enia funfun wò, nwọn o tikala nwọn rí fun ara nwọn, bi enia funfun ti wa ati ẹkọ, nipa iru llanọ ati ofin wo ni nwọn ti wa, ati bi nwọn ti ri. Nihiyin otọ gidigidi fun enia lati kọle nwọn, gẹ ni bi ti nwọn fẹ laisi akiyesi si atunṣe tabi si ere ti owa ni gbangba, li ọnọ kan, awa ri ita ogboro ati li ọnọ jijin diẹ, ile asi wa loju ọnọ, asi mu ki ọnọ fun gidigidi, tobẹhẹ bi ọnọ tabi ita gboro tabi ofun ni tabi otọ asì dabi ẹnipe osesi, ako si mu ero kan nipa eyiti iba yẹ fun awọn enia ati awọn ẹsin ti nkoja ninu nwọn. Awa nsì tun ri ekiti nibigbogbo nibikibi ti àyè ba wa, ẹnikẹni kò sì ro bi oti buru to fun oju lati ri, osì buru fun imu lati ma gborun rẹ, ati bi oti ṣe idibajẹ fun ilera wa to; wahala wa fasẹhin lati ma gbalẹ ile danu si ita bayi. Awa asì ri kòtòkòtò jijin ti nwọn tilẹ fi mọle nita gbamgba, ati nigbakugba nita gbamgba pẹlu fun ewu nlanla gbogbo awọn enia ti nkoja nibẹ. Iwọ kole ri iru nkan bẹhẹ ni Ingland, nitori ti ofin ko jẹ ati bi aba ri ẹnikẹni ti oba ti ile rẹ da nkan ti ko dara nu si ita yio sanwọ nitori rẹ. Ṣugbọn ohun elo wa ti o nko iru nkan ba nwọnyi lọ, kẹnkẹn nkoja lọ li ọjọ gbogbo,

ati enikeni ti oba ni ohunkohun lati danu asi po oiikènkón ti yio da sinu kènkèn rè fun nwon nigbati kènkèn re ba kun asi ko o lo si ibi ti nwon yan lati dale nu si lehin odi ilu na. Iwo oro o pe, owo li aofi se e nitori ti ise ti ase bayi, ao san oye ki asanwo, ki ise bi iwo ti ro o, nitori ti awon agberoko nra a, nigbati oba rà lati tun ile nwon se, ati owo ti awon agbe nsan nitori re asi ma ju owo ti nwon fi ko o jo.

Nisisiyi ere wa fun awon agbe eniti ora a lati fi tun ile rè se ki odara, ere wa fun awon ti nkoja li ita, ti nwon ko ni ibaje lara nipa erekiti igbe, awon enia njire nipa rè, ti nwon nrin nita, nipa ti nwon fi ule koja lairi tabi gbo Orun buburu, awon enia ti nwon wa ni adogbo rè njire nipa rè nipa alaini efufu buburu ti onfe si nwon, ti iba mu arisan ati iku pupo wa ba nwon. Bi osepe enia mo oye enia ti ose arisan, ti nwon si mo iye enia ti oku nipa idi nkan yi, nwon iba gbidanwo lati ma da asa enia funfun. Ni opolopo ile awa ama ri ogodo ti ko dara ati ejètu ti oti wa nibe nigba pipe, ti nwon ko tunse ti osi nruru buruju. Nitori kini Olorun se fi imu fun ni lati gborun? ki awa ki ole mo nkan ti awa ko le mo nipa, riri, nipa gbigbo, ati nipa fifi owo kan.

Awa ko le ri efufu ti awa fi mmi, ati nigbati efufu na ba baje nipa ohun ti oburu ti odapo pelu re, awa ko le ri i, sugbon eyi ti awa kole ri awa ama gborun rè, Bi awa ti mmi li efufu nkoja lo li imu wa, ati bi ikan kan ba buru ninu efufu na, awa a gborun rè, eyiyi ni ohun elo ti Olorun fi fun wa lati mo nigbati oro ba dapo pelu efufu. Nigbakugba ni enia nsarisan ti nwon si nku, nitori idi eyi na ni. Nigbakugba ni enia nwi pe, nwon fi ogun fun nwon, nipa eyi ni ki nwon fi mo pe ki ise enia li ofi ogun fun nwon, sugbon nipa efufu ti mmi ti omi oro nipa ogodo, ejetu, ati iwin erekiti tabi ohun buburu miran ti iwa mimo ko ba ti ie ki ose.

IHIN AWON ONSE OLORUN.

ILOSIWAJU ATI IWA IJOKO METLAKATLA

Oko awon Onse Olorun ti anpe ni Carolina Ogagu Patterson de li Saturday lati ibujoko awon Onse Olorun ni Metlakatla wa, British Colombia, nibiti osi li ojo kesan osu yi, osi de Ebute Rupert lojo kokandilogun osu yi na. Carolina na mu wa li ohun eru ti afi ni i kun, ja si ororo eja, awo. onje awon ara India, igi ti aogbin, ti awon ara India pese re ni ibujoko na.

Mr. Cunningham se wa li ore ni fifun wa li apere imunilara atele yi bi nkan ti nlo si ni ibe na-

Oni Mr Duncan wa ni ilera nigbati oko na si, ati gbogbo nkan nlo dede.

Lẹhin ti Carolina de Metlakat'a li eyiti oti Victoria lọ gbẹhin, gbogbo awọn ti nwọn ni imunilara si ọkọ na pejọpọ, lẹhin igbati nwọn pese owo igboku ati idakọro titun fun ọkọ na tan Mr. Duncan sì ṣe ipin idamarun ọgọrun kan lori ipin olukuluku.

Eyiyi fere se ohun ti osoro fun awọn ara India, awọn eniti oro o pe nigbati nwọn fi owo na fun nwọn, nwọn npin ere nwọn ninu oko. Bi nwọn sì ti tumọ ọrọ na ni itẹlọrun fun nwọn, lẹsẹkanna nwọn fi oruko ti oba a mu fun u li Aha! tabi ẹrù, ti ojasi pe ọse gbogbo iṣẹ na nwọn sì ko ere na.

Mr. Duncan ngbidanwo lẹsẹlẹsọ lati fi gbogbo ini oloko si ọkọ na, ati ere owo ti iṣẹ ipin tirẹ ni ofi ṣe ere ti awọn Onṣẹ Olorun.

BI NWỌN TI ṢE LỌJỌ ỌDUN TITUN.

Li ọjọ ọdun titun, lẹhin ipade adua, ipade iṣẹ kan wa, gbogbo awọn ara ilu ni opade nibẹ, nigbati Mr. Duncan ati Mr. Cunningham fi wi ti owo ti nwọn nọ niti owo ode ti ọdun u ti okoja, osi ka iwe ofin ati ẹto ileto na. Nwọn si sọ bi nwọn ti nawo si li ọdun ti okoja, ti osi yọri si iṣedede gbogbo.

Ero eyiti oje iye owo ile ọja titun meji, ti nwọn olo ile wiwọ-si, fun awọn iran ti owa li adogbo nwọn, nigbati nwọn ba wa si ilu na. Ati owo fun ati ro ilẹ birikan bi akamọ oko ati ilẹ iṣere, ati lati ṣe ọnọ titun. Lẹhin ipade na lẹsẹkanna owo ode ti nwọn gba je 2. 50 fadaka (tabi kurubusu) fun awọn agba, ati 1. 50 fadaka (tabi ẹwu kan) fun awọn ọmọdekọnrin. Awọn alailera agba miran ti oku ki nwọn male rin, nsebu bowa, pelu kurubusu nwọn, nfẹ lati di oni ilu rere, ṣugbọn ko sì si lati dawo.

Iye awọn ara ilu titun na si korawọn jọ ni iye kan.

ILỌ SIWAJU ERO.

Nigbana li omu u lọwọ, osi wipe, Ọmọbirin mo pashẹ fun ọ, dide. Osi wipe, Alagba, mo daku ofẹrẹ ma ku emi ninu mi. Sugbọn odahun pe enikan ti wi bẹhẹ lẹkan pe. Nigbati okan mi daku ninu mi, mo ranti Oluwa: adua mi si wa sodọ rẹ sinu tempili mimọ rẹ. Mashe beru, Sugbọn duro lẹsẹ rẹ, ki osi sọ fun mi li itori ohun ti o she wa. Anu. Mo wa si ohun ti ako pe, emi si rara gẹgẹ bi ati pe Kristiana ọrẹ mi. Ipe ti re ti ọdọ Ọba wa, shugbọn temi kan, ti ọdọ rẹ wa. Nitorina mo beru pe mo dagba ju.

Olusho. On li o bi ọ lere lati ba on wa ihinyi bi? Anu. bẹhẹ ni; mo de gẹgẹ bi Oluwa mi si ti ri i. Bi ore ọfẹ tabi idariji kan ba wa lati fi fun ni, mo bẹ ọ ki talaka ọmọbirin rẹ le she olupin ninu rẹ.

Nigbana li osi tun mu u li ọwọ

o rora fa a silẹ, osi wipe, Mo gbadua fun gbogbo awọn ti ogba mi gbọ, nipa ọna ki ọna ti nwọn gba de ọdọ mi. Nigbana li owi fun awọn ti oduro li itosi pe, Emu ohun kan ki esi fi fun Anu lati gborun, lati fi da didaku rẹ duro: beni nwọn mu ikunwọ myrrh kan wa fun u, ko si pẹ lehin na ti ara rẹ soji.

Ati nisisiyi li asi gba Kristiana ati awọn ọmọkonrin rẹ, ati Anu li ori ọna lati ọwọ Oluwa wa, asi ti ọwọ rẹ wa soro daradara fun nwọn. Nigbana ni nwọn si tun wi fun u siwaju pe, Awa kanu eshe wa, asi toro idariji lowọ Oluwa wa, ati ki osi le tubọ so fun wa li ohun ti awa oshe. Osi wipe, mo dariji nyin, nipa oro ati ishe; nipa oro, niti ileri idariji; nipa ishe niti ọna ti mọ fi gba ni. Efi ifenukonu gba ekini lowọ mi, ati ekeji gege bi ao ti fi i han.

Iwe orin Solomọn. 1. 2. John 20. 20.

Nisisiyi mo ri ninu ala mi pe o soro daradara ju pọ fun nwọn, nipa eyiti nwọn yọ pupọ. Omu nwọn lọ si ori ẹnu ọna na pẹlu, osi fi ọna ti afi gba nwọn la han nwọn; osi so fun nwọn pe u eyi, pe ohun iri ti nwọn ori bi nwọn ti nlọ lọna, si itunu nwọn.

Beli ofi nwọn silẹ nigba diẹ ninu yara kan ni salẹ nibiti nwọn gbe nba ra nwọn soro; bayi ni Kristiana si berẹ. Bi mo ti yọ to pe a de ihinyi!

Anu. Beni otọ bẹ; shugbọn emi, ju gbogbo rẹ lọ, to lati fo fun ayọ.

Kristiana. Mo rò lerinkan bi mo ti duro li ẹnu ọna, nitori ti mo kankun ti ẹnikan ko dahun pe gbogbo ishẹ wa ja si asan, gidipa nigbati aja buruku ni ngbo wa kikun tobẹhẹ.

Anu. Sugbọn ẹru ti oba mi ju, ni, lehin igbati mo ri pe, a gba ọ sinu ojurere rẹ, ati pe afi mi sehin. Nisisiyi, mo ro pe, a mu eyi ti ako she.

Obirin meji yio ma lọ olọ pọ; ao mu ọkan ao si fi ikeji silẹ. Matth 24. 41. Ko si ohun kan ti yio di mi lọna lati kigbe jade pẹ. Opari.

Emi si beru lati kankun siwaju shugbọn nigbati mo woke si ara ohun ti ako lori ẹnu ọna mo gbiyanju.

Mo si ro pe emi yio kuku tun ẹkun na kan, tabi emi yio ku; beni mo kankun, shugbọn emi ko le tun wi bi mo ti kan a; nitori ti emi mi njowerè larin iye ati iku nigbana.

Kristiana. Iwọ le tun bi o ti kankun bi? Oda mi loju ikankun rẹ ni to bẹ, ti iro nwọn mu mi tagiri; mo ro pe nko ti gbọ iru ikankun bẹ laye mi; emi ro pe iwọ yio fi apa lile wọle, tabi ki ofi ipa gba ijoba Matt. 11. 12.

(ko iti pari.)

Akọ ọ li ibi isẹ ikowe li Ake ABBEOKUTA OCT. 5th. 1864.

ABBEOKUTA

OCTOBER 5th, 1864.

In a recent number of the Iwe Irohin we stated that Africans should visit England in order to form a just idea of the vast difference between a civilized country and theirs, and to obtain just notions of what ought to be done here to improve and elevate the country.

White men have arrived at their present state by a long process of training, and much painful experience and loss; if Africans take white men's experience and make it theirs they will avoid much trouble and loss in learning, but if they dont they must obtain their knowledge by painful experience or sink still lower than they are.

By visiting white men's countries they will see for themselves what white people do and learn by what plans and laws they have become what they are. Here it is quite right for people to build their houses ust where they please, without regard to order or to the benefit of the public; in one place we see a street wide and a little further on a house stands out in the way and makes it quite narrow; so that streets are wide, or crooked, or straight as if by chance, no thought being take about the convenience of the people and horses passing in them. Again we find dirt heaps every where wherever there is room, no one thinks how bad it is to the sight, offensive to the smell, and how baneful to health; it is less trouble to throw the sweepings of the houses thus out in the street. We find deep pits dug for building clay in public places, and often, even, in the streets to the great danger of the public. You cannot see such things in England because the law prohibits it; and if any one was seen throwing out from his house unto the street any thing offensive he would be fined for it. But there are means by which all such things are carried off, a cart passes every day and every one who has any thing to throw away calls the carter, who throws it into his cart for them; and when his cart is full he takes it to a place appointed out side the town where he puts it. You will think this cost money for the work thus done must be paid for; not as much as you think, for farmers buy it when it has become rotten to manure their land, and the money paid for it by farmers is often more than it costs to collect it. Now, there is gain to the farmer who gets what he wants to make his land good, there is gain to the public streets which are not spoilt by heaps of dirt, there is gain to the people who walk in the street by being able to pass without encountering bad smells and sights, and people who dwell in the neighbourhood gain, by not having a corrupt air to breathe that causes much sickness and death. If people only knew how many persons are sick and how many die through this cause they would try to follow white peoples, example. In many house we find dirty gutters and drains that are left a

long time without being cleaned causing a bad smell. Why did God give us the sense of smell? That we may know things which we cannot know by seeing hearing or feeling. We cannot see the air we breathe and when the air becomes spoilt by something bad being mixed with it we dont see it but that which we cannot see we smell. As we breathe air passes through our noses and then if any thing bad is in the air we smell it this is the means God has given us to know when poison is mixed in the air. Many times people become sick and die only on this account Many times people say they are poisoned and so they are not by persons but by their breathing air that is poisoned by dirty gutters or some other bad thing which cleanliness would have prevented.

VARIETIES.

We read of a man "who deviseth mischief upon his bed; who setteth himself in a way that is not good." Now, why should not we be as active, as frequent, as forward, in devising good, and as full of exquisite contrivances? Why should not we be as wise to do good, as any are to do evil? I am sure we have a better cause, and better reason for it. My friend, though, perhaps, thou art who makest but a little figure in the world—"a brother of low degree," yet, behold a vast encouragement! a little man may do a great deal of harm; and pray, why may not a little man do a great deal of good? It is possible "the wisdom of a poor man" may start a proposal which may "save a city"—serve a nation! A single hair, applied to a flyer that has other wheels depending on it, may pull up an oak, or pull down a house.

It is very observable, that when our Lord Jesus Christ would recommend the zeal with which the kingdom of heaven is to be served, he did not give an example of honest wisdom: no, but that of an unrighteous and scandalous dishonesty— that of the unjust steward. The wisdom of our Lord in this is much to be observed. His design is not only to represent the prudence, but also the industry, the ingenuity, the resolution, and the heroic effort of the soul necessary in those who would seek, and serve the kingdom of God. There is seldom to be found among men that vivacity of spirit in lawful actions, which we observe in unlawful ones. The ways of honesty are plain to men and require not so much uneasiness in managing them; but thieves and cheats, and men that follow courses of dishonesty, take ways that are full of difficulties; the turns and tricks with which they must be carried through them are innumerable: hence you find among such people the exercise of extraordinary subtlety: you find no such cunning and nimble application any where else. It is very emphatical then, to borrow from thence the colours of heavenly wisdom! What I now aim at is this —Let us endeavour to do good with as much application, as wicked men employ in doing evil. When "wickedness proceeds from the wicked, it is done with both hands, and greedily." Why may not we proceed in our usefulness "with both hands," and "greedily" watching for opportunities? We have no occasion for any sinister arts in carrying on our designs to do good. God forbid that we should ever attempt the union of such inconsistencies! But why cannot we carry on our designs with as much deep and copious thought as the men of evil arts? And why may we not lay out our spirits with as transporting a vigour to do the things which are acceptable to God and profitable to men as those wretches manifest, when they "wearry themselves to commit iniquity?" To reprove certain ecclesiastical drones, who had little inclination to do good, Father Latimer used a course expression to this effect: "If you will not learn of good men, for shame, learn of the devil; he is never idle," he goes about seeking what hurt he may do. Indeed, the indefatigable prosecution of the designs of some whom the word of God has called "the children of the devil," may put us to the blush. Our obligations to do good are infinite: they do evil against all obligations. The compensation promised to them who do good, is encouraging beyond calculation: they who do evil get nothing to boast of; but "evil pursueth the sinners." If the devil "go about," and people inspired by him "go about," seeking what harm they may do; why may not we go about, and think, and seek, where and how to do good? Verily, it were worthy of a good angel to do so! O thou child of God, and lover of all righteousness, how canst thou

find in thy heart, at any time, to cease from doing all the good that can be done "in the right ways of the Lord?" Methinks, that word of the Lord may be a burden to us: if we have a sense of honour in us, it will be so —"The children of this world are in, (and for) their generation, wiser than the children of light;" yea, they pursue "the works of darkness', more vigorously than any of us "walk in that light" with which our great Saviour hath favoured us.

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LOCAL INTELLIGENCE.

We have very little to give in the way of news, very little having occurred that we can report. The roads to the interior are not opened, it is said, the Egbas are afraid robberies will take place if opened at the present time. We have heard of a small quantity of Ivory having been brought down and purchased here. It is reported from Ibadan that the chiefs have been settling their home affairs and appointing chiefs to fill up vacancies that have occurred since the commencement of the war. The reports that prevailed for some time that the Ibadans had gone on some war expedition towards Oyo are not true. An insect has done much mischief to the youug corn plants. and much fear was felt for the result; some heavy showers of rain have since followed and destroyed the insect; the fields that were much injured have been resown. The news from Iperu is that they were preparing to start for Ikorodu, it is said that yesterday the 4th. inst. the Opa-gun (war standard) would be carried out. We wish to see the emblems of peace, but we fear it will not be just yet. A large number of Ijebu Remo captives are in the hands of the Egbas, but the time for selling them off to foreign slavery is passing away; the greater part of them will remain in the country. If they are kept here a great number of them will regain their liberty by purchase. They will find greater liberty here than in their own country. The increase of population through these wars we hope, will tend to spread christianity aud civilization. Our efforts in Ijaye produced small results, but since they came here, they have shown greater desire to embrace the Christian faith; we tried to teach the Ijebu Remo with no success, but we hope that many from among those brought here by war will show greater willingness to listen to the Gospel.

MISSIONARY INTELLIGENCE.

The Rev. A, D. Phillips desires most thankfully to acknowledge the receipt of the following from Sierra Leone

"A thank offering from Christian friends in Sierra Leone for Bishop Crowther's safe arrival amongst them" for Messrs. Reid and Phillips, of the Yoruba Mission £10.

BRITISH COLUMBIA.

Extract from the "Daily British Colonist," Victoria, Vancouver's Island, Feb. 29, 1864.

"Progress and condition of the Metlakatla Settlement.

"The Missionary schooner 'Carolena," Captain Patterson, arrived on Saturday from the Church Missionary settlement at Metlakahtla, British Colombia, which place she left on the 9th instant, calling at Fort Rupert on the 19th instant. The Carolena' brings as freight a full cargo, consisting of fish-oil, furs, Indian food, cypress-plants, &c., prepared by Indians at the settlement.

"Mr. Cunningham has favoured us with the following interesting description of affairs at the settlement—

"'Mr. Duncan was in good health when the schooner left, and every thing going on prosperously.

"'After the arrival at Metlakahtla of the "Carolena," on her last trip from Victoria, a meeting of all those interested in the vessel was held, and after providing for the expense of new sails and anchors, a dividend was declared by Mr. Duncan of five per cent. upon each share. This somewhat puzzled the Indians, who imagined when the money was given to them that they were parting with their interest in the vessel. As soon as the matter was satisfactorily explained to them, they at once gave her the appropriate name of the "Ahah!" or slave, signifying that she did all the work and they reaped the profit.

"'Mr. Duncan is endeavouring by degrees to vest the entire ownership of the vessel and profits of trade in his people. Hitherto the profits derived from his own share have been devoted to the interests of the Mission.

"'*Proceedings on New-year's Day.*

"'On new-year's day, after a devotional meeting, there was a business meeting, attended by the whole settlement, when Mr. Duncan and Mr. Cunningham announced the expenditure of the last year's taxes, and read the village rules and regulations. An outline was also furnished of the posposed expenditure for the current year, which met with general approval. The estimates included the cost of two new market-houses, which are to be used as lodging-houses, for neighbouring tribes when visiting the settlement. Also sums for clearing a tract of ground for a park and play-grounds, and for making new roads. Immediately after the meeting the tax of 2.50 dollars (or a blanket) for adults, and 1.50 dollars (or one shirt) for boys, was paid. Some feeble old men, who could hardly walk, came tottering along, with their blankets, anxious to become good citizens, but were exempted from the levy. A number of new citizens were enrolled.

"'*Death and Funeral of a Chief.*

"'Late the same day the village had to mourn the loss of an influential old chief, and consistent Christian, named Semeon Keetlahn, who died, after a few days' illness, of erysipelas. On the following Sunday the funeral ceremony took place, attended by all the people of the village, numbering between 500 and 600, who were all in mourning, as far as crape or black material could be procured. The remains were brought to the church, and an exhortation delivered, when the mourning party followed the corpse in canoes to the burial island, where the burial service was read and listened to with the most profound attention. After the service was concluded, a portion of the constables fired a volley over the grave, which was responded to by another volley from the constables on duty on shore, and the firing of cannon.

"'*Trade and Occupation.*

"'Mr. Duncan has been working hard to ascertain what his people's inclination and abilities are, so as to class their occupation, and has in a great measure succeeded. He has now a number at work, making shingles, building a new Mission house, road-making, hunters, sawyers, &c. He has also taught them to make clogs for themselves, which are much prized.

"'Those who break the laws are tried for the offence, and, if found guilty, are sentenced to labour on public works.

"'The settlement is assuming quite an imposing aspect. There are at persent eight substantial houses in the course of construction, and many are inquiring for sites.

"'The constables, eighteen in number (who are volunteers, and desire no pay), do their duty admirably, without fear, favour, or prejudice, and are held in awe by transgressors.

"'It was truly encouraging to witness the many earnest entreaties made by the people of the village to Mr. Cunningham on leaving, to urge their friends in Victoria to flee from the snares and vices which lead them astray here, and to return to their homes. He is the bearer of several letters written by themselves in English, and couched in fervent language, beseeching relatives to return there, and thus save both body and soul, which they say must be inevitably and irretrievably lost by their residing there.

"No sooner had Mr. Cunningham announced that he was about to proceed to Victoria, and was prepared to receive orders to execute, than he was besieged by the people with commissions for every conceivable variety of goods, including even wall-paper and household furniture, to adorn their own residences.'"

IWE IROHIN

FUN AWỌN ARA EGBA A'TI YORUBA

No. 119. ABBEOKUTA OCTOBER 1864 Price 120 cowries.

Ni siṣọ ti akiyesi wa lọ niti iyatọ aṣa ti owa larin awọn enia funfun ati awọn enia ilu yi pẹlu akiyesi ti ilu nwọn ati ita, ni titun nwọn ṣe ati ni ṣiṣe e ko mọ. Emi o sọ pe ao wi pe oyẹ fun alafia ilu na, pe opọlọpọ omi didara ni yio wa, yio si rorùn lati ni. Ki iṣe gbogbo ilu li oni ipa tabi isan odo ti osunmọ ọdọ nwọn, ati pẹlupẹlu opọlọpọ kọnga li owa sibẹsibẹ ko to fun enia funfun lati lo bi nwọn ti nlo nwọn. Nitorina ni ilu ti otobi iwọ ori ti nwọn owa iho nlanla kan, nitori ki eyiñi ki ole gba opọlọpọ omi duro. Awọn ọgọdọ nwọnyi tabi bi awa ti npe nwọn li agbada nla ti igba omi ro leri ilẹ ti oga ju ilu lọ, bi nwọn ko ba le ri ilẹ ti oga ti osì sunmọ ilu, nwọn asì lọ ṣọna jijin diẹ. Ni ibomi awọn ohun ti a nfi gba omi duro na isan omi li a npọn fi kun u ti o nsun lati oke tabi ilẹ ti aga wa si salẹ, ṣugbọn nigbagbogbo nipado ni nwọn npọn omi ju. Nwọn asì fi ohun elò si egbẹ omi na nibiti omi na ba mọ, ohun elò na asì ma ṣiṣẹ lati ma fa omi, ohun fifa omi na asì ma pọn omi na li aponsoke koja lọ sì oju ọna irin sinu ohun elò ti nwọn fi ngbomiro nibiti nwọn pa a mọ. Lati inu ohun elò ti nwọn npa omi mọ, nwọn sì ni ọna irin kan ti omi ngba koja ti nwọn rì nilẹ lọ ni gbogbo ita ti owa ni ilu. Gbogbo enia ti o ba nfẹ omi yi agba aṣọ lati ni ọna tabi iho irin kekere kan lati sopọ mọ eyi ti okoja lọ nita lọ si ile rẹ̀, lati iho irin na ni yio ma pọn gbogbo omi ti ofẹ, nigbati oba yi edi ti nwọn sọpọ mọ ikọngu rẹ̀, asì pọn iye omi ti ofẹ. Ati sibẹ iho nlanla ti okoja lọ ni ita ni edi eyi ti, nigbati nwọn ba yi i, omi na asì ma rọ soke lọpọlọpọ.

Nwọn ni ọna meji ti nwọn nlo omi na si, ọkan yi ni nwọn nlo lati ma wẹ ita ati nigba ti ilẹ gbẹ lati ma da omi na kakiri, lati ma fi pa ekuru ti o nkù kakiri, ekeji ni nwọn sì npọn lati fi pa

ina ti oba sè ni ilu, nigbakugba ti ile ba njo. Nigbakugba ti ina ba sè bayi, nwọn asì mu ohun elò ina nlanla wa sibẹ ti esin nwò wa, ti nwọn sì ti mura rẹ silẹ nigbagbogbo, nipa ohun elò yi yi ni nwọn nda omi soke ga ju ile lọ tabi si okonkon ibẹ na nibiti ina na gbe gbà di nlanla. Nwọn ki ife lati pe enia lati wa pọn omi fun nwọn, omi sunmọdọ nwọn ti owa ni iho ohun elò na li abe ile, kiki ki nwọn yi idenu rẹ ki omi ki oja de fun ra rẹ sinu ohun elò na lati da sinu ina lati pa a. Bi ati se ohun elò ti ongba omi ro bi igba nla na si ilẹ ti oga ju ilu na lọ, omi na asì ma son li asọn sisale lọ linu iho ti a ti fi ero se, nigbati nwọn ba sì si okan ninu rẹ, omi na asì ma tu jade nipa oren ti o nren e sisale. Opolopọ enia ni ilu yi yio ro o pe, omi yio wọn ni ilu oyinbo pupọ, nipa opolopọ inawo nwonyi, sugbọn ko wọn ju bi oti nwọn nihin, nigbati iwọ ba ro wahala rẹ ati inowo ti afi nponmi, inowo ladugbo ti o nfọ, ati owo ti a nsan fun olomi. Ero miran sì wa; omi konga ilu yi ko mmọ nigbaghogbo, sugbọn omi ti awọn oyinbo npọn gege bi ati sọ o loke a npọn o libi ti ogbe mọ, ati nibiti nwọn le pọn eyi ti omọ julọ.

IHIN OGUN.

Enyin ti ngbọ nigbakugba pe, nwọn njagun ni ilu oyinbo ni igba die ti okoja gegẹ bi nwọn ti nja nihin, Oko Efefi ti ode gbehin so bi ogun na ti nlọ si fun wa ni Amerika ati bi oti ntan ni Ilu awọn Gesi Awa gbọ lati Amerika wa pe, General Grant ti ojasi Balogun kan ni ti Apa Oke ilu na ati eniti ongbidanwo lati ko ilu Bale ilu Isale ti anpe ni Richmond ko le bori Odo niwaju ilu kan ti anpe ni Petersburg ti iba ko ko ko ide Richmond. Odi ti oyi Petersburg ka le pupoju, ogbidanwo rẹ, sugbọn ko le ko nwọn, beni oro o pe, on iba wa iho kan ni abele fi se ona. Oberẹ li ona jijin wa iho na lọ si ibi ti awọn ogun fi nso ilu na nibiti nwọn ko le ri i, osi wa iho na ni abele, gegẹ bi awọn etutu ti nse ona nwọn li odo ile, beheni owa iho na wa si okankan odi Petersburg ikini osì ko opo'opọ etu jọ to iwọn egberin agba etu si iho abele na li okonkon odi ibi ile iso ti awọn ogun na wa, osì da etu silẹ goro lọ titi lati budo rẹ lọ ide ibi ti oko etu na jọ si, nidi eyi pe, nigbati oba fi ina si i lodọ rẹ nibiti budo rẹ wa, etu na yio gbina titi lọ ikan eyiti okojọ labẹ odi yio sì wo odi na li arikan. Omura gbogbo rẹ silẹ, gbogbo ogun rẹ sì mura silẹ lati ro wolu nigbati odi na ba wo. Nigbati nwọn mura tan, ofi ina si etu na, etu na sì tu odi kan lọ soke loju orun, ati gbogbo awọn ogun ti owa ninu rẹ. Nigbana ni ogun General Grant

ro lọ lati wọ lu na, ṣugbọn nwọn kọle ṣe e, ogun awọn ti isalẹ Ilu na ti nwọn mbaja ti nwọn wa labẹ General See kọlu nwọn, nwọn sì le nwọn pada, pẹlu sisọ opọlọpọ enia nu ninu awọn ara Isalẹ Ilu na.

Nwọn wipe General Grant so awọn ọmọ ogun rẹ nu nipa ija yi, iwọn ẹgbata ọmọ ogun, nwọn pa omiran, omi i gbogbẹ, nwọn si di iwọn ẹgba enia ni igbekun.

Awọn enia diẹ ngbidanwo lati ṣe ilaja larin nwọn, awọn opọlọpọ enia ro pe akoko na de fun alafia; awa nreti lati tun gbọ ihin na si i, nipa ọkọ Elefi ti yio ti England de nijọ mi. Ogun ti nwọn nja ni Amerika li oje ki owu ki owọn bayi, bi osepe nwọn ba ṣe ilaja owo owu yio fa sẹhin nisisiyi, nitorina awọn enia ile yi ba gbidanwo lati sinọ ki nwọn ko le ta owu nwọn li akoko ti o nwọn.

Ogun ti owa ni ilu Oyinbo wa larin Austria ati Prussia li apakan ati ti Denmark li ọna keji.

Idi ija na ni pe, apakan Denmark fẹ lati yapa kuro, ki nwọn ki osì ni olori nwọn lọto fun ara nwọn, ati Austria ati Prussia ran nwọn lọwọ.

Bi Denmark ti ṣe ilu ti okere, ko le ba Austria ati Prussia ja, nwọn sì nṣe ilaja nisisiyi. Opọlọpọ enia ni onfoya pe ogun yi yio di ogun nlanla ati bẹni iba ri, bi osepe awọn orilẹ ede miran wa lati ran Denmark lọwọ, ṣugbọn nwọn fi ogbọn ṣe e ti nwọn fi ye e silẹ.

ILỌ SIWAJU ERO.

Anu Ah! bi oje pe iwọ ni, tani iba je, ti ki ba she bẹ? Iwọ ri pe a se i'ẹkun mọ mi, ati pe aja omroro wa li apa ibẹ.

Mo wipe, tani iba je ti okan re. ko ba la moji bi emi, ti ki ba fi tagbara nwọn kankun. Shugbọn emi bẹ o bi Oluwa mi ti wi si ishe mi? Ko ha binu si mi bi?

Kristiana. Ngbati ẹgbọ ato nla, orerin iyanu kan; mo ro pe ohun ti o she wuu pupọ, nitori ko fi anu ohun ti olodi han. Shugbọn enu ya mi lokan mi nitori kini oshe fi iru aja bẹ silẹ. emi iba fi mọ ri, emi ki ba ti ni okan ti'o lati dagba bayi Shugbọn nisisiyi ti awa ninu ile, awà ninu ile na, emi si yọ tokantokan.

Anu Emi yio bere, bi o ba wuọ. li ijọ miran ti o ba sokalẹ wa, idi ohun ti ofi she pa iru àpà aja bẹ mọ si ogba rẹ: iba je ma roo si ohun miran.

Awọn omode si dahun pe, she bẹ, ki osi yi i lokan pada lati soo rọ; nitori eru ba wa pe yio bu wa je nigbati awa ba nti ihinyi kuro.

Beni nikẹhin o tun to nwọn wa nisalẹ, Anu si shubu lulẹ li oju rẹ niwaju rẹ, osi sin. osi wipe, Jẹki Oluwa mi gba ẹbọ iyin ti emi ru si ọdọ rẹ pẹlu ọmọ malu ti ẹnu mi.

Bẹli owi fun u pe, Alafia ni fun ọ; dide duro Shugbọn odojuhole sibẹ, osi wipe, Olodolo ni ọ Oluwa, nigbati emi ba nbẹbẹ lodọ rẹ; sibẹ jẹ ki emi ba ọ sọ ti awọn idajọ rẹ, Jer. 12: 1. Nitori kini iwọ she fi iru aja bubaru bẹ pamọ ninu ọgba rẹ, eyi ti nigbati enia ba ri, iru awọn obirin ati awọn ọmọde bi awa ti mura lati ti terutẹru sa kuro lẹnu ọna?

Odahun osi wipe Aja na ni oluwa miran; pẹlupẹlu a pa a mọ gidigidi ni ile ẹlomiran, shugbọn kiki igbo rẹ li awọn ero mi gbọ; odi ti ẹ ri lokere ni ibẹ li o ngbe shugbọn ole wa si ogiri ibi yi. Oderuba Opolopọ olododo ero kuro ninu biburu ju, si rere nipa ohun gbigbo kikan rẹ.

Nitoto ẹniti o ni i ko pe ko ma lo ifẹ rere kan si mi tabi si temi, shugbọn o ni ero lati di awọn ero lọna lati wa sodọ mi, ati ki nwọn ki ole beru lati wa ati lati kankun yi lati wọle. Nigba miran pẹlu ama ja, asi ti bu awọn ẹlomiran ti mo fẹ jẹ; shugbọn mo fi suru gba gbogbo nwọn ni lọlọ yi. Mo si fi iranlọwọ akoko fun awọn ero mi pẹlu, bẹni ako fi nwọn le agbara rẹ lọwọ lati she si nwọn gẹgẹ bi eda aja rẹ yio yara lati she. Shugbọn kini, olufẹ mi ti mo rà, Mo mọ, bi oshe pe iwọ ti mọ to bayi ri, siwaju iwọ ki ba ti beru aja. Awọn ashugbe ti nlọ lati ẹnu ọna de ẹnu ọna, yio kuku sọ ọrẹ anu ti oti ro lati rigba nu yio sì sa asala ju ti gbigbọ! ati bibajẹ aja kan pẹlu, nje aja kan, aja kan ti owà li ogba ẹlomiran, aja kan ti mo fi gbigbo rẹ pe ire awọn ero, yio pa enikan mọ lati wa sodọ mi? Mo gba nwọn kuro lọwọ awọn kẹnuẹun ati olufẹ mi kuro lọwọ agbara aja na.

Anu. Nigbana li Anu wipe, mo jẹwọ ope mi; mo sọ ohun ti ko ye mi, mo jẹwọ pe o she ohun gbogbo daradara.

Kristiana. Nigbana ni Kristiana bẹrẹ si iso ti ajo nwọn, ati lati bere ọna Beli o bọ nwọn, osi wesẹ nwọn, osi fi esẹ nwọn le ipa ọna rẹ; gẹgẹ bi oti she si ọkọ rẹ ri. Beli mo ri ninu ala mi pe nwọn rin li ọna nwọn, afẹfẹ oju sanma si daradara fun nwọn. Nigbana ni Kristiana bẹrẹ si kọnrin wipe

Ibukọn ni fun ọjọ ti mo bẹrẹ
Lati jẹ ero
Ibukọn si ni fun okọnri na
Tio sì mu mi dide.
Toto ni ọpẹ ki nto bẹrẹ
Lati wá lati wà lailai
Shugbọn nisisiyi ma sare ti mo le sa
Pipẹ san ju ailọ rara.
Ekun wa dayọ, eru di gbagbọ
Pada bawa ti ri i
Gẹgẹ ni ibẹrẹ (bi enikan) ti wi
Fi bi ipari wa yio ti ri han.

(ko iti pari.)

A kọ ọ li ibi isẹ ikọwe li Ake ABBẸOKUTA OCT. 18th. 1864.

ABBEOKUTA

OCTOBER 18th. 1864.

In continuation of our remarks, respecting the difference between the countries of white people and the inhabitants of this country with regard to their towns and streets keeping them in order and clean, I will mention that it is considered necessary for the welfare of our country that there should be an abundance of good water, and easy to be obtained. It is not every town that has enough close at hand from streams or rivers, and although there are many wells, yet this is not enough for white people's use as they use it. In large towns therefore, you will find, a very large pit, dug out on purpose, that will hold a very large quantity of water. They have these pits, or as we call them reservoirs upon ground that is higher than the town; and if they cannot find higher ground close to the the town, they will go a little further off. In some places these reservoirs are filled by streams that fall from high hills; but more frequently, they get water from a river. They put by the side of the river where the water is pure an engine, and this engine works a large pump which forces the water up through an iron pipe to the reservoir where it is kept. From the reservoir they have iron pipes which they bring in the ground through all the streets of a town. Every person that wants this water, gets permission to have a small pipe, from the one in the street, leading into his house, and, from that pipe, he gets all the water he wants; if he turns a cock which is fixed at the end of it, the water flows as much as he needs. Again, the large pipes through the streets have cocks which when turned, the water spouts up abundantly. They have two uses for this, one is, they have water to wash the streets, and in hot dry weather to throw about and prevent the dust blowing about, and the second is, they have water to put out fires whenever a house catches fire. Thus if a fire should take place, they bring large fire engines, they are generally drawn by horses, and always kept ready, and with these they throw water higher than the houses or right into them where the fire is in great streams, so they are not obliged to call people to come and fetch them water, the water is close by them in the pipes under the ground, and they have only to turn the cock and the water comes up of itself for the engine to throw over the fire. As the reservoirs are made on higher ground than the town, the water presses down through the pipes, and when any one is opened, the water rushes out by the weight of that which presses upon it. Many persons in this country will suppose that water in white men's country will be very dear, by these many expenses, but it is not dearer than it is here if you reckon the troubles and expense of fetching it, the expense of the pots that are broken, and the money that

is paid to the owners of wells. There is another consideration; the water of the wells of this counry is often very impure, but the water white people get as above described is obtained where it is clean the best they can get.

RECENT INTELLIGENCE.

There was a fear that the second crop of corn would be greatly injured by a grasshopper, which appeared in great numbers in some districts, a heavy fall of rain, however, removed them in time to prevent their doing the amount of mischief that was feared. It is reported that the cotton plant looks well, and there is a good prospect that the yield will be abundant.

Our information from Ibadan is very uncertain, the roads being as entirely closed as at any time during the war. It is said that the Chief of Ogbomosho is dead, and that his brother who succeeds him has formed an alliance with Ilorin, and they, together, are pillaging the Oyo farms, we hope this report will not be confirmed.

There have been various delays in the departure of the Egba force for Ikorodu, for which various reasons have been given; it is now stated that they moved on the 15th. instant.

It is said that the embargo put on gunpowder at Lagos to this place has been removed but we have seen no official notice respecting it. We hope it has been removed, for it never prevented the natives obtaining as much of that article as they needed, but proved a source of annoyance, being, the native thought, a proof of ill will against them.

We hear that the attempts made by His Excellency the Governor of Lagos to bring about a better understanding with the Egbas have been well received, and appreciated. We fear the opening of the roads to trade will not be so soon accomplished as desired, patience and showing good feelings are the best and quickest means to accomplish this object for the native government is not opposed to it, and does not delay the opening of the roads through any evil purpose, but circumstances compel them to keep it closed. The loss of revenue to the Chiefs is very great through it, but they judge the objects of the war to be of paramount importance to their country, and that it is better to lose revenue than, as they suppose, great interests.

Since the above was in type, we have learnt that a speedy opening of the river to Lagos for the cotton stored in Abbeokuta is to be expected.

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VARIETIES.

PLAIN AND PRACTICABLE.

IF any one intends to improve his condition, he must earn all he can, spend as little as he can, and make what he does spend bring him and his family all the real enjoyment he can. The first saving which a working

man makes out of his earnings is the first step, and, because it is the first, the most important step towards true independence. Independence is as practicable for an industrious labourer as for a tradesman or merchant, and is as great a blessing to him. Possessing a reserved sum or commodities, however little, so that they are under ordinary circumstances increasing, will not fail to produce independence of feeling and of character, and leads a man to trust to himself and not to others, for what (under Providence) is necessary to his own comfort and the happiness of his family. The true economy of housekeeping is the art of "gathering up the fragments that nothing be lost;" I mean, fragments of time, as well as of food or materials. Nothing should be thrown away as long as it is possible to make any use of it, however trifling that use may be, and whatever be the size of the family, every member should be employed in earning or in saving money.

No false pride, or foolish desire to appear as well as others, should ever tempt a person to live one farthing beyond the income of which he is certain. If you have twenty shillings a week, let nothing but sickness make you spend nineteen. If you have ten shillings spend but nine; if six shillings only, be careful to spend less that six.

ANECDOTE.

INFIDELITY REPROVED.—Notwithstanding there are some persons who affect to think that at death they will be annihilated, and from whom, therefore, since they believe that they shall die like the brute, we are to expect nothing else than they will live like one, yet there are others of a different turn of mind. Some persons talk of heaven as though they expected to go there; while, in the mean time, there is evidently nothing but earthliness in their hearts and affections. To each of these descriptions of characters the following anecdote may be serviceable:—A scoffing infidel, of considerable abilities, being once in the company of a person of weak intellect, but a real Christian, and supposing, no doubt that he should obtain an easy triumph, and display his ungodly wit, put the following question to him:—"I understand, sir, that you expect to go to heaven when you die; can you tell me what sort of a place heaven is?" "Yes, sir," replied the Christian, "heaven is a prepared place for a prepared people; and if your soul is not prepared for it, with all your boasted wisdom, you will never enter there."

MISSIONARY INTELLIGENCE.

MADRAS.

S. PILLAY:—We have found the following notices of an inquirer of this name in the journal of the Rev. W. Sandhosam, who is labouring with Mr. Bilderbeck in the northern district. In India, to become a Christian is, for a native, to forsake all.

Dec. 9, 1863.—Saw S. Pillay. Spoke of the importance of forsaking all for Christ. Told him to enrich his soul with the word of God, so that, in the hour of trial, his heart may be the storehouse for driving out the devil and for letting in Christ, whom to have is eternal life.

Dec. 2?—In the morning, conversed with people regarding what will suit each man's position. Chiefly, that whether we have opportunities or not Jesus must be preached: and we should give our help to the charitable purpose, and offer up prayers for men, and set good examples. We should be an example to others, a sort of picture to all. After this, S. Pillay, who had for six months been visiting me and the Rev. J. Bilderbeck, said that he had sifted each system, and found all empty, and nothing could give salvation to his soul, and that he is now come for baptism. "I know not my end and if I remain in my house, I shall be spoiled. From this date, therefore, I am desirous of embracing the Christian religion. Please to admit me." Praised God for this, and put to him (S. Pillay) several questions, to ascertain the honesty of his desire. Satisfactory answers were given, and he prayed with me on his bended knees. "Whatever troubles come, in God's name I shall overcome them," said S. Pillay. May God strengthen him and grant him grace!

Dec. 24—S. Pillay's father came. "Friend, where is my son?" he asked. "Here he is," I replied. "Yesterday where did he eat? where did he sleep?" "All here." The father, in tears, said, "Alas! alas! he is spoiled, he is spoiled. He shall not set his feet into my house any more. For Pariah girls and Pariah rice he become thus. Alas! Brahma, is this the fate of my forehead?" I then asked the father if he wishes his son to be spoiled or well? "He is already spoiled, and is he going to become better?" was his answer. He went off in a

great rage. A little after, some of S. Pillay's friends came. A convert to Christianity is a hateful thing to the heathen, and a son embracing the religion of Pariahs is what they cannot bear. God open their eyes who fear the ridicule of men, and yet fear not to go down into everlasting burnings!

Dec. 25: *Christmas-day*—People crowded the church. My soul rejoiced. May they come so always! It is encouraging to the preacher, and edifying to the people. When engaged in prayer, S. Pillay's father came, saw all and came in and sat, at the request of Mr. Bilderbeck. The father, on seeing his son embraced him, and wept. The son said, "Do not weep, I am well. I am not dead. I am a sheep in the flock of Christ. You should rejoice at this." The father began to make a noise, and cry aloud, and give out mournful expressions. I and others comforted him, and spoke to him. But he would not stop, and so I took him home. The father came and took a seat, and, looking to me, said, "you are my countryman; why do you spoil my son? Is this the result of friendship? This is very unjust." "God will judge you, you will go to hell. The father went away. I prayed with S. Pillay and for him.

CHANGE IN THE NATIVE MIND AT BOMBAY:—Extract from a letter of the Rev. J. Wilson, Bombay, May 14, 1864—"Very great progress is going on in Bombay. The minds of the educated young men are being unsettled. The leading men among the native community look upon the Missionaries as their best friends, notwithstanding the anti-Missionary influence which is being brought to bear upon them. A letter has appeared in one of the English journals, the 'Gazette,' intimating that a memorial is being prepared by the leading members of the native community, to be presented to the Secretary of State, to the effect that the aggressive position of the Missionaries in Bombay may be counteracted. That the most respectable and influential members of the native community will not sign this testimonial I feel quite certain. I know their feelings towards Christianity: they are friendly and well disposed. Since this subject was mooted in the 'Bombay Gazette,' a native paper, whilst criticising the spirit of the instigators of such a scheme, fearlessly calls the Missionaries the disinterested friends of the natives, and acknowledges 'that they owe even their secular education to the Missionaries. The following short note appeared in one of the Bombay papers lately, and I may say it embodies the general feeling of the better-informed among the natives towards the Missionaries. The writer subscribes himself "a sympathizer." He says—"Sir, I have been greatly struck lately at the very great and truly honourable testimony which is being borne by at least a portion of the Bombay community to the sterling worth and active exertions of the Missionaries. Their aggressive attitude is such that it has given rise to a protest, or a wish for a protest, against it in the minds of many who are, or would be, influential. All Britian feels that the mission of its Missionaries is, in a gentle sense, an aggressive one against all evil. They will see in the protest one of the best testimonials that could be given to the Missionaries. It is sad, indeed, to see such ill-feeling being manifested towards them by the European instigators of such protests, and I deeply regret it for the sake of those who bear it. At the same time, a great honour is being conferred on the Missionaries, a divinely-appointed seal is being unconsciously affixed to their value, and I, for my part, rejoice." ....That the castle of the arch-fiend is being taken by storm cannot be denied. He knows that his days are numbered and he is making a dreadful struggle. But He who is with us is mightier than all. The gates of hell cannot prevail against his church.

"Of late, we have had several lectures on religious and social subjects, delivered in the hall of the Money school, and we have always had very respectable audiences, numbering among them some of the leading members of the native community. Some of these men have told me that they have always felt it a pleasure to attend these lectures, and that they have been benefited by them. I told you, in my annual letter, that some natives have come forward, and contributed towards Christian Missions. I am happy to say that I have myself experienced the same liberality at the hands of one of them. One of these lectures was on female education, delivered by Mr. Weatherhead. It was proposed at the meeting that the lecture should be printed. I applied to one of the native gentlemen for pecuniary help, and, to my utter astonishment, he paid all the expenses of printing the lecture. The lecture has been printed, and it is to be hoped that it will be the means of giving a greater impulse to female education."

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 120. ABBEOKUTA NOVEMBER 1864 Price 120 cowries.

Oko Elefi ti okoja mu ihin fun wa lati Amerika wa ti odaraju li ona ti awon ara Oke ju ti isaju lo, ona ti odaraju si ipa nwon ni pe, nwon gba Atlanta nipa ogun ti o nja li abe General Sherman ti aye die gba labe General Grant ati ni Mobile pelu. Sisunmo tosi yiyan Olori jo eyiti yio mu awo nlanla wa, ona pupo lori asa inu eyiti a ose eniti ayan na gege bi lori agbara Olori ti mbo. Ifasehin nlanla niti ilosiwaju ti awon ara Oke ni ghese nlanla ti nwon nkojo lati se ti ogun na, ni iye ti oju agbara awon enia nihin lati sero.

Nwon lo ogbon die lati se ilaja, opolopo enia nla li ona mejeji awon ti ogun na su, nwon iba si yo lati ri ipari re, sugbon awon ara Isale ko fe lati yi ero ti nwon pada nitori ohun ti nwon nja si lati yara nwon kuro ninu Ilu Oke. Eru ti ojo pataki idi ohun ti nwon fi nja, ntan lo diedie, ogun yi ti pa eru run li opolopo, ohunkohun ti owu ki ose nit[illegible] ogun na eru (bi ti atijo) ko le wa ni Amerika mo bi ti atijo.

Awa nireti pe ona yio la fun Owu, akoko ti awon Bale Abbeokuta fi fun nwon lati si i, ni ojo keje osu yi, titi di ojo mesan fun kiki Owu nikan. Idi ohun ti nwon wi ni eyiti nwon fi se ona na bayi, ni, iye ti pipa awon ogun nwon mo lati ba Ikorodu ja, ogbon eyiti pe agbara ti nwon fi fun ise ere si ogun awon enia na nipa owo tobi ju ti ogun lo, nitorina oye lati fi opin tabi iye sori owo. Ere ti oniye lori firi aiye ona ti odaju si ti ilosiwaju ogbon tabi ilaju ati owo ti oye. Ona ti nwon se mo owo ki ise pe gbogbo re jasi ti ogun, ire wa ni oniruru ise miran gege bi iru awon ajigbese ni. Gbese ti nwon nfi fun nwon se idena nlanla li ona si ilosiwaju otito, o ngbe owo soke nigba die, onfi idena nlanla re han nigbehin. Idena miran wa, ija ti awon iran. Akiyesi wa ni kiki ki ale fi ona eyi han, ti oti se idena ilosiwaju. pe awon

ti eyi ise ti nwon jù le pese ohun elo lati mu u kuro.

AGBORUN.

Ose ohun akiyesi gidigidi ti ohun elo yi fi se ohun ti owulo ti osi ye pupo ni ilu otutu odara bi ohun abo fun ojò, ati ni ilu oru, bi ohun abo nla si oru ti orun, osì se ohun iyì pupo ni opolopo ilu bi ohun ami ola ati alade.

Ninu ise ogbon afina atijo ni Persia nwon ro o pe oje iye ojo odun ti Alexander nla, nwon se awon Oba kan si pelu awon omodo meji bi olutoju, okan ninu nwon gbe aporun sori alade oluwa re. Ni Siam awon Balogun ilu ni ima lò aporun; sugbon okan ti nwon ko nse papa ni eyiti nwon se bi enipe nwon kan aporun meji tabi opolopo aporun jo si opa kansoso, nwon asì pamo fun ilo Oba nikan.

Okan ninu oye Oba ti Aba je Oluwa alaporun merinlelogun; nwon ro o pe eyi jasi ilu merinlelogun ti owa labe itoju rè. Ni Constantinople ojasi iyato ami Oba pelu, nipa bi awon Oyinbo ti nko opolopo na wa si ilu kiki eti afin awon Sultan ni nwon nse afiyesi rè. Ni Moroko ko si eniti ogbodo lo o bi kose awon omokonrin ati awon arakonrin Oba na ati on tikalare. Ni Oyo ojasi ami Oba, nigbati Oba ba jade ti oguwa opolopo aporun ni nwon nga, ti nwon sì ndimu niwajurè. Ni Abbeokuta niwon odun melo kan ti okoja, kiki awon olola enia ni ima lo o, ara ilu na ti oko dan a wo laini oye lati lo o, nwon gba a lowo rè nwon si faya perepere dakisa, nisisiyi odi ilokulo fun enikeni lati ma lo kiri laisi idena kan. Nwon ti ta opolopo ni Abbeokuta nigba ogorun sese, tita re ba ti po ju yi lo bi osepe nwon mu iyi ti odara wa ta.

Asiso nlanla ni lati ro pe awon enia Dudu fiyesi kiki aso onila ti nwon nra, nwon ama se akiyesi ila tabi awò sugbon nwon ki ise afiyesi iwa rè.

Awon Bale nfe aporun silki ti otobi pupo ti osi dara li awò niti ifihan ju ti lilo lo nipa awon Balogun boye li Oba ni ki ilo nwon. Awon Idahomi mmu aporun lo bi opagun li ogun nwon.

IHIN TITUN.

Ohun ojiji lati igbati ati ko iwe wa ikehin jo eyiti ko muni lara tobehe, sugbon ako wa laini. Ona ti owa niwaju Iberukodo ni awon onisowo nlo nigbagbogbo, ati oja ibe na lo kun fun opolopo iyò ati sarà. Li abo nwon ,awa gbo pe nwon amu opolopo, eyin erin, òrí, aso ati konun wa. Eyiyi ni ami ti okun fun ireti ti mbo. Bi osepe ona ati Eko wa si sile bi ti atijo, ki ogun yi to se, iye owo owu isisiyi ni gbogbo ilu iba ti fasehin niti ohun riri na lo siwaju to bi iwon Raba si si ibanuje nlanla fun awon

owunso ara ilu yi. Ni idi ti sise ona Eko li apa ti awon Agbagba ilu ni alailagbara nwon lati pase fun awon enia nwon bi igbati nwon ni agbara kikun niti ère owo. Eyiyi ki ise kiki idi re bi oti wu ki ose bi nkan ti nfi han ni. Iye owo owu oli koro ti nwon ko ti ja je igbewo fun osuwon kan, eyiti nwon ja je egbernu li osuwon kan; osuwon meta owu ti nwon ko ja se osuwon kan eyiti nwon ja, osuwon kan je okowo, fun awon ti nja a, owo kenken okowo, ti ofi ogota sile li owo ere osuwon kan, awa roo pe awon ti njawu ki yio ni itelorun nipa ere na, nwon okuku fe ka fi owo kun owu ti nwon nja bikose bebe nwon iba fa owo owu ti nwon ko ja sehin die. Iye ti a nparo owo fadaka (4s. 2d.) je egberindilegbarin, ako rii paro nitori opolopo owo to wa nilu nisisiyi, nitori ti nwon nmu u lo siwaju ni isisiyi sugbon nwon nmu opolopo owo wa, asi nreti omiran lati Eko wa ti yio fa iye owo ti a nparo sehin.

ISE ATI ILOSIWAJU ISE BIBLE.

Mr Butler, eniti osise Olori ni Egbe ti Ise Olorun ni Mexiko ti mu ona ajo gigun kan ati arè fun ilosiwaju ise re. Amu oro die ninu iwe àjò re ti o nko titi nigbati o nrinkiri lati Tampiko wa lo si San Luis Potosi, li ona ti ori ilosiwaju nlanla ni ti Iwe Mimo.

Imoran ikehin ti afi da Mr. Butler duro ni ise rè nipa gbogbo awon alase, on si duro de ipari awon Ogbimo ti Arin ni ilu nla ti Mexiko nisisiyi.

Feb. 13. Ajo re lo si Altanira. Ode ibe li oru. Mo ti wa de ibe wo na. Mo ta Testament kan ati Perts merin. (ko iti pari).

ILO SIWAJU ERO.

Nisisiyi lapakeji ogiri ti a la ona sa koja nibiti Kristiana ati awon egbe re yio gbà, ogba kan wa nibe ti ishe ti eniti o ni aja ti ngbo nì, ti a sòro re liwaju. Die ninu eso igi ti ofù lori ogba na ta eka nwon si ara ogiri; ati bi osi ti pon, awon ti ori nwon sha nwon jo, awa si je ninu nwon si ipalara nwon. Beli awon omokonrin Kristiana, gege bi awon omode iti yara lati se bi igi na ti wu nwon, ati eso ti oso rò lara rè, nwon ka a, nwon si bere si je nwon. Iya nwon pelu si ba nwon wi nitori shishe be shugbon sibe awon omodekonrin na nse e lo.

Osi wipe, nje enyin omo mi enyin rufin, nitori eso nì ki she ti enikan ninu wa; shugbon on ko mo pe ti ota ni she: Emi yio so fun nyin, iba she pe o mo, on iba fere mura lati fi iberu ku.

Shugbon eyìnì koja nwon si nlo lona nwon. Nisisiyi nigba yi nwon lo bi iwon itafa meji kan kuro nibe na ti ofa nwon si ona, nwon

tajukan nwọn ri awọn buburu meji kan nsokalẹ bọ lati pade nwọn. Pẹlu eyi ni Kristian ati Anu ọrẹ rẹ fi ibuju bo ara nwọn si eyi, nwọn si nlọ li ọna ajò nwọn; awọn omode pẹlu si nlọ niwaju. Beni nigbohin nwọn si pade ra. Nigbana li awọn ti owa pade, wa si ọdọ awọn obirin na gan, bi ẹnipe nwọn yio ki nwọn; shugbọn Kristiana wipe, Ẹduro sẹhin, tabi ki ẹlọ li alafia bi ẹba ti lọ. Sibẹsibẹ awọn meji nwọnyi, bi awọn okonrin ti oyadi ko feti si ọrọ Kristiana, sugbọn nwọn bere si fọwọ le nwọn, Kristiana binu gidigidi si eyi, osì fi ẹsẹ rẹ ta nwọn li ipa.

Anu pẹlu, bi oti le she mọ, she eyi ti ole she lati mu nwọn kuro. Kristiana si tun wi fun nwọn pe, Duro sẹhin, ki osi lọ, nitori awa ko ni owo lati junu, bi ati jẹ ero, bi ẹnyin ti ri, ati bi iru bẹ gẹgẹ awa ama gbe lara ifẹ awọn ọrẹ wa.

Awọn Ẹni buburu. Nigbana li ẹnikan ninu okonrin na dahun wi pe, Awa ko to nyin nitori owo, shugbọn ajade wa lati wi fun nyin, pe bi ẹ ba je fun wa ni ibere kekere kan ti awa obere, awa yio fi nyin she obirin lailai.

Kristiana. Nisisiyi Kristiana eyi ti nwọn iba ro, tun dahun pe, Awa ki yio gbọ, beni a ki yio kiyesi, tabi awa ki yio da nyin lohun li ohun ti ẹo bere. Awa nshe wara, ako si le duro; ishẹ wa ishẹ iye ati iho ni.

Beli ọna ti ikeji rẹ si tun wa ọna lati koja nwọn, shugbọn nwọn di nwọn lona.

Awọn Buburu. Nwọn si wipe, Awa ko ro ipalara kan si okan nyin; ohun miran li anfẹ gba.

Kristiana. Kristiana wipe Ẹu, Ẹnyin nfẹ gba okan ati ara wa, nitori mo mo pe itori eyini li e she wa; shugbọn awa yio kuku ka lojukanna ju ki nfi ara si iru di ẹkun ti yio wu igbe wa rere nikẹhin. Awọn mejeji si logu si eyi, nwọn si kigbe pe, Ipania, Ipania, bayi nwọn si fi ara nwọn si abẹ ofin ti a pese silẹ fun idabobo awọn obirin. Deut 22. 25-27. Shugbọn awọn okonrin na nsunmọ nwọn ngbero ati bori nwọn. Nitorina ni nwọn si tun logu.

Nisisiyi, nwọn ko jina si ẹnu ọna ti nwọn ba wole a gbohun nwọn nibiti nwọn gbe ti wa, mbẹ nitorina elomiran ninu awọn ara ile na jade wa, bi nwọn si ti mọ pe ohun Kristiana ni nwọn sare lọ si iranlọwọ rẹ. Sugbọn li akoko igbati nwọn ri nwọn, awọn obirin na wa ninu aso gidigidi, awọn omode pẹlu si duro leti odo nwọn, nwọn nkigbe. Nigbana li enitì owa lati ran nwọn lọwọ kigbe si nwọn, pe kili ohun ni ti enyin nshe; ẹnyin nfẹ je ki awọn enia Oluwa mi shẹ?

(ko iti pari.)

A kọ o li ibi ise ikowe li Ako

ABEOKUTA NOV. 5th. 1864.

ABBEOKUTA.

NOVEMBER 5th. 1864.

ROAD TO LAGOS.

We hope the road will be opened for cotton, the time given by the Chiefs of Abbeokuta to open it is the 7th. instant, to remain open for nine days for cotton only. The reason given for thus keeping the road shut is the necessity of keeping their war force up against Ikorodu, which means that the inducements offered for profitable occupation to the mass of the people by commerce are greater than those for war therefore it is necessary to put restrictions on trade. This is an important gain a clear index of the progress of civilization and lawful trade. The keeping the roads closed to commerce is not wholly due to war, there are interests at work of another kind, such as that of the debtor. The free credit given has done much to throw impediments in the way of real progress, stimulating trade for a time, it proves its greatest hindrance afterwards. Another obstacle exists, the strife of races. Our object is only to indicate these causes which have hindered progress that those most concerned may provide means for their removal.

MISSIONARY INTELLIGENCE.

BIBLE SOCIETY MONTHLY REPORTER.

MEXICO.

Labour and succes in Bible work.

Mr. Butler, who is discharging the duties of Agent of the Society in Mexico, has undertaken long and fatiguing journeys for the furtherance of his work. Some extracts are annexed from a journal kept by him during a tour from Tampico to San Luis Potosi, in the course of which he experienced great success in the sale of Scriptures. At the last advices Mr. Butler had been stopped in his operations by the local authorities, and he is now waiting the decision of the Central Government in the city of Mexico.

"*Feb.* 13—Journey to Altamira. Arrived late in the evening. I had already canvassed this place. Sold one Testament and four Parts.

"*Feb.* 14—Journey to Esteros, a very small Raucho; but spent a very interesting evening. Read several chapters of the Gospels, and advised the hearers to have faith in the blood of Jesus, and to worship God.

"*Feb.* 16—Arrived at Raucho Ratones I procured a horse, and went and fetched my saddle, books, &c. Here I found a very small school. The schoolmaster purchased a Testament and five Parts. The owner of the Raucho and horses said that he was too poor to buy; besides, it was not the book he wanted he wished for a book upon the French intervention. I, however, sold three Testaments and two Parts to persons stopping there, and afterwards engaged two horses for Taucasneque.

"*Feb.* 17—Journey to Raucho San Antonio. Stopped at a shoemaker's shop and inquired as to who of the inhabitants could read. I went afterwards to the Alcalde's

house. The Alcallde was very much pleased at the sight of the Testament, and said that he had been a bookbinder, and that the price which I asked for it was not the value of the binding. He thought it a magnificent opportunity for the school. We walked to the store together, and the storekeeper purchased eleven copies of the Testament and twelve Parts, and a gentleman present purchased two Testament. Proceeded on my journey to Tancasneque, where I arrived as the sun was going down, with only two Testaments in my pocket. I immediately inquire for my books, which had been sent from Tampico by water to this place the day before I left, and was informed they had arrived early that morning, but I did not see them till the evening of the 19th. In the mean time I sold my two Testaments, and, early in the morning of the 20th, I opened one of the bultos, containing two boxes, and displayed my books, and was immediately surrounded by people. Sold two Bibles, twelve Testaments, and many Parts, and afterwards closed the bulto, and sent it away with the rest, but I had the mortification to find that many persons wanted books, and I had none for them. I regretted that I did not open a depot here; but I will yet do so, if the Lord permits, and the Committee give me the oportunity.

"*Feb.* 22—Arrived at Raucho El Canton. Found a small school there. The schoolmaster had no money to buy. He, however, recommended the books, and I sold twelve Testaments and eleven Parts.

"*Feb.* 23—Arrived at Santa Cruz (Raucho). Sold three Bibles, four Parts and four Testaments.

"*Feb.* 24—Arrived at Raucho San Juan Dined with a very intelligent man, who had a large family, all of whom could read; but he did not like Padre C—,because he was married. When I showed him what Paul had to say upon the subject, in the third chapter of his 1st Epistle to Timothy, he replied, 'It is very plain.' Sold two Bibles and two Testaments.

"*Feb.* 25—Arrived at Raucho Sos Animas. Took breakfast. and sold two Bibles, two Testaments, and a few Parts. Passed on to the the Hacienda of La Chamal. Sold 9 Bibles, 38 Testaments, and about 100 Parts.

"*Feb.* 26—Journey to Santa Barbara, where we arrived early in the day. I went at once to Padre R—'s house, which is one block from the great Plaza, in which stands the fine old church, and I took a Cup of coffee with him. He wished to know what the people said of him on the road; but, as of old, some thought him a good man and some a bad one. The priest give him Paul's epithet to the devil, namely, 'A roaring lion, going about seeking whom he may devour.' He, however, acknowledged us as friends, fighting in the same cause as himself, and he was confident of the ultimate triumph of our principles. And to a gentleman present he said, that if the Mexicans would study the Bible they would all become Protestants, as he was. The said gentleman was a rich merchant of the place. He brought a Bible. Afterwards I went to the Plaza, where, as you are aware, I had been before, and sold a few copies of the Testament, as mentioned in my last Report: these had risen to a premium of one hundred per cent. during my absence, consequently I was immediately surrounded by purchasers, and so continued for three days: and, while thus engaged, Padre P—, whom I had met before, a reformed, priest, officiating in the Church of S—B—, came up to me and embraced me in his arms before all the people.

"After many books had been sold, a few Bibles with gilt edges made their appearance. As many, then, as needed Bibles, wanted them with gilt edges; but the pack of mules had now passed S—B—, and were nine miles higher up the road: they, however, agreed to pay an extra price if I would fetch them, for I had no more

with me of that kind. Accordingly, on Saturday, after dinner, we set out, man, horse, mule and ass, to bring in a box of Bibles; and we returned, long after sundown, with the same, containing fourteen Bibles; but only ten had gilt edges. Already arrangments had been made for a depot in Padre R—'s house, and a certain number of books confided to Don A, to sell on commision.

"In the Plaza I also sold my box of fourteen Bibles, which realized 21 dollars; and just after the last was sold, a gentleman came, very anxious to procure a Bible with gilt edges. Finding I had none, he bid two dollars for one; but a man close by, with one, refused to sell. I then sent to Padre R—for one in bazil for him. He paid before he saw it, and was well pleased with his purchase.

"I left St. Barbara in the after part of this day, in pursuit of the pack of mules, having a few books with me, leaving 167 dollars in the hands of our depot Agent there, and a supply of Scriptures. I also paid the Arrieto, or muleman, twenty dollars on account of freight, for you must know that one cannot carry money on his person in this country. Having arrived at Raucho Las Nolascas, I found that the fame of our books had already reached this place.

UMBRELLAS.

It is very singular that an article so useful and almost necessary;—in cold countries as a protection against rain, in hot countries as a shield against the great heat of sun;—should be regarded in many countries as an ensign of rank or royalty. On an ancient sculpture in Persia, supposed to be of the age of Alexander the great, a king is represented attended by two servants, one of whom holds an umbrella over the head of his royal master. In Siam, umbrellas are used by officers of state; but one of peculiar construction, made as if two or more umbrellas were fixed on one stick, is reserved for the use of the king alone. One of the titles of the king of Ava is Lord of the twenty four umbrellas; this is supposed to refer to twentyfour provinces under his sway. In Constantinople it is a distinguishing sign of royalty, although, through the influx of Europeans, it is only observed near the palaces of the Sultan. In Morocco no one dare use it but the Sultan, his sons and his brothers. In Oyo it is an ensign of royalty; when the king appears in state several large umbrellas are opened and held before him. In Abbeokuta, some years ago, they were only used by persons of rank, the first native without rank who attempted to use one, had it taken from him, and torn in pieces, now they are become so common that any one may use them without hindrance. Hundreds have been sold in Abbeokuta and the sale of them would have been much larger if a good article been supplied. It is quite a mistake to suppose that an African pays regard to the colour only of the article he buys, he has a regard to colour, but not to the exclusion of quality. The war chiefs require Silk umbrellas of very large size of the best quality and good colour, more for show than use, the civil rulers, except the king, never use them. The Dahomians carry umbrellars as banners in their war expeditions.

AMERICA.

The last Mail brings us information from America more favourable to the cause of the north than the previous one, the more favourable points to their cause are that they have obtained possession of Atlanta by the army, acting under General Sherman, obtained some advantage under General Grant and also at Mobile, The approaching election of President is likely to be productive of results of great importance, depending very much upon the manner in which the electing is conducted as well as upon the ability of the future President. The great draw back to the progress of the North, is the enormous debt they are contracting to carry on the war, an amount beyond the power of people here to estimate.

Some means have been used toward bringing about peace, a great many people on each side are tired of the war, and would gladly see it end, but the North dont like to allow the South to separate from them and the South dont like to give up the object for which they contend, separation from the North. Slavery which appeared so prominently as one object for strife, is gradually disappearing; for slaves have been emancipated by the war in large numbers, and whatever may be the issue of the war, slavery as before can never be revived in America.

RECENT INTELLIGENCE.

Events, since our last number appeared, have not been of a stirring character but not devoid of interest. The road, via Iberekodo, has been frequently used by traders and the market there has been over abundantly supplied with Salt and Tobacco. In return we have heard of horses, ivory, sheabutter, cloth, and trona brought down. This is a hopeful sign of returning peace. If the road to Lagos were free as before the war, at the present price of cotton the whole country would be drained of that important article as far as Rabba to the great embarrassment of the native weavers. One reason for closing the Lagos road on the part of the Chiefs is their own inability to control their people when under the full influence of a thriving trade. This is not however the only reason as events prove. The present price of seed cotton is 200 cowries per lb. of clean cotton, 800 cowries per lb; 3½ lbs of seed cotton yield 1lb of clean cotton, the cost of cleaning is, labour 20 cowries, gin 20 cowries, which leaves 60 cowries per lb profit, we think the cleaners of cotton will not be satisfied with this profit and will either get more for clean cotton or pay less for seed cotton. The present rate of exchange is 3hds 30strs. per 4s. 2d.; this rate could not be maintained in consequence of the large amount of cowries now being carried into the interior, but a large quantity have been received and more may be expected from Lagos which will keep down the price of cowries.

The greater part of the Ivory now brought down is carried to Lagos and other places as the merchants in Abbeokuta find it more profitable to buy cotton. The horses brought down have been small and of little value.

OYO.

Messenger from Oyo have been received; they have returned satisfied with the prospect before them. The report of war between Ilorin and Obomosho proves to be incorrect but the Chief of Ogbomosho died, and his brother Ojo succeeds him.

IKORODU.

There has been some fighting at Ikorodu, it is stated here that nine prisoners were taken in a recent engagement between them. The Ikorodu people have brought this war upon themselves, excepting in Dahomey we dont know to have heard of a people in this neighbourhood so given to the darkest deeds of heathenism.

VARIETIES.

HUMAN DEPRAVITY.

Who is there almost that does not wish God was less pure in his nature, less strict in his commands, less exact in his justice, less terrible in his vengeance,, than he is? And is not this wishing that he was what he is not, and disliking what he is? And what is this, if the soul durst speak out the horrid truth, but even hating God?

Nothing in nature is more unknown to man than himself.

There are few men upon earth, so despised, disregarded, forgotton, as God is by the generality of men. "The peace of God passeth all understanding;" and yet when a few simple souls stand out, declaring boldly that they have it, but cannot explain it all the rest of the world cries out upon them for fools and enthusiasts.

It is the common opinion with regard to natural evil, that it is sufficiently accounted for, if happiness prevails upon the whole; that this mixed state of things is unavoidable, and therefore no impeachment of the goodness of God; and that no man, or number of men, however miserable, have any right to complain, if happiness is the result of the general system. I do not understand this: it seems to me little less than blasphemy. How is it possible for so much as one conscious being to be miserable, but by its own fault?

If man is a sinner, why does he not believe it? And if he is not, why does he confess it? What a strange jumble of blindness and hypocrisy! We confess what we do not really believe, and yet really are what we confess.

We aggravate the faults of others, to have a pretence for hating or despising them and for the pleasure of self-comparison.

Striving against nature is like holding a weathercock with one's hand; as soon as the force is taken off, it veers again with the wind.

Whoever thinks he can acquit himself to God, has wrong notions of God, of himself, of duty, of sin. Either he considers God only under the single idea of mercy, or he knows nothing of his own great corruption, or contracts duty into a narrow compass, or fixes the guilt of sin at a low rate.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA.

No. 121. ABBẸOKUTA NOVEMBER 1864 Price 120 cowries.

Ọsẹ ti arò fun akiyesi adua yi gbogbo aiye ka.

January 1. 8, 1865.

Akoko na sì tun de lati pe awọn Kristian ti owà ni gbogbo ilu lati ṣe atunṣe fun akiyesi ọsẹ kan papa, ati idapọ adua li iṣẹbẹrẹ ọdun ti nbọ.

Diẹ niti iṣẹṣẹ ti Ijọ Enia Krist ni ati gba si i ti asi bọla fun niti Oluwa ju ti akoko Ọdun Idapọ Ẹbẹ nwọnyi. Nitori na, Idapọ ara gegẹ bi ti Ihinrere fi ikẹdun lile bẹ nyin lati tun pe nyin, ni ireti ti ipade si idahun nlanla sibẹ ju ti awọn ọdun ti ọkọ ja, ati lati gba ọpọlọpọ ibukun ti emi ati ti ara si i sibẹsibẹ.

Ipè fun adua na le, osì gbona; fun ibere awọn aiye tí o nṣegbe bi nwọn ti mbi si i bi nwọn oti ṣe pẹlu imura nibi gbogbo lati gba otito; ikọlù ti nwọn ṣe si igbagbọ nipa isọji Isin awọn ara Romu, ati nipa asà awọn alaigbagbọ isisiyi; Emi Ogun ti ondide larin awọn orilẹ ede ti nwọn jẹ Kristian; eyiyi ati ero miran li ateṣomọ fun awọn olugbagbọ otito, nigbati nwọn ba ngbidanwo ni igbona ọkan ti nwọn sì ngbiyanju, lati sunmọ Ile Ore Ọfẹ, ati nipa idapọ igbakugba, ati adua ododo, lati fi Ọlọrun han gegẹ bi Ọrọ Rẹ tikalarẹ. Bi emi ki yio ṣi ferese ọrun silẹ fun nyin ki nsì tu ibukun da silẹ fun nyin, ti ki yio si àye to lati gba a si Malakai III. 10.

Mo fẹ ki awọn enia ki nwọn ma gbadua nibi gbogbo, ki nwọn ki oma gbe ọwọ mimọ soke, laisi ibinu ati iṣiyemeji. I Tim. II. 8.

Gbogbo ori ateṣe yi, larin awọn ẹlomiran, li atọka si bi eyi ti oyẹ fun ibawi ati ilaja li ọjọ ateṣe ipade na.

Sunday, January .. 1. Iwasu niti Emi Mimọ ki ole wa larin ipinka nwọn.

Monday .. 2 Idupẹ fun Ibukun sori awọn enia orilẹ ede, awọn Ijọ Enia Ọlọrun pẹlu Ijẹwọ Ẹṣẹ.

Tuesday .. 3. Awọn Alufa, Olu-

koni, awọn ti nwasu Ihinrere kiri, ati awọn Onse Olorun.

Wednesday .. 4. Awọn Omo ti awọn Obi Kristian, awọn Ijọ Enia Olorun ati Ile eko awọn omode.

Thursday .. 5. Ile Eko ti Ojo Isimi ati gbogbo awọn ti nwọn nsise ni ise Kristian.

Friday .. 6. Iparun Erù, ati ipari Ogun.

Saturday .. 7. Ijọ awọn Enia Kristian: Fun ibisi iwà Mimọ awọn ti nsise, ati Irepọ ninu opọ opọ oloriori ipin rè.

Sunday .. 8. Iwasu. Irepo ode ti Ijọ Enia Olorun. Ki gbogbo nwọn le je okan, bi iwọ, Baba, ti wa ninu mi, ati emi ninu rè, ki awọn pelu le je okan ninu wa, ki aiye le gbagbọ pe iwọ li oran mi. John xvii. 21.

ISE ATI ILOSIWAJU ISE BIBLE.

Feb. 14. Ajo re lọ si Esteros, Rauko na kere gidigidi; sugbọn mo lo ale na si ere ti odara. Mo ka opolopọ kapta ninu Ihinrere, mo si gba awọn ti ngbọ oro na niyiyanju, lati ni igbagbọ ninu Eje Jesu ati lati ma foribale fun Olorun.

Feb. 16. Mo de Rauko Ratones. Mo ra esin kan, mo sì lọ imu garì, iwe, ati awọn ohun imiran wa pelu. Nibin ni mo ri Ile Eko awọn omode kekere kan.

Eniti nkọ nwọn li iwe ra Testamenti kan ati Parts marun. Eniti o ni Rauko ati esin, wipe on se talaka ju lati ra; ati pelupelu ki ise awọn iwe na li ofe iwe ti nwọn se li ede ti Esòjigiu.

Ri otiwu kose mo ta Testamenti meta ati Parts meji fun awọn enia ti nwon duro nibin; ati lehin na mo gba esin meji lati lọ si Taukasnek

Feb 17 Ajo lọ si Rauko San Antonio. Mo duro ni isọ tabi ile oja Asebata kan, mo sì bere bi tani le kawe ninu awọn ara ilu na. Lehin na mo lọ si ile Alcalde.

Inu Alcalde dun gidigidi lati ri Testamenti na, osì wipe ise iwe riran li on ti nse, ati iye ti mo wipe emi ogba ki ise iye owo riran iwe.

Oro o pe akoko iyin fun ile iwe ni. Awa njọ rin wọ ile ipalemọ lọ, olupamọ ile na ra Testamenti mokonla ati Parts mejila, ati okonrin oloto kan ti owa nibe na ra Testamenti meji; Mo si mba ona ajo mi lọ si Taukasnek, nibiti mo de nigbati orun nwọ lọ. kiki Testamenti meji li oku ninu apo mi.

Lesekanna mo bere Iwe mi, ti nwọn ti ran si mi lati Tampiko wa li oju omi si ihinyi li ojọ keji ki nto fi ibe na sile nwọn sì ti wi fun mi pe ode li kutukutu ijọ na, sugbọn emi ko ri nwọn titi di ale ojọ kokondilogun osu na, li esekanna mo ta Testamenti mi mejeji ati ni kutukutu owuro ogunjọ osu, mo si okan ninu awọn apoti na, apoti meji wa ninu re,

mo sì fi iwe mi han, leṣekanna awọn opolopọ enia si yi mi ka. Mo ta Bible meji, ati Testamenti mejila ati opolopọ Parts lehin na mo sì ti apoti, na mo sì fi sowọ pelu eyi ti oku, ṣugbọn mo gbọ ihin na pe opolopọ enia ni o nfẹ iwe, emi ko sì ni lati fa fun nwọn. Anu ṣe mi ti emi ko ni ile ipalemọ nihin ṣugbọn emi ose bẹhẹ bi Oluwa ba fẹ, bi awọn Ẹgbẹ ba fi ave na fun mi.

Feb. 22. Mo de Ranko El Canton. Mo ba Ile Ẹkọ kekere nibẹ. Olukọni Ile iwe na kò ni owo lati ra. On na si toka iwe na si awọn elomiran, mo si ta Testamenti mejila at Parts mokonla bi oti wu ki ose.

Feb. 23. Mo de Santa Cruz (Rauko). Mo ta Bible meta, Parts merin, ati Testamenti merin.

Feb. 24. Mo de Rauko San Juan. Mo ba ogbọn okonrin kan jeun, eniti oni ara pupọ gbogbo awọn eniti ole kawe; ṣugbọn ko fẹ Padre C nitori ti ogbeyawo.

Nigbati ofi ohun ti Paul ni ise nidi oran na han a, ni kapta keta Epistili re kini si Timoti, odahun wipe, Odaju gidigidi. Mo ta Bible meji ati Testamenti meji.

Feb. 25. Mo de Rauko Sos Animas. Mo jeun owuro, Mota Bible meji, Testamenti meji, ati Parts die. Mo sì koja lọ si Hacienda ti La Kamal. Mo ta Bible mesan, Testamenti mejidilogun, ati bi iwọn Parts ogorun.

Feb. 26. Mo rin irin ajo mi lọ si Santa Barbara, nibiti alo fi kutukutu ojọ na, mo kuku di lerikan sile Padre R. ti oje ṣigidi ilu kan lati Plaṣa nla wà, nibiti Ile Ọlọrun daradara lailai ni ti wà, mo sìmu ago kofi kan pelu rẹ. Ofẹ lati mọ bi awọn enia ti ṣọrọ rẹ si lona; ṣugbọn bi ose ti atijọ ni, awọn enia miran ro o pe ose enia rere, awọn elomiran ni enia buburu ni. Awọn Alufa fi oye Paul fun u si ti esu, eyini ni, Keneun ti mbu ramuramu o nrin kakiri o nwa ohun ti yio paje. Ogba wa bi ore bi oti wu ki ose osì nja lona kana bi ontikalare osì ni itelorun ti isegun patapata ti pataki wa. Ati nigbati okonrin olola kan wa nibẹ, owipe, bi awọn ara Meksiko ba le ka Bible, gbogbo nwọn yio je Protestanti, bi on ti wa. Okonrin oloto ti awi yi je onisowo oloro nla ibe na.

ILỌ SIWAJU ERO.

On pelu si gbidanwo lati mu nwọn, shugbọn nwọn sa lọ nipa ona ogiri sinu ogba okonrin na ti ni aja nla na; beni aja na si di oludabobo nwọn.

Oluranlowọ yi si tọ awọn obirin wa osi bi nwọn lere bi nwọn ti she. Beni nwọn dahun pe, Awa dupẹ lowọ Omọ Alade rẹ gidigidi, kiki eru sebi eni iba ba wa die: awa si dupẹ lowọ rẹ pelu nitori ti iwọ ti jade wa si iranlowọ wa,

bi ko se bẹ nwon bori wa

Oluranlowo Beni lehin igbati nwon soro die si i, oluranlowo yi wi bayi pe. Enu ya mi gidigidi nigbati a she nyin li alejo li enu ona oke, enyin ri i ẹ sì mọ pe obirin alailera li enyin, ti enyin ko bere amona kan lowo Oluwa. nje eki ba ti ri iponju ati ewu nwonyi: nitori ti iba ìnu nyin lokan.

Krstiana. Wipe Ah! awon wa nipa ibukun wa isisiyi, to bẹ, ti awa fi gbagbe ewu ti nbo Pelupelu, tani le ni ero, ti osumo âfin Obo tobẹ ti eni buburu bi iru iwonyi vio wa leti ibẹ na? Nitoto iba dara fun wa bi a bere fun okan lowo O'orun, shugbon nigbati Oluwa wa mọ pe vio jasi ere wa. Enu yà mi ti akò mò bi ko ti she fi okan ranshe fun wa.

Oluranlowo Ko dara nigbagbogbo lati ma fi ohun ti akò bere fun ni, ki ma ba she alaini ivin ni shishe bẹ, shugbon nigbati aba mọ ife ohun kan, nje asì wa si abẹ oju eniti okedun rè ti ofi ivin fun u gege bi oti ye, nje nitorina bẹ li ao lọ nikehin. Iba she pe Oluwa mi fun nyin li amona kan. enyin ki ba ti gbawẹ ohun ti eti gbagbe tobẹ, niti pe eko bere fun okan, bi enyin ti ni àyè lati she nisisiyi. Beni gbogbo nkan, rin fun ire, osi mu ki e tubọ shona siwaju.

Kristiana. Bi awa tun pada to Oluwa mi lọ, bi ki asi jẹwọ iwere wa, ki asi bere okan?

Oluranlowo. Emi o so ti ijẹwọ eshe nyin fun u. Enyin ko ni pada lọ mọ, nitori nibi gbogbo ti enyin vio de, enyin ki yio she aini rara nitori nibi ibugbe Oluwa mi, ti oti pese sile fun gbigba awon ero rè. opolopo li owa ti osì to lati fun nwon si gbogbo idanwo ki idanwo. Shugbon bi mo ti wi, nwon yio bere lowo rè lati she e fun nwon. Ezik. xxxvi, 37.

Lehin eyi osì se ohun ti okere ti ko ye tabi to lati bere. Nigbati oti wi bayi tan, opada lọ si ipo rè awon èro na si lọ li ona nwon.

Anu. Nigbana li Anu wipe, Ifowobo wo li owà nihin: Mo ti shiro rè pe ati koja gbogbo ewu, ati pe aki vio ri ikanu mọ.

Nigbana Arabirin mi. (Kristiana nso fun Anu) pe.

Alaishe re yio da o lare pupo, shugbon bi oshe temi ni, eshe mi li o tobi ju, nitori ti mo ri ewu yi ki emi to da ehin ekùn, shugbon sibẹ nko pese fun u nigbati aba ri ohun ipese sile. Oto ki a ba mi wi pupo.

Anu. Nigbana li Anu wipe. Iwọ ti she mọ eyi ki oto dide nile?

Emi bẹ ọ tumò owe yi fun mi.

(ko iti pari.)

A kọ o li ibi ise ikowe li Ake ABBEOKUTA NOV. 18th. 1864.

ABBEOKUTA.

NOVEMBER 18th, 1864.

Our readers will now believe that the river is open for cotton, it is only for a limited time enough however to allow the stock of cotton in hand to be conveyed to Lagos. The present will be a good opportunity to point out a serious fault in the mode of conducting business here and in many other places on the coast of Africa, a mode that has been productive of loss, as well as of demoralization, the stoppage of roads, mistrust, anger, and the like to a far greater extent than is supposed; we mean the credit or trust system. It is worked in the way. A merchant wants oil or cotton; a great many other merchants want the same, for the article in demand is supposed to be one that will realize a handsome profit. The demand is in excess of the supply, or else a question of time is involved such as a ship waiting for a cargo and likely to come on demurrage; than, in order to obtain a large supply or else a quick supply of the required produce, either goods or money is advanced to people who profess to be able to obtain the article. Should such a course be pursued in England what would be the result? There some warrant for payment is asked for, some security obtained by which trust has a foundation, a reason for it; a regard is shown for character and honesty is valued. But the trust system here is competition of the worst kind; high profession obtains trust, a premium is offered to native traders to break off from their former places of doing business which involves often the breach of former trust. Such a mode of doing business is not one that elevates the character of buyers and sellers. Then these things follow, a great multiplication of native traders: the trust system does away with any need of capital on their part and reponsibility, for he who has nothing can lose nothing; it thrusts a large quantity of European merchandize into the market and lessens its value; it demands produce, the production of the soil to which there is a limit, and then follows that the articles trusted to the native is demi-nished in value and the article expected in return increases in price, and the native trader, even if he wishes to be honest, is forced into a breach of engagement. The goods or money so easily obtained on trust is as readily given out on trust to sub-traders, and the risks greatly increased. Farmers, labourers, servants, and mechanics are drawn off from their usual occupations and made into bad traders; who, after a time, are obliged to return to their former occupations with loss of reputation. The genuine native trader loses his fair profit, by such competition, and is driven out of the market; the foreign merchant finds in the end that he is surrounded by a set of adventurers instead of customers without capital or ability to trade, raised up by the trust system, and supplanting the legitimate trader. The cause of these evils is over eagerness to get gain a making haste to be rich. Debts accumulate, bitter-

ness of feeling follows. Many, we believe, have rejoiced to see the roads closed for it has saved them from their creditors; and we fear much, not all, of the past stoppage of the road has been due to this cause. If white men wish to maintain good feelings with the natives, they must learn to avoid the trust system, so also if they wish open roads and free communications with the interior.

MISSIONARY INTELLIGENCE.

MEXICO.

"In the evening many came to the house where I was, either out of curiosity, or to hear a few words from the holy Book circulated. I read many parts of it to them. I was struck with the attention they paid to the reading of the sixth chapter of John's Gospel. Twice I read that part where our Lord says, 'I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever, &c. They never had heard any thing so sweet before. I advised them many times to have faith in the blood of Jesus, and to worship God only. Sold two or three Bibles, a few Testaments, and some of the Parts.

Feb. 29—A mountain before us, and weather very warm; but having arrived at Raucho Los Gallitos, on the other side of the same, I found it very cold, insomuch that I took a hot foot-bath. Here we learnt that the authorities of Tula had embargoed the mules, in order that some of the inhabitants might escape, as the French party was expected to arrive soon. Several days were now lost, but we improved our time by Bible reading, the Mayordomo Alcade, and myself each reading a verse, and some listening; and, at the request of the Mayordomo, or steward (for although I have called this place a Raucho, it is indeedan Hacienda, or farm), I opened a depot leaving books to the amount of seventythree dollars.

"*March* 4—I entered Tula early this morning, and immediately went into the Plaza with my boxes, but having a letter from the Padre R—to the priest of Tula, I went first to him with a Bible, and asked him if he could recommend it. He said he would be very slow in doing so. I said that I was then going into the Plaza to offer it sale, when he replied, 'I have no power to oppose you,' and we parted, neither, I presume, entertaining a very high opinion of the other.

"I was selling in the said Plaza four days, and realized 148 dollars. And now I regret that I cannot classify the numbers. I made a display of my books, and the people chose as they pleased. Of Bibles, I sold principally those in bazil binding, and of Testaments, both plain and gilt, a great quantity: the Portions, also, were duly appreciated.

"I opened no depot here, because I did not wish to part with any more Testaments, as I had San Lusi and Zacatecas before me, and thought that I had better leave the matter till the next visit."

(*Bible Society Reporter.*)

THE BIBLE IN BRITTANY.

"I saw Boloch, the Breton Colporteur. He is a native, but speaks French. Like many other Colporteur, he is a convert of the Bible, and is a living witness of the saving power of its truths, without the aid of men or ordinary means. A gentleman in Brittany, himself a native, bought a number of Breton Testaments, he gave one of them to Boloch. He read it, and the perusal of that Testaments was, under God, the means of his conversion from sin and from Popery. He removed to a distant parts of France, and, out of pure love to the Book, he devoted a portion of his time to the work as a voluntary Colporteur. On his return to Brittany, he was engaged as a Bible Colporteur, and has laboured

most assiduously for about eight years. When in the Morlaix district, he is superintended by Mr. Jenkins, and when he labours on the Quimper side he is in communication with Mr. Williams. The history of his work, as well as his own history, is truly remarkable. Let me give you one instance. Last winter he called at the house of a priest in the neighbourhood of Lorient, and offered him the new Testament. The priest was surprised to find that the selling price only ten sous. He bought a copy, and threw it into the fire! The Colporteur spoke to him seriously, and told him that he would be 'a witness against him in the day of judgment;' adding, 'You may burn that book, but be assured that if you burn hundreds, they will soon be followed by thousands.' The mother of the priest attempted to rescue the book from the flames, but the priest said, 'Leave it there, it is the right place for it.'

"On Sunday afternoon I accompanied my friend, Pastor Williams, to a country village, where six copies of the Holy Scriptures had been actually burnt by the connivance, if not by the direct order and agency, of the priests.

"The Colporteur still visits the parish occasionally; and on that day Mr. Williams had a fine opportunity to speak to the people in little groups, and to distribute among them both Breton and French tracts. Being the day of "Fete Dieu, there was a large multitude in attendance on the showy but senseless services which we witnessed in the large village church.

"How true the admission made to us by an intelligent military gentleman, himself a Breton and a Roman Catholic)the latter more in name than in reality), 'France wants two things, liberty and the Bible!'"

(*Bible Society Reporter.*)

RECENT INTELLIGENCE.

No further official effort towards peace has come to our knowledge since our last, but we believe events are tending to it. It is clear that the natives as a body dont regard a state of war as advantageous to themselves; proofs of this are seen in the pressure put on them to make them go to war, and the need to shut roads to prevent the people giving themselves up to the better employment. The war has caused great distress to the people in the interior, all the produce of their industry has gone down in value for there have been no buys and no money to buy with; thus the currency of the country has gone up immensely and food and other products gone down in value in proportion. The partial opening of the roads to this place has brought down a large number of traders and others and carried up a number of Egbas on the same errand. The result is a large amount of the usual trade articles have been brought down and other kinds carried up, but the articles that dont depend upon local consumption for a value, the great staples of trade now, appear not to have been brought down, such as Cotton and Oil, it will take a little time to bring this about. Every cotton gin is now brought into request and cotton presses are kept constantly at work; the price of clean cotton is 22 20 to 24 strs per lb. (900 to 960 cowries) and it is likely to rise in price unless some check is given by a fall of price in England.

There has been some sharp fighting at Ikorodu, and it is expected there will be much more of it.

Notice of confirmation by the Lord Bishop of Sierra Leone has been given in the various Churches of Abbeokuta, a large number of persons have come forward as candidates for that holy rite. The Bishop is expected to arrive at Lagos by the coming Mail Steamer.

Proposed Week of Special Prayer throughout the World.

JANUARY 1—8, 1865.

THE TIME HAS AGAIN ARRIVED TO INVITE CHRISTIANS OF ALL COUNTRIES TO MAKE ARRANGEMENTS FOR OBSERVING A WEEK OF SPECIAL AND UNITED PRAYER AT THE BEGINNING OF THE COMING YEAR.

Few movements of the Church of Christ have been more owned and honoured of the Lord than these Annual Seasons of United Supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for Prayer are loud and urgent; the claims of a perishing world increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the War Spirit excited among nations professedly Christian; these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the Throne of Grace, and, by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"—*Malachi* iii. 10.

"I WILL THAT MEN PRAY EVERYWHERE, LIFTING UP HOLY HANDS, WITHOUT WRATH AND DOUBTING."—1 *Tim.* ii. 8.

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, January 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

Monday " 2.—Thanksgiving for Blessings upon Individuals, Nations, and Churches; together with Confession of Sins.

Tuesday " 3.—Pastors, Teachers, Evangelists, and Missionaries.

Wednesday " 4.—The Children of Christian Parents, Congregations, and Schools.

Thursday " 5.—Sunday-Schools, and all actively engaged in Christian Work.

Friday " 6.—The Abolition of Slavery and Cessation of War.

Saturday " 7.—The Christian Church: For increased Holiness, Activity, and Harmony among its several Sections.

Sunday " 8.—Sermons: The Visible Unity of the Church—"That they all may be one as thou Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—*John* xvii. 21.

Signed. JAMES DAVIS, HERMANN SCHMETTAU, } *Secretaries of the British Branch of the Evangelical Alliance.*

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 122. ABBEOKUTA DECEMBER 1864 Price 120 cowries.

Ihin ti oko Ereti ti okoja mu wa ki ise eyi ti omunilara. Ogun ti nwon nja li Amerika nfo siwaju, o'o pe awon ti nwon wa ni South ngofu, sugbon sibe nwon nfayaran ohun ti nwon ro pe ise ona eto nwon.

Ija fun Presidenti tabi Olori ni North ngbona siwaju, awon ti nfe je Olori nisisiyi ni Mr. Lincoln ati General Maclellan; gbogbo nwon ni nwon nro o pe, nwon otun yan Mr. Lincoln. Nwon ti ni ipade ni Kanada lati gbero ati da oniruru iletò bi ilu kekere ti owa nibe si okan; yio dara bi nwon ba mu-u se, sugbon oniruru èrè li owò ti onsise kehin si i, nitorina yio soro lati se. Atuse ti ilaja larin Denmarki ati Germani fere pari patapata. Omo okonrin Oba ati Omobirin ti Wales ti lo iki nwon ni Denmarki (Omobirin Oba ti Wales ni omobirin Oba Denmaki) nwon mu omokonrin nwon kekere pelu nwon. Omoba Wales ni Akobi Oba Ingland, on ni igori ite. Awon Oba ati awon Ayaba enia funfun ama lo iki ara nwon ju bi awon Oba enia Dudu iti se, awa ngbo nigbakugba niti awon Oba ati Oloja ti enia funfun bi nwon ti ilo ki ara won ni alafia, sugbon tani gbo ki Oba Idahomi ki o'o iki Oba Oyo tabi ki Oba Oyo lo iki Oba Idahomi li alafia?

Oloja awon Esojigin ati Oba ti Sardinia se imule kan larin nwon nitori ti Romu, Oloja Esòjigin fi ogun pamo ni ilu Romu lati dabobo awon Popu, afe nisisiyi lati mu ogun na kuro lati lepa igbala awon Popu, osi ba Oba Sardinia mule pe, ki yio se ohunkohun si Popu ti owa ni ilu re. Latijo awon Popu ama pase fun awon Oba, nisisiyi awon Oba li osi npase fun awon Popu, ibasepe Oloja Esòjigin ko dabobo o, nwon iba ti le e jade kuro nilu re lailai. Ogun ti owa ni New Zealand fere pari; awon ara ilu ibe na sonju tabi gboju, nwon si je awon ti nwon gbon ogbon ogun.

IGBALA ABBEOKUTA.

AYIPADA.

LATI INU "KRISTIAN OBSERVER" WA.

Tenge ro jade bi bear ninu igbo
Ogun re nkorungbe ikogun on eje
Awon ogun Dahomi bi egbe esu
Nwon sin si kurukuru yanrin Egba.

Nigberaga ihale aya re, o ni,
Asure mo kogun to salo fun wa,
Li oru dudu ao fogun wa sin,
Enikan ki omu Egba ri ewu re.

Ao be si Abbeokuta lojiji,
Lai nani atomije atekun nwon;
Oyinbo to mu iwe tokere wa,
Ao mu nwon li aye, ao fi nwon kogi.

Bashorun ihale, atawon to ro
Lati gbori soke, la ro si iparun;
Ao ba ise na lo, begbegberun nku lo
Ebo orun enia fun baba mi.

Nmi emi pipa ati igberaga,
Oba Dahomi atogun re fa sitosi;
Gbo! gbo! lami to dun lerun odi,
Ogboya omo Egba je ipe na.

Lojiji, laiberu, nwon ro soju ija,
Nidaloju pe Olorun ofi nwon lipa;
Ida ni nwon ja yo ni gbigbemi nwon,
Ilu, olukò, omo nwon, on aya.

Si ri, larin irinmo olote,
Nwon nju asia, nwon gbe oko soke,
Lasan lowo ogun mitito nwon gbogbo,
Lasan, bi werè, ni ikolu ogun.

Adua onrele, ni "Olorun dide",
Ogoke bi turari, si oke;
Gbogbo irokèkè orè la fija lo
Ibinu fufu re dasan, Yoruba la.

Bi riru omi to fa legbe apata,
La fo wewe nipa agbara ibilu re;
Behe, ta segun re, opada si Dahomi,
Oba sa pada kuro lehin odi.

Bu si orin! A! iwo Yoruba
Iwo ki o tuba fun Badahang mo;
Gbogbo Afrika nitosi, ni rére,
Dapo mo orin, kenyin si gberin.

Korin lohun isegun atayo,
Si Eni nikanso toga ju laye;
A, korin! opa eni buburu ni se,
Si gbo! nisisiyi Jihofah ti wipe:

Wa lalafia si ra nyin; Iranse mi gba gbo;
Ninu tutu, gba oro mi, ti nwon ko nyin,
Sibe ninu didi akoko wahala,
Sule Anu Otito, Agbara mi.

Behe Afrika, ta se liwosi ta se leru,
Nigbose lao gbala lowo egbe lailai;
Lariwa de gusu, li gabas de yama,
Eya re ati ede re lao bukun.

IṢẸ ATI ILỌSIWAJU IṢẸ BIBLE.

SIRIA.

Awa ti tọka rẹ, ju igba kan lọ, nibiti liiọ ipa alailere ti Alatunṣe Gẹsi owa ni Alẹpo, Mr. Skene, nipa alafia ara ati ti emi ti eran awọn Arabu ti nwọn nkiri larin meji Orontes ati Eufratis. Ihin ti Ẹgbẹ awon Iranṣẹ ti Moslemu ti osẹṣẹ jade, wipe:-

Labẹ agbara Mr. Skene opolopọ ninu awọn iran yi ovi ede nwọn si ohun elo riroko, ati okọ̀ nwọn si ohun itulẹ. Ile ti oti nsofu ni nwọn si ton nro. Esin ti oti le sare ati rakunmi ti fi aye silẹ fun yoku malu ati ohun iroko. Ile ti oni irorun ti bori ago dudu ti Kedar. Iwọn ogoji ile titun nairan ni asi ti ko nipa eyi. Nipa titoka Alatunṣe na, nwọn si kọle iṣọ mefa li ọ̀wọ́ yi ilu na ka, nwọn si fi adọjọ ẹlẹsin pamọ sinu olukuluku nwon, pelu agba mejimeji ti ofuye, fun abo ibugbe titun na. Ninu ibugbe yi ni awọn Ẹgbẹ Iranṣẹ ti Moslemu yi gbe nṣiṣẹ nwọn, nipa ẹbẹ, ati pelu iṣẹ aselu awọn enia na fun ra nwon.

Cas Butros, Olori iṣẹ na. Mr. Skene Alatunṣe robin rẹ bi ilọsiwaju rere ati bi onṣẹ ti oni igbona okan. "Onjẹ ki ina iṣẹ rẹ ki ojo nigbamiran, nwọn si npe e ni Butros daju, eyini, Peter. Lati gba ewe rẹ titi ofi di agbedemeji ọjọ rẹ ni oti nikan see mọ, nipa eyiti ofi bori nikẹhin, osi fi ero ọjọ aiye rẹ gbogbo pamọ ti ki iṣẹ ti aiye bi oti wa." Asi ọ fun wa siwaju pe-

Fun ara rẹ, diẹ kiun li obere. Akara diẹ ati ife omi kan fun u ba onjẹ osan ti odara dọgba, asi ma sun lori ilẹ bi iju tafoya bi eni ti owa nile Sugbọn alaidi ọwọ rẹ si elomiran jọ eyiti ako le ṣe atunṣe rẹ. Mo ti wa ni iṣẹ lati ma ran o lowọ, sugbọn emi ko le ṣe e lọ siwaju, mo si beru ti mo ti ṣe e li ibi ju ki nkuku ṣe li ore, bi oti ri i pe ororun ju lati wa sodọ mi fun owo lati sanwo ti ọnọ ati lati fi fun awọn alaisan ati lati ṣe itọrẹ. Mo si gbagbọ daju pe, yio jasi bi ohun elo iṣiṣẹ nlaula fun awọn ara Moslemu li akoko. Gbogbo ohun ti o nfẹ ni lati mu okan ara rẹ kuro tabi domnira kuro ninu itoju aiye lati fi ara rẹ fun iṣẹ na patapata.

(ko iti pari.)

IGEYAWO.

Li Tuesday ọjọ kokondilogun osu Novr. ui Samuel Oni gbe Maria Otimọ̀kẹ́ li iyawo li ile Ọlọrun Ake lati ọwọ Rev. H. Townsend.

Ati li ojo kanna li Daniel Lagbeji gbe Lydia Olakogu li iyawo li Ake lati ọwọ Rev. H Townsend.

ILỌSIWAJU ERO.

Kristiana. Emi oso idi rẹ fun

ọ. Li ale kan, ki emi ki oto fi ẹsẹ mi le ẹhin odi, bi mo ti dubule lori akete mi: mo la ala kan nipa eyi; nitori ti mo ro pe mo ri awọn ọkọnrin meji, bi iru awon ti awọn araiye ko le wo, nwọn duro li ẹsẹ akete mi, nwọn ndinkigi bi nwọn ba ti she le di igbala mi lowọ.

Emi osọ ọrọ nwọn papa fun ọ. Nwọn wipe, (nigbati mo wa ninu ipọnju mi). Kili awa yio fi obirin yi she? nitori ti okigbe lati oju orun wa osì sùn fun idariji; nitori bi aba je ki oma ba a lọ bi oti bere, awa ki yio ri i mọ gegẹ bi ati she alairi oko rẹ:

Ori pe eyi iba je ki nshọra, nba si ti pese silẹ nigbati aba ri ohun ipese silẹ.

Anu. Anu wipe, Nje, nipa ikosi'ẹ yi ati fi ohun idi ranshẹ si wa nipa igbagbe wa ti omu wa lati kiyesi aipe wa, beni Oluwa wa ti mu ọrọ rẹ nipa eyi lati fi èkun ore ofe re ban wa nitori on ti mu ki ore aibere ki o tẹle wa gegẹ bi ati ri i, osi ti gba wa kuro lowọ awon ti o lagbara ju wa lọ lati inu didun rẹ rere wa.

Nje nisisiyi nigbati nwọn ti tubọ soro si i li igba die, nwọn sunmọ ile kan ti o mbẹ li ọna, ile na ti a ko fun iranlowọ awọn èro, bi ẹnyin o ti ri i ti a soro li kikun li apa kini irohin ti Ilọ siwaju ero yi. Beni nwọn sunmọ ile wa; (ile Ogbifọ) ati nigbati nwọn si de ibi ilekun na, nwọn gbọ ọrọ nla kan ni ile wa. Nigbana ni nwọn tẹri lele nwọn si gbọ, bi nwọn ti ro o, pe a da oruko Kristiana: nitori ki emọ pe, ani siwaju rẹ li awọn usoro rẹ awon omọ re ati ti lilọ niti ilọ si àjò rẹ. Eyi bayi si wu nwọn gidigidi, nitori ti nwọn ti gbọ pe aya Kristiana ni ishe, obirin ni ti o she alaifẹ lati gbọ ti lilọ si àjò lekan nihin. Nitorina, bayi ni nwọn duro je, ti nwọn si gbọ ti awọn enia rere ti owà nile nyin i, eniti nwọn ko rò pe o duro li enu ilekun.

Nikehin Kristiana kankun, gegẹ bi oti she ti èkun èkan.

Nisisiyi lehin igbati o kankun, nibẹ ni omọbirin kan wa sibi ilekun, osi shilekun, osi wò, si kiyesi obirin meji wa libẹ.

Omọbirin. Nigbana li omọbirin na wi fun nwọn pe, Tani ẹ nfẹ ba soro nihinyi?

Kristiana. Kristiana dahun pe, Amọ pe ibi anfani nitori fun awọn ti oba di èro, iru bẹ li awa ti osi wà nibi ilekun yi, nitorina awa bebẹ ki awa ki ole she olupin ohun na itori ohun ti ashe wa li akoko yi; nitori ojo bu koja tan bi iwọ ti ri i, ko si wu wa lati lọ siwaju lati ihin.

Omọbirin, Emi bẹ ọ, bi kemi ti pe oruko rẹ ki nle sọ fun Oluwa mi nile.

(ko iti pari.)

A ko o li ibi ise ikowe li Ake ABBEOKUTA DEC. 5th. 1864.

ABBEOKUTA.

DECEMBER 5th. 1864.

THE news brought us by the last Mail was not of a stirring character. The war in America, was progressing, the South apparently losing but still maintaining what they believe to be their just cause.

The contest for the Presidency in the North was waxing warm, the candidates are, the present President Mr. Lincoln and General M'Clellan; it is generally supposed Mr. Lincoln will be re-elected.

Meetings have been held in Canada with the view to unite the various provinces there in one; it would be wise to accomplish it, but there are various interest which work against it, it will be therefore difficult to bring about.

The peace arrangements between Denmark and Germany are nearly completed. The Prince and Princess of Wales have been on a visit to Denmark (the Princess of Wales is the daughter of the King of Denmark) they took with them their little son. The Prince of Wales is the eldest son of the Queen of England, and heir to the throne. The Kings and Queens of white nations visit each other more than the Kings in Africa do, we hear every now and then of a white King or Emperor visiting another in friendship but whoever heard of the King of Dahomey visiting the King of Oyo, or the King of Oyo visiting the King of Dahomey in peace.

A treaty has been made between the Emperor of the French and the King of Sardinia about Rome: the Emperor of the French keeps an army at Rome to protect the Pope, he now wishes to take that army away; but to ensue the Pope's safety, he engages with the King of Sardinia that he, the King of Sardinia, shall not do any thing against the Pope or his country. Formerly the Pope commanded Kings, now Kings command the Pope, and had not the Emperor of the French protected him, he would have been driven out of his country long since.

The war in New-Zealand is nearly brought to a close; the natives there are brave and skilful warriors.

MISSIONARY INTELLIGENCE.

MISSIONARY MEETING.

On the 20th ult. a Missionary meeting was held at the Ikija station: a collection was made towards defraying the expenses of the support of a Scripture Reader, whose salary is provided by the congregation at that place, and for Church repairs, &c. The amount contributed was, in coins £8 18 6, and in cowries 9 bags and 19 strings' or in English money £5 5 6; total £14 4 0.

BAPTISM.

On Sunday the 13th of November, the first adult baptism took place at Ilaro, the mother of the Christian teacher there was baptized by the Rev. J. B. Wood.

On Sunday the 20th. ult. 14 Adults were baptized at Ake, of this number two were of Lagos, three of Ijaye, one of Egbado one from the interior, and seven were natives of Abbeokuta; of these, eleven were women and three men.

SYRIA.

We have mentioned, more than once, the disinterested efforts of the British Consul at Aleppo, Mr Skene, for the temporal and spiritual welfare of the Arab tribes roving between the Orontes and the Euphrates. The report of the Moslem Missionary Society, just issued, says:—

Under Mr. Skene's influence, considerable portions of these tribes have turned their swords into ploughshares, and their spears into pruning-hooks. Fertile wastes have been reclaimed. The swift horse and dromedary have given place to the yoke of oxen and the plough. Comfortable cottages have superseded the black tents of Kedar. Some forty new settlements have thus been effected. At the Consul's suggestion, six forts were built along the cordon of settlements, and 150 horsemen are kept at each fort, with a couple of light field-pieces, for the protection of these novel settlers. It is among these settlements that the Moslem Mission Society carry on their work, at the solicitation, and with the active co-operation of the people themselves.

The society's agent, Cas Butros, is describeed by Mr. Consul Skene as a successful and zealous missionary. "He allows the fire of his character at times to appear, and was well called Butros—*i.e.* Peter. From childhood to middle age he was shut up in a monastery, of which he was latterly superior, and he has retained some notions of every-day life which do not belong to the world as it is." We are further told that—

For himself he requires very little, A piece of bread and a glass of water are to him equal to the best dinner, and he sleeps on the ground in the desert as soundly as at home, But his openhandedness towards others seems incorrigible. I have been in the habit of helping him, but I *cannot continue*, and I fear I have done him harm rather than good, as he has found it too easy to come to me for money to meet the outlay of his hospitality and generosity. I firmly believe he will in time, be the means of a great Mussulman movement. All he wants is to have his mind free from worldly cares to devote himself entirely to his work.

Towards the close of last year two converts from Mohammedanism were baptized by Cas Butros. Mr. Skene writes, under date of May 2, as follows:—

Cas Butros returned from Telet Aisheh very unwell, and has been confined to his room some time. He is now well, I am glad to say. In spite of his illness, he has not been altogether inactive, and, with his usual success, he has brought three of the Mussul mans, who are in the habit of spending most of their time in his house, to the verge of declaring themselves. Two of them, * * * and * * * by name, are men of about thirty years of age, and respectable characters. The third, * * *, is only fifteen, and I have advised him not to press his conversion for the present, lest opposition should be made by the Sheikhs and Imams, on the ground of his being a minor. One of the former two begs to be baptized at once, but Cas Butros is prudent and says he will not be in haste about it.

Close to the ruins of Cesarea Philipi is a village called Ain Kunya, where persecution for the Gospel's sake gives evidence of the alarm of the enemy and of the progress of the truth. The Rev. Mr. Eddy, of the American Board, writes that—

Some three years ago, when persecution was strong in Deir Nimas, one Protestant fled from its severity to this place. Through his influence others have become enlightened, have abandoned their superstitious rites, and in spite of threats, stoning, and beatings, have stood firm. They support a Protestant school among themselves, and are appealing we trust not in vain, to the Government in Damascus for freedom of worship and conscience.

RECENT INTELLIGENCE.

It is reported that a severe battle was fought on the 23 ult. at Ikorodu. The Ikorodus came out and attacked the Egbas, and were driven back to their town with considerable loss. On their return, they were abused for running away; they were supplied with liquor and then returned to renew their attack. They were seen serving out liquor by the Egbas on the field. They maintained the conflict until near night, when they retreated having sustained heavy losses; the number stated by the Egbas is 400 killed and 500 wounded. After this the Ikorodus were made sensible of their inability to maintain the conflict and sent to the Egbas for peace. In consequence a temporary cessation of hostilities has taken place under which no doubt the Ikorodus will remove what they can from the town. The Egbas report that there is no want of provisions in Ikorodu. The number of killed and wounded the Egbas ascertained from the

Ikorodus since the cessation of hostility.

We have not much information from the interior that can be relied on, various statements are made as to the intention of Ibadan without sufficient foundation to be repeated. It is also reported that the Ibadans in the Efon country, are being largely reinforced, so that Massaba's army will find themselves opposed to a much larger force than heretofore. We are by no means assured of a speedy return to peace and security, such as was before the war broke out; we expect there will be a partial peace, a breathing time only with a view to a renew of the conflict. It is not a mere slave-catching war, it is one for dominion; in the opinions of the natives their greatest interests are at stake. The Egbas have been afraid of the growing power of Ibadan; they think a free road to the sea coast would add to that power, and make their own position insecure; it is not a case of trade rivalry, for the Ibadans do not excel in this, but the power of conquest and the disposition to put all the country under tribute to themselves.

COTTON.

The quantity of cotton that has passed the Aro gate since the opening of the road is 3574 Bales, each bale is estimated to contain 130 lbs. of cotton at which rate the entire amount will be 464620 lbs. The price paid for it may be reckoned at 6 pence per pound, that is the sum received by the natives for their cotton amounts to £11615. The amount of duty paid on passing the gate is £486 or about 3 ½ per cent on its first cost. The carriage from Abeokuta to Lagos together with the labour of pressing amounts to about £328. The total sum therefore received by the native population on acconnt of cotton is £12359. The whole of this sum is the price of labour, (except the sum paid for duty) land costs nothing, the cost of raising cotton is the value of the labour bestowed on it. The stock of cotton in the hands of the natives is by no means exhausted, and we are now on the eve of gathering in another crop, there is a prospect that the yield will be good.

The sum £12359 would be over the value of 1,000 slaves caught in war, 2,000 Dahomians would be scarcely worth that amount.

BIRTHS.

On Monday the 28th. of November, at Ogbe the wife of Mr. C. N. Young of a son.

On Saturday the 3rd of December, at Ake, the wife of Mr Emmanuel Ajayi of a daughter.

VARIETIES.

The anticipations of the Christian, while pursuing his ordinary course in life—sometimes in trouble and sometimes pleasant—are always in his reflecting moments, sufficiently cheering. He looks forward to the result of the wise choice he has made, and, like a good accountant, sums up the total. Excellence is his delight while here below, and love to God and to his fellow-men he constantly cultivates, contemning by his daily conduct the foolish conceit of being put in possession of a heaven for which he is unsuited, or wishing that his Father above were less disgusted with sin and immorality than he is. Were such to be the case, he knows that his own happiness, and that of all his kind, would be at stake. He distingusihes the voice of his blessed Saviour, who permits him to call him brother, from that of every impostor, however specious, and shortly will be with him in glory. There no malignant passions can ever reach him; no ignorance, impatience, any more than any grief, which is perpetually banished, shall again be his lamentation, while his tranquil soul triumphs in joys inconceivable and eternal. Such are the delightful anticipations of the Christian. Are they yours?

Let every man avoid all sorts of gambling as he would poison. A poor man or boy should not allow himself even to toss up for a halfpenny; for this is often the beginning of a habit of gambling, and this ruinous crime comes on by slow degrees. Whilst a man is minding work he is playing the best game, and he is sure to win. A gambler never makes any good use of his money, even if he should win. He only gambles the more, and he is often reduced to beggary and despair: he is often tempted to commit crimes for which his life is forfeited to his country; or perhaps he puts an end himself to his miserable existence. If a gambler loses, he injures himself; if he wins, he injures a companion or a friend. And could any honest man enjoy money gained in such a way?—*Ten Minutes' Advice to Labourers.*

Proposed Week of Special Prayer throughout the World.

JANUARY 1—8, 1865.

THE TIME HAS AGAIN ARRIVED TO INVITE CHRISTIANS OF ALL COUNTRIES TO MAKE ARRANGEMENTS FOR OBSERVING A WEEK OF SPECIAL AND UNITED PRAYER AT THE BEGINNING OF THE COMING YEAR.

Few movements of the Church of Christ have been more owned and honoured of the Lord than these Annual Seasons of United Supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for Prayer are loud and urgent; the claims of a perishing world increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the War Spirit excited among nations professedly Christian; these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the Throne of Grace, and, by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"—*Malachi* iii. 10.

"I WILL THAT MEN PRAY EVERYWHERE, LIFTING UP HOLY HANDS, WITHOUT WRATH AND DOUBTING."—1 *Tim.* ii. 8.

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, January 1.—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

Monday " 2.—Thanksgiving for Blessings upon Individuals, Nations, and Churches; together with Confession of Sins.

Tuesday " 3.—Pastors, Teachers, Evangelists, and Missionaries.

Wednesday " 4.—The Children of Christian Parents, Congregations, and Schools.

Thursday " 5.—Sunday-Schools, and all actively engaged in Christian Work.

Friday " 6.—The Abolition of Slavery and Cessation of War.

Saturday " 7.—The Christian Church: For increased Holiness, Activity, and Harmony among its several Sections.

Sunday " 8.—Sermons: The Visible Unity of the Church—"That they all may be one as thou Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—*John* xvii. 21.

Signed. JAMES DAVIS, HERMANN SCHMETTAU, *Secretaries of the British Branch of the Evangelical Alliance.*

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 123. ABBEOKUTA DECEMBER 1864 Price 120 cowries.

SI IJỌ ENIA ỌLỌRUN

TI OWA NI ILE ỌLỌRUN AKE.

Ọdun mejidilogun ti kọja lati igbati nwọn ti kọ kó Ile onsẹ Ọlọrun li Ake. Lati igba na wa titi di oni ni awa ti ngba ore ofẹ lọwọ Ọlọrun, odabobo wa, osì bukun wa pẹlu ibisi ọpọlọpọ, tobẹ ti awa fi di pupọ ni iye enia ti o nsin Ọlọrun bi ati tọ wa ninu Ọrọ rẹ Mimọ. Ọlọrun ti fun wa li ore ofẹ nwọnyi nipa ohun elo awọn ajeji enia ti nwọn nsisẹ fun ara nwọn larin wa, ati awọn nwọnyi nipa awọn ti oran nwọn. Akò ro-o pe, ẹnyin yio ma ri iranlọwọ gba lọwọ awọn alejo bayi, akoko kan mbọ, nigbati ẹnyin yio ma sẹ e fun ara nyin, lati ma bọ Church fun ara nyin, ati Ile iwe ti odapọ pẹlu rẹ fun ara nyin; ti ẹnyin yio sì gba isẹ yi fun ara nyin, ti ẹnyin yio sì ma mu u lọ dede, yio sì jẹ ifihan didaraju ti ẹnyin le sẹ, pe ako sisẹ lori yin lasan. Ẹnyin yio mọ pe, ohun elo lati ọwọ awọn Kristian ti Gẹsi tan, ko sì to rara fun eyi ti abere, nitori na, nigbati ẹnyin ba wà ni fifasẹhin duro ninu isun rẹ ẹnyin nse idena lọ titi tobẹ si ohun elo nwọnni ti ati nlo fun alafia ẹmi awọn ẹlom iran. Ẹnyin ki yio de ikun agbara ti Ile Ijọ ti Kristian nigbati ẹnyin ba gbejule ajeji lati ma bọ nyin. Ẹnyin ni ohun elo nipa asẹ ara nyin; sugbọn ẹnyin ko ro o ninu ara nyin, nitori ti yiyẹ rẹ ako da a silẹ tabi ako filelè niwaju nyin, sugbọn nipa lilo ohun elo ti ẹni aofi ipa tabi agbara kun u, aosi fi ipa titun kun idanwo na fun nyin. Eyiyi ni Ọlọrun bere lọwọ nyin, eso ifihan otitọ ti ijẹwọ Kristian nyin; yio ye ọ pe, bi iwọ kò ba gbidanwo lati fi si i nitori ati bọ isin Kristian yio jẹ pe, ẹnyin ko nani rẹ tobẹ, niwọn bi ẹnyin ba ti fi iranlọwọ si i lati bọ, ati lati mu ki ibukun ofin isin otitọ bi si i, bẹni ẹnyin yio fi ọla rẹ han fun nwọn.

Ako bere lọwọ nyin lati muwa

lati fi bọ awọn enia funfun ti owa larin nyin, sugbọn abere lowọ nyin lati bọ awọn ti nsise alawọ ara bi enyin ati ara ilu tabi orile ede ti owa ni ise fun nyin, ati fun awọn omọ nyin. Enyin ti bere lati se eyi nigba die sehin nipa dida ogogoji li osose ni Class nyin, aro eyi lati mu olukuluku enia, awọn ti ose talaka ju le da eyi, sugbọn awọn ti owa ninu nyin ti oni pupọ li a nreti lati se pupo. Bi awọn ti ose talaka ju le da ogoji, awọn elomiran leda pupọ gidigidi; iwọn didawo wa na bi Olorun ti fi fun wa ni ka fifun u ni bi Olorun ti bukun wa.

Xi enyin ki oranti anu Olorun si nyin, ninu odun ti okoja, bi ati gba nyin la lowọ Idahomi ti osì pa nyin mọ ninu ojọ ija; ki esì ranti ti igbakeji ati ti eyiti kò pe yi, bi Olorun ti fi isegun fun ilu nyin; ati nisisiyi, opoloпọ ninu nyin li oti nyọ ayọ anfani ti gbigba òwò ti ona sì la fun ati mu owu nyin lọ. Ibukun Olorun nipa ti ara wà fun nyin ti odaju ti osì fi fun nyin ni gbangba, gbogbo nyin sì ti ko ere die ninu rẹ. Ki ni ose idena nlanla ti otobi niti ibukun ara nwonyi? Ari eyi gba nipa ife alafia ati ife rere ninu awọn iran ilu yi. Okan awọn Oba, Bale, ati awọn Alakoso gbogbo rẹ mbe lowọ Olorun, foju sodo Rẹ, ki osì nireti sodo Rẹ, nitorina, bi iwọ ti nfe alafia pupọ; fiban pe enyin buyin fun opoloпọ anu ti enyin rigba lowọ rẹ nipa ijewọ ti odaju, on yio si fun nyin li osuwọn ibukun rẹ ti otobi julọ.

Nipa anu Olorun awa le pade li ojọ Oluwa fun adua ati ekọ, iru gege bi oran miran bayi, bi awa iti ma se laifoya.

Awa ni awẹ igba lori omiran ninu awọn orẹ wa, awa sì ni ayọ iyọ si gbigba awọn elomiran si Ijọ enia Olorun kuro ninu keferi. Ati nkọ awọn omọ nyin ninu Ile iwe wa ni gbogbo eko ti nwọn le gba ati enyin na tikala nyin, pelu ninu Ile iwe ti Ojọ Isimi a nkọ nyin lati kawe Egba ati ti Gesi, ati awọn elomi ti odagbaju lati kọ ati kawe li ako lati kọ Katekisimi li ako sori. Eyiyi jasi anu ti aba dupe fun, yio sì to lati lo ogbọn ti owà ni agbara rẹ lati ran awọn elomiran lowọ lati gba iru ere bakanna.

Oro Olorun, nibikibi ti oba lọ, omu ki awọn enia laju, asì mu ki awọn enia san ju bi nwọn iba ti ri lọ, omu ki enia ni ogbọn, oye, itoju ogbọn ododo, ati isise ju bi nwọn iba ti wa laisi i, omu ki ini enia pọ, osì si sile li ona gbigboro fun òwò; nitorina idanwo ati kọ Ile Olorun awọn Kristian yio je ohun igbiyanju bi iru eyiti ko ba ni ifojusi awọn alejo ni ihinyi ju ere òwò.

Ero wa lowolowọ yi ni ka se èsu kan ninu Ijọ enia Olorun ti owa li Ake lati sanwo ti nwọn

nnọ ti asì nlo lati bọ awọn ti nsiṣẹ nile Olọrun ati ni Ile iwe lọna ti owa ni yiyẹ li ṣiṣe, awa fẹ ki awọn ijọ enia Olọrun ko ṣe nkan nwọnyi ti oyẹ laisi iranlọwọ alejo; odi ọdun mejidilogun; osì yẹ nisisiyi gidigidi lati fasẹhin, lati de ibẹ na, pẹlu iranlowọ Olọrun ati ibukun ni iwa ọkọnrin, ti aosi bora iranlọwọ ojíjì kuro ni iwa ọmọde ati ewe.

Ọṣe ohun ti ara fun ọdomọde kọnrin lati fẹ ma pese fun ara rẹ, yio sì dara bakanna fun awọn enia Olọrun lati ma wa ohun elo rẹ, ki asi gbe ojule Olọrun fun ileri ibukun rẹ.

Ohun ti ojọ pe anfẹ ni ti awọn ti yio ma dawo si apo na fun idi ohun ti aso li oke iwe yi li ọdọdun, àbọ ọdun ati li ọsu kẹtakẹta ti nwọn oma dawo. Eyiyi jọ eyiti afẹ, nidi eyi pẹ, ki ole ni ifiban lilọ titi rẹ die han, lati ni ohun ti aogbiyele ju ti gbogbo owo ti nwọn oma dajọ li gbogbo abọ ọdun le ṣe. Awọn ti nwọn ko si ni ipo ati ṣeleri ti nwọn wa labẹ owo dida nwọn le fi owo nwọn sinu rẹ bi ẹbun si apo Church.

Iru eyi ni mo gbagbọ li ọna isin fun nyin bi Ijọ enia Kristi, ni iru eyi ati anfani ati bi iru eyi, ni, mo fi si ero nyin, anfẹ ajumọsiṣẹ nyin ninu iṣẹ kan ti mo gbagbọ pe yio jasi ibisi ọpọlọpọ ire fun nyin. Nidi eyi pe lati gba amoran ti nwọn oda fun nyin ati didaju ajumọsiṣẹ nyin, ao ni ipade kan ni ile Olọrun Ake, bi Olọrun ba fẹ, li Tuesday ojọ ketadilogbọn osu yi, li agogo mẹwa owuro.

ILỌSIWAJU ERO.

Kristiana. Kristiana loruko mi Emi ni iti ishe aya ọkọnrin ni ti o rin àjò rẹ koja lọna yi lọdun die ti oti koja, awọn ọmọ rẹ mererin si ni nwọnyi Elekeji mi si li wundia yi pẹlu, osi nlọ si àjò pẹlu.

Alaishẹ. Nigbana ni Alaishẹ sare wọle (nitori bẹ li oruko rẹ,) osi wi fun awọn ti mbẹ ni ile pe, Ẹlẹ mọ eniti owà lẹhin ilẹkun?

Kristiana ati awọn ọmọ rẹ wa libẹ, ati ekeji rẹ, gbogbo nwọn nreti ati she nwọn lalejo nihin.

Nigbana ni nwọn fọ soke fun ayọ, nwọn si lọ sọ fun oluwa nwọn. Beli owa si enu ilẹkun, nigbati osi wo o, Iwọ ni Kristiana ni ti Kristiana ọkọnrin rere ni fi sẹhin, nigbati ofi ara rẹ si igbaiye ero?

Kristiana. Emi ni obirin ni ti oshe ọlọkan lile tobẹ lati she ainani iponju oko mi, ti mo si jọwọ rẹ lati nikan lọ si àjò rẹ, awọn ọmọ rẹ mererin si ni nwọnyi; shugbọn nisisiyi pẹlu emi de, nitori ti mo mọ daju pe ko sì si ọna kan ti osi pẹ lẹhin eyi.

Ogbifọ. Nigbana li amu eyi na she ti ọkọnrin ti owi fun ọmọ rẹ pe, Lọ shishẹ loni ninu ọgba ajara mi; osi wi fun baba rẹ pe, Emi ki yio lọ; shugbọn nikẹhin o ronupiwada osi lọ. Matt 21 39.

Kristiana. Nigbana ni Kristiana

wipe. Beni ko rí, Amin. Olorun she e li oro otito lara mi, ki osi fun mi, ki ole ri mi ni kehin lalafia si aba won ati alaishe.

Ogbifo. Shugbon nitori kini oshe duro li bi ilekun behe?

Wole wa, iwo omobirin Abraham; nisisiyi li ansoro re yi, nitori ihin ti shiwaju de odo wa bi iwo ti di ero, Wa, enyin ewole wa, wundia, wole, Beli ogba gbogbo nwon sile re.

Beni nigbati nwon wa nile asi je ki nwon joko, nigbati nwon se eyi tan awon ti nwon ntoju gbogbo awon ero nile wa si yara lati simi; okan si rerin, omiran rerin, gbogbo nwon si rerin nitori ayo pe Kristiana di èro. Nwon wo awon omobirin pelu, nwon fi owo to nwon loju li ami lati fi gbigba nwon han fun nwon: nwon fi ife mu u to Anu lo pelu, nwon si ki nwon daradara lati wa lo si ile oluwa nwon.

Lehin igbati oshe, onje ale ko ti ishe tan, Ogbifo wa mu nwon lo si awon ojojule. Anu, osi fi ohun ti Kristiana ti ri lekan ri han nwon. Nitorina nihin ni nwon ri okonrin ti owa ninu àgo, okonrin na ti onti ala re, okonrin ti oke ja ona re larin awon ota re, ati aworan eniti ogborin ju gbogbo nwon lo, pelu ohun nkan woni ti okun to se ère fun Kristian nigbana.

Lehin ti ashe eyi tan, ati lehin ti Kristiana ati egbe re je ohun woni sikun tan, Ogbifo na mu nwon si oto ewe, osi ko mu nwon wo ojule kan lo, nibiti okonrin kan gbe wa, ti ko le wo ibo miran bikoshe isale, pelu muckrake lowo re. Enikan pelu si duro loke ori re, pelu ade ati oke orun wa lowo re, osi fi ade re lo o lati fi gba muckrake; shugbon okonrin na ko woke beni ko kiyesi, shugbon o ngba awon igi kekeke kiri, osi nko okuta ile jo sodo ara re.

Nigbana li Kristiana wipe. Mo ba ara mi pinu re pe, mo she beni mo idi eyi: nitori eyiyi ni apere okonrin aiye yi ni; be ko ori alagba rere?

Ogbifo. Owipe, iwo ti so eyi ti ope, muckrake re si fi okan re ti ishe ti ara han. Ati leyi ti iwo ri i ti okuku kiyesi gidigidi lati ko koriko ati igi jo, ati ekuru ile; ju lati she eyi ti Enti ope e lati oke wa pelu ade atoke orun wa lowo re; lati fi han ni pe orun jasi itan fun elomiran, ati pe ohun ti owa nihin li aka si kiki ohun ti oshe pataki. Nisisiyi li eyi ti afi han o pe okonrin na ko le wo ibomiran bikoshe isale; lati je ko mo pe ohun ti aiye yi, nigbati nwon ba wa pelu agbara lori okan enia omu okan nwon kuro lodo Olorun patapata.

Kristiana. Nigbana li Kristiana wipe, Ah gba mi kuro lowo muckrake yi. Iwe Owe Chap. 30. 8.

(ko iti pari.)

Akoo li ibi ise ikowe li Ake ABBEOKUTA DEC. 19th, 1864.

ABBEOKUTA.

DECEMBER 19th. 1864.

TO THE CONGREGATION OF THE CHURCH AT AKE.

Eighteen years have passed away since a Missionary station was first formed in Ake. From that time to this we have received many favours from God, he has protected us and blessed us with a great increase, so that we have become a large number who worship him as directed in his Holy Word. God has bestowed these favours on you through the instrumentality of foreigners, who have laboured personally among you and those by whom they were sent. It is not intended that you should always be thus receivers of foreign help; there is a time coming when you must act alone, maintain your Church and the Schools attached to it yourselves; and your taking this work upon yourselves and carrying it on successfully will be the best proof you can give, that labour has not been bestowed on you in vain. You will know that the means in the hands of the English Christians is limited, not at all equal to what is required, therefore, when you continue to draw from its resources, you prevent so far those means being used for the spiritual welfare of others. You will never arrive at the full strength of a christian church whilst dependent on foreign support. You have means at your own command; but you are not conscious of it simply because the necessity of putting it forth has not been presented to you, but in the use of the means you have, you will be strengthened and invigorated for fresh efforts. It is this God requires of you, fruit—the proofs of the truth of your christian profession; you can easily understand that if you do not put forth efforts for the maintenance of the christian religion, it will be because you do not value it much; so far as you put forth efforts to maintain and increase the blessings of the ordinances of true religion, so far will you show your regard for them.

You are not asked to give to the support of white men amongst you, but you are requested to support the services of those of your own colour and nation in their work for you and your children. You have, to some extent, commenced to do this by the weekly collection of 40 cowries from each person in class; this was intended to embrace every one for the poorest can contribute this, but those among you who can afford more are expected to do more. If the poorest can give 40 cowries, others can give very much more; the measure of our contribution as given us by God is, to give as God has blessed us.

You can call to mind God's mercies to you within the past year, how he saved you from the Dahomians, and preserved you in the day of battle; you can remember the second and later instance how God has given victory to your country; and now many of you have enjoyed the benefit of revived trade and a road opened for the exportation of

your cotton. These are God's temporal blessings to you, which are plainly and openly given, and all of you have reaped some benefit from them. What hinders a greater amount of these temporal blessings being received? the want of peace and good will among the tribes of this country. The hearts of Kings, Chiefs, and Rulers are all in the hands of God, look to Him and expect from Him, therefore, the much required peace; show that you appreciate his mercies received by a proper acknowledgment, and he will give you a greater measure of his blessings.

We have by God's mercy been able to meet together on the Lord's day for prayer and instruction as well as on such other occasions as we are accustomed without fear. We have had to mourn over the death of some of our friends, and we have to rejoice at the reception of some into Christ gathered out of the heathen. Your children have been taught in our Schools, all the instructions they are capable of receiving and yourselves, too, in our Sunday School have been instructed in reading both Yoruba and English, and others too old to learn to read have been instructed to commit to memory the Catechism. These are mercies to be thankful for, and should lead you to use the means that are in your power to help others to receive the same benefits.

Christianity wherever it goes, is a civilizer and makes the people to be better than they would other wise be; it makes men more wise, prudent, thrifty honest and industrious than they would be without it; it makes property safer and opens out a wider scope for commerce, therefore the effort of a christian Church should be encouraged by such as may have no other aim as strangers in this place than the advantages of commerce.

Our object at the present time is to receive funds in the Ake Congregation to defray the expenses that are incurred in maintaining the services of the church and the schools in a proper state of efficiency; we wish the congregation to support these necessary things without foreign aid; it is eighteen years old and ought even seriously to resolve to arrive with God's help and blessing at a state of manhood, cutting off the helps incident to a state of childhood and youth. It is natural for a young man to wish to provide for himself, and it should be equally desirable for the church to find its own support looking to God for his promised blessing

What appears desirable is to obtain subscribers to a fund for the object above stated, yearly, half yearly, or quarterly subscriptions, this appears desirable in order that it may have some show of continuance some thing to rely on more than a general collection every half year would be. Those who are not in a situation to promise a subscription can put their contribution as a collection to the Church Fund.

Such I believe is the path of duty to you as a christian congregation, and a privilege, and as I submit it to your consideration desiring your cooperation in a work which I believe will be productive of much good to you. In order to receive any suggestions that may be offered, and your assurance of cooperation, a meeting will be held in the Ake Church, God willing, on Tuesday the 27th. instant at ten o'clock in the morning.

THE WEEK OF PRAYER.

We published for the benefit of our readers in our last two numbers, the Scheme for united prayer in the first week of the new year. annually sent forth by the Evangelical Alliance. It is our custom in Abbeokuta to respond to the invitation contained therein, and to follow the scheme with such slight alterations as our circumstances require. Both the necessity and advantage of prayer are felt by the christian; he is in the habit of praying and realizes in his own experi-

ence that God hears and answers prayer. There are seasons when he feels he ought to be more diligent in prayer than at ordinary times, and the commencement of a new year is one that naturally commend itself to us; for, as we believe we ought, before commencing the duties of each day; to seek God's blessing and protection, no less so ought we to begin the year with supplication and prayers for a blessing on the year entered upon, and thanksgivings for the mercies we have experienced in the one past. The scheme put forth invites Christians of all sects and parties, in all parts of the world, to present themselves before God in prayer for certain objects, and thus Christians all over the world, separated in space, are united in purpose before the throne of Grace in the first week of the year. The world will not see any good in this; how can it, for prayer to God can be offered only by those who desire God; but the Christian sees, by faith, God in Christ, full of mercy and truth, able and willing to bestow all good things upon his people. He knows that a special promise has been given to united prayer and he asks, believingly, the fulfilment of it. Infidelity superstition and ungodliness are in array against the truth; they were ever the same; the difference between the present and the past is not in the presence of any given form of evil, but in the greater manifestation of the evil by the light which the profession and practice of true religion sheds on it. We desire that the enemies of the truth may become its friends; that those led by the love of the world may be brought to follow the teaching of the Holy Spirit; that those whose present treasure is not enduring may have an eternal possession in heaven. But who is sufficient to accomplish this? Only God, then it is the christian's duty and privilege to plead at the throne of Grace for their salvation, knowing and believing the words of our Saviour. "Ask and it shall be given you." There are sins within the christian church which need special grace to overcome; the facilities offered by the trade of the country for the acquisition of wealth are snares to many professors of Godliness, even to many who make special professions and receive pay for their services in the church; worldly wealth for themselves and children is the great attraction, the need of providing for one's own is the excuse, hence they become worldly in heart, and their children ungodly. Young men and women educated in our schools become self sufficient, boastful, and proud, because the little they know is more than their father's knew; they will experience, unless checked, that destruction is the natural result of pride, and that a haughty spirit is followed by a fall. Worldliness and pride are not fruits of the spirit; they have invaded the church, and they are destroying its life, it is the duty of those who love what is good to seek to purge them away, the means we have is earnest believing and united prayer for the out pouring of God's spirit on those who profess his name. A great opportunity will be offered us for this in the coming week of prayer, and we invite all who are interested in the cause of religion to attend the meetings which will be held.

MARRIAGE

Married on the 6th. instant at the Mission Church Lagos, by the Rev. A. Lamb, the Rev. A. Mann of Okeodan (late of Ijaye) to Miss Pross.

ADVERTISEMENT.

To be had at the Premises of Messrs. T. T. Mould & S. J. Peters:—

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MISSIONARY INTELLIGENCE.

MISSIONARY MEETINGS

The Wesleyan Missionary Meeting will be held in the Chapel at Ogbe, on December 26th.; commencing at half past ten in the morning The friends of Missions are respectfully invited to attend.

A Meeting of the Congregation of the Ake Church will be held (D.V.) at the Ake Church on the 27th. inst. at 10 o'clock A.M. to make some arrangements towards making the Church self supporting. A subscription list will be opened, and a collection made in in aid of the Church Fund.

TELUGU.

Ordination of Mr. Noble's two first converts

as related in a letter from the Rev. J. Sharp—

Jan. 31 : *Lord's-day*—The Bishop of Madras and party went to the early service in the Fort church. In the evening his lordship preached, as we had requested last conference, for the Church Mission Society, in the Pettah church (St. Mary's). His text was the first clause of Joel ii. 28. The collection was nearly 60 rupees.

Feb. 1—Mr Sharkey's girls' school was visited. The ordination examination was afterwards begun at Mr. Noble's house, with a paper of general biblical questions for all. On Tuesday morning the bishop visited Mr. Sharkey's vernacular Mission school in Buttuvapettah. At ten P. M. we had a paper in the Liturgy and Church History (first three centuries for the natives Reformation for me). At 6 P. M. a service was held in St. Mary's. Our new chaplain, the Rev C. D. Gibson, read the evening prayer in English, as far as the second lesson. The Rev. C. Tanner then took it up in Telugu. The Bishop next addressed the candidates for confirmation, Mr. Sharkey interpreting admirably in Telugu. I have not the exact number here: but more than thirty natives were then confirmed, as well as four persons in connexion with the English congregation. The preface in the confirmation service was read by the domestic chaplain, and the rest of the service by the bishop—all in Telugu.

Feb. 3—At ten A. M. I had a paper in the special Epistles (Romans, James, 1 and 2 Peter), and another one in Pearson. At two P.M. we all had one set by Mr. Sharkey in the Thirty-nine Articles. The other papers were I think all set by Mr. Smith. About half-past five P.M. the bishop, Messrs, Smith, Sharkey, Alexander,, and myself set out to visit the great bazaar here in Robertson's Pettah. The bishop spoke to and questioned several of the crowd through Mr. Sharkey. Mr. Sharkey and the rest of us also addressed some of the people, and sold a few tracts. We staid till seven P.M. I need not say what a delightful proof this was to us of the bishop's hearty interest in Mission work, and desire for the salvation of the heathen.

Feb. 4—Their morning paper was Butler: mine Graves on the Pentateuch. In the afternoon they had Jeremiah and St. Luke: I had Isaiah.

Feb. 5—At ten A.M. they had to write a sermon, and I had a paper of general questions on the various religions of the world. The bishop came at one P.M. and gave them a *viva voce* in St. Luke. He took down a few particulars of our past history. asked me to preach the sermon at the English service on the Sunday evening.

Feb. 6—We went to the collector's house and took the oaths. The domestic chaplain then read a selection of prayers, and the bishop spoke to us from Matt. x. 1—23, an admirable and delightful address. The Revs. J. E. Sharkey, T. Y. Darling, C. Tanner, F. W. N. Alexander, and W. Ellington were also present, and we all had tiffin with the bishop afterwards. In the evening the bishop and party dined at the Tanners' and took part in the weekly prayer meeting. (*to be continued.*)

RECENT INTELLIGENCE.

On Sunday the 11th. instant a man armed with a gun and cutlass, entered a compound and deliberately shot a woman dead, and then wounded her husband severely. The cause was jealousy and revenge. The murderer was put to death a few days after.

Early on the 15th, inst, before day light, two men and a woman left Makun intending to go to Mokoloki. They proceeded only a short distance when they say a large number of people, one advanced towards them. They asked who they were, and receiving no answer, one of the men fired his gun at the man advancing, two guns were fired at them in return, but they retreated in all haste to Makun and spread an alarm. At day break they went in pursuit, but the party had decamped, subsequently they captured two of the party and three Ijaye people came in as deserters. The party is reported to have consisted chiefly of Ijebu Remo and a few Ibadan people. Their object was to repeat the successful attempt made by Ikorodu on Makun.

We hear various rumours of the unquiet state of the interior, and of various plans made by the Ibadans to avenge themselves on the Egbas, in consequence of which efforts are made by the authorities here to close the road to Iberekodo. A report some time current of a successful attack made by the Ibadans on an Ijebu Ode village is confirmed.

The war at Ikorodu goes on slowly. The reports we gave in our last of an attempt at making peace, appears since to have been made only by a party, Ikorodu being divided, one party is for submission and peace the other for war.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 124. ABBẸOKUTA JANUARY 1865 Price 120 cowries.

Ni wiwọsẹ ati alafia ọdun miran oyẹ ka duro ronu ka sì wo ẹhin ti okọja pẹlu gidigidi, pẹlu èkó ti nwọn mulọ ki nwọn le fi han si wa, bi ati rò pe nwọn owà nipa ire ati olutoju ọgbọn ohun elo ẹtọ wa li ọna ọgbọn ati alafia. Enia kò fẹ lati ri ọwọ alakoso ti obori ti onse ọna ohun ojiji; ohun buburu ojiji ti onse nwọn ro o pe ko ti ọdọ Olọrun wa ati ohun re pe ase nwọn nipa ọwọ alakoso enia, nwọn yio kuku rò nwọn si ọgbọn ti ojulọ tabi ọgbọn ti afi han nipa alakoso. Ni wiwẹhin niti pataki ohun ojiji ti ọdun ti okọja, oyẹ kakọ kiyesi ogun Idahọmi ti odugbolu ilu yi, ti ọse pẹlu arekereke ti imase niti ọgbọn Ọba na. Ofi ọwọ awọn ogboju ogun rẹ silẹ lati ṣegbe tabi rà nibiti nwọn gbe ṣubu si, on tikalare sì sa lọ pẹlu awọn ogun rẹ ti oku pẹlu ire tete, lati sa asala ibinu ati irunu awọn ẹniti odugbolu ilu rẹ, lati baje, ati lati soọ di ahoro. Ni ọdun 1851 ni okọ gba idanwo rẹ. Ki oto de, oniruru ihin li agbọ kiri niti awọn onse Olọrun bi alame ati onikupana, isẹgun awọn Idahọmi mu ki nwọn yi ilo nwọn pada, lẹhin na nwọn sì bọla fun awọn enia fufun bi olugbala ilu na. Li ọdun yi, sibẹ, ki awọn Idahọmi to de, nwọn sì tun se iru isọkuso sì awọn oyinbo ti owa nihin bakanna, ti onse asẹle nipa atunse niti ojurere nwọn, kò daju patapata gẹgẹ bi ti oran isaju nitori ikẹdun itunu ti nwọn rigba li ọwọ awọn ara Eko.

Nwọn sì tun fi igbe nlanla fi iyin isẹgun fun Olọrun, ṣugbọn ko rin irin ti ise ti odahun ti ijẹwọ anu Olọrun. Awọn igbekun ati ohun elo ogun ti nwọn gba lọwọ Idahọmi fi agbara nlanla kun agbara nwọn, osì ṣi nwọn lori lati fi agbara lepa ogun nwọn ti owa ni ilu Ijẹbu. Ipinnu ti ṣẹgun Idahọmi na lesẹkanna li awọn Yoruba kẹdun na pẹlu awọn ti owa li ogun beheni nwọn sì fa-

diti si ilu nwọn ni lile nwọn. Osoro lati ri orilẹ ede kan li ọdun kan ri iru ọpọlọpọ isẹgun bayi, gbogbo awọn ọta nwọnyi ni nwọn ro o pe nwọn nikan to lati fi Abbẹokuta sinu ewu. Awọn Egba, nipa ti nwọn dide lati ba awọn Yoruba ja nipa iberu, ti ki isẹ laini idi kan, pe awọn Yoruba nwa ojurere awọn Dahọmi, nwọn si ngbawọn ni iyanju lati wa ba Abbẹokuta ja. Lehin igbati awọn Egba ti le Ibadọn tan, nwọn lọ si Ikorodu. Awọn Ikorodu wa ni idapọ pelu Ibadọn lati ba Ọba nwọn ati Egba ja. Awọn Egba fẹ lati wa li alafia pelu Ikorodu, sugbọn awọn Ikorodu duro ni ọta ati lati ba nwọn ja. Pataki ohun ti o mbi Egba ninu li oran yi dide ni kikolu ti nwọn wa kolu awọn Egba li ojiji li afẹmojumọ li Makun, nigbati nwọn ko bi igba enia lọ, ti nwọn si pa agba Balogun awọn Egba kan, li akoko na li awọn Ikorodu wa labẹ itoju Gẹsi, nitori eyi nwọn ti mu itoju yi kuro. Nigbati awọn Egba le Ibadọn awọn Ikorodu gbogun lọ si Ofin, ilu Ọba awọn Ijẹbu Remọ ninu eyiti Ikorodu isẹ apakan. Nitori ti ogun na se wa nisisiyi, ati isẹ ti awọn ara ilu na ti ina lepa rẹ bọ lọwọ nwọn. Ija na libẹ jọ eyiti awọn Agba Ikorodu ko nohun ninu rẹ nitori ti nwọn kò ni alasẹ; nwọn fẹ ilaja, sugbọn awọn ọmọde fẹ lati ja, awọn eniti aro pe awọn Yoruba ti nwọn wa letido ntilẹhin.

Pataki ihin ti ari gbọ lati oke wa ni isẹbẹrẹ ọdunni, ni ari gbọ li ọwọ awọn kan ti nwọn ba Rev Mr Reid de. Lehin na ọna na sì se, ati sibẹ awọn ẹlomiran ti npa ọna ti awọn agba nsọ koja lọ; awa ri i pe osoro fun enia lati gbasẹ fi iwe sọwọ pelu.

Ni kete igbati nwọn segun Idahomi, Ọba Ọyọ ran ikọ wa si Abbẹokuta, ati igbati awọn ẹlomiran si ti ọdọ rẹ wa, isẹ eniti nwọn fi ojurere gba. Ihara awọn Egba lati tun sowo, pelu ireti ati jere pupọ lori gbogbo isogbọn na. Lati igba na wa ni ari ayè lati fi onje sọwọ si oke; awa nri iwe gba, sugbọn ko si ihin kan ninu rẹ, boyẹ li eyiti aba gbọ lẹnu awọn enia ti oti oke wa bi nkan ti ri si li Ibadọn.

Titi li ọdun na li ọna Eko se kanlẹkanlẹ fun òwò, sugbọn likẹhin awọn agbagba ilu kẹdun na gidigidi pe ibi nlanla ni fun awọn onisowo ti owa nihin bẹnẹni nwọn fohun sọkan lati sina fun kiki owu li ọjọ die, li atetekọse nwọn fi ọjọ mẹsan fun nwọn eyiti, nigbati ose opẹ di osu kan. Eyiyi mu ki gbogbo awọn onisowo fi gbogbo owu nwọn sọwọ lati fi pamọ nile li Eko, osì jẹ ere nlanla fun nwọn, ki isẹ kiki awọn nikan sugbọn fun gbogbo ilu na pelu gẹgẹ bi oti mu ọpọlọpọ awọn onisowo Eko lati ran ọpọlọpọ agba owo sọwọ si awọn onisowo nwọn. Owo nwọnyi eyiti opọju ninu rẹ wa lọwọ awọn

ara ilu yi, awọn ẹniti nṣa wẹwẹ rẹ lati fi ṣowo loke.

Enia fufun meji li oku li odun na, ẹketa lehin na kete ti owọkọ ti osì mu ọna ile rẹ pọn lọ si ilu oyinbo fun iyipada aile-ra rẹ. Awọn meji miran lọ si Ingland nitori arisan nwọn.

Iṣẹ awọn onṣẹ Olọrun ko ṣe alaifojusi pẹlu eyiyi pari rẹ ni iye enia ti ojọ ti ilọsiwaju rere bi ti odun isiwaju. Awọn onisẹ Olọrun ni igbẹkẹle awọn agbagba ilu na sibẹsibẹ nibga gbogbo ni nwọn ntẹnu mọ ọ pe, awọn Onṣẹ Olọrun olotitọ ati oludurọsinsin ni nwọn, nwọn kò ntan enia jẹ.

Ilọsiwaju diẹdiẹ wa ni ti Eko, nwọn si ni ifẹ nlanla lati ko Ede Gẹsi ati diẹ ninu awọn agba enia ilu na nko ẹko diẹdiẹ nile lati kọwe. Ile iwe ojojumọ ti owa li Ake ni ọpọlọpọ awọn ọmọde ti nwọn nko ni iwe igbẹkẹle sì wa fun olikẹluku, pe iwa ifẹsẹmulẹ rere ni.

ỌNA TI OTỌ LATI GBỌ IHIN RERE.

Ọrọrun lati yi awọn enia miran lọkan pada nipa oniruru wasu awọn alufa.

Eniti nwasu ihin rere kanna. Bi ọsẹpe iwọ nfi eti silẹ lati gbọ ki aka iwe, ogun fun ọ nibiti iwọ nreti ati gba iwe lati jogun ti afi-silẹ fun ọ, iwọ le ṣe alaitoju ako-ko na nigbati nwọn nka iwe idajọ na bi oludajọ na ti nka a? Nda ọ, iwọ kò jẹ ṣe bẹ; iwọ yio fi gbo-gbo eti rẹ silẹ lati gbọ bi nwọn yio fi nkan kan silẹ fun ọ, ati bi oti pọ to. Ọna ti ẹmi le ba nyin damọran lati gbọ ihin rere ni eyi.

AIYE.

Aiye mbi fun pint oyin kan, jẹ gallọn òroro kan; fun gbogbo dram alafia, jẹ irora pound kan; fun gbo-gbo inch ayọ, jẹ arò ell kan; ati bi ijara ti daku ka, bayi ni ọṣe ati oribuburu yi ọkan enia ka. Ala-fia, ti omọ ti ki iṣe adalu alafia, ki iṣe irugbin ti nfu laiye; ọgba nwọn mbẹ lọrun.

ILỌSIWAJU ERO.

Ogbifọ. Ogbifọ na wipe, Adua ni ti wa pẹ to bẹ ti onfẹrẹ ki-daripapa: Mashe fun mi lọrọ, fẹrẹ she alaimashe adua ọkan ninu ẹ-gbẹrun enia. Koriko igi, ati ekuru, pẹlu ohun ọpọ miran, li ohun ti otobi ti a nwa nisisiyi.

Kristiana ati Anu sọkun si eyi, nwọn si wipe Ah o she otitọ ju.

Nigbati Ogbifọ na ti fi eyi han nwọn tan, omu nwọn lọ si yara ti odara ju nile na; ojule ti odara gidigidi ni. Bẹli opashẹ fun nwọn lati wo yika, ki nwọn si wo bi nwọn yio ri ohun ti o-ṣe anfani nibẹ. Nigbana ni nwọn wo yikayika; nitori ko si ohun kan lati wo bi koshe ẹlẹna nla kan lara ogiri, eyini ni nwọn si fi oju fo da.

Anu. Nigbana li Anu wipe. alagba, Emi ko ri ohun kan, shugbọn Kristiana pa ẹnu rẹ̀ mọ.

Ogbifọ. Ogbifọ na wipe, Shugbọn ẹtun u wo. Nitorina nwọn sì tun u wo, osi wipe, ko si ohun kan nihin bikoshe ẹlẹna buruku kan, ti o fi ọwọ rẹ rọ si ara ẹgbẹ ogiri. Nigbana li osi wipe Ẹlẹna kanshosho li owa ninu ojule gburugburu yi?

Nigbana omije le li oju Kristiana, nitori ti oshe obirin; ọlọgbọn fefe si wipe, Nitoto Oluwa; ekiki ọkan ki ombẹ nihin; nitoto, ati ẹlẹna ti oro rẹ̀ panirun ju eyi ti ombẹ ninu rẹ̀ lọ. Ogbifọ na fi oju didun wo o, osi wipe, Iwọ ti sọ otito. Eyiyi mu ki oju Anu pọn, ati ki awọn ọmọkọnrin fọwọ bo oju nwọn; nitori oye owe na bẹrẹ si ye nwọn.

Nigbana li Ogbifọ na si tun wipe. Alantaku fi ọwọ rẹ̀ di i mu, bi ẹnyin ti ri i, osi mbẹ li afin Ọba. Iwe Owe 30. 28. Nitori kini asi she rohin eyi, shugbọn lati fi han nyin pe, bi oti wu ki oro ẹshẹ ti kun inu nyin to, sibẹ ẹnyin le di agbala ti odara ju mu ti ishe ti ile Ọba loke, nipa ọwọ igbagbọ ki ẹsi ma gbe inu rẹ̀?

Kristiana. Kristiana wipe, ko ro iru nkan ti odabi eyi shugbọn emi ko le ro gbogbo rẹ̀ tan.

Mo ro pe awa dabi awọn ẹlẹna, ati pe awa dabi ẹda buburu, bi oti wu ki awa ni ile daradara to: shugbọn pe nipa ẹlẹna yi, ẹda ti onoro ti osi she alaiwu ni ni, awa yio kọ lati she nipa igbagbọ, eyini ko wa si ọkan mi; sibẹsibẹ ofi ọwọ rẹ̀ di i mu, ati bi mo ti ri i, ongbe ojule ti odara jù nile na. Olorun ko da ohun kan lasan.

Beni odabi enipe gbogbo nwọn yọ; shugbọn omije na duro loju nwọn: sibẹsibẹ nwọn nwo ara nwọn loju, nwọn si foribalẹ niwaju Ogbifọ na.

Nigbana lo si mu nwọn lọ si ojule miran, nibiti agbe lọ kan ibi awọn ọmọ rẹ̀ gbe wa, osi pashe fun nwọn lati kiyesi nigba die. Beni ọkan ninu awọn ọmọ ẹdiyẹ na lọ sinu agbada lọ mu omi, ati igbagbogbo ti oba si mu mi agbori rẹ̀ ati oju rẹ̀ soke si orun. Owipe, Wo o kini ọmọ ẹdiyẹ kekere yi she. esi kọ ẹkọ lati odọ rẹ̀ wa lati ma jẹwọ ibi ti ore tabi anu nyin ti wa, nipa gbigba nwọn pelu wiwoke. Sibẹsibẹ eo wipe kiyesi i; ki esi wo; beni nwọn si shora, nwọn si ripe agbebọ na- nlọ nipa ọna merin si awọn ọmọ rẹ̀. 1. Oni ipe kan, eyini li osi ni titi li ojọ. 2. Oni ipe pataki kan eyini li osi ndigba ló. 3. Oni ohun tito ti ofi nto nwọn Matt 23. 37. Ati 4. Osi ni ohun ikigbe soke. (ko iti pari).

Akọọ li ibi isẹ ikọwe li Ake

ABBẸOKUTA JAN. 5th, 1865.

ABBEOKUTA.

JANUARY 5th. 1865.

On entering upon the duties and pleasures of another year, we may well pause and look back upon the past to gather up the lessons of instruction they convey that they may prove to us, as they were intended to be by a good and wise providence, means of directing us in the way of wisdom and peace. Man is unwilling to see the hand of a supreme ruler directing the cause of events; bad events they think are not ordered by God, and good ones that are performed by the agency of men they would rather ascribe to superior wisdom or skill displayed by the agent. In looking back upon the more prominent events of the past year, we must first notice the attack on this place by the Dahomian force, delivered with the usual subtilty of that crafty monarch. He left the bodies of the bravest of his troops to rot where they fell, and himself fled with the remnant of his army with all haste to escape the fury of those whose country he had invaded to despoil and depopulate. In 1851 he made his first attempts. Before his arrival, various reports had been spread about representing the Missionaries as spies and traitors, the defeat of the Dahomians produced a reaction, white men were afterwards regarded as the deliverers of the country.

Again, this year, before the arrival of the Dahomians, similar reports were made against the white residents here, succeeded by a similar reaction in favour of them; not so complete as on the first occasion, in consequence of the uncomfortable feelings they entertained with regard to Lagos. They again loudly ascribed their victory to God, but followed by no act auswerable to the acknowledgement of God's mercies. The prisoners and impliments of war taken from the Dahomians added greatly to their power, and stimulated them to pursue with vigour their war in the Ijebu country. The result of the Dahomian defeat was soon felt by the Yorubas with whom they were at war, and they were obliged to retire to their own town defeated. It is seldom that any one nation experiences in one year so much succecs, each of these enemies were thought to be singly enough to endanger the safety of Abbeokuta. The Egbas, in part, were moved to enter into the contest with the Yorubas through a fear, which was not without some reason, that the Yorubas viewed favourably the acts of Dahomey against Abbeokuta and encouraged them. After the defeat of the Ibadans, the Egbas proceeded to take measures against Ikorodu. The Ikorodu were in aliance with Ibadan against their King and against the Egbas. The Egbas wished to have peace with Ikorodu, but the Ikorodus maintained their hostility. The peculiar bitterness that the Egbas feel in this matter arose out of an attaok made at early dawn by surprise in the town of

Makun, when between one and two hundred persons were carried off and an old Egba Chief killed, at which time Ikorodu was under British protection, this protection has been subsequently removed. The Ikorodus, at the time of the defeat of Ibadans, were engaged in hostilities against Offen the chief town of the Ijebu Remo tribe, of which Ikorodu is a part. In consequence of the hostility of Ikorodu the war is still continued, and the usual industrial pursuits of the natives checked. The contest there is likely to be protracted for the Elders of Ikorodu have no authority; they wish for peace, but the young men are for war, who are supposed to be supported by the Yoruba party on the sea coast.

Our information from the interior at the early part of the year was mainly derived from the party which arrived with the Rev. Mr. Reid. After this, the roads became more unsafe, and although there were some who escaped the vigilance of authorities; we found it impossible to obtain permission to forward even letters. Just before the defeat of the Ibadans, messengers came down from the King of Oyo, and since others have come from him whose message was kindly taken. The eagerness of the Egbas to engage in trade again, with the prospect of large profits, overcame all opposition. From this circumstance we have had opportunities of sending supplies into the interior; still we have obtained but little information, except what comes from the reports of the natives, as to the state of things in Ibadan.

Throughout the year the road for merchandize to Lagos has been stopped, but the native Chiefs at last feeling that it was a serious injury to the merchants here consented to open the road for cotton only for a brief period, nine days in the first instance, which, however, was extended to a month. This enabled the Merchants to send all their cotton that they held in store to Lagos; a very great benefit to them and not to them only, but to the country at large, as it induced the merchants of Lagos to send up large consignments of cowries to their agents. These cowries are now mostly in the hands of the natives by whom the small shells are carefully picked for sending into the interior.

Two white persons have died here in the course of the year, and a third soon after his arrival on ship-board on his way to Europe for the restoration of his health. Two others have left for England in consequence of ill health.

The Missionary work has not been attended with that decided amount of aparent success as in some former years. The Missionaries continue to possess the confidence of the native rulers, they constantly affirm that the Missionaries are truthful and upright and never deceived them.

There is a gradual progress made in Education, there is a great desire to learn English and some of the adult natives are receiving private instructions in the act of writing. The day school at Ake has had a large increase of scholars and there is every prospect that it is of a permanent character.

VARIETIES.

SPIRITUAL KNOWLEDGE.

Learn to know things as God knoweth them. He, to exercise the wisdom that he hath given to man, has planted a difference in the creatnres, and hath given a faculty to man to know and make a right choice in those differences: and man then knows things aright when he knows them as God knows them; and then he makes a right choice when he chooses as God chooses. Now, God knows that riches are but little things, and that credit in the world is but a shadow, and that honours in high places are but like leaves on the top of a tree; and who would climb a tree

to fetch down a leaf? But God knows that pardon of sin is a choice rarity.

PASSION.

He submits to be seen through a microscope, who suffers himself to be caught in a fit of *passion.—Lavater.*

SIN.

Sin is never at a stay. If we do not retreat from it, we shall advance in it; and the further on we go, the more we have to come back.—*Barrow.*

REAL RELIGION.

Real religion is a living principle in the heart. It is not like our dress, which is put off at night and put on again during the day; but it resembles life, which we ever retain both by day and by night, both while we wake and while we sleep. Religion is a vital principle in the soul, and is constant in its operation. In order to possess it, we must be born again of the Spirit, and be truly converted to God. Such is the commencement of unfeigned piety in the heart. Let us seek above all things to obtain it as our best inheritance.—*Dr. Bogue.*

THE RIGHT WAY TO HEAR THE GOSPEL.

Some peopie are very squeamish about the delivery of different ministers, who preach the same Gospel. Suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was reading in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if anything was left to you, and how much it was. This is the way I would advise you to hear the gospel.—*Rowland Hill.*

RECENT INTELLIGENCE.

Friday evening the 3rd inst. a fire broke out in the house of a Mohamed in Ikija, it rapidly spread and destroyed about 100 compounds of the townships of Ikija, Ikereku, and Ilugun.

The Bashorun has removed his head quaters from Iperu to Makun, which is nearer Ikorodu than the former place.

On Wednesday the 28th last, an Oro meeting has been held for the purpose of closing the road to Berekodo.

DEATH.

In the evening of the first instant, died at Ogbe, Phebe, the wife of Mr. A Martin.

MISSIONARY INTELLIGENCE.

BAPTISMS.

On Sunday 4th. ult. Rev. A. D. Philipps baptized two at Alabama. Baptist Mission Station Abbeokuta both natives of Ijaye since then we have held an annual Missionary meeting the first held in the Baptist Mission in Yoruba, we are but a small congregation but all tried to do something and the idea they were contributing for the work among themselves they seemed all to be pleased and went away with light hearts together with the amount collected on that day and what has been kindly contributed by friends in Abbeokuta, the amount is now between ten and fifteen bags. I am not able however to report the definite amount.

This I trust will be beginning "though small" of a great end.

We have been as for several years past strengthened for means owing to the war in America yet we have been able to keep the children thirty five, and glad to say they are making satisfactory progress in school. Our little church is alive and often give me encouragement to hope they are growing in a godly life

On Sunday the 25th. ult. at Ikija, 13 Adults were baptized; four men and nine women.

TELUGU.

Feb. 7: *Lords'-day*—There was early Telugu service as usual. Then at eleven A.M. the service in the Pettah church was begun by a

sermon from Mr. Noble on Ephes. iii. 8., "the preacher"—"his hearers"—"his theme"—a stirring sermon, as his always are. We were presented to the bishop by Mr. Smith: the two natives in Telugu. Mr. Gibson then took the Litany in English. Then Mr. Sharkey began the communion service in Telugu: Mr. Tanner read the Epistle in English. The natives were questioned by the bishop in Telugu, Mr. Sharkey having translated the service for the occasion. After they were ordained, the Rev. M. Ratnam read the Gospel. Then I was examined and ordained priest. The Rev. Messrs. Noble, Sharkey, Darling, and Tanner joined the bishop and the two chaplains in the imposition of hands.

The communion service was continued in English by Mr. Darling, till taken up by the bishop. The bishop and domestic chaplain distributed the elements to the English communicants, Messrs. Sharkey and Darling to the Telegu ones. There were, I think, more than fifty of the former, and more than sixty of the latter. Mr. Smith and the bishop then concluded the service. The musical part was admirably conducted by the kind efforts of some of the English congregation, aided by some of Mrs. Sharkey's girls. Out of the offertory above fifty rupees were given by the bishop to the native church—a most welcome help to our Native-Christian Poor fund, and Native-Pastorate Fund. The service lasted over three hours and a half, but every one seems to have much enjoyed it.

In the afternoon the Telugu Sunday school and afternoon service were held as usual.

In the evening, at six P.M., Mr. Smith took the evening prayers in St. Mary's. I preached, and the bishop pronounced the blessing. On Monday morning we took the oaths for licences before the bishop. At eleven A.M. the conference was opened at Mr Noble's. Besides the Bishop, Mr. Smith and Mr. J. Tanner, M. Ratnam Gáru, and ABhúshanam Gáru were present by invitation, as only general subjects were to be discussed. The conference broke up about half-past three.

At six P.M. a Missionary meeting was held in the church schoolroom. The bishop took the chair. Mr. Sharkey opened with prayer; then the bishop spoke; then Mr. Noble, by the bishop's express request, and then Mr. Smith, The meeting closed with the 117th Psalm and the benediction. Twenty-eight rupees were put into the plate, though no collection had been announced.

On Tuesday morning the bishop visited Mr. Noble's school. He examined, and listened to the examination of some classes. Some hyms were sung, and the bishop addressed the school.

I came off here on that morning with Mr. Darling, by canal. The bishop and party followed some hours later; so we had the pleasure of seeing him again on Wednesday (10th) at Mr. Ellington's. Miss Gell remained in Masulipatam for the steamer (expected on the 18th or so) to Madras. The bishop, Mr. Smith, and Mr. Alexander left again, on Wednesday afternoon, for Ellore.

Feb. 12—Mr. Darling, Ratnam Gáru, and myself rode on to Akerapilli, about eighteen miles from this, to attend a large festival. Mr. Alexander joined us from Ellore with two catechists. In the evenings and mornings we spoke to the people in the streets of the village, and the rest of the day at our tents. Hundreds upon hundreds were there, for the most part villagers, and unable to read; but we sold a fair number of tracts and Gospels, and were able to speak to very many. In fact we had hardly power to use all our opportunities, speaking nearly all day. We kept at a little distance from the place where the interested and captious Brahmins were, and had very little of those tiresome profitless discussions with which one is generally teazed. Besides the mantapums in the village at the foot of the hill, there are five temples, one above the other, up to the very top of the hill, which is the highest in the neighbourhood. Nine sets of dancing girls are connected with the principal one, and their dances seemed the chief attraction. We all enjoyed much the presence of our native brother (Rev. M. Ratnam), and he added much strength to the party. Mr. Darling, Ratnam, Gáru, and I rode back this morning. Mr. Alexander remains till to-morrow. I hope to go out a short tour to Raghapuram, &c., in a few days, with Mr. Darling. The practice for my Telugu is most valuable, and the change of scene most refreshing to mind and body. I will look through my Telugu examination books as soon as I can, that I may go up for that examination. I suppose then the Committe will appoint me some definite work. I shall be glad to leave myself in their hands, only asking that, if possible, I may have some opportunities allowed me for keeping up and improving my Telugu.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA

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Ogun yi li ọṣe idena nlanla ni ti ilọsiwaju rere. Awa ko gbagbọ pe alaidapọ ibi, ire, nipa akoso agbara Ọlọrun ti obori ni, yio dide ti inu rẹ wa. Ogun atijọ ti oti wa ni ilu yi le awọn enia na soko ẹru, ajeji ẹru, ati awọn ti okù ko ara nwọn jọ ni ilu ti otobi; ogun isisiyi nsọ ọpọlọpọ di ẹru, ṣugbọn iyatọ yi pẹlu ni pe kiki diẹ li a-omu kuro ni ilu yi. Ogun yi ni ommu eyi jade; a nrun ẹya patapata, awọn enia na nsì tun dara nwọn pọ nipa ide miran, eyi ni awọn Ijẹbu Remọ tabi iran kan fẹrẹ ma sù diẹ lori ilẹ, ṣugbọn lẹhin ti ade ihin nwọn fẹrẹ se odo Ogun ki enia ma le koja nibẹ nipa kiko ọna odo na, bẹni nwọn sì tukakiri, apakan wa ni Ijẹbu Ode, apakan wa ni Ibadọn, apakan sì wa ni Abbẹokuta. Nipa iparun Ijaye awọn apakan Yoruba ti otobi yara nwọn kuro lara ẹya ti Yoruba, nwọn sì da ara nwọn pọ mọ awọn Ẹgba ti owa ni Abbẹokuta awọn ogbimọ ilu atijọ ti buku tan, nipa eyi ni Ọba Yoruba fi di otitọ bi oti yi gbogbo iṣe Ọba pada, ti osì nsin Ibadọn ilu ti ọjẹ kiki oruko li afi wa labẹ rẹ. Ibadọn jẹ kiki adapọ ilu, awọn Yoruba jẹ awọn alakoso, awọn eya olupa-run ko ara nwọn jọ nwọn sì mu nwọn tẹriba, awọn enia ibẹ na wa li omnira ju gbogbo ilu awọn Yoruba lọ, boyẹ li bi olukuluku awọn Balogun na ti nlo agbara pupọ fun ara nwọn.

Sibẹ awọn Ẹgba ni omnira pupọ ju, nwọn ni anfani pupọju, nitori ati ni ọrọ ti nwọn sì mpamọ mọ-ronmọron ju ibikibilọ ni ilu na. Iyipada nlanla sì ti de niti aṣọ lilo, ohun ilo iyebiye ni ni nwọn sì nlo kakiri nisisiyi ti oti jẹ pe kiki awọn enia giga ni oti nlo nwọn. Ọpọlọpọ awọn ẹru li osì ti di omnira, ati apa eyiti opọju ninu awọn alejo na ni nwọn joko ti awọn Ẹgba ju eyiti nwọn ba fi lọ si ilu awọn tikala nwọn. Nibi gbogbo ni iyipada nlanla wa, gbogbo nkan lailai ni nwọn ti kọ silẹ,

nwọn sì da titun silẹ, ati ede ti tun si dapọ pẹlu osì nfi agbara fun gbogbo rẹ si rere. Ninu awọn adalu enia ti owa ni Ibadan ọpọlọpọ Egba ni owa nibẹ, eyiyi yio fi isẹ Olori han lati mu alafia wa larin ilu mejeji yi, ọpọlọpọ Ijebu si wa nibẹ pẹlu, laisiyemeji nwọn yio mu ipa ti nwọn lati ṣe ilaja larin Ibadọn ati ilu nwọn.

IHIN TITUN.

Sunmọmi titun ti awọn Ibadan gbe wa si oko Egba.

Li ọjọ keje oṣu yi, awọn onisunmọmi Ibadan mẹsan mu enia mejidilogun, ọkọnrin, obirin, ati awọn ọmọde loko Egba. Iyorisirere sunmọmi yi si awọn alaisẹ yi jọ eyiti ofi idide miran fun nwọn, ni ọjọ kejila oṣu yi ọpọlọpọ ogun Ibadọn ti inu igbo yọ ni ilaorun oko Osiẹlẹ li ojiji, nwọn dugbolu gbogbo abule ti owa li apa ibẹ na, nwọn si di igbekun ti nwọn le mu, ṣugbọn kiki awọn ọdọmọde ni nwọn ko lọ. Nwọn yọ lọnọ mẹta lọ si iha Osiẹlẹ ti nwọn sunmọ to iwọn mile meji, nwọn nle, nwọn si mnu enia ti onsure lọ niwaju nwọn. Ojọ pe Ikija, Iporo, ati Kemta li nwọn mu pọju. Ako ti mọ Iye enia ti nwọn mu, awa gbọ iye enia ti nwọn pe osọnu to iwọn rinwo ati Egba enia; ṣugbọn ọpọlọpọ ti nwọn ro pe osọnu si nde lati igbana wa ti nwọn ti sa pamọ sinu igbẹ ti awọn ọta na ko wa nitori ti nwọn nkanju pupọ lati sa pada pẹlu igbekun nwọn lọ si Ibadan. Nwọn wipe nwọn simi diẹ li odo Asa. Ọpọlọpọ tabi mẹrin ninu awọn olisunmọmi na ni nwọn di li igbekun, eniti owipe, nwọn fi Ibadan silẹ ni ororu kutukutu, ati ero nwọn ni ki nwọn ki oko Osiẹlẹ li ojiji; Odomode konrin kan ni Church Ake fi Abbẹokuta silẹ li ororu ijọ na gan, lẹhin igbati ofi Osiẹlẹ silẹ, opade awọn enia ti oso fun u pe, awọn Ibadan mbọ ṣugbọn ko rò pe on sunmọ nwọn tobẹẹ osì nlọ, lojiji li ori awọn enia marun nsure mọ ọ, okan ninu nwọn mu u, osì gbe eniti omu u lulẹ, awọn meta ti sare lepa koja lọ, okan ti ogbẹhin si fi ida rẹ sa a li ogbẹ meji ti owọ mundunmundun ori rẹ lọ Beli osubu, osì daku lọ, ota rẹ sì fi silẹ sa lọ, nwọn ro o pe oku. Nigbati ọse diẹ. osì soji, osì ra wọgbẹ lọ, nibiti ongbọ ti awọn onisunmọmi na npada lọ si Ibadan, nigbana li oto wa ọna lati lọ si Abbẹokuta.

Eyiyi ṣe niwọn agọgo mẹwa owurọ. awọn ẹgbẹ yi yio jẹ awọn ti nwọn ti fi ogun sẹhin.

Ọpọlọpọ ogun fi Abbẹokuta silẹ nisisiyi lati dabo bo oko nwọnyi, ti ojasi ilameji Abbẹokuta ati Ibadan ati eyiti ogun kò yọ lẹnu ri lati igbati ogun yi ti ṣẹ, bi oti jẹ pe imulẹ lailai ti wa larin Abbẹokuta ati Ibadan, pe nwọn ki yio gbe sunmọmi lọ si oko ara nwọn. Nitori eyi. Awọn Egba si joko nibẹ na patapata pẹlu awọn ara ati enia

nwọn, kiki ati ṣe nkan ni nwọn fi nwa si Abbeokuta.

IRAN IFIHAN EKE.

Akọwe giga kan wipe, ajeji iran ifihan eke kan, derin pa mi ni alẹ meji yi. Li akọṣe na, ko pe yiti nwọn damilẹbi ni lilo iriran oju nigbagbogbo. Nisisiyi nigbati mo fi nwọn silẹ lapakan lati gbẹṣẹ sinu yara ti imọlẹ ti odalẹ kedere ni mo ti nkọwe mo ti nriran tabi ojọ pe mo nriran kọja laria eti iriran oju ikanna ti mo ti fisilẹ lẹhin mi. Li atetekọṣe imunilara na daraju fun mi tobẹhẹ ti mo fi ọwọ si oju mi, nigbagbọ pe iriran oju ti mo ti ima lo wa li oju mi lẹ ekanna. Ṣugbọn ohun ti mo ri jẹ kiki aworan iwulo ọmọdọ na ti aperi.

IMUNILARA IRELẸ.

Irelẹ otito ati eyiti ko ni adalu ko wa ninu iṣẹ, enia ni lara enia ti okereju, tabi bi ka nikan wọṣọ bi oti wu ki oṣe alaini to, ti ki yio jọ pe o ngberaga. Bi oti wu ki oṣe emi ko sọ eyi fun nyin lati bọ iwọṣọ igberaga ẹnikẹni. Ki awọṣọ olowo iyebiye li awọju ti topa asọn, ajeji, aṣefefe, aṣa ti ko mọra nwọn, ẹṣẹ nlanla ni, ati itiju akoko wa. Enia melo li owa li ti ọna lyi nsogo fun itiju nwọn. Aba ba awọn "ọmọbirin Sion" wi ki asi halẹ mọ nwọn nitori ẹṣẹ yi nipa woli Isaiah Kap. III nwọn ko ba ti jẹbi ju opolopọ enia ninu wa li onioloniyi? Ṣugbọn ki emi wi fun ọ, pe okan igberaga le wa labẹ aṣọ ti oburu pọju.

Mo tẹ igberaga Plato, Ibẹni Diogenes wi. Ṣugbọn iru igberaga miran ni pẹlu, bẹni Plato wi! Bayi ni elomi le ma gberaga laimunilara ti odaju, igberaga awọn ti ojọ awọn ti odominira igberaga, nipa wiwo irelẹ nwọn, idibajẹ enia. Awọn elomi si wa, awọn eniti igberaga nwọn ka wa tobẹhẹ ni ọṣọ ifihan, ati aṣọ didara, ti elomi yio ro pe ko si enikẹni boyẹ li awọn omọde ati aṣuwere ni ale mu pẹlu rẹ, bi erò giga inu ara nwọn, imọ nwọn, imọlẹ ati pipe. (Barrett)

ILOSIWAJU ERO.

Nipa ipe rẹ lasan, ko fi nkan kan fun ni; nipa pataki ipe rẹ, ama ni ohun kan lati fun ni; osi ni ohun titọ pẹlu, fun awọn ti owà labẹ iyẹ rẹ; osi ni ohun ikigbe soke, lati sọ fun ni tẹlẹ nigbati oba ri ti ọta ba de. Ẹnyin olufẹ mi, mo fẹ lati mu nyin lọ si ojule ti iru nkan bẹ gbe wa nitori ti obirin li ẹnyin ishe, nwọn si rọrun fun nyin.

Kristiana. Kristiana wipe, alagba awa bẹ ọ, si jẹ kí a tubọ ri kun u. Bẹli omu nwọn lọ si ile ibipipa nibiti alapata kan gbe wa ti npa agutan kan; si kiyesi, agutan na dakẹ jẹ, osi fi suru gba iku rẹ.

Nigbana li Ogbifọ na wipe, Ẹkọ èkọ nipa agutan yi lati jiya, ati lati gba ẹbi laisi ikun sinu ati riro, kiyesi bi oti gba iku rẹ jẹjẹ, osi jẹ ki abo awọ ara on kuro lara on laikò. Ọba nyin pe nyin li agutan rẹ.

Lẹhin eyi, ofa nwọn lọ si ọgba rẹ, nibiti oniruru ifinko gbe wa; osi wipe, Eri gbogbo nwonyi? Bẹni Kristiana wipe, bẹni. Nigbana li osi tun wipe, kiyesi i, awọn itana na ki ishe bakana ni gigun, li didara, li awọ, li orun, ati li agbara; omiran si san ju omiran lọ; pẹlupẹlu nibiti olushọgba ba ti fi nwọn si, nibẹ ni nwọn iduro, nwọn ki isi ba ara nwọn ja.

Lẹhin eyi, omu nwọn lọ sinu papa rẹ, ti oti su ọka ati alikama si: shugbọn nigbati nwọn wò, ake ori gbogbo rẹ kuro, ekiki koriko ló si kù, osi tun wipe afi ilẹdu si ilẹ yi, a ro o, asi funrungbin sinu rẹ, shugbọn kili aofi eso rẹ she? Nigbana li Kristiana wipe, Sun diẹ, ki osi fi iyokun she ilẹdu. Nigbana li Ogbifọ na si tun wipe, Ẹo ri i, eso li ohun ni ti ẹnyin nwa; ati nitori ifẹ eyi ẹnyin da a lẹbi pe ka sun u jona, ati ki osi di itẹmọlẹ latelẹsẹ eniu; e shora ki e ma se da ra nyin. lẹbi ninu eyi.

Nigbana, bi nwọn ti nti ibẹ bọ, nwọn ri ẹyẹ robin kekere kan, ti on ti ẹlẹna nla kan lẹnu rẹ. Bẹli Ogbifọ na wipe, Wo ihin. Bẹni nwọn wo, ẹnu si ya Anu; shugbọn Kristiana wipe, ojuti wo li eyi osi je fun iru ẹyẹ daradara kekere bi ẹyẹ robin alaya pupa ti ri, on pelu je ẹyẹ kan lori ọpọlọpọ, ti ofe lati she irẹpọ pẹlu enia!

Mo ti ro pe èrun akara ati iru ohun aipanilara bẹ ni yio ma je; nko fẹ de idaji eyi ti mo ti fẹẹ ri.

Ogbifọ na dahun nigbana pe, Eyẹ robin yi ami ni, nwọn ama yara fi olujẹwọ miran si apakan; nitori gegẹ bi robin yi, ohun àwọ ati iwa nwọn dara loju. Odabi enipe nwọn nifẹ ti o tobi fun awọn olujẹwọ ti oshe otito; pẹlu ati bori gbogbo omiran, lati ba nwọn dapọ, pẹlu ati lati wa li egbẹ nwọn, bi enipe nwọn ye erun okonrin rere na. Nwọn she ara nwọn pẹlu, bi enipe, nitorina ni nwọn she ma para ile eni oniwa bi Ọlọrun, ati yiyan Oluwa: shugbọn nigbati nwọn ba wa loto fun ra nwọn, bi eiye robin na nwọn ama mu elena nwọn asi ma gbe mi; nwọn le paro onje nwọn, ki nwọn mu omi eshẹ, ki nwọn si wọn eshẹ bi omi.

Bẹni nigbati nwọn ba si tun de ile, nitori ti eiye ale ko ti she tan, Kristiana si tun bẹ Ogbifọ lati fi ohun miran ti o lere han nwọn tabi lati sọ fun nwọn.

(ko iti pari.)

Akọọ li ibi ise ikọwe li Ake ABBẸOKUTA JAN 20th, 1865.

ABBEOKUTA.

JANUARY 20th. 1865.

CONTINUED.

The great hinderance to progress has been the war. We don't believe that it is an unmixed evil, good, through the overruling power of God, will arise out of it. The former wars of the country drove the people into slavery, foreign slavery, and the remnant gathered themselves together in large towns; the present war is enslaving many, but with this difference that only a few will be taken out of the country. The war is producing the following results; tribes are being broken up and the people reunited by other ties, thus the Ijebu Remos as a tribe have scarcely any existence, but they, after our arrival here, made the river Ogun almost impassible by their depredation, they are scattered a part in Ijebu Ode, a part in Ibadan, and a part in Abbeokuta; by the destruction of Ijays, a large party of Yorubas were detached from the Yoruba tribe and they are incorporating themselves with the Egbas at Abbeokuta; the ancient governments of the country are falling into decay, thus the king of the Yorubas has become, whilst he retains all the form of royalty, almost tributary to Ibadan a town nominally under him. Great changes have taken place in the use of clothes, articles of value are worn commonly now that were confined to the use of the highest officers of state. A great number of slaves become free, and for the most part prefer remaining among their masters than to return to their own country. Every where great changes are taking place, old things are being broken up, and new ones formed, and a new element is being mixed up with and influencing the whole for good. Among the mixed population, of Ibadan are a large number of the Egbas, these will prove active agents in bringing back peace between the two places; there are many Ijebus also, who doubtless will do their part to bring about a peace between Ibadan and their own country.

Another event of the greatest importance to this country was the arrival of a Commissioner His Excellency Colonel Ord R. E. to enquire into the state of Lagos. This proof of the English Government's desire to do what is best for the welfare of the country, we feel assured, will tend to produce good feelings towards Lagos by the natives, and to allay suspicion

We are glad to observe a growing desire to culitvate friendly relations with Lagos brought about by the present policy of the Lagos Government. It is most necessary for the welfare of both Lagos and Abbeokuta that a good feeling should exist between them, the one cannot prosper without the other but to a limited extent.

By the papers that arrived by the last Mail, we were informed that Mr. Lincoln was re-elected President of the United States of America. At first sight this may appear a matter of no concern to the people

of this country, but the interests and welfare of millions of the sons and daughters of Africa are involved in that of America, and the great war that is waged there. The war, it is generally believed, arose out of slavery, and without doubt the whole Negro population will obtain their freedom, and be recognized as citizens, by it; therefore the African population in America have great reason to be concerned in the political affairs of America. The northern states made laws to set the slaves free in order to weaken the south, made soldiers of as many as they could, and brought them to fight against the south; the south now intend to use their slaves against the north, and promises freedom to all who will engage in the war against the north. The longer the war continues the more necessary the Negroes will become to both parties and their freedom will be the result; who can tell what advantages will result to the African race by four millions of them obtaining their freedom and citizenship in the great American republic! There will then be ample opportunities for them to prove their ability to appreciate freedom, and to live side by side with white men as fellow citizens of one great country.

The war there is carried on with no very decided success on either side, it is generally supposed that it will not end until one or both become exhausted; the north is suffering considerably for want of money, the south for want of the material of war.

RECENT INTELLIGENCE.

The war at Ikorodu makes a little progress. It is said the Ijebus have recently joined in greater force than before, but still not at all in proportion to their ability. The cause is a division among them, the King (Awujale) being for carrying it on, and a large part of his subjects being against it. The reason is the fear that if Ikorodu passes from the hands of the present possessors, it will be a serious loss to their own trade. It is said that the Balogun of Iperu who was caught by the Egbas at the defeat of the Ibadans in August last, and saved from death by the Bashorun, Awujale having demanded him from the Egbas as a rebel subject to kill him, has proved ungrateful and is at work doing what he can to induce the Ibadans to renew the war. In doing this, he is aided by the party opposed to war at Ikorodu. Various reports are brought from Ibadan of the acts of the Ijebus of their forming a league with Ibadan which arises out of the efforts of this party.

The extensive raid made by the Ibadans on the Egba farms opens a new plan of hostility and increases the ill feeling between the Egbas and Ibadans. Throughout the war up to this time, the Egbas and Ibadans abstained from this mode of warfare, the Egbas always said there was an agreement between them not to attack each others farms, this agreement has now come to an end. The amount of loss by this raid has been greatly over-rated, it fell mainly upon four townships, and the people carried off are chiefly women and children.

The Bashorun removed from Iperu in consequence of the intrigues of the people there, and now resides at Makun, he has reinforced, the place and placed it in a position to resist any sudden attack which may be again contemplated by the Ibadans.

The present aspect of the country is not hopeful for peace, the Ibadans are evidently recovering from their defeat, and desire to avenge it, and have also in view to afford relief to Ikorodu.

Notwithstanding the disturbed state of the country, Cotton gins are in constant work; not long since 120 bales of cotton were forwarded to Lagos, since then two laden canoes have been seen passing down laden with cotton bales. The relation between Abbeokuta and Lagos has become much more hopeful since Governor Glover's visit to the Egba camp, and we have every reason to believe the good feeling will increase. The price of clean cotton in Abbeokuta remains at 20 to 22 ½ strings per lb, in English money from 5 ½ to 6 pence.

THE RECENT KIDNAPPING EXPEDITIONS of the IBADANS AGAINST THE EGBA FARMS.

On the 7th inst. 9 kidnappers of Ibadan

took 18 persons, men, women and children at the Egba farm village of Tesi prisoners. The success of this expedition against a harmless village seems to have given rise to another, for on the 12th inst. a large body of Ibadans suddenly emerged from the forest in the east of Oshielle, fell upon the villages in that direction, and took as prisoners whom they could catch, but especially many young people and children. They advanced on three roads towards Oshielle, which they approached to within two miles, persuing and catching the people who fled before them.

The townships of Ikija Iporo and Kemta seem to have lost most. The exact amount of people taken is not known as yet; we hear the numbers mentioned to range between 400 and 2000; but many who were thought to be lost have made their appearance since, having hid themselves in the bush, which the enemy did not search, being in great hurry to return with their captives to Ibadan. It is said they rested themselves for a little while at the river Asha. About 4 of the kidnappers were taken captive, who stated, they had left Ibadan very early in the morning, and their object had been to take Oshielle by surprise. A young man, a member of our Church at Ake left Abbeokuta in the morning of the very day; after he left Oshielle, he met some people who said Ibadans were coming, but he did not think them to be near, and went on, when suddenly five men came running against him, one of whom laid hold on him, but he threw his adversary down, when the last of the five the three others having run on in pursuit of slaves, gave him two severe cuts with his cutlass which fractured his skull, he fainted and fell and his enemy made his escape, leaving him for dead. After a short time he recovered himself and crept into the bush, where he soon heard that the kidnappers were returning towards Ibadan, whereupon he managed to go to Abbeokuta. This happened about 10 o'clock A. M. and the party must have been the outpost of the Ibadans.

Many armed men have now left Abeokuta to protect these farms, which are halfway between this and Ibadan, and which were never disturbed during the whole time of this recent war, as there was an ancient treaty between Ibadan and Abbeokuta, that they should not kidnap each other in their farms. On this account the Egbas had built houses in these parts, and lived there altogether with their families, only visiting the town for transacting business.

VARIETIES.

FIDELITY OF A DOG.

A drunken rat-catcher of the name of Tindesley,, well-known at Hampton Court and its neighbourhood, was always followed by a large, rough, half-starved looking terrier dog. The rat-catcher and his dog were inseparable companions, and one looked just as wretched as the other. In May, 1834, the rat-catcher was found dread in a ditch near Thames Ditton. He must have fallen into it when he was drunk. When he was discovered, the dog was seen endeavouring with all his might to drag the body out of the ditch, and in his efforts he had torn the coat from the shoulder of his master. The dog had saved his life on two former occasions, when he was nearly similarly circumstanced.—*Jesse.*

A WISE REPULSE.

If you light upon an impertinent talker, that sticks to you like a bur, to the disappointment of your important occasions, deal freely with him, break off the discourse, and pursue your business. These repulses, whereby our resolution and assurance are exercised in matters of less moment, will accustom us to it by degrees on greater occasions.—*Plutarch*

MISSIONARY INTELLIGENCE.

MADACASCAR.

The adherents to the cause of Christ in Madagascar continue to increase, but the idols receive from the Queen increasing public recognition and homage. Among the people, on the other hand, they are regarded with growing indifference. There are rumours of a change in the Government, the Prime Minister (according to accounts received through a French channel) having been dismissed, on account, it is said, of his insolent bearing towards his colleagues and the Queen, when under the influence of habitual intemperance. His brother, the commander-in-chief, has been appointed his successor; he is known to entertain more liberal views, in relation both to intercourse with foreigners and the improvement of the people, and the change, therefore, is likely to advance the interests of the country. The increase in the number of Christians is not

confined to the capital; it extends to the surrounding province, and especially the Betsileo country. From Fianarantsoa, a military station in that territory, eight days' journey to the south, the brother of the governor and a number of the people waited on Mr. Ellis, to ask for a missionary. There are already at this place forty-six converts united in Christian fellowship, and more than two hundred attendants on public worship. The Betsileo, now politically united with the Hovas (with which latter, the ruling tribe, the missionaries have been chiefly in contact) are spoken of as a docile people. Mr. Ellis has visited that part of their country from which the deputation came, in order to ascertain if it would form a suitable spot for missionary operations.

(*Evangelical Christendom.*)

SOUTH INDIA.

MUNDAKAYA DISTRICT.

One brief extract from the Rev. H. Baker is satisfactory as to the progress of Christianity in this district—

Within a brief period I have baptized 256 souls, Palayries, Paraans, and the higher caste of Chogans, in the Pallam district and Olesha, all well prepared and placed under instruction by Mr. Hawksworth and Mr. Andrews, and connected with us some two years past.

TRICHUR.

In his annual letter, dated Jan. 29th, the Rev. J. H. Wilkinson thus describes this field of labour and its requirements—

Again, by the revolution of time, we are called upon to review another period of labour, making the tenth of my connexion with the Church Missionary Society.

The field of the Trichur Mission may be subdivided into four parts, for the sake of convenience and definiteness—Trichur, Pattikaad, Peynamungalum, and Pallipurum.

1. Trichur. Here we have one catechist, one reader, two schoolmasters, and two schoolmistresses at work.

The actual congregation under supervision is, men 108; women 120; children 175.

The services are, one full service on the Sunday morning, at which the congregation varies from 150 to 200. One Sunday-school, for more direct instruction in the liturgy, articles, catechism, and communion service of our church; and, during certain months in the year, a second service for catechetical congregational instruction.

The catechumens or candidates for baptism, number 18. The boy's school numbers fourteen boarders and 18 day scholars, and the girls' school 20 boarders and some half-dozen day scholars. An outside village school in the neighbourhood, 39 children, boys and girls.

The boys, who pay four annas per mensem, learn English, the others Malayalim; both are thoroughly grounded in scriptural teaching besides the usual adjuncts of a normal education.

2. Pattikaad. Here we have one reader for the supervision of 32 souls here and at a small village called Maliaton. Two services are conducted by him on Sunday. Here is also one schoolmaster for some 18 pupils, will be increased to 50, I trust, before long.

3. Peyamungalum. Here we have one reader, who has a vast district to work, in addition to a Sunday service and instruction for twelve Christians resident here.

4. Pallipuram. Here we have one reader and one schoolmaster. One family only have received holy baptism, and the work is purely of a Missionary character.

The Kunnankulam district was handed over to Mr. Speechley at the commencement of the half-year. For the six months previously, beyond a monthly visit of inspection, I was not able to do more than direct the agents in thir work.

In direct Missionary work I have been able to get out as far as Wadukanchery, eighteen miles to the east, in British territory; Watakancheyy, fifteen miles north-east, in Cochin territory; and Iranyalachery, twenty miles to the south, in Cochin territory.

Usually such tours I find most beautiful, and really relaxing intervals. Had I a native pastor, with whom to leave the congregation, I should feel disposed to remain out for longer periods; but experience shows me that at present this is not practicable. We have not been without our trials and difficulties during the year, and the most painful are those connected with the failings and short-comings of our own people. Their temptations are legion, and they are weak as water, besides which the poverty of many of them necessitates much anxiety about their daily bread. May the Lord and Giver of all life breathe upon them, and knit them into the church, the body of Him who filleth all in all!

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 126. ABBẸOKUTA FEBRUARY 1865 Price 120 cowries.

Odi aṣa wa li Abbẹokuta lati ma reti li akoko yi lọdun lati ri pe apakan ti otobi ni ilu yi ni ina jo, ile ti ko ga soke, oruru akoko yi, ati ẹfufu gbigbẹ iha oke ila orun ti nfẹ nigbakugba fi ọna na lelẹ ti ẹnikan fi fi aitoju ti odaju tanna ti osi fi ọpọlọpọ ile jona. Awọn ara ilu na ama kilọ ṣaju lati da iru imọ bẹhẹ ti ki yio panilara bi oti wu ki osoro to, nwọn nṣọn àjà yara nwọn nipa titẹ igi àjà nwọn le ori erupẹ ogiri nwọn, lori eyiti nwọn ntẹ ọba tabi eporo le lori rẹ nwọn asì ko ọpọlọpọ erupẹ sori rẹ, nwọn asì bọ ọ daradara ati ibi gbogbo ti oba san ni nwọn sì ndi. Nigbati ina ba ṣẹ, gbogbo ini nwọn ni nwọn sì nfi si abẹ aja yara nwọn, nwọn asì fi ile nwọn silẹ salọ. Bi oba ṣepe, àjà nwọn ba dara ti oba sì le, kiki orule nwọn ni ina na ma jo, ṣugbọn bi àjà nwọn ba baje nipa ogbo, tabi bi etutu ba fi jẹ, tabi ti ko daju, ajona ati ẹru ti nwọn ko sabẹ rẹ asì ṣegbe. Lati mu ki òfu nwọn ma ṣe pọ awọn ara ilu na aṣe orule nwọn fuyẹ ni nwọn bi nwọn ti le ṣe, nwọn akuku yan orule ti oferẹ ju ati ṣe ipẹpẹrẹ ile ti yio tọ. Nigbakugba ni nwọn ima ran akede ilu lati kilọ fun awọn ara ilu na lati toju ina. Ilo isaju na njasi iro nitori ti opolopọ ina li osì njo lọdọdun pẹlu òfu emi enia ati ọrọ pupọ. Li ojọ Isimi ojọ kejilelogun osu yi larin meji agogo mejọ on mẹsan ina kan bẹrẹ nibikan sunmọ ọja Kọbiti, nwọn wipe osẹ nipa enikan ti oyibọn Efufu lile ti Oyẹ iha oke ila òrun nfẹ, Efufu lile na fẹre jọ ijì, ogbẹ tobẹhẹ ti ofi gbẹ koriko kakiri ita ti ofi nrun nigbati aba tẹ ẹ mọlẹ. Ati lu agogo ati lọ si Ile Iwe, awọn enia sì mura ati lọ sile èkọ, lojiji ni ari efi dudu ti osulu ti oyọ si wa lapa iwọ òrun. Awa ro o pe osunmọ wa ju bi oti han ba ti ri, nigbati ari ọwọ ina na ti ombu soke, ṣugbọn awa kò gbọ kan rara, ṣugbọn ẹfufu na ntẹ osi ngba ewẹ ati igi kakiri, ti osì

npariwo ti ako fi le mọ ariwo ina nlanla na. Ajo nlanla de si gbogbo enia, itọju oju si wa lara gbogbo ohun ti ba munọ, ki iforifo ki oma ba fẹ li ojiji wa bọ sori ile. Nigbakugba nigbati ohun ojiji kan ba ṣe li apa ibiti ile fun ju ni ilu, awa ama gbọ bi ẹnipe kunkun rẹ dide nileile asì ṣubu pẹlu ẹfufu, ati nigba miran, ariwo awọn okonrin ati igbe awọn obirin ti efufu lile mmu wa tabi ti gbohungbohun okuta ti owa li adogbo muwa, ṣugbọn nisisiyi ohun enia tabi ina li agbọ, owọn ina titun ti odu ati efi pupa ti onjo kiri li ofi han bi ina na ti njo lọ ati titan kalẹ ina na. Oku ka ma ri enia kan ni ile iwe, nwọn ti lọ lati raugorẹ nwọn lowọ tabi nwon nlọ sọ ile awọn tikala nwọn. Ipade kan ti ọjọ isimi na ni nwọn ko pọ wa, nwọn sì npe ẹnikan tabi ẹlomiran jade ti ofi irora pupọ ti itankalẹ iparun ina na han, ati ini awọn enia ti nwọn ro pe ko si ninu ewu yi lọ sinu iparun patapata nisisiyi.

IHIN AWỌN ONṢẸ ỌLỌRUN.

MADAGASKA.

Awọn ti ofi ara mọ ọnọ Kristi ni Madagaska mbi sí i sibẹsibẹ, ṣugbọn aworan ti nwọn gba lati ọdọ Ayaba wa mu imọ gbamgba ati isin bisi i. Ninu awọn enia na, li apakeji, nwọn nfoju si nwọn niti didagba sinu aiṣore ati aiṣebi. Irukerudo kan wa Iyipada kan wa ninu ogbimọ Olori Alufa (gẹgẹ bi iwe ti arigba lowo ipa awọn Esọ-jigun) pe nwọn yọ o kuro, nitori ti, bi nwọn ti wi nitori igberaga rẹ, ti ọṣe si ẹniti toun rẹ nṣiṣẹ pọ ati Ayaba rẹ, nigbati owa labẹ agbara ki amaṣe nitori para. Arakonrin rẹ, ti iṣe Olori Alaṣẹ, ni nwọn yan lati ropo rẹ, nwọn mọ o li eniti oni èrò omnira lati wò, niti orọsiso pẹlu awọn Alejò ati lati ṣe iyọrisirere awọn enia na, ati iyipada na, nitorina ojọ eyiti iba mu ilosiwaju ilu na. Ako mọ iye awọn Kristian bi nwọn ti npọ si i ni iye lo ide ori, otàn lọ ide ilu kekeke ti oyi wa ka, ibi Betsileo li obori. Lati Fianarantsoa ti iṣe ilu Ologun, ti iṣe irin ajò ijọ mejọ si isalẹ, ara Konrin Balẹ na ati iye awọn enia kan duro de Mr Ellis lati bere Onṣẹ Ọlọrun kan. Nihinyi nwọn ti ni Olugbagbọ merindilogota ti nwọn dapọ li ẹgbẹ Kristian, nwọn sì ju igba enia lọ ti nwọn nwa gbọ ọrọ Ọlọrun. Awọn Betsileo, fi ogbọn ṣe e nisisiyi lati dapọ mọ awọn Hovas, (pẹlu ikẹhin ẹniti awọn iran alakoso, awọn Onṣe Ọlọrun dimọ papa) ti nwọn nṣoro nwọn bi enia ọlọgbọn tabi ẹlẹkọ.

MAURITIUS.

Onṣẹ Ọlọrun merin ni Bishọpu ti Madagaska sọ di alufa li ọdun ni nigbati Bishọpu Ọlọla na de erekuṣu na. Awọn meji dapọ mọ awọn Church Missionary awọn me-

ji je ti awọn Mission ti Nwasu Ihin Rere kiri. Lehin na nwọn fi Mauritius sile lọ si oko iṣẹ nwọn li agbegbe Madagaska.

Nipa inira nlanla ni nwọn fi nlepa èkọ ni Mauritius. Ki nwọn to lọ si ile iwe wakati meji ni olukọni na nfi kiri ojojule ki oto ile ko awọn ọmọde ti yio kọ jọ nitoriti awọn obi nwọn ko le gbekele kiki awọn ọmọde nikan. Nigbati nwọn ba lọ sile nwọn.

Awọn obi na roo pe ore ni nwọn ṣe fun nwọn nipa riran awọn ọmọ nwọn lọ sile iwe. Die ninu nwọn li na oni ti èkọ awọn ọmọ nwọn nitoto, ati pelupelu awọn nwọnyi nigbakugba ni nwọn ima wa awawi ainiye nitori airan awọn ọmọ nwọn. Omiran ninu awọn obi nwọn na yio fi oju mu iwa ati iriri èkọ na fun awọn ọmọ nwọn. Okan wipe, ki amase kọ ọmọ ohun li ohunkohun boye li Tamil bi aba kọ ọ li ede Gesi emi omu u kuro. Omiran wipe, kọ ọmọ mi li orin yi (orin Tamil ti ko dara rara) ki emi ma ba mu kuro. Mo ranti pe ayọ ọmọkonrin merin kuro nile èkọ nigbati ako lati ṣe eyi ti nwọn bere. Omiran nfẹnu si ti ibawi ile iwe na, nwọn si nse oluto nipa ti ibawi, wakati ouje ati ohun miran; sibẹ, awọn omiran, awa si ile iwe bi nwọn ko ba ni nkan iṣe, nwọn asi ma yọ olukọni na lẹnu nipa pipase fun u. Bi obasepe okan koja ninu ero nwọn tabi ninu eyi ti nwọn wi, nwọn ayọ awọn ọmọ nwọn.

ILOSIWAJU ERO.

Nigbana li Ogbifọ na bere, osi wipe, Bi eledẹ ti nsanra to, beli osi nfẹ erè to; bi malu ba ti nsanra to beni idara to nigbati oba nlọ si ibi pipa; ati bi onifẹkufẹ enia ba ti lera to, beni ifẹ lati she ibi to. Ifẹ kan wa ninu awọn obirin lati lọ daradara; osi she ohun didara lati ṣe ọṣọ ti ishe ohun iyebiye li oju Olọrun. Ororun lati ma shora lalẹ kan tabi meji ju ati joko li dindi odun kan; beni ororun fun enikan lati bere si i jewọ rere, ju ati di imu de ipẹkun bi iba ti she.

Gbogbo olori ọkọ, nigbati nwọn ba wa li riru omi nwọn afi tilẹtifẹ ju ohun ti ko niyi tobẹ ninu ọkọ sinu omi; shugbọn tani yio kọ ju eyiti odara ju nu? Ko si enikan, bikoshe eniti ko ba beru Olọrun Jijo ọkọ kan yio ri ọkọ ati ishẹ kan yio si pa eleshẹ kan run. Eniti oba gbagbe ore rẹ she alamore si i; shugbọn eniti oba gbagbe olugbala rẹ, she alailanu si ra rẹ. Eniti oba ngbe inu ishẹ ti osi nwo fun alafia nikẹhin, dabi eniti ofunrungbin karawu, ti osi ro lati fi alikama ati barley kun aba rẹ. Bi enikan ba nfẹ wa rere, jẹ ki omu ojọ ikẹhin rẹ wa sodọ rẹ, ki osi ma fi she olupamọ egbẹ rẹ nigbagbogbo. Sisoro kẹlẹ, ati iyipada okan fi han pe eshẹ nbẹ li aiye.

Bi aiye, ti Olọrun da imọlẹ si, akâ si ohun ti oyẹ pẹlu enia, kini

ti ọrun ti Ọlọrun nyin! Bi aba fọju si aiye ti oni iru ọpọlọpọ iponju ti oni tobẹ ti oni irira ti aba fi silẹ kini ti iye to mbẹ loke. Gbogbo enia ama kigbe ire enia; shugbọn tali on.bẹ, bi iba ti wa ti ire Ọlọrun yio mu lara igba shasha li njoko ti onjẹ ti njẹ, ti asi fi silẹ lọ. Beni ore ododo ti opọju eyi ti aiye nfẹ lọ wà ninu Jesu Kristi.

Nigbati Ogbifọ ti she tan, osi tun mu nwọn jade si ọgba rẹ, osi mu nwọn lọ si idi igi kan, ti gbogbo inu rẹ baje ti osi di iwọ, sibẹ odagba osi newe. Nigbana li Anu wipe, kili eyi jasi? O wipe, Igi yi, ti ode rẹ dara, ati ti inu rẹ baje, li eyi ti ale fi ọpọlọpọ ti owa ninu ọgba Ọ'ọrun wa; ti nfi enu nwọn sọrọ Ọlọrun li giga, sugbọn nwọn ki yio she ohun kan fun u; ti ewe nwọn dara, shugbọn ọkan nwọn dara lasọn shugbọn lati jẹ igi ina fun ile ina eshu

Nisisiyi a she onjẹ ale tan, ate tabili, asì to gbogbo nkan lori apako; beni nwọn joko, nwọn si jẹun lẹhin eyiti ẹnikan ti gbadua idupẹ.

Ogbifọ na asi ma fi orin she awọn ti owọ̀ sodo rẹ̀ lalejo; pẹlu orin onjẹ beli afunduru koria.

Enikan wà pẹlu ti onkọnrin, osi ni ohun daradara. Orin rẹ li eyi.

Oluwa nikan lalafẹhinti mi,
Ti osi mbọ mi
Emi oshe ma wa ohunkohun
Ti mo shalaini?

Nigbati apari orin ati ijo tan, Ogbifọ na bi Kristiana lere. kini ohun na ti oko shi i li idi Ekini, Aisi ọkọ mi wa si ọkan mi, li eyi ti inu mi baje si tokantokan; shugbọn gbogbo eyi ni jasi kiki ifọ tara. Nigbana lẹhin eyini ni iponju ati ajọ ọkọ mu wa si ọkan mi, ati pẹlu li eyini bi emi ti fi iro iwa bi eranko bẹ si i ti mo sì mu lọ sodo rẹ̀. Beni eshẹ di ọkan mi mọ, iba ti fa mi si ogodo, shugbọn oshe gẹ e mo lala ti ibi rere ti ọkọ mi wa, Oba ilu nibiti ọkọ mi gbe wa fi iwe kan ranshẹ, lati to on wa. Ala ati iwe na shishẹ tobẹhẹ lokan, mi, ti nwọn ti mi si ọna yi.

Ogbifọ Shugbọn iwọ ko ba ikọjuja si pade, ki iwọ ki oto bọ si ẹhin ẹku?

Kristiana, beni ala dugbo mi kan, enikan Mis Ẹ.ru: arabi tu rẹ ni ise ti iba yi ọkọ mi lokan pada lati she alailọ nitori eru awọn kẹnẹm On si sọ di ashiwere nitori igbọju ajọ ainire i mi (bi oti pe) osi lọ ipa lati mu ọkan mi kuro libẹ, inira ati iponju ti ọkọ mi ba pade lona; shugbọn mo kọja gbogbo nwọnyi daradara. Shugbọn ala kan ti mo la niti awọn eru buburu kan ti mo ro pe ongbero lati mu ki nshe alai bori li ajọ mi, ti owahala mi pupọ jus.

(ko iti pari.)

Akọ ọ li ibi isẹ ikọwe li Ake ABBEOKUTA FEB. 3rd. 1865.

ABBEOKUTA

FEBRUARY 3rd 1865.

We are accustomed in Abbeokuta to expect, about this season of the year, to see a large part of the town destroyed by fire; the low thatched roofs, the heat of the weather and the dry north-east wind that often blows lays a train, which the carelessness of some one individual is sure to kindle and produce a conflagration. The natives use precautions to make such fires as harmless as possible, they ceil their rooms by laying joists in the clay walls over which a flooring of bamboo is laid, on which is placed a larger of clay which is well beaten, and all cracks filled up. When a fire occurs, all their property is put into these ceiled rooms and the house left. Should the ceilings be strong and tight, the fire merely burns off the roof; but if the ceiling should be rotten through age. eaten by the white ants, or otherwise imperfect it is burnt, and the property deposited under it destroyed. The natives to lessen the risk of fire make their roofs as light as possible choosing light rather than durable materials. The town cryer is often sent round the town to warn the inhabitants to be careful with fire. These precautions are inadequate, for several fires occur yearly attended with great loss of life and property. On Sunday the 22nd ult. between 8 and 9 O'clock a fire commenced somewhere near the Kobbity market, said to have been caused by the discharge of a musket; a strong north-east wind harmattan was blowing,—a strong gusty wind almost a tornado, so dry that patches of grass growing about the streets crackled under the feet when stepped on. Our school bell had rung and people were getting ready for school when a dense body of black smoke was seen to arise, happily for us to the westward. We thought it nearer than it proved to be; we saw the red flames darting upward but we heard nothing but the wind bending and swaying the leaves and branches of trees about, making a noise that could be mistaken for the roar of a great fire. Deep concern was shown by every one and a watchful eye put on all domestic fires lest a spark should by any accident be blown up to the roof. Usually, when any thing happens in the thickly inhabited part of the town, we hear, as it were, the sound of rushing waters rising and falling with the wind, and sometimes the shouts of men and the cries of women, borne by a stronger gust of wind or echoed by the neighbouring rock; but now no sound of voices or fire was heard but fresh columns of black smoke and red flames playing about showed the continuance and extension of the conflagration. Scarcely any one attended school, they had gone to help their friends or were keeping watch over their houses. Our church service was but poorly attended, and one and another were called out, too surely indicating the extension of the work of destruction, and that the property of persons thought beyond dan-

ger was now involved in the general ruin.

The townships of Owu, Oba, and Igbore were the first to suffer. The fire then passed over the Oba hill and between it and the Owu hill, destroying the Church Missionary station at Owu, both houses and Church were burnt down, the premises of Capt. J. P. L. Davies, of Mr. M'Coskry, of Mr. F. Borgmeyer where a large quantity of palm oil was stored in casks all of which were destroyed, of Mr. C. N. Young who lost every thing, the Wesleyan chapel at Ogbe, but the house was saved; the house of Mr. Monday was burnt, Mrs. Gbambalas house was saved, but the thatch over the walls enclosing the premises was burnt. The fire passed over Shokore, a rapid stream in wet weather but now dry, and ignited the extensive premises of Mr. Ribeiro, Madam Tinabu, Mr. Savage and that of the West African Company. The iron house of the West African Company was no protection, by some means the property stored inside caught fire and was entirely consumed. The large Hydraulic Cotton Press of the West African Company just completed was destroyed together with their Oil and Cotton. A quantity of oil belonging to Capt. Davies and Mr. H. Robbin was saved from being stored at some little distance off and in the open air. Among the Sierra-Leone people who suffered were Mr. Savage who is said to have lost 30,000 gallons of oil, Mr. Peter Rae 9,300 gallons of oil, Mr. Jas. George 4,560 gallons of oil, and 12 kegs of powder, Mr. J. Holloway 1,300 gal- of oil, and 319 lbs. of cotton, Mr. C. N. Young who lost every thing, furniture, clothing, books, cotton, cotton gins, puncheons of oil, rum, and building materials, and Mr. S. Williams 30 puncheons of oil. There are many of whose losses we have no information, but the estimated total loss is £25,000 or £30,000. There was great loss of life, but we cannot ascertain correctly the number of persons who perished, it is supposed to be over twenty.

This fire it is hoped will cause Europeans trading here to build houses that will afford safety in such cases of fire; the clay of the country of which walls are built is an excellent material to resist fire, and if covered with iron, houses or stores could be built, giving safety and security against accidents of this kind. The great objection to iron is the heat, but this could be lessened very considerably by a lining of mats such as are made in the country. Or if iron is not desirable, Tiles could be made in any quantity, if a person of sufficient enterprise, and means could be induced to undertake it.

BIRTH.

On Tuesday the 31st ult. the wife of Mr. Isaac Pearse Merchant of a daughter.

VARIETIES.

AFFECTED HUMILITY.

True and genuine humility does not lie in a person's affecting the meanest habit, or yet a singularity of dress, however mean, that he may not seem to be proud. I speak not this, however, to cloak the proud gaudiness of any. Excess in costly attire, following vain strange, light, immodest fashions, is a great sin and shame of our times. Oh, how many are there that in this way glory in their shame! Were the "daughters of Zion," reproved and threatened for this sin by the prophet Isaiah, ch. iii., ever more guilty than multitudes among us at this day? But yet I must tell you, that a proud heart may be under vile raiment too. "I trample on Plato's pride," said Diogenes. "But it is with pride of another kind," said Plato! Thus some may be proud of an affected plainness—proud of their seeming free from pride, of their looking like humble, mortified men. And some there are, whose pride lies not so much in gaudy dress and fine clothes, which one would think that none but children and fools would be taken with, as in a high conceit of themselves—their knowledge, light, and perfection.—*Barrett.*

TRUE WISDOM.

A man should never be ashamed to own that he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.—*Pope.*

What a vast influence might such princes have on the reformation of the world, and consequently on its felicity, by dispensing preferments and employments to none but such as were recommended to them by their virtue! If good men generally were put into commissions, and none but good men made commanders at sea, or on shore, what a mighty change for the better would the world immediately be blessed with! I will beg leave to say that it would be a most comprehensive service to a nation to get them unfettered from any test that may render honest and faithful men incapable of serving them. And I will take the liberty of saying, that displacing a few officers on account of their being vicious, would do more to improve the state of a depraved nation, than a thousand proclamations against vice, not followed with any enforcements. *Mather's Essays.*

RULES ARE NOT FETTERS.

It may be laid down as a maxim, that he who begins by presuming on his own sense, has ended his studies as soon as he has commenced them. Every opportunity should, therefore, be taken to discountenance that false and vulgar opinion, that rules are fetters of genius,—they are fetters only to men of no genius; as that armour, which upon the strong is an ornament and defence, upon the weak and mis-shapen becomes a load, and cripples the body which it was made to protect.—*Sir J. Reynolds.*

A PLAN.

FOR READING THE BIBLE THROUGH EVERY YEAR.

During	*January*	Read	Genesis and Exodus.
...	*February*	...	to 10th of Deut.
...	*March*	...	to 15th of 1st Samuel
...	*April*	...	to 15th of 2nd Kings
...	*May*	...	to 5th of Nehemiah
...	*June*	...	to 100th Psalm
...	*July*	...	to 50th of Isaiah
...	*August*	...	to 20th of Ezekiel
...	*September*	...	to end of Old Test.
...	*October*	...	to end of Luke
...	*November*	...	to end of 1st Cor.
...	*December*	...	to end of New Test.

MISSIONARY INTELLIGENCE.

SOUTH SEAS—SAMOA.

Welcome to the Scriptures.

THE Rev. Dr. Turner, writing from Samoa, refers to the value attached by the Christian converts to the new edition of the Samoan Bible recently printed by the Society in this country, under his editorial supervision. Within a very short period the natives have joyfully expended 1000*l.* in the purchase of copies:—

"The volume is much admired and valued. It is such a comfort to have the previous five volume edition all so compact in one. Our three years of revision work have produced many marked improvements: and then there are the references, which give a finish to the whole, and make the volume peculiarly valuable to our Native Agents. The first shipment preceded me here by about five months. I should have liked to have landed with them, but would not, for the petty glory of such a thing, keep the precious volume out of the hands of the people for a single month. Did you hear that the vessel which brought that first 2000 from Sydney had on board, also, a Popish Bishop and a number of Priests? These men are more numerous in these seas than our Protestant Missionaries. But thank God, the entire Bible is now translated into seven of the Polynesian dialects, and partly translated into as many more. But I was saying that the first shipment preceded us by five months. They were sold immediately, and our arrival with a second supply was earnestly prayed for every day. We had a warm welcome as you can easily suppose. We have no telegraphic wires in Samoa, but the news soon flew all over the group that the 'John Williams' had arrived, *sinking* with Bibles and Missionaries. We had a reinforcement of three young Missionaries with us, together with two other brethren who had joined our party, the one at Sydney and the other at Lifu, and all this added to the general joy. An hour or two after the anchor was down the natives were coming about the beach and the Mission premises, making inquiry, with money in hand, when the Bible boxes were coming on shore. And for weeks you could not have walked far along any of our roads without meeting with some one either going for a Bible, or returning with one. Upwards of a thousand pounds' worth of these have been sold already; and no doubt Mr. Nisbet, who has been appointed treasurer, will transmit the money from

time to time as he can get a safe opportunity. For their cocoa-nut oil, arrow-root, and other produce, the natives get money from the store-keepers and trading-vessels, and in this way pay for their books. As you are aware, we have put a small charge on all the Portions of the Scripture which we have issued since the commencement of the Mission, just sufficient to cover expenses; and I am fully convienced that among such a people it is the best course to adopt. The little effort to acquire them leads them to value them all the more.

"God is still with us, and upon the whole the general affairs of our Mission are prosperous. The aggregate of our church members in the group now exceed 4000. You will be glad also to learn that our statistics last year show an increase of our Samoan population. It now exceeds 35,000. There has been an increase of about 1000 in seven years. You must not believe all you hear about these islanders melting away. Early statistics were mere guesses, and far above the mark."

(*Monthly Reporter.*)

MAURITIUS.

Four missionaries for Madagascar were ordained by the Bishop of Mauritius on the ninth anniversary of that excellent prelate's arrival in the island. Two are connected with the Church Missionary and two with the Propagation Society. They afterwards left Mauritius for their field of labour on the Madagascar coast.

The work of education in Mauritius is pursued under great difficulties. Before opening the school two hours are occupied by the master in going from house house to collect the children; for the parents will not trust the children alone. When school is over, two more hours are occupied in taking the children home:—

The parent deem it a favour conferred by them when they send their children. Very few indeed care about them learning, and even those often make numberless excuses for not sending them. Some parents will dictate the nature and character of the studies for their children One says, "My child must be taught nothing but Tamil; if he is taugh any English I remove him." Another, "Teach my boy these songs [shockingly indecent Tamil songs], or I remove him. To my knowledge four boys were remove because this request was refused. Another interferes with the discipline of the school—giving directions as regards the punishments, hours of meals, &c; others, again, come and sit in the schoolroom if they have nothing to do, and annoy the master by dictating to him. If thwarted in any of their opinions or proceedings they remove their children.

WEST INDIES.

Several conversions in Hayti are reported by the Rev. W. H. Webley, of the Baptist Society. An awful case of cannibalims had been discovered in connexion with the practices of the Vaudoux:—

At Bizoton, about two miles from Port-au-Prince, there resided two wretches, a man and his woman, who stole one of their own nieces, a girl of about eight years age, for a human sacrifice to their god, the Snake; strangled her, flayed her, cut her up, cooked her, and then devoured her, offering the blood to their god! Happily, another girl of fourteen, stolen from the high road to Port-au-Prince, and destained for another similar feast on Twelfth-day, escaped from them, and getting to Port-au-Prince, divulged the whole affair. The uncle and aunt, and six accomplices, four men and four women, have therefore been arrested, trie, condemned, and shot, and their dwellings have been burnt to the ground.

POLYNESIA.

We regret to hear of the loss of the missionary ship, John Williams. She struck on a reef off Danger Island, and soon afterwards became a total wreck, and disappeared. Happily no lives were lost. There were forty-one souls on board, of whom twenty-two were passengers. The John Williams was built by the contribution of the juvenile friends of the London Missionary Society.

Rotumah, one of the Fiji Islands has been visited by the Rev. J. Calvert, of the Wesleyan Mission. He found that the persecution from which the Christians there had greatly suffered had subsided. For five years the native church had been left wholly to its own resources, but the missionary found that its teachers had not been unmindful of their charge. There are now eleven chapels in the islands, besides four houses used for worship; and there are 230 members and about 1,200 professed Christians. Heathen worship is dying out in Rotumah. (*Evangelical Christendom*).

1865.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 127. ABBẸOKUTA FEBRUARY 1865 Price 120 cowries.

KORIKÒ.

Korikò bi aba ti ro o si ṣe eranko buburu ti oye ti aba tùloju. Ose eranko ti aba gba pelu eranko miran ati enia pelu. Okan ninu awọn ti nwọn fi si ibi ti nwọn ko oniruru eranko jọ, nigbagbogbo ni ima wa siwaju irin ti nwọn fi seleku oju ọna re, lati ma sere tabi yò nigbati oba ri enikeni ti oba mọ ba mbọ. Osi ni ọmọ pelu, asi ma fi enu mu nwọn wa ki aba le ri nwọn, ati nitoto, asi yara ki awọn ọmọ re kekere ki nwọn ki ole pin pelu on ni ti itoju awọn ọre re, ti osi pa gbogbo nwọn ni teletele, bi oti mu nwọn wa siwaju lati fi nwọn sere, nipa fifi eti nwọn kirin irin oju ọna iho re.

NINU GBOGBO NKAN KI AMA ṢOPE.

Ko to fun Kristian lati ma gbadua si Oluwa fun ohun ti ofi fun nwọn, ki nwọn ki osi rubọ ọla ti iyin ati ope. Ninu isin yi ni awọn angeli mimọ, ati emi awọn oloto enia di pipe li orun, ti nwọn si nse nigbagbogbo; ati nitorina, nipa sise isin yi, ao si se wa ju ti nwọn lọ. Ati bi ọla ti itewogba re, je ka fetisi eyi ti Oluwa tikalare wi: "Enikeni ti oba fi iyin fun mi, ofi ogo fun mi," Psalm L. 23. Eleṣe le fi ibere re siwaju Oluwa ki oma si bọla fun u, sugbọn o nsin ara re, nipa wiwano ati ni ohun ti oye lati gba. sugbọn eniti oba rubọ ope, yio ni lati fogo fun Olorun, nitoriti eyini ti ọ̀ọ̀ omnira ati ife okan wa ti osi kan ni pelu ogbọn idaraya ati itoni ti ife ojurere Olorun ati opolopo ore ti anse. Gbogbo awọn adete mewa gbadua si Kristi fun imunilarada, sugbọn kiki talaka ara Samaria ni li ofi ogo fun Olorun nitori ti on nikan li opada wa dupe. Ki Kristian ki omase wa oran tabi idi ohun kan niti ope fun Olorun. Ani nitori igbati awa larin idanwo wa, awa njanfani ibukun ainiye, nipa ti ara ati ti emi pelu. "Ani Oluwa ni, ninu idajọ o nranti anu" Ati iponju nwọnni papa ti onwa si tosi wa, ni o nran li anu.

Apa ifi pupọ le wa lori ju eyi ti a nfe lọ: beni ki ije ki oju eyi ti oye fun wa. Ati ninu ibẹru wa nlanla owa pelu wa, lati fi agbara fun wa, lati di wa mu, lati se oluto wa, lati so wahala wa di mimọ fun wa, lati fi suru fun wa labẹ re lati lo nwọn rere, ati ligbẹhin, ki ibukun ki ole ti inu nwọn jade wa; ninu gbogbo ọla eyiti, "iyin nlanla li aba ma fi fun u."

CHINA.

ISE AJỌ.

Ihin niti pataki lilọ yi, ao ri i ni ọrọ atele die ti amu ninu iwe Rev A. E. Moule, ti oko ni ojọ kokanlelogun March 1864.

Niti ọrọ die ti mo fe lati se ni ti iriu àjọ mi, die ni emi oni lati so niti ọrọ ise: oje kiki akoko ti nwọn nfunrungbin; sugbọn li okan awọn alaigbagbọ miran ojọ eyi ti ose lati gbagbọ, pe bayi li a nwasu ọrọ na fun awọn enia ti oti ku si ese lailai ati pe iborisa yio so eso, ju lati gbagbọ pe eso rice tabi sinikafa, ti nwọn ngbin nisisiyi yi petele Ningpo ka, yio so jade, yio si mu opolopọ ikore jade wa. Ki Olorun ki ogbo opolopọ adua ti nwọn ngba nile, ki osi fi fun awọn enia aiye, li tara, ifihan afe ode ara, ati awọn enia ti ọrọ kọ wọ laiya, olododo ati okan rere lati gba irugbin iyebiye si!

Ni ijọ kokanla osu February ni kutukutu owurọ, temi ti Tsongiao Katekisti wa li osu lati lọ si adagun na, ninu okọ eja nipa okan ninu awọn olugbagbọ Tsongiao.

Ọ'ọ ale ti odara ni, mo si je alafia afefe rere ilu na. Awa duro ri nwọn ti lati de adagun na, mo si riu lọ si ile'to kan ti anpe ni Osongiao, ni ibi okọ agba awọn ara ilu na sampan olokọ Olori ile'ìò na se eniti olaju pupọ, osi bẹ wa lati wa sinu dongsin, nibiti awọn ara ile na ima soro Lesekanna yara na si kun fun enia, opolopọ awọn obirin si wa nibẹ. Oje akoko odun titun, olukuluku enia si ri aye lati fetisile. Asi soro pe tiri. Mo si soro niti ife ti odun titun, alafia, ire, ati oro, mo si soro ti oro otito fun nwọn. Olori ilu na si gba iwe die, ti ope on aka fun gbogbo awọn ara ilu kekeke ki nwọn ki ogbo. Nigbana ni awa si lọ si adagun, asi de Daokongsoeu, nibiti ani awọn olugbagbọ meta tabi merin li agogo mefa asale Lehin igbati amu tea tan ninu okọ, mo si lọ sile Peter ati Andru, mo si gbadua ale, mo si kawe Matt vi. 19. 34.

Feb 12 Owurọ yi je awurọ ti efefe èwu ojo, Andru se olùtoko wa kiri adagun na. Awa ko wasu ni Tsinko, (ni iru ilu ti owa lehin odi ti oni lati iwọn egbarun enia lọ ide egbafa enia fun ara re.) Awa ko soro ninu abuleja, nibiti awọn olirungbọn arugbo merin tabi marun gbe joko, sugbọn awa ri i pe, ose idena awọn olùba.

ra, awa sì dasẹro nibi masalasi kan, asì ba awọn ogun tabi ogbọn enia soro nibẹ. Nigbana ni awa lọ si Mongko, asì soro fun awọn opolopo enia ti nwọn dakẹ roro ninu gbongon baba nla nwọn. Arugbo obiria kan fi igbona aiye bere gidigidi, Bi on oti sin Jesu?

Ihin yi Mongko (Tsinko) jẹ ilu ti obọ sehin odi ti Daokongsoeu. Nigbati ajeun tan, awa sì la adagun lọ si ibi kan ti oto li merin, ti anpe ni Ingkowoeu, ti oni iwọn egbarun enia.

Awa sì soro fun nwọn lerinmeji nibi ti nwọn dakẹ roro ni gbongon baba nla nwọn meji, nipa ti ẹsẹ ati elẹru ẹsẹ; beni asì lọ si Po, ti oni idakoja lati lọ si itọ odo kan lati adagun lọ. Awa de Ningpo li alafia li ororu ojọ, ketala osu na. Oko isisẹ nlanla wa larin awọn ilu adagun nwonyi, sugbọn awon alagbase ko to nkan.

AJO MIRAN.

Feb 29. Apalemọ lati lọ si ilu na. Adide li àbọ koja agogo marun asale, mo si fi iwe "Wa sodọ Jesu" fun ologun ara Saina kan li bode iha iwọ Orun.

Li ojọ kini osu March. Ade Dsangko ki ilẹ to mọ.

Lehin igbati agbadua tan ni ile iwe kekere kan, mo sì wọ inu okọ lọ pelu Katekisti na lati lọ si Kongkeo niwọn li mewa lọ siwaju odo na. Isan na lodi asi jade, anrìn, akọ lọ si Masalasi Ngsoeudeo, ninu eyiti agba enia die jọ, ti nwọn duro fun ebọ àsè. Nwọn ti pa eledẹ kan ati ewure kan, nwọn sì ti fọ awọ rẹ, nwọn si fi gu igi niwaju ere oloju pupa kan ti oni erù. Mo nokan si ere na, mo sì bi nwọn lere bi nwọn ti se foju tobẹ, nwọn ti ro o pe ole se ohun ti onilari gidigidi. Nwọn rerin nwọn sì jewọ, mo sì ro o pe, nigbati alọ tan, nwọn sì mbọ ọ bi ti isaju. Ni Kongkeo awasu pẹ nibẹ fun awọn ti nwọn paro aso ti nwọn sì dakẹ, lori afa ere ti nwọn kole le lori ti nwọn rì lori odo na. Mo soro niti ojọ idajọ Li asale na alọ ipe agbẹ kan ti o nje Tsin, eniti oti nsì kakiri, sugbọn ojade lọ, beni alọ sodọ Songo, asi soro fun awọn obirin ti nwọn kun ni ile idano ati awọn okonrin meji tabi okan, pataki oro wa je ni ti okan ti ose iyebiye, ati ese ti isino kiri kuro lodọ Olorun, ati niti ife ti Kristi. Li asale, awasu ni ile iwe ti Dsangko. Mo soro die niti igbehin oro ti owa ni Luke Kapta ketala.

Eniti anko kan ti onje Dsang mbere nigbakugba sugbọn eniti anko na wipe Bi on oti le se fi isin baba nla nwọn sile, ati egbe ajumọ rin nwọn, Kini emi oje, ni ibere ti o mmu ati irenmole opolopo idide èrè iyipada ati ironupiwada enia. (ko iti pari.)

ILỌ SIWAJU ERO.

Nitoto, osare si mi lokan sìbẹ, osi

mu ki mbẹru gbogbo ẹniti mo ba kò, ki nwọn ma ba pade mi lati she mi libi kan, ati lati yi mi kuro lọna mi. Nitoṭọ mo le wi fun Oluwa mi, bi oti je pe nko le sọ fun gbogbo enia ki nwọn mọ larin ẹnu ọna yi ati eyiti aba bọ si ọna, ato awọn mejeji kikan to bẹhẹ ti nwọn fi logun ipania; ati awọn mejeji ti oto wa, jọ awọn meji ti mo ri li ala mi.

Nigbana li Ogbifọ na wipe. Ibẹrẹ rẹ dara ikẹhin na yio si bi si i gidigidi. Beli oba Anu soro osi wi fun u pe, kili osi shi ọ lidi lati wa ihinyi olufẹ ọkan mi?

Anu. Nigbana li oju Anu pọn osi wariri, osi dake nigba die,

Ogbifọ. Nigbana li owipe, Masheberu; sa gbagbọ, ki osi sọ linu rẹ.

Beli obẹrẹ, osi wipe, Nitoṭọ, alagba, alaini iponju mi li ohun ti omu mi shojukokoro ati dake. ati eyi pelu ti ofi ẹrù kun wiwa mi nikẹhin. Emi ko le sọ ti iran ati ala, bi Kristiana ọrẹ mi ti le she; beli emi ko mọ ohun ti i ẹ lati gbawẹ niti kiko imoran ti awọn ti ishe yekan rere silẹ.

Ogbifọ. Nẹ ki li ohun na, ọkan mi ọwọn, ti obori rẹ lati she bi oti she yi?

Anu. Kini, ngbati ọrẹ wa nihin nidi lati lọ kuro li ilu wa, emi ati ẹlomiran lọ lojiji lati lọ ki i.

Beli akankun, ti asi wọle. Nigbati a wà ninu ile, ti asi ri ohun ti onshe, awa bi i lere ohun ti orò. Owipe, aranshẹ pe e lati lọ ọkọ rẹ lọ, osi dide osọ fun wa bi onti ri i li oju ala kan, ti o ngbe ibi daradara kan, larin awọn ẹni aidibaje, ti owọ ade kan, ti onfun harp, onje osi nmu li ori tabili Ọnọ, Alade rẹ ti osi konrin iyin si i nitori ti omu u wa si ihinyi. Mo si wi lọkan mi nisisiyi pe, bi oti nsọ nkan nwọyi fun mi. Bi eyi ba je otito, emi ofi baba ati iya mi silẹ, ati ile ibi mi, emi osi ba Kristiana lọ bi mo ba le. Beni mo si bi i lere otito ọrọ nwọnyi shiwaju, ati bi yio je ki emi ba on lọ; nitori mo ri nisisiyi, pe ko si ibugbe ki ilu wa mọ laini ewu iparun.

Shugbọn sibẹ mo de pelu ọkan wiwuwo; ki ishe nitori ti emi ko fẹ lati wa, shugbọn nitori ọpọlọpọ ninu awọn yekan nii kù lehin. Emi si fi tifetifẹ ọkan mi wa, emi osi lọ, bi mo ba le lọ, pelu Krstiana si ọdọ ọkọ ati Oba rẹ.

Ogbifọ. Ijade lọ rẹ dara, nitori iwọ ti gba oti'ọ gbọ;

Ruth kan ni ọ, ti ofi baba ati iya rẹ silẹ, ati ile ibi rẹ, lati wa ati lati ba awọn enia kan lọ ti ko mọ ri, nitori ife ti oni si Naomi, ati si Oluwa Olorun rẹ. Ruth 2. 11. 12. Ki Oluwa ki osan ere ishẹ rẹ fun ọ. Oluwa Olorun Israel si fi ere ti o kun fun ọ, labẹ iyẹ ẹniti iwọ wa lati gbẹkẹle. (ko iti pari.)

Akọ ọ li ibi isẹ ikowe li Ake

ABBẸOKUTA FEB. 20th. 1865.

ABBEOKUTA

FEBRUARY 20th, 1865.

In the memorial presented by the Sierra-Leone Gentlemen of Lagos to the Commissioner His Excellency Colonel Ord R. E. they petitioned for the introduction of trial by jury in Lagos. The subject is one of the greatest importance: it may be said, that if it be witheld from any Colony of the British Crown, seeing the liberality with which privileges have been conferred, and especially, the great desire manifested to advance the African race, that if the advantage be withheld from Lagos, it must arise from some weighty reason, which those who could bestow the gift have for withholding it. We cannot see any advantage to a Government in refusing it if the people be ripe in intelligence and moral fitness to act as jurymen; but if there be an absence of intelligence, or of moral fitness for the office, then, by granting it, they would inflict a great injury on the country. We do not doubt the intelligence of the people of Lagos, and we do not doubt the intelligence of the native population of the countries around, for they are accustomed to give and to hear evidence in their own courts of law; still, however, a juryman must not only be able to form a just judgment but must be able to act upon that judgment. In a country inhabited by people of various classes or tribes, having strong tribal feelings and prejudices, and opposing interests, trial by jury would be no advantage, for, for the most part, tribal prejudices have a stronger influence upon the mind where they exist, than the sacred obligations of an oath. The object of the jury system is to ensure justice, but if a jury be influenced by tribal prejudices what security do they give for it? A jury is supposed to be twelve intelligent and unbiassed men who will return a verdict according to evidence given; this cannot be secured where party feelings prevail so extensively as they do in Lagos. A jury is a means to ensure justice; but if a jury cannot act independently, but is influenced by prejudice or are under any other influence by which the judgment is perverted, the object sought by the trial by jury is not attained and other means must be used. The tribal feelings between Egbas and Yorubas exist in Lagos to a higher degree than in the Egba and Yoruba countries. Added to this, there are the white and black parties arising out of the assertion of superiority on the part of one and the resistance of the other to it. In the midst of this party strife, where are the unbiassed jurymen to be found? Where are the people who could in the jury box forget that the accuser or accused is white or black, Egba or Yoruba, and fulfil the obligation of their oath to return a true verdict according to evidence given? The right way to obtain trial by jury is to show a superiority to prejudice, and a deep sense of the obligation of an oath. In these days of political liberty, where a strong sense of justice prevails, the means

by which justice can be best administered to the security of life and property will not be long wanting, but what is wanted is a higher moral tone, a right appreciation of justice and equity, a stronger desire to do to others as you would they should do to you, and then trial by jury would exist to perpetuate the right administration of justice from generation to generation.

VARIETIES.

ANIMALS AND PLANTS ACT BY A RULE OR LAW OF THEIR NATURE.

In contemplating the works of creation, it is observable how creatures that are without the faculty of reason, nevertheless act according to the exactest rules of reason, which could not be the case, unless they were guided and actuated by some other principle than their own respective natures; for no nature can act of itself beyond its own principle. Thus we see how the bee makes its comb, and the spider its web, and the birds their nests, and the beavers their houses in the waters, consisting of several stories, all arranged according to the exactest rules of art and reason. And if we choose to resolve this into instinct; yet what shall we say of those creatures that have neither sense nor a sensitive life, as plants and trees in this lower world? Whence is it that the ivy, as if conscious of its own weakness, and its inability to exist of itself, should naturally bend to the wall or tree that is near it, there to fix, and as it were, incorporate itself, by a strong and firm adhesion? Whence is it that a tree fixes its roots with that strength and art in the bowels of the earth, that human ingenuity cannot devise how it could be done better though it knew what blasts of wind it had to encounter, and which threaten its subversion? What wisdom is that which guides and carries the root downward, when the boughs and branches ascend upward, as if it understood the need it was in of the fatness and moisture of the earth, and therefore sends forth its roots up and down, as it were, to forage and fetch in the earth?—*Barker.*

THE WOLF.

The wolf is not, as might be supposed, untameably savage. It is susceptible of attachment to other animals and also to man. One at the Zoological Gardens would always come to the front bars of her den to be caressed as soon as any person she knew approached. She had pups too, and used to bring them in her mouth to be noticed, and, in fact, so eager was she that her little ones should share with her in the attention of her friends, that she killed all of them in succession as she brought them forwards to be fondled, by robbing them against the bars of the cage.

AIM AT PEACE.

Joseph Hall, when at Dordt, though an Episcopalian, addressed Presbyterians in his sermon as "a most holy assembly of the prophets;" saluted the Dutch church as the "pure spouse of Christ," reprobated party-names, and exclaimed, "We are Christians; let us also be of one soul. Aim at peace, brethren; enter into peace; that laying aside all prejudice, party spirit, and evil affections, we may all come to a happy agreement in the same truth.

LITTLE THINGS.

Little things should not be despised: many threads united will bind an elephant.

NOTICE.

We publish for the benefit of our readers the following Post Office Notice.

viz :—

OUTWARDS.

Arrivals.	11 P.M.	Departures.	8 A.M.
February, ...	21.	February, ...	23.
March, ...	24.	March, ...	26.
April, ...	21.	April	23.
May, ...	23.	May, ...	25.
June, ...	21.	June, ...	23.
July, ...	22.	July, ...	24.
August, ...	22.	August, ...	24.
September, ...	21.	September, ...	23.
October, ...	22.	October, ...	24.
November, ...	21.	November, ...	23.
December, ...	22.	December, ...	24.
January, 1866	21.	January, 1866	23.

HOMEWARDS.

Arrivals.	4 A.M.	Departures.	8 P.M.
January, ...	6.	January, ...	8.
February	5.	February, ...	7.
March, ...	8.	March, ...	10.
April, ...	8.	April, ...	10.
May, ...	6.	May, ...	8.
June, ...	7.	June, ...	9.
July, ...	6.	July, ...	8.
August, ...	6.	August ...	8.
September, ...	6.	September ...	8.
October, ...	6.	October ...	8.
November, ...	6.	November, ...	8.
December, ...	6.	December ...	8.

By command of the Post-master General,

C. B. MACAULAY,
Post-master

RECENT INTELLIGENCE.

Our hopes and fears have been raised since the appearance of our last number, it appears that war has become the normal state of the country. The Chiefs of Abbeokuta have shown praiseworthy desires to smooth the way for peace between this and Ibadan. A native of this place caught in the late raid on the Egba farms found means to obtain the sympathy and assistance of some of his own tribe in Ibadan, and they redeemed him hoping to produce a good feeling among the Egbas thereby. The Chiefs of Ibadan knew of it, and the hunters on the roads were charged to see to the safety of the man and two others sent with him. The two others were men having family connections in Abbeokuta, and were entrusted with property to redeem some women lost in the Idadan defeat at Iperu. The three reached Atade in safety, but the Egba man thus redeemed and sent home caused his companions to be seized and imprisoned. They were brought to Abbeokuta but the real circumstances came to light, and the Obonis caused them to be set at liberty, and committed to the care of an Ibadan messenger. We saw these men they told us that the Ibadan raid on the Egba farms was made in consequence of some kidnapping but especially in consequence of a report that their messenger had been killed in the market place of Abbeokuta, the report of course was false like, many others industriously circulated to keep up the war spirit. The Egba Chiefs have ordered their people not to go to the Ibadan farms to take revenge for the late raid.

We hear now rumours of strife from Lagos ; many persons fear something is coming, but what is not yet apparent ; thus the good news on the Ibadan part is neutralized by this from Lagos.

MISSIONARY INTELLIGENE.

CHINA

Itinerating work.

In the extracts which I propose to make from my journal, I shall have very little to mention as to the results of labour : it has been only the seed-sowing time ; but to one's unbelieving heart it seems harder to believe that the word thus preached to men long dead in sin and idolatry shall bear fruit, than it is to believe that the rice seed. with which they are now sowing the plains round Ningpo, shall spring up and produce an abundant harvest. May God hear the many prayers offered up at home, and give to these earthly, sensual, plausible, but unimpressible people, honest aud good hearts to receive the precious seed !

Visit to the lakes
by Rev. A. E. Moule.

Feb. 11—At eleven A.M., I started with our Tsŏnggyiao catechist for the lakes, in a boat sculled by one of the Tsŏnggyiao Christians. It was a lovely afternoon, and I greatly enjoyed the fresh country air. We stopped about one li short of the Lake, and walked to a village named 'O-zŏng-gyiao, the native place of the gunboat sampan boatman. The headman of the village was most civil, and begged us to come into the dŏng-zin, the family common hall, to speak. The room was soon filled with people, a number of women being present. It being New-year's time, everyone was at leisure to listen. We talked a long time. I spoke on New-year's wishes, peace, prosperity, riches, &c., and offered them the true riches. The headman accepted some books, which he said he would read for all the hamlet to hear. Then we went on to the lakes, and reached Dao-kŏng-sœn, where we have three or four Christians, at six P.M. After tea in the boat, I went to Peter and Andrew's house, and conducted evening prayer, reading St. Matt. vi. 19—34.

Feb. 12—A windy, drizzling morning, Andrew piloted us about the lake. We preached first in Tsinkŏ (a sort of suburb of Daokŏngsœn, which itself has from 10,000 to 12,000 inhabitants). We spoke first in a shop, where some four or five bearded old men were sitting, but finding it hindered customers, we adjourned to a temple and spoke to some twenty or thirty people. Then we went on to Wong-ko, and spoke to quite a large audience in the ancestral hall. An old woman asked very earnestly, "How must I worship Jesus?" This place Wŏng-kŏ (Tsiu-kŏ) is a suburb of Dao-kŏng-sœn. After dinner, we crossed the lake to a place some four li off, named Ing-kŏ-wœn, with some 10,000 inhabitants. We spoke twice to large audiences in two ancestral halls, about sin and the sin-bearer; and so on to the Pŏ, which must be crossed so as to get into the canal from the lakes. We reached Ningpo safely on the morning of the 13th. There is a large field of labour amongst these lake towns, but the labourer are few.

Another itinerancy.

Feb. 29—Prepared to go into the country. Started at half-past five P.M., and gave a copy of "Come to Jesus" to a Chinese soldier at the west gate.

March 1—Reached Dzang kŏ before dawn. After prayers in our little schoolroom, started in the boat, with the catechist, for Kŏng-k'o, about ten li further up the river. The tide being contrary, we got out and walked, first going to the Ng-sœn-deo temple, in which a number of people were collected, waiting for a sacrificial feast. A pig and a goat had been killed and skinned, and were impaled before the hideous redfaced idol. I pointed to the idol, and I asked them how they could be so blind as to suppose that it could be of any use at all. They smiled and assented, and I suppose soon after we left, worshipped as before. At Kong-k'o we preached a long time, to a shifting audience, on the picturesque roofed bridge which spans the river. I spoke on the judgment. In the afternoon we went to call on a farmer named Tsin, who has long been wavering, but he was out, so we went on to Shiu-kŏ, and talked to a kitchenful of women and one or two men, chiefly on the preciousness of the soul, the sin of wandering from God, and on the love of Christ. In the evening we had preaching in the Dzang-kŏ schoolroom. I spoke on some of the closing verses of St. Luke xiii. A scholar named Dzang is constantly inquiring. But with the scholars, "How shall I give up ancestral worship," and with the working classes, "What shall I eat," are questions which check and smother many a rising thought of conviction and repentance.

March 2—Started soon after seven A.M. in the boat, for Wang-ka-den about forty li off. The catechist went with me. It was bitterly cold, with a strong head-wind. Wrote part of a Chinese sermon. Reached Wang-ka-den at about half-past four P.M. The American Baptists have a small chapel here. We started at once on foot (our bedding, &c., carried by two coolies) for Gao-sœn, a village in the hills, where one of our Church members, Ling-ah-kao, a sincere, Sabbath-keeping, earnest, but dull Christians, lives—the only light amongst the beautiful hills. After a most lovely walk of fifteen li, we reached his house about sunset; and the state bedroom, tenanted by many rats, and whose floor was a ledge of the hill, was placed at my disposal. After tea, I had prayer in the kitchen: about ten young men were present. I read part of St. Luke xiv. "Compel them to come in," "All with one consent began to make excuse," &c. Dzangsin-sang also spoke. At night, to my surprise, I slept soundly.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 128. ABBEOKUTA MARCH 1865 Price 120 cowries.

Ninu iwe wa ikẹhin aso dię niti akiyesi wa niti yiyẹ ti ara ati omnira ti iwà, ati oye ti otọ pẹlu ninu olukuluku enia lati se nwọu yẹ lati gba ominira ti idanwo nipa juri, ninu iwe wa isisiyi awa sì bẹrẹ si ti idi ikana pẹlu akiyesi lati fihan awọn akawe wa bi idanwo nipa ti juri ti nse ni Ingland.

Agbajọ enia ti akojọ lọna ti ofin la silẹ lati wadi ọran ati ti nwọn sì ro o pin lati sotọ ti oyẹ, awọn ni anpe ni Juri; Juri jasi awọn enia ti ayan ti nwọn sì mu iwe ibura lati sọ otitọ ati lati fi han li ile idajọ; afi ibura de nwọn lati se isẹ nwọn lododo. Oniruru Juri li owa; Grand Juri ti anpe jẹ lati wadi ọran, bi ọran na to tabi lati fihan si ẹniti afi sun lati dalare, bi ati dan a wo, Juri kekere jẹ enia mejila ti nwọn bura lati pari ọran lotitọ gẹgẹ bi ifihan ti nwọn fi lelẹ niwaju nwọn. Ile idajọ otitọ, onidajọ tabi ẹniti afi ida oye le lọwọ ti ọba yan.

Asì ma wo o, bi nwọn se idajọ na rere asì ma wi awiye bi yio ti yẹ lati ran awọn juri lọwọ lati se idajọ rere ati bi oba sì se ọran ẹniti ojẹbi ni ti asi ri i pe ẹniti afi sinu tubu na jẹbi, on asi sọ iwọu iya ti oyẹ fun u gẹgẹ bi ofin. Juri ni ati awọn juri oke apari rẹ bi oba sepe ẹniti afi sun na jare tabi ẹniti afi sinu tubu na jẹbi tabi ko jẹbi nigbati nwọn ba se eyi tan, isẹ nwọn pari, ati nigbati nwọn ba wa si idajọ, ki gbogbo awọn mejejila na ki ofi ohun sọkan ati boyẹ li awọn enia mejila na fohunsọkan ẹjọ na kole pari. Ni ọran pupọ ni nwọn npe juri, nwọn asì nyan juri kan pe sotọ; nwọn asì yan nwọn ninu awọn olola enia ti nwọn ro pe oni agbara ati oye.

Nwọn ama sun juri nitori ọran miran bi iru eyiti nwọn oma wadi ọran, oku enia ti ko ku iku arun ara. Iru iwadi ẹjọ yi ni anpe ni ẹjọ alade. Iru ipade ẹjọ bẹhẹ ko se eyi ti odara nitori ti nipa rẹ ni nwọn nri bi oba sepe ogun ni nwọn fi pa enia tabi bi ohun miran ni enia fi se

ati baji ni ase nko ipania.

Ki ise gbogbo enia li nwon nje ki ose juri.

Eniti yio je juri yio je enia ti oni opolopo ini ile, tabi boye li ole ma sanwo ile ni iye kan. Ki yio se emodo ju eni odun mokonlelogun lo tabi agba re ki yio si ju ogota odun. Bayi ni ofin na ngbidanwo lati ni enia ti oni oro ati ojo lori, ti nwon yio si jeri ti yiye nwon lati se idajo otito larin enia meji.

Idanwo nipa juri ati mo o nisisiyi, ko wa niwon irinwo odun, sugbon iru asa miran wa ti iru asa isisiyi julo ti oti wa lailai. Eto ti idanwo nipa awon juri laju fun awon ti nwon wa labe Gesi ni Ingland nipa ide ofin ti ojulo ti enia ko le se.

ISE AWON ONSE OLORUN NI INDIA.

Ninu itiya ti oke kongukongu ti owa lagbedemeji Tadgur ati Dudarea, ninu ilu alaigbon ti Mugra (Rajpootana) nwon tenu mo o pe oje isun iyanu, omi kanga eyiti onfi iyin fun Shiva Oluparun, nipa pipe oruko ua "Mahadev," tabi Olorun ti otobi," ni nwon nfi oro buburu ifi fun u nipa awon ti o nsin i. Rev. Mr. Shoolbred ati Dr. Valentine ti awon Onse Olorun ti Presbitirian ti lo ibe isin yi wo, eni ikehin ti ofi ihin ati iro inu fun wa niti ohun ti nwon ri ati eyiti nwon gbo. Oluto nwon mu nwon lo si ile biri kan, nibiti isin kan wa ti odabi bata ese esin, ti owa larin okuku biribiri, ninu omi ero eyiti nwon nfi ogbon ero ro jade bi ipado tirin. Ago kekere kan ati pepe kan wa ni tosi ibe na pelu omiruru ami apere nkan. Enikan wa nibe, ti ofere se alaibora, ti ofi eru pa ara re, olutoju ibe na, lehin igbati olo ise etutu die tan oba oluto na lo ipe orisa na. "Nwon mmi siwaju misehin ni efufu, bi nwon ti npariwo, beheni omi na nru tabi mi, ati loke lati inu ere isale re efi nlanla ti osu ribiti pelu ariwo efi na adide soke, eyini ni, nigbati nwon ba fi owo kan oju re, asi ro diekeun lati ma fi eru sinnwonje" ni igbe eniti mbo o nke. Nje, eyiyi li nwon npe ni ohun Mahadev.

(Mr. Shoolbred wipe) eyiyi to lati di imu enia kan mu lori isin ti o nwo lati ri ona ti omi yi fi mmi, Siyo! ewen ti ora je efe si orun re biribiri. Efi omi brimstone, emi ati onisegun na terinsi lerinkanna. Omi na nigbati efufu tutu ba fe lororu ani oru ti ko tutu ti kosi gbona niwon ogorin osuwon, asi dun nigbati aba fi kan enu, adabi enipe obe ti afi era ewen die se. Isin gbigbona kan wa niwaju wa, eyi ti ko ba pade ni India. Iriri didan kan kolu mi: Emi ba kojuju si Mahadev.

Lati se alaijoko si ori okuta shabutra ti otutu, omodo onisegun mu temtem efufu irin kan lowo fun lilo oluwa re; mo mu eyi, mo si yara fa efufu kun u,

mo fi èmu rè bo isalè omi na, mo sì pun lojiji. Awon egbegbarun ijo ni omi na njo ajo soke ni èfufu agogo na, onti soke pupo, loju rè, pelu ariwo ti obori ti ise jejè ti Mahadev sinu ogbon. Ho, ho, siyo! tere tan patapata! mo sì da muso. Si ohun iyanu yi, ti kò se ibi tabi ire.

Eniti onfa ohun ti ommi odo na yi oju iberù jade, oyipada lati salo kuro lodo isun ti o ntu soke nigbagbogbo na; nibiti awon opè agbe, ninu okan awon eniti èrù ati idamu nja fun eniti ose e, nwon mura lati gberawon sonle lese mi, lati jewo pe, eniti ofi oju Mahadev lo wa nihin. Erin, ni mo fi tumo idi ohun ti ose riru omi na fun nwon: èfufu die, dide ninu okuta nisale, onwa ona lo li iho isun na. Sugbon mo siyemeji bi itumo mi le ye nwon, tabi nwon kò yan tabi fe lati gbagbo niti ohun iyanu ti ibere re bori ti enia, ati ninu idan ti oni ipa ju ti sahib, ti o bori Mahadev ni ile ayanfe rè.

Olutoju isun na ro o pe, nipa owo ti awon Onse Olorun fi kan ni ofi baje tobehe, ti ofi fi ori lewo lati lo ise oniruru etutu, nidi eyi pe, ki ole tu Mahadev loju, ati lati mu bo sipo si iwamimo rè atijo. Awon Onse Olorun na, sì lo si ileto to tele e, nwon sì ko enia die jo lati gboro, awon eniti nwon toka si Isun Mimo ni fun ese ati fun alaimo, ti ole we eniti ojebi jù niti àbàwon ti iwe ainipe ni isun Mahadev, tabi ebun apoti mimo ti orisa, ko le we kuro.

Bi ati nrin lo li agbegbe oke ti Orissa Rev. J. O. Goadby, ti ise okan ni gbogbo Egbe ti Baptisi, wi fun nwon pe, Roman Katoliki ti ngbidanwo lati se Khonds na, gbogbo Olugbagbo lati mu ki nwon di aso inorun. (ko iti pari).

ILOSIWAJU ERO.

Nisisiyi onje ale pari, asi she imura lati sun, awon obirin nikan sun loto, awon omokonrin loto fun ara nwon.

Nisisiyi nigbati Anu wà lori akete, ko le sun nitori ayo, nitori amu ishiyemeji titanu rè likehin kuro lodo rè ju bi nwon ti wa ri. Beli odubule obukon fun Olorun osi nyin logo ti o she iru oju rere be si i.

Si awuro ti awon ti orun loji, nwon sì mura fun lilo nwon: shugbon Ogbifo fe ki nwon duro die si i; owipe nitori ti enyin olo daradara lati ihin lo.

Nigbana li oso fun omobirin ti oko ti shilekun fun nwon pe, Mu nwon lo si ibi agbala, ki osi wo nwon ninu agbada nibe, ki osi we mo kuro ninu erupe ti nwon ti ko jo nipa ririn. Nigbana li Alaishe, omobirin na mu nwon lo sinu ogba na, osi mu nwon wa sibi agbada; beli owi fun nwon, pe nibe ni ki nwon we ki nwon ko si mo, nitori beli Oluwa re ma mu ki awon obirin ti oba wo si

ile rẹ she bi nwọn ti nlọ li ọna ajo. Nigbana ni nwọn wọ inu rẹ lọ, ti nwọn wẹ nitotọ, awọn ati awọn ọmọ konrin ati gbogbo nwọn; nwọn si jade kuro ninu agbada. ki ishe pe ki nwọn ki o mọ ki nwọn kio si dara nikan, shugbọn pẹlu ara nwọn ṣẹrẹ, egugu nwọn si toro.

Bẹni nigbati nwọn wọle, nwọn dara ju loju ju igbati nwọn nlọ iwẹ lọ.

Nigbati nwọn bọ inu ọgba de nibiti nwọn lọ iwẹ, Ogbifọ na mu nwọn osi wo nwọn, osi wi fun nwọn pe. Nwọn dara bi oshupa.

Nigbana li ope fun edidi ti a-ma fi sami sara awọn ti oba wẹ ninu agbada rẹ. Beli amu ami edidi na wa, osi sami rẹ si nwọn lara ki ale mọ nwọn nibiti nwọn ni lọ. Edidi na si je ishiro ire-koja ti awọn ọmọ Israel je Exodus 13. 8. 10, nigbati nwọu jade ti ilẹ Eggipti jade wa; asi fi ami na si arin oju nwọn.

Ami edidi yi fi kun ẹwa nwọn gidigidi, nitori ti oshe ọshọ si oju nwọn. Ofi kun titobi igborin nwọn, osi mu ki awọ oju nwọn jọ ti awọn angẹli.

Nigbana li Ogbifọ na si tun wi fun ọmọbirin ti o nshe iranshẹ fun nwọn, pe, Lọ si yara, ki osi mu agbada jade wa fun awọn enia nwọnyi.

Beli olọ osi mu ẹwu fufu wa, osi fi lelẹ niwaju rẹ; beli opashẹ fun nwọn lati gbe e wọ nwọn, ọ-gbọ daradara ni, fufu ati mimọ. Ni igbati ashe awọn obirin na lọshọ bayi tan, odabi enipe enu ara nwọn mja nwọn, nitori nwọn ko le ri ogo ti olukuluku nwọn ri ninu ara nwọn, ninu nisisiyi nitorina nwọn bere si iyin ara nwọn ju ara nwọn lọ. Nitori ti iwọ dara ju emi lọ enikan ti nwi ekeji sì wipe iwọ dara ju mi lọ elomi i. Awọn ọmọde pẹlu duro enu ya nwọn lati ri iru ara ti afi nwọn da.

Ogbifọ na si pe iranshẹ konrin rẹ kan, enikan olokan nla, osi pa-shẹ fun lati mu ida, ati ihamora, ati asa: owipe Mu nwọnyi awọn ọmọbirin mi, sin nwọn lọ si le ti anpe ni Didara nibiti nwọn yio tun simi sikeji. Beli omu ohun ija rẹ osi lọ shiwaju nwọn. Ogbi-fọ na si wipe odigboshe. Awọn nwọnni pẹlu ti oje ara ile fi ife rere ran nwọn lọ. Bẹni nwọn lọ lọna, nwọn si konrin.

Ibiyi ti je ibuduro wa keji
Nibin li ari ti agbọ
Ohun rere nwọnyi ti fi sisin
Lati jọ wa fun elomiran.
Eni nko ekiti, elẹna ediye,
Ọmọ ediye pẹlu, si mi
Ti kọ mi li ẹkọ; nje ki emi ki
Olo gege bi mba ti lo o.
Alapata, ogba ati pápá
Robin ati onje rẹ.
(ko iti pari.)

A kọ ọ li ibi ise ikọwe li Ake ABBẸOKUTA March. 6th. 1865.

ABBEOKUTA

MARCH 6th. 1865.

To the Editor of the IWE IROHIN.

Dear Sir,

I write to say how *your* article on Cotton in the IWE IROHIN of the 5th December last rejoiced my heart and filled me with hope.

If you will follow the subject up in a series of quiet common sense articles, showing from time to time the great advantage it would be to turn the attention of all your farmers to this article as a main source to be relied upon at all times.

An aged Chief once went to Samuel Crowther and said (when he acted as my Agent for purchase of Cotton,) "You English attempt impossibilities" you say you can buy all the Cotton we can produce, and you cannot find cowries half as fast as we bring it to you already."

It was true, that for the time Mr Crowther had Cotton brought to him at a half penny per lb in the seed, much faster than he could then find Cowries, because he did not expect it would come so rapidly, and he had not therefore provided the means.

At that time the trade required probably 1,000,000,000 of lbs. or say from nine hundred to a thousand millions of pounds weight of Cotton per annum, to supply the Cotton trade of the World, the bulk which comes through England, yet the Aged trader could *not* in reasoning be *made* to *believe* that we could take your 5000 or 1,000 bales yearly at that time, simply from *not being* acquainted with the matter and aware of the facts. Time has gone on: not any very long time since then, the people would not believe in our wants or prepare to supply them.

The American War has come, prices have vastly increased, the Africans have themselves been fighting and have lost the benefit *for several years* of such an amount of Money as would have purchased up both all the Land and the people upon it; from the River Ogun to the Niger. And from Abbeokuta and Rabba to the sea, *had they grown the Cotton that their Country is capable of producing.*

The Area of Yorkshire in breadth were the climate suitable is sufficient to produce cotton enough for the United Kingdom, yet you have cotton growing Territory at least 26 times as large.

When Cotton sold at a ½d. and ¾d. in the seed, the farmers looked upon it as a great addition to their profit, and I have every reason to believe, after fourteen years active experience, that West Africa can *always* produce Cotton cheaper by its own free labour than America with slavery.

That it can praduce it equally as cheaply as India, whilst the Cotton of Africa will do for *very many* purposes that East India Cotton will *not* and consequently will *always* sell at a higher price than East Indian.

Indeed should the Africans at last take my advice and begin to use roller instead of Saw Gins, and Power either steam or water instead of hand labour, their cotton will then take its place as equal to American cotton and sell for quite as much money. However I have tried all these things, hitherto without effect, have trained African Mechanics,, who under my own eye here *would have done* all I required in one year at the most.

I have sent a skilled Mechanic whose master said he would set up the Machinery, and

get all to work and leave Africa again in three months from landing there, and yet not a Machine scarcely has turned round to the present time, and there is a waterfall at Aro.

Finding that the Saw-gin had the effect of cutting and damaging the cotton very much, on commencing to turn after every stoppage, I arranged at considerable expense to send out Horse, or Bullock Geer and Harness, *such as our farmers use*; this after one or two attempts was given up as hopeless; I then sent Hand turning apparatus nicely adjusted, and balanced, by our Great Engineer Mr. Whitworth, and this I have repeated from time to time, yet I cannot find that they were ever used by an one.

As a last resource, and as it seemed hopeless to get either a Macarthy, or other Roller Gin turned by hand, I sent Steam power, on a small scale, for trial only, a twelve Horse power Engine, with shafting and Macarthy Gins to use up the power, only 32 in number, and as stated before with a skilled mechanic, who at home would have set all to work in a couple of months at the outside.

Since which at the urgent request of one of our Company's Agents we have sent a Capital Sawing Apparatus and another twelve Horse Steam Engine to turn it. and yet the result is that the sawing machinery has had to be sold, and the Engine and Boiler at Lagos, like the Engine and all the Machinery at Aro except small things that can be turned by hand remains idle and useless, and going to ruin.

And whilst these young African Mechanics and in particular the English one, who has now been with you many years, *could* and *would* have had all these things to work if in this country, cannot set them to work at all in Africa *becauses* you all to believe as the Aged trader did that "we English attempt impossibilities," that there is no necessity for it; and therefore it is of no use making the attempt to do this or any thing else that your fathers have not done, now as a true friend to Africa I say there is real need of all these things, and that they will have to be introduced, and you cannot stop them, and therefore might as well heartily lend a helping hand to establish and set them going.

And I say this so *strongly* from a sincere conviction that the time has *now* come when *God* will open Africa, and elevate her in the scale of nations, give christianity instead of Heathenism, and Free labour at home to the poor operative, instead of the abominable slavery, to which she has hitherto been subjected every where.

The best course you can possibly take is to enlighten your people, and make them see the position of each country *in a true light*, make them believe that we want their Cotton and can and will pay for all they can produce for many years to come: for the world's wants have already grown, (were prices of Cotton at their average rates,) to about 1250,000,000 lbs. say Twelve hundred and fifty millions of pounds weight of Cotton annually.

Instead therefore of not being able to set to work *one* twelve horse steam Engine at Aro, and another at Lagos there *ought to be* at least *twenty* in Abbeokuta working Cotton Gins, packing Presses for Oil and Cotton, Nut cracking, Sawing Timber, Furniture making and repairing, and making Machinery &c. Pumping water, Grinding corn &c.

And the same upon a smaller or larger scale in Ibadan, Ilorin, Rabba, and elsewhere all over the country. Therefore do you make them believe it *possible* and *desirable* and *also* to their interest: God will give his further blessing: your Missions will be doubly blessed: Christianity will become the religion of the country and Africa comparatively prosperous and happy.

Yours very truly.

VARIETIES.

Some there are, even in this age, who exhibit the coarsest vanity; who speak continually of themselves; who recount the things which they have done; and announce what they intend to do. These may almost literally be said to sound as trumpet before them, as the Pharisee did. They certainly do not take care, not to let their left hand know what their right hand doeth. But let us rather inquire whether we are not circuitously and indirectly seeking our own praise. Some endeavour to reflect honour on themselves, by speaking highly of personages with whom they are intimate. Some, in short, seek a reputation for humility, by the modest things which they say; some, the praise of candour, by the liberal things which they say; some a name for kindness, by the soft things which they say; some, a character for judgement, by the prudent things which they say. The love of

praise, it is to be feared, is the main spring of common conversation; and they, who have never examined their hearts, are little aware how strong is this principle within them. It dictates to many men almost every thing, which they either speak, or think, or do. The Pharisees, therefore, were not singular. They sought praise in one manner: we in another: they, by alms and ostentatious prayers; we perhaps by our whole conversation and conduct. Let us be fearful of this principle; which is often the greatest foe to true virtue, though it is the chief prop of that virtue which is false. (*Thornton*).

RECENT INTELLIGENCE.

The River Ogun was blockaded by Govr. Glover on the 17 ultimo.

The fighting at Ikorodu continues with renewed vigour, a diversion was attempted a few days ago by the people of Iperu attacking the Egbas at Makun.

The messengers of the Governor of Lagos returned from Ibadan on the 27 ultimo. Tappa's messenger remaining behind at Ibadan. Another party was expected to leave Lagos on the 2nd. inst. for the same destination.

There are various reports of Dahomian movements, and the Egbas are on the alert. It is said that the Dahomians have swept away a small town.

There are various rumours from Ibadan, all showing that every effort is made to persuade them to renew the conflict by attacking the Egbas in the farms, or at Makun so as to save Ikorodu. There is great fear they will be stirred up to make some further war attempts, but for these things we should have every prospect of peace.

A body of Ibadans have crossed the Ogun on the north, their destination is said to be Eruwa.

Our prospects of peace are thus blighted. The blockade on the river detains in Abbeokuta some hundreds of bales of cotton belonging to British subjects, as permission could have been obtained from the native Chiefs to pass them down as before, had not the Lagos blockade been put on.

BIRTH.

LAGOS.—On the 25 ult. the Lady of J. P. L. Davies Esq. of a daughter.

MISSIONARY INTELLIGENCE.

INDIA.

Among the recesses of the rugged hills between Tadgurh and Doodárea, in the wild Magra country (Rajpootena), is alleged to be a wonderful spring, the waters of which well forth audibly the praises of Shiva the Destroyer, by uttering the name "Mahadev," or "the great God," blasphemously ascribed to him by his worshippers. This spring has been visited by the Rev. Mr. Shoolbred and Dr. Valentine of the United Presbyterian Mission, the former of whom gives a most interesting and humorous account of what they saw and heard. Their guide conducted them to a spot where, amid the deepest shade, was a fountain shaped like a horseshoe, from whose rather muddy waters trickled away a tiny brook. There was a small temple and an altar adjacent, with sundry symbolical objects. A Jogy, almost naked, and besmeared with ashes, the guardian of the place, having gone through some preliminary ceremony, proceeded with the guide to invoke the god. "Shaken by the vibrations of the air, as they shout, the water becomes troubled, and up from its miry bottom rise large blobs and bubles of gas, that, as they touch the suface, burst with a slight sound in mimicry" of the worshippers' cry. This, then, was the voice of Mahadev.

Enough it was [says Mr. Shoolbred] to hold one's nose over the seething spring, to discover the inspiring cause of this aqueous turmoil. Faugh! rotten eggs is a joke to its concentrated stink "Sulphuretted hydrogen!" shout the doctor and myself simultaneously. . . . The water in the cold morning air had a temperature of upwards of eighty degrees, and was sweetish to the taste, with just a slight soupcon of rotten eggs. A thermal spring was before us, the first we had met with in India. . . . A bright idea struck me: I would set up a rival to Mahrdev. To save cold seats on chabutra stones, the doctor's man carries for his master's use a patent air cushion; seizing this, I rapidly inflate it, and inserting its nozzle beneath the water, give a sudden squeeze. Up in Myriads dance the rollicking air bells, breaking pop, pop on the surface, with a noise that throws Mahadev's mild performance quite into the shade. "Ho, ho, Shiva! you are quite outdone!" I shout. At this prodigy, the Jogy rolled his eyes in terror, and turned to run from the haunted spring; while the simple farmers, in whose

minds fear and wonder struggled for the mastery, were ready to throw themselves at my feet, and acknowledge that a greater than Mahadev was there. Laughingly, I then explained to them the cause of the commotion: a little air, generated in the rocks beneath, finding vent along with the welling spring. But I am doubtful if they understood my explanations, or did not prefer to believe in the prodigy's supernatural origin, and in the more powerful jadu (magic) of the sahib, which could beat even Mahadev on his own chosen ground.

The guardian of the fountain deemed it so polluted by the touch of the English missionaries, that he forthwith proceeded to perform sundry ceremonies, in order to appease Mahadev, and to restore it to its original purity. The missionaries went on to the next village, and gathered an audience, whom they pointed to that Divine fountain for sin and uncleanness, which can cleanse the guiltiest of that stain which numbered washings in the spring of Mahadev, or gifts at the shrine of the god, could never wipe away.

While travelling in the hill tracts of Orissa, the Rev. J. O. Goadby, of the General Baptist Society, was informed that a Roman Catholic priest had been endeavouring to make the Khonds "all Christians," by getting them to wear round their necks four or eight anna pieces, and by repeating a prayer in an unknown language. He only obtained two or three converts, and was viewed generally with suspicion. At length, he was driven out of the village and compelled to descend the ghauts, and his chapel and house, with all his goods and chattels, burnt to the ground. The difficulty and peril of travelling down these ghauts Mr. Goadby thus describes:—

Road there was none—to walk down quietly was impossible, the decent was so steep; we had often to leap from stone to stone, and in some places a false step would have sent us spinning to the bottom of the gorge, full 400 feet in depth! I looked with wonder on our two Khonds as they bounded from stone to stone—they might have been taught their native dance by going up and down such roads as these. They never took a false step, whilst our legs were constantly shooting from under us. Several of the stones were brightly polished by the feet of the past generations of Khond coolies who had crossed and recrossed them in their journeys to and from the markets in the low countries. This real Khond turnpike was four miles in length, and in that distance the descent was 3,5000 feet.

We lately referred to the revival among the inmates of the Leper House at Almorah (p. 517). It still continues, and thirteen more of these poor sufferers have been baptized. Twenty-one of the ninety-two inmates now profess Christianity, and there are others under a good impression. A Rajpoot convert has also been baptized, who was first convinced while listening to the preaching in the bazaars, more than twelve months ago. This was after the missionary, as he himself tells us, had given up all thought of witnessing himself on earth, any direct result from that effort.

The Telugu Church missions have been lately visited by the Rev. W. Gray, who writes:—

In eight villages at different distances from Bezwara, people of the Mala caste have been coming over for instruction, by two or threes; and the interesting part of it is, that there does not seem to be any motive whatever of a secular kind in their minds, beyond that of a desire, perhaps, to know more, or, generally, to raise themselves in the scale of society. A considerable body of these same people have come over to the missionaries of the American Lutheran Mission, in the Palnaud (near Guntoor); and the missionaries of the society for the Propagation of the Gospel, and of the London Missionary Society, in Cuddapah, have likewise inquirers among them. Those of them I have seen seem to me decidedly of a superior class to the Pariahs of the south. It will be interesting to watch the movement; and certainly, so far as Baghapur is concerned, it seems to be of God.

A young man named Krishna, of the *Goundi*, or mason caste has been baptized at Poona, by the Rev. James Mitchell, of the Free Church Mission. "On coming to the mission-house" writes Mr. Mitchell, "he handed to me a purse of rupees, from which hitherto all his expenses have been defrayed; so that he has not put us to a farthing's expense—a rather uncommon occurrence in a case of this kind." There was the usual scene with the convert's relatives; in which they tried what could be done by tears, loud outcries, falling at his feet, tearing their own hair, &c., &c.; and when these tactics failed, they poured upon him all the imprecations and curses they could devise. Subsequently their conduct was still more violent, but Krishna was able to remain firm throughout.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 129. ABBEOKUTA MARCH 1865 Price 120 cowries.

IHIN TITUN.

Ihin ojiji ti ani lati ko silẹ lati igbati ati ṣe iwe wa ikẹhin ni eyiti ọṣe ti ẹleya fun ti ilaja ilu yi; oniruru ijoko larin awọn eyà ara ilu yi, ati ṣisinọ lati ṣowo kò jọ ti atijọ lọ rara, ko si akoko kan ti nkan baje bayi ri li alaini ijoko ireti kan.

Ohun ojijì ti ako ni ikọsilẹ ni iparun Atadi, ilu ti okọngu ọna Ibadọn ati Ijaye nipa ọna ti awọn ara Ibadọn ṣe. Ogun nlanla kọlu ibẹ na libiti nwọn koju si Balẹ ilu na ati ọpọlọpọ awọn enia rẹ̀ li osubu, nwọn ndabo bo ilu rẹ̀ awọn ara Ibadọn si fi ọpọlọpọ oku nwọn sẹhin lọ, ti osi fi han pe iṣẹgun awọn ara Ibadọn ko ṣe alailẹjẹ fun ara nwọn. Nwọn di Ibadọn mọkọnla nigbekun, ako mọ iye enia ti osọnu ninu awọn Egba ju eyi lọ pe nwọn kọ ilu na nwọn sì pa ilu na run, ati ẹnikẹni ti Ibadọn ba le mu lọ nwọn asì mu. Awọn Egba mọ pe awọn Ibadọn jade ṣugbọn erò nwọn tutu nipa ikò merin ti awọn ara Ibadọn ran si nwọn pe nwọn ko ni igbe ogun to nwọn wa, ṣugbọn erò nwọn ni lati lọ itun fi aṣẹ nwọn si ori ilu nwọn kan ti osọtẹ siwọn. Lati igbana wa ni awọn ologun diẹdiẹ ti njale lọna ati loko awọn Egba nwọn sì nṣe ọta na lọ larin nwọn. Lati igbana wa ni awọn ara Osielẹ ti ndidagiri nwọn sì mbẹru iru ikọlu to bẹhẹ awọn ara Ibadọn le ṣe e, awọn Egba sì mura de nwọn lati dabo bo ilu nwọn.

Awa sì ti gbọ ọpọlọpọ ihin awọn Idahọmi ti oda awọn enia na duro lati ma ṣọ odi. Awọn Oyinbo olisowo ati awọn Imarò fi ara nwọn ṣe e dopin lati tun agba ṣe si ipo rẹ̀ lati fi pade ijakija ti awọn Dahọmi ba ṣe. Bi oti wu ki ọṣe awa nireti pe ẹkọ ti nwọn kọ nihin lẹṣi nigbati nwọn wa bi fihan to lati da nwọn duro lati gbidanwo miran fun ọdun diẹ ti mbọ.

Awa sọ ọ ni iwe wa ikẹhin pe awọn ikọ Balẹ Eko ti nwọn lọ si Ibadọn pada de ni ọjọ ketadilogbọn osu ti okoja. Nitorina awọn Oyinbo meji gbidanwo lati lọ si Ibadọn ọkan

jẹ anisẹ Ogbimọ Eko ekeji sì jẹ Onsẹ Olorun lati lọ igba ipo Hinderer, awọn mejeji ni oba Ijẹbu le pada. Ati awọn opọlọpọ enia ni awọn Ogbimọ Eko ran lọ pẹlu ti nwọn rẹrù, awọn Ijẹbu sì ko gbogbo ẹru na.

Ohun ojiji yi fihan bi awọn Ijẹbu ko ti fẹ patapata lati gbidanwo ki idanwo lati lanọ ti Ibadọn wa koja larin ilu nwọn lọ si Eko.

Awọn Ero ilu Oyinbo meji ti awọn ti ọmọ nwọn ti Ibadọn de nipa ọna jijin ti ọkọja Isẹhin ọjọ merinla ni nwọn fi rin irin na. Nwọn mọ iro Bale na lati lanọ koja larin ilu awọn Ijẹbu, sugbọn nwọn wipe ki yio nilari lati duro de e, nitoriti nwọn ko le ṣe e. Ọkan ninu awọn onsẹ Olorun ran enia kan wa si Abbẹokuta lati ra nkan ofi han daju pe nwọn ro o pe nwọn ka mọ bi ero Balẹ Eko le nilari nibẹ.

(ko iti pari.)

IHIN AWỌN ONSẸ ỌLỌRUN.

Ti atẹle yi sọ ti ipada nlanla miran ti awọn ọrẹ wa ṣe nitori ọran kan ni Biarritsi. "Oko sọ ti ebute nipa enia kan ẹniti oranti rẹ pe on ti ri nibikan ri latijọ, ti osì wi fun u pe," Mo ri i daju pe iwọ kò mọ mi mọ, bẹhẹni emi kò gbagbe rẹ, ko mọ daju. Wa sodọ mi lororu ọla nile ero mi, ko wa bami jẹun owurọ, iwọ osì ri i pe awa yio tun ọrẹ wa ṣe si ra wa." Li wakati ti nwọn da fun ara nwọn awọn mejeji sì pade nile ero na, lai sọrọ pẹ lọ titi alejò na bẹrẹ si ranle ti li pataki ọrọ ti Kolporteur wa ni omiràn kan ti ofi ara rẹ han niwọn ọdun meta kan li ọja ti nwọn pade ni Havre, ẹniti lẹhin igbati oba Mr M. sọ opọ'opọ ọrọ tan osì mu ki ora Bible kan, ti oka lẹhin na M sì ba a gbadua, igbẹhin eyiti ọjẹ pe ọkan rẹ ati iriri rẹ di yiyipada tobẹhẹ, ti ko pẹ mọ ti ofi fẹ lati jẹ fi ara rẹ han bi ohun iyanu alarabara, sugbọn osi yan ara rẹ bi ọkọnrin ti obẹru Oluwa, osì fẹ, osì fi tayotayọ mura, lati tẹriba fun ofin rẹ. Nigbati ọrẹ wa gbadidaju opọlọpọ ihin nwọnyi tan ti elomi bi ilẹre bi oranti ohunkohun niti olori ero kan ti nwọn gba sisẹ ni Ayika Oba ti nwọn fi kiki awọn ẹsin han nwọn ni ọja kanna, ninu eyiti nwọn fi omiran na han. Alejò na dahun wipe iwọ ni Olori elẹsin yi niwaju rẹ nisisiyi, yio sì ranti ọrọ nlanla ni olaju daju ti oso fun u li asale ijọkan labẹ oji omiran ọrọ rẹ. Latijọ ti oti gbọ nwọn kò ni alafia iseju kan, bẹni oye ewu ti ọkan rẹ sì wa ye e. Lotito ni, alagba ọwọn, niti oran omiran na, bẹhẹ gẹgẹ ni Olorun ṣe ọ ni ohun elo lati ji ero inu mi ati ọkan; ko sì pẹlu mi sure fun u nigbati iwọ ba nkọ ẹkọ, ti mo si fi ri aye ni titun yi lati ra Bible ni Bordo, mọ sì ti bẹrẹ si ilo amoran ti oba mi da ni Havre. Mo kawe mo sì ti gbadua nigbati mo ba nkawe, iwe mimọ yi, mo sì le wi pe, ohun

ti mo fẹ lati mọ pupọ ti eyi pe, lati le to ilana ti ọrẹ ni omiran la silẹ, lati fi iṣe igboju iwa mi isisiyi, ati bi on, lati mu iṣe ọkọnrin ti oberu Oluwa, ati pelu ayọ teriba fun ofin rẹ Sugbọn ki nto le ṣe eyi, ki yio sì pẹ nisisiyi, ki nto ṣe eyiti mo fẹ ṣe, Olorun ti fi si mi laiya lati so tirẹ ati oro rẹ fun awọn egbe mi yika. Meji ninu nwọn fetisi mi niti iru ero rere yi, niti pe mo ro lati ra Bible meji lowọ rẹ fun nwọn. Mo sì mo daju pe, iwọ oba mi gbadua ki apò iwe yi le jẹ ibukun.

OKUTA ONIYEBIYE.

Diamondi ni okuta ti oniye lori ju gbogbo ohun oṣọ lọ; diamondi ti odaraju li East indies li nwọn ti nmu nwọn wa; nwọn asì ma ri nwọn lona jijin ninu ihò okuta. Ninu gbogbo okuta ti ondan manamana ko si eyiti ale fi we diamondi ti oṣe otito. Eyiti odaraju wà lowọ awọn ọmọ ba tabi alade, nwọn sì fi iye owo nwọn le e gẹgẹ bi oti to ati bi oti ndan. Sapfia ni ara rẹ ṣududu, asì nri i ni yanrin odo Ceylon; omiran afi imọlẹ funfun ti olofo han ninu nwọn.

Rubi pọn patapata, oṣoro ki ato ri eyiti otobi; rubi meji li owà lowọ awọn alade ara Persia ti nwọn wipe oniye lori ju diamondi lọ, Amitisti jẹ kiki okuta patapata, awọ rẹ sì pọn daradara bi ododo, gẹgẹ bi ẹnipe awọ sapfia ati rubi dapọ ninu rẹ. Emeraldi niyelori fun awọn afefe rẹ ti odara. Topasi ni awọ dara bi pipọn oti wain, ni Brasili ni nwọn ti nmu eyiti odara ju wa. Rubi, ametisti, topasi, gbogbo rẹ jẹ sapfia. Anri garnet ni oniruru iyato pupọ, eyiti odara ju pọn bi ododo.

Ni Bohemia opọlọpọ enia li onsiṣẹ lati ma ko nwọn jọ ti nwọn sì nge, ti nwọn sì nda garnet lai. Kairn-gorun kristial a nse e ni okuta edidi, okuta fun oruka, ọja ọrun, kokoro lati fi ha ẹwu, ati jufu ti anfi sowọ, awọn ti o nṣiṣẹ nkan nwonyi nṣiṣẹ rẹ lọ ni Aberdeen.

Kalsidoni jẹ iru okuta ti abafi ohun ti afi ndan nkan dan pupọ, onix Kornelian ni iru ti Kalsidoni. Agates li anri li opọlọpọ etido awọn Gesi; omiran nikan dado, osì fi koriko ewe, ila, ati odi borare pelu ohun miran. Opal li okuta ti didan rẹ jẹ abọ,gbogbo rẹ asì fun bi wara, osì nfi iyipada awọ, ṣuṣu, ofefe, pupa, ati pupọn han nigbati aba fisi arin oju ati imọlẹ.Okuta Crystal jasi okuta ti odaraju ti awọn ti o nwo awo npe ni pebbe, nwọn sì nlo o lati ma fi ṣe iriran oju.

ILỌSIWAJU ERO.

Igi idibajẹ pelu ti mu
Ni ijiyan ti owuwo;
Lati yi mi si ishora ati adua
Lati jà lati jẹ otito:
Lati gbe agbelebu mi lojojumọ
Ki nfi iberu sin Oluwa.

Nisisiyi mo ri ninu ala mi, pe nwọn nlọ ati ọkan nla niwaju nwọn. Beni nwọn lọ, nwọn de ibi

ti ẹru Kristian gbe bọ kuro lẹhin rẹ̀, ti osi yi sinu boji. Nitorina nihin ni nwọn duro; ati nihin ni nwọn si bukọn fun Ọlọrun.

Kristiana wipe, nissiyi li ohun ti nwọn sọ fun wa li bode wa sokan mi, lati mọ, pe awa yio ni idariji nipa ọrọ ati ishẹ; nipa ọrọ yi ni nipa ileri, nipa ishẹ, ati imọ eyini ni nipa ọna ti awa yio fi gba ni i. Ohun ti ileri na jasi niti eyini ni mo mọ̀ diẹ; shugbọn idariji nipa ishe, tabi nipa ọna ti afi ni i. Mo ọkan nla, mo rò pe omọ ọ, nitorina bi owu ọ, jẹ kì agbọ osọ ọrọ na.

Ọkan nla. Ki iṣe kiki itunu ati irorun ẹru wa, wa soddọ wa nipa riri ati irò ohun nwọn, yi shugbọn a ni ifẹ ọwọn ninu wa nipa eyi; nitori tani iba jẹ, bi oba le ro lẹrinkan pe idariji ko wa nipa ileri nikan, shugbọn nipa eyi, ti ohun elo ọna irapada rẹ̀, ki yio muu lara, bẹni yio si ri fun ẹniti oshe e fun u.

Kristiana. Nitọtọ; mo ro pe omu ki aiya mi san ẹjẹ lati rò pe o ta ẹjẹ rẹ̀ silẹ fun mi. Ah. iwọ Ẹni olufẹ Ah! iwọ Ẹni olubukọn. Otọ ki iwọ ki oni mi, iwọ ti rà mi. Otọ ki iwọ ki oni mi patapata; iwọ ti sa wo fun mi li igba ẹgbẹrin ẹgbarin mẹwa ju bi mo ti to lọ. Ko si iyanu pe eyi li ọjẹ ki omije duro loju ọkọ mi, ati eyi ti ọjẹ ki oma rin bẹrẹ tobẹ. Mo ro pe ofẹ ko jẹ pe mo wà pẹlu rẹ̀; shugbọn, ẹni ibajẹ ati oshi bi emi! mo jẹ ki o nikan wa.

Ah Anu, bi oshe pe baba ati iya rẹ wa nihin nitori nitọtọ ati Mrs Timọrọns (Ẹlẹru) pẹlu! ndao mo fẹ tokantokan mi nisisiyi pe Madam Jijafẹ wa nihin pẹlu. Nitọtọ, nitọtọ, iba mu nwọn lokan pẹlu; bẹni ẹrù ẹnikan, tabi agbara ifẹkufẹ ekeji, bori nwọn lati tun lọ si le, ati lati kọ lati jẹ ọrọ rere.

Ọkan nla. Enyin sọrọ nisisiyi li igbana ifẹ nyin, ẹ rò pe, yio ma wa bayi pẹlu nyin titi?.

Pẹlupẹlu, a ko mu eyi de ọdọ gbogbo ẹnia, tabi si ọdọ gbogbo ẹni ti ori ki Jesu taje silẹ. Awọn kan wa ti nwọn duro ti i, ti nwọn si ri bi ẹjẹ ti shan lati ọkan rẹ̀ wa silẹ, sibẹ nwọn jina si eyi tobẹ, ti eyiti nwọn ba ma fi gbawẹ, nwọn rerin rẹ̀, ati eyiti nwọn iba fi di omọ ẹhin rẹ̀, nwọn mu ọkan nwọn le si i. Bẹni gbogbo ohun ti ẹni, ẹnyin ọmọbirin mi, ẹnyin ni i nipa itẹmọra larin kan ti ashe nipa irò atorun wa lara ohun ti mo ti sọ fun nyin. Eranti pe aso fun nyin pe ẹdiyẹ ko fi onjẹ fun awọn ọmọ rẹ nipa ipe rẹ̀ lasan.

Nisisiyi mo ri ninu ala mi, pe nwọn lọ titi nwọn fi de ibiti ope Ilọra ati Ikugbu gbe dubulẹ ti nwọn sun nigbati Kristian koja lapa ibẹ si ajo: si kiyesi i, aso nwọn rọ̀ ninu irin li iwaju diẹ li apakeji.

(ko iti pari.)

A kọ ọ li ibi iṣẹ ikọwe li Ake ABBẸOKUTA March. 24, 1865.

ABBEOKUTA

MARCH 24th. 1865.

In a recent number we stated briefly our views of the need of a moral fitness, an independence of character, as well as sufficient intelligence in any people to constitute them fit to receive the privilege of trial by jury; in our present number, we resume the subject with the view of showing our readers how trial by jury is worked in England.

A jury is an assembly of men called together in a way directed by law to investigate and determine legal facts; they are bound by an oath to fulfil faithfully their duty. There are several kinds of juries; the grand jury called together to determine in criminal cases whether there be sufficient reason or evidence against the accused to justify his being tried, the Petty jury are twelve men who are sworn to decided facts, truly, according to the evidence given before them. The court of justice is ruled by a judge or magistrate, appointed by the Queen. He sees that the trial is fairly conducted, gives such explanations as may be necessary to assist the jury in coming to a right verdict, and if it be a criminal case, and the prisoner is found guilty, he awards the amount of punishment due according to law. It is the jury and the jury alone decide whether the accuser or the accused has right, whether the prisoner be guilty or not guilty, and having done this their work is finished; and in coming to a verdict, the whole twelve must agree, and until the twelve jury-men agree there can be decision. In certain cases, a jury called a Special jury is called; they are selected from persons of higher station in life, and are supposed to possess greater ability and intelligence.

Juries are summoned for other purposes, such as to enquire into the cause of the death of a person who has not died from a known natural cause. Such an enquiry is called a Coroner's Inquest. An inquest of this kind is most beneficial, for by it is discovered whether a person has died through injuries inflicted on him by others; thus leading to the detection and punishment, and consequently to the prevention, of murder.

It is not every one that is permitted to be a juryman. A juryman must be one who possesses a given amount of landed property or else be able to hire a house of a certain value, He must not be younger than twenty one years nor older than sixty years. Thus the law endeavours to get men whose property and age give testimony to their fitness to decide the right between man and man.

Trial by jury as at present known has not existed four hundred years in England, but another form of it, which the present system superseded, was in existence long before. The right of trial by jury is assured to English subjects in England by the most binding laws men can make, and is regards as one of the great privileges of an

English man. It is a privilege of the greatest value in all political trials as it ensures a judgment, as far as man can do it, free of all interference from the Government, without partiality or political bias. In a time of civil war trial by jury is set aside and martial law proclaimed; this is only done is extreme cases; there must be something very wrong among the people before it could be done in England, but in some places where laws are less rightly administered the ordinary law of the country are easily set aside and martial law proclaimed, This has recently been done in Poland under the Russian Government.

RECENT INTELLIGENCE.

The events we have to record since our last number are of a very disasterous character for the peace of the country; the settlement of the differences between the native tribes and the opening of the roads to commerce are more unlikely than ever, at no period have things worn so unpromising an aspect.

The first event we have to record is the destruction of Atade a frontier town on the Ibadan and Ijaye roads by a raid made by the Ibadans. A large force attached the place at three points, the chief and several of his people fell in defence of his town, the Ibadans also leaving several dead bodies of their people behind, showing that their victory was not bloodless to themselves. Eleven Ibadans were made prisoners, the loss of the Egbas is not known to us beyond this that the town was plundered and destroyed, and every persons the Ibadans could catch they did. The Egbas were aware that the Ibadans were out, but their suspicious were lulled by four messengers sent to them by the Ibadan, stating that the army had no intention to attack them, but its work was to re-establish their authority over one of their rebellious towns. Since then there have been various minor acts of robbery on the roads and farms of the Egbas keeping up the enemity between them, and Oshielle has been kept in alarm fearing a similar raid may be attempted there, the Egbas are on their part ready to defend their own.

We have had the usual amount of Dahomey news to keep the people on the alert, the white merchants and SierraLeone people have been exerting themselves to the utmost to put guns in position to meet any attack the Dahomians may again make. We hope, however, the lesson they learnt the last time they were here will prove sufficient to deter them from making another attempt for some years to come.

We noted in our last number that the messengers of the Governor of Lagos to Ibadan returned on the 27 ult. two white Gentlemen subsequently attempted to proceed to Ibadan, one as Government messenger, the other a Missionary to relieve Mr. Hinderer, both were turned back by the King of Ijebu; a number of people sent by the Governor of Lagos bearing loads were captured by the Ijebus. These events show how entirely the Ijebus are opposed to any attempt at opening a road from Ibadan to Lagos through their country

Two families of SierraLeone people came down from Ibadan by the long rout via Isein and were fourteen days on the journey. They knew of the Governor's intention to open a road through the Ijebu country, but they said it would be useless to wait for it, for it could not be done. A Missionary agent also sent a person to Abeokuta to buy supplies, a clear proof that the success of the Governor movements are considered to be very doubtful there.

The blockade has been increased, it extends to the land rout to Abbeokuta. A messenger in the employ of a commercial establishment bringing letters to Abbeokuta was detained, and sent back to Lagos with his letters. The messenger made a second attempt with the letters secreted on his person, he was again detained and examined; the letters were discovered and returned to Lagos. Since then we have heard that a petition was made to the Governor to permit such Egbas as remain in Lagos to return home which was granted. When they started they were so many that fears were entertained lest they should rise up and over power the guard, but thirty men therefore were permitted to go, and a number of women. They were guarded from Ebutte metta to Oligborigbo by a party of Hausa. We are informed by these that Martial law is proclaimed in Lagos on what ground they dont know, for there is no war in Lagos, or against Lagos, or any part belonging to it, that they know of. We have also learnt that some messengers to Ibadan from Lagos returned on the 17th. inst.

Oshielle is now well protected ; various reports reach the Egbas from time to time, of a contemplated attack on Oshielle or Egbatedo, a given portion of Abbeokuta is commanded to be prepared to protect Oshielle in case of an attack, and another portion is to watch against Dahomey whilst their army at Ikorodu is fully maintained.

On the 18th. a great battle was fought at Ikorodu, the Egbas having moved their camp nearer Ikorodu, the Ikorodus and their allies came out in great force to prevent it without success. The reports of muskets fired at Ikorodu are distinctly heard at Lagos, and on the day, we are told, the fire was so well sustained as to cause great anxiety to know the result.

VARIETIES.

Precious Stones.

The *diamond* is the most valuable of all gems; the best diamonds are brought from the East Indies; they are found in the deep crevices of rocks. Of all transparent substances none can be compared with a pure diamond. The finest are in the posession of sovereign princes, and are valued according to their size and brilliancy. The *sapphire* is of a full deep blue, it is found among the sand of rivers in Ceylon; some exhibit a whitish floating light in their interior. The *ruby* is of an intense red, it is seldom seen of a large size; there are however two rubies in the possessioin of Persian princes said to be more valuable than diamonds. The *amethyst* is a rare gem, of a fine purple colorurs, as if the colours of the sapphires and ruby were united in it. The *emerald* is valued for its fine green colour. The *topaz* is generally of a fine wineyellow, the best are imported from Brazil. The ruby, amethyst, topaz, and emerald, are all sapphires. The *garnet* is found in many varieties, the finest are of a crimson red. In Bohemia many persons are employed in collecting, cutting, and boring garnets. *Cairn-gorum crystals* are made into seal-stones, stones for rings, necklaces, brooches, and bracelers; many lapidaries carry on this businesss at Aberdeen. *Chaleedony* is a species of quartz which is susceptible of a high polish : onyx and *cornelian* are species of chalcedony. *Agates* are fonnd on many of the British coasts; some of them are figured in a very singular manner with moss, leaves, stripes, fortification, &c. The *opal* is a semi-transparent stone, generally of a milky white; it exhibits changes of colour, blue, green, red, and yellow, when held between the eye and the light. *Rock-crystal* is a beautiful kind of quartz which opticians call pebbles, and use for spectacle-glasses.

MEEKNESS.

Equals are commonly very apt to clash and contend. It is for want of meekness that there are in the church so many pulpit and paper-quarrels, such strifes of words, and perverse disputings : that there are in the state such factions and parties, and between them such animosities and heart burnings : that there are in neighbourhoods such strifes and brawls, and vexatious law-suits ; or such distances, and enstrangements, and shyness of one another: that there are in families envies and quarrels among the children and servants, crossing and thwarting, finding fault one with another : and that brethren, that dwell together, do not, as they should, dwell together, in unity. It is for want of meekness that we are so impatient of comtradiction in our opinions, desires, and designs, that we must have our own saying, right or wrong, and every thing our own way: that we are so impatient of competitors, not enduring that any should stand in our light or share in that work of honour which we would engross to ourselves : that we are so impatient of contempt, so quick in our apprehension and resentment of the least slight or affront ; and so pregnant in our fancy of injuries, where really there are none, or none intended. They are not only loud and professed contentions, that evidence a want of meekness, but also those silent alienations in affection and conversation, which makes a less noise ; little piques and prejudices conceived, which men are themselves so ashamed of, that they will not own them ; these show the spirit disturbed, and wanting the ornament of meekness. In a word, the wilful doing any thing to disquiet others slandering, backbiting, whispering, tale-bearing, nor the like, is too plain an evidence that we are not ourselves rightly disposed to be quiet.

(*M. Henry.*)

MISSIONARY INTELLIGENCE.

ABEOKUTA.

On the 2nd. instant ten children were received into the church at Ake by baptism.

The Missionary agent of the Church Missionary Society formerly stationed at Awaye who was carried off with his wife and two daughters as captives to Ibadan, arrived at Abbeokuta on the 15th inst. the Rev. D. Hinderer and other friends at Ibadan having purchased their freedom, doing so at a time of great poverty to themselves.

FRANCE.

The following relates to another most extraordinary meeting which our friend had on one occasion at Biarritz. He was accosted on the beach by a person whom he remembered to have seen somewhere before, and who said to him, "I plainly see that you do not recognise me, whereas I have not forgotten you, I assure you. Come to me to-morrow morning at my inn, and breakfast with me, and you will see that we shall speedily renew our acquaintance with each other." At the hour appointed the two met at the inn, and, without any long preamble, the stranger recalled to the recollection of our Colporteur some particulars about a certain giant who exhibited himself some two or three years ago at a fair held in Havre, and who, after several conversations which he had with M——, was induced to buy a Bible, which he read, and over which M——prayed with him, the result of which was that his mind and views became so changed, that he was no longer willing to suffer himself to be exhibited as a curious wonder, but adopted the habits of a man who feared the Lord, and was desirous, readily and cheerfully, to submit to his commandments. On our friend's admitting the correctness of these several details, the other asked him whether he remembered anything about a certain riding-master who was employed in the Royal Circus, which gave equestrian representations at the same fair at which the giant was exhibited. "Well," added the stranger, "you have this riding-master now before you, and he well remembers the very serious words which you addressed to him one evening in the booth of his friend the giant. Ever since he heard them he has not had a moment's peace, so well did he understand the danger to which his soul was exposed. Yes, dear Sir, as in the case of the giant, so God likewise made use of you to arouse my conscience and my heart: and with me you will bless Him when you learn, that having recently had an opportunity of buying a Bible in Bordeaux, I have at length put in practice the advice you gave me in Havre. I have read, and have prayed whilst reading, this holy volume, and I dare to say, that what I now most wish is, to be able to follow the example of my friend the giant, to quit my present adventurous mode of life, and, like him, to adopt the habits of a man who fears the Lord, and with joy submits to his commandments. Before doing so, and it will not be long now before I carry out my plan, God has put it into my heart to speak about Him and His Word to my comrades in the circus. Two among them have listened to me to such good purpose, that I intend buying two Bibles of you for them, and I am sure you will pray with me that the volumes may prove a blessing."

(*The Sixtieth Report of the Bible Societies*).

SOUTH AFRICA.

The following revolting case of Kaffir superstition and cruelty is related by the Rev. W. B. Rayner, of the Morley (Wesleyan) Mission Station:—

A short distance from our station a man discovered the common "lung sickness" among his cattle, and employed a doctor to "smell out" the man who had bewitched them. After the performance of the usual ceremonies the man's nephew was pointed out as the guilty person. He was immediately seized and secured to one of the post of his house, and a large fire made in front of him. After enduring the most frightful torture he was at length induced to confess—of course to a lie. They then loosened him and dragged him to the place where he pretended to discover the poison by which he had bewitched the cattle. This is done to secure the credit of the doctor. He was then taken back to his house, fastened again to the post, the fire rekindled, and fuel enough added to finish the work of destruction, while his friends and relatives coolly sit down outside to smoke their pipes and listen to his yells of agony. His torture commenced at midday, and his last groan was heard at midnight of the following day: thus thirty-six hours he was slowly roasted to death, and then he was dragged to the nearest precipice and thrown over to be food for birds of prey. ... And these people have been living for years near a mission station, holding free intercourse with our people, and occasionally attending the house of God! (*Evangelical Christendom*).

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 130. ABBEOKUTA APRIL 1865 Price 120 cowries

Bi ọpọlọpọ awọn ọrẹ ti bere ati mọ idi ọrọ ti anpe ni (Martial) (Law) Ofin Ologun, awa sì mu ọrọ na fun nwọn ki nwọn ko le mọdi rẹ bi nwọn ti ladi rẹ ninu ìwe ti anpe ni Natural Cyclopedia ti imọ ti odara ati diẹ ninu ọna kanna pẹlu imọ ti Habeas Corpus Act ti asì kasi bi ofin ti o npa omnira awọn ti nwọn wa labẹ Gẹsi ati ni ilẹ awọn Gẹsi.

Ofin Ologun jẹ aṣẹ ti atunṣe tabi amọna ti aṣe lati pa aṣẹ mọ ati ọmọ ogun mọ li ogun, asì nfi agbara ṣe e nipa yiyara pari rẹ niti awọn Ologun ti ile ẹjọ: gbogbo eyi ni anpe ni Ofin Ologun. Titi nigbati ọtẹ ba wa, nigbati iru yi ba tẹle ti o nlọ siwaju gẹgẹ bi ati fi ofin na lelẹ ti ofin na kò sì mulẹ tabi duro fun pipa ẹmi ati ini enia mọ ni ilukilu tabi ibujoko, awọn Ologun asì yan enia pe ki awọn Ologun yan ogun lati ki -iurkerudo na mọlẹ ki nwọn ki osì gba awọn ti odeṣẹ na silẹ; ati nigbati idọnwo eyiti ogbẹhin na ba gbọnọ gẹgẹ bi iṣe awọn oludajọ Ologun iti pade, ilu na tabi ibujoko asi wipe awà labẹ ofin Ologun.

Bi ohun ojiji bayi ba ṣe nibikibi ni ilẹ ijọba awọn Gẹsi, ile Igbimọ mejijeji dapọ pẹlu ti ade, nwọn aroo pin pe, iru Iṣẹ idaduro kanna ti Habeas Corpus yio gbon. Ayọn iru iṣe yi ni kiki ọran ojiji nla; ati yiyẹ rẹ ati akoko ti oti wa, ni awọn Oluṣe na ima fisilẹ ni èrè nigbagbogbo. Iṣe na bi nwọn iti ma ṣe ofin Ologun ni Ireland titi nigba tọtẹ ti 1798 ale ri i Iwe Tyler niti Ofin Ologun ni asomọ ikẹfa No. 6. Ni kiki ti pe Idagiri ibikan, nwọn ape balogun kan pẹlu ọmọgun rẹ lati lọ iba nwọn ja nigbati gbogbo idanwo awọn alaṣẹ tabi awọn agba kò ba le pari rẹ lati ṣe ilaja; ati idahun ti awọn Ologun ti nwọn gba sisẹ na ni iru ọran bayi asì bọ si ori Balẹ na pataki.

Habeas Corpus jasi iwe ti akọ ni gbogbo ofin ti asì nlo ni oniruru idi. Omu oruko rẹ jade bi iwe miran lati nu ẹda ọrọ ti owa ninu rẹ na

Nigbati nwọn sọ ti iwe Habeas Corpus lai si itumọ rẹ lọ siwaju, nigbagbogbo ni ojasi pataki ti a omu wa si waju, ti a osì sami rè; sugbọn afi nla pelu nitori pataki idi ohun kan ni ile ejọ ti ko tobi ni Westminster, nitori ati mu awọn ti ọna ninu tubu lọ sile idajọ miran, ati lati fi agbara mu awọn ti nwọn wa nibẹ, ṣe eleri, c. Sugbọn iwe Habeas Corpus ti otobi ni eyiti bi ọran na lati tenu mọ asemọ ti ko ye ni nwọn nkoja rẹ si Oluwa rè na ti oda ekeji rẹ duro; ati idi iwe ofin na ni aṣẹ ti iru enia bẹhẹ lati mu ara onitubu, ati lati ko ojọ na sibẹ, ati idi bi nwọn ti ṣe mu u ati ibi bi nwọn ti ṣe da a duro, ati bi iwọ ha foribalẹ tabi tuba fun u ti nwọn osì gba onidajọ tabi awọn Olori ti yio ṣesan fun owe ofin yio tọka si fun nwọn. (ko iti pari.)

IHIN IṢẸ MISSIONARY.

KALKUTA.

Ninu arin ile Kalkuta, ati ni ile ode, kiki Agurpara jẹ egbẹrnu le gorin awọn Olugbagbọ ara ilu na.

IYIN AWỌN ONṢẸ OLỌRUN TI NWASU.

A nfọnrere Ihinrere kakiri ita lojojumọ, asì nsọ latiledele ni adogbo ile awọn Onṣẹ Olọrun. Ako le fi imunilara na han gẹgẹ bi oti ri. Iriri rè dabi iru eyiti ati sọ siwaju. Ikọju ija si dié ni nwọn ṣe si otitọ. Awọn ti ofi ara iborisa ti anpe ni Hindu nfasehin.

Nitotọ, nigbati aba nwasu ni ilu nla, awa ama ri ikẹdun na bi ẹnipẹ eke nlanla ti iṣe ati ako pe e mọ. Dié ni Kalkuta li nwọn ni igbagbọ otito niti ijẹwọ ilu.

Yiyọ gbogbo nwọn ni pe, opọlọpọ awọn enia ni nwọn nfa kuro ninu igbẹ buruku ti nwọn sì ngba kiri ni alai da nwọn loju ati awọn ti opọju li awọn ti kòsòtun ṣosi. Sibẹsibẹ, ki iṣe dié li ongbidanwo lati wa idaniduro fun ireti nwọn.

Isìn Brama jẹwọ lati dipo ifẹ nwọn, ati opọlọpọ awọn odomẹkonriu ni nwọn ngba ero alai nẹmi yi. Eyiyi li oṣe pataki ikojuja si wa. Eko irẹlẹ ti agbelebu jẹ ẹṣẹ fun nwọn, nitori eyi ni nwọn ṣe ko otito. Sugbọn ilẹ na nfi aye fun nwọn labẹ nwọn: igbagbọ nwọn ju iyonrin ti atù: eko titun njade gori ara nwọn.

Li esi nwọn nsin Olọrun kan ti oni gbogbo anu, oni anu pupọ lati jẹ enia ni iya; li odunni nwọn si ṣe Olọrun kan fun ara nwọn to ni gbogbo oto; oni oto pupọ lati dariji. Ko ni aniani pe isodi Kristian kò ṣiṣẹ rere ninu nwọn, kò sì jẹ ki nwọn joko sinu gẹdẹgẹdẹ nwọn. A! pe, ki opẹ lọ titi ki ato mu nwọn wa si imọ. Eniti anu ati otitọ padera, ododo ati alafia ti fi ẹnu ko ara nwọn lẹnu!"

Oju odun meta ti oti koja sehin ti andigba rinkiri ka gbogbo ileto ti oyi Kalkuta ka. Titi li odun ti awa yi, ojọ kan li ọsọsẹ li ayan si apakan fun iṣẹ yi. Ipẹkun elefi ogbẹlẹ meji wa larin okuta ti a

danu si ita ni ile wa, wa nibi ti odara. Nipa ohun elo yi a nfi lo ni owò nwonyi si Olori ilu nwonyi nigbakugba lati nipa awon onse Alafia.

Niti pe iru irinkiri yi kò se asan, ni ofi ohun didun ojiji odun yi han. Odi odun meta ge ti awon akawe meji fi lo iwasu ni ileto nwonyi, ni adogbo Adagu Omi iyo. Nwon pada dele ni ope fun gbogbo akiyesi awon enia na sugbon eyi ni ire ti nwon le fi han.

Nwon ba enikan ja, ti oko eko ju nwon lo, eniti ofi ogboju ta oro nwon pa. Hindu ni ise de egugu ehin, osì ba nwon ni igbona okan ati oro ologbon ni abo igbagbo nwon. Nitoto awon akawe na ro on na pe kò ni ireti to ti gbogbo rè: Olorun ko riran bi enia ti nri:

Oti sami si talaka aborisa na bi ohun elo ti ayan. Oro na di mo o osu ngori osu koja lo, ironupiwada re njile sibesibe. Oro o, oka a, obere, ati ni igbehin omu ara rè wa bi awon ti asa lati baptisi, oti fi ara re han bi eniti igbona okan rè ko fo sehin ni fifi iyin otito na han ju bi oti wa ni kikoju ija si.

ILE ABO AWON ADETE.

Ise arin awon talaka ti nwon wò sibi kanna wa ni iri igbiyanju. Rev. J. Vaughan wipe.

Ise Oluwa ninu awon osise talaka ti owa nihin nlosiwaju lesoleso. Ko si eniti ole wo nwon ti osi le soro pelu awon olugbagbo lai ni ironupiwada pe otito ni ise re. Nwon nfi ailera ati ise rè han nigbakugba, sugbon odaniloju pe gbomgbo oran na wa ninu nwon. Niwon osu die ti okoja mosi ile Iwe eko kan sibe fun nwon.

Awon iye kan bere si iko eko, ati nisisiyi opolopo nwon le kawe, awon eniti kò moro kan nisaju. Ibere yi se ebun anu fun nwon, nitori bi nwon ko ti ni pataki ise kan, emi nwon jasi ohun arò. Bi nwon kò ba ni ise erò, sugbon nwon le joko lati ma so lilosiwaju arun irira na, eyiti yio pa nwon lesekanna tabì ni pipe.

Iwe kika jasi iranlowo nlanla fun nwon. Mo sì ti fi iwe pupo fun nwon ti ojasi kiki iwe oro Olorun ati eyiti oniye lori pelu.

Afi iwe na si ile Daud kò je fi akete rè sile, nitori eyi oye ki afi iwe nwonyi sibi ti owo rè yi oto.

Oro okonrin yi rorun pupo ati amoye Kristian ni ise. Osì ni apoti kekere kan ti ofi ara mo akete rè; ati nibe ni ima lo ojo rè, nisisiyi onka Bible rè, nisisiyi onka iwe itumo oro, nisisiyi onka iwe ti iwa aye ti enia miran. Asì ma fi ero re sile ninu talaka, asìma fi ara rè sefe ni kiko orin awon Kristian.

Lerikan li ojo li ongbadua fun awon egbe re, asì ma ko nwon leko asì ma so gbogbo ise nwon, asì jasi Alufa nwon ni gbogbo ise erò.

ILỌSIWAJU ERO.

Anu. Nigbana li Anu wi fun ẹniti ishe amọna ati oluto nwọn pe, Tani awọn ọkọnrin mẹta nwọnyi. ati nitori kini ashe so nwọn rò sihin?

Ọkan nla. Awọn ọkọnrin mẹta nwọnyi awọn ouinu buburu ni nwọn; nwọn ko li ọkan lati jẹ erò fun ra nwọn, nwọn asi di ẹnikẹni ti nwọn ba ri lowọ.

Nwọn wa ni ilọra ati ni isubu tikala nwọn, nwọn si shiwere, ẹnikẹni ti nwọn ba si le yi lọkan pada nwọn asọ ọ di bẹ ẹ, nwọn asì mu nwọn shebi nwọn yio she rere nikẹhin. Nwọn sì sun nigbati Kristian kọja niha ibẹ, ati li eyiti ẹnyin nlọ yi aso nwọn rò.

Anu. Shugbọn nwọn le yi ẹnikan lọkan pada lati ro iru ero ti nwọn bi?

Ọkan nla. Bẹni nwọn yi ọpọlọpọ kuro loju ọna. Irin fifa wa ti nwọn yi lọkan lati she bi awọn. Pẹlu nwọn bori ẹnikan Efufu kukuru, ati ọkan ko si, ati Lipa ifẹkufẹ, pẹlu ẹnikan Olori orun, ati obirin kan oruko rẹ ama jẹ Omgọ, lati kuro lọna ki nwọn si le dabi nwọn. Pẹlupẹlu, nwọn soro buburu niti Oluwa nyin, nwọn nyi awọn miran lọkan papa pe akonishishẹ kikan ni ishe. Nwọn sì mu ihin buburu wa pẹlu niti ilẹ rere, pe ko dara to idaji bi nwọn ti ro pe yio dara to. Nwọn bẹrẹ si gan awọn iranshẹ rẹ pẹlu, ati lati ka eyi ti odara ju ninu nwọn si oniyọnu ati Olofofo Siwaju, nwọn le pe akara Ọlọrun li epo; itunu awọn ọmọ rẹ li ohun ishebi; irin ati ishe awọn ero rẹ, li ohun asan.

Kristiana. Kristiana wipe, Ndao, bi nwọn ba she iru bẹ, emi ko jẹ gbawẹ nwọn titi; nwọn ni ere nwọn; mo si rò pe odara pe nwọn duro sunmọ ọna tobẹ, ki ẹlomiran le ri i, ki nwọn ko ogbọn.

Shugbọn ki ba dara bi oshe pe ako ẹshẹ nwọn si ara awọ irin kan tabi idẹ, ki asi fi sihin nibiti nwọn gbe shika nwọn, fun ikilọ fun awọn enia buburu miran?

Ọkan nla. Bẹli ori, bi ẹnyin yio ti ri, bi ẹba tubọ sunmọ ogiri na diẹ.

Anu Ndao, ndao; jẹ ki a sowọn rẹ, ki oruko nwọn ki osi baje, ki ẹshẹ nwọn si wà titi lailai si nwọn ko ro si oju rere giga ni pe a so nwọn ro ki a to de ihinyi, tani mọ eyiti nwọn ba she si talaka obirin bi awa. Bẹli oyi i si orin wipe.

Njẹ nisisiyi ẹnyin mẹta ti asorò nibẹ, jẹ ami
Si awọn ti o dapọ ati kọjuja si otito.
Ki ẹniti osi nbọ lẹhin bẹru igbẹhin yi
Bi ko ti she ọrẹ awọn erò,
Ati iwọ ọkan mi shora iru enia bẹ
Ti okọjuja si mimọ.

Bayi ni nwọn lọ titi nwọn fi de oke Inira, nibiti ọkan nla rere gbe sọ ohun ti oshe nibẹ nigbati Kristian kọja nibẹ. (ko iti pari).

A kọ ọ li ibi isẹ ikọwe li Ake ABBẸOKUTA APRIL 7th. 1865.

ABBEOKUTA

APRIL 7th. 1865.

As many friends have asked for information respecting the meaning of the term Martial Law, we copy for their information its meaning, as given in the "National Cyclopædia" of useful knowledge; also from the same source some information of the Habeas Corpus Act, which is regarded as a law that secures the liberty of a British Subject on British territory.

"MARTIAL Law is a series of regulations made to preserve order and discipline in the army, and inforced by the prompt decisions of courts martial: this is generally however called military law. During the existence of a rebellion, when in consequence of the ordinary processes of law becoming ineffectual for the security of life and property in any province or state, the legislature has appointed that a military force shall be employed to suppress the disorders and secure the offenders; and when the trial of the latter takes place according to the practice of military courts, that province or state is said to be subject to martial law."

"On the occurrence of such an event in any part of the British dominions, the two houses of parliament, jointly with the crown, determine that a temporary suspension of the Habeas Corpus Act shall take place. This measure is adopted only in cases of great emergency; and the necessity of it and the time of its duration are always stated in the provisions of the Act. The act by which martial law was declared in Ireland during the Rebellion in 1798 may be seen in Tyler's Essays on Military Law's Appendix, No 6. In merely local tumults the military commander is called upon to act with his troops only when the civil authorities have failed in preserving peace; and the responsibility of employing soldiers on such occasions falls entirely uponthe magistrate."

"Habeas Corpus is a writ at the common law, used for various purposes. It derives its name like other writs, from the formal words contained in it. When the writ of Habeas Corpus is spoken of without further explanation, it always means the important writ which will presently, be described; but it is also used for certain purposes in the courts of common law at Westminster, as for removing prisoners from one court into another, and for compelling the attendance of prisoners as witnesses, &c. But the great writ of Habeas Corpus is that which in cases of alleged illegal confinement is directed to the person who detains another; and the purport of the writ is a command to such person to produce the body of the prisoner, and to state the day and the cause of his caption and detention, and further to submit to, and receive (ad faciendum, subjiciendum et recipiendum) whatsoever the judge or court that awards the writ shall direct."

"All persons, whether natives or aliens, are entitled to this writ. The Statue 31 Chas II. c. 2, which is called the Habeas

Corpus Act, declares the cases and mode in which this writ may be obtained; and lest this statue should be evaded by demanding unreasonable bail or sureties for the prisoner's appearance, it is declared by the 1 W. and M. Stat. II. c. 2, that excessive bail shall not be required. The provisions of the 31. Chas. II. c. 2, are extended to Ireland by the Irish Act, 21 and 22 Geo. III. c. II."

"It has been customary in times of alleged danger to suspend the Habeas Corpus Act. A suspension of the Habeas Corpus Act, is effected by an act of parliament, which empowers the crown for a limited period, to imprison suspected persons without stating any reason for the imprisonment. The effect of a suspension of the Habeas Corpus Act is not in itself to enable any one "to imprison suspected persons without giving any reason for so doing." But it prevents persons who are committed upon certain charges from being bailed, tried, or discharged for the time of suspension except undar the provisions of the suspending act, leaving, however, to the magistrate or person committing all the responsibility attending an illegal imprisonment. It is very common, therefore to pass acts of indemnity subsequently, for the protection of those who either could not defend themselves without making improper disclosures of the information on which they acted, or who have done acts not strictly defensible at law though justified by the necessity of the moment. See 57 Geo. III. c, 3. and c. 55, for instances of suspending acts; and 58 Geo. II. c. 6. for one of an indemnifying act, (Coleridge's Note on Blackstone, v. 136. The 56. Geo. III. c. 100, which was passed for more effectually securing the liberty of the subject, after reciting that the existing acts only apply to cases of imprisonment on criminal charges, enacts that, if any person is imprisoned, except for crime or debt, any baron of the exchequer, as well as any judge of either bench in England or Ireland shall, on complaint on behalf of the party confined, if reasonable cause appear to them, award in vacation time, a Writ of Habeas Corpus, returnable immediately before the judge awarding the same, or any other judge of the same court."

Copies of the Proclamation respecting Martial Law have been received in Abbeokuta by which it appears that it is proclaimed only over "the district extending eastward from the Igbessa River to the River Ogun, and southward from the northern frontier of this Settlement (Lagos) to the Ossa, including the island of Iddo.

RECENT INTELLIGENCE.

We have to record that the Egbas in their operations at Ikorodu were on the eve to success: the Ikorodus felt themselves unable of sustain the conflict and as a final measure asked the assistance of the Governor of Lago, who came with or sent as large a force as he could muster, and with the aid of rockets and shell, to oppose which the natives have nothing, he drove them from their camp on the 29th ult. No notice was given to Europeans dwelling at Abbeokuta of this attack. Ikorodu was formerly under the protection of Lagos, but which was publickly and formally given up by that Government some time since. The Iperu people, taking advantage of the rout of the Egbas, came upon them, making captives of as many as they could.

Rumours of a contemplated attack on Oshiele and the farms in that neighbourhood have reached the Egbas, and as their defeat at Ikorodu sets their army at liberty it will be unwise for the Ibadans to try their strength in that quarter.

We hear from Lagos that Mrs. Hinderer arrived there from Ibadan about a week since.

The value of salt, a commodity the na-

tives must get from the sea coast, is but little affected by the blockade on account of the large supplies on hand, and closing the interior roads, 12hds. per bag is all that can be obtained for it.

VARIETIES.

He who is interested in Christ values himself, persons, and things, as they are in, or have of Christ in them. He measures all persons and things by their reference to Christ; and he judges that it is Christ Jesus only that makes them to differ; and whatsoever is excellent in any person, or in any thing, it is from Christ Jesus, and it hath no more excellency in it, than what it hath in and from the Lord Jesus. He doth not value himself by his outward enjoyments; he doth not value himself by his gifts, and by his natural accomplishments, though they be very great and large; he doth not value himself by his privileges in his gospel state, but he counts that he is what he is in Christ Jesus. "By the grace of God," says he, "I am what I am;" and if he cannot discover the grace of Christ in him, he yet counts that he hath nothing; and if he cannot find some hopes of an interest in Christ, he counts that he is nothing; he owns and makes reckoning of himself as he stands in, and hath reference to Christ. If Paul had made a judgment of himself by his gifts, who had greater? If Paul had judged himself by his privileges, who had higher? But he judgeth these nothing? "By the grace of God," says he, "I am what I am." And so he reckons as to all others: he esteems persons as they are in Christ, and those that have most of Christ in them, as most excellent; he loves a poor mean soul in Christ, more than the greatest and richest man in the world out of Christ. If any persons have more of his love, more of his heart than others, it is those that have most of Christ in them. The most sincere christians, and the most growing christians, and the most upright christians, these are the persons that he most loves, and values, and delights in: and as to all ordinances, he values them not but as he meets with Jesus Christ in them; if he finds not Christ in an ordinance, he counts the ordinance as no ordinance. And if a Lord's day doth pass without some communion with Christ, he counts it no day to his soul. And the gospel of Christ Jesus he prizes so much because it is Christ's gospel: and the truths of the gospel are so dear to him, that he can venture all for them, because they are Christ's truths. Now, christians, examine your state and condition by this also; what is it that you value yourselves by? Do you value yourselves by your bare professions? Do you value yourselves by your enlargement? Do you value yourselves by gifts? Do you value yourselves by the name that you have amongst men? Those that are in Christ do not value themselves thus, but by what they apprehend themselves to be in, and to have received from Christ Jesus. (*Rejoicing in the Lord Jesus*).

MISSIONARY INTELLIGENCE.

CALCUTTA.

At the central station, Calcutta, and the out-stations, including Agurpara, there are 1080 native Christians.

In Trinity Church, Amherst Street, there are, on the Lord's-day, morning and afternoon, services in Bengalee, which are frequently witnessed by numbers of Hindus and others, who assemble at the door; and an English service in the evening, which is attended by numbers of the educated natives. There is also an evening Urdu service.

Evangelistic efforts.

The Gospel has been daily proclaimed in the streets, and spoken from house to house in the neighbourhood of the Mission station. No very striking result can be indicated. The features are such as have been before described. Very little opposition is made to the truth. Attachment to Hinduism is daily weakening. Indeed, when preaching in the city, we always feel as if any serious refutation of the old system were uncalled for. Very few in Calcuttta have a sincere faith in the national creed.

The general appearance is that of a people cast adrift from their ancient moorings, tossing about in uncertainty and, for the most part, indifference. Still, not a few try to find an anchorage for their hopes.

Brahmaism professes to supply the want, and multitudes of young men embrace this lifeless theory. These constitute our chief opponents. The humiliating doctrines of the cross offend them, hence they reject the trnth. But the ground is giving way under them: their faith is a shifting sand: one new phase of doctrines succeeds another. Last year they worshipped a God all mercy, too kind to punish; this year they have made for themselves a God all just, too just to pardon. There is no doubt

that Christianity is thus indirectly working upon them, preventing them settling on their lees. Oh that, ere long, they may be brought to the knowledge of Him in whon "mercy and truth have met together, and righteousness and peace have kissed each other!"

For more than three years back occasional excursions have been made into the villages around Calcutta. During the present year, one day in each week has been set apart for this work. The termini of two railways being within a stone's throw of our station is a favourable circumstance. By means of these, principal towns along both lines are, from time to time, visited by the messenger of peace.

That such excursions are uot in vain, a very pleasing event of the year has proved. Quite three years ago two of the readers went to preach in the villages in the neighbonrhood of the Salt-water Lake. They returned home thankful for the general attention of the people, but that was all the good they could indicate. They had encountered one man, better educated than his fellows, who resolutely opposed their message. He was a Hindu to the backbone, and argued with earnestness and eloquence in behalf of his creed. Of course the readers thought him the least hopeful of all. God sees not as man sees: He had already marked that poor idolater as a chosen vessel. The word fastened upon him: month after month passed over, his cohviction still deepening. He pondered, read, inquired, and at last he presented himself as a candidate for baptism. He has shown himself not less zealous in commending the truth than he was before in opposing it.

The Leper Asylum.

The work amongst the poor inmates retains its encouraging aspect. The Rev. J. Vaughan says—

The Lord's work amongst the poor sufferers here has steadly progressed. No one can visit and talk with the converts without a conviction that it is His work truly. They display now and then weakness of character, but it is evident that the root of the matter is in them. Some months ago I opened a school amongst them. A number at once commenced to learn, and now several can read who before did not know a letter. This acquisition is a gracious boon to them, for as they have no fixed duties, their life is one dreary monotony. If they have no mental employment, they can but sit and watch the progress of that loathsome disease, which, sooner or latter, must destroy them.

Reading, therefore, is to them a great relief. I have also furnished them with a library containing religious and other interesting books.

The library is placed by the cot of poor Dadu: he can never leave his bed, hence it was needful that the books should be within his reach. This young man is a very happy and really intelligent Christian. He has got a little desk attached to his bed; and there he spends his day, now reading his Bible, now studying a commentary, now perusing a biography. He also dots down his reflection on paper, and amuses himself with writing Christian hymns.

Once in the day he conducts the devotions of his brethren: he imparts to them intruction watches over their deportment, and is, to all practical purposes, their pastor.

Christian Instruction branch.

In connexion with the Christian instruction branch, four native-Christian readers are employed, viz. Omeyd Musseeh, John Lal, Michael Shonkor Dos, and David Lane. It is their duty to go at stated hours weekly to appointed houses, to collect the native dependants, and to read a portion of the Holy Scriptures to them, whereby many persons of a very useful class have the opportunity of repeatedly hearing of the way of life and salvation. And it cannot but be believed that much ignorant prejudice is dispelled, and that much more correct views of the nature of the Gospel aae diffused among the native dependant of Christian families, than they would be able to obtain in case there were no systematic efforts made to lead them to an acquaintance with the saving truths of the Gospel of Christ.

Besides the places regularly visited dy the readers, they visit hospital wards where there are native patients, and deliver addresses in the streets in various localities to about 120 more persons weekly, so that there is ground to hope that by means of these readers above 1000 persons have the opportunity to hear somthing o the Gospel every week.

Efficient aid has been rendered by the lady and other collectors in raising the funds necessary for the accomplishment of the work which the Association has in hand; and to them the best thanks of the Association are due, and they are very cordially rendered to them and to all who have in any way given their kind assistance. (*The Record.*)

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 131. ABBEOKUTA APRIL 1865 Price 120 cowries.

Gbogbo enia ara ilu, tabi ajeji, ni asopọ mọ ofin yi. Aṣẹ ti Chas. II. c. 2. ti anpe nipe ni Iṣe ti Habeas Corpus, fi idi ọran ati iṣe na han ninu eyiti ale gba ofin yi, ki ama ba kolu aṣẹ yi nipa bibẹrẹ alainidi lati fi pamọ domnira fun yiyọ jade eniti owa ninu tubu, nwọn sọ ọ ninu 1. W. ati M. Stat. II. c. 2. si tankalẹ lọ si Ireland nipa Iṣe awọn Irish Ise 21. ati 22. Geo III. c. 11.

Oti jasi aṣa li akoko ti afi ewu ogun han. lati da Iṣẹ ti Habeas Corpus duro, osi mulẹ nipa Iṣe awọn Ogbimọ nla, ti o nfi agbara fun ade li nwọn akoko diẹ, lati enia ti aro pe ọṣe nkan kan sinu tubu lai ladi ohun ti ọṣe ki ato sọ ọ sinu tubu. Imunilara ti idaduro ti Iṣe Habeas Corpus ko si ninu ara rẹ lati ran ẹnikeji lowọ lati sọ eniti aro oran si lọrun sinu tubu lai ladi ohun kan nitori ṣiṣe bẹhẹ. Sugbọn oko awọn enia ti amu ọpọlọpọ ọran molọwọ lati pamọ tabi dabobo, lati danwo, tabi ka le e lọ lati igbana lọ ti ati da a duro boya nitori ẹṣe ti ise ti idaduro bi oti wu ki ọṣe ka fisilẹ fun Balẹ tabi Ologun tabi enia ti ima dahun gbogbo ohun ti owa li ima toju ni tubu alaiyẹ. Ọṣe ohun ti ọṣọpọ gidigidi, nitorina lati ṣe ki odi rere li akoko ti odara fun abo awọn eniti kole dabobo ara nwọn lai ṣe ifihan ti odara lati wi itori ohun ti nwọn ṣe, tabi eniti ọṣe nkan ti kò pa ofin mọ bi otilẹ jare eyi ti oyẹ ni iṣẹju kanna. Wo Geo. 57. III. C, 3. ati C. 55, nitorina niti iṣe idaduro; ati 58 Geo. 2. C. 6. Fun iṣẹ kan lati ṣẹ enia ni iṣe, (ninu iwe Coleridge ti Blackstone, v. 136. Geo. 56. III. C, 100, ti nwọn ṣe nitori ati mule gidigidi nitori pipa awọn ti owa labẹ rẹ mọ, lẹhin igbati nwọn yan a pe iṣẹ ti owa yi kiki ọran onitubu nitori ẹbi, afi ofin filelẹ pe, bi aba fi ẹnikẹni sinu tubu, boyẹ nitori ọran ẹbi tabi gbese, eniti owu ki ọṣe ninu awọn ti nwọn wa nile ejọ ti nwọn nsan-

wo ọdọdun gẹgẹ bi ti onidajọ mi ran nibujoko mejeji na ni Ingland tabi Ireland yio nitori ejọ abo ti apa ẹniti akamọ, bi obaṣepe idi ejọ ti aoriwi kan ba yọ jade si nwọn, ao gbẹsan rẹ lakoko ti okọja, Iwe Ofin ti Habeas Corpus, pada lẹsẹ kanna lọ siwaju awọn onidajọ nigbati nwọn ngbẹsan iru kanna, tabi onidajọ ki dajọ ti ile ejọ kanna.

Iwe ti Ikede niti Ofin Ogun ti ari gba ni Abbẹokuta nipa eyi ti ojọ pe, nwọn kede rẹ ni kiki" agbegbe tabi odogbo ilu ti owa ni apa ila orun lati odo Igbẹsa lọ ide odo Ogun ati niha ipẹkun isalẹ Eko lọ ide Ọsa pẹlu erekuṣu ti Ido.

IIIIN TI OGUN.

Ogun ilu yi wa nibẹ titi di isisiyi lati igba iṣẹṣẹbẹrẹ ọdun 1860 ati bi ode ipẹkun rẹ ko daniloju. Apari ogun na ki yio ni itẹlọrun si gbogbo nwọn, kò le ri bẹhẹ, awọn ẹlomi yio jẹ ẹniti opadanu, ṣugbọn awọn ti ojẹri diẹ ni nwọn, ati ere nwọn yio fihan pe awọn li ọṣe alaijere pupọ ju bi nwọn ti nreti, awọn ti opadanu ni ima ṣe alaifẹ nigbagbogbo lati fi aiya ran ofu nwọn awọn ni ima fẹ nigbakugba lati ma ja lọ titi nireti pe nwọn osì bọ si ijoko tabi ipo nwọn atijọ, awọn ti ojere sì kun fun ireti pe nwọn ojere si i, nwọn asì maṣe iberu ti opapọju ṣodọ awọn ti ọṣe alailera.

Ogun na npẹ si i nigbati oyẹ ti iba pari; iṣẹ iparun ninu ibanujẹ wa si ọpọlọpọ enia li owa, titi ẹmi apakan yio fi fọ tabi ti yio fi rẹ awọn mejeji nipa ofu. Ọṣe ohun ti ọsọro gidigidi lati ṣe itẹlọrun ifẹ gbogbo nwọn, ẹlomi yio ṣofu tabi fi ohun miran sile lati gba eyiti ọṣe ere ti otobi julọ li opin na ti iṣe alafia. Nigbati oye alafia ba yẹ ni awọn enia ki yio fẹ lati lọ si ogun, nwọn osì fẹ lati ṣe ilaja pupọ li akoko ogun.

Ṣugbọn awọn ọpọlọpọ li onjere nipa ogun, nigbagbogbo ni nwọn nwa ọna ti yio fi wa tiri; nwọn nkore ninu ofu awọn ẹlomi, nwọn ko sì fẹ lati fi ere nwọn silẹ. Awọn ẹlomi ni ẹmi ẹsan lati ni itẹlọrun, nwọn mọ pe ọpọlọpọ awọn ti nwọn ifẹ buburu si yio jiya, eyiyi sì li alafia nwọn, Awọn ẹlomi ni okan owu tabi ilara lati mu ṣẹ, nwọn sì nreti pe ogun ni yio ran nwọn lowọ lati ṣe e. Pẹlu oniruru ere ija ati ironu buburu ti ondide libi iṣẹ, ọsọro gidigidi lati mu alafia wa. ṣugbọn alafia li oyẹ gidigidi fun alafia ilu yi.

Ibi nlanla ti owà ninu ogun yi ni ipania ti omnu jade. Ṣugbọn fun ti ogun na, ole ti nwọn nja lodo ki ba tì gbọnọ bẹni, kì ba tì si sunmọmi loko awọn Egba, awọn enia buburu ti nwọn ima dija silẹ kì ba ti raye lati didè gogoro si i, bẹni ẹri eke ati arosienia lorun ki ba ti ni agbara to bayi, ọpọlọpọ ile awọn Enia Olorun ki ba ti parun bi Ijaye, Awaye, ati awọn ilu miran li afisilẹ li alaiyẹ onjẹ, iṣẹ lilaju ati òwò ki ba ti duro ati awọn agbẹ ko ile nwọn ati ire nwọn si-

le ise awon onisunmomi kì ba ti de odo wa, ati òwó awon enia ti ohamora ogun ki ba ti se apa ti ise alafia di alai pamo.

Ilaja ye gidigidi fun ilu na nidi eyi pe, lati re titan òrò rè. Boye li alafia ba wa, oko riro ko le rè nitori ti ko si tita ni ire ise oko na niwaju ile fe owu, ororo yio ma jade lasan tabi lalaise nwon rara; kiki oja ti aoma no ni lati ma ra ati lati ma ta ohun jije awon onisowo ti onraja lati mu lo si ile miran ati tita awon onisowo fun ilu miran, yio se alaiwa ninu nwon tabi ki ata nwon nu kuro ni ise nwon, owo oju ona pari, lati fere ri behe boye nitori ti ogun, owo ti nwon nsan lori owo pari ati apo gbamgba dofo nipa ogun ko rè si i nipa òwò.

Nje kili osì ku lehin ti aja gun odun marun tan? Aso ilu ati oko dahoro, ona kun fun epo osì di nipa igi ti owo di i ,iranti baba, oko, arakonrin tabi omokonrin ti apa logun tabi bi eru nile ajeji, ilosiwaju ise ati isin Olorun li akosile. Ere ki li owa lona keji? Okiki ti pe asegun ninu eyi tabi logun eyìnì, ti asì ko eru tabi eru iye owo erù na tabi igbekun kì ije esan otito fun ofu ilu.

Alafia ye fun ilu na lati re tabi fi ibisi ipanilara iran yi sile. Ija iran ti se e ju lati pa wiwà emi ogun yi mo ju eyiti elomi se; olukuluku awon enia na ti ni ore nwon awon eniti nwon takete si ewu gbogbo awon enia, nwon ti gba elekini ati elekeji ni iyanju lati tun bere ti nwon ati ki nwon ki odawo idanwo nwon duro ti nwon si ngbe ofu tabi ere nwon ga, itiju ati ola gbe irosi dide duro gangan, tabi o nmu owu bi si i, gbogbo nwon duro lati pada si igbekele si ara nwon.

Bi ati ise ri alafia? Je ki olukuluku enia wa ise na lati fisile niti awon ti osodi si i lona ti odon, ki ole ko opolopo ihin jo sile niti ibi ti nwon se tabi ti nwon ro; je ki olukuluku fi anfani ilaja han ati ibi ti ogun, ati li gbogbo idanwo ki nwon gbidanwo lati tun ironu ibi se ti ogun ti dasile. Opolopo enia nwa ona lati gba ojurere ati agbara lati ma wi ihin ise ti awon apa ti odoju ko nwon, nwon si nwi fun nwon niti ewu ti mbo ti ko ni ijoko ati ti nwon si nko nwon lati ro si enia lorun, je ki awon iru enia bayi fi ise nwon sile tabi ki nwon ma gbidanwo lati ma wi ihin ero rere ti awon elomi pelu ifojusi ati igbekele ti alafia gbamgba nipa tito okan gbogbo awon enia si alafia.

ILOSIWAJU ERO.

Lehin eyi, Beli oko mu nwon lo si ison. Owipe Wo, eyi ni ison ti Kristian mu ninu rè koi to gu ori oke yi lo: nigbana odaju osi dara; shugbon nisisiyi ori nipa ese awon ti ko fe ki awon ero pa nwon nihin. Ezik. 34. 18. 19. Nibe li Anu wipe; Nitori kini nwon she lara be?

Amọna na wipe, shugbọn yio she gẹgẹ bi aba mu u li asi fi sinu awo ti odun ti osi dara nitori nigbana eri rẹ yio silẹ sisalẹ, omi ti yio sì jade asi da kerekere.

Bayi li asi mu ki Kristiana ati awọn ẹgbẹ rẹ she. Nwọn bu ú, nwọn si da a sinu ikoko amọ kan, nwọn si jọrẹ titi eri rẹ fi silẹ sisalẹ, nigbana ni nwọn si mu ninu rẹ.

Lẹhin na ofi ẹba ọna meji ti owà lesẹ oke hàn nwọn ni biti Ikiyesi she ati Agabagebe gbe ju ra nwọn nu. Owipe iyi si jẹ ipa ọna ti olewu.

Aso meji nu nihin nigbati Kristian koja; bi osi ti jẹ pe, afi ewọn da awọn ọna na duro lati igbana, pẹlu opo, ati yara kan, sibẹ awọn nwọnni wa ti yio yan lati dagba nihin ju ati rora koja lori oke yi.

Kristian. Ọna awọn ẹleshẹ nira. "Iwe Owe 13. 15. Ohun iyanu ni pe nwọn yio shẹ ra nwọn lọrun.

Ọkan nla. Nwọn yio dagba rẹ; nitoto bi ọkan ninu awọn iranshẹ Ọba ba sheshi ri nwọn nigbakan, ti nwọn ba si pe nwọn, ti nwọn si sọ fun nwọn pe nwọn wa li ọna buburu, ti nwọn si pashẹ fun nwọn lati shora ewu nwọn; nigbana nwọn si fi ẹgan da nwọn lohun bayi pe, Bi oshe ti iwọ ti sọ fun wa li oruko ọba ni, awa ki yio gbọ ọrọ rẹ; shugbọn awa yio she ohun kohun ti oba ẹnu rẹ jade." Jer 44. 15. 17. Ndao bi ẹnyin ba wo o siwaju, ẹnyin yio ri pe a kilọ ọna yi to, ki ishe nipa opo, yara ati awọn nwọnyi nikan, shugbọn nipa sisọgba di i pẹlu sibẹ nwọn ayan lati lọ sibẹ.

Kristiana. Ole ni nwọn, nwọn ko fẹ lati mu suru; ọna oke ko dara fun nwọn. Beli amu eyiti ako shẹ si nwọn lara pe, Ọna onilora enia alabi ọgba ẹgun, Iwe Owe. 15. 19. Nitoto nwọn yio kuku yan lati rin lori idẹkun, ju ati gu oke yi lọ, ati awọn ọna miran iyokun lọ, si ilunla.

Nigbana ni nwọn lọ, nwọn si bere si gun oke na, ori oke na ni nwọn si nlọ. Shugbọn ki nwọn to de oke rẹ, Kristiana bere si mi hẹlẹ osi wipe, A fere je pe oke minni li eyi; ko ni iyanu ninu bi awọn ti oba fẹ irorun nwọn ju ọkan nwọn lọ ba yan ọna ti odanju iyi to fun ra nwọn. Nigbana li Anu wipe emi ojoko; beni awọn ti oshe ọmọde ju bere si ke, Ọkan nla wipe, ewa, ewa ọna joko nihin; nitori ibujoko iboji ọmọ Alade ko jina sihin.

Nigbana li omu ọmọkekere na li ọwọ, osi mu u lọ sibẹ na.

Nigbati nwọn de abẹ boji na, nwọn fẹ gidigidi lati joko, nitori oru nmu gbogbo nwọn gidigidi. Nigbana li Anu wipe" Bi isimi ti dun to fun awọn ti nshishẹ, "Matt 11. 28. ati bi Ọmọ alade awọn erò ti she rere to lati pese iru ibi simi bayi fun nwọn: Mo ti ngbọ ti abẹ iboji yi pupọ shugbọn nkò ti rì rí.

(ko iti pari.)

Akọ ọ li ibi isẹ ikọwe li Ake

ABBẸOKUTA APRIL 24th. 1865.

ABBEOKUTA.

APRIL 24th. 1865.

THE war in this country has been continued now since the early part of the year 1860, and whether it has reached its close is yet uncertain. The results of war will not be satisfactory to all parties; it cannot, some must be losers, but those that gain are few and their gain will prove less gainful than was expected. Those who lose are always unwilling to put up with their losses, and too often wish to prolong a contest with the hope of recovering their position; those who gain are filled with the hope of gaining more, and often make extravagant demands on the weaker party. Thus war is prolonged when it ought to cease; the work of destruction, bringing sorrow to many, is continued until the spirit of one party is broken or both are exhausted by losses. It is utterly impossible to satisfy the desires of all parties; some must lose or give up something to obtain what is the greatest gain in the end, that is peace. When the worth of peace is better understood, men will be less inclined to go to war, and more inclined to make peace in the time of war. But many gain by war; they always seek its continuance: they reap a harvest out of the losses of other men, and are unwilling to give up their advantage. Some have a spirit of revenge to satisfy, they know that many against whom they have ill will must suffer, and this is their delight; others have an object of ambition to accomplish, and their hope is that war will help them to it. With the various conflicting interess, and the passions of evil dispositions at work it is most difficult to bring about peace but peace is most necessary for the welfare of the country.

Among the great evils of war is the demoralization it produces. But for the war the robberies on the river would not taken place nor the raids on the Egba farms, evil disposed persons would not have had the chance to rise in position, the words of calumny and suspicion would not have had so much power; various Missionary stations would not have been destroyed as Ijaye, Awaye and others left without needful supplies, the work of civilization and commerce would not have been retarded, and bands of armed men would not have made the fruits of peaceful industry insecure.

Peace is most necessary for the country in order to replenish its exhausted wealth. Uuless there be peace agriculture cannot flourish, for there is no sale on the produce of agricultural labour beyond home wants, cotton and oil will be produced in vain or not produced at all; markets will only be attended by those who purchase and sell the bare necessaries of life, the buyers of merchandize for exportation and the sellers of the merchandize of other lands will be, of necessity, excluded or checked in their operations; traffic on the roads cease or nearly so except for war purposes, the accustomed duties paid on traffic cease, and the public purse emptied

by war is not replenished by commerce.

Peace is necessary to the country to put down the increasing tribal prejudices. Tribal prejudices have done more to keep alive the war spirit than any one other cause; each party has had its friends, who, standing aloof from all personal danger, have encouraged the one and the other to renewed and sustained exertions, magnifying losses or gain, shame or honour, arousing suspicion, creating or increasing jealousies, all retarding a return to mutual confidence.

What remain then after five years war? Desolated towns and farms, roads overgrown with grass and blocked up by fallen trees, the remembrance of fathers, husband, brothers or sons slain in battle or as slaves in a foreign land, the onward movement of industry and religion checked. What advantage on the other side? The fame of having conquered in this or that battle and having obtained spoil or captives, the value of the spoil or captives never being a just compensation for the loss to the country.

How is peace to be obtained? Let every one seek to represent the acts of the party adverse to him in the best light; cease to report exaggerated statements of the wrongs done or intended; let each party show the advantages of peace and the wrongs of war, and by every means endeavouring to correct the evil passions which war has raised. Many seek to obtain influence and favour by reporting the acts of the opposite party or, warning them of dangers that have no existence excite suspicion, let such cease from their work or try to report the good intentions of others with the view of promoting the public welfare by leading the minds of public men to peace.

Our friends in Lagos and elsewhere will be glad to receive some tangeble information of the state of our Mission at this time of political trouble and war. The Missionaries enjoy the confidence of the Chiefs and the people generally and the same protection and freedom in propogating and observing our holy faith as at any time before. The sabbath services are fully attended: our schools increase in the number of scholars; on Palm Sunday the Lord Supper was administered at Igbein Church there were 98 communicants present, on Easter Sunday at St. Peters Church Ake 194 communicated, on the Sunday after Easter at Ikija Church where 84 persons communicated. Several new converts have been received at the Ake Station within the past month. At some of our Sunday services our Churches are quite full.

RECENT INTELLIGENCE.

We have but little of interest to record of events since our last.

The roads to the interior are closed, but persons from the interior who are here, are being escorted on their way from Abbeokuta to ensure their safety with their property. It contasts favourably with the Lagos blockaded where, when the Egbas were permitted to return home, all their property was kept back and not permitted to pass.

We have heard of no further Raids from Ibadan on the Egba farms, but they have done a little kidnapping on a small scale we are told.

The chief of Ibadan Ogumolla sent one of the Atade captives to His Excellency the Lieut. Governor of Lagos, who kindly sent him to his home in Abbeokuta.

The chiefs of Abbeokuta have commanded that there shall be no kidnapping, and have directed that every one shall work farms nearer home, to prevent exposure to danger from their various enemies, and that their food may be nearer home in case of being attacked by their enemies. Their energies are directed to acts of self defence, as their enemies intentions toward them are becoming more manifest. Peace however would be the best remedy.

Cotton can be still bought in great abundance at a greatly reduced price, but as the stock of goods in the hands of the various mercantile houses here is greatly reduced, the price of cotton goes down for want of purchasers.

Many Egba captives are on sale at Lagos, they are carefully hidden from the sight of

the authorities there, they are brought in and carried off at night, some have returned to Abbeokuta in this way.

It is reported here that large quantities of Palm-oil are purchased for Lagos at Porto-Novo, a small quantity at Ejerin, and fowls, goats, pigeons, country-cloth, and Ivory from Ibadan.

Acts of violence and robbery committed on persons by the Lagos soldiers or other agents of the Lagos Government between Otta and Lagos, are from time to time reported here. It is not Martial Law, for Martial Law provides for the trial of breaches of its enactments, but it is lawlessness done in the name of the Lagos Government without its authority we believe. So much for coloured soldiers or police without white officers.

VARIETIES.

Sundry Uses of Animals.

A vast proportion of the beast of the earth furnish man with substances for other purposes besides food and clothing. The *elephant* and the *walrus* afford ivory, their teeth and tusks both yielding this valuable material; that of the walrus is perferred by the dentist for making artificial teeth. The large *bones* of all animals are used by the turner, who makes them into handles for knives, and into many kinds of toys and ornaments. The horns of many animals are used for similar purposes, The *intestines* of the *seal* are used insteed of glass by the Laplander, the *oil* of the seal for lamps. The *fat* of the *bear* is used by perfumers to make pomatum to cleanse and perserve the hair. The *hair* of the *badger*, of the *camel*, and of the *sable* is made into pencils for artists. The *oil* of one spcies of *beaver* called the *castor* was formerly used as medicine. The *hair* of the *horse* is woven to form a covering for chairs sofas, and couches; it is also curled to stuff these articles and mattresses. Curled horse-hair has the property of being stiff and springy, so that it forms comfortable cushions. The *bristles* of the *hog* are used for brushes on account of their length and elasticity when uncut, and their stiffness and durability when cut. The *whale* supplies us with that most useful article *whale-bone*; the *bulbber* also affords *oil* in vast quantities; the *fat* of many animals is also converted into oil, or made into candles The small *parings* of the horns and hoofs of animals when boiled make glue. The *bones* which are too small for other purposes are ground, and from the best manure for land. *Vellum* and *parchment* are made from sheep-skins, and are used by book-binders, and for lawyers' writings.

Mineral Production.

The mineral substances and productions which are the most necessary for man's use and support are generally met with in the locality which he inhabits. But man also wants luxuries, and the higher his state of civilization the more extensive are his wants, till the whole earth can alone furnish an adequate supply. Thus the productions of all climates are obtained for his food, his condiments, and his clothing, for the arts and manufactures, and for the gratification of his personal and social desires.

The mines of England supply us with the most useful minerals, and especially coal, which enables us to convert the mineral ores to beneficial purposes—to fabricate from them such implements as the people of this and other nations require. The mineral treasures of England enable its people to erect buildings and machinery, and to make fabrics suitable for the people of all countries. We obtain in exchange the *gold* of Mexico, of Peru, and California, the *silver* of Potosi, the *quicksilver* of China and Hungary, the *marbles* of Italy, the *precious stones* of the East Indies and South America, the *pearls* of Ceylon, and all the *various treasures* of the wide spread earth;—among others the *loadstone*, a magnetic iron ore, remarkable for its property of attracting iron, which is abundant in the mines of Sweden and Norway.

Minerals are not only the source of great wealth and luxury, but also of daily convenience to the poorest individual. With *iron* his implements of labour are made; with *tin* the housewife,s kitchen utensils are coated: with *zinc copper*, *antimony*, and *lead* many of the commonest articles are made; while *gold*, and *silver*, and *copper* enable him readily to exchange the products of his own labour for those of his fellow-men.

DEATHS.

On Friday the 31 st ult. after a long illness died Elizabeth the wife of Mr. T. A. Cole at Wasimi.

On the 23rd inst. after four months illness died Mr. Andrew Ajayi at Ikija.

MISSIONARY INTELLIGENCE.

BURDWAN.

In our last review we remarked on the stand-still character of the Burdwan congregation, the absence of growth, and consequently the low state of Christian vitality. A reference to the Annual Report of the Parent Society for 1863-64 will acquaint our readers that one cause of this has been discovered in the misconduct of the most trusted native agent, in which, for a series of years, he has hypocritically persevered.

Our Missionary, the Rev. A Stern, demands from us the most earnest sympathy and prayer, that as his day so his strength may be, and that he may be permitted to bring in from the surrounding heathen new and healthful accessions to the fold of Christ. From a letter of his we introduce some few extracts relating to the work of

Itinerancy.

Jan. 28—I have pitched my tent in the bazaar of a populous and respectable village. A mighty banian-tree stretches its arms far above my little house, and protects it from the rays of the sun in the day, and from the cold at night. The importance of the place you may judge from the fact that there is an English school here, containing eighty boys; farther, a superior vernacular school, both aided by Government, besides two common village schools (kathshalar), and a small Pundit's tole. The day before yesterday there was a bi-weekly market here, and then we had no end of listeners, who flocked to our preaching under the banian-tree. All day long, since our arrival people came to buy books, portions of holy Scripture, which we never give gratis, but sell at very low prices. (We take two pice for a Gospel; eight annas for a New Testament.) When the English school is over, almost all the boys crowd round my tent, and then I catechize them about their religious notions, and relate to them some parts of our Lord's history. The Zemindar of the place, a wealthy Baboo, supports the English and vernacular school with a contribution of sixty rupees a month; the same amount we also get from Government. And what is still more promising, is, that in the Zemindar's lofty hall which was erected for pujah, for the worship of idols, there God's name is no longer dishonoured: instead of idols and priests attending on them, you find about thirty girls, who are taught by an enlightened teacher; you find girls who, though still very young (nine or ten years of age), can read far more fluently and intelligibly than any boy of the old-fashioned panshalas, where the children are taught in a way very well suited for parrots. When I asked one of the little girls what was in heaven, she answered, smilingly, she had never seen it. But this is not all: the Zemindar has not only given up idolatry, but he also established a Bramha-Shamaj—a society for worshipping God; and every Sunday they have their meetings. And now, if any Mission friend at home reads this account, he will think this Baboo must be either a Christian, or he must be very near the kingdom of God. But I am afraid he is still very far from it. Brahmas, as a body, are, if not farther, as far from the kingdom of God as the Pharisees of old. With the latter there was, with all their hypocrisy, through the laws and the institutes of the old dispensation, a better foundation laid, a better soil prepared, on which fear of God, consciousness of sin, and of the holy majesty of God, and the like plants of righteousness could be cultivated. But the Brahmas have nothing but a conscience which has not yet been awakened out of the numbness of heathenism. Yesterday the Zemindar closed his English school two hours before the usual time, in order to admit the teachers and senior pupils to a religious conversation which I had desired to hold with him at his house. The members of the Shamaj, and a number of other people, were present. I tried to convince them of the shallowness of their religious notions, of the necessity of a revelation, and of a Saviour to save us from sin and death. But to them their faith in one God and their pretended repentance of their sins, is all-sufficient: they want nothing else. Nothing seems to shake their self-confidence, it is easy arguing with them about death, which makes them more thoughtful. I try to remove from their feet the ground upon which they place themselves. They take it for granted that death must be to him who is not altogether bad a happy event, an advancement to a higher state of existence. I show them, from the connexion between body and soul, that, according to reason, death cannot be considered otherwise than a calamity to the human soul. And this leads me to speak of Him who is the resurrection and the life. The arguments yesterday made a visible impression upon the audience.

(*Church Missionary Record*).

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 132. ABBEOKUTA MAY. 1865 Price 120 cowries.

Oruko Ajele, niti owo shishe, jasi olori ogun kan ti ayan nipa ona ti oye, lati ma gbe ilu okere, ki osi le mu ki owo shishe ti owà larin awon enia abe oye ilu ti oyana pelu, ti awon ti ilu tabi ibi ti yio gbe, ki ole rorun, ki osi le bi si i.

Oye Ajele dabi enipe oti Italy bere li iwon akoko century kejila, (tabi egbefa odun sehin.) ko pe lehin eyi ti awon French, ati awon Kristian orile ede miran ti onshowo li apa eti okun Mediterranean; li ila orun Italy, bere si da majemu ki ale fi aye fun nwon lati yan awon ajele, lati gbe eti okun ibi ti oko nwon ima para nigbagbogbo, ki nwon ki ole ma sho ohun rere ti awon enia abe nwon, ati lati dajo pelu ati she ipinu iru iyato nwonni, niti owo shishe ti odide larin nwon.

Asha na she kelekele otan de awon ilu miran, asi fi idi re lele yi gbogbo Europe ka, li iwon egbejo odun sehin. Nipa oye Ade li ati nyan ajele awon British ri, lori iyin opolopo egbe awon onishowo tabi ti awon onishowo ti o nba ilu tabi ibi pataki kan showo na po; shugbon ijoba li onyan nwon gana nisisiyi, lai bere iru iyin be e rara, shugbon, laishiyemeji, nwon ama fiyesi i nigbati aba she e.

Are riran awon ajele lati ma gbe ilu okere, wa ninu didake ilu, tabi ninu apejo papà.

Beni nitorina agbara nwon yato gidigidi ni oniruru ilu gbogbo. Nibo miran nwon ani agbara ti otobi gidigidi, lori awon enia abe oye ibi ti oyan nwon; shugbon titobi agbara yi ko she alai niàla, asi fi ala si i, bi nipa apejo ninu ti ibi ti oyan pelu ibi ti ogba ajele na ni, tabi nipa bi nwon ti she.

Awon Ajele ti afi idi nwon lele ni England ko ni agbara ofin; igba shasha si ni Ijoba British nba awon agbara miran pejo lati fi agbara ofin pupo fun awon ajele re.

Shugbon be gege ti Turkey ko ri be Awon ajele English njifa oniruru anfani li ilu na, ti afi le nwon lara, nipa iwe adehun lailai, ti asi fi mu-

le nipa eyini ti ako li ami edidili Dardanelles ni 1809.

Ishe ajele ni bi oti ye ni si li oye oro na tikalare, o niyi, osi she onirurú. Ishe re ni lati ma wà li oju ati ma sho ohun ire owo awon enia abe oye ile iranshe eniti on ise, lati mura lati fi imoran ran nwon lowo ninu ohun ishiyemeji gbogbo lati ri pe akiyesi ohun idi owo shishe lona ti oto; pe awon ti ayan a lati dabobo ko si labe ibere ti ko ye li ona ebi ni shishe ishe nwon, lati fi ohun iruju nwon han awon oye agbara, ti owa nibiti nwon gbe ngbe, tabi iko oba ti oyana, li agbala ti oshe ti awon oye ajele tabi ijoba ti ile; li oro kanshosho, lati lo ipa re lati mu ki ipo awon enia abe oye ilu ti eniti on ishe, li awon ibi ti agbara oye ajele re mo, ki ororun, ki osi mu ki ishe shishe nwon ki olere, ki osi she alafia to bi oti le she to.

Ale yan enikeni lati dipo oye ajele, bi oshe enia abe oye ijoba nipa eyi ti a yan a ni, tabi ti omiran; bi o ba ti she pe ijoba ilu ibi ti yio gbe ba fe e, ti nwon ba si gba a. Li ona miran, be gege awon ajele awà labe oye ijoba ti oyan nwon shugbon ki she nigbagbogbo. Amo li Okan re pe ishe re pataki ni lati dabobo ati lati mu ki owo shishe ti oye, ati ohun rere owo ti Britain Nla ki ope, nipa gbogbo ona ti oto ti osi dara, ki oma shora lati ma tun awon ofin ati ilana she, ati niwon igbati oba nmu owo Britain Nla ti oye duro, yio ma she ikiyesi gbogbo ohun ti ako nit[illegible] wiwole ati jijade ohun owo patak[illegible] gbogbo, ati niti apa ilu ijoba ti ongbe pelu, bi ti Ijoba Britain Nla, ti yio fi kilo fun gbogbo enia abe oye British ki nwon mashe showo li ona ti ko ye, ti yio mu ofo erè ilu wa, ki nwon mashe ru ofin ati ilana ilu, ki yio si fasehin lati tete kilo fun ibi yi ki nwon mashe gbidanwo ati ko juja si ofin ati ilana nwonni.

Ajele na yio da mora re ti odaraju yio si ran awon olowo abe oye Olola Re lowo, nigbati aba pe e, yio si tun airepo nwon she, yio mu alafia, irepo ati ife rere wa si arin nwon, yio si so awon enia abe oye ilu mejeji po ni irepo to bi oti le she to, nitori ohun iyato gbogbo ti oba bo sabe imo re. Nitori aba ki aba ti da lati pa awon enia abe oye British lara, yala awon tikala nwon ni, tabi ohun ini nwon ni, yio mu ohun rere nwon duro lona ti oye, ati anfani ti afi le nwon nipa iwe adehun, nipa ifihan re li okankan ibi oye. Igba kanna pelu yio shora lati fi okan pele ati iwapele she ishe re pelu awon enia oloye gbangba ki yio si fi agbara mu nwon she ohunkohun, bi oti wu ki ori li eyiti ko to fun nwon lati she, niti awon enia abe oye Olola re. Bi aki yio ba le ri atunshe lati owo awon oloye ibe wa, tabi bi ohun idi ifisun na ko babo si abe agbara nwon, ajele na yio to Olori Ajele Olola Re, lo tabi sodo alufa Olola Re, bi oba she pe ko si Olori ajele ni ilu ibi ti

ongbe, ki oba le fi han awọn oloye ti oga ju u, tabi ki oba le mu ọna miran ti orò pe oye ninu ẹjọ na, ajẹle na yio she ikiyesi ẹkọ ti ole gba lọwọ alufa tabi olori ajẹlẹ na gidigidi.

BENARES.

Ni ilẹ yi awọn Onṣẹ Olorun funfun marun li owà nibẹ, orukọ okan pelu nje, Rev. W. Smith, kò sì si nilu titi nigba èrun ti 1863, li owa li idanwo iṣẹ kan ni Kashmere. Awọn Olugbagbọ ara ilu na, boyẹ li ẹka ile ti owa ni Gharwa, owa labẹ irinwo niye, ninu eyiti metaleladorun jẹ awọn ti nlọ sori tabili. Rev. C. B. Leupolt, sọ ọ ninu iwe rè ti okọ ni ojọ kẹrindilogun oṣu Feb. 1864, ifi ihin itẹlẹ yi fun wa niti oniruru iṣẹ ti nwọn nṣe.

PIPIN IWASU.

Mo ṣe diẹ ninu ipin yi li odun ti okoja, nipa fifi tabi yiya owuro meji sapakan li gbogbo oṣẹ fun u. Awọn olugbagbọ wa po si i gidigidi li odun ni ju odun ti oti koja siwaju, awọn enia na sì fi eti si òrò.

Ibomi ni ile wa awa ko le de ibẹ bẹwọn wo, nitori aipọ awọn alagbaṣe, nigbati Katekisti wa ba lọ sibẹ, nwọn asì ki i bi Orè atijọ, awọn enia na asì yi nwọn ka, nwon asì ma bi nwọn lere pe, kiṣe ki iwọ kò wa wasu fun wa bi ti atijọ.

Iru awọn olugbọ yato nisisiyi. Awọn oniruru enia nwa nisisiyi lati gbọrọ, bi ako ti ibukun wa nipa ifihan ode, ṣugbọn awa ni iyanju. Anwi Ihinrere na fun awọn enia ni oniruru ọna.

Nisisiyi iwasu wa je iwasu otito: Okuka mà ri enia ba soro patapata.

Irin kiri mi ni akoko otutu èsi ti fi iranti anu tabi ibanujẹ simi laiya. Mo to ipa ọna Mr Bowley mo si ri i pe, titi li odun medogbọn ti okoja, kò si Onṣẹ Olorun kan ti ode ilu yi; ati tani yio debẹ tele? tani 'ani ni Benares, tani le ati ti yio ṣe e? Oluwa ṣanu fun awọn otosi enia nwọyi, bi nwọn oti ṣe gbagbọ bi nwọn kò gbọ ọrọ Kristi? bi nwọn oti ṣe gbọ lai ni oniwasu?

Ati bi irin kiri ati iwasu wa ti po to ti ale ti aosì ṣe li odnn ni? Bi oti wu ki ale ṣe ako le lọ ibẹ ileto agbegbe nwọnyi wo. Oye ki ani awọn Olutoju ara ilu yi si i; Nitori na mo ro o pe nigbati aba pada lọle lati fi gbogbo agbara ati gbogbo akoko mi titi li odun yi si kiko awọn omode ni ile iwe. Ki Olorun ba le je ki awi ile ẹkọ kakiri gigun ati ibu ilẹ na pelu oluko olokan tito, lati kọ awọn odomode li osan, ati ki oma kọ awọn agbalagba li asalẹ, nitori ti oṣe anfani pupọ lati ma ba awọn odomode ati awọn arugbo enia niti Jesu. (ko iti pari.)

ILOSIWAJU ERO.

Shugbọn je ki a shora ki ama she sun nihin; nitori bi mo ti gbọ, oshe owọn fun Kristian.

Nigbana li Okan nla wi fun awọn kekere na pe,

Wa, enyin omokonri temi, ara nyin òle bí? Kini enyin ro nisisiyi niti lilo si ajo nyin? Eyi ti o kere ju wipe, Alagba okan mi fere yo tan; shugbon mo dupe lowo re, nitori ti ofi owo fun mi lati ran mi lowo. Nisisiyi mo si ranti oro ti iya mi so fun mi, pe, ona orun dabi ategu, ona orun apadi si dabi sisokale ori oke kan. Shugbon ma kuku gu ategu ti olo si iye ju ati sokale lori oke si orun apadi.

Nigbana li Anu wipe, Shugbon nwon ama powe pe, Ati sokale lori oke rorun. Shugbon James wipe, (nitori be li oruko re.)

Nipa bi mo ti ro, ojo na nbo ti sisokale lori oke na yio nira ju gbogbo re lo. Oluwa re wipe, omo rere ni o; iwo ti fi idahun ti ope fun u. Nigbana li Anu rerin, shugbon oju mode kekere na pon.

Kristiana. Kristiana wipe, wa, iwo yio jeun die bi, ohun die lati mu ki enu re dun nigbati oba joko nihin lati simi? nitori mo ni epa die nihin, ti Mr Ogbifo fi si mi lowo nigbati mo kuku ti jade kuro li enu ona re; ofun mi li afara oyin die pelu, ati igo kekere kan. Ann wipe mo ro pe ofi nkan fun o nitori ope o sodo. Ekeji wipe nitoto ni oshe be; shugbon Kristiana wipe, yio wa be gege bi mo ti pe yio wà, nigbati ako nde nle; iwo yio je olupin ninu gbogbo eru ti mo ni, nitori iwo fi tifetife di elekeji mi .Nigbana li ofi fun nwon, nwon si je, Anu ati awon omokonrin na. Kristiana si wi fun Mr Okan nla pe alagba, iwo yio she bi awa bi? Shugbon odahun, Enyin nlo si ajò, emi osi pada nisisiyi; ire ti owu ki oje ti yio she fun nyin: nle okan na ni mo nje lojojumo.

Nisisiyi nigbati nwon tije ti nwon si ti mu tan ti nwon woto die, amona nwon wi fun nwon pe Ojo nlo, bi eba ro pe odara, eje ka mura lati ma lo.

Beni nwon dide lati lo, awon omo kekere si nlo niwaju: shugbon Kristiana gbagbe lati mu igo oti re pelu re, beli oran omo re kekere dehin lati mu u wa. Nigbana li Anu wipe, mo rope ibi jiju nkan nu leyi; nihin ni Kristiana gbagbe igo oti re nu, nihin si ni Kristian ju akajo re nu: alagba, kini idi eyi? Beni amona nwon she idahun pe, Idi re li òrun, tabi igbagbera elomiran a sun nigbati nwon iba ji, miran asi gbagbe nigbati nwon ba ranti; eyi li osi ye ki elomiran ma jade kuro li ibi isimi nwonyi ti nwon nju nkan nu. Oto ki awon ero ki ona shora, ki nwon ki osi ranti ohun ti nwon ti ri gba, labe ifa nwon ti otobi ju; shugbon nitori aisheb e, ligba pupo. igbehin ayo nwon adi ekun, igbehin riran òrun nwon asi di awo sanma ejeri itan Kristian nihin.

(ko iti pari.)

Ako o li ibi ise ikowe li Ake ABBEOKUTA MAY 5th, 1865.

ABBEOKUTA.

MAY 5th. 1865.

As many mistakes have arisen, causing much strife and bitterness of feeling from a false view of what is meant by the word Consul, we have copied out for the benefit of our readers an explanation of the office of a British Consul, as given by Mc. Culloch. The native word Ajelle has been unfortunately used to designate a Consul, whereas it means an office and power that is beyond that of Consul. The examples given of the office of British Consuls at Lagos, were, however, more consistent with the word Ajelle than what is understood by it in civilized countries. An Ajelle is put in towns under tribute; he takes duties on all merchandize passing, and as directed by the power he represents, gives laws as to a separate but subject power. With this view, then, of the consular office and power it is easy to understand why a consul was rejected here; and it is impossible to correct this view because of the example given at Lagos. The word Consul should be rendered in Yoruba with the word Aroja, for the Consular office, as understood among civilized states, is known and was practiced here. When it is stated in England that a Consul is sent to any place, the English public understand by it a consul as explained below, but the natives understand by it an Ajelle. Who is mistaken? Does a Consul in western Africa keep himself to the office and duties of a Consul as in Europe? The natives object to an Ajelle, and they believe, on account of the examples they have seen, that an English Consul is an Ajelle and not Aroja, and the great desire manifested to put a Consul here by the Lagos Government impresses the belief.

"Consul, in commerce, an officer appointed by competent authority to reside in foreign countries, in the view of facilitating and extending the commerce carried on between the subjects of the country which appoints him, and those of the country or place in which he is to reside"

"*Origin and appointment of Consuls.*—"The office of consul appears to have originated in Italy, about the middle of the twelfth century. Soon after this, the French and other Christian nations trading to the Levant, began to stipulate for liberty to appoint consuls to reside in the parts frequented by their ships, that they might watch over the interests of their subjects, and judge and determine such differences with respect to commercial affairs as arose amongst them. The practice was gradually extended to other countries; and in the sixteenth century was generally established all over Europe (*Martens, Precis du Droit des Gens, q.* 147.)"

"British Consuls were formerly appointed by the Crown, upon the recommendation of great trading companies, or of the merchants engaged in the trade with a particular country or place; but they are now directly appointed by Government,

without requiring any such recommendation, though it, of course, is always attended to when made."

"The right of sending consuls to reside in foreign countries, depends either upon a tacit or express convention. Hence their powers differ very widely in different states. In some they exercise a very extensive jurisdiction over the subjects of the state which appoints them; but the extent of this jurisdiction is not discretionary, and must, in all cases, be regulated either by an express convention between the state appointing and the state receiving the consul, or bycustom. Consuls, established in England have no judicial power; and the British Government has rarely stipulated with other powers for much judicial authority for its Consuls. Turkey, however, is an exception to this remark. English consuls enjoy in that country several peculiar previleges conferred by ancient treaties, and confirmed by that signed at the Dardanelles in 1809."

"*Duties of Consuls.*— The duties of a consul, even in the confined sense in which they are commonly understood, are important and multifarious. It is his business to be always on the spot, to watch over the commercial interest of the subjects of the state whose servant he is; to be ready to assist them with advice on all doubtful occasions; to see that the conditions in commercial treaties are properly observed; that those he is appointed to protect are subjected to no unnecessary or unjustifiable demands in conducting their business; to represent their grievances to the authorities at the place where they reside, or to the ambassador of the sovereign appointing him at the court on which the consulship depends, or to the government at home; in a word, to exert himself to render the condition of the subjects of the country employing him within the limits of his consulship, as comfortable, and their transactions as advantageous and secure, as possible."

"Any individual, whether he be a subject of the state by which he is appointed, or of another, may be selected to fill the office of a consul, provided he be approved and admitted by the Government in whose territory he is to reside. In most instances, however, but not always, consuls are the subjects of the state appointing them."

We subjoin an extract from the *General Instructions for British Consuls.*

"He will bear in mind that it is his principal duty to protect and promote the lawful trade and trading interests of Great Britain, by every fair and proper means, taking care to conform to the laws and regulations in question; and whilst he is supporting the lawful trade of Great Britain, he will take special notice of all prohibitions with respect to the export and import of specified articles, as well on the part of the state in which he resides, as of the Government of Great Britain, so that he may caution all British Subject against carrying on an illicit commerce to the detriment of the revenue, and in violation of the laws and regulations, of either country; and he will not fail to give to this department immediate notice of any attempt to contravene those laws and regulations."

"The consul will give his best advice and assistance, when called upon, to His Majesty's trading subjects, quieting their differences, promoting peace, harmony, and good will amongst them, and conciliating as much as possible the subjects of the two countries, upon all points of difference which may fall under his cognizance. In the event of any aitempt being made to, injure British Subject, either in their persons or property, he will uphold their rightful interests, and the privileges secured to them by treaty, by due representation in the proper official quarter. He will, at the same time, be careful to conduct himself with mildness and moderation in all his transactions with the public authorities, and he will not upon any account urge claims

on behalf of his Majesty's Subjects, to which they are not justly and fairly entitled. If redress cannot be obtained from the local administration, or if the matter of complaint be not within their jurisdiction, the consul will apply to His Majesty's consul-general, or to His Majesty's minister, if their be no consul-general in the country wherein he resides, in order that he may make a representotion to the higher authorities, or take such other steps in the case as he may think proper; and the consul will pay strict attention to the instructions which he may receive from the minister or consul general."

RECENT INTELLIGENCE.

The blockade continues on us as before from Lagos.

The roads to the interior are closed to all traffic by the Egbas.

It is reported generally that the Ogboni house, the Ode house, and other places have been pulled down by authority at Ikorodu, and that many Ikorodus are leaving the place in disgust.

The price of salt is not materially affected by the blockade, it would not pay to smuggle it at a risk.

We hear that the Government of Lagos has compelled, under threat of a bombardment, the King of Porto-Novo to drive out or deliver up all Egbas at Porto-Novo. Some SierraLeone traders from Abbeokuta were handed over to the British Authorities, because they came from Abbeokuta.

It is reported from Port-Novo that the draw back for duties paid at Lagos on goods taken to Porto-Novo was reduced to a half, with the prospect of no draw back, being allowed after the 14th. if the Egbas don,t come to terms.

It is reported that Lagos suffers severely for want of corn and yams in consequence of the blockade.

It is said that various places which were no friends of the Egbas in times past, are becoming their helpers-

The feeling of the Egba Chiefs is that they have been graatly deceived and wronged by the Lagos Government. Their people are commanded to make farms as near home as possible, to give up kidnapping, and to resist all attempts made by others on their own farms.

Several cases of kidnapping are reported, one by the Ijebus on a place called Olada's farm, where four persons were carried off.

The Rev. J. L. B. Wood left for England via Lagos, in ill health, having obtained a pass, on the 25th. ultimo.

Her B. M. Steamer the Investigator with the Eyo Honesty were at Porto-Novo, more recent information reports their removal.

We are happy to state that, the cultiation of rice is extending for home consumption.

VARIETIES.

Now, christians, examine yourselves by this; what sway doth ihe glory of Christ bear in your hearts? If you cannot deny yourselves for Christ, if your own names be more to you than his name, and if your own honour be more to you than his honour, and your own interest be more to you than his interest, it is a very ill sign that things are not right in your hearts: but if the interest of Christ be the ruling, swaying interest, that you are all upon the advancing of the glory of Christ, whatever become of yourselves, and whatever become of your interest, and whatever you suffer in the way; and you say, Oh! that Christ might be magnified, and, Oh! that Christ might be glorified; his glory being uppermost in your hearts, and is the only interest that you would prefer; it is a sign that you are indeed interested in Christ, otherwise your hearts would never be so much concerned about his interest, and about the glory of his interest.

MISSIONARY INTELLIGENCE.

NORTH-WEST PROVINCES.

BENARES.

At this station there are five European Missionaries, one of whom, however, the Rev. W. Smith, was absent during the summer of 1863, on a tentative Mission in Cashmere. The native Christians, including the branch station at Gharwa, are under 400 in number, of whom 93 are communicants. The Rev. C. B. Leupolt, in a letter dated Feb. 16, 1864 gives us the following information respecting the various departments of work—

Preaching department.

I have done in this department a little during the past year, by devoting two mornings every week to it. Our congregations have been larger this year than some time before, and the people more attentive. Some of our places we could not visit because of the paucity of labourers, and when our catechists went there, they were hailed as old friends, the people surrounding them, and asking them why they had not come and preached as usual.

The kind of hearers also varies at present. People of all classes come and hear; and although we have not been blessed with visible success, we have encouragement. The Gospel is telling upon the people in various ways. At present our preaching is real preaching: we have scarcely any arguing whatever.

My itinerating last cold weather has left a melancholy impression on my mind. I followed the late Mr. Bowley's track, and found that during the last twenty-five years no Missionary has visited these villages; and who will visit them next? Whom have we at Benares who can and will do it? The Lord have mercy on these poor people, for how can they believe if they do not hear of Christ? and how can they hear without a preacher?

And what is the amount of itinerating and preaching we have, can and shall do this year? Do what we may, we cannot visit all the villages of this district. We must have more native agents; and I mean, therefore, on returning home, to devote my whole strength and time during this year to our training schools. Would to God we had schools scattered throughout the length and breadth of the land with right-minded schoolmasters, to teach the young in the day and converse with the old in the evening, for it is a glorious privilege to speak to young and old of Jesus.

Normal Schools.

The second year of our public labour in these institutions is now closed In March 1861 I commenced with five pupils, and in September 1863 we closed with twenty-five. Our largest number during the year was twenty-eight. The examinations were satisfactory. On beginning these schools it was doubted whether we could even get many pupils together; and therefore, considering the number and character of those who are now under training, we have cause to thank God for the success granted to us. Mr. Tucker constantly writes, "Press forward: *nildesperandum.*" Mr. Treusch re-echoes the "forward," and I join the choir. I issued a circular last month, and behold candidates have come in from every side, so that we start with thirty young men and eighteen young women. Six have joined us from Agra, four from Gorrockpore, several from here, one from Luck-now, and one from Allahabad.

The spiritual state of those young men who have been with us for some time is very encouraging. They are all communicants.

Orphan Institution.

This forms at present the base of the model school, and is almost entirely in Mr. Weber's charge. I have nothing more to do with the teaching of the orphans, except that they attend my Bible lesson on the Lord's-day, and that I have twice evening prayers with them every week. We have a new set of boys, and a few look forward to entering the training school. May the Lord prepare the hearts of many for it!

Misses Gabbett.

When the Misses Gabbett first arrived in India, it was said, "there is no work for them." Their experience tells the contrary. They are hard at work: and their influence is for good. Zenanas open to them, mothers bring their daughters for instruction, their boys' school prospers, and their hands are full. They require help, and help I hope will be vouchsafed to them. I myself have heard the natives say there must be something in the Christian religion to induce these ladies to come to India and teach the same. "For what is their aim?" they say: "it is not money, for they are on their own resources: it is not for fame, for they teach no new science: it is not for pleasure, for there can be little in their toil that can compensate for what they have left at home. It is something which induces them to teach our children and visit our houses. They seem to labour solely for our spiritual welfare." They are right, and I always add, "This something is love to Christ and you."

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

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Inu awọn ti nka iwe yi yio dun 'ati ri ninu apa miran ninu iwe wa pe Bishop Crowther ti bori ni fifi ishẹ Olọrun lelẹ ni Bonny, Ki she niti iyin Ọba Peppel nikan, shugbọn niti sisan idaji owo inawo na pẹlu, nipa ibere rẹ. Awa ni rèti pe ninu ishe ti Ọba Africa kan yi, ni ti ofi di baba Olutọju. Ijọ Enia Olọrun, ao ri awọn miran ti yio tẹ le e li ọwọ́ ọwọ́, aosi ma gbọ pe awọn Ọba ati Ayaba ntọ ẹkọ rere yi lẹhin, nipa fifi ninu ohun ini nwọn torẹ fun ilọsiwaju Ihin Rere. Pẹppel Ọba ti lọ si England nibiti agbe baptisi rẹ, ati laishiyemeji ọkan rẹ fẹ si i lati ri erè wiwa bi Kristian ati ọlọgbọn nipa lilọ sibẹ rẹ. Enia ilẹ Africa ni dapọ mọ awọn enia funfun jù, ki ori ki osi mọ fun ra rẹ, nitori ki oba le yẹ anfani ti awọn enia funfun ni. Ọna owo shishe Africa lailai li eti Okun jẹ iranlọwọ fun ilu ti aran lọwọ lori owò ikorira ati da duro, ati agbara tità fun nwọn, ni itọwo ti oto lati dide ogun ati ni si i, shugbọn ki she ati bi si i li ọgbọn. Bi eyi, gbogbo ẹshi ati kẹtẹkẹtẹ ti o mbẹ ni apa oke ilẹ, a fẹrẹ she alai mọ ekeji na li apa ihinyi, awọn ọwọ ti orelẹ ni ti ekini li asi fi aye fun lati koja. Idi rẹ ni pe, afi ala si lilọ ibọn ati etu, nitorina awọn ẹshi ti afẹ li apa ihinyi li ada duro sọhun, nitori awọn enia ara apa ihinyi da ibọn ati etu duro.

Isena mọ awọn ohun òwò patakì kan. ni ona alagbara oye African kan fi reti ati ni aye lori ilu agbegbe kan, nitorina iwọnyi li andanwo titi ni iyipada isena mọ awọn patakì ohun òwò kan, tabi ogun ti afi do si ọna ki ọna. Amọ dajudaju pe ama fi ohun ija ranshẹ si bùdo òtá asi ma mu onjẹ lọ si ilu ti ado tì, lati ọwọ awọn ti ado tì ì wa; lati sena kan ati lati shi ọna na ni ohun ti awọn enia ilu ni ọwọ si. Bi Eko, ti sẹna mo etu pẹ to, sibẹsibẹ ko tì nwọn lọwọ wa ri. Li ogun Ibadan, Gbogbo ọna li alo lati mu ki ohun ija ba ma le de ibẹ, nwọn ama ni iwọn ti oto fun nwọn lati fija nigbagbogbo. Asofin òwò eru

li Eko. Shugbọn a nra awọn ẹru Egba li Ikorodu, asi nta nwọn li Eko; awọn meji de le li ọsẹ ti okoja, ti awọn ọrẹ ra pada, shakala ni ọna se mọ awọn Egba ti asi sofin ọwọ ẹru. Iyọ ti amu wa lati eti okun ndi ọpọ, ẹdiyẹ ti anto dagba ni ilu ndi ọwọn si i. Eko ko iti fi kọn ẹdiyẹ Abbẹokuta ri, shugbọn ọna sise mu ki iye ọwọ onje ki o nwọn li Eko, asi nwọ gbogbo ediyẹ Abbẹokuta lọ fun nwọn li Eko. Ọna sise dà ọwọ duro, omu ki gbogbo ohun èlò li àsan di owọn, shugbọn eyini ko pe ki nwọn ma le ni nwọn.

Eko ní isanwo agbara ọna sise, ati shishi.

Pẹlupulu; osi ni sanwo, nwọn si i fun ohun jije, bi nwọn ti rò lati mu ki Iyọ ati Taba pọn Abbẹokuta loju, èrè Abbẹokuta ni pe, Iyọ ati Taba di ọpọ li Abbẹokuta, shugbọn ẹdiyẹ nwọn, nitori oju ẹdiyẹ npọn Eko tobẹ gẹ, ti nwọn le she iyonu ati rà li Abbẹokuta, nwọn afi shọwọ nipa atọwọ dọwọ, nwọn asi ta jere li Eko. Ọna sise kan, ti okan ẹniti o sena pẹlu bakanna, bi oti kan ẹniti ase ọna mọ, oshe aidaju gidigidi li ere rẹ. Li iwọn ọdun sẹhin, akọ nipe awọn ara ilu ti o sena, aje ọta si awọn ti a sena mọ, nwọn ki si je elo kan fun nwọn rara, shugbọn nwọn lora lati gba iru ọgbọn bẹ gbọ, ti o jina si ọgbọn ijoba nwọn, nwọn yio si lora si i pẹlu nigbati nwọn yio ri i pe awọn enia funfun she ailera bi awọn tikalawọn. Ibi kan bi eyi, nibiti gbogbo ohun ti oshe ti ara ilu wà lọpọlọpọ, ati nibiti ohun ti aba pe nwọn she alaini wà ninu ohun ti nwọn le mu wa niti onje ati asho, ìsena kan le mu ibisi ohun ti ashẹ alaini ti ako le she wa, ole ke okun ajọ she pọ ti osọ nwọn mọ ilu miran, ole mu ki nwọn gbẹkẹle ọna ati ni nwọn, ki nwọn si le wa ọna na, shugbọn ko le run agbara ati emi, ti nwọn ni ninu awọn tikala nwọn. Shugbọn ìsena yi ko ni agbara kan rara, nitori apa kini gbọn to lati yi i, gẹgẹ bi ekeji ti ni agbara to lati fi le e, nwọn si pẹkun si sọna agbara ti ako lo rere, ti aba ti le ni ninu alafia ati ifẹ rere wa.

IHIN TI ONSẸ ỌLỌRUN.

APA IWỌ ORUN AFRICA.

BONNY.

Bishop Crowther li o fun wa li ihin atele yi niti lilọ rẹ si Bonny li ko iti pẹ yi.

Mo duro li Bonny titi fi di akoko mail keji, nitori itunu wà ninu wiwa ohun gbogbo nibẹ. Pippel Ọba ati awọn olori wa ni igbọna ara fun ifi ishẹ Kristian lelẹ larin nwọn. Afi ashẹ fun mi lati gba pound marun le ladorin lowọ Capt Babington bi apakan iye ipin nwọn ninu adọjọ pound fun inawo Ishẹ Ọlọrun, lati inu owo eyiti aya ile kan fun ilo awọn onshẹ ishẹ Ọlọrun, ninu eyiti asi nkọ adorin awọn ọmọde ni iwe, titi ile iwe papa yio

fi mura tan to lò, ti ofere pari na.

Nwọn yio mura ati wa elò fun ile ibugbe Mission papa, odi igbati mo ba ti Niger de, li ijọ miran D. V. Afi Bonny si abẹ schoolmaster kan Mr Webber, ọmọkọnrin kan ti oni iwa pelẹ Kristian, pelu schoolmaster kan ti o nsheiranwọ, pelu Ogbifọ kan ti oni agbara ati ka awọn Iwe Mimọ.

ILE ẸKỌ TI NORMAL.

Odun keji ti abẹrẹ si isise ni gbamgba ni ise yi pari nisisiyi. Ni osu March 1861 mo bẹrẹ pelu lati kọ awọn ọmọde marun, ni osu September, mo sì pari rẹ pelu awọn ọmọde medogbọn. Nigbati nwọn ba poju niye lodun na nwọn aje mejidilogbọn. Idọnwo nwọn ni itelorun. Ni isẹbẹrẹ ile ẹkọ yi, asiyemeji bi atilẹ le ri ọpọlọpọ awọn ọmọde kolu ṣokan; nitorina ki esì ro iye ati ise awọn eniti owa labẹ ẹkọ nisisiyi, awa ni idi lati dupẹ fun Olorun, fun ibori ti ofi fun wa. Mr Tucker kowe nigbagbogbo pe "Etẹ siwaju" Mr Treusct sì tun digbe ti lilosiwaju na emi sì gbe orin na. Mo sì kowe yika li osu ti okoja, sì kiyesi i awọn ti njijadu ọkanna nyọ niha gbogbo, beheni awa bẹrẹ pelu awọn ọgbọn ọdọmọde konrin ati awọn ọdọmọde birin mejidilogun. Awọn mẹfa ti dapọ pelu wa ni Agra, awọn mẹrin ni Gorruckpore, ọpọlọpọ nihin, ọkan ni Lucknow ati ọkan lati Alahabad wa.

Iwa èmi awọn ọdọmọde konrin na ti awọn eniti oti wa pelu wa nigba die ngbiyanju gidigidi. Gbogdo nwọn nlọ si ibi Onje Alẹ Oluwa.

ILE ẸKỌ AWỌN ỌMỌ ALAINIBABA.

Eyi ṣe asa ti orelẹ ni ise ile èkọ nisisiyi, osì ferẹ wà lọwọ itọju Mr Webster.

Emi kò sì ni nkan lati ṣe mọ si ẹkọ ti awọn ọmọ alainibaba, boye li nwọn nwa si ati kọ ẹkọ li ọjọ Oluwa, ati pe mo si ni adua alẹ igbameji li ọsọsẹ pelu nwọn. Awa si ni awọn iru ọmọde kourin miran, awọn die nwo waju lati wọ ile ẹkọ lọ. Ki Oluwa ki opese aiya awọn ọpọlọpọ fun u!

Iwe atele yì lati ọwọ Mr Leupolt wa, ni ọjọ kẹfa osu June, yio fi han wa pe oti nfi itara lo ifihan ẹbi rẹ, bi oti ye lati lo awọn ara ilu na ti ontọju ise bi ibukun Olorun pelu bi oti dide soke fun siso ọrọ Ihinrere fun awọn keferi.

Nijọ kẹtala osu June, mo fi ero ti mo ti ngba lailai lele. Nigba atijọ ni mo ti nfẹ ki ama iwasu lọ niha agbegbe ti oyi Gharwa ka. Awọn enia wa ti owa li ode ti dabi agutan ti ko ni olusọ. Mo ti itori na lọ ibẹ ilu na wo, emi osì ṣe behẹ nigbati ọse li agbara Olorun lai tase rẹ. Lati osu March li esi Mo yan Masih Karran, Jafẹt, ati Solomon, si Gharwa.

Ilu ti owa nisalẹ Benares, nibiti Gharwa do si, dabi enipe Ile Olorun temi. Emi ki yio mu ọpọlọpọ ilu sinu rẹ, boye li ọdẹgbẹta le li ẹgbaji mile ti odọgba. Awọn ara

nwọnyi ti nrinkiri nigba otutu ni agbegbe nwọnyi. Nigbati ọṣe Solomon yio ma ṣe bi colporteur; Sugbọn ko ni inikan lọ; awọn meji iyokun yio ba a lọ. Lotito nwọn lọ akolọ.

Nwọn ti ileto lọ si ileto, nwọn bere ni Romnagar, lọ ide Katùya ati Kunar. Lẹasale nwọn ama lọ si ile Zemindar ni ileto na, ni bi ti nwọn ima fi ayọ gba nwọn. Nigbati nwọn ba ti wasu li ọsan ati onje lale, Solomon abere si ikọ ọkan ninu orin Mr Parson ti ara ilu na.

Solomon je eniti ole korin daradara; Jafet li ọṣe ekeji rè. Nigbati nwọn ba korin lọ die Masih Karran atumọ orin na fun nwọn, asì fi ọrọ tirè die kun u. Nwọn sì ṣe orin titun kan, ti omu nwọn soro siwaju niti ọna ile ọba orun. Awọn ara meta yi ko le wa laisoro ti Jesu, mo sì fe ki ale ni ọpọlọpọ iru enia bayi. Mo nireti lati tete ba nwọn. Solomon ta rs. 3. 10 ti Ihinrere.

Rev. J. Fucshs, ninu iwe rè ti ọjọ keta osu Feb. 1864 fi ọna miran han wa niti iṣe ti Benares.

Ni ilu afòju kan, nibiti afi ọkan ninu awọn Kristian wa si bi olukọni ati akawe, ti asì mbọ ọ nipa iṣe na, oti di gbomgbo Iṣe ṣiṣe wa, ni nwọn osu mejọ koja, bi oti je abọ ni iṣe ti orele, sibe ofi ayọ ati iyanju fun mi. Ọpọlọpọ ninu awọn ti owà nile na yọ gidigidi nigbati mo lọ ibe nwọn wo, awọn obirin na ko ni itelorun si Mrs Fuchs nitori ti kò nlọ sile nwọn nigbakugba.

(ko iti pari.)

ILOSIWAJU ERO.

Nigbati nwọn de ibi ti Eleru ati Ishiyemeji gbe pade Kristian, lati yii lokan pade nitori eru awọn keneun, odabi enipe nwọn ri ile shishere kan, ati shiwaju rè, li èbi ọna awo kan ti ogboro, pelu ọrọ nilànilà verse ti akọ sile ati labe rè asọ idi ohun ti ashe gbe e soke. Awọn ila verse na ni nwọnyi.

Ki eniti ori ile yi ki oshọ
Ọkan ati awọn rè
Bi ko ba she be, ki osare nihin
Bi awọn kan ti lọ ri.

Ọrọ ti owà labe ilera verse na ni." Akọ ile yi lati je awọn ti yio beru lati tubọ lọ si ajo nipa eru tabi ishiyemeji li iya. Si ọna yi pelu afi irin gbigbona jo. Eleru ati Ishiyemeji li ahọn nitori nwọn gbidanwo lati di Kristian lọwọ lọna àjo rè."

Nigbana li Anu wipe, Eyi bayi jọ ọrọ Olufe."

Kini ki afi fun ọ, tabi kini ki oshe si ọ iwọ ahọn eke? Odabi ofa mimu alagbara ti eniti ogunna igi juniper." Psalm 120. 3. 4.

Beni nwọn lọ titi nwọn fi de ibi oju nwọn gbe to awọn keneun. Nisisiyi Ọkan nla lagbara ko sì beru awọn keneun. Shugbọn nigbati nwọn de ibi ti awọn keneun gbe wa, awọn omokonrin, ti olọ siwaju, yọ lati ma fa kòti lehin nitori eru keneun ba nwọn; (ko iti pari.)

Akọ ọ li ibi iṣe ikọw li Ake

ABBEOKUTA MAY 26th, 1865.

ABBEOKUTA.

MAY 26th. 1865.

Our readers will be gratified to see in another part of our publication that Bishop Crowther has succeeded in establishing a mission at Bonny; not merely with the approbation of King Peppel, but at his request, he bearing half the expense. We hope this instance of an African King becoming a nursing father to the Church will be followed by others in due course; and that we shall hear of Kings and Queens following this good example by giving of their substance to the furtherance of the Gospel. King Peppel has been in England where he was baptized, and doubtless by his visit, his mind was enlarged to see the advantage of a christian and civilized life. The African needs more intercourse, not less, with white men; he must see and know for himself in order to appreciate the advantages which white men possess. The old African coa st trader system was a bane to the country, helped on the native trade prejudices of restriction and monopoly; gave them a sufficient taste to induce war to obtain more, but not to increase industry. Thus, although horses and asses abound in the interior, the latter is almost unknown on the coast, and an inferior kind of the former alone is allowed to pass; the reason is, horses desired on the coast are kept back because guns and gun-pow-der are withheld by the coast natives.

Blockades and embargoes on given articles are the usual modes by which an African potentate expects to get an advantage over a neighbouring state. They are therefore ever practiced in the art of evading an embargo on givien articles of goods, or a blockading force put on any road. It is well known that implements of war are often passed over to an enemy's camp, and food often conveyed into a besieged town by some among those besieging it. To blockade a road and to evade that blockade are matters in which native hands are practiced. As long as Lagos kept up an embargo on gun-pow-der the article was never found wanting in Abbeokuta. In the war with Ibadan every means were used to prevent munition of war reaching Ibadan but they always had enough to fight with. Slave trading is prohibited in Lagos but captive Egbas are purchased in Ikorodu aud sold in Lagos; two arrived at home last week redeemed by friends, notwithstanding the laws against slave selling, and notwithstanding the blockade against the Egbas. Salt brought from the sea coast is becoming cheaper, fowls raised in the countries are becoming dearer. Lagos never supplied Abbeokuta with fowls, but the blockade effects the price of provisions in Lagos and fowls are drained out of Abbeokuta to meet the demand for them at Lagos. The Blockade restricts trade, making all articles of common use dearer but does not and cannot prevent people having them. Lagos has to pay the expense of a blockading force and in addition must pay dearer for provisions with the

view of depriving Abbeokuta of salt and tobacco. The result forAbbeokuta is that salt and tobacco are still to be had, salt cheaper than it was a month since, tobacco dearer. But Abbeokuta gains in fowls and other provisions, which are passed through several hands and sold at a profit in Lagos. A blockade which injures the blockader as much as the blockaded is a very unsatisfactory one in its result. For years past we have taught the natives that blockades and embargoes are prejudicial to all, and useless for the objects proposed; but they were slow to receive ideas so foreign to their usual restrictive policy, and slower they will be still when they see that white men are as weak as themselves in it. A country like this, where all the necessaries of life are raised abundantly, and where the wants of the people are confined to what they can produce both of food and clothing, a blockade may, if efficient, stop the extension of artificial wants, may cut off the bonds of union which connects them with other countries, may make them rely upon and improve internal resources, but cannot destroy the power and vitality they have in themselves. But blockades here are never efficient, for the one party is as clever in evading it as the other is powerful in putting it on, and they end in the loss of no much misapplied and wasted power that could have been better employed in producing peace and good will.

The true and right policy for Europeans is to avoid restrictions and thus to teach the natives to do the same; a large minded liberal hearted policy, unselfish and free of party bias, is the one that will work best and longest here. As long as white men seek to obtain influence over native Governments by blockades it is not likely native Governments will give over the practice, or at least white men will have no chance of condemning native blockades when practiced by themselves.

VARIETIES.

Money.

Money is the ordinary medium of exchange between persons, whether in the same country, or in different countries. Money is usually stamped into pieces of determinate size and value.

Money is obtained by labour, by the sale of goods or of land, and by inheritance. As we cannot make all the goods we require for our own use, we obtain bread, shoes, tables, books, &c. with the money we obtain by our own produce and labour. Savages, who make all they require, remain for centuries without improvement. Division of labour therefore not only increases the number of our luxuries but in various ways promotes civilization.

The stamped metals used for money are *coins*, and each coin is as valuable as the amount it represents. Copper coins are used for small payments, but silver, and gold coins are more convenient to carry about for large payments. For very large sums, bank-notes are more convenient than coins; they are not money, but *promises to pay* money. People are willing to receive them because they *believe* the promise and feel confidence that other people will receive them instead of coin.

If there was no such thing as coin the people of a community would have to exchange the articles they possessed for those which they wanted, or to weigh, as Abraham did, a quantity of metal in payment. The man who had a sack of corn would have to give one portion for a hat if he wanted it, another portion for a leg of mutton, another portion for a pair of shoes, &c. Transactions of this kind are called *barter*. Barbarous nations procure what they want by barter, but all civilized nations use coin, or paper that represents coin as a medium of exchange. Coin is the most perfect species of money.

HANNAH MORE.

This pious and admirable writer was born, in the year 1745, at Stapleton, in Gloucestershire. Her father was a schoolmaster; and she owed, under Providence, both her usefulness and advancement in society to the early improvement which she made of the few advantages her kind parent could afford her. His removal to Bristol, and the merit of some pieces of poetry which she produced, made her known to persons of wealth in that place,

and she was enabled thereby to establish a very flourishimg school. Her first published work was a pastoral drama; and she produced two or three plays, which, through the influence of Garrick, were acted in London, and obtained no slight degree of temporary popularity. Happliy, however, for herself and the world, she soon ceased to write for the theatre, and devoting her mind to the inculcation of moral and religious truth, produced a series of works equally admirable for purity of sentiment and delicacy of expression. Her death took place September 7th, 1833.

RECENT INTELLIGENCE.

Very little has occurred since our last worth relating. The people of Abbeokuta are steadily engaged in their various employments; especially in farming as a late rainy season has enabled those previously engaged at Ikorodu to plant corn and beans.

The blockade continues. It effects the commercial part of the community; but they have all their farms, upon which they fall back for subsistence until the trade roads are opened again.

Weavers are every where busy, the closing of the roads is to them a boon, for English cotton goods are shut out, and also the price of raw cotton is gone down through the want of purchasers for exportation. Native weavers are therefore doubly benefited by the blockade whilst the Lagos traders suffer, whose losses will fall back upon the English merchant, upon whose capital trade is carried on. New weaving sheds are been erected in every direction to an extent, we dont remember to have ever seen in Abbeokuta, it is partly due to the number of Ijaye people settled in Abbeokuta, whose presence is most opportune to meet the want of cloth caused by the blockade.

The price of cowries is going down gradually.

Tobacco has risen considerably through the blockade, salt has gone down. It would be be a good thing if the natives taste for the impure brazilian tobacco could be changed; they can, if they will, grow any amount of tobacco in their own farms, much purer than what they import, a blockade is one means to bring this about. Rum and tobacco are the most useless and worthless things introuced into the country for which laage sums are annually expended.

The roads to the interior are closed to general traffic but we hear of caravans arriving from Ilorin and traders from the interior are found enquiring for dollars.

It is reported that a serious mutiny has occurred among the Lagos Haussa troops stationed at Ebute metta, the cause is said to be the want of pay. We have no information to rely on about it.

BIRTH.

On Friday the 26th. inst at one o'clock A. M. the wife of Mr. J. E. Townsend Printer of a daughter.

MISSIONARY INTELLIGENCE.

WEST COAST OF AFRICA.

BONNY.

Bishop Crowther furnishes us with the following information, respecting his late visit to Bonny.

I stopped at Bonny till the next Mail, because the state of things was encouraging. King Peppel and his chiefs were in earnest for a christian establishment among them. An order for £75. was forthwith given me on Captain Babington, as part payment of their share of £150. towards the expense of the Mission, from which sum a house is hired for the use of the Mission agents. And in which a school of 70 children is now kept till the temporary school-room, which was almost completed, be ready for use. They will be preparing bnilding materials for a permanent mission station till my return from the Niger next ascent D.V. Bonny is left in charge of a school-master Mr. Webber, a young man of steady christian character with an asistant school-master and an interpreter in the capacity of a Scripture Reader.

NORTH INDIA.

BENARES.

A letter from Mr. Leupolt, dated June-6th. will show us that he has been strenuously acting out his own convictions—the necessity of using the native agency as, with

God's blessing, it is raised up for the communication of the Gospel to the heathen.

June 13th.—I set my long-cherished scheme agoing. For a long time I wished to have more preaching carried on in the district round Ghawa. Our people outside have been like sheep without a shepherd. I have visited occasionally, and shall do so in future (D.v.) more regularly. In March last I appointed Masih Charran, Japhet, and Solomon, to Ghawa. The country to the south of Benares, where Ghawa is situated, is as it were my parish. I shall not take a large extent of country in, only about 2500 square-miles. These brethren have been itinerating all the cold weather in this district. In future Solomon will act as colporteur: but he is not to go alone; the other two are to accompany him. Their first trip in fact is made They went from village to village, commencing with Ramnagar, as far as Chahiya and Chunar. In the evening they usually go to the Zemindar's place of the village, where they are always welcome. When they have had their preaching in the day and food in the evening, Solomon begins to chant one of Mr. Parsons' native hymns. He (Solomon) is a beautiful singer; Japhet seconds. When they have gone on for some time Masih Charran explains the hymn, adding a few words of his own A new tune is then struck up, which leads to some more conversation about the way to heaven. These three brethren cannot be without speaking of Jesus, and I only wish we had many such men. I hope to meet them soon. Solomon sold rs. 3. 10 of Gospels.

The Rev. J. Fuchs, in a letter dated Feb. 3, 1864, introduces us to another branch of the work at Benares.

The blind asylum, in which one of our Christians has been stationed as a teacher and reader, and is supported from that institution, has become some eight months since a branch of our Mission operations, which, though a humble sphere of labour, has yet afforded me joy and encouragement. Many of the inmates are very happy when I visit them, and the women are discontented with Mrs. Fuchs for not coming more frequently to them.

There are three men in the asylum who were baptized in the Calcutta Blind Asylum by Mr. Vaughan, and sent up to Benares, on whose account, in the first instance, a Christian teacher has been stationed among them. The wife of one of them joined him on his arrival in Benares; she was a very nice and hopeful young woman, and put herself at once under instruction, preparatory to baptism but she was, to my regret, suddenly carried off by cholera, nor was I informed of it until a few days afterwards.

I baptized in November two men of the Blind asylum, one of whom is blind and the other lame. They were urging me very much to baptize them, and Chature, the teacher in the asylum, who gave them daily instruction, testifying their sincerity, supported the request, so that I could not but grant the same. The first has been called in baptism Parmsukh (supreme rest) and the other Bhola (simple). With them I baptized Parwati, now Lydia Christiana, and Lakehmania, and some orphan girls. The first of these is a very intelligent young Brahmin widow, who was instructed by her husband in reading and writing, Hindi, and some Sanskrit. Her husband was some years ago a teacher in Mrs. T. Smith's girls' school, and for some time an inquirer: but on his drawing back he left Benares, and went to his home near Futtehgurh, where he died, upon which she resolved to return to Benares to become a Christian, and reached this place ten months ago, and has been hitherto allowed to stay with the orphan girls, and has all along been a cause of joy to us. The other woman is also a widow, and servant in the girls' school, who as to talent, and acquirements is the reverse of Lydia; but she is a quiet, inoffensive woman, and appearsd to be sincere in her desire of joining the Christians.

AZIMGURH.

The Rev. A. Lockwood is the Missionary at this station. The only information we have to communicate respecting the work is to be found in the following extract from a letter of Mr. Leupolt, dated June 6th, 1864—

On the Wednesday after Easter I left Goruckpore, and retraced my steps to Azimgurh. I spent a few days with the Lockwoods, I received an equally kind welcome here as at Goruckpore. I saw the school and the work. Lockwood has two English services every Sunday, and visits the hospitals in the week.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 134. ABBẸOKUTA JUNE. 1865 Price 120 cowries.

Nipa iriri pupọ asì ti ri i pe, ororun pupọ lati kọ enia lati kawe ju ati fi akasori fun nwọn li ika ni ilu bi iru eyi. Pupọ ninu rẹ dide niti ise ti ki a gbẹkẹle ọrọ ka ma fi rohìn fun ati alaimusuru iduro sinsin ti ofi arahan.

Akawe se iwe rẹ li ẹgbẹ rẹ, ati nigbati oba nje alafia iwe rẹ ki ìsì wa egbe miran. Inu mbi wa lati ri opolopọ isinọ ti awọn enia nse, awọn eniti ole kawe ti osì le kọ nitori kikọ ilo talenti nwọn nwọnyi; ati pẹlupẹlu bi nwọn ti nro lati ni ihìn, nitori ti nwọn le kawe, ninu eyiti nwọn ko nkawe tabi nwọn ko nse ere kan ninu rẹ.

Awọn enia funfun nlo iwe ati iwe irohìn lati fi imọ fun ẹlomi nitorina ni nwọn se nse aradọta oke iwe ati iwe irohìn lọdọdun ni Ingland ati ni ilu miran. Ninu awọn iwe ao kọ so ti iwe itan. Nisisiyi itan ti ope tabi ti ogbo jù, ti nwọn sì kọkọ ari ni Bible ninu eyiti ani itan ti Ẹda aiye, Isubu, Ikun Omi, Ile Isọ Babẹli, tabi Idaedèrun, Ipe Abrahamu, ati itan awọn ara Abrahamu titi lọ ide akoko ti awọn Apostili ti Kristi. Awa sì tun ni ninu awọn iwe, iwe miran ti itan awọn Ilẹ Ọba miran ati awọn ilu, bi iru Egypti, Asyria, Babiloni, Greese, ati Romu. Ninu gbogbo nwọnyi awa ni gbogbo oniruru ogun, wahala, awọn Ogbimọ buburu ati rere, ilaja, ati ọpọlọpọ alafia tabi osì oniruru awọn ilu na li aso fun wa, ati nipa iriri nwọn ni awa le kọ èkọ bi awa oti se ọran ti wa.

Ninu itan Greese awa ka bi Alexander ti segun awọn ara Persia, ti osì mu ogun rẹ lọ jina to li India ati ibẹ lọ, nigbati oku, bi gbogbo isẹgun rẹ ti pari si lai ni anfani si Greese, sugbọn nwọn sì pin gbogbo rẹ si ọna merin. Awa ka bi oniruru ilu ti Greese ti se àwọ ti nwọn sì ba ara nwọn ja, ati bi oniruru ilu na ti ba ara nwọn jija igboro; ni oniruru ilu nwọn ni nwọn yi ofin nwọn pada, olori nwọn ati atunse Ogbimọ nwọn.

Awa ka bi Ijoba Romu ti dide ti nwọn sì ṣegun gbogbo eyi ti oti koja lọ siwaju ti osì di Ijoba nla kan lori gbogbo aiye. Awa ka bi nwọn ti njagun nwọn, ati bi nwọn ti ṣe ṣe e, ati ere ati adanu ti nwọn gba ninu iṣegun nwọn.

Awa sì kọ èkọ pelu, bi Ogbimọ nwọn ti ni agbara latetekoṣe ti osì di alailera nipa ibaje ati irènmole ati oniruru iyipada ti nwọn la koja, ati ligbehin, bi nwọn ti ya ara nwọn nipa, ti nwọn kò sì le ṣe Ile Ọba nla kan mọ. Bi awa ba ka a ti oye nkan nwọnyi ba sì ye wa, awa ni isura imọ lati fi ṣe akawe oran wa, awa ri isina nwọn, asì kọ lati ka nwọn sile, ko wa ri ogbọn nwọn, nibiti nwọn gbọn, ki asì wano lati to ọ lehin. Nipa kikawe bayi, awa ase iriri nwọn niti wa, awa ko ni kiki imọ awọn enia ti oyi wa ka tabi ti awọn Baba wa ti nwọn kuku wa ṣiwaju wa, ṣugbọn ti awọn ogogorun odun siwaju ati opolopo awọn ilu miran.

Lati so ti akoko isisiyi, ati ti ohun ti nse ni ilu Oyinbo ati ti opolopo enia nfojusi nisisiyi. Nwọn nwipe, nwọn mọ oyinbo ati gbogbo ohun ti nwọn nro. Nwọn nsọ bi ohun ikòkò nla, ati bi ohun nlanla ti nwọn ti ri ni, bi enipe enia funfun npa nkan nwọn mọ fun ra nwọn, ti nwọn sì nse nwọn nikòkò. Nisisiyi enia funfun ati Gesi pelupelu ko nfi oran nwọn ipamọ fun ara nwọn, gbogbo rè sipaya sile. Eyiti Ayaba ṣe, awa mọ ọ, ani awa ti awà nihin mọ o. Olin ti nwọn ṣe, awa mọ ọ, ati itori ohun ti nwọn ṣe ṣe e, awa mò, ati eniti oda a sile awa mọ ọ, ati eniti oko ọ, awa mọ o. Oye owo ti nwọn dajọ fun ilo ti ilu, awa mọ ọ, ati bi nwọn ti nọ ọ, awa mọ o. Kì ise kiki eyi tabi behe nikan, ṣugbọn angbọ ti gbogbo aiye pelu; ati awa ti awà li Abbeokuta pelu, nigbati ona Eko ba la ao ka a, aosi mọ gbogbo ohun pataki ti nwọn ṣe li aiye. Awọn Egba le mọ gbogbo nwọn gegẹ bi enia funfun bi nwọn ba fẹ; nitori ti nipa elo Iwe Irohin ati awọn iwe ni awa nni ogbọn wa, awọn Iwe Irohin ati awọn iwe nwọnyi ṣi sile fun gbogbo enia, enikeni ti oba fẹ le ra nwọn lati ma ka. Ki ise awọn ti nwọn wa li Sierra Leone li iwọn odun die, ni nwọn mọ ise ati owọ enia funfun, ṣugbọn boye li awọn ti nwọn nka, ti Iwe Irohin ati Iwe nwọnyi sì ye, ti nwọn nta li omnira larin awọn enia funfun. Oye ki enia kọ lati kawe, ati awọn ti nwọn kọ iwe ikama si lo opolopo akoko nwọn li kiki orò iso ṣugbọn ni iwe kika ni. Bi nwọn ko ni iwe ati Iwe Irohin oye ki nwọn ra nwọn, nje oye ki nwọn ba ma toro lo lowọ enia, nitori ti eyi ni ona otito ti osì to lati ni imọ.

IHIN TI AWỌN ONṢE OLORUN.

Awọn enia meta wa nile na ti nwọn ti sami ni Ile Olorun ti Afoju ti owa ni Kalkutà nipa Mr. Vaughan,

ti nwọn sì ran nwọn lọ si Benares, nitori ẹniti, lọna kini, ti afi Kristian olukọni kan si arin nwọn. Aya ọkan ninu nwọn dapọ mọ ọ nigbati ode Benares, ọṣe obirin ti odara ati odọmọde obirin ti anireti si, osì fi ara rẹ si abẹ èkọ lẹkan, omura lati Baptisi; ṣugbọn anu ṣe mi fun u, li ojiji li ọgbẹnu mu u lọ, bẹni akò sì wi fun mi titi boyẹ lẹhin ọjọ diẹ lẹhin igbati oti ku.

Mo Baptisi ọkọnrin meji ni Ile Olọrun Afọju ni November, ọkan ninu nwọn fọju ati ekeji yaro. Nwọn nyọ mi lẹnu gidigidi lati sami fun nwọn, ati Kature olukọni ni Ilu na, ti onkọ nwọn lojojumọ, jẹri ododo nwọn, osì ṣe alafẹhinti ibere nwọn, bẹni emi ko le ṣe alai gba ibere nwọn na. Ẹniti ako pe ni Baptisi ni Parmsukto (isimi ti oleke) ati ekeji Bhola (òpè.) Mo si sami fun Parwati pẹlu nwọn, nisisiyi pẹlu Lydia Kristiana ati Lakshmania ati awọn ọmọde birin alainibaba ati iya. Elekini ninu awọn nwọnyi na jẹ odọmọde opo Brahmin ti onoye gidigidi ẹniti ọkọ rẹ kọ lati kawe ati lati kọwe, Hindi, ati Sanskrit diẹ. Ọkọ rẹ ti jẹ olukọni niwọn ọdun diẹ ni ile iwe ti awọn ọmọde ti T. Smith, ati niwọn igba diẹ Olubere; ṣugbọn nipa fifasẹhin rẹ ofi Benares silẹ, osì lọ sile rẹ leti Fattegur, nibiti oku, ninu eyiti orò lati pada wa si Benares lati di Kristian osì de ile liwọn ọsu mẹwa sẹhin, asì jẹ ki ojoko pẹlu awọn ọmọde obirin ti kò ni baba, osì jẹ ayọ fun wa titi li akoko na. Obirin keji na sì jẹ opo pẹlu, osì jẹ iranṣẹ ni yara awọn ọmọbirin, ẹniti odabi talent ati ere li ọna ti olọ ni ti Lydia; ṣugbọn ọṣe enia ti idakẹ jẹ, obirin ti kò nsè ẹnikan, osì jọ olododo enia ni fẹ rẹ lati dapọ mọ awọn Kristian.

AYINIGURH.

Rev A. Lockwood ni Onṣe Olọrun ti owa ni ilẹ yi. Ihìn rẹ ti ani iwi fun nyin ni ti iṣẹ na ti a ori ni orò rẹ diẹ ti otẹle lati inu iwe ti Mr Leupolt ti okọ ni ọjọ kẹfa ọsu June 1864.

Ni Wednesday ti ọsaju ọjọ Igokerọrun Kristi mo fi Gorruckpore silẹ mo sì pada lọ si Ayimgurh. Mo sì lo ọjọ diẹ pẹlu Mr Lockwood. Mo si gba ọjurere iki bi ti Gorruckpore gẹgẹ. Mo ri ile iwe ati iṣẹ na. Lockwood ni iwasu li ede Gẹsi li ẹrinmeji li ọjọ isimi, mo sì lọ ibẹ ile awọn alaisan wò li ọjọ lasan.

ILỌSIWAJU ERO.

Bẹni nwọn rin lẹhin, nwọn si duro lẹhin. Amọna nwọn si rẹrin si eyi owipe, ẹnyin ọmọkọnrin mi, bi ẹnyin ti fẹ to nisisiyi lati bọ siwaju nigbati ewukewu kan ko sunmọ ni, ti ẹsi fẹ lati bo sẹhin li igbati awọn keneun ba kuku ti yọ.

Nisisiyi bi nwọn ti nlọ Mr. Ọkannla fa ida rẹ yọ, nitori ati lana fun awọn ero na lai bikita ti awọn keneun. Nigbana li ẹnikan yọ ti odabi ẹnipe ofẹ shehinde awọn keneun, osi wi fun amọna awọn ero na pe,

Nitori kini eshe wa ihinyi. Nisisiyi oruko okonriu na ni Grim tabi okonrin eje, nitori pipa ti onpa awon ero; okan ninu iran awon omiran ni si she.

Okan nla. Nigbana amona awon ero na wipe.

Awon obirin ati omode nwonyi nlo si ajo, ona ti nwon yio si ba lo ni i; on na ni nwon yio siba lo, iba kan je pe iwo ati awon keneun re wà libi.

Grim. Ona nwon yi, beni nwon ki yio gba ibe. Mo wa lati kojuja si nwon, nitori eyi na emi osi da awon keneun pada.

Nisisiyi ka soto, nipa oju awon keneun, ati iwa agbara eniti o sheinde nwon, ako to ona yi to baunmo li lôlô yi, koriko si fere fu yi gbogbo rè ka tan.

Kristiana. Nigbana li Kristiana wipe. Bi oti je pe ona giga na, lati ihinyi lo ati bi oti le je pe amu ki awon ero rin leba na, ko ma je be nisisiyi ti mo nde, nisisiyi mo dide bi iya ni Israel. Iwe awon Onidajo. v. 6. 7.

Grim. Nigbana li ofi awon keneun bura pe ki a to ô, nitori opashe fun nwon lati yipada si apakan, nitori nwon ki yio ri ona koja nibe.

Shugbon Okan nla ko sunmo Grim, osi sha a kikan to be ge e ti omu ki afasehin.

Grim. Nigbana li eniti ogbidanwo ati shehinde awon keneun, Enyin yio pa mi lori ile mi bi?

Okan nla. Ona Oba ni ishe nibiti awa gbe wa, ona rè li iwo si fi awon keneun si; shugbon obirin nwonyi ati awon omode, bi nwon ti she alailera, sibe nwon yio lo li ona nwon lai nani awon keneun. Ati si eyi ni osì fun u li ogbe, omu ki o kunle. Pelu ogbe yi li ofi fo hamora rè, li igbati ofi ekeji si i oge apa kan kuro. Nigbana li omiran kigbe kikan tobe ti ohun rè ba awon obirin leru, sibe nwon yo lati ri i ti o nrapala nile. Nisisiyi ade awon keneun beni nwon ko si le da ohun kan she fun ra nwon.

Nitorina nigbati Grim ti oshein-de nwon ti ku Mr Okan nla wi fun awon èro pe Ewa nisisiyi, ki esi to mi lehin, awon keneun ki yio si pa nyin lara. Nitorina nwon nlo, shugbon awon obirin nwariri nigbati nwon koja leba nwon; awon omokonrin pelu si nwo bi eyi ti yio ku, shugbon gbogbo nwon koja lai si ipalara.

Nisisiyi nigbati nwon de ibi ti ojuto ibugbe Olibode, nwon fere de ibe; shugbon nwon tubo yara lati de ibe, nitori oli ewu lati ma rin be loru.

Beni nigbati nwon de ona na, amona na kankun, Olibode na si kigbe pe, Tani wà libe?

(ko iti pari.)

A ko o li ibi ise ikowe li Ake ABBEOKUTA JUNE. 8th. 1865.

ABBEOKUTA.

JUNE 8th. 1865.

It has been found by long experience much easier to teach people to read than to give a taste for reading in a country such as this. Much of it arises out of the habit of depending on verbal communications for information and the impatience of solitude which is manifested. A reader makes his book his companion, and whilst enjoying his book seeks no other company. We are grieved at seeing the many mistakes made by persons who can both read and write in consequence of their neglecting to use these talents; more especially as they pretend to have information because they can read whereas they never read or never to any profit. White people make use of books and news-papers to communicate knowledge to others therefore millions of books and news-papers are printed every year in England and in other countries. Among books we will first mention histories. Now the oldest history ever written is found in the Bible in which we have an account of the Creation, Fall, Deluge, confusion of tongues, Call of Abraham and then the history of Abraham's family down to the time of the Apostles of Christ. We have again in other books histories of other Empires and countries such as Egypt, Assyria, Babylon, Greece and Rome. In all these we have the various wars, troubles, evil Government, good Government, peace, plenty, happiness or misery of the various countries told us and by their experience we can learn how to manage our own affairs. In the history of Greece we read how Alexander conquered the Persians and carried his war as far as India and then when he was dead how all his conquests ended in no advantage to Greece but all was divided into four parts. We read how the various states of Greece quarrelled and fought with each other, and how the various states had civil war, changed their laws, their rulers and their forms of Government. We read how the Roman Empire arose andconquered all that hadgone before and became the one great Kingdom of the earth. We learn how they carried on their wars, why they did it, and the benefit and loss they derived from their conquests. We are taught too how their Government strong at first became weak through corruption and oppression and the various changes they passed through and at last how they divided and thus ceased to be one mighty Kingdom. If we read and understand these things we have a store of knowledge to apply to our own affairs we see their mistakes and learn to avoid them we see their wisdom where they were wise and seek to follow it. Thus by reading we make their experience ours we have not only the knowledge of the people around us or of our fathers that have just preceded us but that of hundreds of years and that of many countries. To speak of the present time and of what is done in white man's country now is the aim of many persons. They

say they know white men and all they mean. But they speak, it as of a great secret a great dissover that they have made as if white men kept their things to themselves and did them privately. Now white men and especially the English dont keep their matters to themselves, all is open. What the Queen does we know even we here know. What laws they make we know, why they made them we know, who proposed them we know who opposed them we know. How much money they collect for the expense of the country we know and how they used it we know. Not only so but we hear of all the world besides; even we in Abbeokuta when the road of Lagos is open can read and know of all the principal things done in the world. The Egbas can know all as well as white men if they will; for it is by the means of News papers and books we get our knowledge and these News papers and books are open for all, any one who ever likes can buy them and read them. It is not those who have lived a few years in Sierra Leone that know the works and ways of white men but those who read and understand the. News papers and books that are so freely sold among white men. People should learn to read and those who have lerant to read should not spend so much time in mere talk but read, if they have not books and News papers they should buy them, if they have not money enough to buy them then they ought to borrow them for this is the right and true way to get knowledge.

VARIETIES.

THE MOON.

The moon is one of the most important of the heavenly bodies to us, as it serves to illuminate a large portion of our time that would otherwise be totally dark.

Although the moon appears not much bigger than an ordinary globe, yet it is in truth more than 2000 miles in diameter. Although the moon appears nearly as big as the sun, it is more than sixty millions of times less.

And although it shines so brightly, yet it only shines with a borrowed light; the light of the moon being only a reflection of the light of the sun.

The moon revolves round the earth once in every 29 days, at a distance of nearly 240,000 miles, and accompanies the earth annually in its circuit round the sun.

When the moon is between the earth and the sun she is then invisible from the earth, as her light side is turned towards the sun and her dark side towards the earth. A few days after she has the appearance of a *crescent*, the western side only, or that next to the sun at sunset, being illuminated; the crescent fills up, and when she is a week old she appears as a *half moon*; at the end of another week she is opposite to the sun and shews her whole disc, which is called the *full moon*. After the full, she decreases in size nightly, and in another week, only the eastern half is enlightened; the lighted portion continues to decrease until seven days after, when she is again between the earth and the sun, and invisible from the earth.

Among the ancients the moon was treated with great respect, and worshipped by many nations. The Hebrews regulated their time by her motions, and observed the new moons as festivals. The changeable appearances of the moon are frequent, regular, and worthy of observation.

MISSIONARY INTELLIGENCE.

CHINA.

The Rev. R. Lechler has furnished a most cheering account of a tour of inspection which he undertook for the purpose of visiting the Christians of Chonglok, and ascertaining what progress the Colporteur Tshi-si had made in the distribution of the Scriptures entrusted to him for the people of this locality.

I left Hong-kong on the 25th. of September, taking my route by Canton, from whence I proceeded up the Tung-Kyang, or Eastern River. Starting from Canton, where I had been hospitably entertained by the Rev. T. Chalmers, on the 29th, I reached Shiklung on the following morning, and called at the Pok-tis-yi-kon, a place newly opened by the missionaries of the Rhenish Missionary Society, in connexion with Dr. Kerr, in Canton, for the purpose of preaching, and healing the sick

Found in Shiklung a fleet of four boats, laden with cotton, ready to sail. Took passage in one of them, and sailed the following morning. Passed by Poklo, the soil of which place has been wetted with the blood of a martyr. Much as I should have wished to visit the Christians in Poklo, who are still sorely tried for their religion; there was no time to do so, as I had a good long distance to travel, and the boats, which are towed with long ropes against the stream, make but slow progress. On the 7th October reached a place called Fu-chuk-phai, where I left the boat, and continued my journey by land. Travelled in two days forty-seven English miles, and arrived in the evening of the 9th October in the district city of Yunon. On my way found tracts in an inn where I passed the night, and a copy of the New Testament in a shop. Paid a visit to the mandarin of Yunon, and presented my passport, of which he took due notice; he was very kind and obliging, so much so that he gave me a letter of introduction to the next mandarin I was to meet on the route, the same being a subordinate of his. There was much opportunity to preach and distribute books to the collecting crowds of this city. Passed on next morning, and reached in the evening a place called Tung-sim-pa, where the letter of introduction directed me to the mandarin, who was a military man. Was very kindly received, and shown a place where I might put up for the night. This was Saturday, and I notified my intention to the mandarin to spend the Sunday in Tung-sim-pa. My host was acquainted with the Christians in Chonglok, and said that the Colporteur had been here formerly, which was proved by the production of a copy of the New Testament. He knew that the Christians kept the Sabbath, and that there is divine service on this day. Quite of his own accord he proposed that there should be divine service in Tung-sim-pa, as I was staying with them over Sunday, and promised to make arrangements for it. There was certainly no difficulty to get my consent to this, and in the forenoon my host placed a table in the yard, decorated it with a piece of red cloth, according to Chinese notions of solemnity, and put chairs round, providing besides benches for the auditory. The mandarin was invited to attend, and did not fail to make his appearance. About ten o' clock we were asked to take our chairs, when the mandarin first got up and addressed the people, who thronged the place in a great crowd, telling them that I had come a long distance to China to preach my religion, and that I had been invited to give them an address to-day; he therefore hoped that they would keep quiet, and listen attentively. After this introduction I rose and thanked them for the kind reception they had given me, and then laid before them God's plan of salvation, from beginning to end, inviting them to partake of free grace as now offered to them in the name of Jesus Christ. The people seemed to listen with eager attention. About twelve o' clock the mandarin took his leave, promising to accompany me next morning personally over a mountain pass, which sometimes is infested by robbers. In the afternoon the crowd collected again, desiring me to continue to speak to them, and wishing to ask me questions. Some wanted to know how they should worship God; others asked what would be the result of it. Again others maintained that they could not leave their own religion and exchange it for a foreign one. Finally, they asked whether there could not be a chapel opened in their place, promising always to come and listen. I referred them to the example of the Christians in Chonglok, who had collected money among themselves and purchased a house to meet in, and promised them that they should not want opportunities to hear the Truth, if there was a sincere desire in them to follow it. Next morning the mandarin came on horseback, and escorted me safely from the Yunon into the Chonglok district, where I arrived on the 12th of October, and took up my abode in the house of a Christian family, in a village called Nyen-hang-li. I spent a whole month in Chonglok, and visited sixteen different villages where the Christians are residing. It was both refreshing and encouraging to me to see what the Lord had wrought among this people.

A great many of the Christians had never enjoyed the privilege of a school education, and only learnt to read since the New Testament was put in their hands. Neither did the women remain behind their husbands, some of them being possessed of an astonishing stock of Christian hymns, which they had learnt by heart. When asking a woman who had taught her to read, she said, "Oh, Sir, I am taught by God." This is, indeed, the impression which

one gets from this movement in Chonglok, that the Spirit of God had been at work there. By His power the Christians were also preserved steadfast in the midst of much tribulation caused by the persecutions of their enemies. In the village of Laitham there is a Christian family, consisting of an old man and his wife, two married and one single son, and a number of, grandchildren. This family has gone through severe persecutions at different times. The enemies, either coming upon them in their own house, ill-treating the people and plundering their goods, or attacking them when abroad, and squeezing a ransom out of them. The same has been the case with other families in other villages, and the poor people had to sustain many losses. Yet there was not a single case of relapse or backsliding; they all unanimously declared that they had made up their minds to whatever the Lord might lay upon them, not looking at the things which are seen, but at the things which are not seen, even looking for a city which hath foundations, whose builder and maker is God. I may state that, by the kind assistance of the Rev. J. T. Irwin, the Colonial Chaplain at Hong-kong, a subscription was got up here last year for the benefit of the sufferers at Chonglok. It yielded about 400 dollars, by the distribution of which among those who had suffered most, a great help was afforded to them, their hearts were also cheered by this token of Christian sympathy. The receivers of the bounty expressed their humble thanks to me, and wished me to convey the same to those kind friends who had taken an interest in them without knowing them. By taking my turn round those villages, I came to Cham-hang, the native place of the Colporteur Tshi-si, with whom I spent several days, hearing his account of the distribution of two thousand New Testaments which had been entrusted to him in this and the preceding year. He accoounted to me for the distridution of 1,200 copies, which he had carried into three different districts—namely, Yunon, Chonglok, and Hin-len. The remaining 800 were partly in his own house, partly in the house of another Christian, some twenty English miles distant from Chamhang. This man has also had to suffer a great deal from the enemies of the Gospel. They durst not indeed come into his house for fear of his numerous relations, who, although not Christians, would yet protect him from an assualt made upon his house, but in going about he was several times seized and held to ransom. This has very much obstructed him in doing his work, and he wished me not to send him any more New Testaments just now, until he had distributed the remainder still in his hands, when he hoped to come to Hong-kong, and report again. He does not claim a salary for the meantime, and I shall therefore not draw for him until he comes here, or writes for more books. I believe he is judicious in the distribution of the Word of God, wishing not to throw it away uselessly, but giving a New Testament only to such as give him proof of their willingness to accept the doctrine contained in this Book.

Tshi-si went about with me in his village, and he had a good large audience in two different places. I found it pleasant to preach in a place where the way had been evidently prepared beforehand. Tshi-si told me that formerly a good many used to meet with him on Sundays, to the number of about eighty, but since the persecutions became so violent last year, many had withdrawn; yet it was evident that the seed of God's Word had been sown freely, and three individuals asked for baptism, During my stay in Chonglok I have baptized sixteen men, eleven women, and eleven children, and administered the Lord's supper to sixty-eight individuals who had been baptized in former times.

In regard to Lin-ngi, the Colporteur engaged in the distribution of the New Testament amongst the Hakkas, on the island of Hong-kong, and the adjacent mainland, I beg to state that he has given satisfaction in the execution of his duties. The number of books which he distributed has been limited, owing to the want of education among the poor Hakkas, of whom a great many cannot read; but he has been faithful in visiting them, and has tried to bring the knowledge of the Gospel within their reach by verbal communication.

I close this Report with heartfelt thanks to the British and Foreign Bible Society for the assistance afforded to the mission among the heathen by the distribution of God's Word, and praying for God's increased blessings upon this already greatly b'essed Institution. I would likewise solicit the prayers of all friends of the Bible that God might bless His holy Word to the Chinese, and by means of it lead them out of their darkness to see and enjoy His wondrous light.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 135. ABBEOKUTA JUNE. 1865 Price 120 cowries.

Ni siso ti òrò akiyesi inu iwe wa ikẹhin, awa fẹ lati mu akiyesi otitọ na wa fun awọn akawe wa, pe, Ihin ti Colonel Ord niti ijoko awọn Enia dudu ti owa ni Iwọ Orun, nwọn ṣe iwe na, awọn ti ofẹ lati ka a tabi ni i le ri ira. Ale ri apakan rẹ kà ninu oniruru iwe irohin pẹlu. Bi iwọ ba fẹ lati mọ bi Colonel Ord ti wi ti Eko si, iwọ le gba ihin na ni rirà ati kika iwe irohin ti òrò na kun inu rẹ, tabi ihin tikala rẹ, bi awọn Ogbimọ Gẹsi ti ṣe e.

Ni ojọ kokanlelogun oṣu February, Mr Adderley mu ọrọ kan wa si Ile gbamgba awọn Gẹsi lati bere lọwọ awọn Egbẹ niti iwa ijoko awọn Gẹsi ni Iwọ Orun Ilẹ Enia dudu, nidi eyi pe, ki nwọn kò le mọ daju bi nwọn tunṣe rere, ati bi nwọn tô li eṣeṣẹ rere ati bi nwọn ri ohun ti nwọn fi oju sun gba. Akiyesi ti Mr Adderley ṣe nidi ọran yi, ati Mr Caves, Oluwa A Churchill, Oluwa Stanley, ati Mr Cardwell, oyẹ ki aba ka ki osì ye awa Enia dudu.

Ọrọ nwọn, nwọn sọ ọ ni ìwe Irohin. Ọrọ ti Mr Cardwell sọ li eyi ti oyẹ ju lati ṣe akiyesi, nitori ibujoko rẹ bi Olori Akọwe ti gbogbo Ilu fun Ilu na, ati bi oti sami si èrò awọn Ogbimọ Gẹsi si ilu yi. Papa, awa fẹ lati fa iye awọn enìa Sierra Leone si ọrọ ti Mr Cardwell ki nwọn ki ole kọ èkọ ju eyiti nwon ti ṣe, èrò ti awọn Ogbimọ Gẹsi ni li ero si Eko; owipe, èrò nwọn ki iṣe ti nwọn wa gbilẹ, ṣugbọn lati ran nwọn lọwọ lati pa owo Ẹru run, lati tan owo ti oyẹ kakiri ati iparun aṣa ailọgbọn ti awọn ara ilu na. Awa sì ni nihin niti ikọsilẹ gbamgba ti awọn onṣe Ayaba ti nwọn fi si gbogbo ilu ti awọn enia nwọn wa, bi kini a nrò, ati èrò yi ni iṣe èrò gbogbo awọn Kristian tabi awọn Ogbimọ ba ma wa ọna lati ṣe e pari. Ṣugbọn ifẹ rere awọn Ogbimọ Gẹsi nigbagbogbo ni nwọn nṣe idena rẹ, nipa awọn ti nwọn ngbiro ibi ati awọn ti nwi bi ẹnipe èrò ti nwọn ngba ni lati gbilẹ, tabi ṣe olori lori awọn iran ara ilu yi.

Laisiyemeji, awọn ti nwọn ntẹnu-

mọ èrò yi ko mọ nkan tobẹ, ṣugbọn ero ti nwọn fi yope tobẹhẹ? ṣugbọn ko ni idi kan ṣe ju eyi lọ, pe nwọn kọ lati kawe ati lati kọwe nwọn kò lo talenti na, pẹlupẹlu ti iwe kika li ojù, lati mọ imọ. Nwọn ko fẹ lati nọwo nwọn lati fi ra iwe Irohin ati bi aba ya nwọn ni iwe irohin wahala na poju fun nwọn lati ka iwe na, ororun fun nwọn pupọ lati ma dapara tabi ba awọn aladogbo nwọn jẹwọ ju ki nwọn joko kawe. Ọjẹ asà nibomiran ni England lati ni akawe kan ti ima wa ni wakati ti nwọn fi da lalalẹ lati kawe irohin ti Ojọ na kikan soke fun iye awọn ti nwọn korawọn jọ lati gbọ ihin na, ẹṣe ti ako fi da iru aṣa bẹhẹ nihin? Iba dara pupọ fun awọn akawe ara ilu yi lati mọ iye owo Epo, Owu, Eyin Erin, Ori, ati ohun miran ni ọja awọn Gẹsi, nwọn le mọ ọ bi nwọn ba fẹ, Iwe Irohin ti ilu Oyinbo ninu ihin na wa lojojumọ; nwọn ba mọ iye owo ti nwọn nta opọlọpọ nkan ti nwọn nfẹ lati ra ni Ilu Oyinbo bi nwọn fẹ, nipa ohun elo kan na. Nigba miran, nwọn ama rohin eke, ka wo o, a ka a ninu iwe irohin awọn Gẹsi kan pe nwọn nra owu ti nwọn ja li Eko ni 8d li iwọn kan ti nwọn mu ti Ijẹbu wa nibiti eyi ti nwọn nra li Abbẹokuta jẹ 15d. nisisiyi awa ri aye lati tun iṣina yi ṣe nitori ti akoko ti nwọn sọ eyi nwọn nra owu ti nwọn ja ni Abbẹokuta ni 5d. fun iwọn kan, ati omiran 1d fun ọṣuwọn kan, yio ti sanwo ti nwọn nọ lati mu owu lọ si Eko bi ọsẹpẹ ọnọ ṣi, bayi ni owu Abbẹokuta ba sì ṣọpọ ju ti Ijẹbu lọ. Nisisiyi owo owu 4s. 4d. fun ọṣuwọn kan eyini ni ọdẹgbẹta. Egbata ni nwọn nparọ 4s 2d.

Awa le ṣe akiyesi niti anfani ti ani lati ma ṣe atunṣe ihin eke, ki asì fi eyi ti ọṣe otọ si ipo rẹ.

Awọn enia ti nwọn wa ni ilu Oyinbo yio gbọ ijà ti ilu yi ati ti Eko, ṣugbọn boyẹ li awọn ti nwọn wa nibẹ fi ihin otitọ na fun nwọn ako le mọ boyẹ li iwe awọn ti nwọn nsọ odì ba kọ.

IHIN TI AWỌN ONṢẸ ỌLỌRUN.

Mr. Harrower ti fi Ihin fun awọn. Egbẹ nyin niti iṣẹ awọn ti nwọn nta Iwe larin awọn ara Kanada ti French, ti osì jẹ Mr. Maillard ni o nṣiṣẹ na. Owipe, Ireti na pari si eyi ti ntan, ati oko na bi oti jẹ eyiti onira lati ro, kò wà lai ni eso rẹ. Awọn enia na sì gba èrè omnira, eniti larin awọn ọta niti ikojuja ti awọn Alufa gba nwọn, nwọn sì nka Ọrọ Ọlọrun. Mr. Maillard sọ ti iṣẹ rẹ bayi, ati diẹ bi osì ti pari si:

Lalẹ ijokan enia mejilelogun korawọn jọ: awọn meji ninu nwọn ti nwọn ti ka iwe ti oko nwọn niti Ọlọrun ati ti ohun ti iṣe ti ọrun ṣe opọlọpọ iṣina ti nwọn sì fi Iwe ti Majẹmu Lailai da nwọn lohun Ọrẹ okan ninu nwọn nitori ti kò ri ọrọ lati fi ṣe afẹhinti ọrọ rẹ ti ofilele obinu, osì lo isin awọn Protestanti bi isin ti awọn ẹṣu, ati opọlọpọ ohun miran ni oso. Mo jẹ

ki osoro laisi idaniduro, mo si bi lere nikehin bi ale mo igi nipa eso rè? Osì wipe, Otito ni, "Ah nje, eso kini oso? Protestanti li oda awon onidajo ti iwadi nkan sile, Pipa ti St Bartolomeu, ti Dragonades, ti Atunpe ti ofin ti awon ara Naute, ati gbogbo awon Ise miran ti oti fi èjè pa aiye run? Ife kò ha wà larin awon Protestanti? Nwon kò ha fi ara nwon han bi omo ehin Eniti owipe "Fe ara nyin. Nigbana ni oto wa dahun pe otito ni.

Mo sì damoron pe, emi oka Chapta kan tele, ki nsì gbadua, sugbon awon mejilelogun ti nwon wà nibe, meje ninu nwon fe duro, ati marun ninu nwon ni Oro Olorun nile nwon, nwon sì nka a.

Ni St Louis, obirin olola kan ni oko kan ti ima muti para nigbagbogbo, asì ma fuwa buburu nigbati oti ba npa. Nigbakugba ni aya re ima ba soro daradara pupo fun u nipa ibawi, nijokan bi oti nka Testamenti re Titun fun ra rè, oka a nibiti ogbe wipe, Amutipara ko le jogun ijoba orun. Obirin na sì pe oko rè, osì kawe ibe na fun oko rè, enu sì ya a gidigidi, osì bere pe, iwe wo ni owi be. Osì wi fun u pe iwe Olorun ni, nitori ti iwe na Oro rè ni. Okonrin na se asaro titi ni gbogbo oru na nitori oro ti oti gbo, ati nijo keji osì tun ka Kapta na fun u, osì be aya rè ki oba on gbadua; osì ngbadua iyipada fun ra rè.

Lati igbana wa ko de moti para, osì fe ki aya rè ma ka Kapta kankan fun li ojo gbogbo, mo sì sù nile nwon ni ale kan, ati ni gbogbo ale na ni afi so ti ife ti Olugbala wa ni fun elese, ati niti Anu rè si nwon, ati idaniloju ti ani lati jogun ijoba orun.

ILOSIWAJU ERO.

Shugbon nigbati amona na kuku ti pe, Emi ni, omo ohun rè, osì sokale wa, nitori amona na ati ma sin awon èrò wa ri. Nigbati o sokale o shilekun, osi ri i pe amona na duro niwaju rè sugbon ko ri i awon obirin nitori nwon wà lehìn rè) owi fun u pe, Boti ri bayi, Mr Okan nla, kini ishe rè nihin loru dudu yi? Odahun pe, mo mu awon èrò kan wa ihin nibiti nwon yio gbe wò si nipa ofin Oluwa mi: Nba ti de ihinyi shè pe die, bi oshe pe omiran ni ti nti nshe idena awon keneun ko kojuja si mi. Shugbon emi lehin igbati mo ba ja die, mo ti ke kuro, mo si ti mu awon erò wa ihin li alafia.

Olibode. Enyin ki yio wole bi, ki esi duro di awuro?

Okan nla. Ndao. Emi opada to Oluwa mi lo lale yi.

Kristiana. Ah Alagba Nko mo bi emi iba ti fe ki ofi wa sile li àjò wa si, iwo ti fe wa osi ti je

oloto si wa tobe. Iwo ti fi agbara jà fun wa tobe, iwo ti fi tokantokan ba wa gbimo ti emi ki yio gbagbe ojurere re si wa lailai.

Anu. Nigbana li Anu wipe, Awa kò le ni egbe re titi igbehin àjò wa! Bi iru talaka obirin bi awa yio ti she le jade si ona ti okun fun iponju bayi, lai si òre ati oludabobo?

James. Nigbana ni James wipe, eyi ti okere ju ninu awon omokonrin na pe Emi be o, alagba, yipada lati ba ni lo, ki osi ran wa lowo, nitori awa she ailera tobe, ona na si lewu tobe bi oti ri.

Okan nla. Emi wa labe ofin Oluwa mi, bi yio ba pashe fun mi lati je amona nyin jale, emi yio fi tifetife ba nyin duro. Shugbon nihin li eko shubu; nitori igbati opashe fun mi lati ba nyin de ihinyi bayi, nigbana e ba si be e ki oje ki emi ba nyin lo jale patapata iba sì je.

Shugbon nisisiyi emi ofa sehin; ati be, Kristian rere, Anu, ati enyin omo mi, odigboshe.

Nigbana li Olibode na, Mr Shora (Oni-shora,) bi Kristiana lere ilu rè, ati ti awon ara rè. Osì wipe, Mo ti ilu Egbe wa. Opo ni mi, oko mi sì ku oruko rè si ni Kristian èrò. Olibode na sì wipe?

Boti ri! oko re ni ishe bi? Owipe, beni awon omo rè sì ni nwonyi, eyi si ni, okawo Anu okan ninu awon ara ilu mi. Nigbana ni Olibode na lagogo rè, bi oti ma she ri.

Okan ninu awon wundia si wa si enu ona, eniti oruko rè nje Irelè-Okan, Olibode na si wi fun u pe, Lo so nile pe, Kristiana aya Kristian, ati awon omo rè, wa ihin si ajò. Owole lo nitori na lo iso fun nwon. Shugbon ah, ariwo ayo wo li apa ninu ile nigbati oro na bo kuro lenu wundia na!

Beni nwon yara de odo Olibode, nitori ti Kristiana duro je li enu ona sibe. Nigbana li omiran ninu awon ti ojinle li ogbon wi fun pe, Wole, Kristiana, wole, iwo aya okonrin rere nì; wole, iwo obirin ti abukun fun, wole pelu gbogbo awon ti owa pelu rè. Beli o wole awon ti osi she omo ati egbe rè si tele e. Nje nigbati nwon ti wole, amu nwon lo si ile nlanla kan, nibiti agbe pashe fun nwon lati joko: beni nwon joko, asì pe olori ile na lati wa iwo awon alejo ati lati ki nwon. Beni nwon wole osi mo eniti nwon ishe, nwon sì fi ifenukonu ki olukuluku nwon, osi wipe, E wole nyin, ohun ilo ore òfe Olorun; e ki awon ore rè fun wa.

Nisisiyi nitori ti ile fere shu die, ati nitori ti àrè mu awon èrò ni irin àjò nwon, ati ti asì mu nwon daku nitori ijà ti nwon ri. ati ti iberubojo awon keneun, nitorina nwon fe bi iba ti ri lati tete mura ati dubule. (ko iti pari.)

A ko o li ibi ise ikowe li Ake ABBEOKUTA JUNE 22nu. 1865.

ABBEOKUTA.

JUNE 22nd. 1865.

In continuance of our remarks in our last number, we desire to bring to the notice of our readers the fact that the Report of Colonel Ord on the West African settlements is published and can be purchased by those who desire to have it, parts of it may be found also in various news-papers. If you wish to know what Colonel Ord says of Lagos, you can obtain that information by purchasing and then reading a news-paper that contains it or the Report itself as published by the British Government.

On the 21st. of February Mr. Adderley brought a motion before the British House of Commons to enquire, by a committee, into the state of th British Establishments on the Western Coast of Africa, in order to ascertain whether they were well ordered and well regulated, and whether they had attained their object. The remarks made on this subject by Mr. Adderley, Mr. Caves. Lord A Churchill, Lord Stanley and Mr. Cardwell ought to be read and understood by Africans. Their speeches are published in news-papers. The speech of Mr. Cardwell is most worthy of attention because of his position as Secretary of State for the Colonies, and as denoting the mind of the British Government towards this country. We especially wish to direct the attention of Sierra Leone people to Mr. Cardwell's speech, that they may learn better than they have done, the objects the British Government have in view in Lagos; he says the objects were not *Colonization*, but to aid in *suppressing the slave trade*, the *extension of lawful commerce*, and the *abolition of barbarous native practices*. We have here then the public statement of the Queen's Minister placed over the Colonies as to what is intended, and these objects it is the duty of every christian man or Government to seek to accomplish. But the good desires of the British Government are often hindered by those who suspect evil, and who talk as if the object had in view was to obtain dominion over native tribes. Doubtless those who urge this suspicion dont know better, but why are they so ignorant? there is no reason but this, that having learnt to read and write they dont use these talents. especially that of reading, to acquire knowledge. They dont like to spend money to buy news papers, and if news papers are lent them it is too much trouble to read them, it is to them much easier to gossip with their neighbours than to sit down and read. It is customary in some parts of England to have a reader, who comes at a certain hour every evening and reads aloud the news-paper of the day to as many as come together to hear, why is not some such plan pursued here? It would be useful for native traders to know the price of Palm Oil, Cotton, Ivory, Shea-Butter and other things in the English markets, they may know if they will, the

news-papers in England publish it daily; they may know too the prices of many things they want to buy in England by the same means. Some times false news is published, for instance we read in an English newspaper that clean cotton was bought at Lagos for 8d per lb brought from Ijebu, whereas that from Abbeokuta cost 15d; now we have an opportunity of correcting this error for at the time mentioned clean cotton was bought in Abbeokuta for 5d. per lb. and another 1d. per lb. would have paid the expense of conveying it to Lagos had the road been open, so that Abbeokuta cotton was cheaper than Ijebu cotton. Now here it costs but 4d. per lb. that is 12½ strings of cowries exchange, 150 strings per 4s. 2d.

WEST COAST OF AFRICA.

Mr. ADDERLEY moved for a Select Committee to enquire into the state of the British establishments on the Western Coast of Africa. He stated that at present there were four settlements in places which were notoriously unfit for occupation by the Anglo-Saxon race—merely hot-beds of disease. The settlements in question were at Gambia, Lagos, Sierra-Leone, and the Gold Coast, and instead of being of the slightest advantage to us for the extension of commerce they were the source of constant embroilments with the natives, resulting in petty wars and a great sacrifice of life and treasure. The Right Hon. gentleman gave a history of the various settlements, and urged that neither for the suppression of the slave trade, the civilization of the country, or the promotion of legitimate commerce, was their possession by this country necessary.

Mr. CAVE seconded the motion. He trusted a sufficient pressure might be put upon Spain to induce her to put a stop to the importation of slaves into Cuba. If that were done, there would not be the slightest necessity for continuing the present establishments on the Western Coast of Africa. With regard to the service of the squadron for the suppression of slavery, the reason there had been so few captures either on the African or on the Cuban coast, was that the fastest vessels were slavers themselves.

LORD CHURCHILL supported the motion.

Lord STANLEY observed that if the people of this country really knew the waste of life and money occasioned in suppressing the slave trade on the coast of Africa, the African squadron would be very shortly numbered with the things of the past. If a committee were granted he hoped the order of reference would be wide enough to include both questions, namely, whether any useful purpose was answered by maintaining these settlements, and whether it was necessary to continue the African squadron. Whatever debt we owed to the Africans had long been paid off, and if the question was one of civilization we might confine our efforts to our own country, as there were districts within five miles of the Houses of Parliament, quite as much in want of civilization as Africa.

Mr. CARDWELL, in acceding to the motion, said he considered it quite right that an inquiry should take place. He had, however, heard with great regret the tone in which Lord Stanley had spoken of the sacrifices which this country and the missionaries had made for the suppression of the slave trade and the civilization of Africa.

Lord STANLEY said he had said nothing against them. He had expressed no opinion either one way or the other

Mr. CARDWELL added he fully agreed in the propriety of the inquiry, and having no desire to limit its scope, he should have no objection to extend the order of reference. With regard to the African squadron, he believed it had rendered efficient service in suppressing the slave trade.

The motion was then agreed to.

(From English News-paper.)

RECENT INTELLIGENCE.

In consequence of recent news from England that the price of cotton is gone down, we have heard that so little as 60 cowries per lb. is offered for seed cotton.

Cowries are of less value 3 hds. 10 strs. are expected for 4s. 2d.

Various acts of robbery and pillage are reported on roads and farms.

A meeting of the chiefs was held on the 20th. instant, of a most important character towards settling the present difference between this place and Lagos.

The Rev. D. Hinderer of Ibadan and Mr. Hughes of this place were among the passengers for England in the Mail Packet which left Lagos on the 10th. instant.

By a sailing vessel which recently arrived at Lagos, intelligence was received of the death of President Lincoln by assasination: this atrocious act is viewed with horror among civilized nations.

TO THE EDITOR OF THE IWE IROHIN.

Sir.

As one of your "constant readers" in England, I regret to hear of the disastrous fire that took place in Abbeokuta on Sunday morning January 22nd. but the fire has made us acquainted with a great fact—viz. that so much as 25, or 30,000 of produce could be accumulated there; this is indeed a great fact. May I not say that this is an hoor, indirectly indeed, paid to Missionary effort? If there be such an officer as the Chancellor of the Exchequer for Abbeokuta perhaps he can inform us what was the amount of produce, for exportation ten years ago, and also what would be the amount supposing Missionary effort to be more extensive, than it now is.

An Englishman.

VARIETIES.

JOHN LOCKE.

JOHN LOCKE was born at Pensford, in Somerstshire, August 29, 1632, and having completed his preliminary studies at Westminister, was sent to Christ Church, Oxford. There he took the degree of Bachelor of Arts, and then travelled into Germany with Sir William Swan. On his return to England he became acquainted with Lord Ashley, afterwards Earl of Shaftesbury, and devoted a large portion of his time to the study of medicine, and the various branches of natural philosophy. In 1670 he began his *Essay on the Human Understanding*; the appearance of which at once raised him to an equality with the greatest philosophers of the age. The elevation of his friend, the Earl of Shaftesbury, led to his own advancement, bnt finally involved him in the difficulties of party politics, and obliged him to flee to Holland. A change in the government, however, soon brought him back, and being appointed to a lucrative office in the state, he passed the remainder of his life in peace and dign ty. His death took place October 28, 1704. Locke was a natural philosopher, a politician, and a theologian, as well as a metaphysician: but it is in the latter character that he is most generally known, and most highly estimated; and it is a happy circumstance that, acute as he was as a reasoner, he always reasoned on the s de of Christianity.

THE ATMOSPHERE.

The earth is surrounded by a thin fluid mass of matter called the air or atmosphere, which revolves with it in its daily motion, and also accompanies it round the sun. One of the most useful properties of the atmosphere is its diffusive and reflective power, which causes the heavens to appear luminous when the sun shines. If the atmosphere had not this property no objects would be visible to us that were not in the sunlight. The shadow of a cloud passing over the sun would leave us in pitchy darkness; the stars would be visible by day, and every apartment into which the direct rays of the sun had not admission would be in darkness; there would be no twilight; darkness would immediately follow sunset, and the brightest sunshine would follow darkness at sunrise.

The atmosphere has been proved to be one of the most necessary provisions for life of which we have any knowledge. Without it there would be no rain, no rivers or springs, no vegetation, no breathing, no existence at all for beings formed like ourselves.

The extent of the atmosphere in every direction round the earth is nearly 50 miles, and it presses with the weight of 15 pounds on every square inch.

A perfect stilness of the air is a profound *calm*; *breezes* and *zephyrs* are the air in gentle motion; a more rapid motion is called *wind*; as the wind gathers strength it becomes a *storm*; if furious, it is a *tempest*; if sudden, a *squall*: if prolonged and very violent in its effects, a *hurricane*; if two or more currents of air blow from different directions they produce a *whirlwind*: sometimes in the deserts of Africa there are *sand-storms*, which obscure the sun, and overwhelm travellers with their caravans of camels and horses.

MISSIONARY INTELLIGENCE.

QUEBEC.—Mr. Harrower has furnished your Committee with a Report of the work of Colportage among the French Canadians, which is carried on by Mr. Maillard. The prospects, he says, are decidedly brightening, and the field, though a hard one to cultivate, is not without its fruit. A freer access is gained to the people, who in spite of the opposition of the priests, receive and read the Word of God. Mr. Maillard thus describes his work, and some of its results:—

One evening twenty-two persons were assembled: two of them who had studied theology made a number of objections which were answered by the Old and New Testament. One tired of not being able to find anything to support his objections got angry, and treated the Protestant religion as the religion of the devil, and many other things he said. I let him speak without interruption, and afterwards asked him whether a tree would be known by its fruit? "Certainly," said he. Ah well! what fruit has it borne? Is it Protestantism which has invented the Inquisition, the Massacre of St. Batholomew, the Dragonades, the Revocation of the Edict of Nantes, and all those other acts which have deluged the world with blood? Is there not charity among Protestants? Do they not show themselves disciples of Him who has said 'Love one another.'" He was obliged to answer in the affirmative. I next proposed to read a chapter, and offer up a prayer, but of the twenty-two that were there seven only would remain, and five among them have the Word of God in their homes, and read it.

In St. Louis, a respectable woman had a husband who often got drunk, and was wicked in his drunkenness. His wife had often addressed to him many useless exhortations, and as one day she was reading her New Testament by herself, she read that drunkards would not inherit the kingdom of heaven. She called her husband, and read to him this passage; he was struck with surprise, and asked what book it was which said that. She told him that it was God, because that book was His Word The man meditated during the whole night on the word which he had heard, and the next day had the chapter reread to him, and demanded the help of his wife's prayers: and prayed himself for his conversion. Since that time he has not been drunk, and desires his wife to read him a chapter of the Gospel every day. I passed a night at their house, and all the evening we spoke of the love of the Saviour for sinners, and of His great mercy towards them, and the certainty we have of inheriting heaven.

The Rev. L. Normandaeu, speaking of the Scriptures distributed by various Agencies, and specially by M. Chiniquy, says:—

Although many of these copies of the Sacred Scriptures may have been destroyed, it is not the less true that the greater number are still in the hands of persons who are reading them with more or less profit, Workmen, after the heavy toils of the day, spend a good portion of the night in reading the Sacred Volume, which they know contains the word of eternal life, and it is evident that these words have made a good impression on their minds, seeing that their manner of acting towards the Canadian Converts is wholly changed, it being now polite and friendly. In some cases even this reading has been so blessed by the Holy Spirit that it has resulted in the conversion of the readers,

Allow me to cite, among others, the recent conversion of a young female seventeen years of age, who scarcely knows how to read Her father had frequent conversations respecting religion with a French Canadian Protestant. These conversations were by him reported to his wife, in the presence of the daughter, who took great interest in them, and who on discovering that the subject-matter of these conversations was contained in a book called the Bible, conceived a special desire to obtain possession of this book. She was able one day to procure a New Testament, of which several sheets were wanting. Delighted at having at length obtained the book which she so much wished to have, she began reading it with great eagerness. To this she devoted every available moment; she devoured the sacred pages and the more she read the more interested did she become. At length she formed the resolution to call upon me, bringing her book with her. We entered into conversation, and it was not long before I saw, with surprise and admiration, that the Holy Spirit had enabled her to find her Saviour; she understood the plan of salvation offered to man on the part of God. At the present time, notwithstanding all the difficulties which she has to encounter, she every where professes her faith in Jesus.

IWE IROHIN

FUN AWỌN ARA EGBA A'TI YORUBA

No. 136. ABBẸOKUTA JULY. 1865 Price 120 cowries.

INDIA-PESHAWUR.

Ni ile awọn India ti owa niwaju, Awa ni awọn Onsẹ Olọrun meji nibẹ, Rev. T. R. Wade ati Rev. W. Handcock.

Ihin Atẹle yi lati inu iwe Mr. Handcock wa ni Jan. 1865. Ihin ayọ ti Olugbala nipa Kristi li ati fọn rere rẹ nibi gbogbo ni Peshawọr; ṣugbọn ko si ibi ti a nṣọ ju nigbagbogbo esẹ ile Olọrun ti owà labẹ igi Peepul. Niwaju ile Olọrun yi, ti oje pe Colonel Martin li okọọ, li gbamiran, ni ipade kan, iwọ yio sì ri awọn enia lati Kabul, Persia, Bokhara, ati Kashmere wa, larin awọn Affghan.

Nigbagbogbo ni iwọ yio ri opọlọpọ awọn ti o nfi eti silẹ lati gbọrọ, bi nwọn ko ti le to bi oti fẹ bi ofin; nitori ti awọn Imale ti Affghan jẹ ojowu onitara nigbati nwọn ba kuku gbọ ti nwọn ba ladi ọrọ ti nwọn ti nṣiyemeji si, ti osì jẹ otitọ ti Alukurani, a ru nwọn nu, tabi bi nwọn ninu nwọn asì fi igbe mu oniwasu na sokalẹ, nwọn asì tu ajọ na ka. Bi oti wu ki ọse ninu gbogbo nwọnyi pelu, meta ninu awọn meje na awọn eniti agba sinu ijọ enia Kristi li ọdun yi nipa baptisi, ti ko feti si tabi ofetisi ju niti iwasu ti ọja ki nwọn to di olubèrè; nitoto ikojujasi ti awọn Imale ṣe, je eyi ti oje ọkọnkọn iyipada titọ ọkan ninu nwọn lati bere otitọ si Kristian. Ọkọnrin yi je Syud, ti ojọ eniti oso siwaju li ọdun rẹ, osì fere jọ eyi-ti ba fihan niti ilo nlanla ti awọn Onsẹ Olọrun, wo o pe, onkawe Arabu ati Persia gidigidi. Pelupelu iwa ti ojọ ohun pataki ti oyi iye ọkọnrin yi pada ni ilo lile ti Imale egbẹ rẹ kan ri. Ọrẹ re yi lọ li ojọ kan sinu iloro ile Olọrun wa, afefe se eyi ti ko dara, okunle lati gbadua, gege bi awọn Imale iti ṣe. Imale kan ti nkọja lọ li akoko na, nigbati ori eyi, owa sọdọ rẹ, osì bu u nitori ti o ngbadua nibiti nwọn rò pe ọse ibi alaimọ. Nigbati Syud gbọ bi ati lo ọre rẹ, ori i lotitọ pe, owu gbigbona

buburu dajudaju li eyi. Lati igbana wa ni onfẹ lati mọ ise Kristian siwaju. Nitorina oka Testamenti Titun ati Mizan ul Hak. Owu Ọlọrun lati kọ ọ, osì di Kristian. Bayi ni ọrọ David ṣẹ si," Ibinu enia yio yin ọ."

CHINA.

China ti wà labẹ ipin ti oni iponju ninu, nisisiyi lati iwọn igba ọjọ gigun wa. A ti fi plao tu ilẹ nini na. Lẹhin na ni akoko ati funrungbin yio de. Ki Oluwa mu ki ọjọ na tete de ti awọn Onsẹ Ọlọrun wa yio jade lọ larin ọ̀wọ̀ enia ti oni ìfẹ ninu. Lọwọ awọn Onsẹ Ọlọrun wa Rev. J. Wolfe ti Fuhchau ati Rev. Mr. Mole ati Mr. Valentine ti Ningpo li ati gba ihin atẹle nwọnyi.

FUHCHAU.

Jan. 11. 1865. Ara nyin yio ya lati mọ̀ pe, a ni enia mẹrin fi kun church wa, lẹhin iwe ti mo kọ si nyin gbẹhin agba meji ati ọmọde meji. Ọkan ninu awọn ọmọọdọ na li ọmọ agba ọlọtọ olutọju ile Ọlọrun wa; ekeji sì li ọmọbirin ọkan ninu awọn agba ti a gba si baptism ligba kanna.

Ibaptisi ọkan ninu awọn agba na, ọmọkonrin kan ti ogbọn gidigidi shẹ li akoko igbẹhin October; ekeji pẹlu awọn ọmọde, shẹ li ọjọ Kristimas. Owu ni osi mu ki inu dun gidigidi lati ri ki ekeji mu ọmọbirin kekere wa si ibi baptism li apa rẹ̀, ti osi fi ọmọ na ati ontikalare fun Ọlọrun nibẹ nipa baptism mimọ. Inu gbogbo wa dun gidigidi si ọkọnrin yi, bi oti jẹ pe ọkan inu awọn ọta wa kikoro ni ishe ri. Ati ma wa ile Ọlọrun wa ri, nitori ati ma bu Katekist, ati nitori ati ma ba iwasu wa je, asi ma yọ wa lẹnu pupọpupọ. Li erinkan ishẹ li agbe e kuro li apa ọdọ wa. Lẹhin eyi ko fi ara rè han titi li iwọn oshu melo kan, li iwọn akoko igbati ako ri i mọ patapata. Li Sunday kan o tun wa, osi joko li isalẹ ile na. Nigbati ajade ni church mo lọ lati ba a sọrọ. Emi ko kọ mọ ọ. Owipe, Sing Sang iwọ ko mọ mi bi? "Mo wipe "Ndao, "Owipe "Otọ ki o mọ mi. "Lẹhin eyi mo ba a sọrọ didun gidigidi, mo si ri pe Emi Ọlọrun ti nshishẹ li ọkan rẹ̀ (nitori iyipada ti mo ri lara rẹ̀, nkò le sọ si ohun miran.) Oti fi iborisha silẹ, osi ni oye Ọlọrun rere. Owipe onfẹ lati di Kristian, ati lati sin Jesu; pe on ri dajudaju pe awa lotitọ. Mo sọ fun u pe ao yọ lati gba a sinu ẹgbẹ wa kekere, shugbọn ki oduro, ki osi fi ara rè sabẹ èkọ, ki osi fi ami han pe ifẹ rẹ̀ ifẹ otitọ ni. Lẹhin eyi ama wa si gbogbo ipade wa fun adua ati èkọ, osi dagba ni imọ ati igbagbọ. Oni imọ awọn Iwe Mimọ gidigidi, li iwọn oshu diẹ ti owà labẹ èkọ, ju eyiti omiran ninu awọn enia wa ni lọ li ati igba akoko ti nwọn ti wa pẹlu wa. Ere rẹ̀ ni, baptism rẹ̀ li

ọjọ Kristmas. Ko ti fẹ ki a baptisi rẹ̀ li ọjọ na ri, owipe nitori ko yẹ ki abaptisi mi li ọjọ ti Olugbala wa si aiye yi. Mo ladi rẹ̀ fun u pe oyẹ ju lati jẹ ọjọ ti abi Jesu si aiye lati gba ẹlẹshẹ la ati lati fi church kan lelẹ, ki ojeri ọkan kan ti agba si church rẹ̀. Iladi yi tẹ ẹ lorun.

Oni itara ishẹ Olorun gibigidi nisisiyi osi ti mu ninu ọrẹ wa bere Olugbala ko to di Kristian o-jere ninu ishẹ ile orisha rẹ ti onshe gidigidi; shugbọn ko si le ma ba ishẹ yi lọ nikẹhin. Ko ni fi ishẹ yi silẹ nikan, shugbọn oni jiya inunibini lati ọwọ awọn alabashe rẹ lailai pelu.

Opolopọ igba li anri li ita, ti opolopọ enia nyi i ka, ti nwọn nbu u, ti nwọn si nblasfim oruko mimọ ni ti afi npe nisisiyi. Oju Jesu Krist ko ti i shugbọn oru ẹri ti oda ti osi han ketekete larin awọn elebu rẹ̀. Labẹ gbogbo nkan nwonyi mo jeri gidigidi lati ran a lọwọ lati ni ishẹ miran, ninu eyiti mo ni idi lati gbagbọ pe yio she rere bi Kristian.

IPIN ỌJỌ.

Wakati merinlelogun li o mbẹ li ọjọ kan akoko ti aiye nì fi yi ọkankan arin rẹ ka lẹkan. Ihin ọjọ ni awuro, ọjọ kanri ọsan, ashale, ale, ati oganjọ. Imọlẹ ọsan ati okuku, ti ibi ka kiri aiye ama tipasẹ apa nwọnni ti yi si ọkankan orun wa, tabi bi nwọn ti wa kuro nibẹ. Li Equator tabi ila arin aiye, wakati imọlẹ ọsan ati okuku odogba. Li England li akoko ọjọ ati owore, orun alà li agogo mẹfa owuro asì wọ̀ li mẹfa ale, beni ọsan ati ale odogba li ekiki akoko nwonni. Li akoko ẹrun wakati imọlẹ merindilogun li owà, ati wakati okuku mejọ.

Iye wakati imọlẹ, ati ti okuku yi odun kan, odogba ni gbogbo ilu lori ilẹ aiye. Ọjọ ti ogùn ju ni Iceland ni wakati merinlelogun imọlẹ gberagbera ati oru ti ogùn ju ni wakati merinlelogun okuku. Li ipẹkun Equator mejeji akoko okuku ti ogùn ju ni oshu mẹfa pelu oshu mẹfa imọlẹ. Li Palestine pipẹ ọjọ ko ju wakati mẹtala pẹlu àbọ lọ.

Li Madrid imọlẹ wakati mẹsan li ọsan li ombẹ nigbati ọjọ ba kuru ju, ati okunkun wakati mẹdogun, nigbati ọjọ ba gùn ju wakati nwonyi a yipo.

Li North Cape okuku oshu meje li o mbẹ lakoko otutu, ati imọlẹ oshu meje li èrun; ati li Shitybergen okuku oshu merin ni ima dipo okuku imọlẹ oshu merin gberagbera.

Wìrìwìrì ọjọ ni akoko igbati ọjọ ba kuku ti wọ̀, ati nigbati ọba kuku ti yọ, nigbati ope ba tan imọlẹ orun si aiye, ati nigbati ilẹ ko ko ba shu, ti ilẹ ko ba si mọ.

Nigbati ọrun ko ba mọ, bi oti

ri li ipẹkun Equator, wìrìwìrì ọjọ mu ki akoko ishẹ gbogbo ọjọ ki ogùn.

ILỌSIWJU ERO.

Awọn ara ile na pẹ, Ndao, ẹ fi okele ẹran kan tu ra nyin lara na; nitori nwọn ti pese òdọ agutan kan silẹ, pẹlu ọbẹ ti nwọn iti mase pẹlu rẹ, Exod 12. 21; John 1. 29. Nitori Olibode na ti gbọ ri pe nwọn mbọ, osi ti sọ fun awọn ti mbẹ nile.

Bẹni nigbati nwọn ti jẹun alẹ tan, ti nwọn sì pari adua nwọn pẹlu orin kan, nwọn fẹ lati lọ sun. Shugbọn Kristiana wipe, bi awa ba gboju tobẹhẹ, jẹ ka yan lati sun ni yara ti ọkọ mi sun si nigbati owà nihin; bẹni nwọn mu nwọn lọ sibẹ, gbogbo nwọn si dubulẹ ni yara kanna. Nigbati nwọn nsimi Kristiana ati Anu bẹrẹ si ọrọ ohun ti oyẹ lati sọ.

Kristiana. Emi ko tilẹ ni èrò pe, emi otọ ọkọ mi lẹhin nigbati o nlọ si àjò.

Anu. Iwọ kò si rò pẹlu lati dubulẹ lori akete rẹ, ati ninu ile rẹ lati simi, bi oti she nisisiyi.

Kristiana. Emi ko sì ti rò pẹlu lati ri oju rẹ li alafia, ati lati ma ba a sin Oluwa, Ọba pẹlu rẹ, sìbẹ nisisiyi, mo gbagbọ pe yio ri bẹ.

Anu. Gbọ! okò mgbọ ariwo bi?

Kristiana. Bẹni, mo rò pe, ariwo orin ni nitori ti awà nihin.

Anu. Ohun iyanu! Orin ni ile, orin lọkan, ati orin pẹlu li ọrun, nitori ayọ pe awà nihin: Bayi ni nwọn sọrọ pẹ die. ti nwọn si fi sulọ.

Bẹni nigbati nwọn ji lawuro, Kristiana sì wi fun Anu pe, ki ishe ki o rẹrin li oju orun lanọ? mo ro pe olala.

Anu. Bẹli ori, ala ti odun si ni: shugbọn oda o loju pe mo rẹrin.

Kristiana. Bẹni otilẹ rẹrin gidigidi; shugbọn emi bẹ ọ Anu sọ ala rẹ fun mi.

Anu. Mo nlala pe mo joko li ibi didakẹ kan mo sì ngbawẹ lile li ọkan mi. Nisisiyi nko joko libẹ pẹ, shugbọn mo rò pe mo ri ọpọlọpọ pejọ yi mi ka lati wò mi, ati lati gbọ ohun ti mo nwi. Bẹni nwọn teti lelẹ. Mo sì bẹrẹ si idaro ti lile aiya mi. Si eyi Ẹlomiran ninu nwọn nrẹrin mi, omiran pe mi li ashiwere, omiran si bẹrẹ si ti mi kiri. Si eyi ni mo rò pe mo woke mo ri ẹnikan o nfo bọ lodọ mi. Bẹli otọ mi wa gànnà osì wipe, Anu kini nshe ọ? Nigbati osì ti gbọ ti mo she aroye mi, owipe, Alafia ni fun ọ; on pẹlu sì fi ọja nu oju mi, osì fi asho fadaka ati wura wọ mi. Ezek 16. 8. 11. Ofi ẹwọn kan si ọrun mi, ati oruka eti si eti mi, pẹlu ade daradara kan lori mi. Nigbana li ọdi mi mu lọwọ, owipe, Anu, ma tọ mi lẹhin. Bẹli olọ soke emi si tọ ọ lẹhin titi afi de ẹnu ọna wura kan.

(ko iti pari.)

A kọ ọ li ibi iṣẹ ikọwe li Ake ABBẸOKUTA JULY 10th. 1865

ABBEOKUTA.

JULY 10th. 1865.

The following are the prices of the articles most affected by the blockade, Salt 12 heads per bag, Tobacco 12 bags per roll, Gunpowder and Guns are not in demand, Gunpowder has been offered in payment of debt and refused, Spirits are going out of use. Salt has been exported of late. Tobacco went up to 25 bags, some say 27 bags, a roll, then went down to 10 bags in the prospect of peace, since it has risen to 12 bags. The price of Cotton is nominal, 12½ strings per pound clean, as the merchants have no money to buy, seed cotton can be purchased at 2½ strings.

The effects of the blockade are, a stoppage of trade and a discouragement to all industrial pursuits connected with commerce. Its effects are felt on both sides; intended to punish one side alone, yet it strike both alike. The trade of Abbeokuta is with Lagos, a blockade on Abbeokuta is therefore equally a blockade on Lagos, and deprives Lagos of Abbeokuta trade as it does Abbeokuta of the Lagos trade. It is said that Lagos has as much produce to purchase elsewhere as means to purchase it, which may be understood as showing the limited amount of capital employed in Lagos and not the great extent of the trade done. Be that as it may, had the trade of Abbeokuta been open there would have been a larger amount of produce in the market to meet the limited amount of merchandize in Lagos, and as a result native produce would have gone down in value and English merchandize would have gone up proportionably. We hold therefore that Lagos pays dearer for native produce and the white merchants are losses by the blockade as well as natives.

TO THE EDITOR OF THE IWE IROHIN.

Dear Sir,

In the Newspapers lately received from England, I find, that at a Meeting of the Anthropological Society, held in April, Mr. Walker and Captain Burton spoke against the Missionaries, and their labours in this Country. I wish you to give publicity, in your valuable paper, to the following facts. Captain Burton in his speech said "That the Christian converts were the curse of Western Africa" Before leaving this coast, on his last visit, he wrote the following letter to the Members of the Wesleyan Missionary Committee.

"I cannot terminate my journey to Dahomey without expressing my gratitude to your Missionary at Whydah, the Rev. Mr. Bernasko. That gentleman not only made my visit pleasant by his kindness and civility, but also enable me, by his influence with the king, to contribute my hints in the cause of humanity and civilization. Having heard that you entertain an idea of removing the Wesleyan Missionary from Whydah, I would respectfully suggest to you the advisability of adopting a wholly different course of strengthening rather than of abolishing it; and wholly unsolicited, I have ventured to address to you these few lines" Let me say, that Mr. Bernasko, about whom Captain Burton writes, is a native

Minister, and therefore a "Christian Convert"

Mr. Walker from his speech appears to be also an enemy to the Missions in A rica. Before he left Lagos he took the Chair at the Annual Wesleyan Missionary Meeting, held there, and spoke in the strongest language of the benefits derived from the labours of Missionaries.

I leave the above facts to speak for themselves.

And remain,

Yours faithfully,

An Englishman

DEATH OF PRESIDENT LINCOLN.

A song to the honor and memory of the late president Lincoln: Whose humane anti-slavery principles, and election to the presidency of the United State of America, were the causes of changing the long slaveholding quarrel between the northern and southern states, into a determined, and obstinate civil war; causing the untimely death of thousands on both side; and finally the assasination of that noble hearted man!

1 Like many a worthy,
Who for righteousness bled,
By the hand of the wicked
Just Lincln has fallen!
Though enemies arose,
And many were his foes,
Yet no evil befell him,
Till he'd finished his work.
But when it was finished
And victory gained;
His spirit was taken:
His blood the south shed.
Alas! by them has been sent,
To an untimely grave
An able President
And the friend of the slave.

2 It appears that such men
Are destined to an end,
Which must be accomplish'd
Before their departure:
But when it is done,
Their race they hath run,
Their spirits are summoned
(By violence or nature,)
To go to their rest
At the right hand of God,
In the state of the righteous,
To received their reward.
Then go to thy rest
In a praise worthy grave;
And thy name ever blest,
As the friend of the slave!

3. Rest with just Wilberforce,
Who finished his course,
When he over threw slavery
In Britons dominions.
Rest with Martin Luther,
Who was destined to stir
Up the minds of the people
Against bondage of Rome.
And to rest with all those
Whom the Lord hath ordain
Gross evils to oppose,
And did victory gain.
May the star sprangle banner
Long over thee wave,
Its noble defender
And the friend of the slave!

By a Negro.

VARIETIES.

DIVISIONS OF THE DAY.

In a day there are twenty-four hours, the time required by the earth revolve once round its axis. The parts of the day are the *morning, forenoon, mid-day, afternoon, evening, night,* and *midnight.* The daylight and the darkness in different parts of the earth are caused by those parts being turned towards or from the sun. At the equator the hours of daylight and darkness are always equal. In England at the vernal and autumnal equinoxes only, the sun rises at six o'clock and sets at six o'clock, so that the days and nights are equal only at those times. At the summer solstices there are sixteen hours of light and eight hours of darkness.

The number of hours of light, and those of darkness, throughout the year, are *equal* in every country on the earth. The longest day in Iceland is twenty-four hours of continued light; the longest night is twenty-four hours of continued darkness. At the poles the longest period of darkness is six months, this is balanced by six months of light. In Palestine the longest day is thirteen-and-a-half hours long. At Madrid there are nine hours daylight on the shortest day, and fifteen hours darkness; on the longest day these hours are reversed. At North Cape there are two months darkness in winter, and two months daylight in summer; and at Spitzbergen four months darkness is compensated by four months continual daylight.

Twilight is the time immediately after sunset, and before sunrise, when the atmosphere reflects the light of the sun on the earth, and when it is neither dark nor light. Where the atmosphere is dense, as towards the poles, the twilight prolongs the working time of every day.

MRS. BARBAULD.

THIS accomplished writer was born, in 1743, at Kibworth, in Leicestershire. She was the daughter of a learned dissenting minister, and the sister of Dr. Aikin, well known by his *Biographical Dictionary*, and long connexion with the general literature of the age. The abilities of Mrs. Barbauld were constantly employed in the diffusion of pure and noble sentiment. Several of her essays exhibit an extensive acquaintance with the principles of human character, and the theory of society; but her chief excellence consists in the admirable manner in which she employs the gift of a fine imagination to illustrate and establish the precepts of virtue. Her works, written for the use of the young, abound in those gentle beauties of thought, which can scarcely fail to delight an unvitiated mind. She died at Stoke Newington in May, 1825.

MISSIONARY INTELLIGENCE.

INDIA—PESHAWUR.

At this trans-Indus station we have two Missionaries, the Rev. T. R. Wade and the Rev. W. Handcock.

The following intelligence is from Mr. Handcock's letters—

"*Jan* 1865—The glad news of salvation by Christ has been proclaimed in different parts of Peshawur; but in no place has it been more frequently set forth than from the steps of the chapel uuder the great peepul tree. In front of this chapel, which was built by Colonel Martin, sometimes in one assembly you would recognise amongst the Affghanas, people from Cabul, Persia, Bokhara, and Cashmere. Crowds of listeners can always be obtained, though they are not, as a rule, so orderly as one could wish; for the Affghan Mohammedans are so bigoted, that no sooner do they hear a doubt thrown out as to the truth of the Korán, than they become excited, cry down the preacher, and break up the assembly. Notwithstanding all this, however, three out of the seven who have this year been admitted to the Church of Christ by baptism were, more or less, listeners to the preaching in the bazaars before they became inquirers: indeed, the very opposition made by the Mohammedans seems to have been the turning-point in leading one of the number to inquire into the truth of Christianity. This man is a Syud, and somewhat advanced in years, and is likely to prove of great use to the Mission, seeing that he is well read in Arabic and Persian. The circumstance, however, which seems more particularly to have arrested this man's attention was harsh treatment which a Mussulman friend of his received This friend went one day within the porch of our chapel, the weather being inclement, and knelt down to pray, according to the Mohammedan custom. The Mussulmans who were passing at the time, on seeing this, came up, and abused him for praying in what they considered to be a polluted place. On the Syud hearing of the treatment which his friend had received, he rightly conceived it an evidence of bigotry. From that time he wished to know more about Christianity. He therefore read the New Testament and the Mizan ul Haqq. It pleased God to enlighten him, and he became a Christian. Thus the Psalmist's words were fulfilled, "The wrath of man shall praise thee."

CHINA.

China has now been for a lengthened time under afflictive dispensations. The hard ground is being broken up by the plough. Afterwards will come the sowing season. The Lord hasten the time when our Missionaries shall go forth amidst the masses of a willing people. From our Missionaries, the Rev. J. Wolfe, of Fuhchau, and the Rev. Messrs. Moule and Valentine, of Ningpo, the following communications have been received—

"*Jan.* 11. 1865—It will cheer you to learn that, since my last communication to you, we have had four persons added to our church —two adults and two children. One of the children is the son of our old, faithful chapel-keeper; the other is the daughter of one of the adults admitted to baptism at the same time. The baptism of one of the adults, a very clever young man, took place towards the end of October; the other, with the two children, took place on Christmas-day. It was very pleasing and cheering to see the latter bring his little daughter to the ont in his arms, and there consecration her and himself

to God by holy baptism. We were all very much interested in this man, as he was formerly one of our most bitter opponents. He used to come to our chapel for the sole purpose of abusing the catechist and interrupting our service, and troubled us very much. On one ocasion we had to remove him from the premises. After this, he did not make his appearance for some months, during which time we lost sight of him altogether. One Sunday, however, he came again, and took a seat at the lower end of the building. When service was over I went to talk with him. I did not at first recognise him. He said "Sing sang, don't you know me?" I said, "No; I do not." "you ought," said he, "to know me." After this I had some very interesting couversation with him, and I found that the Spirit of God had been at work in is mind (for I cannot ascribe the change which took place in him to any thing else). He had given up idolatry, and had very correct views of God. He said he wished to become a Christian, and to worship Jesus; that he clearly saw we had the truth, I told him we should rejoice to receive him into our little company, but he should wait, and place himself under instruction, and show signs that his desires were sincere. After this, he attended all our meetings for prayer and instruction, and rapidly grew in knowledge and in faith. He gained more knowledge of the Scriptures for the few months he was under instruction, than some of our members have gained during the whole time they have been with us. The result was his baptism on Christmas-day. At first he was unwilling that his baptism should take plaee on that day, "for,', said he, "I am not worthy to be baptized on the day that my Saviour came down into this world." I explained that it was most appropriate that the day on which Jesus was born into the world to save sinners and establish a church, should witness a soul admitted into his church. With this explanation he was satisfied. He is now very zealous, and already has brought some of his friends to inquire about the Saviour. Before he became a Christian he carried on a very lucrative business in connexion with the idolatrous temples, &c.; but he could not continue this business afterwards. He not only had to give up this business, but had to suffer a great deal of persecution from his former acquaintances. He has frequently been seen in the streets, surrounded by a crowd of people, abusing him, and blaspheming that holy name by which he is now called. He was not ashamed of Jesus, but bore a simple and clear testimony before his abusers. Under these circumstances, I fell pefectly justified to help him to get a new business, in which, I have every reason to believe, he will do well as a Christian man." *(C. M. S. Record.)*

NOVA SCOTIA—HALIFAX

One or two incidents are here extracted from a Colporteurs journal.

"Have you a Bible?" I inquired one morning of a young woman with a child in her arms. "We have not," was the reply, "and it would be little use to get one, neither my husband nor I can read." "That is a pity," said I, "but still you should have a Bible in your house. Some one might come in and read to you." But she was unwilling to purchase. Her husband was not in, and he might be offended. "But," said I, "surely you would not like that child," pointing to the baby in her arms, "to grow up unable to read the Bible." No," said she. After a pause, "Well, I think if my husband was home, he would take the Bible." "Take it in the meantime," I replied, "I will call in the afternoon.' She received the Book; I called in the afternoon. Very cheerfully she paid the price, and seemed glad that she possessed a Bible.

A short distance from River John village, I entered one day a very poor house, inhabited by a widow with several children. So poor was it that I almost felt sure as I entered there would be no Bible. There was however; and the poor woman was almost offended at my question, "Have you a Bible?" as she answered, "We would not keep house without a Bible." Passing another day, the woman hailed me from the door, said she wanted to purchase a Bible for her son, and expected to have the money the following day. I left a Bible, and promised to call. When I entered on a subsequent day, the woman sorrowfully told me she had been disappointed in getting money, and taking up the Bible to hand it back, the tear starting to her eyes as she did so. I told her to keep the Bible, and give it to her boy, and the only payment I would ask was that he would daily read a portion of it. I wish you could have seen the look of gratitude which that mother gave when she knew that the Bible would be possessed by her boy. *(Bible Society Report.)*

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 137. ABBEOKUTA JULY. 1865 Price 120 cowries.

ISALẸ AFRICA.

Ni ọna igbiyanju miran niti idapọ pẹlu iṣẹ ti Idapọ Presbiterian ni Kaffraria Rev. Peter. Davidson pitan rẹ, ẹniti opitan nwọn lọ si ẹkọ awọn Onṣẹ miran si ara kanna, ni ọpọlọpọ ọdun ti okoja, ẹniti ogbọ nisisiyi li akọgbọ niti ore ti oti ṣe niti ohun elo ti omu ni lara. Osòrò awọn agba mọkọnla ni ile Ọlọrun ara ilu na ni Adelaide (British Kaffraria) ẹniti agba si baptisi, Mr Davidson wipe.

Osi ni lori gidigidi lati gbọ bi ati mu awọn ẹlomiran ni nwọnyi wa si èrò ijinlẹ niti igbala ọkan nwọn, ati lati ri bi nwọn ti ni itara to lati ma ti lọ si ijọba Ọlọrun. Hottetot kan wipe, ni ọpọlọpọ òsẹ̀ oku ki on ma ro ohun miran ju èṣẹ̀ rẹ̀ lọ, ati bi aoti ṣe dari nwọn ji. Ni ọpọlọpọ oru ni o nsu dię tabi ki oma tilẹ su rara. Bẹni o nlala ohun ibèru ati ewu gidigidi. On ko le ṣe nkan, loru ati lọsan, ṣugbọn ki on ma kigbe pe Ọlọrun fun idariji èṣẹ̀.

Ole ka dię ninu iwe Ọlọrun, nibẹ li ori ọna idariji, nipa èjè Kristi. Nisisiyi ofẹ lati baptisi, ka sì ka pẹlu awọn enia Jesu Kristi. Li akoko kanna, Fingoe kan yọ wa si ijọ nitorina papa, osì fi èrè ijinlẹ kanna han ninu isin na. Nikẹhin ope mi osì bèrè lati baptisi. Mo sì ri i pe ofẹ Bibili rẹ gidigidi ati titi niwọn ọpọlọpọ ọdun ni oti nṣe itọju pupọ niti igbala ọkan rẹ̀.

Ati gbọ ti ijọ awọn ara ilu yi ti nwọn ti kojọ nihin osì rohin pe bi on wa li ọna jijin niwọn busọ ọgbọn oye aye mi lati ma wa gbọ Ihinrere. Ero rẹ sì jinlẹ, ati ni gbogbo Ọsẹ̀kejikeji ni ima lọ si ajo niwọn busọ ọgbọn li Saturday, asì padade ni alẹ ọjọ isimi, nigbati osupa ba nran, tabi bi ko ba si osupa, ni Monday, lati gbọ iwasu ọrọ̀ na. Abaptis rẹ̀; li òsẹ̀ meji lẹhin eyi li aṣalẹ Saturday, owa sile mi pẹlu iya rẹ̀ ti iṣe opo obirn ti oni iwo ni iwo ara Fingoe, oni ajo pupọ lati ma rò pe ọmọ on ọkọnrin, ẹniti oti ngbidanwo lati

ko li ona igbala, yio ti ni saju mi, ati baptisi rè asì ti gba si aiya Ijo Enia Olorun, nigbati owa li ajeji lona jijin rere. On na pelu, asì ti gba sinu egbe Ijo Enia Olorun nipa bi baptisì rè ni gbamgba. Lotito ni ose iwasu ti orì tabi ti oni ola. Gbogbo awon agbajo enia Olorun bere si isokun, ati opolopo ninu awon Kaffa kò bere jeje bi awon Hotentots tise, nwon sokun soke ninu emi aro. Lati igbana wa ni opolopo nwon ti mbere lati dapo mo nwon, ti sì fi nwon si idanwo disisiyi.

Gbogbo awon Onse Olorun ti Moravian ti owà ni Isale Africa Mr Bechler okan ninu awon ara lo ibe nwon wo li eyi ti ko ti ipe. Owipe opolopo awon ara ilu na ti owa ni ibujoko na ko ilaju li alatan, ati opolopo miran si i li nwon wa jina lati di Kristian otito; osì wipe.

Lati ibujoko awon Onse Olorun mo gbo opolopo aroye ati aise dede, opolopo ese, olujewo eke, asodi, li apa awon ara ilu na ti nwon ima wa ninu iro Ihinrere nigbagbogbo, ati agbara eko ti Kristian ati apere; ati ninu awon ti nwon ti baptisi pelu ninu agbo, idaraya ti eko ako-so, li ona ti osoro ni yiyo nwon kuro ni Anfani Ijo Enia Olorun, ti je oran nigbagbogbo ti oni yiye ti oni irora, ko kere lati mu awon alagbase se alainiyanju. Sugbon nigbati mo boju wo ehin si ohun ti mo jeri si niti awon keferi. Awon okonrin Kaffa fere ma gesi laisi akisa lati fi bo ihoho nwon, osi jo pe nwon nro, ati ti nwon sì se alaitoju nkan laiye yi ju ti ife ode ara, nwon asi ni itelorun li bi egbe nwon ba mu Taba die fun nwon wa, awon obirin Kaffa asi feju nwon si enia pelu itenumo euiti osiwere gidigidi, ati bi enipe ko ni ipa lati gbero rara; awon miran asi su sile, nwon afi toletole mu oguso ati sisu, kiki ki nwon ma dide lati ma toju eran, nigbati mo ri ibere oju awon enia nwonyi, ti mo si ranti nkan niti iberu ese ti osopo ti nwon ima se, nje nitoto, oye ki ojewo fun Oluwa pelu ope, ni ibinu opolopo ailera ati wiwa kukuru li apa ti wa, Oluwa fe lati sise nlanla larin awon enia yi. Emi ba fi eyi se bi ifihan ti ilosiwaju lilaju otito pe, ile ti odabi afara oyin lailai laisi ibi ti efi ngbajade, nitorina oni eri gidigidi, ati gbogbo nwonyi se ohun ti awon enia funfun ko le fi aiya ran, nwon si ni lona pupo fi aye sile ni wiwo sile briki ti ko nilari, ti pe ki nwon fi itoju gbin igi ki nwon si we daradara, ti opolo nwon ko lati dapo pelu awon Aso, ko owo, tabi ise, ka si yi nwon ero rere. Awon Hotentots ti anpe beheje egbe awon enia aweja, nwon yato gidigidi si awon isebere enia kanna, ninu eyiti kiki die ni owa nipo nwon nisisiyi ni ale ri, nwon enia dudu ati Kaffa ati pelu awon ti aso oruko nwon gbehin npo si i gidi pa.

Ile Eko ti nwon ko ni Genadeudal nwon kuku pari idamerin re ni Ogorun li eyiti oti wà. Gbogbo awon

ọmọ ti nkawe. to mọkọndiladọrin, ninu awọn ẹniti ọgbọn ti yẹ fun iṣẹ ti nwọn si ti yan nwọn bi olukoni lọ sinu ijọ awọn Moravian, tabi li isin awọn Ijọ Enia Olọrun miran. Eniti ako gba sinu ẹkọ ni iran awọn Namaqur iwọ Ile Ẹkọ li odun na. Ninu odun kan na odomode ara Fingoe kan fi awọn ara silẹ lati wọ iṣẹ rẹ; Ọṣẹ eniti oni oruko rere.

IDANWO NIPA JURY.

Ale mu enia kan ti a ro oran ẹbi kan si latowọ onidajọ wa, bi oba she pe afi idi pataki kan han nitori ohun ti ashe ro oran ẹbi na si. Nigbati aba ti mu u tan, a mu u wa iwaju onidajọ lati dan a wo, bi a ki ba fi ohun ti a fi i son si han, tabi bi ki ba she otito, onidajọ na aje ko lọ li omnira, bi eson na ba ni ese nlẹ, afi eniti afi son na sinu tubu, nibiti yio ghe wa titi ao fi mu u lọ si idanwo rẹ li agbala idajọ ododo, tabi ni agbala ibujoko.

Awọn Jury nla ti ope jọ nibẹ awa di ohun eson na ti afi oluware na son, bi otito ba wà ninu eshe rẹ nitoto, nwọn afi ranshẹ lati dan a wo, bi ko siẹ otito, nwọn a jowọ rẹ lowọ li omnira. Bi ao ba mu u lọ dan wo li agbala, yio bẹbẹ Ẹbi tabi ko Jẹbi. Onidajọ kan awa li agbala na, ape awọn ẹleri ti oni jẹri si ohun eson na, ẹri yi nigba miran a daju, nigba pupọ ni ki si daju.

Awọn Jury agba gbogbo ẹri na, onidajọ asi tun sọ fun nwọn; nwọn abi sẹhin nwọn a si ba ara nwọn gbimọ bi eniti a ba fi son na ba jẹbi tabi bi oba she alaishẹ. Nigbati imọ gbogbo nwọn ba shokan, nwọn asọ imọ nwọn li agbala. Bi a ki ba le fi idi ohun ti afi son si han, nwọn amu imọ Alaishẹ wa, bi oba she pe ale fi i han, nwọn amu imọ Ẹbi wa. Onidajọ asi soro le e lori. Ohun idi pataki ti imu ki enia deshẹ ni, jiju awọn obi ninu lati igba ewe wa alai kọ ẹkọ pupọ, alaimọ owo pataki kan, ati ọmọti.

Li ọpọlọpọ tubu, nwọn ama shora lati yi iwa awọn eniti oba shẹ na pada, nipa kiko nwọn ni ishe nwọn, nipa kiko nwọn li owo kan, ati nipa fifun nwọn li iwa ọgbọn, bi oti dara lati wa ọna ki eshẹ ma de ju lati jẹẹ ni iya.

ILỌSIWAJU ERO.

Nigbana li o kankun; nigbati awọn ti nu le si ti shilẹkun ọkọnrin na wọle, emi si ba a lọ ide ibi itẹ kan lori eyiti enikan joko; osi wi fun mi pe, Alafia ọmọbirin. Ibẹ na si ndan osi nkọ mọnọmọno bi awọn irawọ tabi bi orun mọ si ro pe mo ri ọkọ rẹ nibẹ:

Beni mo ji loju ala mi. Shugbọn mo ha rerin bi?

Kristiana. Orerin, osi to ki erin pa ọ lati ri ara rẹ dara tobẹhẹ. Nitori ti oyẹ ki o fun mi laye lati wi fun ọ pe mo gbagbọ pe, ala rere ni; ati bi iwọ si ti bẹrẹ lati

ri pe ako bèrè rè je oto, beli osi ri igbehin rè nikehin. Olorun a soro lekan, nitoto li ariu meji, sibe enia ko fiyesi i; li oju ala, li iran loru, nigbati enia shubu sinu orun didun, kini itogbe lori akete. "Job 33. 14. 15. Awa ko ni ji lati ma ba Olorun sòrò nigbati aba dubule; ole ke si wa nigbati aba sun, ki osi mu wa lati gbohun rè. Okan wa ama digba ji nigbati aba sun, Olorun si le ba eyini soro, yala nipa oro ni, tabi nipa owe tabi nipa ami tabi ifiwe, bakanna ge bi igbati aji.

Anu. Nje mo yo niti ala mi; nitori ti mo ni ireti kì oma pe ki ala mi na to se, lati ba je ki mi tun rerin.

Kristiana. Mo rò pe oto akoko lati dide nisisiyi ati lati mo eyiti ao she.

Anu. Emi be o, bi nwon ba fe wa lati duro die sì je ki afi tifetife duro. Mo fe ju lati duro die nihin, lati je ki ara mi mo awon wundia nwonyi; mo rò pe Iduro shishin Iwabi Olorun ati Ife ni oju pele ati eyiti odara.

Kristiana. Awa ori eyiti nwon she.

Beni nigbati nwon dide ti nwon mura, nwon sokale nwon si bi ra nwon lere ti isimi nwon, bi ose eyiti ororun bi beheko.

Anu. Anu wipe, odara gidigidi, eyi je okan ninu awon ibuwò ale ti odara ju ti mo ti ni latijo.

Nigbana ni Iwa diduro shishin ati Olorun wa ti dahun pe, Bi aba le mu ki eduro nihin die enyin yio ni ohun ti ile yio muwa.

Ife; Ife wipe, ati eyi pelu ife rere. Beni nwon gbo, ti nwon si duro libe bi nwon oshu kan tabi lile li oshu. nwon si je èrè fun ra nwon. Ati nitori. Iwa diduro shishin yio ri bi Kristiana tito awon omo rè obebe ki oje ki on bi nwon lere oro.

Beli o fun u li aye. Nigbana li o bere lodo abikehin nwon, eniti oruko rè nje James.

Iwa diduro shishin. Osi wipe, Wa, James iwo le so eniti oda o fun mi?

James wipe Olorun Baba, Olorun Omo, ati Olorun Emi Mimo.

Iwa iduro shishin. Omo rere. Iwo sì le so eniti ogbà o là fun mi?

James. Olorun Baba, Olorun Omo, ati Olorun Emi Mimo.

Iwa shishin. Omo rere sibe. Shugbon nipa kini Olorun Baba fi gba o la.

James. Nipa ore ofe re.

Iwa shishin. Nipa kini Olorun Omo fi gba o la?

James. Nipa ododo, iku ati eje ati iye rè.

Iwa shishin. Nipa kini Olorun Emi Mimo fi gba o la?

James. Nipa ìmole, iso dotun, ati ipamo rè. (ko iti pari.)

A ko o li ibi ise ikowe li Ake
ABBẸOKUTA JULY 27th. 1865.

ABBEOKUTA.

JULY 27th. 1865.

Our readers will be gratified at hearing that much progress has been made towards settling amicably the differences between this place and Lagos, a proclamation issued at Lagos, which we have copied into our publication for the benefit of our readers here, will show that the road is opened by river from Abbeokuta to Lagos, but the same remains closed from Lagos to Abbeokuta until the first instal'ment of the compensation to be paid for river robberies, done in the time of war, is paid. We hope this commencement of reconciliation will soon have its completion in the just settlement of all differences, and that we shall have open roads in consequence. A number of messengers sent to Lagos by the Abbeokuta Government were well received and treated, which has produced a good impression here. In accordance with the agreement entered into by the two Governments three gentlemen have been selected here to meet the like number in Lagos to examine the claims for losses by robberies, and measures are being taken to obtain funds to pay whatever sum may be awarded. Abbeokuta has fallen into this trouble for want of a strong government, but present experience will not be without its use.

There are still various acts of kidnapping reported, in the Egba farms towards Ibadan. It is generally stated that the Ibadans force stationed in the Efon country has been defeated by the united forces of Massaba and Ilorin. The changes taking place on the river Niger by English factories established there will enable the interior tribes to obtain supplies of the war materials which it has been the policy of the Coast natives to keep from them.

Ibadan messengers have been received at Abbeokuta, they returned with peace assurances on Monday last, there is every reason to hope for a satisfactory peace being established between this place and that. The messengers were escorted out of the town by some of the leading Chiefs of this place. A large number of persons endeavoured to go with them for trade purposes, and we are told passed out of the town by unfrequented roads to avoid observation.

We are given to understand that some commercial firms are contemplating and others have resolved to close their establishments in Abbeokuta; we think they will regret this step. To have trading establishments so far from the coast and beyond the reach of 32 pound guns is contrary to the old notions of African trade, which, before long, will be numbered among the things of the past; the sooner the better for all concerned.

Cotton remains at the same price 12 ½ strings per lb. cleaned. Cowries are exchanged 3hds 15strings per 4 2d. Canoes for the conveyance of produce to Lagos are in great demand and are difficult to get. The recent rainy weather we have had has raised the hopes of the farmers, and all farming operations are being carried on with energy. We are told that Cotton gins are in demand.

PROCLAMATION.

By His Excellency John Hawley Glover, Lieutenant-Governor, of Her Majesty's Settlement of Lagos and its Dependencies, &c-, &c., &c.

JOHN HAWLEY GLOVER,

LIEUTENANT-GOVERNOR.

WHEREAS on the Seventh day of July instant, His Excellency the Lieutenant-Governor received a Despatch from the Rev.-Henry Townsend, dated Abbeokuta July the fourth, 1865, addressed to His Excellency the Lieutenant-Governor, written at request of the BASHORUN and Chiefs of that place, to the effect as follows:

1.—That the BASHORUN and Chiefs of Abbeokuta accept the terms required of them by this Government, regarding the robberies committed by their people on the River Ogun, on the property of British Subjects and Lagos Traders.

2.—That they will not interfere with the Road between Ikorodu and Ibadan; and that it is their sincere desire to sit down within their own territories in peace.

3.—That they will, (as required by this Government,) allow the property of Europeans and Lagos Traders to pass down from Abbeokuta to Lagos without hindrance on their part.

4.—That they sincerely offer to His Excellency the Lieutenant-Governor, their best thanks for his act of kindness in liberating twelve of their people taken prisoners in war; and that they did not regard this act as a sign of begging, as had been reported.

5.—That as soon as they should have received a reply from His Excellency, they would send suitable messengers down, and arrange the proposed arbitration for the settlement of the claims of this Government, on account of the before-mentioned robberies in the River Ogun.

AND WHEREAS HIS Excellency the Lieutensnt-Governor has since received suitable messengers from the BASHORUN and War Chiefs of Abbeokuta, bearing their respective staves, and fully confirming the acceptation of the above terms by the Government of Abbeokuta, as intimated by the REV. HENRY TOWNSEND, in his said despatch of the fourth of July, above referred to.

AND WHEREAS His Excellency the Lieutenant-Governor accepting this assurance of the BASHORUN and War Chiefs of Abbeokuta, as offered by them in good faith, is willing that the one point (to which they state it is impossible for them in Justice to accede), shall remain a subject for further negotiation.

BE IT THEREFORE HEREBY MADE KNOWN AND PROCLAIMED, that His Excellency the Lieutenant-Governor is pleased to direct,

1.—That, on and after the fourteenth day of July instant, the Agboye Creek shall be *open* and *free* to all persons, Canoes, Goods, Merchandize, Produce, Parcels and letters passing *downwards* through the said Creek.

2.—That no Goods, Merchandize, Produce, Parcels or Letters shall be suffered to proceed *upwards*; and that no Canoes, or Persons, without a special written permit, be allowed to pass *up* the Agboye Creek to Abbeokuta.

AND BE IT FURTHERMORE MADE KNOWN, that the Blockade instituted on the Sixteenth day of March last, and set fourth in the Proclamation of that day's date, is to be considered as, and shall be in force in the same manner as it existed previously to the date of this Proclamation. (excepting always as provided by the two foregoing clauses), until such time as the negotiations now opened by the Government of Abbeokuta with the Government of Lagos shall have been terminated to the satisfaction of this Government.

Given at Government House, Lagos, in the Settlement aforesaid, this fourteenth day of July, in the year of our Lord, One thousand eight hundred and sixty-five, and of Her Majesty's Reign the Twenty-ninth.

By His Excellency's command.

H. T. USSHER,

Acting Colonial Secretary.

VARIETIES.

Trial by Jury.

A person suspected of crime may be apprehended by a warrant from a magistrate if sufficient cause is shown for entertaining such suspicion. When he has been apprehended he is brought before the magistrate to be examined; if the charge against him be not proved, or made probable, the magistrate is bound to let him go free; if the charge appears to be well-founded he commits the accused person to prison, where he remains till he is put on his trial at the court of assizes, or the court of sessions. The grand jury there assembled examine the charge against the prisoner, and if there is a probability of his being guilty they send him to trial, if not, they set him at liberty. If he has to be tried before the court he must plead Guilty or Not Guilty. A judge presides in the court; witnesses are called who have to give evidence respecting the charge; this evidence is sometimes favourable, and sometimes unfavourable. The jury receives all the evidence, and the judge recapitulates it to them; they retire and consult among themselves as to the guilt or innocence of the accused. When all are agreed they declare their opinion, or verdict in the court. If in their judgment the charge is not proved, they bring in a verdict of not Guilty; if in their judgment the charge is proved, they bring in a verdict of Guilty. The judge then pronounces sentence according to the provisions of the law.

The chief causes which lead men to crime are ascertained to be early loss of parents, defective education, want of knowing a trade, and intemperance. In many prisons great care is taken to reform criminals by instructing them in their duties, by teaching them a trade, and by giving them habits of industry; as it is more humane to prevent crime than to punish it.

BIRTH.

On Thursday the 27th. inst the wife of Mr. Noah Gbamolu of a Daughter.

MISSIONARY INTELLIGENCE.

SOUTH AFRICA.

Some encouraging instances of conversion in connexion with the United Presbyterian missions in Kaffraria are narrated by the Rev. Peter Davidson, who traces them to the teaching of another missionary of the same body, several years before, who now hears for the first time of the good which he has been instrumental in effecting. Speaking of eleven adult members of the native church at Adelaide (British Kaffiria) who have been received by baptism, Mr. Davidson says:—

It was very moving to hear how some of these were brought into deep concern about the salvation of their souls, and to see how earnest they were in pressing into the kingdom of God. One, a Hottentot, said that for many weeks he could scarcely think of anything but his sins, and how they were to be forgiven. Many a night he could find but little or no sleep. He was pursued by dreams of a very alarming nature. He could do nothing, by night or by day, but cry to God for forgiveness. He could read a little in God's Word, and there he found the way of forgiveness, through the blood of Christ. Now he wished to be baptized, and be counted among the people of Jesus Christ. About the same time, a Fingoe appeared occasionally in the congregation, and manifested the very deepest interest in the service. At length he called on me, and requested baptism. I found him very well acquainted with his Bible, and that during a period of several years he had been much concerned about salvation. He had heard of the native congregation which had been formed here, and resolved, though living, I understand, at a distance of about thirty miles, to come and hear the Gospel. His interest was much deepened, and every second Sabbath, he travelled thirty miles on Saturday, returning on Sabbath night when there was moonlight, or if there was no moon, on Monday, to hear the preaching of the Word. He was baptized; and two weeks after, on a Saturday afternoon, he called on me with his widowed mother—a noble-looking Fingoe woman-

very much concerned to think that her son, whom she had been trying to teach the way of salvation, should have got before her, having been baptized and received into the bosom of the Church while she was still a stranger far away. She, too, was received into the fellow ship of the Church by public baptism. It was truly a solemn service. The whole congregation was moved to tears, and many of the Kaffirs, not so easily moved as the Hottentots are, cried out in anguish of spirit. Several have applied for membership since, and are now on trial.

All the Moravian misions in South Africa have been lately visited by Mr. Bechler, one of the Brethren. he states that many natives on the settlements are still but very partially civilised, and many more are far from being true Christians; adding—

From the resident missionaries I heard many complaints of indifference, gross sins, false professions, inconsistency, on the part of those natives who are continually within the sound of the Gospel, and the influence of Christian teaching and example; even among the communicant members of the flocks, the exercise of Church discipline in its severest form of exclusion from Church privileges, was so frequently a matter of painful necessity, as not a little to discourage the labourers. But when I look back at what I have witnessed of heathenism—Kaffir men riding with scarcely a rag to cover their nakedness, and apparently thinking of and caring for nothing in the world beyond their outward wants, quite contented if their begging procures for them a little tobacco; the Kaffir women staring into one's face with an expression of the most intense stupidity, as though utterly incapable of thinking at all; others lying on the ground, indolently smoking and sleeping only rousing themselves to look after their cattle—when I see these original features of the people, and remember something of the dreadful sins which are quite commonly practised by them, then certainly I must confess with thanks to the Lord, that, in spite of many weaknesses and shortcomings on our part, the Lord has been pleased to do a great work in the midst of this people. I may instance as proofs of the progress in civilization the facts, that the old bee-hive shaped huts without any chimney, and consequently very dirty, and all but unbearable to an European, have in very many cases given place to tolerably commodious brick-houses, that trees are planted and carefully reared, that many refuse to have any connection with sorcery, learn trades, and turn them to good account. The so-called Hottentots, a class of coloured people very different from the original people of the same name, of which only a few representatives are now to be found, are in advance both of negroes and Kaffirs with respect to the last mentioned particular.

The Training Institution at Genädendal has just completed the first quarter of a century of its existence. The total number of pupils has been sixty-nine, of whom thirty have been qualified for and appointed teachers in Moravian congregations or in the service of other churches. The first pupils from the Namaqua tribe entered the institution during the year. Within the same year a young Fingoe left the Brethren to enter on his duties; he is an interesting character:—

Born at Clarkson, he distinguished himself by his general good conduct, and when about nineteen years old, was employed as teacher by a Wesleyan missionary. Finding his store of knowledge still very limited, he applied for permission to enter the training school on condition of paying 2 ol. per annum from his own purse. While here, he was very diligent and persevering, and his progress was very gratifying, particularly in music, of which he knew nothing on entering. He is now occupying the position of assistant missionary in connexion with the Scottish mission in Caffraria.

A Wesleyan missionary in Cape Colony writes to us as follows:—

Our mission at Swellendam has been founded for upwards of two years, and without any such tokens of success as could be dignified with the title of a revival. We have been cheered with manifest proofs of the Divine smile. It fell to my lot yesterday to baptize four adults, in addition to six more during the last year. Two of these appear to have been rescued from slavery by British men-of-war. Our day and infant schools are steadily advancing, both in numbers and efficiency, there being about 120 on the rolls. But there is much need of patience in dealing with a people into the souls of many of whom the iron of slavery has entered. It is but very gradually, and with many discouraging interruptions, that we can hope to witness that personal and social elevation which we desire.

(*Evangelical Christendom*.)

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 138. ABBEOKUTA AUGUST. 1865 Price 120 cowries

IWE AJO TI JAMES THOMAS.

OLUKONI ARA ILU NA NI GBEBE.

Ojo kejilelogun osu October 1862. Mo jade lo iki enia ni ilu na. Lesekanna mo ba okonrin kan ti o nje Eta pade, okan ninu awon Olori eniti nse Ifa ninu awon enia Eki. Obirin re wa nile Olorun wa.

Okonrin ti nsise pelu re nse Ifa ori ni; beni mo joko pelu nwon, asi nsoro niti igbagbo ti Kristi ninu Iwe. Nwon fe mura lati ma wa si Ile Olorun. Nwon wipe, mo ti so eyi fun nwon nigbati mo ti de, ati pe akoko ni eyi fun nwon nisisiyi lati yipada si Olorun otito ati alaiye. Mo si lo sile elomiran, nibiti mo ba nwon nse nkan kanna. Awon okonrin arugbo meta joko sokan; nigbati nwon ri ni nwon daworo lati ma se Ifa nwon, nwon si ba mi soro die.

Mo bi nwon lebi kise ki nwon ko wa sile Olorun, tabi bi nwon ofe ki awa sile nwon wa wasu li Ojo Isimi. Okan ninu nwon dahun pe, ki nwon ko duro digbati nwon wi fun Olori nwon ni agbegbe Eki. Mo wi fun nwon pe akoko na yio de nigbati gbogbo nwon yio ni iberu Olorun li Aiya nwon ti nwon osi ko Ifa sile, ti nwon ofi di Olorun kan Baba ati Omo re Jesu Kristi Olurapada wa mu.

Ojo kerindilogbon October. Ojo Isimi. Mr Newland kawe adua. Ni. asale mo wasu ninu Matt xxiv. 36. 39. Ninu awon enia ti opejo ni Obirin kan ti ko ti gbo Iwasu wa ri; oje alejo ti oti oke odo wa; ofe nisisiyi lati joko sodo wa ki ole ri aye lati gbo oro Olorun; oje awon eya ti Nupe.

Ojo kini osu November. Saturday. Awa lo si ilu ti awon Basa, ti anpe ni Pata a Asembo. Omi ninu awon enia na lo soke. Awa wi fun awon ti aba nile, pe ki nwon ki oranti Olumodi ore wa ti oku, nigbati owa laye, ofi ile kan fun wa lati kole Olorun si. Awon enia na dahun pe; Otito ni, nwon mo ti ile na, kiki akoko na ni nwon nreti nigbati awa owa lati kole Olorun na. ,'Bi olori

nwọn ko ti si nile, awa ṣeleri pe awa kì yio pẹ ki ato pada wa wo o.

Ọjọ kefa Osu November. Thursday. Awa bẹrẹ loni lati ṣe ipade adua Oṣoṣù, ti aṣe ni ile iwe, opolopo awọn ara ilu na wa nibẹ. Aka pupọ ninu Iwe Mimọ, Messrs Jacob Newland, Thomas Joseph, Simọn Priddy, ati Wiliam Reader gbadua nitori ti Ijọ Enia Ọlọrun, Ipade na dun pẹlupẹlu bi ati ri opolopo enia wa sibẹ.

Ọjọ keje osù December. Ọjọ Isimi. Ni asalẹ mo wasu ni Matt. xxii. 34. 40. Awọn ajeji die ti Bunni wa, awọn enia wa kere kiki marundilogota ni nwọn. Bẹhẹ ni mo bẹrẹ si wasu fun nwọn li oniruru ede: Ekiri lede Nupe, Ekeji lede Gesi; Eketa lede Eki Bunne. Nigbati awasu tọn, ẹlomi wa fi tokantokan bọ mi lọwọ, wipe nwọn ti ngbọ okiki nwọn lọna jijin rere, ati nisisiyi awa ri aye lati wa gbọ iwasu wa; nwọn nireti nisisiyi pe ki Ọrọ Ọlọrun ki ole de ilu nwọn. Ki nwọn to lọ nwọn bẹ wa ki die ninu nwọn ki ogbidanwo lati wa si ilu nwọn, ti mo sì ṣileri fun nwọn lati ṣe.

Ọjọ kejidilogbọn December. Ọjọ Isimi. Mo wasu lawuro ni Ise awọn Apostili. xx. 22. 24. Mo yan Ọrọ nwọnyi pẹlu itọkasi ti ajọ ni ti mo nfe lati ṣe si ile Baba mi:

Ọjọ kokandilogbọn Osu December. Ni kutukutu owuro yi mo fi Gbebe silẹ mo sì tuko lọ si Lukoja, mo sì gbidanwo lati ri enia kan tabi meji lati ba mi lọ Mr Abẹga fi enia meji ranṣẹ simi, fun awọn eniti mo ba mulẹ lati san Egbaji fun.

Ogbọn Ọjọ Osu December. Li ororu kutukutu awa fi Lukoja silẹ, ati niwọn agogo meji ade ilu ti nwọn npe ni Agbaga, nibiin ni awọ si titi di ijọ keji owuro nile Balẹ kan ti anpe Aba a. Mo ka John. iii. 17. 18. fun nwọn ninu Bibeli mi gbogbo awọn ti ogbọ ọrọ mi yọ, nitori ti Ihinrere ti Jesu Kristi ti agbe kalẹ niwaju nwọn ninu Ihinrere.

Ọjọ kokanlelogbọn osu December. Wednesday. Niwọn agogo meta ade ilu kan ti anpe ni Jakura ni Bunne. Oruko Balẹ na ama jẹ Agogorosì. Arugbo okonrin ti oto iwọn ogota odun. Mo ka Ise Awọn Apostili Kap. x. Mo sì tumọ rẹ fun nwọn

IKEDE.

Nipa Ọlọla rẹ John Hawley Glover, Lieutenant Governor, ti Ibujoko Ọlọla rẹ li Eko ati awọn Igbẹkẹle rẹ &c., &c., &c.

John Hawley Glover,
Lieutenant Governor.

Ni ọjọ keje osu July yi, nibiti Ọlọla rẹ Lieutenant Govenor fi ri Onse kan lati ọwọ Rev. Henry Townsend, bi oti je pe ọjọ kerin osu July 1865 ni nwọn kọwe na li Abbẹokuta, ako si Ọlọla rẹ Lieutenant Governor, Bashorun ati awọn Agbagba Abbẹokuta li o pe ki okọwe na fun nwọn, nitori atẹle yi pe:

1. Pe Basorun ati awon Agbagba Abbeokuta, gba oro ti awon Ogbimo Eko bere lowo nwon, niti eru awon ti nwon wa labe Asià Gesi ati awon onisowo, ti awon enia nwon ko lodo Ogun.

2. Pe nwon ki yio foju si Ona ti owa larin Ikorodu ati Ibadan; ati pe, ife otito nwon ni lati joko sì ilu nwon li alafia.

3. Pe nwon yio (gege bi awon Ogbimo ihìn ti bere) je ki erù awon Oyinbo ati awon Onisowo Eko koja lati Abbeokuta wa si Eko laisi idena li apa ti nwon.

4. Pe nwon sope fun Olola re Leintenant Governor lotito gidigidi nitori ore re ti ofi da awon enia nwon mejila ti nwon mu logun fun nwon; ati nwon ko ka ise yi si bi ami ebe, gege bi nwon ti wi.

5. Ati pe lesekanna ti nwon ba ti ri esi gba lowo Olola re nwon oran Onse ti oye si sale lati tun ife yi ti ati wi se niti pipari ti awon Ogbimo yi, nitori awon ole ti ati wi saju niti odo Ogun.

Ati bi Olola re Lieutenant Governor ti ri awon Onse ti o ye lati odo Basorun ati awon Balogun Abbeokuta, ti nwon si mu opa olukuluku nwon, ti nwon si gba kikun idurosinsin oro ti oke iwe yi nipa awon Ogbimo Abbeokuta, gege bi Rev. Henry Townsend ti ti ko o, sinu iwe re ti ojo kerin osu ti July, ti atoka si.

Ati Bi Olola re Lieutinant Govenor ti gba igbekele ti odajn lowo Basorun ati ti awon Balogun Abbeokuta gba, bi nwon ti mu u wa ni igbagbo rere, fe ki okonkon kan (ninu eyi ti nwon wi pe osoro fun nwon ni otito lati fohunsokan) yio kusile fun ipinnu.

Nitorina ki emo nihin pe akede, Olola re Lieutenant Governor fe lati se oluto,

1. Pe ni ati lehin ojo kerinla osu July yi, aosina Ito Agboyi sile domnira fun gbogbo Enia, Oko, Erù, Owo, Oja tita, Nkan ti adi ati Letter, yio ma ti oke wa si sale lati inu Ito odo na wa.

2. Pe ko si Eru, Owò, Ojatita, Nkan ti adi ati Letter, ti ao je ki okoja lo soke; ati pe ko si Oko tabi Enia, laisi Iwe ase ti yio koja lo sì Abbeokuta ni Ito Agboyi na.

Ki esi mo siwaju pe, Ona ti ase ni ojo kerindilogun osu March ti okoja, ti asi fi sinu iwe Ikede ojo osu na, ni ki aro o bi, yio ti wa ni ipa bakanna bi oti wa siwaju ojo Ikede yi, (boye li bi ati pese re nigba gbogbo nipa ila mejeji isaju,) titi fi di akoko na ti awon ilu mejeji na yio fi pinnu re bi oti si nisisiyi nipa owo awon Ogbimo Abbeokuta pelu awon Ogbimo Eko ti yio fi pari si itelorun Ogbimo yi.

Afifun ni ni Ile Ogbimo, Eko, ni ibujoko ti ati wi, ni ojo kerinla osu July yi, ni odun Oluwa wa, Egbesan odun ole marun lelogota ati ti ijoba Olola re odun mokandilogbon.

Nipa ase Olola re.

H. T. USSHER,
Acting Coloniel Secretary.

ROBERT HALL.

Oniwasu ati Akọwe iyatọ yi abi i li ọdun 1764 ni ileto kan ti osunmọ Leicester. Baba rẹ jẹ oniwasu awọn baptisì o tikalarẹ, yan fun iṣẹ na, asì ran a lọ, si ile ẹkọ ti iṣe ti eya na fun ẹkọ rẹ. Ni ile ẹkọ yi lẹsẹkanna ni osì di mimọ nitori mimu ọkan rẹ ati mimura rẹ lati sọrọ. Nigbati nwọn sì gba a ṣiṣẹ oniwasu, ati nigba diẹ lẹhin eyiyi nwọn sì ran si Ile Ọlọrun kan ni Cambridge, osì yara bere ọla ti jijẹ ọkan ninu awọn enia akiyesi ti owa li akoko na. Iṣẹ rẹ ni gbogbo enia nfoju si; ati bi oti gbe awọn onirẹlẹ dide nipa agbara ọrọ rẹ, emu ki enu ya awọn ẹlẹkọ nipa agbara ati iduro ṣinṣin ọrọ rẹ. Lẹhin ọpọlọpọ iyipada ojoko si Leicester patapata, nibiti ogbe ku ni ọdun 1831. Oye rẹ sì sọ iwa mimọ ati iṣẹ rẹ bi apẹrẹ.

ILOSIWAJU ERO.

Nigbana li Iwa iduro shishin wi fun Kristiana pe, Oto ki ayin ọ nitori ti oto awọn ọmọ rẹ bayi.

Mo rò pe nko si ni bi awọn iyokun lere ọrọ nwọnyi nigbati abikẹhin nwọn ti le dahun rẹ daradara bayi.

Nitorina emi yio fi ibere fun abi shiwaju ti otẹle.

Iwa shishin. Nigbana li owipe, Wa, Joseph (nitori Joseph li orukọ rẹ) iwọ yio jẹ ki nbi ọ lere ọrọ bi?

Joseph. Emi ojẹ Tokantokan mi.

Iwa shishin. Kili enia?

Joseph. Ẹda ti ole ronu, ti Olorun da bẹhẹ gẹgẹ bi aburo mi ti wi.

Iwa shishin. Kili amọ nipa ọrọ yi gbigbàlà?

Joseph. Pe enia nipa ẹṣẹ ti mo ara rẹ wa sinu igbekun ati sinu ọshì.

Iwa shishin. Kili amọ nipa gbigbanila nipa Metalọkan?

Joseph. Amọ o pe ẹṣẹ tabi ati balẹ buburu ti olagbara ni tobẹhẹ ti eniti ko le yọ wa kuro labẹ ireunmọlẹ rẹ bikoshe Olorun, Olorun si fẹ enia osi jẹ rere si nwọn tobẹhẹ gẹ, lati yọ kuro ni ibi ọshì ti owà yi.

Iwa shishin. Kini èrò Olorun lati gba talaka enia la.

Joseph. Nitori iyin orukọ rẹ, ati ore ọfẹ ati ododo rẹ de pẹlu alafia ẹda rẹ ti ko nipẹkun.

Iwa shishin. Awọn tani aogbàla?

Joseph. Awọn ti oba tẹwọgba ninu igbala rẹ.

Iwa shishin. Joseph, ọmọ rere; iya rẹ ti ko ọ daradara, iwọ si ti gbọ ohun ti osọ fun ọ.

Nigbana. Iwa iduro shishin wi fun Samuel ti ishe eniti abi le akọbi pe:

Iwa shishin. Wa, Samuel, iwọ fẹ ki nbi ọ lere ọrọ bi?

Samuel. Mo fẹ nitoto bi oba wu ọ.

Iwa shishin. Kili ọrun?

(ko iti pari.)

A kọ ọ li ibi iṣẹ ikọwe li Ake ABBẸOKUTA AUGUST 5th. 1865.

ABBEOKUTA.

AUGUST 5th. 1865.

From the various events that have occurred between this place and Lagos, from the various statements put forth by travellers, from the enquiry instituted by the British House of Commons into the state and working of the British settlements on the coast of Africa including Lagos, we feel assured Abbeokuta will be advertized, and its name often heard, whilst the place itself is but little known. This will be one excuse for attempting to describe the place we live in.

The usual description of an African town is that of a few beehive huts, a few palm and banana trees, a naked figure or two, as black as paint or ink can make them, with a piece of cloth tied around their loins as clothes. Such is true as respects some places, except as regards their colour; and not a few, for Africa, or that portion of it is called Negroland, is a large country, and the people as diverse from each other as are the various states and Kingdoms of white men.

It is the usual practice of travellers to describe whatsoever they consider strange and ridiculous, and to make things, which are not so, to appear remarkably absurd to the reader. Negroland and the Negroes have therefore fared badly at the hands of those who have attempted to describe them, and will so until their country, habits, abilities and commerce are better known. The habits and behaviour of the poor and uneducated of any country are strange and unappreciated by the educated and wealth, no less are the manner and behaviour of the rich incomprehensible to the poor; so the manners and habits of the African are ridiculous to the European, and those of the Europeans no less so to the African. Could the Africans write their impressions of their white visitors and publish it to the world, we believe the white man's selfesteem would be wounded; but he would find he has points of character and conduct, as well as ignorance of the things he sees and hears, just as worthy of the laugh or passing joke as that caused by his description of his sable brother.

The town of Abbeokuta is modern, perhaps not forty years old, situated three easy days journey north of Lagos, two as a native will walk is without a burden. The country between is partly forest, and partly an open country cleared by cultivation. The forest commences near Lagos and terminates a little more than half way to Abbeokuta.

On this side of the forest the country is more undulating and the hills larger and higher; the difference between the damp close atmosphere of the forest, and the more free and dry air of the open country is soon felt by a traveller. The scene becomes more varied, extensive fields of grass with the palm or palmyra are seen scattered about, with patches of cultivated ground, having yam, corn, beans, sweet

potatoes, cotton, vegetables in various stages of growth; then farm villages and small way side markets where the travellers stop and refresh themselves with food ready cooked, and often with the drink the African loves, the palm-wine, or their own beer made from malted corn, or, failing in this, water is at hand to supply its place; and when night comes on a sleeping place is found in a village or way side market shed; he carries all he wants for a bed with him. Civilization has polished all these where civilization obtains, or by stage coaches or rail roads make them unnecessary; but the African traveller enjoys the hot yam, the beans and palmoil, the prepared corn and soup, or the what not, prepared for his refreshment, sits down, eats, laughs, and has his joke or passing words with an old friend, and when refreshed gets up and pursues his journey a foot or on horse back.

The roads are seldom disturbed by the hand of man in the way of making or repairing. Over some water courses rude bridges are made, generally consisting of a large tree squared, some times a handrail is added. In some cases a number of logs are placed as supports, consisting of posts firmly fixed in the ground, and connected by cross pieces on which the logs are laid. In places where the water courses or rivers are deep canoes are placed with ferrymen, who, for a small payment, carry passengers across in their canoes. These are generally the property of some Chief who receives the profit the ferrymen being his agents. In the Yoruba country people are floated across rivers by empty calabashes, the passenger being floated in the water. It is a pity that the Yorubas with their boasted superior enlightenment have not adopted canoes from their neighbours.

The soil near the sea shore is but little more than sand; receding from the sea, the soil becomes gradually more and more mixed with clay and vegetable mould; then small stones or gravel is to be met with in patches, then hard pebbles and hard rock. The products of the soil changes in like manner; near the sea corn, cassada, sweet potatoes and the water yam are grown; proceeding farther towards the interior the yam becomes one of the chief articles of food cultivated, and cassada goes out of cultivation except for the feeding of sheep and goats. Late wars have, however, brought cassada more into use, for it requires much less care in cultivating than the yam, and remains a year or two in the ground uninjured, and can be dug for use at any time. Rice is being introduced by SierraLeone people and the christian converts are learning its cultivation from them. Much of the land towards Lagos, near the river, could be used for rice with great advantage.

The continued navigation of the river Ogun for canoes from Lagos ceases about a mile below the Aro gate of Abbeokuta, a ledge of rocks forms a barrier but beyond it deep water is found. A few miles below Abbeokuta granite rock is seen in the bed of the river, but at Abbeokuta commences

the granite boulders and hills which perhaps terminate some mountain range of the interior. Within the wall of Abbeokuta are seen hills covered with soil to the top, mixed with broken quarts rock in which appears no granite, and other hills composed of granite covered partly with soil and capped with boulders from which the soil has been washed away. From these the name of the town is derived, *Abbe* under *okuta* a stone, Abbeokuta means understone, for those who first took refuse here found refuge and concilment under stone.

RECENT INTELLIGENCE.

We are thankful to be able to record that satisfactory progress has been made towards settling matters with Ibadan.

It is reported that messengers are on their way from Adelu the King of Oyo to the Egbas.

An attempt at kidnapping from the Ijebu side has been defeated, one, an Ibadan man was taken and several others slain, The party was a mixed one, having the Balogun of Iperu as their Chief. The Ibadan captive was produced before the Ibadan messenger, who protested that the Ibadans had ordered all kidnapping to cease, which we have every reason to believe is true. Kidnapping cannot be put a stop to at once, it takes time to lay aside habits acquired in a time of war.

Some progress has been made towards peace with Lagos; active efforts are made to obtain the money required to pay the compensation demanded on account of the robberies on the river. A large amount of Cotton and Oil has been sent to Lagos under the recent proclamation from the Government of Lagos.

The recent rainy weather has been very seasonable and gives a fair prospect of a good supply of yams, it has been helpful to those planting Cotton and Beans and especially those who were late in putting in their Cotton seed.

VARIETIES.

OF LOVE.

But with respect to love, it is plain by the Scripture, that persons may have a kind of religious love, and yet have no saving grace. Christ speaks of many professing christians whose love will not continue, and so shall fail of salvation: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved," Matt. xxiv. 12, 13. Which latter words plainly show, that those spoken of before, whose love shall not endure to the end, but wax cold, should not be saved. Persons may seem to have love to God and Christ, yea to have very strong and violent affections of this nature, and yet have no grace. This was evidently the case with many graceless jews, such as cried Jesus up so high, following him day and night, without meat, drink, or sleep; such as said, "Lord I will follow thee withersoever thou goest," and cried, Hosanna to the Son of David."—The apostle seems to intimate, that there were many in his days, who had a counterfeit love to Christ, in Eph. vi. 24, "Grace be with all them that love our Lord Jesus Christ in sincerity." The last word, in the original, signifies in incorruption; which shows that the apostle was sensible there were many who had a kind of love to Christ, which was not pure and spiritual.

So also christian love to the people of God may be counterfeited. It is evident by the Scripture, that there may be strong affections of this kind, without saving grace; as there were in the galatians towards the apostle Paul, when they were ready to pluck out their eyes and give them to him; although the apostle expresses his fear that their affections were come to nothing, and that he had bestowed upon them labour in vain, Gal. iv. 11. 15

SIR. WALTER SCOTT.

This great man, whose name has added so much lustre to the literary annals of the present age, was born in the year 1771. His attention was early devoted to the study of the law; but his fine and active intellect, while engaged in the acquisition of the sternest species of knowledge, gathered the sweetest food that forms the banquet of a poetical imagination. The earliest of his literary productions, known to the public, was the *Minstrelsy of the Scottish Border*; this was rapidly followed by that series of poems, the natural grace and brilliant variety of which gave them a popularity scarcely instanced in the history of poetical literature. Anticipating any possible change in the tastes and feelings of the public, he

next produced the novel of *Waverly;* and continued, to the close of his life, to pour forth, with almost incredible facility, the combined results of a noble fancy and the most extensive study. The prose style of Sir Walter Scott is remarkable for its graceful ease: it is sometimes marked by carelessness of construction; but rarely fails in vigour, or in touches of that rich light which was ever beaming from his heart and his memory.

MISSIONARY INTELLIGENCE.

JOURNAL EXTRACTS

OF

JAMES THOMAS,

Native Teacher at Gbebe.

October 22nd, 1862.—I went out to pay a visit in the town. I soon met a man by name E'a, one of the chief Ifa makers among the Eki people. His wife belongs to our church. The men who work with him making Ifas saw me; so I sat down with them and reasoned concerning the faith of Christ out of the Scriptures. They are willing and ready to join church They said that I had told them this since I first came, and that it was time for them now to turn to the true and living God. I went out to another man's house, where they were doing the same thing. There were three old men together; when they saw me they stopped their Ifa making and had some talk with me. I asked them why they did not come to church, or if they would like us to come on the Lord's Day and hold service in their place. One of them answered that they must wait until they could inform their head man in the Eki district. I told them that the time would come when all of them would have the fear of God in their hearts and forsake Ifa, and hold one God the Father and His Son Jesus Christ our Redeemer.

October 26th.—Lord's Day. Mr. Newland read the prayers. In the evening I preached from Matt. xxiv. 36—39. Among the congregation present was one woman who had never before heard us preach: she was a stranger who had come from up the river; she now desired to stay with us, that she might have an opportunity of hearing the Word of God; she was of the Nupe tribe.

November 1st.—Saturday. We paid a visit to a Bassa town, called Kpata a Asembo. Some of the people were gone to their farms. We told those whom we met at home, that they must remember that our late friend Olumodi, in his lifetime, gave us a piece of ground to build a church upon. The people replied: "Yes, they knew about it, they only waited for the time when we should come and build the church." As the head man was not at home, we promised to return in a short time to see him.

November 6th.—Thursday. We commenced to day a monthly prayer meeting, which was held in the school-room, many natives were present. Several portions of Scripture were read, and Messrs. Jacob Newland, Thomas Joseph, Simon Priddy, and William Reader engaged in prayer on behalf of the Church. The meeting, was interesting especially as we saw it so well attended.

December 7th.—Lord's Day. In the evening I conducted the service, text Matt. xxii 34—40. Some strangers had come from Bunne: our congregation was small, only fifty-five. I was obliged to address the meeting in different languages: 1st. Nupe; 2nd. English; 3rd. Eki Bunne. After the service was over, some came and shook my hands heartily, saying that they had heard our fame afar off, and now they had an opportunity of hearing our preaching; now they hope that the word of God may reach their towns. Before they left they begged of me that some of us would try and reach their place, which I promised them to do.

December 28th.—Lord's Day. I preached in the morning from Acts xx. 22—24. These words were chosen with reference to the journey I was about to take to my father's house.

December 29th.—Early this morning I left Gbebe, crossed the river to Lukója, and tried to get a person or two to accompany me. Mr. Abbega kindly sent me two men, with whom I agreed for two heads cowries.

December 30th.—Early in the morning we left Lukoja, and about two o'clock reached at own called Agbaga; here we lodged untill the morning in the house of a chief called Abaa. I read to the chief from my Bible, John iii. 17, 18; all who heard me were glad, because of good news of Jesus Christ set before them in the Gospel.

December 31st.—Wednesday. About 3 o'clock we reached a town called Jakura, in Bunne. The chief man is called Agogorosi, an old man of sixty years of age. I read and explained to them Acts x.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 139. ABBEOKUTA AUGUST. 1865 Price 120 cowries.

Ibi abo yi ni Olumo akojo okuta ayenren o sunmo arin Abbeokuta ojoko si apa ipekun isale geregere oke okuta na. Nwon nlo ibe na bi ile. Nwon ya olumo si mimo. Ni ikangun Olumo ni ibi daradara kan ti a nwo Abbeokuta li awo fin, li odun ti ako tete de ilu yi, awa ri ase gba lati lo sibe laisi idena, sugbon nisisiyi nipa awon enia funfun miran ti nwon nwa asiri oke na jina ju, nwon goke lo si sonso oke na, li ohun ti nwon ko fe, nwon si nso be na nitori iwokuwo awon oyinbo. Nigbati Commodore Wilmot wa be, nwon mu lo sibe na. Osi ri i pe nwon nso ibe na, osi bere ki nwon je ki on lo si be na nwon ko, boye nigbati nwon wi fun oluso na pe eniti o nfe lo iwo oke na ni Commodore, nigbana ni nwon fi aye fun lesekanna.

Ibujoko Abbeokuta a yan fun ibi abo, ko si si ibi ti odara ti ale ri ni ilu na; sugbon niti iwon ilu na, ati pataki re, nisisiyi odi ile ti okuta oloke baje ati ogiri, sugbon nwon gba awon ara ilu na la nipa ero nwon, nwon ko je ki awon ara ilu na ma wo kun ile nwon, gege bi awon iba ti se ati ase daju aye gbamgba nibiti ko si enikeni ti oje wa nibe. Ile oloke pelu fi yiyara jade didaju. re re han lati oju re wa, omi ojo, ati yiye lati gba nkan ti ko mo danu ti ko dara fun oju ati inu awon enia ti nwon laju.

Ko si ona kan ti nwon yan fun wiwi ti ona, kiki atunse kan ti agbidanwo lati se ni lati ko awon ara ilu na jo lototo, opin eyiti oje ki orilurilu ni ogbimo nwon fun ra nwon, gege bi oti wa ri li atetekose ki ato fo ilu nwon nipa ogun eleru, ati idapo nwon labe Oba kan tabi labe Agba Bale kan ni ojo iwa ti nwon ko fi lele rere. Nigbagbogbo ni ima se pe orilu meji tabi meta ko lati gboran fun awon Ogbimo arin na, oran ti oba tobi gidigidi li a ima fi si apa kan tabi ti aki iyi pada

fun rere nipa ilu alagbara kan tabi meji.

Awọn Ogbimọ na ko ṣe kiki ailera nipa iyapa orilurilu ti olukeluku nwọn fi ni Balẹ, ṣugbọn iyipada miran dide nipa rùrù ti owa ni ilu, ogun nwọn si di Balogun, ati awọn Agba Ogboni larin awọn ẹniti awọ ima jade; nigbagbogbo fun ìpa ati agbara awọn Agba Ogboni ni gegẹ bi nwọn ti fi lelẹ ni iṣẹbẹrẹ ilu yi awọn ni alakoso ilu, ṣugbọn ogun mu ki awọn Balogun ṣolori osì fi agbara fun nwọn. Bi afi kun eyi ipa ketà wa ti ọṣe alailera jụ ju awọn mejeji ni lọ ṣugbọn nwọn ṣe ojo ni agbara nwọn nipa fifi ija kọ gbogbo nkan si ẹniti nwọn ko mọ daju eyini ni awọn ẹgbẹ awọn onisowo ilu yi (tabi Parakoyi).

Ṣodẹkẹ li oko je Balẹ Abbẹokuta on li omu awọn Ẹgba lati Ibadọn wa si Abbẹokuta ti osi ṣe atunṣe rẹ̀. Osi dide soke si ipo ti owa nipa ipa iwa rẹ̀ ati agbara; ofi agbara ṣe akoso ju gbogbo awọn ti nwọn ku lẹhin rẹ. Osi ye fun iṣẹ na gidigidi lati ko gbogbo awọn Ẹgba ti o tuka jọ, ti osi tun ko nwọn jọ bi orile ede, lẹhin ti ati tu nwọn ka ti asi run nwọn bi ẹnipe ki nwọn ma ni ilu tabi ko ma sì sí egure kan ti oku lai wo lulẹ ninu awọn ogogun ti owa niwọn ọdun die ṣaju.

Abbẹokuta ti fi aiya ran oniruru oguu lọwọ awọn ọta nwọn, eyi ti ọṣe ti akiyesi ju ni ti ogun awọn Ijẹbu ati Ọta ti nwọn dipo wa ba nwọn ja, Badagry li oran awọn Ẹgba lọwọ. Nwọn si jija kan lagbedemeji Ibara ati iṣaga nibiti odo kan ti nwọn npe li Owiwi wa. Ibẹrẹ ogun na le pupọ awọn Ẹgba le awọn Ijẹbu ati Ọta nwọn si pa opolopọ ninu nwọn, nwọn si wipe gbogbo awọn Balogun Ijẹbu ti nwọn wa ni nwọn fẹrẹ pa tan, ẹnikan ti ori ibi ti nwọn pade gun, na lehin igbati nwọn le nwọn tan nwọn wipe, on ko mọ pe ilu nwọn na gba opolopọ enia bẹ̀ẹ si iru oku ti on ri ni ibi ti nwọn pade gun, tabi awọn oku ti nwọn pa si igbẹ Eyi ti o fẹ̀ẹ ni ogun awọn Oyọ ti nwọn gbagun nlanla lati ko Abbẹokuta nwọn si le nwọn patapata, ṣugbọn awọn ti nwọn pa ko po to bẹẹ.

Idapọ Ogun Ijẹbu ati Ọta ni omu ki awọn Ẹgba gbogun ti Ọta nwọn ti ko gbogbo ilu ti nwọn sa asala, ohun ti ogba nwọn la ni abo ti nwọn da lo omi tabi inà ti ko je ki awọn Ẹgba yi ilu nwọn ka. Iru nkan bayi ni oran ti Ado. Nkan nwọnyi ṣẹ nigbati Ṣodẹkẹ joba nipa ẹniti oko gba Oyinbo si Abbẹokuta pẹlu, on ni oko gbidanwo lati ba Ogbimọ Gẹsi se po.

Oku ni iṣẹṣẹbẹrẹ odun 1845. Marun ninu awọn olori enia na gba akose na nigbana Saguwa ọkan ninu awọn olori Ogbonì di olori Abbẹokuta. Labẹ akoso rẹ̀

ni awọn Idahomi ko gbogu wa si Abbeokuta ti nwọn si le nwọn ni ija meji, okan li Abbẹokuta, ekeji ni nigbati awọn Idahomi nfẹ lati ko Isaga nijọ keji ni nwọn ja ni Isaga nibiti awọn Egba si fi le nwọn larin keji.

Awọn Oyinbo si kedaro nwọn pupọ ati awọn Ara ilu nwọn li Sierra Leone, nwọn si fi ohun ija ranse si nwọn bi iranlọwọ. Li odun ti otẹle Ogagun kan ti anpe ni Forbes Ologun Oba de eniti ogbero lati ko awọn ero Sierra Leone logun ija ati lati ran awọn ara ilu na lọwọ lati tun ilu nwọn se fun abo ara rẹ. Agbara rẹ ati ife rere rẹ, ti ofi wọ inu re, so ola nla re di asan. Oba nwọn imule lati run owo eru, osi gba nwọn niyanju lati sowo ti oye. Lehin igbati oduro nihin niwọn osu melokan, ofihin silẹ nipa ailera pupọ osi ku loju omi kope lehin na si ibanujẹ nlanla fun gbogbo awọn ti owa nihin.

Titi nigbati owa nihin, ohun ojiji ti ose ti omu ki Eko yipada kuro ninu owo eru si owo ti oye kiki oko Ogun Gẹsi kan labe itoju Olori ogun ti anpe ni Bruce eniti ole Kosoko jade, ti osi fi Akitoye ti oni oye na si ipo rẹ, labe itoju Ingland ati fun iparun owo eru.

Nkan ti ose yi Abbeokuta nowọ ninu rẹ girigiri, osi dide ninu idapọ ilu yi ati Ingland nipa iwe ti nwọn nko si ara nwọn ati ohun ilo miran, awọn ibile ilu na ni awọn olori eniti ommu eru kiri.

ILOSIWAJU ERO.

Samuel. Ibi kan ti abukọn julọ ni nitori Olorun ngbe ibẹ.

Iwa shishin. Kili orun apadi?

Samuel. Ibi egbe kan ti o buruju, nitori ibugbe eshẹ, èshu, ati iku ni.

Iwa shishin. Nitori kini oshe nfẹ lọ sorun?

Samuel. Ki nba le ri Olorun, ki nsi sini lai sharẹ ki nle ri Kristi, ki nfẹ titi lai, ki nle ni ẹkun Ẹmi Mimọ ninu mi ifa ti emi ko le je rara nihin.

Iwa shishin. Omọ rere pẹlu, ati eyiti osi ti ko ẹko daradara.

Nigbana li oyi si Matthew ti isbe akọbi: osi wi fun u pe, Wa, Matthew, ki nbi o lere ọrọ pẹlu bi?

Matthew. Pẹlu ifẹ rere.

Iwa shishin. Nje mo bere, bi ohun kan ba wà ti oti wà shiwaju Olorun.

Matihew Ndao, nitori ainipẹkun li Olorun, beheni ko si ohun kan ti oni iwà koi to ibere ojọ kini bi ko she on. Nitori nijọ mefa li Olorun da orun on aiye, okun, ati ohun gbogbo ti mbe ninu nwọn.

Iwa shishin. Bi oti ro ti Bibeli si?

Matthew. Ọrọ Olorun mimọ ni.

Iwa shishin Nje ako ko ohun miran ti koye o sibe?

Matthew. Beheni, opolopọ.

Iwa shishin. Bi oti nshe nigbati

oba ba iru ibi nwonni pade ti ko ye o?

Matthew. Mo rò pe Olorun gbon ju emi lo. Mo si gbadua pelu ki ole je ki mmo gbogbo ohun ti o mo pe yio jasi fun ire mi ninu rè.

Iwa shishin. Iwo ti gba ajinde oku gbo si?

Matthew. Mo gbagbo pe awon ikan na ti a sin yio si tun jinde; li eda kanna, shugbon ki ishe ninu idibaje. Mo si gba eyi gbo nitori ohun meji, ekini, nitori Olorun li oti she ileri rè; ekeji nitori ti osi le mu she.

Nigbana li. Iwa iduro shishin wi fun awon omo konrin na pe, ki ema gbo ti iya nyin sibe nitori ole tubo ko nyin. Ki esi ma feti sile si oro rere ti e yio gbo lenu elomiran; nitori nyin ni nwon she nso hun rere.

Esi ma fi ishora kiyesi pelu, ohun ti awon orun ati aiye nko nyin, shugbon ju gbogbo rè lo e wà pupo ninu iwe ni ti omu ki baba nyin di èro. Emi, nipa temi, awon omo mi yio ko nyin li ohun ti emi le ko nyin nigbati e ba wà nihin, emi osi yo bi e o ba bi mi lere oro ti ojasi ti igbero iwa bi Olorun.

Nisisiyi nigbati awon èro na wà nihin li nwon ose kan, Anu ni olukesi kan ti odabi enipe oni ife rere si i, oruko rè si ni Mr Yiyara; okonrin ti ato dara die, ti odabi enipe oni isin Olornn, shugbon eniti o fara mo aiye tipetipe ni.

Beheli owa, larin kan, tabi larin meji si odo Anu osi fi ife rè lo o. Nisisiyi Anu ni awo daradara, nitori na osi wu ni ju.

Okan rè pelu si fà si ati ma wa shishe fun ra rè, nitori igbati ontikalare ko ba ni ohun kan she fun ra rè, ama she ibose ati ewu fun elomiran asi ma fi fun awon ti oshe alaini.

Bi Mr Yiyara ko si ti mo ibi tabi bi oti nfi ohun ti o she fun nwon si, o she àrà li oju rè nitori ko ti ba a lasan ri. Owi ninu ara rè, mo fe e fun aya ile mi mo ro pe yio she aya rere.

Anu si fi eran na han fun awon omobirin ti owà ni ile na, osi bere ie lowo nwon, nitori ti osi nwon mo o ju on lo.

Beni nwon so fun u pe, alaisimi odomode konrin ni ise ati eniti ojewo isin Olorun lode lasan, shugbon, ohun ti nba nwon leru wipe oshe alejo si agbara ohun ti ishe rere.

Anu wipe, nje Ndao, Emi ki yio si wo o mo; nitori mo ti pinu rè pe, emi ko je ni ohnn ti yio dabi oguna lokan mi.

Iwa shishin si dahun pe, ko si oran ibinuje nla kan ti aba fi fun u bi oba nba lo bayi bi oti bere si nshe fun awon talaka yi, yio mu ki iyanju re tutu.

(ko iti pari.)

A ko o li ibi ise ikowe li Ake ABBEOKUTA August 18th. 1865.

ABBEOKUTA.

AUGUST 18th. 1865.

Continued.

THIS place of refuge was OLUMO a pile of granite rocks near the centre of Abbeokuta, resting on the southern end of a ledge of rocks. It is still used as a dwelling. Olumo is sacred. From the base of Olumo one of the best views of Abbeokuta is obtained; in the earlier years of our residence here we obtained access to it without hindrance, but now through some white people having explored too far, and having climbed up to the top of the rock a thing forbidden, the place is watched against the intrusion of white men. On the visit of Commodore Wilmot he was taken to this spot. He found the place guarded, and permission to visit the place was refused until the guard was informed that the person who wished to visit the rock was the Commodore, permission was then readily granted.

The site of Abbeokuta was chosen only as a place of refuge, and no better could be found any where in the country; but for a town of the size and importance it has now become the ground is too much broken by granite hills and boulders. They serve, however, one good purpose, they prevent the natives from crowding their houses as they otherwise would have done, and ensure open spaces where none would otherwise be. The hilly ground also ensures a rapid discharge of rain water from the surface, and a corresponding cleansing away of some of the impurities that dont offend the eye or nose of uncivilized people.

No plan was adopted for the formation of streets, the only arrangement attempted has been that of keeping together the people of each township: the result of which is that each township has a separate government of its own as it originally existed before the country was destroyed by slave wars, and their union under a king or senior Chief is of the lowest character. It often occurs that two or three townships successfully refuse obedience to the central government; matters of the greatest importance have been set aside or changed, not for the better by a strong township or two.

The Government is not only weakened by its being so divided into townships, each having its separate chief, but another division has arisen from the disordered state of the country and their wars; there are the war chiefs and the ogboni chiefs between whom there always exists a strife for influence and power; the ogboni chiefs are according to the original constitution of the country the rulers of the country, but war has brought the war chiefs forward and given them power. Added to these there is a third party, weaker than either of the others but formidable in their power of offering negative resistance to what they dont approve of, that is, the company of na-

tive merchants.

Shodeke was the first chief of Abbeokuta, he led the Egbas from Ibadan to Abbeokuta, and brought the place into order. He was raised to the position he occupied by his own strength of character and ability; he governed with a stronger hand than any other since his decease. He was well fitted for the work of gathering together the scattered Egbas, and build them up again as a nation, after having been so scattered and destroyed as to have no town or village left undestroyed, out of the scores that existed but a few years before.

Abbeokuta has had to sustain various attacks from their enemies; the most memorable was from a combined attack of the Ijebus and Ottas, the Egbas were assisted by Badagry. A battle was fought at a place between Ibara and Ishaga near a stream of water called Owiwi. The engagement was very decisive; the Ijebus and Ottas were routed with great slaughter; it is said almost every one of the Ijebu chiefs present was slain, one who saw the field after the battle said that he had no notion that the country contained so many people as he saw bodies of the dead slain in that battle. The next was from the Yorubas who also assembled a large army to destroy Abbeokuta, they were as signally defeated but the slaughter was much less.

The united attack of the Ijebus and Ottas and their defeat caused the Egbas to invade the Otta country, they destroyed almost every town, those who escaped owed their safety to the protection of water or marshy land, which prevented the Egbas surrounding them. Such was the case at Ado. These events took place in the reign of Shodeke by whom also white men were received in Abbeokuta, he made the first attempt to hold communications with the British Government.

His death took place early in the year 1845. Five of the principal men of the country then took the government, and Sagbua an Ogboni chief became the senior, subsequently he was made king, under this government they received the first attack from the Dahomians and defeated them in two battles, one at Abbeokuta where the Dahomians attempted to take the town, the second, the day after, was fought at Ishaga where the Egbas again defeated them.

Much sympathy had been felt for them by Europeans and also by their country men in SierraLeone, on account of the threat and attacks of the Dahomians, and aid was sent in materials of war. The following year Commander Forbes R. N. arrived with the view of instructing some of the SierraLeone people in the use of artillery and to assist the natives in putting their town in a better position for self defence. His energy, and the hearty good will with which he entered into his work, won him the greatest respect. He made a treaty with them for the suppression of the slave trade and encouragement of lawful commerce. After some months stay he left very much enfeebled in health and died at

sea soon after to the great regret of all here.

During his residence in Abbeokuta those events took place which changed Lagos from a slave trade port to one for lawful commerce only, the British squadron under Admiral Bruce having driven out Kosoko and put Akitoye the rightful king in his place, under the protection of England and for the destruction of the slave trade.

These events were intimately connected with Abbeokuta, and arose out of corespondence between this place and England by letter and other means, born natives of the country had the chief share in bringing it about.

RECENT INTELLIGENCE.

The work of peace has made further progress since our last of a most satisfactory kind as between the native powers. The only part where roads are closed is Lagos and those only as from Lagos to Abbeokuta whereas they are open and goods pass down freely from Abbeokuta to Lagos. For the first time since the breaking out of the war in 1860 there is free intercourse between Ibadan and Abbeokuta; the number of Ibadans that have entered Abbeokuta during the past week are counted by thousands, and a large number of Yorubas have arrived by the north gate via Iberekodo. In consequence of this farming operations are resumed in those places left through the fear of Ibadan Raids.

It is curious to notice the different effects produceed by war on the parts concerned in it. The Ibadans have brought down for sale the produce of their farms or looms and carry nothing back but money. They buy farm produce in Ibadan bring it here and sell it at an advance of five or six hundred per cent; it is therefore evident that they have an abundance of food but no money. During the war food became dear and money abundant in Abbeokuta; at the close of the war more cowries, the currency of the country, were given for English money than at any former period; the value of slaves also went up beyond any thing before heard of here, thus proving that labour had become far more valuable than at any former period.

When the road to Lagos via Ikorodu was open to the Ibadans, a large number went there with farm produce for which they would take but little else than cowries; in consequence of which the oil taken to Lagos was purchased mainly by one or two houses, and therefore it would be said that the oil was so abundant that one house bought 300 tons in a short time, and it was said that oil was so abundant that the merchants had not goods to buy it with; the meaning of which is that the Ibadans made a demand upon cowries, and many merchants had but a limited supply of them, hence the oil was bought by one or two firms that fortunately held a large stock of them in hand.

A report is current in Lagos that the Egbas made a raid into the Ijebu farms and carried off two persons, one of whom escaped. The truth of the case is that the Ijebus made a raid into the Egba farms, and caught seven or eight; the Egbas who fled, receiving support from neighbouring farms, pursued the Ijebus, recaptured their own people and took two of the Ijebu party, one of whom subsequently escaped; the other was brought to Abbeokuta, and as he was an Ibadan man he was brought before the Ibadan messengers, who were then in Abbeokuta, as a proof that the Ibadans had not yet ceased from kidnapping. It appears, however, from his own testimony that he was the only Ibadan man in the party.

The European merchandize shut up by the blockade for so long a time in Abbeokuta is now allowed to go down; but the act is not reciprocated, the native merchandize, shut up by the blockade in Lagos, is not permitted to return to Abbeokuta.

MISSIONARY INTELLIGENCE.

JOURNAL EXTRACTS

OF

JAMES THOMAS,

Native Teacher at Gbebe.

January 1st, 1863.—We left Jethera about twelve o'clock and reached Iwowa. The chief of this place died four days ago, and in con-

sequence about forty men and women were sitting down like mad people. Weary with our journey and hungry, we were nevertheless obliged to walk out of the place. About two o'clock we reached a small village, which is called Ifure, here we rested with one of our church members. She met her sister there after she had been separated thirty-five years. Towards evening many came to our lodging-place. I taught them many things out of the Scripture; they were very attentive to the word of God.

January 2nd.—About six in the morning we left this place, and before nine on the same day we reached a big town called Apara; we lodged in the house of a man named Bagemito. After a little while he accompanied us to the house of the chief of the town, called Orutomi. He was very glad to see me. After he had asked me everything with regard to the white man's country, and I had told him what little I knew about it, then he wished that I should return to my own town at once instead of staying at Gbebe. I made him a small present, which he received with much gladness.

January 3rd.—Early this morning the man sent me 2000 cowries, three yams, and a fowl. He begged me, that if I was not willing to stop with him as long as a month, I would stay with him two or three days more; of which I was willing to spend one Sabbath with him because I had already read a few chapters and explained them to those present, about fifty. He promised to send one or two persons with me to meet Mr. Crowther at Gbebe. So I told him to wait until the season when the ship will come up again; and then I would let him know about it.

January 4th—Lord's day. I took fever two days back on my way, but, being better to-day, I have prepared for the service. After eleven o'clock we opened the service, text Isaiah xliv. 6. The chief had gathered a small congregation of about 100 men, women, and children, in his own grounds. They paid great attention to the word of God. When I had concluded the service he presented me with 400 cowries. But I refused them, to show that I did not preach for the sake of cowries. When I passed to go into my lodgings he shook me heartily by the hands, saying that he desired that I should stay with him a month or two. I told him that as I had work to do at Gbebe, I could not stay so long; but if his people wish for a teacher, then the next time Mr. Crowther comes back he must send some one to meet him at Gbebe.

January 5th.—We left Apara early in the morning. After three o'clock we reached Oke Eki, the chief place of Bunnu. In a little while we met some boys who directed us to the King's house. We stopped at the gate, and the King ordered us to come in. His name is Iteno. He asked my father's name, and then on hearing it, told me that one of my father's wives was living with him. Presently he called her in, but she did not know me until I mentioned my father's and mother's name, when she began to cry. I presented the King with eight yards of cloth which I had received from Mr. Crowther. He received the present with gladness, and treated us kindly. During our stay with him for four days I spent all the time in reading and explaining to him. He was willing and ready to serve God. King and people surrounded me with wonder, looking upon the Bible in my hands. I told him how great things God had done for us; that some of us had now returned from Sierra Leone with our Bible. The King wished me to stop with him altogether at Eki.

January 6th.—Early in the morning I paid a visit to another town in Eki.

January 7th.—I paid a visit to another town in Eki. It was the town of my own family. I found many of them there. They began to cry for gladness. About twelve o'clock I returned to the King's place, and towards the evening informed him that I should leave early the following day. He then presented me with five heads—*i. e.*, 10,000 cowries.

January 8th.—Early this morning we started from Eki, and after ten o'clock we reached the town called Itsale, of which the head man was named Ego. He pointed us to a house where to stop. Very soon many people surrounded the house: so I took my Bible and read Isaiah lii; and explained that all the end of the earth shall see the salvation of our God. The two men whom I had hired to accompany me were Mahommedans; they did not wish to hear me preaching the Gospel. Whenever I told the people the good news they were grieved.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 140. ABBEOKUTA SEPTEMBER 1865 Price 120 cowries.

Lati fi idapo ti Abbeokuta ni pelu ohun ojiji nwonyi, ki awa ki osi tun to ipa ese wa. Li odun 1845 Bale Eko kan wa ni Badagry ti anpe ni Eletu ise re osa si be fun abo nitori awo kan larin ton ti Kosoko. Nigbati ose opada lo si Eko, pipada lo re ni oda ijagboro ti nwon ja li Eko sile. Idi re ni pe nwon mu Eletu nipa awon ti nwon fi solori Kosoko ati Akitoye, nwon le Oba na jade, Kosoko di olori Bale nipo re. Akitoye sa wa si Abbeokuta fun abo. Awon Bale Abbeokuta dabobo o, sugbon awon apakan ti olagbara li ojurere ati sowo Eru ati ti Kosoko si yan ibujoko re nihin ni yiye ati alaipamo nitorina nwon ro lati ran lo si Badagry, labe abo opolopo ogun ti nwon hamora nipa ase Bale ti anpe ni Somoye, eniti ojoye Basorun ti onse akoso Abbeokuta nisisiyi. Li akoko na Badagry wa labe Abbeokuta. Nwon si fi Akitoye sowo si abe itoju awon Agbagba Badagry, nwon si gba, nwon si se ileri pe nwon ose ododo si igbekele ti nwon fi sowo nwon. Nkan na se nibi ilu kan ti anpe ni Imowo.

Ko pe lehin na ni Kosoko wa ona lati fa die ninu awon Agba Badagry kuro lehin Akitoye si apa tire, ati ijoko Akitoye bo sinu ewu, beheni oni opolopo omo ehin, ati ife rere ti Mewu Alabo Bale kan lati Ajase wa, okan ninu awon Bale elero ilu na ti odara, osa ti se ona enikan lati pade Gesi se ore otito titi de opin. Li isesebere odun 1857. Ogagun Beecroft wa wo Abbeokuta, oje ako wa awon Balogun Gesi. Gbigba ti awon Agba Abbeokuta gba a, ati ohun ti ori fi ero giga ilu na fun u. Awon Bale Abbeokuta bi lere, lati mu Akitoye lo si abe itoju re ni Fernando Po. Nigbati opada lo si Badagry oba Akitoye so o Akitoye si fi ara re si abe itoju re, osi ba lo si Fernando Po, Ero awon olowo eru ti oje pe Kosoko li ose olori ti

osi ri i pe ko ṣe mọ, ṣugbọn nigbati Kọsọkọ ri i pe oba bọ lowọ on tikala on, ongbidanwo lati gba awon enia rẹ, iru awọn ti oku ni Badagry ọtẹ na wa ninu rẹ, ero rẹ ni lati le awọn enia Akitoye jade ati Mewu ti ise Balẹ kuro ninu Badagry pẹlu. Ebun ati eje awọn Balẹ ọlọrọ owo eru Eko fi agbara fun awọn Agbagba Badagry beheni nwọn bere ija na ti opari ti idapọ ati le kuro ni Badagry, nwọn si fi Mewu oluwa ibẹ na silẹ. Nigbati awọn Egba kuku ti gbọ nkan nwonyi, nwọn ran iranlọwọ to Mewu lọ.

Nitori ti Kọsọkọ ko fẹ lati fi owò eru yi silẹ ati nitori ti iwa awon Agbagba Abbẹokuta, ṣugbọn gidipa bi nwọn ti ṣe apere nipa ara ilu ti ilu Yoruba ni enia ti ogaju li enia ni Ingland nwọn si pase ikọlu na si Eko, ti osi pari si ti lile Kọsọkọ ati owo eru kuro li Eko, nwọn si tun fi Akitoye si ipo rẹ lori itẹ labẹ itoju Gesi.

Ninu gbogbo oran nwonyi awọn Balẹ Abbẹokuta Akitoye ati Mewu wa leni ti okehin si owò eru ati niti ojurere iyipada ni ilu; ṣugbọn li Abbẹokuta, ati ni Badagry pẹlu, awọn opọlọpọ enia li owa nibẹ ti nwọn ni ibi ipamọ, ti nwọn fẹ lati ma se asa awọn baba nwọn, owò eru ati bi Kọsọkọ ti je olori eniti nwọn fi se e.

Ṣugbọn awọn enia nwonyi lati lo ogbọn nwọn jade je ohun elo lati se ohun ojiji nwonni ti nwọn nreti tabi ti nwọn si fẹ, nwọn mu ki Abbẹokuta wa ninu ewu fu Akitoye ati asipada rẹ lọ si Badagry ti osi tun mu ohun ojiji ti opari si atun fi Akitoye si ipo rẹ si Oba li Eko labẹ kikẹhin si ofin owò Eru.

IHIN TI AWỌN ONSẸ OLỌRUN.

Ni ojọ kẹsan osu January. Li ororu kutukutu awọn Imale die wa wo mi ni ibiti mo wọ si, nitori ti aladugbo miti pe die ninu nwọn lati bere bi nwọn mi ohunkohun nipa Bible wa. Beni okan ninu awọn olori nwọn wa, mo si fi Bible fun u. Owo o, ṣugbọn ko soro kan. Beni Oba na bi lere bi omọ ohun kan ninu Iwe yi. Owipe, "Ndao." Lati gbana wa ni okonrin na fa mi mora bi ore. Olorun ti pese elomiran ninu wa li Sierra Leone ki olukuluku wa lati mu igbala wa si ile wa. Lati igbati mo ti de ilu mi Oba ati bale ti mo ba pade yọ gidigidi lati ri mi, awọn enia na si fetisile lati gbọ iwasu ati eko mi. Mo gbadua si Olorun ki ole ran olola enia wa sinu oko ise yi.

Ojọ kewa osu January. Li ororu kutukutu awa dide ni Itsale, nigbati agoga mijila koja ade ilu ti nwọn upe ni Itsuku; ni asale ade Apara, nibiti aduro ni jọ merin.

Ojọ kokanla osu January. Ojọ Oluwa. Mo mura lati wasu li o-

gba ọkan ninu awọn Balẹ na, sugbọn lẹhin na nko se bẹhẹ mọ, nigbati Balẹ na nlọ sinku aburo rẹ, eniti oti ku li ọjọ die selin, ọpọlọpọ enia si nwọ wa lati iha gbogbo. Ọpọlọpọ moti para, awọn miran si njo, beheni irukerudo nlanla wa nibẹ, nitori idi eyi nko le wasu.

Ọjọ kejila osu January. Loni anu semi gidigidi lati bo iku Oba Gbebe, eniti ofi aiye silẹ ni ọjọ kefa osu January. Ose enia rere fun wa. Nigbati awa fi wa nibiin, mo gbọ pe, nwọn pa enia marun si oku rẹ.

Ọjọ ketala osu January. Mo kuro ni Apara mo lọ si Jakura, nibiti asu lale na.

Ọjọ kedogun osu January. Apada lọ si Agbaga.

Ọjọ kerindilogun osu January. Ade Lakoja, nibiti apade Dr. Baikie on npada ti Rano bọ.

Li ọjọ ketadilogun osu January. Ade Gbebe, mo si ba ọmọ mi ọkọnrin ni idubule soponno, sugbọn ara awọn egbe mi Onse Olorun le.

Pelupelu niti iku Oba Gbebe, ti ose nigbati nko si nile, mo gbọ nigbati mo de, lenu aya mi pe, nigbati ofẹ ku, ofi ilu na si abẹ itoju ara konrin rẹ Gname Madakie, osi wi fun u pe ki otoju gbogbo enia ki nwọn ki oma se rere si awọn alejo on, mo si gbọ eyi lenu okoro pelu, ọkan ninu awọn Agba.

Li ọjọ kejidilogun osu January. Ijọ keta ti mo pada ti Eki de, Mr. Joseph, Mr. Priddy, ati emitikalami mu ore die (eyini ni Egbata pelu egboran aso merin) lọ si ile Okoro, ọkan ninu awọn Agba na, ki ale fi fun u nwọn bi alabaduro pelu nwọn li oran ti iku Oba na. Awọn enia na fi ayọ gba ebun na, nwọn si wi fun wa pe Oba ti fi gbogbo nkan si abẹ itoju awọn Agba meta, Madaku, Atsada ati Okoro. Nwọn si gba wa ni iyanju pe, ki ama beru, pe ibi yio ko tete de si awọn tikala nwọn ju si awa lọ; nitori ti igbati ati kọde si iln yi, awa gbidanwo lati se ara wa ye si ohun elo rere fun awọn keferi ara ilu wa.

Li ọjọ kokandilogun osu January. Ọjọ Oluwa. Li owuro Mo wasu ni Luke x. 17, 18. Awọn enia ti nwọn wa sile Olorun je mejileladota.

Li ọjọ kerinlelogun osu January. Ile Ọkan ninu awọn ara birin wa jo. Lati igbati oti fi oruko sinu iwe Ijọ enia Olorun, awọn ara ilu rẹ nfi se eleya nigbagbogbo, sugbọn ko fetisi oro nwọn. Onsu nile pelu awọn obirin meta miran li akoko ti nwọn fi ina si i. Eku kansoso ni owa nile na, Olorun dabo bo emi nwọn. Lehin igbati ile na jo tan, obere si iro ti iwasu ti ogbọ nile Olorun, nipa bi Olorun ti ngba awọn enia rẹ la. Nijọ keji awa gbọ wahala rẹ. gbogbo wa si lọ sile rẹ pelu awọn aya wa; awa ran a lowọ lati ra ohun ilo ile na, bi igi, koriko,

eporo, lati tun ile rẹ ko, awọn obirin wa si ta lọrẹ aṣọ die Ẹnu ya awọn ara ilu na lati ri ore ti nwọn ṣe fun obirin na.

Li ọgbọn ọjọ osu January. I'ẹ gbona kolu mi, gbogbo awọn ọmọ mi si ṣe arisan li akoko na. Mo si ri irora niwọn ọsẹmeji lai mọ eyiti mo nṣe, ṣugbọn O'orun yọ mi ati awọn ọmọ mi meji kuro lọwọ arisan buburu yi, Mo ri irora pupọ, ṣugbọn Olọrun mu mi la a ja.

ILOSIWAJU ERO.

Bẹni nijọ keji ti owa o ba a ninu ishẹ rẹ lailai, on she nkan fun awọn talaka. Nigbana li o wipe, kini! igbagbogbo li di ikana? O wipe Bẹni, fun mi tabi fun ẹlomiran. O wipe Elo li osi njẹ lojọ. O dahun pe, mo nshe nkan nwọnyi, ki emi ko le la li ishẹ rere, ki nma fi iṣura pamọ fun ra mi ni ipilẹ daradara di igba ti nbọ, ki eni ki ole di iye ainipẹkun mu! Tim. 6. 17. 19.

Kini, emi bẹ ọ, bi oti nshe nwọn? O wipe. Mo nfi wọ awọn ti owa nihoho. Awọ oju rẹ shubu si eyi. Bẹli oye to ọ wa. Nigbati asi bi lere idi rẹ, oni, Ọmọbirin daradara li Anu shugbọn iwa buburu nyọ ọ lẹnu.

Nigbati otì fi i silẹ Iwa shishin wipe. Emi ko ro fun ọ pe Mr. Yiyara nferẹ fi ọ silẹ bi, nitoto yio gbe ihin buburu dide si ọ, nitori bi oti dabi ẹnipe o gbagbọ ati ero ifẹ rẹ si Anu, sibẹ liwo ti on ti Anu yato si ara nwọn tobẹ ti mo gbagbọ pe nwọn ko le dapọ.

Anu. Emi iba ti ko shiwaju eyi, bi emi ko ti so fun enikan; shugbọn ojasi iru awọn kan ti ko fẹ iwa mi, bi otitẹ ti je pe enikan ninu nwọn ko ri wi si mi. Bẹni temi ti nwọn ko le re.

Iwa shishin. Anu Li ojọ wa die kiun li aso lọ siwaju ju ti ipa orukọ rẹ, ishe na, ti afi lele nipa iwa rẹ, o she die ti ale duro ti i.

Anu. Anu si wipe, Njẹ bi enikan ki yio ba ni mi, emi oku lailoko tabi iwa mi yio si wa fun mi bi oko mi, nitori emi ko le pa eda mi da, ati lati ni enikan ti yio ṣe idena simi ninu eyi, eyini ni mo ro pe nki yio she nigbati nba wa laye.

Mo ni arabirin kan ti anpe li O'ore ti a gbe li yawo fun okan ninu awọn awun nwọnyi, shugbọn ti onti rẹ ki rẹ titi, shugbọn nitori arabirin mi na ti gbero ati she bi oti bẹrẹ, eyini ni, lati shanu fun talaka, nitori na, oko rẹ logu rẹ delẹ osi le e jade.

Iwa shishin. Mo bi ọ lere bi olujẹwọ igbagbọ ni ishe.

(ko iti pari.)

A ko ọ li ibi iṣẹ ikọwe li Ake

ABBẸOKUTA Sept. 5th. 1865.

ABBEOKUTA.

SEPTEMBER 5th. 1865.

In order to show the connection that Abbeokuta had with these events, we must retrace our steps. In the year 1845 there lived a Lagos Chief, called Eletu, at Badagry, he was a refuge there on account of some quarrel between him and Kosoko; he, however, returned to Lagos, and his arrival there caused the civil war, which had been held in check, to break forth. The result was, that Eletu was taken by the party headed by Kosoko, Akitoye the King was driven out, and Kosoko became the supreme chief in his place. Akitoye fled to Abbeokuta for safety. The chiefs protected him; but a strong party in favour of the slave trade and Kosoko rendered his residence here inconvenient and insecure; he was therefore sent to Badagry under the protection of a large body of armed men under the command of the Chief Shomoye, who now, under the title Bashorun, rules Abbeokuta. Badagry was then under Abbeokuta. Akitoye was formally handed over to the protection of the Badagry Chiefs; they received him, and solemnly promised to be faithful to the trust placed in them. The event took place at a frontier town called Imowo.

Not long after, Kosoko managed to bring over a number of the Badagry Chiefs to his side, and the situation of Akitoye became unsafe; he had a large number of followers and the good will of Mewu a refugee Chief from Porto Novo, one of the best native Chiefs it has been our lot to meet, and a true friend to the English to the last. Early in the year 1850 Consul Becroft paid an official visit to Abbeokuta, it was the first visit paid by a British Officer. The reception given him by the Chiefs and people of Abbeokuta, and what he saw, give him a high opinion of the place. He was asked by the Chiefs of Abbeokuta to take Akitoye under his protection at Fernando Po. On his return to Badagry, he made arrangements with Akitoye, and Akitoye, placing himself under his protection, went with him to Fernando Po. The intentions of the slave trade party, of which Kosoko was the head, were so far frustrated; but Kosoko, failing to obtain possession of the king endeavoured to catch such of his people as remained at Badagry. Their intrigues therefore continued, having for their object the expulsion of Akitoye's people and the Chief Mewu from Badagry. The Chiefs of Badagry, influenced by the gifts and promise of the rich slave trading chief of Lagos, commenced an attack, which ended in their being defeated and driven from Badagry, leaving Mewu master of the place. The Egbas as soon as they head of these things sent help to Mewu.

Then, in consequence of Kosoko's unwillness to give up the slave trade, also in consequence of the representations of the Chiefs of Abbeokuta, but chiefly through representations made by a native

of the Yoruba country in person to the highest personages in England, the attack was commanded on Lagos which ended in the expulsion of Kosoko and the slave trade from Lagos, and Akitoye's reinstatement on his throne under British protection.

In all these matters the chiefs of Abbeokuta, Akitoye, and Mewu represented the antislavery party and that in favour of a change in the country; but in Abbeokuta, as well as in Badagry, there has been a considerable party of conservatives who wish to maintain the system of their fathers, the slave trade, and Kosoko as the head of the party whom they favoured. But this party, in working their own views out, was mainly instrumental in producing those events that they least expected or desired, they caused Abbeokuta to be unsafe for Akitoye and his consequent removal to Badagry, which again led to the events which ended in Akitoye's restoration to the throne of Lagos under antislavery laws.

VARIETY.

CLIMATES.

By the word *climate* we express the degree of heat to which any portion of the globe is subject.

As a general rule a climate is warm in proportion to its nearness to the Equator, and cold in proportion to its nearness to the Poles; so that the torrid zone is hotter than any portion of either of the temperate zones, while the temperate zones are warmer than any part of the frigid zones. But to this general rule there are several exceptions.

The climate of a country depends upon its formation as well as its nearness to either the equator or the poles; upon its nearness to the sea; and upon the direction in which it "faces." Mountains and hilly countries are colder than valleys or plains leaning towards the equator. Islands have less heat and cold than inland parts of continents. Countries lying towards the west, and bordering on the sea, are warmer than countries towards the east under the same circumstances. And wherever there is a large tract of land towards the pole there is always more cold than when such a tract is interrupted by sea. Upon the whole, the continent of America is colder than that of Europe and Asia; the coldest part of the world discovered being 100 degrees west longitude, and 80 degrees north latitude.

In temperate climates rains are frequent; in tropical climates, periodical. Countries that lie between 5 and 10 degrees of latitude have commonly two rainy and two dry seasons. Tropical countries more than 10 or 12 degrees from the epuator have only one rainy and one dry season. In the polar climates rains are scanty and irregular; while there are rainless regions in several parts of the earth, such as the deserts of Africa and Arabia, the desert of Gobi, part of Mongolia, the table-land of Tibet, that of Mexico, and other parts. In all countries mountainous districts are more subject to rain than plains.

Countries with a high temperature and great moisture have a luxuriant vegitation, while those of a high temperature and little moisture are arid and sterile. The plains of India, which are visited annually with a rainy season that lasts some months, are so rich in vegitation that many of the most delicate productions flourish there spontaneously, which can hardly be cultivated even with the greatest care in other climates. The deserts of Arabia and Africa with an equal temperature, but without moisture, can scarcely produce vegitation enough to break the monotony of the desert from one extremity to the other

The climatology of the earth has been divided into *twenty five* parts for plants, trees, shrubs, &c. while *twelve* of them produce nearly all the plants which are used as food for man.

THE MONEY WASTED IN WAR.

"Give me," says Stebbins, "the money that has been spent in war, and I will purchase every foot of land on the globe. I will clothe every man, woman, and child, in an attire that kings and queens might be proud of. I will build a school-house upon every hill-side, and in every valley over the habitable earth. I will supply that school-house with a competent teacher; I will build an academy in every town, and endow it a college in every state, and fill it with able professors: I will crown every hill with a church consecrated to the

promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every sabbath morning the chimes on one hill shall answer to the chimes on another around the earth's broad circumference; and the voice of prayer, and the song of praise, shall ascend like the smoke of universal holocaust to heaven."

RECENT INTELLIGENCE.

In the month, from 19th of July to the 18th of August, the following articles passed the Aro Gate for Lagos; 20240 Gallons of Palm Oil 20941 Gallons of Black Oil 184470 lbs of clean Cotton in 1419 bales and 23 pieces of Ivory. The Oil which passes to Lagos from places on the river Ogun must far exceed that which passes through the Aro Gate, but no clean Cotton passes to Lagos from below this place.

The roads to the interior are freely open and safe, and there is great traffic. Messengers between the various places recently engaged in warfare viz Ibadan, Oyo, Ijebu, and Abbeokuta pass to and from with the object of arranging peace on a sure basis.

We hear from Lagos that the Yorubas and Dahomians are preparing to attack Abbeokuta in the dry season, if so the Yorubas must be acting a very treacherous part; we have reason to believe the Yorubas to be sincere in their peace with Abbeokuta.

We learn that the Ibadans are preparing to engage in war with the Ijesha people, and that pillaging parties have already gone out in that direction.

The Egbas have attacked a caravan on the Ijebu road, but on hearing of it they immediately took steps to obtain the captives taken in order to restore them; among them there was a Lagos woman, she has been restored to Lagos, and three Ijebus ready to be restored at the first opportunity. We learn that the authorities are doing their best to catch the guilty parties in this robbery. In consequence of this raid another proclamation has been made against kidnapping any where, and the severest pernalty is promised to offenders. By such means we hope the safety of roads will be secured.

It is reported that Shaki and the Ibariba people have made peace, traders visit Abbeokuta from Shaki and its neighbourhood.

MISSIONARY INTELLIGENCE.

JOURNAL EXTRACTS

OF

JAMES THOMAS,

Native Teacher at Gbebe.

January 9th.—Early this morning some Mahommedans came to see me at my lodgings, because my landlord had called some of them to enquire if they knew anything about our Bible. So one chief among them came and I delivered my Bible to him. He looked at it, but did not say a word. Then the King asked him if he knew anything in this book. He said: "No." From that time the man drew to me as a friend. God has prepared some of us in Sierra Leone to bring salvation each to our own land. Since I reached my native land again both King and chief whom I met with were very glad to see me, and the people were very attentive to my preaching and teaching. I pray God that He will send honourable men into this field of labour.

January 10th—Early in the morning we started from Itsale, and after twelve o'clock reached a town called Itsuku; and in the evening we reached Apara, where we stopped four days.

January 11th.—Lord's day. I prepared for service in one of the chief's yards, but afterwards put it off, as the chief was going to bury his brother, who died a few days back, and many came in from all directions. Many were drunken and some dancing, so there was great confusion, and on this account I could not have service.

January 12th.—To-day I was very sorry to hear about the death of the King of Gbebe, who departed this life on January 6th. He had a little fever before I left home. He was very good to us. While we were staying here I heard that five people were killed for his burial.

January 13th.—Left Apara and returned to Jakura, where we stayed for the night.

January 15th.—Returned to Agbaga.

January 16th.—Reached Lakoja, where we met Dr. Baikie returning from Rano.

January 17th.—Arrived at Gbebe, and

found my son ill with the small-pox, but the rest of the Mission party quite well.

With regard to the death of the King of Gbebe, which took place during my absence, I heard after my return, from my wife, that before he was about to depart he left the town under the care of his brother, Gname Madakie, and charged him that he should see that every body should be good to his strangers. I also heard this from Okoro, one of the elders.

January 19th.—Three days after my return from Eki, Mr. Joseph, Mr. Priddy, and myself went with a small present (*i.e.*, 6000 cowries and eight yards of cloth), to Okoro's place, one of the elders, that we might be forward in sympathising with them in the matter of the late King's burial. The people received the present with gratitude, and told us that the late King had put all things in the charge of three elders, Madaku; Atshada, and Okoro. They encouraged us not to be afraid, that harm would sooner happen to themselves than to us; because since we had come to this country we had tried to make ourselves useful to our heathen fellow-countrymen.

January 18th.—Lord's day. In the morning I preached from Luke x. 17, 18. Number of congregation, fifty-two.

January 24th.—One of our native sisters had her house burnt down. Since she had joined our class in church, her country people and relations always mocked her, but she did not listen to their words. She was sleeping in the house with three other women at the time it was set on fire. There was but one door; their lives were preserved by God After the fire was over she began to think of the sermon she had heard in the church, upon God's delivering his people. On the following day we heard of her trouble, and all of us went with our wives to her place; we helped her to procure materials, such as sticks, grass, and bamboo poles, to build her house again, and our wives presented her with some clothes. The country people wondered to see such favour bestowed upon her.

January 30th—I fell sick of small-pox, and all my children were ill at the same time. I was suffering about two weeks and was unconscious, but the Lord has delivered me and two of my children out of this bad sickness. I suffered much, but the Lord has brought me through.

April 5th.—I am sorry to say that my eldest daughter has died. She had fever not more than six days. Her death has shaken the minds of many persons. Even many Mahommedans came to see me, and I told them of the holy place to which my child had gone in heaven. On Sunday Mr. Priddy, schoolmater, read the burial service. Many of the natives were present, and wondered to see the fashion of our Christian burial.

May 6th.—All the elders in the Eki district met together, and sent to call me. They told me that they wanted a church to be built in their place. They said they had already asked the head of their country fashions, and the Ifa had told them the same thing. So I told them that I was very glad to hear this, but we had no cowries in our hands to do the work. They replied that if we would only come forward, they were now ready to help us. So I returned home and told my friends; they also were very glad to hear this. On the following day Mr. Thomas Joseph and Mr. Simon Priddy, school-masters, accompanied me to the place. The elders then gave us a piece of ground to build a small hut. We returned home and got together a few cowries, and commenced to build the small school-room for them.

May 14th.—We commenced the work of building the small schoom-room for them, twenty-four feet long by eighteen feet wide. They themselves helped us three days willingly. We have now two school-rooms built on our station at Gbebe; and when the Bassa people saw that, they came to us and applied for a church in their place. Then we began to consider what we could do, but felt that we had not a sufficient number of helpers to go and preach there.

June 5th.—Early this morning the sad news reached us of the death of Fanny Aniki. She had been ill for more than four weeks Since her illness we had visited her regularly. During all this time her country people forsook her until her death. She departed this life in peace and joy. As soon as we heard of her death all of us went to her place. Then I spoke to her friends about our Christian burial; this they refused, because their fore fathers had never buried so before. After we had returned home they commended her body to the earth, where it must remain until the resurrection day.

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA

No. 141. ABBẸOKUTA SEPTEMBER 1865 Price 120 cowries.

Li ọdun 1838 ati 1839 iṣidi ati ikẹdun nlanla dide larin awọn ara Sierra Leone ti nwọn wa ni Sierra Leone awọn ti nwọn npe li Aku; Ọkọ onisowo kan ti Sierra Leone lọ si Leaward osi de Eko, omu ihin bi ilu awọn Yoruba ti ri wa ti omu itara yi dide. Li akoko na ọpọlọpọ ọkọ onisowo ẹru ni nwọn mu ti nwọn si da lẹbi li Sierra Leone, asi da omiran lẹbi lati fọ, lẹhin igbati nwọn ba ṣe bẹ tan, osi mu ere pupọ wa fun awọn ti nwọn di owo mu gidigidi ni Sierra Leone, ọpọlọpọ awọn ti iṣe Aku, nwọn ta ọkọ miran lati tun lo bi iru eyi, ti ofa dię ninu awọn Aku na lati di onisowo nlanla ati lati gbidanwo lati tọ oju omi lọ si etetido ti Leaward si ebute ti awọn enia nwọn nlọ nigbagbogbo. Nwọn si bere lọwọ Balẹ lati fohun si i, ati lati ran nwọn lọwọ lati pada lọ si ilu nwọn, ṣugbọn Balẹ na ro pe, idanwo na yio kun fun ewu ati pẹlupẹlu boya yio mu ki atun awọn enia na ta si oko ẹru. Nwọn ko ri iranlọwọ gba lọwọ awọn Oyinbo beni nwọn si mba lọ laisi ọwọ nwọn ninu rẹ, nitori ti awọn Aku ki iṣe awọn enia ti ale fi ẹsọ yipada kuro ninu ero ti ofi ireti atun dapọ pẹlu awọn enia nwọn han ni ilu awọn tikala nwọn. Dię ninu nwọn lọ bi atonọṣe lati wo ati lati wi bi ilu na ti wa si, ati bi ilu na yio ti ri; nipa ihin nwọn ni elomi fi lọ, titi gbogbo ilu awọn Aku fi ṣidi pẹlu ireti yi ti owa niwaju nwọn, niti ireti pipada lọ si ilu ti abi nwọn.

Dide awọn enia nwọnyi si Eko, ko pẹ ki nwọn to jẹ nwọn niya, awọn onisowo ẹru ko fi falẹ ni didiyele tabi ni fifi iyin fun opin ẹri ti odaju ju eyi ti olodi si idide yi, nitorina dię ninu awọn ti nwọn ṣiwaju de, ni nwọn fẹrẹ ko ohun gbogbo ti nwọn ni, awọn ti nwọn fẹ lati tọ nwọn ri pe oyẹ ki nwọn wa ebute miran nibiti nwọn yio gunlẹ lalafia lọ si waju.

Nigbati awọn Ijẹbu gbogun wa

si Abeokuta awọn ara Ọta ran nwọn lowọ, ti awọn Ẹgba si fi le nwọn ara Badagry ran nwọn lowọ, mu ki awọn Ẹgba gbogun lọ si gbogbo oniruru ilu awọn Ọta ti nwọn ti ran awọn Ijẹbu lowọ nwọn fere run gbogbo nwọn tan. Nigbehin awọn Ẹgba la do ti awọn ara Ado ati nipa abo ti awọn ara Ado da bo nwọn mu ki lilọ ogun na pẹ.

Budo Ẹgba li Ado to irin wakati mefa tabi mejọ lati Badagry wa li ọna lati Badagry wa Abbẹokuta Awọn ara Badagry ọrẹ Abbẹokuta ni nwọn nse ati lọnọ miran, nwọn wa labẹ rẹ, gẹgẹ bi nwọn ti wa labẹ agbara Abbẹokuta, ati bi ogun ti owa li budo Ado yọ daju lailewu si ọna ti owa larin ilu mejeji na Badagry fi ara rẹ han bi ebute ti ororun.

Awọn enia Dudu ko mọ ero ti nwọn gba lati se niti opọlọpọ ainiye eru ti nwọn mu kuro ni ilu nwọn. Ako ti ifi ibawi si ọja eru na ri lati kọ ibere eru, ati awọn Enia Dudu dare tobẹhẹ nipa ibokubọ to bẹhẹ ti nwọn ko fi le ri i pe nwọn nta emi ilu nwọn. Lati di ọlọrọ ati lati la lesekana lai sise pẹ lọ titi tabi lati sise suru ti owa larin nwọn, ero nwọn si je ohun nlanla. Ogun ati sumọmi se ohun ti otobi lati sure asa dije ti nwọn si ngba opọlọpọ owo nipa owọ eniti ofi agbara nu ori rẹ mọọ ti osi segun, ebi ati iya na wa lori eru na tio oni ero die kọun, gbogbo rẹ yipada pe awọn ni eru na ati awọn ti onu nwọn, ba so wa di gbekun nwọn bi nwọn le se. Bayi ni nwọn ro. Nwọn ko ro ti ofu ati iparun ti ilu, iparun oko, awọn ilu kekere, ati awọn ilu ati gbogbo oniruru ohun ini nwọn; ka gbẹsọn ẹbi, ẹbi si bi ẹbi, ẹbi si di opọlọpọ niha gbogbo eyiyi si lọ bayi lọ titi lọ ide ilu ti ose ti awọn Ẹgba titi ko fi ku okan ninu gbogbo awọn ogogorun ilu nla, ati kekere ti nwọn ni. Bayi ni ori ako mọ teni ti opọju fun awọn aladugbo nwọn nitoriti lati ikangu iha oke ilu awọn Yoruba ni isan ogun ti san wa, ti osi nkoja larin oniruru awọn iran enia lọ ide eti okun laisi ojurere tabi ife; ati iparun didaju miran ti afẹrẹ ma ro si. Oja eru si kun, ilu si kun fun idahoro ati iparun, ati owọ awọn okonrin ti nwọn hamora ogun tukakiri nwọn nwa eru titun lati mu. Yiye ti oran na mu ki nwọn ni idapọ titun lati se fun abo, Ogbimọ Ibadọn li oko ko awọn ti oyi nwọn ka jọ ti awọn Yoruba ti otukakiri ati awọn Ẹgba kojọ, sugbọn awọn Ẹgba beru iwa buburu, nwọn yapa kuro ninu nwọn, nwọn si se Ijoba nwọn si Abbẹokuta nibiti awọn enia nwọn ko ara nwọn jọ pelu awọn ilu ti owa labẹ nwọn Owu ati Gbagura.

Nigbati aye wà ni ilu na opọlọpọ awọn obi ni, nwọn la wa awọn omọ nwọn ti oti sonu, ati awọn

ọmọ si ulọ iwa awọn obi nwọn, ireti nwọn nigbagbogbo ni ki nwọn le ri awọn enia nwọn ti oti sonu nibikibi lodọ awọn aladugbo nwọn nibiti rira yio sọ nwọn domnira lati pada lọ si ilu nwọn, Ojasi isin ti gbogbo enia mọ nihin lati lo gbogbo ọgbọn nwọn loko eru egbegberun tukakiri nipa ogun asi ti ri nwọn loko eru asi ra nwọn awọn ti nwọn domnira afi ara nwọn sofa lati ra ara nwọn ti ogun ti mu, nwọn asi sise lati san gbese na.

Iberu awọn ti otobi ni pe, nwọn omu enia nwọn lọ ita soko eru lapakeji okun nibiti awọn ko mọ iyapa ti oba iku dogba sugbọn si i opolopọ enia li o npada bọ nigbagbogbo lapa keji omi (tabi okun) nlanla. Oniruru ero ati inu ni nwọn gba niti bi nwọn ti nse opolopọ awọn enia ti nwọn nkolọ bayi, awọn elomiran ro pe nwọn nfi eje nwọn re aso. Nigbati nwọn gbero ati ikedun yi tan, yiyọ jade larin nwọn niti awọn miran ti oti sonu ti amu lọ si apakeji okun mu ki enu ya nwọn gidigidi; eyi-si mule pupopupọ nigbati nwọn ri i, pe nwọn ko wa lati be awọn ore lati dawojọ lati fi sanwo ti nwọn fi rara;. nwọn ko wa lofo, sugbọn nwọn la ju awọn ore nwọn ti ogun ko ya nipa kuro ni ilu nwọn, pelu aya, ati ọmọ li ọwọ agbe yawo ati bimọ libi ti ape loko eru.

Pelu eyiti, pupọ ninu awọn nwọnyi mu pelu nwọn pada bọ eyini ni imọ ti isin titun; ati si isin yi ni ise iyanu yi, nitoriti ise iyanu ni, ati ise iyanu ula ni loju awọn keferi nwọn pe ni ise iyanu ti ara, ti ofi ore omnira han daju kuro ni ire ti ara ni patapata ju ise tabi ero nwọn lọ. Ikedun ti ojinle dide niti ore nwọn otito ni Gesi ise ni opin eyiti nwọn pari re si, ati ninu eyiti nwọn ko sino. Bi nwọn ti kedun na to, behe ni nwọn si yo li ayọ ju, nwọn si fi ife gbigbona gba ninu ikedun na ti iyapa ti ogun mu wa si ori nwọn, nwọn ko ni ore kan li adogbo nwọn, olukuluku nwọn nfe lati ba ara nwọn ja; nwọn ba si ti run ara nwọn, bosepe nwọn ti ni agbara na. Awọn aladugbo nwọn ti tu nwọn ka, awọn Gesi ti sa awọn ti oti nu jọ nwọn si mu nwọn wa fi fun wa; nitori na asi ti pese nwọn sile nipa ife rere Olorun lati ba awọn enia funfun soro ati lati gba nwọn si ilu nwọn. Ore, ati Anu Olorun fi ara han pelu li akoko nwọnyi, nitori ise buburu awọn enia, ojukokoro nwọn mu ki ohun elo ti aba fi mu imole ati otito wa si ilu nwọn lona ti ose itewọ gba julọ. Owo eru ati ibokubọ ti nwọn ni lowọ gba gbogbo ere ti o nwọ ilu nwọn, sugbọn owo eru ni nwọn se li ohun elo lati fọ tabi wo idena, asi gba wa si gbogbo ilu na fun Ihin rere otito, ati fun owo ti

oyẹ ni ipo owo eru; ninu ẹniti nje li onje ti jade wa, ati ninu oro ni adun ti jade wa."

Nigbakugba li enyin ngbọ ti nwọn wipe Gẹsi fẹ lati gba ile yin lowọ nyin. Asuwẹse enia li o nwi eyi lainidi, nwọn ko mọ eyi-ti nwọn nsọ: nitori na ni mo sì ṣe mu ọrọ yi jade wa lati so fun nyin ninu Iwe Irohin ti anpe li African Times ọrọ amọran ni, ti awọn Agbagba Gẹsi fi fun Ayaba niti ilu awọn enia Dudu.

1 Pe ko ṣoro lati fa awọn Ogbimọ Gẹsi sẹhin tabi kuro patapata tabi nisisiyi kuro ni ibujoko tabi ninu Iṣẹ li Iwọ Orun Ile Enia Dudu.

2 Pe ibujoko ti Gambia ki a fasẹhin ni Erekusu ti M'Carthy ti oje adojọ mile li oke odo na, ti agba li eyiti ko pẹ, ki ibujoko na ki omọ li iwọn bi ati le ṣe ti enu odo na.

3 Pe ki gbogbo ile ti a ngbagba kun tabi ti angba kun ti Ogbimọ tabi imule titun ti nfi abo fun eya ara ilukilu, yio ṣe eyiti ko yẹ. Ati pe idi ogbọn wa yio je ti ki ama gba awọn ara ilu na li iyanju li iṣe nwonni ti oye ti yio mu ki ororun fun wa siwaju lati fi han nwọn niti atunṣe gbogbo akoso, pelu ero si fifakuro gbogbo wa patapata, nitoto boye li Sierra Leone.

4 Pe atunṣe ti ka ma dẹ gba kun ile, kò gba pe, boye li eyi, niti ibujoko titun, ṣugbọn ko le to ti iwọn ikọsilẹ patapata pẹ, niti pataki oran yio ye fun lati lo agbara ati atunṣe aṣa ti ibujoko ti ati ni.

5 Pe idi iyapa awọn Ogbimọ Iwọ Orun Ile awọn Enia Dudu li 1842. fi ṣe alaidè wà mọ, a fẹ pe ki arin Ogbimọ lori gbogbo ibujoko mererin na ka tun fi joko ni Sierra Leone; pelu ka ma fi Oko elefi ba ara nwọn soro.

6 Pe eri na lọ si ireti pe akoso arin na ka fii lele, pelu ti kike opolopo inowo kuro, ati li akoko na pelu ibisi gbogbo agbara.

7 Pe niti ile titun ti agba li Eko ṣe awọn ara ilu na, niti eru ara sin ti owa nibẹ, sibẹsilẹ ni iwọn bi oti pe owa lai ba ofin awọn Oyinbo mu; ati bi oti jọ loju awọn ẹgbẹ wa, pe iwa ikan nwonyin yi ibẹna ka bi oti wa nipa inira opolopo, obere akiyesi ati Ero awọn Ogbimọ na gidigidi, pelu ero ati pa a run nisisiyi niwọn bi oti le tete tan.

ILỌ SIWAJU ERO.

Anu. Beni, iru bẹẹ li oje, aiye si kọn fun iru rẹ nisisiyi; sugbọn emi ko ti enikan ninu gbogbo nwọn Nisisiyi Matthew akobi omokonrin Kristiana sharisan, arisan rẹ si le, nitori o nba a ja pupọ ninu.

.(ko iti pari.)

A koọ li ibi iṣẹ ikowe li Ake ABBẸOKUTA Sept. 20th. 1865.

ABBEOKUTA

SEPTEMBER 20th. 1865.

Continued.

In the years 1838 and 39, there was considerable stir and feeling excited among those of the Sierra Leone people in Sierra Leone who were known by the name of Akus; a trading vessel, trading from Sierra Leone to the Leeward, had called at Lagos and brought back information of the state of the Yoruba country, which produced this excitement. At that time a large number of slave vessels were captured, and condemned in Sierra Leone; some were condemned to be broken up after having been sold for that purpose, which brought much gain to the more enterprising traders of Freetown, many of whom were Akus; other ships were sold to be used as such again, which tempted some of the Akus to become traders on a larger scale, and to venture on a voyage to the Leeward coast to the ports frequented by their own people. An application was made to the governor to sanction and aid their return to their own country, but the government thought the attempt would be full of danger and perhaps lead to their being resold into slavery. Obtaining no aid from the Government the movement went on without it, for the Akus were a people not easily diverted from a project which presented the hope of reunion with their relatives in their own country. A few went as pioneers to inspect and report the state and prospect of the country; through their report others went until the whole Aku population were moved with the prospect thus presented to them of returning to their native land.

The arrival of these people at Lagos was not long tolerated; the slave traders were not slow in appreciating the probable results of this movement, therefore some of the first arrivals were robbed of nearly all they possessed, and those who desired to follow saw the need of seeking another port where they may more securely land and proceed to the interior.

The attack of the Ijebus on Abbeokuta assisted by the Ottas, which had been so signally defeated by the Egbas, aided by Badagry, was followed by the Egbas attacking the various Otta towns which had aided the Ijebus; they were nearly all destroyed. At last the Egbas encamped against Ado, and by the defence the Ados made the tide of war was stayed

The Egba camp at Ado was about six or eight hours walk from Badagry on the road from Badagry to Abbeokuta. The Badagry people were in friendly alliance with Abbeokuta, and in some way subject to it; as it was thus under the power of Abbeokuta, and as the army in the Ado camp ensured safety to the road between the two places, Badagry presented the required facilities as a port.

The Negroes were ignorant of the use intended to be made of the vast number of slaves taken away from their

country. The slave market was never so supplied as to check the demand, and the Negro was so debased by superstition as to be unable to see that they were selling the life of their country. To become rich, and immediately rich, without a long period of toil, or the use of patient industry intervening between them and their object, was a great thing. War or kidnapping was a great lottery in which many prizes were drawn by the successful adventurers; the wrongs and sufferings laid on the victims were little thought of, it was all chance, they said, that they were the captives and we the captors, they would have made us captives if they could. Thus they thought. No consideration was paid to the waste and ruin of the country, the destruction of farms, villages, towns and property of every desciption; wrongs must be avenged, and thus wrong begot wrong and multiplied it on every side. This went on, as far as the Egba country was concerned, until not one of the hundreds of towns and villages they before had remained. So it was, more or less, with their neighbours, for, from the northern boundries of the Yoruba country the tide of war flowed, passing through the various tribes to the sea side, without favour or partiality; a more complete destruction can scarcely be thought of. The slave markets were filled, the country was full of ruin and desolation, and bands of armed men prowled about seeking fresh victims. The necessity of the case caused fresh combinations to be formed for protection, the Ibadan Government formed the first nucleus around which the scattered Yorubas and Egbas gathered; but the Egba portion, fearing treachery, separated and formed their own Government at Abbeokuta, where their own people gathered themselves together with the sub-tribes of Owu and Gbagura.

When the state of the country admitted of it, many a parent went in search of lost children and children in search of their parents, always hoping that their lost one would be found some where among neighbouring tribes, where the price of redemption could set them free to return. It is a duty universally recognized here to use every means to redeem relatives in captivity; thousands scattered by war have been found in slavery and redeemed, those that are free will put themselves in pawn to purchase the freedom of a captive relative, and then work to pay off the debt.

Their great dread was that their relatives would be carried off into slavery to the unknown region beyond the sea; a separation equal to death, for none ever returned from places beyond the great water. Various thoughts and opinions were entertained of the uses made of so many victims, some thought a dye was made of their blood. Entertaining, therefore, these views and feelings, the appearance among them then of some of the lost ones taken across the sea produced the greatest astonishment; and this was greatly increased when it was found that they did not come to solicit the bounty of their friends to pay a ransom; not empty, but richer than their friends who

had not been torn from their country, with wife and children in their train, wife married and children born in their supposed captivity. Besides which, most of these brought back with them at least the knowledge of a new religion; and to this religion this miracle was ascribed, for it was miracle and a great miracle in the sight of the heathen; a moral miracle, a proof of benevolence and disinterestedness entirely beyond their practice or conception. A deep feeling that the English were their true friends was the result, in which they were not mistaken. This feeling was the more gladly and eagerly received from the feeling of mistrust which their wars had brought on them; they had no friends in their neighbours, each in turn had aimed a blow at them, and each would have destroyed them if they had had the power. Their neighbours had scattered them, the English had gathered up and restored the lost ones; they were therefore prepared by the good providence of God to enter into intercourse with white men, and to receive them into their country. The goodness and mercy of God is especially manifested in these events, for the evil works of men, their coveteousness, is made the means of introducing light and truth into their country in a most acceptable manner. The slave trade and superstition possessed every avenue to the country; but the slave trade is made the means of breaking down both barriers, and access is obtained to the whole country for the Gospel of truth, and for lawful commerce in the place of the slave trade; "out of the eater came forth meat, and out of strong came forth sweetness."

RECENT INTELLIGENCE.

The roads to the interior continue to be used, the traffic is described as being very great.

The road from Ibadan to Lagos is much less used, occasionally a large caravan passes under escort. It is said the Ijebus are trying to make a treaty with Ibadan of peace and friendship, stipulating that commercial intercourse should be restored to the rules which regulated it before the war.

The news that the Governor of Lagos intended to open the trade with Abbeokuta was received with great joy until the rules which fettered it were understood, now it is regarded with mistrust.

RESOLUTIONS OF THE HOUSE OF COMMONS COMMITTEE

ON WESTERN AFRICA.

1. That it is not possible to withdraw the British Government, wholly or immediately from any settlements or engagements on the West African Coast.

2. That the settlement on the Gambia may be reduced by M'Carthy's Island, which is 150 miles up the river, being no longer occupied; and that the settlement should be confined as much as possible to the mouth of the river.

3. That all further extension of territory or assumption of Government, or new treaties offering any protection to native tribes, would be inexpedient. And that the object of our policy should be to encourage in the natives the exercise of those qualities which may render it possible for us more and more to transfer to them the administration of all the Governments, with a view to our ultimate withdrawal from all, except, probably, Sierra Leone.

4. That this policy of non-extension admits of no exception, as regards new settlements, but cannot amount to an absolute prohibition of measures which in peculiar cases may be necessary for the more efficient and economical administration of the settlements we already possess.

5th. That the reasons for the separation of West African Governments in 1842 having ceased to exist, it is desirable that a

Central Government over all the four settlements should be reestablished at Sierra Leone, with steam communication with each Lieutenant-Government.

6. That the evidence leads to the hope that such a central control may be established, with considerable retrenchment of expenditure, and at the same time with a general increase of efficiency.

7. That in the newly-acquired territory of Lagos the native practice of domestic slavery exists still to a certain degree, although it is at variance with British law; and that it appears to your committee that this state of things, surrounded as it is by many local difficulties, demands the serious attention of the Government, with a view to its termination as soon as possible.

MISSIONARY INTELLIGENCE.

JOURNAL EXTRACTS

OF

JAMES THOMAS,

Native Teacher at Gbebe.

June 7th.—Lord's day. We opened today the Eki church. I preached to them on Acts xviii. 9, 10. The small congregation present paid great attention to the word of God in their own language. We have now two churches here. I am obliged to use two languages: in the first place, preaching in Nupe; and in the second, Eki or Bunni.

June 24th.—The King from Eki sent two men with my sister, and some presents which I gladly received. He had heard of my suffering from smallpox, and of the death of my daughter. As my sister and I had been separated more than thirty-two years, it was indeed a great joy on this day I found her, as it was also to the inhabitants of Eki, who wonder at the great things the Lord hath done for us in Sierra Leone, and that the white men should suffer us to return to our own land.

June 15th.—I have to report the lamentable intelligence of the death of our brother, Thomas Joseph. On the 10th. his old complaint grew worse. On Sunday the 12th. he was able to attend church, but on Tuesday his sickness grew worse and worse. About three o'clock one of his countrymen came from Bassa town. It was an old friend of Mr. Joseph's; and, seeing him in great suffering, he sympathized with him, and offered to carry him to his house, and Mr. Joseph consented to go with him. So he sent to call for us, and said that he wished to go with his friend to Bassa; and then in a few days, if it pleased the Lord that he should get better he would return. We addressed him in a few words, bidding him to remember his Christian profession, and especially when he went amongst his heathen countrymen. Mr. Priddy accompanied him a little way on the road, and inquired of him if he were at peace with God and with man; when he told him, that if death were to meet him on the way, he was ready to die, for God knew his heart. About six o'clock on the morning of the 15th. instant a message was brought to us that he was very bad, several of us started at once; but, as soon as we reached the place, we went in and found that he was already dead. I learnt from the man who had accompanied him, that on the journey he had spoken much to him respecting heaven. We hired some men to bring him back to the Mission yard. They told us that a dead body was not allowed to cross the short road, and that therefore we must walk and find a canoe to meet them. This we did; and about eleven o'clock the body was brought home. I read the funeral service, and our schoolroom was crowded by the natives. When the people heard of our brother's death, two elders and one prince came to sympatize with us. They brought a small present with them, a beautiful sleeping mat and 400 cowries. They also asked our permission to bring some guns to fire at the time for burial. This we refused, Then they asked leave to cook a large calabash of victuals that we might put it into the ground for the dead. But we told them they need not trouble themselves, one already dead did not need food. They said they had come, because all of us are their strangers.

"Be thou faithful unto death, and I will give thee a crown of life."

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 142. ABBEOKUTA OCTOBER 1865 Price 120 cowries.

Awa ni ero lati gbagbọ pe opọlọpọ awọn akawe wa ko mọ idi awọ ti owa laria Abbeokuta ati Eko daju, ati idi ohun ti ọṣe, ti nwọn ko fi je ki nwọn gba nwọn, awa oso die niti ofin ti nwọn fi fun Abbeokuta nipa Ogbimọ Eko ni osu June ti okoja, gbigba ti awọn ara Abbeokuta gba, ni iwọn ati idanwo atunse bi Abbeokuta oti se le mu se.

Awọn Ogbimọ Eko wipe, nwọn osina fun owo ni wiwi pe, Eru awọn onisowo Gesi tabi ti Eko ti owa li Abbeokuta ki nwọn je ki nwọn mu nwọn koja wa si Eko. Ati ki awọn Bale Abbeokuta yan Iko meta lati pade eyiti awọn Ogbimọ Eko yio yan lati pari ti owo nwọn ti nwọn osan niti eru ti nwọn ko lodo Ogun, ati li skoko wo ni nwọn osanwo na tan; ati pe awọn Iko na yio pade ara nwọn li Eko tabi Ota. Ati pe awọn ara Abbeokuta gba pe nwọn ojoko si ilu nwọn li alafia ati pe nwọn ki yio si gbogu lọ sonọ ti oti Ikorodu lọ si Ibadọn, beni aki yio ko Oba Ijebu lati se bẹ, ati pe nigbati nwọn ba ko san apa kan ninu owo eru ti nwọn ko lona, ona yio si lati Eko wa si Abbeokuta. Nkan nwọnyi ni ofin nipa oro atele die nwọn yi; Pe gbogbo eru ti o nti Eko lọ si Abbeokuta, ki yio si je ti eru wọn enia ti owa labe Ase Gesi mọ ati pe ko si enikan ti owa labe Gesi tabi ti onsise owo fun Oyinbo ati Ile owo ati awọn elomi ti nwọn wa li Eko, aki yio je ki nwọn lọ ijoko li Abbeokuta mọ nitori ati sowo.

Awọn Agbagba Abbeokuta gba imule yi, boye li eyi ti ose eyiti oto si nwọn lati gba si ilu nwọn enikeni ti nwọn fe bi Onisowo. Li idahun si eyi, Bale Eko na gba eyi ti nwọn fe pelu opin eyiti nwọn fi fun u. Awọn Agbagba Abbeokuta niti imule nwọn, nwọn sofin ki enikan mase gbe sumọmi lọ si ona arin Ibadọn ati Ikorodu, nwọn laja tawọn ti Ibadọn, nwọn yan Iko meta lati lọ ipade nwọn

nibiti awọn Ogbimọ Eko ba peri, nwọn si ti se atunse ati dawo jọ lati sanwo ti nwọn fẹ lati san, ati ọna ti olọ si Eko, nwọn si i silẹ ki nwọn ma keru awọn Oyinbo lọ laisi idena. Oyẹ ka mọ pe Balẹ Freeman ti oku ti fi ase fun awọn Agbagba Abbẹokuta li iye owo ole ti oyẹ fun nwọn ati ise ti awọn onidajọ yio se ni ki nwọn ma dawo nwọnyi, ati ki nwọn ki ofi ẹkoko ti nwọn osan wo na fun nwọn. Awọn ẹlomi wipe ki nwọn da gbogbo owo ti Governor Freeman wi ki nwọn ko san larinkan, eyiyi mu ki awọ wa larin awọn Agbagba ati eyiti nwọn si fi dakẹ nisisiyi, bi balẹ Eko ti gbọ oruko awọn Ikọ mẹta ti awọn Ogbimọ Abbẹokuta yan, osi kọ meji ninu nwọn niti pe nwọn wa labẹ Asia Gesi ati ẹlẹketa na nitori idi kan na pẹlu, ṣugbọn nigbati asi ro o ọjọrẹ nitoriti ofi ara mọ Abbẹokuta nipa ti ara.

Kiko ti oko yi ko ye awọn Balẹ ilu yi, ati pẹlupẹlu bi Balẹ na ti fẹ ki nwọn yan awọn Agbagba meji nipo awọn meji na ti oko. Isẹbẹrẹ imulẹ na bi awọn Ogbimọ Eko ti kọ bayi pe, ki ayan awọn Ikọ mẹta na nisisiyi, nipa olukuluku Ogbimọ lati pade li Eko tabi Ota, ko si iye kan ti awi niyiyan Awọn Agba Abbẹokuta mu imulẹ ti nwọn ṣẹ ni yiyan awọn ti nwọn ro pe oyẹ lati se idajọ fun nwọn. Arosi kan si wa pẹlu ninu gbogbo awọn ara ilu yi, pe, Balẹ na ko fẹ lati gba kiki owo eru ti nwọn ko, ṣugbọn omiran pẹlu ti oro pe oyẹ lati fi kun u pẹlu, bi inọwo ati pe ifẹ re lati ni awọn Agba ilu yi li Eko ni ki ole mu nwọn nipa ọgbọn tabi lọna miran lati fi ọgbọn mu nwọn sifẹ ilu nwọn ti Ogbimo nwọn ki yio je. Awọn Ogbimọ Eko ri i pe awọn Agba ilu yi ko fẹ lati fesi si imulẹ ti nwọn yipada, nwọn ṣe ofin kan ni owode ti nwọn oma san lori ọja ti nwọn ba ra li Eko li agba medọgbọn lori ọja ti oto igba okẹ. Iwe ase ti nwọn ti ko ko wipe, Abbẹokuta yio san iye owo kan fun Eko "fun ofu ti nwọn se, nipa eru ti nwọn ko titun li odo Ogun" ati nibomi ni ilẹ awọn Ẹgba nipa awọn enia ti nwọn wa labẹ Ogbimọ Ẹgba Imulẹ ti nwọn ti ṣe ni isẹbẹrẹ lọ bayi, owo eru ti nwọn ko li odo Ogun. Si ọro ti nwọn ti kọ so niwaju, wipe, "ati pe iru owo ti nwọn kọ so siwaju, ati iye ti nwọn omu wa tabi ti nwọn omu wa nigbati ose ni didawo kanna, ati ni ipari gbogbo awọ, pẹlu awọn Ogbimọ Ẹgba, nwọn ọse nipa sisanwo ode ẹgbamẹdọgbọn lori ọja ti oto igba okẹ lori gbogbo ọja awọn Onisowo ti onkọja lati Eko wa si ilu awọn Ẹgba" Awa gbọ pe awọn Agbagba Abbẹokuta ko fẹ lati san owode yi ati ti ọna ti osi na, boyẹ li nwọn ba sina na fun gbogbo enia ati eru laisi enikan ti nwọn ya soto.

IHIN TI AWON ONSE OLORUN.

Ojo kedogun osu June. Mo ni lata rohin iku Thomas Joseph arakonrin wa. Li ojo kewa osu na, arisan re atijo npo si gidigidi. Li ojo Isimi ojo kejila osu na o le wa sile Olorun, sugbon li Teusday arisan na mburu siwaju. Niwon agogo meta Okan ninu awon ara ilu re ti anpe li Bassa wa. Ore Mr. Joseph atijo ni ise; ati nigbati ori ni irora pupo, oba a daro, osi wipe on ogbe e lo sile on, Mr. Joseph si fe lati ba lo. Behe li oranse wa pe wa, osi wipe, on fe lati ba ore on lo si Bassa; ati pe bi oba wun Oluwa niwon ojo die ki on ki osan, on opada. Awa si soro die fun, asi wi fun lati ranti ijewo Kristian re ati pelupelu bi oti nlo si arin awon keferi ara ilu re. Mr. Priddy sin i lo sono die, osi bi i lere bi owa lalafia pelu Olorun ati enia; nigbati oso fun u pe bi iku ba ba on lono, on mura lati ku, nitoriti Olorun mo aiya on. Niwon agogo mefa lowuro li ojo kedogun osu kanna, ni onse kan wa wi fun wa pe arisan re na npo si i pupo. Opolopo wa si dide lesekanna; sugbon nigbati ade ibe na awole asi ba a pe oti ku. Okonrin na ti oba lo wi fun wa pe nigbati nwon mbo lono oba on so ti ijoba orun pupo. Awa wa enia die lati ru u pada wa si ogba ti Mission. Nwon si wi fun wa pe nwon ko nje ki enia gbe oku ko ja lono kukuru na, nitori na ki nwon ko wa oko lati pade nwon lono. Eyiyi ni ase; ati niwon agogo mokanla nwon gbe oku na dele. Mo kawe ti afi isinku, ile iwe wa si kun fun awon ara ilu na, Nigbati awon enia na gbo ti iku arakorin wa, awon agba meji ati omo alade kan wa lati ba wa daro. Nwon mu ebun die wa fi fun wa, eni daradara kan ti afi nsun ati irinwo ni nwon mu wa. Nwon si bere lati mu ibon wa yin nibi oku na. Eyiyi ni awa ko jale. Nigbana ni nwon si bere lati se igba onje nlanla kan wa ki nwon ba fi sile fun oku. Sugbon awa wi fun nwon pe, ki nwon ma vora nwon lenu, eni ti oti ku ko fe onje mo. Nwon wipe, awon wa nitori ti alejo nwon ni gbogbo wa ise.

Ki iwo ki ose ododo titi de iku, emi osi fi ade iye fun o."

"Alabukun ni fun awon oku ti nwon ku nipa ti Oluwa latihin lo, Nitoto, li Emi wi pe nwon osimi kuro ninu lala nwon, ise nwon si nto nwon lehin." Olododo segbe, ko si si enia kan ti ofi si okan, asi mu alanu enia lo, ko si si enikan ti oro o pe, amu olododo kuro ni ibi ti mbo."

Eyiyi li oro ti afi wasu li ojo Isimi ti otele e. Oti je ise Mr. Joseph nigbati owa li aye, pe, nibikibi ti oba nlo, ki ifi Bible re sile. Nigba ikehin yi, nigbati o nlo si Bassa omu Bible re lo pelu re.

Okọnri ti o ba lọ wi fun mi pe, loru ijọ na ki oto ku, titi ni ongbadua li ede Gẹsi ti osi nka Bible rẹ titi ofi di ororukutukutu, ati pe osi ku nibi ti ongbadua.

Nijọ kẹrinlelogun osu July. Arakọnrin wa niti Kristi, Abraham Agikuta, Nigbati ọgbọ iku Mr. Joseph li oko obọ wa ile. Ope mi lati ba on lọ sile rẹ, nibiti mo ri ọpọlọpọ orisa yi i ka. Opase pe, ki ako gbogbo rẹ danu, bi osi ti wi pe on ko si ni ifi iru nkan nwọn ni ṣe nisisiyi mọ, ṣugbọn on osi ma sìn Ọlọrun Alaye ati Otito. Owi fun mi pe baba on ti ṣe eyi sibẹ osi ku. Olọ si ile iwe wa osi gbadua li ede Igbira, osi pari rẹ pẹlu ni Adua Oluwa li ede Gẹsi. Mo ro pe nigbati oba ṣe, yio jẹ iranlọwọ nlanla fun Ijọ Enia Ọlọrun. Omọ onirurn ede pupọ lehin Igara ati Igbira.

Li ọjọ ketalelogun osu August. Ọjọ Oluwa. Loni awọn Ara Gbebe pada ti Bassa de, nibiti nwọn ti ngbidanwo lati pari ija. Awọn ara Bassa ti mba ara nwọn jagun Simakogi, ọkan ninu awọn Balẹ ilu yi wi fun wa pe, nwọn pa enia merindilogoji. Li ogujọ osu yi ija na le pupọ. Awọn orilu-dẹ ni ilu yi la ṣe ilaja fun nwọn eyini ni Igbira, Nupe, ati Eki, Ijọ keta ni nwọn le ṣe ilaja fun nwọn. Ọna ti nwọn fi ṣe ni pe, nwọn bu omi sinu igba nwọn gbe wa, totun tosi nwọn nfi ọwọ nwọn lu oju omi na.

ILOSIWAJU ERO.

Enikan Mr. Skill pẹlu ngbe itosi nibẹ, onishegun lailai ati eyi ti o gbogi. Beni Kristiana fẹ ẹ, nwọn si ranṣẹ pe e, o wa. Nigbati owọle ti osi ṣe akiyesi ọmọ konrin na dẹ kiun, opinu rẹ pe enu li o nba ọmọde na jà.

Nigbana li owi fun iya rẹ pe. Iru onẹ wo li Matthew jẹ li lọlọ yi? Kristiana wipe Onje; ko jẹ ohun kan bi ko ṣe ohun ti o dara; Onishegun na si dahun pe, ọmọde yi ti nfi ohun kan shere ti owa ninu rẹ lai jẹ pe olọlọ o, ti ki yio si tan lai si ogun. Mo sọ fu nyin aofi ogun iyagbẹ fun u laise bẹ ẹ yio ku.

Nigbana ni Samuel wipe, Iya, kini ohun na ti ẹgbọn mi ko jọ ti osi jẹ nigbati akuku ti enu ọna ni jade ti oyọ si ọna yi?

Iwọ mọ pe igi orchard kan wa li ọwọ osi li apakeji ogiri, dẹ ninu igi na si rọ lori ogiri, ẹgbọn mi si ka osi jẹ

Kristiana. Nitoto ọmọ mi beni Kristiana wi omu u ninu rẹ osi jẹ bi oti she ọmọ buburu to, mọ bayi, shugbọn sibẹ ole jẹ ninu rẹ.

Ọgbon. Mo mọ pe oti jẹ ohun kan ti ki ishe onjẹ ti imu ara le onje ni; eyini ni eso ni, li eyi ti o panilara, ninu gbogbo rẹ Eso igi orchard ti eshu ni. Enu ya mi ti ko si eniti o kilọ fun nyin ọpọlọpọ ti pase rẹ ku. (ko iti pari.)

A ko o li ibi ise ikọwe li Ake ABBẸOKUTA OCT. 3rd. 1865.

ABBEOKUTA

OCTOBER 3rd. 1865.

We have reason to believe that many of our readers are but imperfectly acquainted with the real state of the dispute between Abbeokuta and Lagos, and the causes which operate to prevent a settlement of them, we give now in brief, the terms offered to Abbeokuta by the Government of Lagos in June last, their acceptance by Abbeokuta with a limitation, and the subsequent efforts of Abbeokuta to fulfil them.

The Lagos Government offered to open the roads for trade upon these conditions that the property of English or Lagos Merchants in Abbeokuta be permitted to pass down to Lagos,—that the Abbeokuta Chiefs appoint three Commissioners to meet three Commissioner, to be appointed by the Lagos Government to adjudge the claims for compensation to be paid for robberies committed on the river, and over what period the payments shall extend; that the Commissioners were to meet at Lagos or Otta,—that the Abbeokuta people consent to remain at peace within their own territory,—that they "offer no further opposition to the road from Ikorodu to Ibadan, nor shall influence the King of Ijebu to do so." The Lagos Government engaged, that on the first instalment of the compensation for robberies being paid, the road, from Lagos to Abbeokuta shall be opened. These articles were restricted by the following clauses, in brief as follows. That all property leaving Lagos for Abbeokuta shall cease to be the property of British subjects,—and "that no British subjects or agents of Mercantile Houses, and others established in Lagos, shall be permitted to reside in Abbeokuta for the purpose of trade." The Abbeokuta Chiefs accepted the stipulations with the exception of that which interfered with their right to receive into their own country whomsoever they pleased as Merchants. In answer to this the Governor accepted their offer with the limitation given. The Abbeokuta Chiefs in accordance with their stipulations passed a law, prohibiting any kidnapping on the road between Ibadan and Ikorodu,—peace was made with Ibadan,—three Commissioners were appointed to meet three to be appointed by the Lagos Government,—they were making arrangements for collecting funds to meet the payments they had engaged to pay, and the road to Lagos for British property was opened without reserve. It should be known, that the late Governor Freeman had officially given the Abbeokuta chiefs the amount due for the robberies, and that the only work to be done by arbitrators was to tax those amounts and to assign a time for the payments. Some in Abbeokuta proposed that the whole amount claimed by Governor Freeman should be raised and paid at once; this caused a debate among the Chiefs and a delay. In the mean while the Governor of Lagos hearing

the names of the three Commissioners appointed by the Abbeokuta Government, objected to two of them, on the ground that they were British subjects, and the third also for the same reason, but again allowed him on consideration that he was allied by family connections with Abbeokuta. These objections no native Chief could understand; more especially as the Governor expected them to appoint two native chiefs in room of the two he objected to. The original agreement as written by the Government of Lagos stands thus, "Three Commissioners shall be immediately appointed by each Government to meet at Lagos or Otta," no limit as to choice is given, and the Abbeokuta Chiefs fulfilled the stipulation in appointing those whom they thought fit to arbitrate for them. There has been also a suspicion in the minds of the natives generally, that the Governor wished not only to enforce payment for the robberies, but as much else as he may think fit to add to it as "expenses" and that his desire to get the native Chiefs at Lagos was to get them by persuasion, or other means, to bring their country under other obligations which their Government would not allow. The Government of Lagos, finding the Chiefs unwilling to reply to the altered stipulations, passed a law to authorize an export duty of 2½ per cent on exports from Lagos to the Abbeokuta territory. The preamble to this Ordinance says, that a sum of money shall be paid by Abbeokuta to Lagos "for loss sustained by recent robberies on the river Ogun and elsewhere in the Egba territory, by persons living under the protection of the Egba Government" The original agreement runs thus, "Compensation for robberies, committed, on the river Ogun." Further on in the preamble it says, "and that such sum as aforesaid, and the cost incurred or to be hereafter incurred in collecting the same, and in the settlement of all disputes with the Egba Government, should be raised by a duty of two and half per cent, levied on all Goods and Merchandize passing from Lagos to the Egba territory." We are given to understand that the Chiefs of Abbeokuta have protested against this duty, and against the opening of the road, unless it be for all persons and property without exception.

VARIETY.

Parts of Vegetables.

The parts of a plant are the roots, the stem, the leaves, the blossoms, and the seeds. *Roots* are of different forms; some are tapering, as the carrot; others are branched and spreading like those of the elm; others consist entirely of fibres, as the pansy; some are horizontal, as the pine: and some horizontal roots that push up stems as the mint, and couch-grass, are called creeping roots.

The *stems* of plants vary as well as their roots: some are woody, as those of trees; others are succulent, as the cactus and the aloe; others are pithy, as the rush and elder; others are hollow, as the hemlock and fennel; some are clasping, as the ivy; others are climbing, as the pea; some are twining, as

the kidney bean; and others jointed. as the wheat and bamboo.

Leaves have a variety of shapes; they are heart-shaped, kidney-shaped, hand-shaped; indented, straight, notched, rounded; separate or united; single or in pairs; their surfaces are soft, rough, smooth, shining, thorny, stinging, hairy, hoary, viscid,—some are odorous. The foliage of a plant often constitutes its beauty.

The *blossoms* of a plant are always interesting from their diversity of shape, of colour and of fragrance; they appear at different seasons of the year in different plants; and open at various times of the day. Some open at dawn and close at noon; others open at noon and close at night; some open and close repeatedly; others when once closed never open again; a few kinds expand when the atmosphere is dry, and close on aproaching rain.

The *seeds* of some plants are enclosed in a hard shell, in others the shell is covered by a pulpy fruit; in others in a glutinous syrup, in others in a firm fleshy fruit; some are contained in pods, others in husks.

Death.

It is with feeling of great regret we inform our readers of the death of the Rev. G. F. Buhler; he died at Schomdorf, near Stuttgart on the 15th. of August. He arrived in this country in the year 1855; he resided for a short time at Ake, Abbeokuta, from which place he was removed to occupy the station in Ibadan; after a few months residence in Ibadan, a vacancy in Lagos caused his removal to that place. A vacancy having occurred in the Training Institution for Schoolmasters at Abbeokuta, he was appointed to take charge of it which post he occupied, with the exception of a few months spent in Europe for the recovery of his health in 1860, until he was again obliged to leave in ill health in Febuary last, with the hope of obtaining the restoration of his health in Europe. He was very successful in his work, the Training Institution became very efficient under his able management; he over taxed his strength by undetaking the Igbein station in addition to the Institution, he fell sick here while earnestly and faithfully seeking to do his duty to the Students and the Church under his care. The Mission and the country have suffered a great loss in his death.

RECENT INTELLIGENCE.

The roads to the interior continue open as before.

A law has been passed prohibiting the export of salt. And directing the removal of the market held at Iberekodo to Mala.

It is reported that kidnappers from Iperu are watching an opportunity to rob in the Egbas farms.

We are sorry to hear that a messenger, sent with a letter to the Governor of Lagos from the Chiefs of Abbeokuta, was maltreated on his return by agents of the Lagos Government. This is, at least, the third instance of the kind that has occurred, In the two former cases they were represented to the proper authorities, but no answer of any kind was returned. Among the natives such acts are regarded as great breaches of international law and very seldom occur. A civilized Government ought to be an example to the uncivilized, but in this respect the practices of tho uncivilized are an improvment upon the civilized.

MISSIONARY INTELLIGENCE.

JOURNAL EXTRACTS

OF

JAMES THOMAS,

Native Teacher at Gbebe.

"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

These were the texts preached upon on the following Sunday. It had been Mr. Joseph's practice in his lifetime, wherever he went, never to leave his Bible behind him. When last he went to Bassa he took his Bible with him. The man who accompanied him told me, that on the night before his death he continued in praying in English and reading his Bible until early in the morning, and that he died in the very act of prayer.

July 24th.—Our native brother in Christ, Abraham Agikuta, returned from his farm on hearing of the death of Mr. Joseph. He called me to follow him to his house, where I saw many country fashions around it. He ordered them to be put away, as he said he now had nothing to do with such things, but served the Living and True God. He told me that his father had done this while he was away. He went to our school-room and offered prayer in Igbira, concluding with the Lord's Prayer in English. I think that by-and-bye he will be a great help to the Church Missionary Society. He knows several languages besides Igara and Igbira.

August 28.—Lord's Day. To-day the Gbebe people returned from Bassa, were they had been endeavouring to make peace. The Bassa tribes have been carrying on war amongst themselves. We learnt from Simakogi, one of the chiefs in this town, that thirty-six persons had been killed. On the 20th. instant the war very fierce. So several tribes in this town went to make peace for them, that is, Igbira, Nupe, and Eki. Within three days they were able to make peace. The way of proceeding is—water is brought in a calabash, and each party washes their hands over with the water.

JOURNAL EXTRACTS

OF

SIMON BENSON PRIDDY,

Schoolmaster at Gbebe.

January 6th, 1865.—This evening we heard news of the death of the King of Gbebe. During his illness we went to visit him: but as no person is allowed to see him except his dresser and doctor we sent him our compliments by the doctor. We learnt from the elders of the place that before his death he sent for one Madeku, and delivered all the place into his care: moreover, he told him that he must not let his children (*i.e.*, the Missionaries) starve, nor let any one disturb them; for they are his great-grand-father's strangers, and his likewise. After he finished delivering his charge he died. He was buried on the following day. Five people were killed to bury with him, at two different times—males and females.

January 17th.—Mr. J. Thomas returned from his native land, bringing with him good tidings of his family, and the desire of his countrymen for the preaching of the Gospel of Jesus Christ.

January 30th.—Mr. J. Thomas was taken with the fever, and on Friday 15th. his eldest daughter Abigail. He recovered after a severe illness, but she died on April 5th.

May 6th.—The Eki people gave up a place to the Church Missionary Society: the head of their country fashion told them not to prevent white people from building a church in their place. On the 14th. May, we began to build a small hut; they gave us three days' assistance willingly, so that it was soon finished, and service was held in it on Sunday, 7th. June.

With regard to the school at Gbebe, I am happy to say that though the number of children is very small at present, and I have not sufficient books in hand to instruct them properly with, yet I am greatly thankful to see how the Lord has blessed the labour to those under our care. Some can now read the Bible, some write on slates, others in copybooks. They can read part of the Nupe Primer, some of them can read in both primers, they can repeat the Lord's Prayer correctly, and have advanced in the Catechism. Many times we have native visitors. We hope, when more of them embrace the Gospel of Jesus Christ, they will know the benefit of both church and school for themselves.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

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Nigbakugba ni ati nse akiyesi ti ririi ti Eko ti awon Onse Olorun nko enia li Sierra Leone ti osi npari nigbagbogbo pe, ero re asan ni, ati pe yio fi agbara fun nwon lati se ibi ju ati se rere lo. Ibikibi tabi iwakiwa ti aba kan ri ni ise ati ni iwa awon Enia Dudu ti oti mo iwe ika, asi ka kun ile iwe ti ati ko o lati kawe ati lati kowe, eyiri ko [illegible] omo ti anko niwe na oni iwon odun ti awon Onse Olorun ko o gba, lehin na osi bo si owo awon elomiran. Lati so ti ririi ile iwe awon Onse Olorun li otito, ni iwa ati ise awon omo ti nwon nko li iwe, oye ki nwon tose re nitori ki nwon le ri bi oti ri ati nitori kini, ati nigbawo li nwon kuro ni ilano eko re. Ni Sierra Leone awon enia fufun lo ni ijoba tabi agbara; awon li awon enia Dudu nwo bi alakoso, eko, asa, ise, ati oro awon omo ti awon Onse Olorun ko li eko lomode ti nwon si nwa ise, nwon asi ma rise se lesekanna lowo awon Oyinbo tabi bi ore meji si ara nwon, nwon asi dipo mo Oyinbo ti ki ise Onse Olorun. Eko ti ara, ti nwon ti ko nwon, awon elomiran ti nwon wa lodo nwon nu duro, awon elomiran ko si se behe. Bi osepe awon Onisowo Oyinbo ati awon Ogbimo ti ngba nwon sinu ise se oluto nwon lo sile Olorun, lati bola ati lati ka- [illegible] ati bola fun ojo Isimi, lati mase otito ninu ise re, ati iwa pele ni ise re, nipa ilano ti ara re ati ase re, bi odomode na si wa di alai se ti ara ni gbogbo re ibi ti owa ninu re si wa di irira fun u, sugbon bi osepe eyiti iba fi se eyi, nigbati ofi eko ti nwon ti nko na sile ati agbara awon Onse Olorun, ti osi ngbo ti awon oyinbo ti nsise fun nsoro ainola si Bible, ti osi ri i ti o nwa ara alafia re ati ere ni ojo isimi, ti osi je igba die tabi ilo si ile Olorun, ati ti gbogbo iwa okonrin na je ti ife ara re nikan ati ti aiye, a hale roo pe,

ọdọmọde na yio le wa lai bori rẹ ati alaibaje nipa ise bayi? Lehin igbati ọmọde na ba dagba di okonrin labẹ iru agbara bayi, oha to ka ro iwa buburu eyi na si orun ile Iwe Awọn Onse Olorun? Otito na ni agbara iwa buburu ti oti yi awọn ọmọde ka ti nwọn wa lọnọ mejeji na, lehin igbati nwọn ba kuro ni ile iwe tan, agbara asi ma dide li oniruru ọnọ li ilu ti oju nwọn ko ti ila tan, asi ba opolopọ je ninu ire ti awọn Onse Olorun fe lati se. Nigbati aba mu ire ti awọn Onse Olorun ko duro, nipa awọn oloye, oloro ati awọn eya ti oni agbara ni ilu na, nigbana ni nwọn oso eso pupọ, sugbọn siwaju eyi, eso rere rẹ oye ki oma si eyi ti oku ati ife rẹ oye ki aro si isun re ti o to.

EYI PELU TI INU NO. 141.

Awọn elero ti odara ninu apa ti awọn Aku ti nwọn wa ni Sierra Leone ri i pe oye ki olukoni oro Olorun ba nwọn lo, bẹhẹ ni die ninu nwọn dapọ tabi jumọ kowe si awọn Onse Olorun, nwọn si mu iye owo ti nwọn le mu wa, lati fi ero ododo nwọn han, nwọn mbe nwọn ki nwọn le ran enia fifun ouse Olorun si ilu nwọn. Nwọn gba ibere na, nwọn yan Mr. H. Townsend lati lọ si ilu na, Mr. A. Wilhelm Egba ara ilu na ni nwọn si yan lati ba a lọ bi Ogbifo, nwọn si yan elekeṭa lati ba nwọn lọ nipa awọn ti nwọn kowe oke yi kuro lailola.

Li akoko na oko meji li nown ni ti ima ko enia lati Sierra Leone lọ si Badagry lowọ kanna ti nwọn je ti awọn Omnira Enia Dudu ara Abẹokuta li oni Oko na, anpe Oko kan ni "Victoria" ekeji si nje "Wilberforce" mejeji na ni nwọn ti nfi sowo eru ti nwọn si ti da lebi Mr. W. Johnson ti oku on li oni Oko kini ti aperi. Mr. W. Savage ati awọn elomiran li awọn eniti oni ikeji na. Awọn enia die ti onlọ si ilu nyan ara nwọn, awọn egbe na ati awọn na wọ Oko Wilberforce li ojọ kerinla Osu November li odun 1842 Oko na si li ojọ keji.

Itan lilọ siwaju ti Wilberforce yio je ihin fun awọn ti nwọn koja ninu Oko na larinmeji Sierra Leone ati Eko, nipa Oko Elefi. Oko na je Osuwọn ton Mejileladota ni kosile ninu iwe, jijin iwọn oko na je ese mefa. Ile inu Oko kekere na ni nwọn si nlo bi ibi ikeru si, nitoriti ko dara fun enia lati ma gbe ni ile ti o gbona.

Awọn Agonyin ati gbogbo awọn enia ti owa ninu Oko na je okandilogota enia. Lori oko na baluwe merin li owa ninu re, gigun re je ese mefa ati ese meji ton ti inches mesan ni gbigboro, osi kuku ga to fun enia kukuru lati joko pelu ki ono ese re ninu eyiti yio fi ma ra.

Awọn enia ti owa ninu oko na je, Olori Oko eru ti ati da lebi ati awọn enia meta ti oti wa ninu

oko eru miran ti nwon la lebi, ati awon omnira Enia Dudu ti nwon npada lo si ilu nwon, nwon je Olugbagbo, Imale, ati Keferi. Enia kan nsan ladaka olokan mejila fun ra re lati je ninu Oko. Ko pe tobehe ofere jo pe awon elomiran ko pese onje to funra nwon fun ajo na, ti osi je pe nwon si wa gbekele onje awon egbe nwon ti oni ife si nwon. Gbogbo nwon ni nwon pese eru ti otobi, sugbon awon elomiran ari i nwon fi okuta kun apoti nwon lati fi han pe nwon ni nkan ti otobi ninu apoti nwon.

Awon enia ti owo oko na ati awon agonyin nsu lori oko na kakiri nigbati oju omi ko ba dara tabi afefe ko dara nwon alo isu ninu iho oko ti ko kun de abo nwon asi si eku re sile.

Oko na de Accra li akoko, nibiti agbe ri oko ati awon oloko lati ko awon enia la, riru omi na lo sile ni Badagry ati lati niko lati pada bo. Awon Onse Olorun ti Wesleyan ti nwon kole nibe na fi ayo gba awon Onse Olorun, awon eniti ose nwon li ore pupo. Nigbati nwon pari ise nwon li Accra, nwon si fi ori si ona ajo nwon, nwon si duro lona meji ki nwon to de Badagry lati ko awon enia sile ni ojo ketadilogun osu Decr. nwon si dako duro li Badagry.

Li akoko na Badagry bere si ima fa enia bi ibi ti odara lati sowo awon ara Sierra Leone li oko lo ki awon Enia fufun to ima to nwon. Onisowo kan li owa ni Cape Coast Castle ni ile owo kan nibe fun tita ati rira ohun owo yiye. Awon Onse Olorun ti Wesleyan se bere si ikole nibe, labe itoju Rev. T. B. Freeman ile kan ati ile Olorun kan ni nwon nko lowo.

Awon egbe ti Onse Olorun gunle li ojo konkondilogun osu, lehin igbati ari iru inira yi, awa wo sile kan ti Bale ti o npe ara re ni Bale Enia fufun yan fun ni lati wo, eniti o nso ede Oyinbo niwon bi ati le gbo laisi inira. Awon egbe ti Onse Olorun ti nwon je ti Gesi nwon wa labe itoju ati abo re niwon igba ti nwon owa nibe, nitori eyiti ofi ngba ebun lowo awon onisowo o ngba owo die lori oja ti nwon ta ati eyiti nwon nra. Wawu Gesi na je eni ti oni ola ju ati oloye ninu awon Agbagba Badagry, sugbon ki ise olori alase, oti nrin kiri, osi ti ri die ninu aiye ati bi opolopo awon elomiran ti nwon wa ni ilu na, nigbakugba ni ima subu sinu wahala tabi inira nipa mimu oti amupara. Ose onisowo ti omuno, asi ma tara wo gbese re. Oti koja lo nigba lailai ko si ohun ti isan nipa owo re tabi gbese, tabi oro iso pelu awon eniti ongbidanwo lati se oluto re si ero ohun giga. Larikan obi mi lere pe, otito ni pe, nigbati enia ba nkulo, bi obasepe oyi atele owo re soke, ojasi ami pe onfe lati lo si oke si ibi kan ti nwon npe li alafia, sugbon bi oba-

ṣepe oyi atẹlẹwọ rẹ sodo, o jasi ami pe, onio si ibi ti anpe libi ikanu. "Bayi li oro ti isin Ọlọrun mọ"

IHIN TI AWỌN ONṢẸ ỌLỌRUN.

BAPTISM.

May 15. Sunday Fufun. Mo ni alafia lati gba awọn agba mejila ati awọn omode mẹfa sinu Ile Ọlọrun ti Kristi ti aiye ti anri, nwọn jẹ okonrin meje ati obirin marun. Mo wasu nitorina ni Deut xxx 19. Ọṣe ohun ti oyani lẹnu ju lati ri awọn ti afẹ lati baptisi na ti nwọn dahun ibere mẹrin ti afi sinu iwe baptisi dajudaju. Mo fi irẹlẹ ni reti pe, ko mase jẹ isin ete, ṣugbọn mo gbẹkẹle pe ojẹ iro okan olikeluku nwọn, "pelu okan tabi aiya ni enia fi ngbagba si ododo, ati pelu enu ni asi njewọ si igbala." Emi ko ri iberu kan ninu nwọn patapata; bi oti lodi to, ni iduro ṣinṣin ati iwa okan nwọn. Omode kan wa ti odun rẹ to iwọn metadilogun. ti ako ni ile iwe wa, osi jẹ okan ninu awọn ijọ enia Ọlọrun: ofẹ lati bọ ewọn baba rẹ̀ kuro lorun rẹ̀ niti ijoko rẹ ti mbọ li aiye, nigbati baba rẹ yio ku. Owi fun u pe, on ogba baptisi ti Kristian loni. Baba rẹ̀ wa sile Ọlọrun osi ri omọ rẹ̀ we pelu awọn ti nwọn fẹ lati baptisi, osi wọ ewu fufun. Baba rẹ si logu larin ijọ, ṣugbọn ko logu kikan soke, owipe Ewenmadu me nangi na dseneangha! eyini ni Ewenmadu jasi, Ese ti iwọ fi fuwa bayi si mi? Omokonrin na ko nani ibere baba rẹ̀. Awọn Onibgagbọ si feso mu jade kuro nile Ọlọrun. Nwọn si ba a soro, sugbọn ko feti si nwọn, osi fẹ lati jija rẹ ti ofẹ ja. Mo ṣisẹ mi lọ bi oti jẹ pe omọ na nfẹ sibẹ lati baptisi, ti osi jewọ igbagbọ rẹ ninu Kristi. Mo duro lati gbọ lẹnu on tikalare bi osepe yio pada to baba rẹ lọ, ṣugbọn oduro laimira. Lẹgbẹhin baba rẹ si tun wọ ile Ọlọrun wa, oduro, osi lanu sile, enu ya a dajudaju, osi ngbọ bi omọ rẹ ti ndahun ibere ti a mbi, lere ni irẹlẹ ohun, osi nwo bi oti kunle niwaju awa ti ibi Onjẹ Ale Oluwa, ti osi ngba ibaptisi lorukọ Metalokan. Aṣa ti obori ni ilu yi ni, pe nigbati baba ba ku, omọ rẹ ati iriju rẹ ni yio ko gbogbo orisa rẹ, yio si ni ere igi kan ti yio ma bọ bi baba rẹ ti oku. Claudius (orukọ yi ni afi fun omode na ni ibaptisi rẹ) oko lati ṣe bẹhẹ. Obẹ baba rẹ ki oto ise nwọn lẹhin, bi on ati arabirin rẹ meji ati aburo rẹ kan Okonrin ti baptisi. Emi ko jẹri ikọsile ti odaju li apa ti baba na. Mo wi fun u lẹhin iwasu pe, mo fẹ ki nri i, ki oto iwa awọn omọ rẹ lẹhin.

(ko iti pari.)

A kọ ọ li ibi ise ikọwe li Ake ABBẸOKUTA OCT. 20th. 1865.

ABBEOKUTA

OCTOBER 20th. 1865.

Remarks have been made, from time to time, respecting the value of the education given by the Missionaries at Sierra Leone, ending, often-times, with the expressed opinion that it is worthless, giving power to evil rather than good. Whatever evil may be discovered in the manners and conduct of a Negro that has learnt to read, is attributed to the school in which he was taught; and surely this is unfair, for the scholar was only instructed up to a certain age by the Missionary, he then came into other hands. In judging of the value of Missionary Schools, in justice the lives and conduct of the scholars should be traced, in order to discover how and when departures from the rules of morality took place. In Sierra Leone, the white race have the dominion; to them the Negroes have looked for Government, instruction, example, employment and wealth. The Missionary's scholars leave school at an early age and seek employment; they mostly obtain it immediately or mediately from white men; and are then brought into contact with white men that are not Missionaries. The moral instruction taught them by Missionaries is supported by some and not by others into whose hands they fall. If the white Merchant or Government employee leads the youth to the house of God, to respect and read the Bible, to honour the sabbath day, to be honest in his dealings, and temperate in his habits by his own examples and precept, the youth, if he becomes immoral in spite of all, is bad in himself; but if, instead of this, when he leaves the teaching and influence of Missionaries, he hears the white man who gives him employment speak with disrespect of the Bible, sees him seeking his own pleasure or gain on the sabbath, seldom or never attending the house of God, and the whole character of the man to be selfish and worldly, can it be expected that the youth should remain uninfluenced—uncorrupted by such examples? After the youth has grow up to manhood under such influences, is it just to ascribe his subsequent immoralities to Mission schools? The truth is, the evil influences that have surrounded youths of both sexes after leaving school—influences arising from various sources, in a semi-civilized country, have greatly corrupted the good which Missionaries sought to do. When the morality taught by Missionaries is supported by the intelligent, wealthy, and influential members of the country, then they will bear much fruit; but before this their good fruit must be exceptional, and the want of it ought to be attributed to its right source. Whenever Missionary teaching is supported by a christian example among civilized men there will be good results, arising from the combined action of right instruction conveyed to the young mind, and the encouragement given to it by the examples of religious life around.

Continued from No. 141.

The better disposed of the Aku part of population of Sierra Leone saw the need of being accompanied by their religious teachers; a number of them united, presented a petition to the Missionaries and an offering of money, such as they could afford, to show the sincerity of their intentions, begging them to send a white missionary to their country. The request was granted Mr. H. Townsend was appointed to visit the country Mr. A. Wilhelm, a native of the Egba country, was appointed to accompany him as an interpreter, a third person was appointed to go with them, by those who made the above petition, out of respect.

There were at least two vessels engaged regularly in conveying passengers to Badagry from Sierra Leone, owned by liberated Africans, natives of Abbeokuta, one was called "Victoria" the other "Wilberforce," both had been employed in the slave trade and condemned; the late Mr. Wm. Johnson was the owner of the first named vessel Mr Wm. Savage and others were the owners of the second. A free passage was offered the party and they embarked on board the Wilberforce on the 14th. of November 1842, the vessel sailed the following day.

A further description of the Wilberforce will be information to those who have only performed the passage between Sierra Leone and and Lagos by Mail Steamers. She was of 52 tons register, her greatest depth of hold was six feet. The Cabin was a small place and used as a store room, being unfit for human habitation in a warm climate. The crew and passengers together were fifty nine persons. On the deck were four births 6 feet long by 2 feet 9 inches wide, and just high enough for a short person to sit with his legs stretched out, into which he had to creep.

The passengers consisted of the captain of a condemned slaver, three persons belonging to the crew of another slaver, and a number of Liberated Africans returning to their country; they were Christians, Mahommedans, and Heathens. They payed 12 dollars a head for their passage to Badagry, each finding his own provisions. It soon became very apparent that some had badly provided themselves with provisions for the voyage, and had to depend for subsistence on the charity of their fellow passengers. They were all provided with luggage, but some, it was discovered, had their boxes filled with stones to have the appearance of possessing some thing of value in their boxes.

The passengers and crew slept about on the deck, and in bad weather took refuge in the hold of the vessel which was not half full, the hatches being left open.

The vessel arrived in due course at Accra, where a canoe and a set of canoemen had to be obtained to land the passengers through the surf at Badagry and to ship cargo for the return voyage. The Missionary party were kindly received by the Wesleyan Missionary stationed there who shewed them much kindness Having completed their business at Accra, they proceeded on their way stopping at two places before reaching Badagry to land passengers, and on the 17th December they anchored off Badagry.

Badagry at that time was beginning to attract attention as a place of trade, the Sierra Leone people landing, white men followed. A merchant of Cape Coast Castle had an establishment there, for the sale and purchase of lawful merchandize. The Wesleyan Missionary Society had just commenced forming a station there under the direction of the Rev. T. B. Freeman, a house and a chapel were in the course of erection.

The Missionary party landed on the 19th, and after experiencing the usual difficulties, were lodged in a house appointed by the Chief, who called himself the English Chief, a man who spoke English so as to be understood without difficulty. The Missionary party being English, were under his care and protection as long as they remained there, for which he received a present, and from traders some toll on the articles sold or bought. Wawu the English Chief was the most respectable and intelligent of the Badagry Chiefs, but not the highest in authority; he had travelled and seen a little of the world, but like many others of that places he often fell into difficulties through drink. He was a keen trader, and looked eagerly after his dues. He was long since passed away nothing battered by his trade, or dues, or intercourse with those who tried to lead him to a consideration of higher things. He once asked, "Is it true, that when a person is dying if he turns the palms of his hands upward it is a token that he was about to mount upward to a place of happiness, but if downward, a sign of his going down to the place of sorrow?" So far he thought of religion.

VARIETIES.

Uses of Plants.

In addition to the principal articles of food afforded to human beings and to animals by the grasses grain, the garden vegetables and fruits, many of the luxuries of life are the productions of plants, among which are tea, coffee, cocoa, and chocolate, all the spices, sugar, and treacle. Arrowroot, sago, and tapioca are also delicate preparations of food which are obtained from plants.

There are some productions of the vegetable world which render a variety of important services to the inhabitants of the countries in which they flourish. During eight months of every year the *bread-fruit* tree affords their chief sustenance to the South Sea Islanders. They have only to climb the trees and gather the fruit, and it is at once ready for use. Besides the use of the fruit as food, a cloth is fibricated of the bark, the leaves are converted into towels and wrappers, and houses and canoes are made of the wood.

The *date-palm* is another tree, every part of which is converted to some useful purpose. A considerable proportion of the inhabitants of Egypt, Arabia, and Persia subsist almost entirely on its fruit. It is the tree and fruit of the desert. When fully ripened the fruit yields a delicious syrup which is used for preserving this and other fruits. The stalks, softened by boiling, are used for cattle. The conical tuft in the centre, called the cabbage, is an agreeable esculent, in flavour resembling chestnut; the fibrous part of the tree are made into ropes, baskets, and mats; the inner fibrous bark of the trunk is made into cordage and rigging for the vessels that navigate the Red Sea, and huts and tents are made of the trunk itself.

FROM "THE EARLY DAWN."

AFRICAN COLONIZATION.

We observe in the "African Times" for June, one or two quotations from American papers intended to show that something of the spirit of legal proscription still exists in the South, and that therefore the Freedmen in America should emigrate to Africa.

We doubt not the good intentions of the conductors of the African Times, but it seems to us that the slightest attention to the plainest and most obvious facts would lead to a different conclusion.

1st. The colored people of America never enjoyed so large a measure of liberty, and never stood so high in the estimation of the white people as at present The same causes that have led to their emancipation must inevitably lead to an acknowledgment of their perfect legal equality with white citizens.

2nd. The great mass of the colored people of America are poor laborers, but in no country in the world is there so great a demand for labor, and no where else it is better paid, and the condition of the laborer more comfortable and happy.

3rd. Africa has a great surplus of laborers. They throng our trading posts and mission stations, anxious to work for the barest pittiance of pay, and content to live on what would be wholly inadequate to support an American laborer. The price of labor in Africa is fifteen shillings per month, and a quart of rice daily, The price of labor in America is about four times as great; while the cost of comfortable houses. clothing &c., is not half so great as in Africa.

4th. The colored people of America are almost without exception natives of that country. They can endure this climate but little if any better than white people. A large percentage of those who came here die in acclimation, and of those who survive the percentage of deaths is about equal to that of births We can scarcely conceive of a more miserable condition, than for a laboring man thrown upon this coast without a knowledge of the climate and unable to procure the comforts of civilization, There are about 12 millions of African people in North and South America and the West Indies. These are the descendants of about twelve millions of slaves which have been sent from the coast of Africa. Of this 12 millions at least eight millions must have died in consequence of their being taken from their native land, and we believe that if it were possible to transport the 12 millions of colored Americans to Africa it would result in a similar loss of life. We believe therefore in Africa for the Africans,

and that they who advocate any scheme of African colonization by Americans are but playing into the hands of the haters and oppressors of the African race. Still we hold that civilization and Christianity are to come to Africa from without her borders, and shall rejoice to see the right kind of emigration to this coast and *especially* to Liberia.

1st. We would say let us have people of earnest practical piety. Those who can not only withstand the pernicious moral influences so pervalent here, but who will be lights to those who set in the darkness of heathenism. Men who are willing to make the sacrifice for Christ's sake, and who look beyond the present world for reward. Such men and women if provided with means to begin life here, may not only be a blessing to the country, but may acquire positions of usefulness, comfort and honor.

2nd. Africa wants capital. There is untold wealth in the soil and in unemployed labor of Africa. The world is greatly needing the Sugar, Coffee, Ginger and Cotton that Africa can most abundantly produce. The people of Africa are greatly needing both the employment and the example of sucessful production, which the right employment of capital would afford. Men of capital if the right kind of men may be a great blessing to Africa, and a blessing to themselves. If the African Times were more in sympathy with the long tried friends of Africa on *both* sides of the Atlantic, it would not present so many *false facts* nor deduce so many absurd conclusions.

MISSIONARY INTELLIGENCE.

ONITSHA.

Baptisms.

May 15: *Whit-Sunday*—I had the pleasure of admitting twelve adults and six children by baptism into the visible church of Christ, being seven men and five women. I preached on that occasion from Deut. xxx. 19. It was most surprising to hear the candidates answer the four questions set forth in the baptismal service so audibly. I humbly hope that it may not be the lip service, but trust that it has been the echo of each heart, for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I did not perceive in them any timidity at all; on the contrary, firmness and presence of mind. I may mention one fact to substantiate my remarks. There was a youth about the age of seventeen, educated in our school, and a member of the church; he desired to shake off the trammels of his father as to his future position in the world when his father should die. He told him that he would receive Christian baptism this day. His father came to church, and saw his son arranged among those who were to be baptized, clad in a simple plain white shirt. His father broke out in the congregation, but not too loud, and said, "Ewenmadu me nangi na dseneangha!" *i. e.* "Ewenmadu why hast thou thus dealt with me?" The son gave no heed to his father's questions. He was quietly led out by some of the members of the church. They spoke and reasoned with him, but he remained stiff, and intended to carry out his opposition. I maintained my ground, as the son still resolved to be sprinkled, and confessed his faith in Christ. I waited to hear from his own lips whether he would recant, but he remained unshaken. At length his father re-entered the chapel, and stood, with open mouth, in perfect amazement, hearing his son answering the questions put to him in a solemn manner, seeing him kneel down before the communion-rails, and receive baptism in the name of the Trinity. The custom prevalent in this country is, that when a father dies, his son and heir is to have all his superstitious rites, and to retain an idol of wood which he shall idolize as his late father. Claudius (such was the name given to the youth at his baptism) refused to act thus. He begged his father to follow their examples, as he and his two sisters, and a younger brother, have been baptized. Never did I witness more perfect resignation on the part of the father. I told him after service that I longed to see him follow the example of his children. He promised to do so by God's help. May it be so speedily, for Christ's sake! I preached again in the afternoon from Job xiv. 19, the former part—to ninety-nine natives present, placing before my hearers the first entrance of the Gospel light into their shores, which gradually wears away the stone in their hearts. Blessed be God for the manifest tokens of his divine approbation on our work! May it soon be followed by many in every land!

IWE IROHIN

FUN AWỌN ARA EGBA ATI YORUBA

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Li ọdun 1830 nwọn ko awọn ti nwọn ko wa gunlẹ si Badagry lati mu ọna nwọn pọn lọ si Odo Oya, nwọn ko si jẹ ki nwọn koja titi Adele, ọkọnrin alakoso awọn ara Badagry, fifi agbara gba ẹbun "ti ofẹrẹ to iwọn ọdurun osuwọn wura" li eyiti ofi ni itẹlọrun, osi ṣe alaifẹ jẹ ki nwọn ko lọ. Li akoko yi ako ti ida tabi ri Abbẹokuta; ọdun merinla ferẹ koja lọ tan iriri na si yipada; ilu nla na, Abbẹokuta, ti dide soke lailai emi agbara rẹ kan ni. Osi ngba gbogbo idena ti onkọlu kuro ati ti oku, osi di ohun elo lati ṣi ilu tabi lano ilu na, ki ise fun ara rẹ nikan, ṣugbọn fun awọn ara tabi yekan nwọn ati iran nwọn. Awọn Ero Sierra Leone, ati awọn enia fufun, koja larin Badagry, ko si eniti ose idena kan si arin ọna nwọn; nwọn si berẹ si ima ṣe owo ti oyẹ, nwọn si nfi ayọ gba ara nwọn ni iyanju, bi ile ọja awọn Gẹsi ati awọn oniruru Ero Sierra Leone ti fi han awọn eniti onse owo Epo. ibi gbogbo ti oyi wa ka ni nwọn se mọ awọn Gẹsi ati ero ti nwọn gba; nwọn se Epo awọn, Ero Sierra Leone dan a wo, Nwọn se Ajaṣẹ, bẹhẹ si ni Igerefe, ati nigbati ọna kan ba ṣi silẹ si Badagry nipa ipa ati agbara ilu titun kan ti odide si iwa ninu gbogbo ogogun idahoro ilu ati ileto ti nwọn fọ nipa owo eru. Nisisiyi awa sunmọ ipari ọdun yi 1865, ati Abbẹokuta ṣe olotito sì ere nlanla titun ti odimu, oko lati ba ara Eko ṣowo, boyẹ li Eko yio ṣi ọna domnira fun enia fufun ati pẹlu awọn enia dudu, ati fun gbogbo ohun ti afi nṣowo, Awọn enia Gẹsi li okọlu awọn enia Abbẹokuta, ti nwọ si ṣe iparun ọgọgorun awọn enia nwọn, ṣugbọn awọn Ọkọnrin ati Obirin Gẹsi ati Eru awọn Gẹsi wa leteti ilu nwọn ti nwọn si ndabobo bi ẹnipe Gẹsi ko ṣe nwọn ni ibi kan, Abbẹokuta gba otito England gbọ si ara nwọn, ṣugbọn ko gba gbogbo

awọn enia fufun gbọ. Bi ọsẹpẹ amu Abbẹokuta wa si eyiti okoja, lati mu nwọn gbagbọ pe England ko ni otito kan tabi ọla, yio jẹ ohun ti okoro ju ti obọsilẹ ti nwọn ko ti iri ri lati igba ti Abbẹokuta ti wa. Oti ṣe ohun ti ko dara, nwọnyi ni a ko gbagbe bẹni ako dari rẹ ji i. Li eyiti ko si otito ati ẹmi idariji, awọn Enia Dudu ama kẹdun gidigidi, laisi rẹ, nigbati nwọn ba nkẹdun rẹ, ojasi ohun ti odibajẹ nipa imisi omi sori ilọsiwaju nwọn ni iwa Kristian ati isọ di ọlọgbọn. Gbogbo awọn ti nwọn mọ awọn Egba li ọjọ ako bere nwọn lati ba awọn Gẹsi ṣe pọ, yio mọ bi imunilara na ti jinlẹ to, ikedun na ko itan nipa alaidọgba iṣẹ ti awọn Ogbimọ Gẹsi nje ki awọn enia, nwọn osọn ọsuwọn ẹmi kanna pada yio pọ si i, nisisiyi, lati mu alafia ati ibisi wa si ilu na, ju ohun miran lọ pelu; iseno ati ihalẹ jasi ohun ti ọsọpọ bi Ohun elo awọn ara ilẹ yi, ṣugbọn lilo ọla ikẹdun ti Kristian jade bori ati ju ti nwọn ni iṣẹ, ki osi bori nwọn fun ire.

Apẹjọ.

Bashorun pe apejọ kan li Friday ogunjọ ọsu October. li gbamgba Ọja, lati ṣe atunṣe ati ṣe ipamọ igbala ilu yi; gẹgẹ bi ero ti awọn Agba fi lelẹ ni gbamgba ọja ti oni anfani ati riri, awa ro pe oto lati rohin rẹ kuru.

Nwọn wipe Balẹ Eko ti kilọ fun nwọn li ero ti awọn aladogbo nwọn ngba si nwọn, Awọn Idahọmi ati awọn Ibadan bi nwọn ti ngbero lati kolu wa li ẹrun ọdun ni ti mbọ. Nigbati owi bayi bi on ti gba ewu ti mbọ na gbọ ati pelupelu bi nwọn ti fohun si, pelu aṣẹ ti ofi fun nwọn fun ati ṣi ọna, ati fun gbogbo alafia, oda gbogbo ohun ija duro ki nwọn maṣe ta a fun wa asi gbọ sibẹ pe, oje ki awọn ti owi pe, nwọn nmura lati wa ba wa ja mu ohunkohun ti nwọn fẹ li Eko lọ si ilu nwọn fun ra nwọn. Ati pelupelu obu owọde le òwò nwọn sibẹsilẹ, ko si je ki awọn Imaro ti owa labẹ Asia rẹ wa ṣowo li Abbẹokuta, ti ofi iparun ilu nwọn han, nitorina nwọn ro pe iṣẹ nwọn ni lati da Epo, Owu, ati ohun miran ati owo ilu nwọn duro. titi yio fi di akoko na ti Balẹ Eko na ba mu idena ti ofi le owo nwọn kuro, ti osi ṣi ọna fun gbogbo awọn enia li alafia. Awọn agba na bi awọn ijọ na lere bi awọn Imaro ti nwọn wa liti Abbẹokuta ni owọ ni rikisi ti Eko nṣe si ilu yi? si eyiti ẹkan ninu awọn ero Sierra Leone ti owa nibẹ dahun wipe, Ndao. Nwọn pase fun awọn enia lati tun ọdi ilu nwọn ṣe, ati ki nwọn maṣe tun ṣowo tabi mu owo lọ siwaju ki nwọn le mura lati pade erokero ti awọn ọta nwọn ba gba si nwọn.

Ihin ti awon onse Olorun.

BAPTISM.

Ose ileri lati se bebe nipa iranlowo Olorun. Je ki ole ri bayi kankan nitori Kristi! Mo si tun wasu ninu iwe Job. xiv 19, li apakan isale re, awon ara ilu na mokandilogorun li owa nibe, ato nwon siwaju awon olugbo mi ni ako wo imole Ihinrere li ebute nwon, ti onfi eso ya okuta ti owa li okan nwon kuro. Alabukun fun ni Olorun nitori ifihan ami niti eri re orun si ise wa! Ko je ki opolopo topa eyi na ni gbogbo ile nisisiyi.

Ilo ohun ogbin.

Ka fi kun pataki ohun pepepe niti ohun jije ti afi fun enia ati eranko nipa koriko ati eso, awon ewebe ti ogbà ati awon eso igi. opolopo ninu awon ohun didun ti aiye ni eso ohun ti agbin, ninu nwon ni tea, coffee, cocoa, ati chocolate, ati gbogbo ohun ogbin ti ima dun, sugar tabi iyo oyinbo, ati treacle. Arrowroot, sego, ati tapioca pelu dara li ese ohun jije ti anri mu ninu eso igi.

Omiran wa ninu awon eso igi aiye, ti onfi oniruru osin ti ose pataki fun awon enia ti owa laiye, ninu eyiti nwon fi ngbile. Titi di osu mejo ni gbogbo odun, igi ti anpe li breadfruit ama fi pataki onje fun Awon Erekusu ti owa ni Gusu. Kiki ki nwon gu igi na ni, lati ka eso re, ati lesekanna ni nwon osi ma lo o. Lehin igbati nwon ba lo eso re bi ohun jije tan, nwon asi fi epo re wunso, nwon asi fi ewe re se gele ati aso riro, nwon asi fi igi re kole nwon asi ma fi kan oko.

Igi miran ni ope-eroha, gbogbo eya re li asi nfi se okun ti oye ni lilo. Apakan ti otobi ninu awon ara Egypti, Arabia, ati Persia lere je kiki re ni nwon nje. Oje igi ati eso aginju. Nigbati oba pon patapata eso re ama se opolo tabi omi ti odun ti anlo, lati pa eyi ati eso miran mo. Igi re, amu ki oro, nwon asi ma fi bo eran. Ekuro tabi eso arin re ni anpe ni kabbage, odara lati je, agbon, jo chesnut. apa ibi okun igi na, nwon nfi se oku, agbon ati eni; okun inu epo igi na, nwon nfi nse oku oko ti nwon fi nkiri Okun Pipa nwon asi ma fi igi re kole ati ago.

Ilo siwaju ero.

Kristiana. Nigbana li Kristiana bere si se kun pe; Ah omo buburu, ati iya oligbagbera! kini emi yio she fun omo mi?

Ogbon. Wa, ma rewesi pupoju, omokorin na si le san, shugbon yio yagbe yio si bi.

Kristiana. Emi be o alagba lo ogbon re si i emi ko bere iye ti ole je.

Ogbon. Ndao, Mo ro pe emi yio she rere. Beli oje ki oyagbe, shugbon ko po to be, awi pe eje eran li afi she e ati eru omo malu, pelu die ninu oje hysup Heb

13. 19. 10.-14. Nigbati Mr. Ogbon ri pe iyagbe na ko to baun o she okan fun u nitorina. A she lati inu eran ati eje Kristi wa, John 6. 54.-59. Heb 9. 14; (iwo mo pe awon onishegun ama fi ogun ara fun awon alarisan nwon) asi she rodorodo bi pills, pelu ileri kan tabi meji, ati opolopo iwon iyo Mark 9. 49. Nisisiyi yio ma mu meta larikan, igbawe, ninu abo idamerin pint omiie ironupiwada kan Zech 12. 10

Nigbati ashe eyi tan, ti asi mu u to omokonri na wa, o lora lati inu u, bi otile ti she pe inu na mu bi enipe ao ya a perepere

Onishegun na si wipe, Wa, Wa iwo yio mu ogun na. Mode na wipe, Edo nrin mi: Iya re wipe, emi yio mu ki o mu. Omokonri na si wipe, emi osi tun u bi i. Kristiana wi fun Mr. Ogbon pe emi be o bi adun re ti ri. Onishegun na wipe, ko koro; osi fi ori awon kan okan ninu awon pills na. Osi wipe Ah Matthew ogun yi dun ju oyin lo. Bi oba fe iya re, bi oba fe awon aburo re, bi oba fe Anu, bi oba si fe emi re, mu u. Beli omu lehin igbati nwon re e pupo ati lehin adua kukuru fun ibukon Olorun sori re, osi shishe rere sara re.

O shishe lesekana; omu ki o sun ki osi simi jeje, omu ki ara re lagu bi osi ti goru daradara osi gba a kuro lowo enu re. Beni o-dide nigba die osi tepa rin ki ri, osi le lo lati ojule de ojule, osi ba Iwa shishin, Ife Olorun, ati Ife soro ti arisan re, ati bi ati mu on larada.

Beni nigbati amu omokonri na lara da tan, Kristiana bi Mr. Ogbon pe, Alagba kini ote o lorun nitori itoju re si mi ati omo mi? Osi wipe, ki o san wo fun Oluwa Ile Ogun Heb 13. 11.-15. gege bi ilana ti ashe e ti asi pese sile si eyini.

Kristiana. Shugbon, alagba, ire kini pill na dara fun pelu?

Ogbon Pill ti inu gbogbo aron tan ni; odara fun gbogbo arun ti awon ero ima ni lojiji nigbati aba si pe she re daradara, yio se akoko rere mo si okan. Kristiana. Emi be o, alagba, she apoti mejila re fun mi, nitori bi emi ba le ni iwon yi, emi ko je de mu ogu miran.

Ologbon. Pill nwonyi dara lati le aron sehin! pelu ati mu eniti o sharisan lara da: Nitoto emi le wi, ki nduro le e, pe bi enikan ba le lo ogun yi bi iba ti lo o, yio mu ki owa lailai. John. 6 58. Shugbon Kristiana rere, iwo mase fi pill nwonyi fun ni li ona miran ju bi mo ti she apejuwe re fun o lo, nitori bi oba she behe nwon ki yio she rere.

(ko iti pari.)

A ko o li ibi ise ikowe li Ake ABBEOKUTA NOV. 4th. 1865.

ABBEKOUTA

NOVEMBER 4th. 1865.

In the year 1830 the Landers landed at Badagry to proceed to the Niger, and were not allowed to pass until Adele, the then ruling man of Badagry, had extorted presents "to the amount of nearly three hundred ounces of gold," with which he was not satisfied, and reluctantly permitted them to proceed. At that time Abbeokuta was not founded; nearly fourteen years passed away and the scene was changed; the great town, Abbeokuta, had since sprung up, and its influence was felt. It swept away every impediment between itself and the sea, and became the means of opening up the country, not only for itself, but also for kindred tribes. Sierra-Leone people, and white people, passed through Badagry, no one interposing any obstacle in their way; lawful trade was freely pursued and gladly encouraged,—as the English factory and the various SierraLeone people proved, who were engaged in the palm-oil trade. All places around were closed against English men and the ideas they represented; Lagos was sealed, the SierraLeone people had tried it; PortoNovo was sealed, and so was Whydah, that one place was opened—Badagry—through the influence and power of a new town that had sprung up into being out of the ruins of scores of towns and villages destroyed by the slave trade. Now we are near the close of the year 1865, and Abbeokuta is still faithful to the new and enlarged ideas she embraced, she refuses to trade with Lagos, unless Lagos will open the roads freely to white men as well as black, and for all articles of commerce. English men attacked the people of Abbeokuta, and caused the destruction of hundreds of their people, but English men and women and English property within the borders of their country were protected as if Englishman had done them no wrong. Abbeokuta believes in the fidelity of England to her, but does not believe in all white men. If Abbeokuta were brought to that pass to be obliged to believe that England has no truth or honour it would be the bitterest disappointment she ever felt in her existence. She has committed faults and those faults are not forgotten nor forgiven. The absence of a generous and forgiving spirit is sorely felt by a Negro; its absence wherever felt, is a blight upon their progress in christianity and civilization. Those who knew the Egbas in the first days of their intercourse with the English, will know how deeply affected they were, the feeling is not yet lost, by the unparalleled acts of the British Government in permitting their people to return. A measure of the same spirit would do more now to bring peace and prosperity to the country than any thing else; blockades and threats are common native means, but acting out noble Christian feelings is above and beyond them in practice, and overcomes them for good.

TO THE EDITOR OF THE *"Iwe Irohin."*

My dear Mr. Editor.

You say in one of your last papers that the Badagry people were "in some way subject to Abbeokuta" It would be interesting for any one who is anxious to hear some thing about the History of this Country, to hear from you, as we ought to hear from a faithful and philosophical Historian.—in what way, and to what extent the Abbeokutans exercised their right over Badagry? and since what period? I do not remember to have read any thing of that kind in Lander's travels, from very obvious reasons which I need not mention to you. This question of course must lead the Inquirer into the more important ones; how did the Abbeokutas come to be the Masters of Badagry, at least in some way? If you would give me some information on this subject, I should be much obliged, and you would be exonerated of the blame of writing "History at random," which must rest upon you for pretending to facts which are not proved in your history. You will of cause know as well as I, that the mere pretension, a nation lays on districts—are to the faithful *Christian* Historian neither legal rights nor sufficient reasons to assume the case *without inquiry*. They may be serving the purpose of the Politician and no more!

Believe me dear Mr. Editor,

A right Inquirer,

into Truth.

As our learned and esteemed correspondent charges us to give some proof of the statement that Badagry was, in some way subject to Abbeokuta, and also to give some further information of Badagry, we cheerfully address ourselves to the task.

The people of PortoNovo, called by themselves Arada,—the town is called by the Yorubas Ajashe,—were driven by enemies from their country, and found a settlement where they now are within the borders of the country claimed by the Egbas. The Badagry people are of the same or kindred tribe, and were driven by war to seek a settlement on the sea coast between the Ossa and the sea. The Dahomians pursued them there, and they were compelled to cross the Ossa, so they built the present Badagry. They were under the protection of Ajashe.

The statement made by Lander that Badagry was tributary to Lagos, was a mistake. The people of Lagos came from Benin. They came to attack Iddo, and encamped at Lagos: there they remained and founded the present town. The Badagry people came from the West, the Lagos people from the East. Adele, the Lagos Chief whom the Landers met at Badagry, was a refugee there, and as his mother was of the same tribe as the Badagry people, he was the more respected by them. In the year 1831 Abbeokuta was founded.

Two years after the Ijebus attacked Abbeokuta, Adele assisted Abbeokuta with an army which he led in person. He and Shodeke, the Chief of Abbeokuta, formed an alliance; and at the death of the King of Lagos, Adele was assisted by the Egbas to return and take possession of the vacant throne. From these circumstances the connection between Abbeokuta and Badagry arose. Adele reigned about two years and died, his son Oluwole succeeded him. Kosoko disputed his right to the throne, and being defeated, he was expelled and fled to Otta, his mother being an Otta woman. His residence in Otta not being very secure, he fled towards the Dahomey country. On the death of Oluwole, Akitoye succeeded to the throne of Lagos; and being desirous of peace, and with the view of promoting it, he recalled Kosoko. Not very long after Kosoko, having gathered around him sufficient power, fought against Akitoye and expelled him. Akitoye fled to Abbeokuta his mother being an Owuwoman, the Owus are one of the tribes that inhabit Abbeokuta. As a considerable party existed in Abbeokuta in favour of Kosoko the rulers thought it best to place him in Badagry. The present Chief of Abbeokuta, having a large force as an escort, took him to Imowo, the frontier town of Badagry, and there in a public assembly at which several white men were present, Akitoye was placed under the care of the Badagry Chiefs, Posu the war Chief of Badagry received him from the hands of the Abbeokuta Chiefs, who said in committing him to his care, if we trust to your care a bundle of sticks, it will be at your peril if one is lost, meaning, much more so if any harm happens to Akitoye. Here the Chiefs of Abbeokuta exercised authority over Badagry, in placing Akitoye there and the Badagry Chiefs acknowledged dependence by receiving the trust. The Egbas had also placed a consul there, his name was Gbogboro; they also, when in their camp at Ado, forced Possu to come to the Ado camp. Probably these facts will be sufficient to show

that Badagry *was in some way subject* to Abbeokuta. Subsequently the Badagry Chiefs were suspected of having fallen under the influence of Kosoko, and at the request of the Abbeokuta Chiefs Captain Beecroft Her Britannic Majesty's Consul at Fernando-Po removed Akitoye from Badagry to that place, where he remained until the English expelled Kosoko and replaced Akitoye on the throne of Lagos. The Badagry Chiefs, however, after Akitoye's removal to Fernando-Po made an attack upon the followers and friends of Akitoye in favour of Kosoko; being defeated in the attack, they fled for safety to places nearer Lagos; Mewu a refugee Chief from PortoNovo became Chief of Badagry in which position he was acknowledged by the Senior Naval Officer on the station, Commodore, then Captain Wilmot, who made a treaty with Mewu as Chief of Badagry; the Egbas sent Mewu help to maintain his position in Badagry. After this, the British Consul at Lagos took a strong interest in Badagry matters, and its subsequent history I will leave for others to relate.

VARIETIES.

The cocoa-nut tree is another of those vegetable productions which supplies numerous wants to the native population of many tropical countries. The kernel is considered nutritious food. the liquid within it is refreshing beverage, the shell is a useful household vessel; the fibrous husk surrounding the shell is made into mats and cordage; and oil is expressed from the kernel. Cabins for the poorer natives, and large houses are constructed from this tree: the trunk when split supplies rafters; the leaves when plaited make roofs and walls which are impervious to rains. There is an old remark, that it is possible to "build vessels, fit them for the sea, and freight them, exclusively from the materials afforded by the Cocoa Palm."

The *papaw* tree affords several distinct benefits; its fruit is preserved in sugar, its leaves are used as soap, and its stem is converted into water-pipes.

The *plantain* and *banana*, which are nearly the same fruit, are instances of extraordinary fruitfulness; they are found in the tropical countries of Asia, Africa, and America; they are there what the corn-plants are in temperate climates. The fruit is sweet and sugary; it is preserved like the fig by being dried in the sun.

The *cabbage-palm* is also a tropical tree; the cabbage is concealed within the branches at the top of the trunk; it is white, two or three feet long, as thick as a man's arm, and cylindrical. when eaten raw it resembles the almond in flavour, but it is more tender and delicious; it is however usually boiled. The fibrous part of the leaves is spun into cordage; of the pith a kind of sago is manufactured; of the trunks water pipes and gutters are made.

The cocoa of the grocer is the seed of the *cocoa plant*, cultivated chiefly in central America.

TO THE EDITOR OF THE "*Iwe Irohin.*

Sir,

You will be pleased to insert in your valuable paper, these following lines.

Mr. and MRS. YOUNG, who had sustained a total loss of house and property in the conflagration on the 22nd of January at Abbeokuta, beg most respectfully to return their cordial thanks to the kind friends who have voluntarily subscribed. both in Lagos and Abbeokuta, towards re-roofing their house, and they sincerely wish that the Lord may bless their stores with plenty.

AMOUNT RECEIVED.

In Abbeokuta.....£13 2 10 & 41 Hds

From Lagos..... 5 9 9½

RECENT INTELLIGENCE.

MEETING.

A public meeting was convened by the Bashorun on Friday the 20th Oct. to make arrangements to preserve the safety of the town; as the statements put forth by the chiefs are of public interest and importance we deem it right to give a brief report.

They stated that the Governor of Lagos had warned them of an intention on the part of their neighbours the Da-

homians, and the Ibadans to attack them in the coming dry season. That having thus made a statement of his belief of coming danger to them,—and that notwithstanding their compliance with his demands on them for the opening of the roads, and for general peace—he maintains an embargo on munitions of war, whilst they are informed, he permits those whom he says are preparing to attack them to supply themselves freely at Lagos. Also, that he continues to lay a tax on their trade, and prevents British subjects trading in Abbeokuta to the manifest injury of their country, and therefore they feel it to be their duty to prohibit the exportation of Oil, Cotton, or other articles the produce of their country, until such time as the Governor of Lagos removes the restrictions he has placed on their trade and opens the roads freely to all. The Chiefs asked the assembly whether any British Subject residing in Abbeokuta had a hand in the plots of Lagos against this place? to which one of the SierraLeone people present replied, No. The people were commanded to repair the town wall, and to restrict their trading transactions in the interior, that they may be prepared to meet whatever plans their enemies may design against them.

MISSIONARY INTELLIGENCE.

SOUTH AFRICA.

An anunual gathering, lasting two or three days, is held by the Zulu converts of the American Board. The last occasion of the kind at Inanda, was of deep interest One of the missionaries who was present writes :—

Two young men who had been employed by the native Home Missionary Society were examined, and received a license to preach the Gospel to their countrymen. I believe these are the first natives formally set apart to this work in Natal. As you have already been informed, the native Home Missionary Society is an offshoot of our own, the progress of which we contemplate with great interest. The two men just licensed receive their entire support from this Society. Collections were made for their support for the coming year, and with a liberality worthy of commendation, the people laid on the table sixty-seven pounds sterling in cash, pledging twenty-one pounds more. As I know that some of these contributors are really poor, and have hardly sufficient means to buy necessary clothing, I felt that nothing but the love of Christ could have induced them to make this sacrifice. About two hundred natives united with the missionaries in commemorating the Lord's death. Truly delightful was it to see so many who, only a few years ago, were degraded heathen, now clothed and, apparently, in their right mind.

Several conversions are reported from the Wittebergen Wesleyan Mission (Bechuana district). One of them is a Mojudi man, who lived far in the interior, and who came to the colony with a view of earning money to purchase a gun. The missionary writes :—

At the farthest mission station in Basutoland, he heard what to him was strange news—namely, that there is a God. His mind was filled with wonderment. And as he pursued his journey, he failed not to ask for further information from the Christian natives at Platberg, and the other mission stations through which he passed. At length he reached Wittebergen, still inquiring; his mind now no longer intent upon the acquisition of a gun, but desiring, above all things, to attain the knowledge of the only true God. He expressed his determination to go no further, but to remain and settle here, where he might be instructed in the things that make for his peace. He was immediately received into one of the classes on trial, and became a most earnest seeker of salvation. Frequently, when I met the class for tickets, his emotion was so great, that he was unable to speak. On one occasion, he said he could not help weeping to think that he, who had until recently not known of the existence of a God, was now numbered among His children. At the baptismal service, I observed that he tried his utmost to keep down the tumult in his breast; but when I came to read that part where the command of Jesus is cited, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he was compelled to give vent to his feelings, and burst out in sobs and tears.

To be continued.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

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Iṣẹ enia fufun ni lati kiyesi idi eru ni ijoko ti owa ni ilu nwonyi ninu eyiti oni omira sisunmọ. Nigbiti ologbon enia fufun iṣe oluwa rẹ, ti enia dudu je eru. Ni iru ilu bayi, eru gba iwa ti oburuju, nitori ti ibẹ na li afi iyato rẹ kun pe, otobi ju ni igbekele ti oluwa, ati eru, ni ti iran pelu iyato ti lilaju ati akiyesi. Sugbon iṣẹ wa ni lati ma se akiyesi idi rẹ lọnọ mi, ọgbọn kanna, oye ati imọ kanna, ikanna lohun gbogbo nitoto, boye li nkan kansoso na pe, enikan je igbekun ogun, tabi ti sunmọmi, ati enikeji je eniti odi li gbekun. Nibiti oye iṣẹ kristian ni lati ko iran enia dudu lati ta enia di eru iran mi, ki ojina sile ati lainireti ati pada bọ titilai. Iwa eru ti ansi nile, bi oti wa larin awon enia dudu na tikala nwọn, ni ilo ti a oma lo si i li ọnọ mi, ni di eyi pe ka le ri ọnọ teẹ lori ba. Ọnọ meta li anfi so nwọn di eru, nipa ogun nipa sumọmi, ati nipa iya nitori ejọ tabi oran. Nwọn ki iṣe eru nipa aimoruko ti ara.

Olin ti o nse akoso larin ara lati ebi ati oluwa ati eru, i ero ni lilo si oran na Nwọn o eyiti ba se deno si enia ni bibe eru, nitori ti eniti oba ni e kan, di eniti yio dahun gbam a nitori ti iwa eru re, nitori ba i bi eru kan ba jebi ole, olu re yio gbesan fun ole na, tabi orankoran mi. pelpelu bi eru na ba daron ipania, ti osi pa omnira enia ki oluwa re ki ofi emi re dahun nitori eje omnira ti ata sile tabi ki osanwo irapada fun emi re. Iru olin bayi mu ki oluwa eru ki oyara ta eru re ti ori ti o nfi ara re fun iwa buburu, ti osi jọ pe, ofe mu wahala wa si ori on. Ilo ti nwon nlo eru ko se igbagbogbo li onle tabi iteloriba; iṣe nwon ni lati ma je ki oro eru nwon lo un, ki nwon ki ole di omnira nipa rirara nwon, Eru ti oba le sise, yio bere lowọ oluwa re lati pinnu iye owo ti yio ta a,

lati kò ati ṣe bẹ ṣe ohun ti olodi si ilo ati ero gbogbo enia, nitori na ki iṣe igbagbogbo ni nwọn iṣe e. Nigbati nwọn ba pinnu rẹ tan nigbagbogbo ni nwọn nsọn lẹṣẹkanna, ati ẹru na nigbati oba ṣe, nipa iṣe rẹ, atu iye owo na jọ, asi son ọ. Ki iṣe nigbagbogbo li a nri ti ẹru nsonwo ara rẹ bayi ti osi njoko ti oluwa rẹ na, bi iye awọn omnira enia rẹ. Nigbakugba ni awọn ara ima wa awọn enia nwọn, nwọn asi pada lọ si ile nwọn. Awọn ajeji ẹru beru gidigidi, nitoriti oke nwọn kuro, bi nwọn ti nro o, ni gbogbo ohun elo, ati gbogbo ọnọ ti nwọn ba fi lọ sile bi omnira enia. Bi oti jẹ pe bayi ni ogun awọn ara ilu yi sọ ọpọlọpọ enia di ẹru, sibẹ, nigbati nwọn ba ti ikuro ni ilu na, ọpọlọpọ nwọn ni nwọn ngba omnira nwọn; boya ọpọlọpọ awọn enia Abbẹokuta ti nwọn ti kuro li omode ti wa li akoko kan tabi omi li aiye nwọn wa loko ẹru, eyiyi ki iṣe abawọn li iwa nwọn. Aṣinọ pupọ lati ro bẹ pe, pataki iṣẹ kan li ayan fun ẹru, oluwa, awọn ọmọ rẹ ọkọnrin, ati awọn ẹru rẹ ni ima jumọ ṣiṣẹ pọ loko nwọn, ọpọlọpọ li nwọn fi si iṣẹ owò fun oluwa nwọn, ti nwọn si ni ọpọlọpọ ẹrù ti nwọn fi si itoju nwọn, ti nwọn si nfi sowo kiri lọ si ọnọ jijin. Ọpọlọpọ nwọn ni nṣiṣẹ ọkò ti nwọn nlọ si Eko ti nwọn si ntun pada bọ wale, nwọn si mọ pe onẹyẹ gidigidi, ati bi alafia na yio tile ti ri fun nwọn nigbati ọṣẹ lati ṣiṣẹ omnira nwọn ju ki nwọn ki ogba labẹ ofin Gẹsi. Asa ẹru ni awọn enia ti nwọn ni ọrọn lorun tabi awọn enia ti atanje re lọ. Ọpọlọpọ ẹru li on ominira rẹ, eniti oba le sa lọ si Eko, ti osi le domnira lai si a nra ara.

Iwa ẹru bi iru eyi li amba pade ju nipa idakẹ iṣẹ ti Kristian ti ọṣẹ olori lori ọpọlọpọ, ati ifẹṣọ dide gbogbo awọn ara ilu na nipa ẹkọ, ẹru ati omnira enia; ati eyiyi li asi nreti pe on ni ibi na, fun iwa buburu ti orobi gidigidi, yio ma fẹṣọ kọja lọ. Iyipada ojiji yio wo ile ti nwọn jumọ pilẹ rẹ ati lati ewu han si awọn adogbo ilu, bi Eko ti ṣe; a onireti pe Eko yio di ilu asa lati ma ṣe afarawe ati lilaju awọn orilẹ ede ti oyika nibiti gbogbo enia domnira, kiki nwọn wa lati ma teriba si ofin ti odọgba si ofin Awọn Ogbimọ Gẹsi. Ṣugbọn ki oto le di asa Ogbimọ, awọn ara ilu na yio ri i pe, ki iṣẹ ka kọ fi agbara ṣe e, ati pe ko ni idi ikọkọ kan lati ma sin. Gidipapa niti anfani iṣẹ omnira lori iṣẹ ẹru, oyẹ ka fi ẹri ti ko si aṣiṣọ ti odaju nipa eyiti yio ṣe e pupọ, lati pa ẹru run ju ọpọlọpọ imulẹ ti awọn ara ilu na pẹlu, ero ti odaraju ko le pamọ. Bi oba ṣepe iṣẹ omnira fihan, lati jẹ eyi ti yio ṣe atunṣe ti odara ju iṣẹ ẹru lọ awọn enia ki yio fẹṣẹhin lati tọ ọ.

ILO TI ANLO IRIN.

Anlo irin fun awọn ohun elò ti anfi ṣiṣẹ, fun ohnn awọn elò miran, fun ohun ti anfi ṣe ẹṣọ, ati fun ogùn.

Ale lo irin bi koko irin, bi owu ti afi nlu irin, ati irin ti olè. Koko irin ni irin ti ada ni ileru, nigbati oba si wa ni yiyọ ada sinu ọko lati ṣe onirunu nkan. Asi soọ di irin ifi ṣiṣẹ nipa ti atun u yọ, asi ṣiṣẹ rẹ ni nu ileru, asi tun u lu. Asi nṣe koko irin di irin ti olẹ nipa si sun u pẹlu ẹhin niwọn wakati pupọ. Ohun elo ti owuwo jù, ati ohun elo ti ole jù, ati abẹrẹ ti odara jù, ni nwọn fi irin ti nwọn da ṣe, irin iṣẹ tabi irin li ẹ

Tangaran, patakì lilo rẹ ni ki ama fi bo awo irin ti obẹlẹ lehin, ti nwọn si nsọ di ohun elo ise onje, &c.; inu ohun elo bi idẹbaba nigbagbogbo ni nwọn ima fi tanganran ba a linu.

Ale lu wura di bibẹlẹ bi ewe nwọn asi fa di bi oku ti odaraju; asi nlo wura ti alu bẹlẹ bi ewe ni bibo irinkirin miran lehin. Asi nda wura pẹlu idẹ baba lati sọ ọ di lile fun riro owo; asi nṣe idi ohun ilo owobowo tabi iyebiye, ohun ọṣọ, ati ohun kekere mi &c.

Fadaka ni ohun iyebiye ti ọṣe ibikeji wura; asi nfi ṣe owo, ṣugbọn nwọn ako daa pẹlu idẹ baba lati mu ki ole pupọ. Ọpọlọpọ ohun elo didara ati ohun ọṣọ bi ṣibi ati ile agogo kekere ti nwọn nfi korun ni nwọn nfi fadaka ṣe &c. Irin yi fere lẹ to wura. Lunar Caustic Ogun ti onta ni ti awọn onisegun nlo pupọ, ati lati ṣe ink ti ki yio parun, fadaka ni nwọn fi nṣe e.

Boya idẹbaba li irin ti owulo ju ṣikeji irin; anlo o lati ma fi ba ọko lẹhin, lati ma fi ko akole, ati lati ma fi mọ ohun elo iṣiṣẹ, &c. Nigbati aba poo pẹlu Zinc adi idẹ: nigbati aba si poo pẹlu tanganran ati Zinc adi irin ti agogo. Nigbati nwọn ba pese rẹ lu, ni nwọn nfi ṣe verdigris, ati ververditer, ti nwọn nlo tabi fi ṣe ogun, nikiku nkan, ati ni didaro ti nwọn nfi rẹ aṣọ

Platinum ni nwọn nfi ṣe awoijji lati ma fi wo awo, eyiti alu bẹlẹ bi ewe nwọn asi ma fi mokoko; oxide rẹ ni awọ on ni omu ti nwọn fi nkọ iwe.

Antimony ninu ọpọlọpọ ogun ni nwọn nlo si; osi fi awọ awẹja han si awojiji ati kòkò amọ, osi ṣe ohun iyebiye ni omu iwe. Ako ulo oje ni kiki ipo ti irin, ṣugbọn linu oje fufun rẹ ati pupa ṣe nikikule, ati ọpọlọpọ ese ogun.

Aṣe Zinc fun ati bole, fun ọṣọrọ ojo, ati nitori ohun pupọ mi: pàtaki lilo rè wa ni iṣẹ idẹ.

Anlo Quicksilver lati tun wura ati fadaka da, lati ma fi bo awojiji, lati ma fi kun ohun ti nwọn

fi nwọn oru, lati ṣe di vermillion ati ọpọlọpọ ogun.

Bismuth andapọ mọ quicksiver ati tangonron lati ti mọ awọjiji. Asinic anlo ni ṣiṣe awọjiji, ati eta, oxide rẹ ogun daradara ni iwọn ti otọ, ṣugbọn ogun ti ipa enia ni.

Anlo Cobalt bi ... nipa awọn ti nṣe aworan inu iwe, ati awọ amọkoko, awọjiji, ati wọn amọkoko fadaka fun awọ rẹ didara.

Nickel ni nwọn nlo lati dapọ mọ irin mi ṣugbọn iwọn awọn ti on ṣe fadaka li German li onlo ju. Oje ati tangonron li awọn ti nṣe oje ndapọ.

ILỌ SIWAJU ERO

Beni nwọn si tun yipada, nwọn si duro nwọn fi iru ohun wiwa ti owu ni bayi kun oju nwọn, John. 1. 15.

Lehin eyi nwọn mu nwọn lọ si ibi ti agbe sọ idakoro nwọn ro Beni nwọn pashẹ fun Kristiana lati mu sokale; nitori nwọn wipe. Enyin yio mu u lọ pelu nyin, nitori o she ohun ti ẹ she alaini pe, ẹ yio di eyini mu ti o wa ninu iboju Heb. 6. 19 ki esi duro shishin bi ẹ ba ba ojọ iyonu pade. Joel 3. 16;. beni nwọn yọ si i.

Nigbana ni nwọn mu nwọn, nwọn si mu nwọn lọ si oke lori eyiti Abraham baba wa fi Isaak, ọmọ rẹ okonron rubọ, nwọn si fi pepe na han nwọn, pelu igi ina ati obe na, nitori ti nwọn wa olife lati ri li ojọ oni yi. Gen 22. 9. Nigbati nwọn ti ri i, nwọn gbe owọ nwọn soke, nwọn si bukun funra nwọn, nwọn si wipe, Ah! iru enia wo li Abraham fun ife si Oluwa ati ti ose ara re!

Lehin igba ti nwọn ti fi gbogbo nkan nwọnyi han nwọn, Iwa iduro shishin inu nwọn lọ si yara kan ibiti nwọn gbe njeun, nibiti ohun ọṣọ orin daradara meji gbe duro; beli o fun nwọn, osi yi ohun ti ofi han nwọn si orin daradara yi pe,

Ati fi eso apple Eve han yin
Ki ẹ shora si eyini
Esi ti ri ategun Jacob pẹlu
Ori eyiti awọn angeli wa.
Eti gba idakoro kan pelu
Shugbọn ki nwọnyi mashe to
Titi ẹ o fi ba Abraham ru
Ebọ nyin ti o dara ju.

Nisisiyi li akoko igba yi, enikan kankun Bẹ li Olibode shilẹkun, si kiyesi Mr Okan ọla wa libẹ: shugbọn nigbati o wole, ayọ wo li o wa libẹ! Nitori osi tun so si nwọn lokan ni tuntun bi oti gba nwọn lowọ awọn keneun ti osi ti pa Grian. Eni eje omiran ni.

(ko iti pari.)

A kọ o li obi ise ikowe li Ake

ABBEOKUTA DEC. 18th. 1865.

ABBEKOUTA

DECEMBER 18th. 1865.

The white man has been accustomed to view the subject of slavery in the aspect it presents in those countries to which he has free access. Where the white civilized man is the master and the Negro the slave. In such countries slavery assumes its worst form; for there, added to the difference too great in itself of master and slave is that of race, together with the difference in civilization and intelligence. But we are accustomed to view the subject in another form where the master and slave are of the same race, the same civilization, the same intelligence and knowledge,—the same in every thing, in fact, except in this one thing, that the one is a captive of war or kidnapped and the other is the captor. Whilst it is just and a christian duty to prevent the Negro race being exported to become the slave of another race,—far from home and without hope of ever returning,—the state of domestic slavery, as existing among the Negroes themselves, is to be dealt with in another manner in order to suppress it. In three ways they are made slaves, by war, by being kidnapped and as a punishment for crime. They are not slaves through natural inferiority. The laws which govern the relation between master and slave are to be considered in dealing with this subject; they are in truth such as should hinder people in the acquisition of slaves. The owner of a slave becomes personally responsible for the conduct of his slave; thus, if a slave is guilty of theft, the master must make recompence for the theft, or any other crime, even if the slave is guilty of murder and kills a free person, the master must answer with his life for the free blood shed or pay a ransom for his life. Such laws cause a master to sell off quickly a slave whom he finds given to any vice likely to bring trouble upon him. The treatment of slaves is seldom harsh or oppressive; it is the custom to give facilities to slaves to obtain their freedom by ransom. An industrious slave will require his master to fix a sum for his ransom, to decline doing so is contrary to usage and public opinion, and therefore it is seldom done. When the sum is fixed an earnest is often paid, and the slave in the course of time, by his industry, gathers the sum together and pays it. It does not unfrequently happen that the slave thus made free still dwells with his master, as a free member of his family. Relatives frequently come and ransom them, and they then return home. The foreign slavery was greatly dreaded, because it cut them off, as they supposed, of all means and opportunity of returning home as free men. Thus, although by native wars many slaves are made, yet, when not removed out of the country, a very large number of them obtained their freedom; perhaps a very large proportion of the inhabitants of Abbeokn-

ta that have passed the prime of life have been at one period or other of their lives in slavery; this is no stain upon their characters. It is a great mistake to suppose that any branch of labour is assigned to slaves exclusively, a master, his sons and his slaves work together in his farm,—many are employed as traders for their masters and have large amounts of property committed to their care, and with it travel to distant parts,—many are canoemen, and as such go to Lagos and back again; they know its far more honourable, and much more for their future welfare, to work their freedom than to claim it under British law. Runaway slaves are generally people of defective character, or persons who have been enticed away. Many slaves pay a ransom who could run to Lagos and be free without it. A state of slavery like this is best met by the silent working of christian principles upon the many—the gradual elevation of the whole population by education, slaves and free; and then we may hope the evil, for evil it is of a very great magnitude, will pass gradually away A sudden change would destroy the social fabric; it would communicate alarm to the neighbouring states as has been done by Lagos. But Lagos will, it is to be hoped, become a model state for the instruction and improvement of the nations around—where every one is free, only bound to submit to the equal laws of a British Government. But before it can become effectively a model Government the natives must feel that it is not oppressive, and that it has no secret purpose to serve. Especially as regards the advanta of free labour over slave labour it ought to give a clear unmistakeable testimony, by which it would do more to put down slavery than by any amount of treaties which, the native with the best intentions, cannot keep. If free labour is proved to be more economical than slave labour, people will not be backward to follow it.

Continued from No. 143.

Our Missionary party experienced for the first time the difficulties attending a setting out on a journey,—in hiring carriers, in paying them, and in getting them to start at the right time. Here we found that carriers always received their pay for a journey before starting; an arrangement we found difficult to trust, not knowing what security existed for the fulfilment of the engagement after the money had been paid. We had great misgivings as to the result, having a fear that when the journey should be partly completed that our carriers would put down their loads and leave them in some out of the way place where redress could not be obtained, or else refuse to proceed unless some further demand for payment or gift should be complied with; however we started and found that these fears, like many others, were unfounded.

Passing out of the town of Badagry we travelled over a sandy plain thinly covered with grass, the view bounded by clumps of bush and palm trees, which, but seldom, obstructed the path as it had only to deviate a little from its course to the right or left to avoid them. After travelling seven or eight miles, we arrived at a morass which was crossed in canoes, it took a canoe about a quarter of an hour to cross over. At the opposite end we entered the little town of Mo or Imowo, where we were kindly received and lodged by a chief called Mewu a tall and stout man, past middle age, of a very benevolent expression. His house was very poor in all things we should call comforts, but rich in heathen wealth. Here we saw many of those things which Europeans call fetish, charms we called them, having much the same use and

object that the horse shoe nailed to a door or the mast of a ship has, or more nearly allied to the relices seen in many countries called christian.

We started the next day at an early hour. The country as we proceeded became more undulating and better wooded, around the village of Imowo is a considerable amount of timber and underwood. We rested at a village to eat, where our carriers were able to purchase such provisions as they needed. The presence of a white man was a great novelty, a sight for old and young to see; but they looked with suspicion, the slightest attempt to approach them caused fear, and the children ran away in great alarm until reassured that no harm was to be feared. They only knew white men as slave traders,—a set of people not calculated to give a good impression of the white race—who carried off all whom they bought, to unknown regions for unknown objects, never to return. The black man sold and the white man bought, they were in common guilty of a great outrage on humanity; the black man did it in the darkness of his heathenism, but the white man did it with the Bible in his hand or within his reach, and was therefore the more guilty as sinning against greater light.

After being refreshed with rest and food, we started again, and in about an hour arrived at the Egba camp before Ado. We entered it through a gate, and were conducted to the house of the chief Shomoye. The object of the Egbas in encamping there, we were told, was to keep open the road between Abbeokuta and Badagry which without this, would become unpassable, through the kidnapping carried on by the people of Ado and other places.

MISSIONARY INTELLIGENCE.

PALESTINE—NAZARETH.

CONTINUED.

The people, depending at this time of the year mostly on the produce of their gardens and fruit-trees, are deprived of their means of subsistence. The winter crops, consisting of wheat, barley, lentils, beans, &c., are greatly damaged, but the summer crops of Indian corn sesam, cotton, &c., are quite destroyed. The only remaining provisions—corn and meat—are exceedingly dear; milk and oil are scarcely to be got.

"*June* 15—This evening I went over the vineyards of Nazareth. A few days ago it still refreshed body and soul to look upon these beautiful hills, facing the sea, adorned with most luxuriant verdure, with fig-trees, mulberry-trees, pomegranates, apricots, quinces and vines, all laden with fruit, and Heim el Sahib and Mouk by, with their fountains and gardens of citrons, oranges, and nut-trees. The sight inspired one with courage at the beginning of our half-year's summer, with tropical heat, and without a drop of rain. Now the sight has changed: the trees are all barren, as in England in winter, but it looks as if the country had been burned by fire. Every one acknowleges that the curse of the Almighty has struck the land. I met many people sitting in their wasted gardens with tears in their eyes; others carried baskets full of unripe fruit and vegetables, rescued from destruction: some were still engaged in the vain attempt to defend a particularly cherished tree from the attacks of the locusts, with which the ground is swarming. All confess that these are the judgments of the Lord calling us to repent.

"June 16—The plague continues. The court of our house looks a like slaughter-house; the stench is sickening; our rooms are full of locusts.

TO THE READERS OF THE IWE IROHIN.

The editor of the IWE IROHIN desires to inform his friends that he purposes publishing an English and Yoruba Edition of the IWE IROHIN separately; instead of an English appendix. The English Edition will be published by the 4th. and the Yoruba Edition by the 20th. of each month.

WEEK OF SPECIAL PRAYER THROUGHOUT THE WORLD.
JANUARY 7—14, 1866.

The beginning of this year, as that of previous years, was marked by the gathering of Christians in all parts of the world for united prayer; and it was made abundantly clear that our Father in heaven was, By His Holy Spirit, drawing His children together in love, that He might bless them.

The Evangelical Alliance, by its British and Foreign Organizations, would again affectionately and earnestly invite Christians in all countries to make arrangements for meeting during the Week of Prayer, at the commencement of the New Year.

Much encouragement is felt from the fact that in almost every land, even the most remote, the previous invitations have been largely responded to, and that many have acknowledged, with devout thankfulness to God, His gracious answers in "crowning the year with His goodness," and conferring special blessing upon the Church and upon the world.

Let us again set apart the week beginning with the first Lord's-day of the New Year for united supplication, with thanksgiving, in the spirit of love, and in sympathy with our brethren who "in every place call upon the name of our Lord Jesus Christ, both theirs and ours." Surely the need is great. Error is abounding; masses are ignorant of the Gospel; the children of God are still far from manifesting the unity of the body of Christ—and whether as nations, or families, or individuals, we have urgent dangers. Meanwhile, our Heavenly Father is ready to supply all our need according to the riches of His grace, and not only to keep us secure from all harm, but is able and willing "to do exceeding abundantly above all that we ask or think." May we not confidently expect that suitable blessings will be bestowed in proportion as prayer is offered with "one accord" by those who are united by a common faith, and who share in the blessings of a "common salvation?"

O Thou that hearest prayer, unto Thee shall all flesh come."—*Psalm* lxv. 2.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. —*Psalm* cxlv. 18.

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also."—*Zech.* viii. 21.

Seeing, then, that we have a great High Priest that is passed into the heaven, Jesus the Son of God—let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.—*Heb.* iv 14—16.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints—*Eph.* vi 18.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, Jan. 7—Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, Jan. 8.—Acknowledgment of Divine mercies and confession of sin.

Tuesday, Jan. 9.—The Christian Church: That its testimoney may be clearer, its faith stronger, and its devotedness, liberality, and zeal enlarged.

Wednesday, Jan. 10.—Nations: For their temporal and spiritual welfare, for kings, and all in authority; for the maintenance of peace; and for the increase of "righteousness, which exalteth a nation."

Thursday, Jan. 11.—For Christian Families, for Servants, and for Schools and Colleges.

Friday, Jan. 12.—For Christian Missions and Ministers, and for all engaged in Christian work.

Saturday, Jan. 13.—For Christians in sorrow, in sickness, and in persecution: For the Widow and the Orphan.

Sunday, Jan. 14.—Sermons: The Blessing to be expected from the manifested Union of Believers in all Countries.

(*Evangelical Christendom.*)

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ENGLISH EDITION.

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We are now, through the mercy of God, arrived at the commencement of a new year. The past has been one of trouble and affliction to the country,—the industry of the people has been checked, lawful commerce and many of those engaged in it have been under a ban. The necessary consequences have followed, people have sold slaves for they could not sell cotton and palmoil, and the character of the Englishman has suffered, and is regarded as untruthful and unreliable. It is too much the fashion in England to suppose that a Government of Englishmen, when in opposition to uncivilized natives, must be right; but it is not a necessary conclusion, justice in all cases requires the other side to be heard before judgment is pronounced. According to our observations of past events we can say that uncivilized Governments have not the knowledge requisite to bring their cause out before the world justly and efficiently; and when they are told, that if they have any case to bring against a Colonial Government they must send their complaints through the Government complained of, they regard it as so utterly unfair that they will use other means to obtain redress rather than submit to this. The feeling that they cannot approach the English Government except through those whom they regard as their enemies, causes them to give expression to a sense of wrong done but blockades, and other means within their reach. To have a fair opportunity of giving expression to a sense of wrong removes much of it, and opens the mind to receive good counsel; this uncivilized Governments have not in a contest with a British colony. The want of this safety valve often causes the long confined anger to explode in excesses that fill men's minds with horrors and alarm. At the present time there is no war in this country, but there are blockades and embargoes put on in every direction; these, as far as the natives are concerned, are expressive of their sense of wrong received, (not as before to recruit their army) and a means of obtaining redress. In consequence lawful trade is at a stand still, commercial distress exists industrial pursuits are laid aside, and the country is put back in its course towards civilization, and all because there is no one to judge equally between this place and Lagos, no one to whom the natives can come and give expression to their feelings and obtain redress. Our prospects for the future are not hopeful; nothing can give peace and confidence to the people of this country, but a radical change in the Government of Lagos; trade will not prosper, confidence will not be restored as long as the natives have reason to fear that advantage will always be taken of their weakness and ignorance by a superior power.

The progress of Christian missions has suffered in the general distress of the country; there have been fewer to inquire after Christian truth, fewer adult baptisms, a greater inability to contribute funds towards the support of Christian objects, and a falling off in some of our schools. There is also a suspicion that Christian missions are merely forerunners to obtain a position in the country, in advance of and to aid in placing, first Consuls and then Governors over the country.

continued from our last.

The arrival of our party was unexpected, and the Sierra Leone man leading us was called to account for not giving timely notice of our approach, that the accustomed honours may be paid. We were kindly received by the chief, and every attention paid to our comfort and convenience. The house was much better than those we had seen in Badagry and Imowo, although only built for a temporary purpose. The walls were built of clay, they were plastered on the inside, and coloured black. At the back of the principal building was a yard, and around it were apartments for the wives of the Chief. After resting a while we were conducted around the camp to visit the leading Chiefs, we were every where received with kindness. Our good reception was ascribed to the free return of their people from Sierra Leone. One had received a letter from a friend in Sierra Leone,—a letter was then very seldom seen and was an object of wonder. It was given me to read, and the owner hearing me pronounce his name was astonished, hastily went out and returned with a fowl as a present. Now the Chiefs use writing,—in some instances in communicating with each other,—and are constantly in the habit of receiving letters. The camp was extensive forming a large town, and the people carrying on their usual work. On the side opposite to the town they were opposed to, were high stages or watch towers erected. In the evening we had a private interview with the Chief, and fully explained the object of our journey, which met his entire approbation.

The next day Dec. 31 1842 we left the camp escorted by a party of soldiers a part of the way. Our road was a pathway through the forest, and the direction a little north of east. After three hours travelling we arrived at a piece of water very bad to cross, as roots of trees crossed the bed of the water against which the people frequently knocked their feet. On the opposite side we rested and took our breakfast. Here we observed the ruins of houses and the remains of a town wall; the town must have been of considerable extent. Here dwelt a number of persons whose occupation was to provide provisions for sale to the travellers passing to and from the camp, they seemed to have a ready market for their provisions. At eleven o'clock we started again, and after a few hours travelling we arrived at Imowo Otta—the site of one of the Otta towns destroyed in the late wars. We passed through several sites of towns now covered with rank grass, and bush, but broken walls, clumps of banana trees, the plant called Indian shot, and a space cleared of large forest trees, denoted the position of a former town. Except such spots all around was a dense forest. We encamped for the night at this station. We found several huts erected; the remains of the walls of former houses were utilized and formed parts of these huts. We obtained possession of one of them.

As evening approached the number of wayfarers increased, and the sale of provisions went on briskly. A traveller on arriving, first sought out a convenient place to encamp, gathered dry wood from the forest, made himself a fire, spread his mat on the ground, and made himself comfortable for the night, not, however, without first partaking of a plentiful supper. The head man in charge of this encampment, just as the weary travellers were comfortably settled, issued his orders, that no one must leave in the morning before the white man, in order that, if any thing should be missed by him, the thief may be discovered.

January 1st. 1843. The Lord's day. Having resolved not to travel on this sacred day I informed my party the night before that I purposed remaining there. Our guide and conductor, a Sierra Leone man objected to the arrangement, stating that it was unsafe to remain the day there. I made enquiries among the people and

found the fear to be groundless. Our guide, however, was not satisfied, saddled his horse to start, and told our carriers to take up their loads; hearing however why I had determined to remain, they, one and all, expressed their wish to remain and severely rebuked the man for his presumption in attempting to prevent the white man following the law of his God. We held divine worship in English in the forenoon, the travellers, excepting our own party, had left; in the afternoon, I addressed the travellers, who gathered up as the night before, through an interpreter. After my address they expressed their satisfaction at what they had heard, and further said that they had heard white man knew the true God, and they had been wishing white men would come and teach them. I told them to pray to God for it, and he would send them good teachers to instruct them in the true religion. They then uttered a prayer that God would send them teachers.

VARIETIES.

Uses of Metals.

Metals are used for tools, for furuiture, for ornaments, and for medicines.

Iron may be used as cast-iron, as hammered-iron, or as steel. Cast-iron is iron melted in a furnace, and when in a liquid state run into moulds to form various articles. It is converted into wrought iron by remelting it, working it in a furnace, and hammering it. Bars of iron are converted into steel by being baked in contact with powdered charcoal for several hours. The most ponderous machinery, the hardest tools, and the finest needles are made of cast-iron, wrought-iron, or steel.

Tin is chiefly used to coat over thin plates of iron, which are then formed into vessels for cooking, &c.; the insides of copper vesseles are often tinned.

Gold can be beaten into the thinnest leaves, or drawn into the finest wire; leaf gold is used in guilding commoner metals. Gold is mixed with copper to harden it for coins; it is also made into costly vessels, ornaments, trinkets, &c.

Silver ranks next in value to gold; it is made into coins, but first alloyed with copper to increase its hardness. Many useful and ornamental articles, as spoons, watch-cases, &c. are made of silver. This metal is nearly as ductile as gold. Lunar caustic, much used in surgical practice, and for making indelible ink is a preparation of silver.

Copper is perhaps the most useful metal next to iron; it is used for sheathing ships, for engraving on, for making cooking utensils, &c. Mixed with zinc it forms *brass*: and with tin and zinc it forms *bell-metal*. Its preparations—vitriol, verdigris, and verditer—are used in medicine, in painting, and in dyeing.

Platinum is made into mirrors for reflecting telescopes, its leaf is used to ornament porcelain; its oxide in enamel printing.

Antimony is used in several medicinal preparations; it also gives a yellow colour to glass and earthenware, and it is valuable in type-casting.

Lead is not only used in a metalic state, but from it white lead and red lead for house-painting are made, and several medicinal preparations.

Zinc is employed for covering roofs, for rain-water spouts, and many other purposes: its chief consumption is in the manufacture of brass.

Quicksilver is used to refine gold and silver, for silvering looking glasses, for filling barometers, for manufacturing into vermillion, and for several medicinal preparitions.

Bismuth is mixed with quicksilver and tin for silvering looking glasses..

Arsenic is used in the manufacture of glass, and shot; its oxide is a useful medicine in proper quantities, bnt a deadly poison.

Cobalt is used as an oxide, by artists, potters, glass and porcelain manufacturers for its fine blue colour.

Nickel is used in combination with other metals, but chiefly in the manufacture of German silver. Lead and tin form plumbers' solder.

RECENT INTELLIGENCE.

Things remain as they were. There is no additional rumour of war from the interior and people cease to talk of it. The Asehin was summoned to appear before the Bashorun of Ibadan, he went with much fear but was well received. Our reports from Lagos are that things are quiet every one looking out for the Governor General to come and settle things. There is a talk of getting up a subscription to pay off the amount of compensation for the

robberies considering that they were done in a time of war by soldiers who have no pay it would have been wise to have done such a thing long ago the profits of trade would have repaid the sum manifold before this. The Egbas keep their road closed to all produce going to Lagos and every thing from Lagos which pays two and half per cent duty; they say they will have a free and open road for all or none.

MISSIONARY INTELLIGENCE.

SAVAGE ISLAND.

'I have very great pleasure in acknowledging the receipt of the volumes, kindly granted by the Committee of the Bible Society to aid me in the work of translating.

'I beg, too, to acknowledge the receipt of the Bible Society's Report for 1862. Will you kindly send me a Report yearly? We take the deepest interest in the operations of your Society. Although living on this solitary Island, our sympathies and interest are not confined to it. Our people, too, like to hear of the progress of the Redeemer's kingdom, and the spread of the knowledge of His word.

'And now as it regards our work and the translation of the Scriptures. You will have heard, long ere this, of the horrid cruelty to which our island has been subjected at the hands of Peruvian slavers. Peaceful homes have been broken up, loving hearts cruelly separated, and many valuable lives sacrificed to the cruelty of the white heathen from Peru. A year has elapsed since the last visit of these vile slavers, but the widows cease not to weep for their husbands, and children for their fathers. A ship off the island is the sign for a fresh outburst of their grief. Many of those so cruelly taken into bondage were men whom we have every reason to believe were true disciples of Christ. The Word of God was precious to them. I believe many of them would rather give up their lives than their hold on the Word of God. The one regret of their sorrowing friends was, "Fakaalofa, nakai fai tohi a lautolu!" "Alas! they have no books with them." But many of them had the Word of God engraven on their hearts by the Holy Spirit. Oh' what has the Word of God wrought in this island! The vindictive bloodthirsty islanders have learned from it to pray for their murderers, and those who" despitefully use them," it has given a "sure and certain hope," so that those who weep, no longer sorrow as those who have no hope. I do not think our mission has sustained any injury by these slavers, beyond the loss of some who would have been valuable helps to the work of God amongst their countrymen. The survivors have learned the truth (which, perhaps, they were in danger of forgetting) that "in the world they must have tribulation." The Word of God continues to grow in our midst. In December last we received the Portions of the New Testament, printed by the New South Wales Auxiliary to the Bible Society. The eagerness with which the new books were sought, and the avidity with which they were read, plainly showed the estimation in which they were held by the people. We have now in print the following portions viz.:—Matthew, Mark, Luke, John, the Acts, Philippians, 1, 2, and 3 Epistles of John.

'I have been plodding on with the work of translation. I have now ready for the press the following Epistles:—1, and 2, Corinthians, Ephesians, Titus, Hebrews, and James. These are the work of two years. I have been quite alone, and have the whole care of this island, containing 5,000 inhabitants. Part of the above have been revised by the Rev. G. Pratt, and the remaining portions will be revised by him before they are sent to Sydney to be printed. Mr. Prat has a partial knowledge of the Niuen dialect; but his great experience in the translation of the Samoan version enables him to make many valuable suggestions. Our people are very poor, having no staple article of commerce for exportation. Still, however, they will rejoice to prepare cocoa-nut fibre, arrowroot, &c., to pay in full for their books. They have no money and no cocoa-nut oil, as in Samoa, where money is easily obtained by means of oil. God has been with us in our work, and blessed us in all our operations. Our people are, I trust, advancing in spiritual things as well as civilization. I long to see the whole of the Scriptures in their hands. I feel that without this they can never make very great advances in the knowledge of Divine things. I rejoice exceedingly in the kind expressions of sympathy in your letter. I thank God that we have the sympathy, prayers, and co-operation of the Committee and supporters of the British and Foreign Bible Society.'

(*Report of the British & Foreign Bible Society*)

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

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Ni bibere odun titun awa se rere ni kiki ara wa, niti apa wa mo la odun ti okoja ja. Oye ki a ranti iye awon ti owà li àyè ati ni ilera ni isèbèrè odun ti o koja, ti ako sì je ki nwon ri ipari rè. Sugbon iba dara fun wa lati ro ohun ti odun ja si. O jasi apakan akoko ti Olorun fi fun wa, akoko ti ani lati sise wa ti otobi. Awa kò mo bi akoko wa yio ti pe to, eyinì ni, bi èmi wa yio ti pe to li aiye yi, Olorun kò je ki enia ki omo akoko na, nitori idi erò rere; bebe ni, pelupèlu awa le wi bi ati wàli aiye pe to, bi asi le ka iye odun ti enikan wà li aipe, sibè awa kò le mo iye odun ti oku ti a osi gbe li aiye. Eyiyi li oda wa loju pe odun kan yè kurò li odun ti ani li èsi, pe, odun kan kuro ninu odun ti ani se ise nlanlà ti Olorun fi fun wa lati se.

Ise nla ti afi fun wa lati se ni, lati gba igbalà, eyinì ni, lati yo kuro ninu agbara ati ebi esè, ati lati bo si ipò ojurere ati aworan Olorun; nipa eyi ti awa fi mo ti ijoba òrun daju lehin iku. Ati bi wa sinu ese nipa awon obi wa isaju, erè ese, eyinì ni, erè ti oye fun ese ni iku; bayi ni, bi awa ba kuku wà gege bi erò inu wa, bi asi nlepa ise kan, tabi alafia, ti asi nfoju si ohun ti awa o je, ohun ti a o mu, ati aso wo li awa o wò, ti asi ngbero alafia ati itura ti a oni, owò ti a le se fun ara wa, ati fun awon omo wa, awa osi ku bi ati bi wa, eyiní ni, ninu ese. Nipa eyi ti a oso gbogbogbo anfàni aiye yi nu, ki asi ko gbogbo ibi rè nitori gbogbo rè yio je odun ese, tabi ki gbese kun eyi ti ati je sajn, bi aba si ti pe to laiye beni emi wa beheni gbese yio wuwo to. Idi ohun ti Olorun se fi emi fun wa, ni pe, ki awa ki ole la, ki asi wa pelu rè titi lai, sugbon awa wa laiye lati ma te kiki ifekufe erò wa lorun asi fe iwa aiye wa isisiyi lairo ti igbala wa lai se

akiyesi ilano Olorun nipa ti wa. Bi eyi baje ona wa li akoko ti okoja, kini awa le ni ireti si fun odun ti mbo? awa ose bakanna ge, ka ma beru iku nigbagbogbo, sugbon aki ipese lati pade re, asi ma wa fun aiye nigbagbogbo, asi ma sunmo aiyeraiye; Olorun fi akoko kan ati ibukun fun ni nisisiyi pe ki awa ki ole la. Je ki emi wi fun o, li ohun ti afi la. Ka di omnira kuro lowo agbara Esu gege bi eru iti domnira kuro lowo oluwa re lowo oluwa bubnru, eniti ole fi kiki iya ati iku fun ni. Ka domnira kuro lowo agbara ese li aiya awa tikala wa, tobe ti ife ese ati aimo ese ki yio le re waje lo si iparun. Oye ka ri idariji gbogbo ese wa gba patapata, ki awa ki ole duro niwaju Olorun, bi enikan ti ko ni ese rara; on ni ka si ni okan titun tabi aiya, ki awa ma se fe lati tun dese mo, sugbon ki awa fe lati ma serere ati lati wa rere; On ni ka ni Olorun ni Baba wa, Olorun wa, Ore wa, ati Kristi fun Olugbala wa; ka si ni ileri ti gbogbo ire ti oye; nitoto, eyi ti odaraju li aiye yi, ati ireti ti odaju niti iye ni ka wa si ijoba orun.

Nje kini; iwo oma lo lojo gbogbo, lose, losu, ati lodun, lai domnira si ibukun igbala nlanla yi? Esu ntan o je fun iparun ara iwo tikala re, boya li odun yi na ni iwo oku ti osi ku laini igbala, boya li ose yi ni aye ti okehin ti iwo yio ni lati wa igbala okan re. Nje kini; lo akoko re isisiyi ki onikan joko si ibi ti oju enikan ko le rio, boye li oju Olorun nikan, nibi ti eti enikan ko le gbohun re, boye li Olorun nikan, nibe ni ki o bere iranlowo Olorun, ki osi be e ki ofi ore ofe re fun o lati yi o pada kuro ninu ese, on yio si ran o lowo. Nitoto, be e gidigidi ati nitoto, iwo yio si ri iranlowo gba; bere idariji lowo re, yio si dari ji o, bere aiya titun lowo re, yio si fun o li aiya ti iwo yio fi fe e ati ona re, bere Emi Mimo lowo re, yio fun o li ebun ati ibukun nlanla yi pelu. Sugbon mase duro, eyiyi ni ise nlanla ti aiye isisiyi, nisisiyi ni akoko itewogba, oni ni ojo igbala.

IHIN TITUN.

Awa yo lati gbo ti iriri isisiyi niti alafia ti yio wa titi. Alafia ara ti owa larin awon Egba ati Ibadon jo eyi ti yio duro sinsin, iberu ko si po tobehe niti ogun ojiji. Ona ti owa larin Abbeokuta ati Ibadon wa lainewu dajudaju, awon enia nsu lona na kakiri nibikibi lai po to behe, ojasi ami pe nwon ko beru.

Li apa ti Eko, nkan si mbere lati nireti siwaju, ofin lori owo bere si ifasehin, nwon ko si ko fun awon Egba lati mu ohun ija wa si ilu nwon, asi fi ase fun

awọn Imaro ati awọn Onṣẹ Ọlọrun lati wa si oke li omnira pẹlu. Aṣẹ ti ki awọn Enia funfun maṣe wa si oke wa li ofin lile.

Awa yọ lati gbọ pe, Asein ati Ibadọn ti pari ejọ nwọn, Basọrun Ibadọn fi aṣẹ fun u lati pada lọ si ile rẹ, ṣugbọn oko baa damọrọn ti odara gidigidi, ki omaṣe teri awọn enia rẹ ba pupọ. ati ki omaṣe nikan ma gba gbogbo owo ilu ati ti ode fun ara rẹ nikan, ṣugbọn ki oma fi ipin ti oye fun awọn agba tabi Balẹ ilu rẹ mi.

Awa kò gbọ pe awọn Egba ngbero lati ṣi awọn ọna ti olọ si Eko, boyẹ li eyiti ati wi pe ofin na si wa sibẹ li apa ti Eko awa gbọ pe nwọn yio kọ. Awa yio yọ lati gbọ pe, ọnọ ṣi kakiri fun awọn enia funfun ati Enia dudu ati fun gbogbo otitọ ati fun idi eyiti oye; nigbagbogbo li awa ko si niti ofin ti anṣe, ibaṣepe awọn Gẹsi li oṣe tabi awọn alagbara ara Ilu na; ilu na si fẹ ka sinọ lọ si oke, ki ìsì ṣe ti ki ase e fun ilọsiwaju rẹ nino alafia otitọ.

Egbẹ ijọ enia Olorun.

Awọn akawe wa ara ilu yi, oye ko ye nwọn niti iyàtọ arinmeji ti awọn Ogbimọ Alaṣẹ, Onisowò, ati awọn Onṣẹ Olorun, nitori pe funfun ni gbogbo nwọn, ati pe gbogbo nwọn ni nfọ edè kanna, iyatọ ti owà larin nwọn ako le. tete ri lẹsẹkanna. Mo fẹ lati tumọ rẹ fun nyin nisisiyi. Bi awọn Egbẹ ijọ enia Olorun ti ri. Nwọn ti kọ tete ṣe egbẹ na ni iwọn odun merindilogorun ti ọkọja, nipa awọn enia rere miran nipa Ofin Olorun ti owa ninu iwe Olorun ti ipa fun nwọn "lati lọ iko gbogbo awọn orile ede." Nwọn asi pade, nwọn agbadua si Olorun fun ibukun rẹ, nigbana ni nwọn to ise atunṣe ofin nwọn lati ṣe egbẹ kan, nwọn asi lo ogbọn lati dawo jọ fun awọn ti nwọn ofi omnira mu wa; nigbana ni nwọn to ima gbidanwo lati wa enia ti oye lati ran nwọn lọ si arin awọn Keferi, ati lati kọ nwọn ni imọ Olorun. Ogba akoko pupọ ati wahalà, lati bere iṣẹ rere yi, ṣugbọn Olorun bukun iṣẹ nwọn, osi mu ki o jasi rere. Li atete kọse opọlọpọ enia li okọju ija si nwọn wipe, gbogbo rẹ asan ni, ati eyi ti ko nidi, awọn Keferi dara to, omiran wi pe, awọn Keferi burujù, tobẹẹ ti nwọn ki yio gbọ, nwọn yio si wahala awọn onṣẹ Olorun ti a ran si nwọn, awọn elomiran wipe awọn enia buburu ti owa nile to lati kọ lai lọ kiri lati wa awọn enia lati kọ. Ṣugbọn awọn egbẹ na wipe oto ni, opọlọpọ awọn enia buburu wa nile, ki awa ki o ko nwọn; ṣugbọn bi ofin Olorun ti wi pe, e lọ iko gbogbo awọn orile edè bẹẹ li oye ki a ṣe. Li atetekọse awọn egbẹ na kere, ore die ni nwọn ni owo die ni nwọn si ni lati nọ, nje nipa diedie nwọn si npọ si i, nikehin

awon olowo, ati awon enia nla bẹrẹ si irii pe. iṣẹ rere ni iṣẹ na, nwọn si dapò mọ egbẹ na tobẹhẹ nisisiyi ti awon enia giga li England nran nwọn lowọ, awọn pipò awọn ẹlomiran die ni nwọn nfi sii. Mo fẹ ki enyin rii pe, awọn egbẹ ati ogbimò awọn Gẹsi ki iṣẹ nkan kanna, egbẹ na wà fun ara rẹ.

Mo si fẹ ki eri ohun keji pe owo ti nwọn nnó èbun ni, ti awọn egbẹgbèrun enia dajọ ni gbogbo igun mẹrẹrin aiye nibi ti nwọn fẹ lati ṣe iranwọ si iṣẹ na, kò si eniti afi agbara mu, ṣugbọn nipa ebọ omnira ifẹ si iṣẹ Olorun. Gbogbo eyi ti nwọn nó fun awon onṣẹ Olorun ni owo ti nwọn fi omnira fi fun nwọn si iṣẹ yi li onò bayi, osi jasi itumò omnira ati ifẹ ti owà ninu Ijọ awọn Kristian.

ILỌSIWAJU ERO.

Nigbana li Mr Okan nla wi fun Kristiana ati Anu pe, Oluwa mi ti fi igo oti wain kan showọ si olukuluku nyin, ati oka yiyan pẹlu epa meji osi ti fi opọtọ die pẹlu ajara showọ si awọn omọkonrin lati tu nyin lara lọna.

Nigbana ni wọn ba ara wọn sọ ti lilo ajo nwọn, Iwa shishin ati ifẹ Olorun ba nwọn lọ pelu. Nigbati nwọn de ibi ilẹkun, Kristiana bi olibode lere bi enikan koja nihin li eyiti koi pẹ. Owipe, Ndao; bikoṣe enikan li eyiti ko pẹ ti oso fun mi pelu pe, nwọn jale nla kan li ona gbamgba ti Oba li ona ti nwọn mba lọ. Owipe, Shugbọn, amu awọn ole na ki yio si pẹ ti aosi fi dan nwọn wo nitori emi nwọn. Nigbana li Kristiana ati Anu beru; shugbọn Matthew wipe, Iya maṣe beru ki eru nigbati Mr Okau nla yio ba ba wa lọ ati lati jẹ amona wa. Nigbana ni Kristiana so fun Olibode pe, Alagba mo dupẹ li owọ rẹ nitori gbogbo ore ti iwọ tifi han tabi ṣe fun mi latijọ ti mo ti de ihinyi, ati pelu nitori ti ofẹ mi tobẹhẹ osi she ore fun awọn omọ mi. Emi ko mọ bi nba ti dupẹ ore rẹ, nitorina; emi bẹọ! bi ami ore ọla mì si ọ gba mite kekere yi lowọ mi. Beli ofi angel wura bọ lowọ (ti oje iwọn ogun shilling) osi fi ori bale fun u owipe, jẹ ki agbada rẹ ki oma fu nigbagbogbo ma si jẹ ki ori rẹ kun fun ororo, Iwe Oniwasu 9.8. Jẹ ki Anu wa ki oma si she ku maṣe jẹ ki iṣẹ rẹ ki o pọ. Deut. 33. 6.

Osi wifun awọn omọkonrin na pe, kieyin maṣe sare fun ifẹkufẹ ewe, ki ẹsi ma tẹle ipa iwabiolorun pelu awọn ti ogbọn .Tim. 2. 22; beli enyin ofi ayọ sinu iya nyin, enyin osi gba iyin gbogbo ohun ti ṣe airekoja. Nwọn dupẹ lowọ Olibode na beni nwọn fi silẹ lọ.

(ko iti pari)

Akọọ li ibi iṣẹ ikọwe li Ake

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In a Proclamation recently issued at Lagos the following passage occurs. "That no white person (Missionaries excepted), *be permitted to proceed* from this Settlement to Abbeokuta, until the Egbas shall by messengers *Worthy* and *Freeborn*, have intimated to this Government their willingness again to receive White Persons in their Territory, under guarantee of security to their Persons and Properties from violence and destruction" Strangers to this country or people unacquainted with it would be led to understand that white persons have been driven from this country, that their property and persons have been unsafe and exposed to violence and destruction. With regard to the first;— the following passage occurs in a document sent to the Bashorun of Abbeokuta by the Governor of Lagos, it was one of the conditions for peace proposed by the Governor. Furthermore that no British subject, or agents of Mercantile Houses, and others Established in Lagos, shall be permitted to reside in Abbeokuta for the purposes of Trade; and that these stipulations shall be mutually agreed upon and carried out by the Governments of Lagos and Abbeokuta." This stipulation the Egba Government refused to accept. The Egba Government therefore has not refused white men, but the Lagos Government proposed that they should not be permitted to reside in Abbeokuta to which the Egba Government refused to agree. The persons and property of British subjects, white persons, have not been unsafe and exposed to violence and destruction, there is no instance of it in Abbeokuta, except in an instance where law had been broken; even when provoked by the attack on their forces at Ikorodu by the Lagos Government, no injury was done to the persons and property of British subjects within the Egba territory. Property of British Subjects and native Egba Subjects was plundered in a time of war by the unpaid soldiers of their army. This offence is the one always relied on to prove that white men are unsafe and their persons and property exposed to violence. In the time of war two cases of insult and extortion can be shown to have been committed on white persons, the first was committed on the river by a party who were under the influence of intoxication, and the other, the party insulted was warned before hand that the river was unsafe in consequence of war, and that they were running great risks by undertaking the journey at the time. It may be asked on the other side, too, whether no one, even within the past twelve months, has been insulted and wronged by persons under the Lagos Government? The Lagos Government does not want white merchants to settle in Abbeokuta, just or unjust, wise or unwise, be it as it may, but this is wrong to put forth by implication that the persons and property of white persons have been exposed to violence or destruction by the natives or native Government of Abbeokuta, when the persons and property of white persons are as safe here as in Lagos under the British Government. White resi-

tants in Abbeokuta dont complain of any wrong done to them, why then shall the impression be given to those unacquainted with the country, that the place is an unsafe residence for white men, so contrary to the truth. The Government of Abbeokuta is worthy of praise for the protection given to white persons in a time of much con usion and disorder and not of the censure thus passed.

Continued from No 148.

January 2nd. We resumed our journey which for some hours was still in the forest. At the place where we breakfasted we saw the first signs of open country. One of our carriers was a worshipper of thunder, at every halting place he produced an empty bottle shaped Calabash, with a few stones or beads in it, with which he made a rattle calling aloud upon his god. There were several farm villages near the one where we put up for the night, and as we had day light we visited two of them. In the first we met only two persons, the rest were at work in their farms, these two offered us as a present a few bananas. In the next village we met more people but they manifested much fear of a white face, never having seen one before, and having always heard white men spoken of as slave exporters, not simply slave dealers, but the white slave trader exports slaves to the unknown region, a land filled, in their imagination, with all horrors; but their fears were laid aside when they heard we were opposed to the exportation of slaves and had come on a friendly visit to their chief. They expressed warmly their satisfaction at our coming, and as their custom is, wished us every blessing in the name of the Lord.

Our journey was resumed the next day. We found to our comfort that the road became better, the country more open and hilly with patches of cultivated land, the only article of note that appeared in farms was cotton, as every thing else had been harvested. We breakfasted at a market town, where there appeared to be much traffic as well as noise. We here found that it was the custom to discharge our carriers and hire others to perform the remaining part of the journey which cost much time and trouble. Shortly after resuming our journey, we came in sight of Abbeokuta at a distance of about six miles to the gate. The most prominent objects were the immense bolders of granite scattered about, which gave the appearance of the ruins of buildings, and the houses being much of the same colour as the dried up vegetation around could only be discerned by eyes accustomed to them. Behind Abbeokuta appeared higher hills of smoother outline. We continued our journey until we arrived at the village of Aro, about a mile from the gate, and on the right side of the river Ogun the river being between us and the gate. Here we were obliged to halt for the night to give the Chief Shodeke notice of our approach according to the custom of the country. We then went to the river side where we found many women employed in washing clothes and bathing. We had set apart for our use the best house the village had, and were most civilly and kindly treated.

MISSIONARY INTELLIGENCE

ABBEOKUTA.

THE WEEK OF PRAYER.

As is customary this opportunity of uniting with christians throughout the world in prayer, in the first week of the new year, was embraced by the christian churches of Abbeokuta. The first meeting for prayer was held in the Ake Church, conducted by the Rev. H. Townsend the attendance was large. The second day's meeting was held in the Wesleyan Church at Ogbe, and conducted by the Rev. C. B. Sykes, the attendance was very large, many could not obtain admittance within the building. The meetings of Wednesday were not at one time or place, but the congregations assembled at their respective places of worship. The Thursday's meeting

was held at the Alabama station, and was conducted by the Rev. A. D. Phillips, the attendance was very large, many were obliged to sit under the trees around the premises. The Friday's meeting was held at the Igbein Church, which was crowded to overflowing; it was conducted by the Rev. A. Maser. On each of the five days a meeting for prayer was held at the Ake church, they were very well attended, that on Wednesday evening was conducted by the Rev. Wm. Moore of Oshielle. Meetings for prayer were also held at Lagos and Ibadan, the particulars of which we have not heard. The large gatherings in Abbeokuta attracted the notice of the heathen and the wish, that our prayers may be heard was often expressed on being informed of the object of our meetings. We believe that God hears and answers the prayers of His people, and that in due time and in His own way, which is best, he will largely increase the number of his people, and also their zeal and love for his Holy Name. It is a great fact that so many christians in all parts of the world can now unite together in prayer and praise, it is of the Lord and a proof as well as a foretaste of coming blessings.

BIBLE DISTRIBUTION: INDIA.

Some few detached scraps from the Journals of the Colporteurs will indicate the the sort of difficulties met with, and the various influences working upon the popular mind in India, in regard to the truths of Scripture:—

'Some said they could neither touch nor read my books, but one man said they were ignorant and foolish people who made such objections, and purchased two Portions. He said also that from his youth up he was acquainted with the Christian religion, but was deterred fom embracing Christianity from fear of losing caste.

A Lingite said, "Why do you go about in this manner from house to house, teaching your caste-corrupting religion? You should not do so." I replied that my work was to teach people the way of salvation, and not anything about caste, and that having myself obtained salvation, I should incur guilt if I failed to make the way known to others. He was very angry, and said, "I know what I would do with you, if it were not for the English."

B and F. Bible Society

DOPEMU

As the accusations against Mr Robbin made by Dopemu have been published in the African Times we publish, as an act of justice and for the information of our readers, the defence which will we think fully acquits Mr Robbin of the charge.

Mr Henry Robbin, a British Subject residing in Abbeokuta, having heard from his friends in Lagos that a native called Dopemu, for some time in his employ as a canoeman, had gone to Lagos and made certain statements against him, called a meeting at his house to hear what these statements were, as far as he could obtain information respecting them which meeting was held at Ake, Abbeokuta, November 20th 1865 and attended by the following.

The Olorin of Ake the Chief of the Ake township Lissemo an Oboni Chief of Ake, Alopa of Ikereku John Okenla Chief of the native Christians and other natives together with Revd Messrs A. D. Phillips, C. B. Sykes, A. Mas. er, H. Townsend Missionaries, and F. Ribeiro Esqr Merchant. All residing in Abbeokuta.

A paper was read in English and interpreted for the benefit of the natives present, which charged Mr Robbin with having seized the man Dopemu, who alleged that he was Mr Robbin's slave, that he Mr Robbin delivered him to a slave dealer called Lumeye to be sold, from whom he made his escape to Lagos.

The man Lumeye was called. He stated that Dopemu had been his slave about four years, and that he bought him of his family for the amount of fourteen bags and four heads of cowries. He explained that Dopemu had been in pawn, the pawn owner feeling dissatisfied with his disobedient conduct, demanded back his money, and prevailed on the king of Abbeokuta to compel Dopemu's family to redeem him from him. That the family having no means, and he knowing them and being of the same Township, paid the money intending to sell him; but certain people interceded for Dopemu and he left him free in consequence, employing him with Mr Robbin through Oja and Debari, as a canoeman, to work out the price of his redemption. He gave the following names as persons who begged him, Harriet Ottekolla, Phoebe Fowotade, Maria Shilling, Oja a relative of Mr Robbin and Debari a relative of his

LUMEYE was asked if he ever sold or put Dopemu in pawn to Mr Robbin or any one else. He replied—No. He further stated that he heard by Oja that Dopemu was doing evil and told him to bring him to him, and Oja brought him. That he put him in irons. That when thus confined, Dopemu represented to him, that he had five loads of salt and some cowries at Aboyi, that if he had liberty he would go and fetch them up to Abbeokuta where they would be worth ten bags of cowries. That his wife had property to the amount of four bags of cowries which will make up the price of his redemption.

LUMEYE further said that he trusted the statements and removed the irons from his legs, and the next day Dopemu left without saying anything more to him.

HARRIET OTTEKOLLA stated that she and a woman called Susan Ige went to the house of Lumeye, at the time he mentioned, to beg that Dopemu may not be sold, but they did not meet him at home. That the next day she went again, accompanied by Maria Shilling and Phoebe Fowotade and met him then at home.

Oja stated that Dopemu begged him to ask Mr Robbin to intercede for him with Lumeye not to sell him, that he would then work as canoeman, and pay his ransom with the proceeds. Oja begged Mr Robbin who sent him with Debari to Lumeye.

Debari Lumeye's relative was present and confirmed Oja's statements.

William Will stated that in September last he was in Lagos and having some cowries, there to send to Abbeokuta for his master he gave them to Dopemu to bring them to Abbeokuta, the cowries were four loads. That he William Will, came from Lagos to Abbeokuta by land. That Dopemu arrived at Aro, the landing place at Abbeokuta, on a Sunday. That Dopemu delivered to him only two of the four loads of cowries. That Dopemu was seized on account of the cowries not delivered to him. That a man called Elebarago who knew Dopemu and, also, that he was a canoeman employed by Mr Robbin, became bail for him and Dopemu was released.

ELEBARAGO confirmed William Will's statement and further said that Dopemu promised to see him the next day and produce the amount. That Dopemu not making his appearance for days afterwards, he came to Mr Robbin and informed him of it.

Mr Robbin stated that at the time mentioned by Lumeye about four years ago, he was asked by many to beg for Dopemu, that in consequence he sent them Oja with Debari and begged Lumeye not to sell Dopemu, and that he would give him work and every facility to enable him to work out his ransom. That once before the present instance he found reason to doubt the integrity of Dopemu and would then have withdrawn his his word with Lumeye, but Moses Lijadubi ane James Fisher, native Scripture Readers, begged him to try him further which he did. That on hearing from Elebarago of his last account of dishonesty, and Dopemu having since then concealed himself from him, and he, Mr Robbin, having some difficulty to find him caused him to be seized then called Lijadubi and James Fisher his former intercessors and told them of it; they refused to intercede for him again.

That he, Mr Robbin, caused Dopemu to be put in Shackles in order to prevent his escape until he could acquaint his master Lumeye who was then absent at his farm of it.

That Lumeye hearing of Dopemu's act from Mr Robbin by Oja, requested that he should be delivered up to him, which was done.

Moses Lijadubi and James Fisher were present and confirmed the statement.

LUCY LARINRE stated that Dopemu and his wife owed her sixty six heads of cowries.

MARIA EFUSOWO said that Dopemu owed her nineteen heads and five strings of cowries, the balance of the sum he was required to pay on account of clothes he stole from her.

S. IGE stated that Dopemu owed her seven heads of cowries lent him.

FALADE claimed twenty heads cowries from him, the twenty heads were due from Falade to the W. A. C. Limtd, were given to Dopemu for the Company, but applied by him Dopemu to his private use.

MOLOKO claimed six heads of cowries.

MOFOLU claimed sixty four heads of cowries.

THOMAS LEWU claimed two heads and two bottles of Gin.

Timothy Ogudipe claimed one head fifteen strings of cowries.

And others have claims of various amount

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

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Nisisiyi awa de inu osu ke. ji odun titun, awon agba meji li asi ti mu lo ni iye awon Ijo enia Olorun ti owa li Ake ki osu kini to pari, iku awon ti ako ro si nigbati odun na bere. Awon mejeji na ku si igbagbo Kristian, awa sì gbekele pe, Oluwa ti omu nwon lo kuro ninu aiye ese yi sì ti gba nwon si aiye ti odarajù. Eni se alaidaju fun gbogbo wa, ako si mo eniti aonmu lo tele nwon, Oluwa nikan li omo, eyi pelu daniloju, li ojo gbogbo ti awà laiye, li ojo kankan na li awa nsunmo iku, ojo kan sì ndin li ojo ti awa ni lati mura fun iyipada nigbakugba ti oba de. Nje je ki abere oro die; li idi eyi pe ale mu pataki oro ni lo sile fun ero tabi asaro nyin. Kini eyin ose nisisiyi ohun ti ara ati okan nyin nse? Enyin ngbidanwo lati nowo? Nigbati enyin ti nsise ti esi nwahala tobehe fun owo, ti esi ri owo na, bi é oti se e? Yio ha ra irorun fun o bi? Ndao. Yio ha li alafia fun o bi? Ndao. Yio ha mu ki arisan ma se o bi? Ndao. Yio ha mu ki wahala ma ba o bi? Ndao. Yio mu ki o ma ku mo? Ndao. Yio si ilekun ijoba orun fun o nigbati oba ku? Ndao. Yio ra idariji ese re fun o? Ndao. Iwo le mu pelu re lo nigbati oba ku? Ndao. Nje ohun rere wo li owa ninu owo ti iwo fi gbe gbogbo okan ati ara re le okan kan na. Bi enia kan ba ni oruko rere, eyini ni pe, ose rere laiye loju gbogbo enia, enia yio ma yin i nigbati o ba ku, oruko rere re yio sì wà, àosì ma soro tabi daruko re pelu ola titi.

Nigbati Dorcas' obirin rere ni ku(wo Ise awon Apostili Cap 9.)awon rohin re pe okun fun ise rere ati fun ore anu pupo ti ose. Nwon ko mu aso ati oruka re daradara wa fi han, ki nwon sì ma so ti iye owo ti oni sugbon nwon fi ewu ati agbada ti oda han, ki ise fun ara re sugbon la

ti fi bo awọn talaka, ati awọn ti ko ni aṣọ lara, ati awọn akuse ti otikala rẹ fi ọwọ rẹ ṣe. Bi ọsẹpẹ ọsẹ obirin ti ima ṣiṣẹ ti osi nṣetọju ati nowo, nigbati osi ku enyin ṣebi awon omọ ehin Kristi iba ranṣẹ lọ ipe Peter? ẹṣebi aba tun jinde si aiye? ọrọn yi jasi ami; asi jinde si aye lati fihan bi Olorun ti fẹ awọn ti o ṣe rere ati lati fihan pe awọn ti ofẹ ẹ ti nwọn si pa ofin rẹ mọ, aosi gba a si iye ainipẹkun nipa ojurere Olorun. Akoko diẹ li ani lati gbe aiye yi, gbogbo ẹniti o nku wibẹhẹ, akoko na si kuru ju, lati mura aiyeraiye ko ni pẹ lọ titi, nitorina lo ara rẹ lati ni ijọba ọrun; lo ara rẹ lati gba iyin awọn enia Olorun, lo ara rẹ lati gba iyin Olorun ati ibùkun rẹ, nitori eyi ni ọrọ ti otobi jù gbogbo rẹ lọ; ọrọ ti aki yio fisẹhin, sugbọn a omu u pelu wa lọ, yio si wà pelu wa titi aiye.

EGBẸ IRANṢẸ TI AWỌN IJỌ ENIA OLỌRUN LATI INU No. 119.

Iye awọn alagbase ti owa ninu Egbẹ Iranṣẹ ti awọn Ijọ Enia Olorun ti nwọn wa ni oniruru ilu ti owa laiye ni nwonyi.

Awọn Onṣẹ Olorun ti nwọn je Alufa

Awọn enia funfun je 201 Mọkanlerigba

Awọn ti abi ni ilu ti obi nwọn je Enia funfun je 8 mejọ.

Awọn ara ilu na je 71 Mọkanleladọrin

Gbogbo nwọn je 280. Orinlugba

Awọn ti ko jẹ Alufa.

Catechist ati awọn obirin ti nwọn je Olukọni je 33. metalelogbon

Awọn ẹlomi ti abi ni ilu je 10. mẹwa

Awọn Olukọni ni gbogbo egbẹ je 2122. Egbalemejilelogofa.

Gbogbo nwọn je. 2435. Egbejila ole marundilogoji enia ti nwọn wa ninu iṣẹ na.

Bi osẹpẹ enyin mọ (Geography) iwe ti oso ibi ti enia gbogbo wa li aiye ìwọ omọ ibi ti ilu nwonyi wa, ti mo fẹ lati so, bi iwọ ko ba mọ iwe ti oso bi aiye ti ri yio ṣoro fun ọ Enyin yio ti mọ nkan niti Sierra Leone lọdọ awọn ara ilu nyin li agbegbe Sierra Leone, nwon bere iṣẹ nwọn li odun 1804. (egbẹsan odun ole merin.) Li egbẹsan odun ole merinla ni nwọn bere lati masiṣẹ na li New Zealand ati ni Madras ati South India. Li egbẹsan odun ole medogu ni nwọn bere iṣẹ na ni Mediterranean. Li egbẹsan odun ole merindilogun ni nwọn bere iṣẹ na li Calcutta ati li North India. Li egbẹsan odun ole mejidilogun ni nwọn bere iṣẹ na li Ceylon. Li okowolelegbẹsan odun ni nwọn bere iṣẹ na li Bombay ati West India. Li egbẹsan

odun ole mejilelogun ni nwọn bẹrẹ iṣẹ na li North West America. Li ojilelegbẹsan odun ole meta ni nwọn bẹrẹ iṣẹ na li Yoruba. Li egbẹsan odun ole merinlelogoji ni nwọn bẹrẹ iṣẹ na li Ila-Orun Africa ati li China Li egbẹsan odun ole merindilogota ni nwọn bẹrẹ iṣẹ na li Mauritius. Li egbẹsan odun ole metadilogota ni nwọn bẹrẹ iṣẹ na li Niger. Li egbẹsan odun ole merinlelogota ni nwọn bẹrẹ iṣẹ na li Madagascar.

Ki iwọ ko ranti pe, awọn ilu ti asọrọ rẹ nwọnyi jina si ara nwọn li ọna jijin rere li aiye yi. Ninu awọn enia na oniruru ati ajeji ede ni nwọn nsọ.

Pelupelu, emi nsọ kiki iṣẹ awọn Egbẹ Onṣẹ Olorun kan fun nyin, emi kò si le sọ oruko gbogbo awọn Onṣẹ Olorun ti owa li aiye fun nyin. Nitoriti akò le ri gbogbo nwọn ni kiki England Nwọn da egbe na ni America, li Germany, li Prussia, li France, ati ni ilu miran, awọn eniti nwọn mu Bible bi ipilẹ ati kiki ipilẹ isin Olorun nwọn. Ati pelupelu Awọn Egbẹ Onṣẹ Olorun kan wa ni Barbadoes; pataki apakan awọn enia ti owa ni ilu na ni awọn Enia Dudu, latijọ nwọn je eru, sugbọn nisisiyi nwọn di omnira: ibẹ na di ti awọn Gẹsi, awọn si ran awọn Onṣẹ Olorun lọ si ilu kan ti osunmọ Sierra Leone.

Nigbawo ni awọn ara Sierra Leone tabi Eko, tabi Abbeokuta yio ni awọn Onṣẹ Olorun fun ara nwọn? Iṣẹ gbogbo awọn Kristian ni lati gbidanwo ati mu ileri ofin Olorun ṣẹ, ofin na si wipe ki awa ki oma ko enia ki asì ma wasu Ihinrere ki ole de gbogbo aiye, bi oti ṣe pọ to si ati mu ileri iṣẹ ibukun na ṣẹ? Ro eyi na ki osi gbadura si Olorun lati ran iwọ lowọ lati pa ofin yi mọ.

ILỌSIWAJU ERO.

Nisisiyi mo ri ninu ala mi pe nwọn lọ siwajn titi nwọn fi de eti okẹ na; nibiti Ifẹ Olorun gbe ronu ninu ara rẹ pe Ah! Mo ti gbagbe ohun ti mo ro lati fifun Kristiana ati awọn egbẹ rẹ: emi yio pada lọ imu u wa. Beli osare lọ osi mu u wa. Nigbati olọ Kristiana rò pe on gbọ orin arabara kan, li igbẹ shuru tabi biri kan lapa oton pelu opọ oro ti ojọ iwọnyi.

Afi oju rere rẹ han lọfẹ fun mi

Ninu gbogbo aye mi
Pe ninu ile rẹ titi lailai
Ibugbe mi ni yio je.

Bi oti teti lelẹ sibẹ ongbọ elomiran dahun si pe,

Nitori kini, Oluwa Olorun wa olore ni
Anu rẹ wa titi lailai;
Otitọ rẹ duro shishin nigbagbogbo
Yio pẹ titi irandiran.

Beni Kristiana bi Iwa iduro

shishin lere eniti o ko iru orin nrabara bayi, Iwe orin Solomon 2. 11. 12. Odahun pe, awon eiye ilu wa ni: igba shasha ni nwon nko orin yi, boyeli igba ojo, nigbati awon itana ba yo, ti orun nran, nigbana ni iwo le gbo ohun nwon li ojo na.

Owipe emi ama digba jade lo lati gbo ohun nwon; ligba miran ama tu nwon loju ni ile wa. Egbe daradara ni nwon she fun wa nigbati a ba nkanu: pelupelu nwon mu ki igbe, daleko, ati ibi ti ko si enia wun ni lati gbe.

Li akoko yi Ife Olorun si tun de. Beli o wi fun Kristiana pe, Wo ihinyi, mo mu aworan ohun gbogbo ti oti ri ni ile wa fi han o, ti iwo yio wo nigbati o ba ri pe ogbagbera, ki osi mu ohun wonni wa si iranti re fun itunu ati igbesoke re.

Nisisiyi nwon bere si sokale, losi oke na wa si Afonifoji irele. Oke na she geregere ono na si yo: shugbon nwon shora gidigidi. beni nwon de isale li alafia. Nigbati nwon wa li sale afonifoji, Ife Olorun wi fun Kristiana pe ,Ibi yi ni oko re gbe ba Apollyon ota wa buburu lailai ni ati nibiti nwon si ti jija kikan ti won ja mo mo pe oko le she ki o ma ti gbo.

Shugbon mu okan re le niwon bi oti ni Mr Okan nla li amona ati oluto nyin, a ro pe enyin o koja li alafia. Beni nigbati awon meji nwonyi ti fi awon ero na le oluto ati amona nwon lowo o lo siwaju, awon si nto o lehin.

Okan nla. Nigbana li Mr Okan nla wipe. Ko to ki aberu afonifoji yi to behe, nitori ti ko si ohun ti yio pa wa lara, boye li aba nwa fun 'ra wa.

Nitoto ni Kristian ba Apollyon pade nihin, pelu eniti oni ija nlanla pelu: sugbon aso na li ere yiyo na ti oni nigbati onlo li ori oke na sisale; nitori awon eniti oba yo libe ki o ma reti ati ba ija pade nihin, ati lati ihin lo ni afonifoji yi ti ni oruko lile bayi tobehe. Nitori awon enia lasan, nigbati nwon ba gbo pe nkan nla kan ti oni iberu ba lu enikan libi kan, nwon aro pe ibe na kun fun ota lailai tabi emi buburu; Ah! nigbati oti jepe nitori ere ara nwon ni iru nkan behe se nse nwon nibe. Afonifoji irele yi ibi eleso ni fun 'ra re, bi okan ninu awon konokono ti fo koja lori re loke, asi mu mi gbagbo pe, bi awa ba le ro o wo, awa iba ri ohun die lapa ihin ti iba fun wa li ihin idi ohun ti Kristian se ri inira yika tobehe nihin.

(ko iti pari.)

A ko o li ibi ise ikowe li Ake
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We have been of late reminded of the many schemes once put in operation here for the general welfare of the country that have been laid aside by the pressure of the times, and some of them we fear cannot be renewed with the same hope of success as formerly. We had a regular postal establishment for the conveyance of letters to and from Lagos twice a week, and at one period much oftener; this most necessary and useful institution has been completely set aside. We had an Association for the improvement of the roads, this also has ceased to be. There was a Commercial Association which worked well for some time; but of late through jealousy of many, and the efforts of some to form another Association or another inconnection with it, the Association itself has lost influence and power. It is difficult to appreciate the cause of this last, we hope however the members will see the need of being united rather than split up by suspcions and jealousies, for their own good and the good of their country. The inability of the people of this country to unite and continue united, is one of the great barriers to their improvement and their obtaining a fair position in the world; the cause of their inability to continue united is the want of putting away private and personal feelings, and interest for the general good. White men unite to accomplish what individuals cannot do; for instance, The African Steam-ship Company is one of very many; it is a Company formed who buy their ships and send them at regular times to the Coast of Africa carrying goods, passengers and the Mails. They use their money and hope to get gain by it; but if, instead of being united they were to unite for a year or two and then become jealous and suspicious of each other, and say, my word is never taken, I am never consulted, other people get more advantage than I by it, and thus quarrel, what would become of the Company? We read in the report of the above Company published in the African Times that they had a meeting to settle their business and that although each one said what he thought about the management of the Company, yet they agreed in action and were as one to carry out the objects of their company. How many railway companies there are in England all formed by a great many people agreeing and uniting to carry out some railway from one place to another. No one person could do the work they do, and no number of individuals, few or many, could do it unless there be confidence and union among them. Could such a company be formed in Africa? No, for

the necessary trust and confidence in each other is wanting; and until people in Africa learn to trust each other there will be nothing properly done that requires the union of many to do it. Mistrust will keep Africa down as long as mistrust reigns. It should be remembered that we too often judge others by our own characters; that is, we suspect the evils we know to exist in ourselves to exist in others, and because we know we should have done this or that under those circumstances therefore we suspect that others have done it. Honesty and sincerity of purpose are necessary to carry out any object that is good and much more so when it is necessary that many individuals are united to accomplish one purpose.

Continued from No. 150.

January 4th. Early this morning a party of native soldiers chiefly on horse back commanded by a son of the chief Shodeke arrived to welcome our arrival and to conduct us into Abbeokuta. A large number of Sierra Leone people came also to welcome us to their country and to assist in giving us an honourable reception. At seven o' clock we started. After crossing the river we met several parties of Sierra Leone people coming to meet us who expressed great joy at our arrival. The escort galloped about and fired their muskets to give expression to their satisfaction. Our party increased as we proceeded and especially after entering the gate people rushed from every street and house we passed to see the strangers and to welcome them. Glad welcomes were uttered by every one and joy and wonder was expressed in every countenance. A more hearty and universally good reception could not be seen at the bottom of it was the feeling of thankfulness and trust arising out of the antislavery efforts of England at Sierra Leone whereby so many of the Egbas were made free and enabled to return without ransom or hindrance of any kind. We were conducted to the residence of the Chief Shodeke who was seated in his reception room surrounded by his wives and Chiefs. He bade us welcome most heartily, gave us a bag of cowries worth three or four times more than they are now. We were then conducted to apartments provided for us, the same occupied by the Rev T. B. Freeman two or three weeks before. A short time after our arrival there the chief Shodeke came to pay us a visit bringing a large sheep as a present. Since then we have visited many places of consequence and chiefs of high rank and always received a welcome but in no place have we been received with so much cordiality and open kindness as was then manifested.

January 5th. We had a private interview with Shodeke and gave him the few articles as a present which he graciously received. He told us he wanted much to communicate with the Queen of England. We took advantage of the opportunity to explain our own mission a religious and not political one that although I was an Englishman and a British Subject I had no commission to execute for the Queen of England. We explained fully our work and objects in Sierra Leone, and our desire to educate children and should be happy to instruct some of his if he would commit them to our care. He expressed his wish that white men would come to Abbeokuta for that porpose rather than to send children so far away.

In the afternoon we had an opportunity of having divine worship in the public yard of the chief's house. Before commencing I informed the chief of our intention and that we were ready, he then caused a mat to be spread for himself near me where he sat until the conclusion of the service. I explained the parable of the marriage feast and made a special application to the Sierra Leone people showing them how God had in his providence brought them to Sierra Leone where the Gospel feast had been prepared for them. How many had returned to their native land where the truth was not known, without

receiving the spiritual grace God had offered them, but in his mercy he was now following them to gather them into his fold. That if still they refused, or if those who professed christianity declined from it and followed the sins of the heathen there was nothing left for them but fear here and the fulfilment of it in the wrath of God in the world to come. Shodeke gave expression to his views whilst I was thus addressing the Sierra Leone people by words of strong assent and concurrence. We were told that Shodeke had before expressed a desire that the Sierra Leone people should follow the instructions white men had given them. He appears to be a man of superior mind wishing the best welfare of his country by the introduction of such new things and ideas as would best promote its prosperity. If the Sierra Leone people remain faithful to the christian teaching they have received much good will be done by them.

VARIETIES.

The love of God in the most eminent saints in this world, is truly very little in comparison of what it ought to be, Because the highest love that ever any attain to in this life, is poor, cold, exceedingly low, and not worthy to be named in comparison of what our obligations appear to be, from the joint consideration of these two things; namely, 1. The reason God has given us to love him, in the manifestations he has made of his infinite glory, in his word and works; and particularly in the gospel of his Son, and what he has done for sinful man by him. And, 2. The capacity there is in the soul of man, by those intellectual faculties which God has given it, of seeing and understanding these reasons which God has given us to love him. How small indeed is the love of the most eminent saint on earth, in comparison of what these things jointly considered do require! And of this, grace tends to convince men; and especially eminent grace: for grace is of the nature of light and brings truth to view. And therefore he that has much grace, apprehends, much more than others, that great height to which his love ought to ascend; and he sees better than others, how little a way he has risen towards that height. And therefore, estimating his love by the whole height of his duty, hence it appears astonishingly little and low in his eyes.

Years and Centuries.

A year is the measure of one revolution of the earth round the sun; this revolution takes place in 365 days, 6 hours. A *century* is a period of 100 years. We count our lives by years, but we reckon the world's history by centuries.

Nearly sixty centuries, or 6,000 years, have elapsed since man was first placed on the earth. Forty centuries, or 4,000 years elapsed between the creation of Adam and the birth of our Saviour; and eighteen centuries and a half, or 1850 years have elapsed from the birth of Christ to the present time.

Among men great changes take place in a century. About half a century before the coming of Christ, Julius Cæsar invaded Britain. Our forefathers, the ancient Britons were then rude and uncivilized, lived in huts, and knew but few of the arts. About five centuries later, the Saxons settled in England, and founded several kingdoms; and three centuries and a half later still, Egbert made England a monarchy.

In the eleventh century William the Norman conquered England; at the beginning of the thirteenth century, the barons forced king John to sign Magna Charta, which gives to Englishmen many of their privileges; in the fifteenth century, the art of printing was invented; and soon after, it was introduced into England by Caxton; in the sixteenth century, the first voyage was made round the world, and the reformation took place in the English Church. In the seventeenth century, London was desolated by a plague one year, and nearly destroyed by fire the next; in the eighteenth century, England acknowledged the independence of the United States.

During most of the present century peace and prosperity have been enjoyed by our country. Four monarchs have occupied the throne, namely, George III. who died in 1820, after reigning 59 years; George IV. who died in 1830, after reigning 10 years; William IV. who died in 1837, after reigning 7 years; and our present beloved sovereign, Queen Victoria, whom we hope God will long spare and bless.

MISSIONARY INTELLIGENCE.

On Sunday the 11th of February died, in the Mission compound at Ake, Thomas Williams who was stationed at Awaye as Scripture *Reader* and endeavoured faithfully to the best of his ability to teach the people there the knowledge of the gospel of Christ. His labours were not in vain one whom he brought under christian instruction has since been baptized at Ake and there were others who have been scattered by the destruction of the place by Ibadan. When the place was destroyed Thomas Williams his wife and two children were made captives and taken to Ibadan where they were redeemed. On the opening of the road from Ibadan to this place he and his family came to Abbeokuta but it was soon evident that his health was broken *by* the sufferings, and anxieties he had been called upon to pass through. He gradually declined and died as he had lived trusting in Jesus.

INDIA.

A man purchased a Portion, and said, "Who can reward the Europeans for their many acts of charity? God alone must do so. When have we had so many charity schools, and enjoyed so much justice and peace, as under their rule? I have travelled to many places, and everywhere there are schools established by them; and now with reference to these books, if they came from our people, we should not get them under 4 annas, but you give them at 4 pie. I will take this book to my village, and after I have read it, I will come for another."

'Three Brahmins looked at my books and asked why Christians went to the expense of printing them, and then selling them so cheaply to the people. I replied, it was in order that they might know of Christ the Saviour, and believe on Him, and so be saved; and that for this purpose the books were given at low rates, and even gratuitously. They said they were afraid that if they received the books they might be constrained to become Christians. I replied that nobody would compel them, but that it would be a good thing if, by reading such books, their minds should be turned to believe on Christ, and be saved. They then purchased some Portions.

'Spoke to a Brahmin, and said, that the Christian religion alone was true and taught the way of salvation. He being a learned man, and apparently acquainted with the Scriptures, at once assented. I asked why he had not embraced Christianity. He replied it was from fear of being cast out by his relatives and because he had not yet received his share of the property.

'A man said, "The Christian religion alone is true; I have been reading these books for some time. I do not walk according to the religious system of the heathen, and therefore my people are very angry with me. I am anxious to become a Christian, but I am hindered' as I have large connexions among my people." I advised him to attend more to the concerns of his soul than of his body and read Matthew x. 37; Luke xiv. 26. He bought two Portions, and went away.

'A Soodra, who could speak and read English, said he believed on Christ as his Redeemer, and that he was teaching his daughter to read the Bible. He added that there was no salvation to be had in the heathen religion. On my asking him how he obtained this knowledge, he said "it was simply by reading the Bible." He now purchased a Diglott.

'A man who had purchased a couple of Portions from me in Kurnool came, and advised the people to buy. After I had spoken to them one said, "Our Brahmins don't teach us such doctrines, but direct us to go on pilgrimage, to pray in unknown tongues, and give them money, and thus they deceive us. We are very thankful to the Bible Society for sending us such good books to enlighten our understanding, and lead us to the Saviour."

'A Lingite said to me, "I believe your Scriptures and your teaching to be true. But how is it that so few are converted?" When I replied that one great hinderance to the Hindus receiving Christ was caste pride, he assented, and asked again, "Do you or your teachers live as you exhort us to do?" I replied, "We are none of us such Christians as we ought to be. But we do our best, and pray to God for His grace to help."

'A man said it was in consequence of the distribution of the Scriptures that the car and other festivals were being disregarded by the people.

'Another said, "From this time forth I will abandon my gods, and worship only Jesus Christ. Hitherto I have sinned in ignorance; but now that I know better, I will not do so again." He bought a Portion.

IWE IROHIN

FUN AWON ARA EGBAATI YORUBA.

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Li eyiti ko pẹ aran wa leti niti ọpọlọpọ ilana ti ati fi lelẹ lati ṣe nihin fun alafia gbogbo ilu, ti asi ti ṣati nipa inira akoko na, ati omiran ninu nwọn awa beru pe, ako le tunṣe pelu ireti iyori si rere ikanna bi ti atijọ. Awa ni akoko ti ko myè ti afilelẹ lati ma kọwe lọ ati lati mu iwe lati Eko wa li arinmeji li ọsẹ kan, ati li akoko kan nigbakugba; ohun yiyẹ julọ ati didara julọ yi ti nwọn dasilẹ ni asi ti pati sapakan patapata . Awa ni Egbẹ kan fun atunṣe ọnà, gbogbo nwọnyi ni ako si le ṣe mọ. Egbẹ awọn onisowo kan wà ti iṣẹ wọn dara nigba diẹ; ṣugbọn li eyiti ko pẹ yi nitori owu awọn ọpọlọpọ, ati iyanju awọn ẹlomi, lati ṣe Egbẹ miran tabi awọn ẹlomi ṣe alaidapọ pelu rẹ, Egbẹ na tikalarẹ sọ ipa ati agbara rè nu. Osoro lati yin idi eyi na likehin, awa ni ireti pe biotiwu kori awọn egbẹ na yio ri yiyẹ na, niti wiwa ni idapọ, ju ki nwọn kuku tuka nipa rirosi ati owu, fun ire nwọn ati fun ire ilu nwọn. Alailẹṣe awọn enià ilu yi lati dapọ ati lati wa ni irẹpọ, jẹ ọkan ninu awọn idena nlanla fun iyorisi rere ati lati ni ijoko ti odara li aiye; idi alailẹṣe nwọn lati wa ni irẹpọ titi ni ifẹ ati mu iwa ikọkọ ati ikọdun enia kuro, ati ere fun ire gbogbo enia. Awọn Enia fufun dapọ lati ṣe ohun ti awọn enia ko le ṣe; gidipa, Egbẹ Ọkọ Elefi ti Enia dudu li arinkan nwọn pọ gidigidi; Egbẹ eyiti nwọn ṣe ti nwọn ra ọkọ fun ara nwọn ti nwọn si nran ọkọ nwọn na lọ li akoko ti uwọn fi nda lọ si Etetido awọn Enia dudu ti onko eru enia lọ si ibẹ na. Nwọn na owo nwọn, nwọn si nreti pe nwọn ojire nipa rè; ṣugbọn bi osepe, nipo eyiti nwọn ba fi wa ni idapọ ki nwọn wa ni irẹpọ niwọn ọdun kan tabi meji ki nwọn ma ba ara nwọn jowu ki nwọn si ma ro si ara nwọn lorun, ki nwọn ma wipe, nwọn ko ngba ọrọ mi, nwọn ko sì nbi mi lere»

ati awọn ẹlomi ni anfani nipa rẹ, ki nwọn sì ma ṣe awọ bayi. bi igbẹhin Egbe na yio ti jasi? Awa ka ihin egbe na ti nwọn fi si African Times pe nwọn ni ajo kan lati pari iṣẹ nwọn ati pe bi olukuluku nwọn ti ṣọ eyiti oro niti atunṣe Egbe na, sibẹ nwọn fi ohun ṣokọn ni ise, nwọn si dabi ọkan lati ṣiṣẹ Egbe na lọ bi nwọn ti fẹ. Egbe Ọkọ Elefi ogbẹlẹ melomelo ni owa ni England ti opolopo awọn enia nla ṣe ti nwọn si fohun ṣokau ti nwọn si dapọ lati ran Ọkọ Elefi Ogbẹlẹ lọ si ibikan lọ si ikeji. Ko si enia kan ti ole ṣe iṣẹ ti nwọn nṣe; ko sì si iye enia diẹ tabi opolopo ti ole ṣe e boyeli igbẹkẹle ati irẹpọ ba wa larin nwọn. Ale ṣe iru egbe bẹhẹ ni ile enia dudu? Ndao. Nitori ti igbẹkẹle ti oye ati pe nwọn si nfẹ igbẹkẹle ara nwọn, nwọn kò le ṣe ohun ti oṣe dede, eyiyi fẹ irẹpọ opolopo enia lati ṣe e. Alainigbẹkẹle yi ki enia dudu mọle niwọn bi ainigbẹkẹle si ara nwọn ba ti joba larin nwọn. Oye ka ranti pe awa pelu ama ṣe idajọ awọn ẹlomiran nipa iwa awa tikalawa; eyi ni ni, awa ama ro ibi ti amọ lati wa ninu ara wa lati wa ninu awọn ẹlomiran, ati nitori ti amọ pe awa ba ti ṣe eyi tabi eyini labẹ iwa nwonyi nitorina awa ama ro arosi eyina pe, awọn ẹlomiran ti ṣe e. Ero olododo ati otito ṣe eyi ti oye lati ṣa ohunkohun ti odara, ati pẹlupẹlu, bẹni nigbati oba ye pẹlu ti opolopo enia ba sopọ lati ṣe ohun kan na.

IHIN AWỌN ONṢẸ ỌLỌRUN.

India.

Okonrin kan ra ipin kan, osi wipe, "Tani le san a fun awọn oyinbo nitori opolopo iṣẹ ifẹ? Ọlọrun nikan ni ole ṣe e. Nigbawo ni awa ni ile eko ifẹ, ti asi nje opolopo alafia ati otito, bi enipe li abẹ ofin nwọn? Mo ti rin lọ si opolopo ilu, ati nibikibi ni nwọn ko ile iwe, ati niti iwe nwonyi nisisiyi, bi osepe nwọn ti owọ awọn enia ti wa wà, awa ko le ri ra li annas merin, ṣugbọn awa san pie merin fun nwọn, Emi o mu iwe yi lọ si ileto mi, lẹhin igbati mo ba ka tan, emi o wa ra omiran.

Awọn Brahmin wo iwe mi, nwon si wipe, nitori kini awọn Kristian ṣe nnawo lati ṣe awọn iwe na, ti nwọn sì nta lọpọ fun awọn enia. Mo sì wipe, nitori ki nwọn le mọ Krist Olugbala na, ki nwọn le gba a gbọ, ki nwọn ki ole ti ipa na la; ati pe nitori idi eyi na ni nwọn ṣe mu ki owo iwe na ma fasẹhin, ti asì nfi fun enia lofe. Nwọn wipe, eru ba nwọn bi nwọn ba gba iwe na yio mu ki nwọn ko di Kristian. Mo sì da nwọn lohun wipe ko si eniti yio fi agbara mu nyin ṣe e, ṣugbọn pe yio ṣe ohun rere bi enipe, nipa kika iru iwe bẹhẹ ọkan nwọn yio yipada lati gba,

Krist gbọ, lati ri igbala. Bẹni nwọn si ra iwe die.

Mo ba Brahmin kan sọrọ, wipe isin Kristian nikan li ọse otitọ ti osì kọ ni li ọna igbala, on ṣe eniti omọ iwe, osì jọ pe o mọ Iwe Mimọ, osì jewọ lẹsẹkanna. Mo bi pe ki ṣe ki ko fi gbagbọ O sì dahun wipe, nitori ti mo beru ki awọn ara mi ki nwọn mase ta mi nu, ati pe on ko ti igba ipin on ninu ogun na. Okọnrin kan wipe, Isin awọn Kristian nikansoso ni otitọ. Mo ti nka iwe yi nigba die. Emi ko sì rin gẹgẹ bi ise isin awọn keferi, nitorina awọn enia mi binu si mi gidigidi. Mo fẹ lati di Kristian, ṣugbọn idena wa fun mi, bi mo ti ni isopọ nlanla pelu awọn enia mi. Mo si bẹ a damọran lati fọju si i sibẹ nitori ohun ti ise ti emi re ju ti ara rẹ. Mo sì ka Mateu. x 37; Luke xiv. 26. Osì ra Ipin meji, olọ.

Soodra kan; ti ole sọ ti osì le ka Ede Gesi, wipe, on gba Krist gbọ bi Olurapada on, ati pe on sì ti nkọ ọmọbirin on lati ka Bible. Osì wi pẹlu pe, ako le ri igbala gba ninu isin awọn keferi. Bi mo ti mbi bi ọse ni imọ yi ninu rẹ, owipe, nipa kika Bible ni. Osi ra Diglott kan.

Okọnrin kan ti ora Ipin meji lọwọ mi ni Kurnool wa, ogba awon enia li iyanju lati ra. Lẹhin igbati ọba nwọn sọrọ tan, ọkan wipe, Brahmin wa ko kọ wa liru ẹkọ bayi, ṣugbọn okọ wa lati ma rin irin ajo wa, lati ma gbadua li ede ti ako mọ, ka si fi owo fun nwọn, nwọn asì ma tan wa jẹ bayi. Awa dupẹ gidigidi fun awọn Egbe ti onse Bible nitori iru iwe daradara yi ti nwọn nfi ṣowọ si wa, lati ṣe imọle si oye wa, ati lati ṣe oluto wa si ọdọ Olugbala.

ILỌSIWAJU ERO.

Nigbana li James wi fun iya rẹ pe, Wo, òpó kan ti owa lọhun ni, osi dabi enipe ako nkan sara rẹ: jẹ ka lọ iwo ohun ti ojasi. Bẹni nwọn lọ nwọn si ri ohun ti ako sibẹ pe, "Ki yiyọ Kristian pẹlu ija ti oba pade ni ihinyi koi to de ihinyi ki oje ikilọ fun awọn ti nbọ lehin." Amọna nwọn si wipe, Wo emi ko sọ fun ọ pe ohun kan wa nihin ti yio sọ idi ohun ti Kristian ṣe ri inira buburu tobẹhẹ nihin?

Nigbana bi oti yira pada si Kristiana, owipe ko si aitunu kan fun Kristian ju bi oti wa fun ọpọlọpọ omiran. Nitori ororun ju lati sokalẹ lori oke yi, ṣaṣa oke li asi sọ si bẹhẹ ninu gbogbo aiye yi. Ṣugbọn awa yio fi okọnrin rere na silẹ; owà libi isinmi; on pẹlu ni isẹgun daradara lori ọta rẹ jẹki on gbe ibugbe oke na ki omase buru ju on lọ nigbati a yio ba dan wa wo.

Ṣugbon awa yio tun pada si Afonifoji Irẹlẹ. Ile ti o dara ju

ti osi se eleso ju, ninu gbogbo ibi nwonyi. Ilè olora ni, ati bi oti ri oje ekiki etido, bi enikan yio ba si wa ihinyi li akoko erun bi awa ti se nisisiyi, bi ko ba ti mo ibi yi ri, bi iri oju rè ba si mu ki odaraya. yio ri eyiti yio dara loju rè. Kiyesi bi petele yi ti ni eweko tutu to, bi eweko lili si ti mu ki odara to. Iwe Orin Solomon. II. 1. Mo ti mo opolopo enia ti nsise, ti oti ni ijoko rere li Petele Irele yi; nitori Olorun kojuja si agberaga, osi fi ore ofe fun awon onirele. James. 4. 6; 1 Pet. 5. 5. Nitoto ni ibi iledu eleso ni, osi mu ikonwo eso pupo wa. Elomiran pelu ti fe ki ona miran ti okoja lo si ile Baba nwon ki owa nihin ki oma ba yo nwon lenu mo, nipa ati lo si oke sugbon ona li ona ise, opin si nbe tabi wa nibe.

Nisisiyi bi nwon ti nlo ti nwon nsoro, nwon ri omokonri kan o mbo agutan baba rè. Aso lasan li owò, sugbon awo re dara osi wu ni bi oti da joko, fun ara re onkonrin. Mr Okan nla wipe, Egbo ohun ti omokonrin Olusagutan na nso. Behe ni nwon teti lele osi wipe,

Eniti ode isale koma beru isubu.

Eniti orele k'oma beru igberaga.

Eniti onirele yio ni Olorun titi.

Ki ole mase amona re titi lailai.

Mo ni itelorun si ohun ti mo ni.

Bi okere ni tabi bi opo.

Oluwa itelorun ni mo nsagbefun.

Nitori iwo gba iru be la.

Ekun ni fun iru esu ni,

Ti osi nlo si ajò;

Die nihin, ibukun nikehin,

Dara titi lailai.

Nigbana li amona nwon wipe Enyin gbogbo bi, Mo le wipe omokonri na wa li aiye alafia, osi wo die ninu eweko ni ti anpe ni irorun okan li aiya rè, ju eniti onwo aso aran ati silk lo. Sugbon awa yio oma ba oro wa lo

Li petele yi ni Oluwa wa ti ni ile rè ri ofe lati ma wa nihin pupoju. Ofe pelu lati ma rin ninu etido wonyi, nitoriti ori pe efufu ibena dara. Pelupelu, nihin ni enia yio bo kuro lowo ariwo ato ati isare soke aiye yi: gbogbo iye li o kun fun ato ati irukerudo; bikose afonifoji irele ni ibi ti o sofo ti osi dado. Nihin a ki yio di enia lowo tobehe ninu ero rè bi iti ma ri si i li ibi omiran. Eyiyi ni afonifoji kan ti ko si eniti nrin ninu rè bikose awon ti o ba fe lati wa li aiye ero.

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Our readers will be glad to hear that the disputes between this place and Lagos have been settled, and that our commercial friends will again have an open road. The Governor General acted generously; on hearing that the Chiefs of Abbeokuta desired a settlement of the disputes, he opened the roads by removing the restrictions that existed to commerce between the two places, and thus paved the way for the restoration of confidence. The Abbeokuta Chiefs would have reciprocated it at once, but rumours of movements on the part of the Dahomians obliged them to use means to keep their people at home in self defence; but we hear the roads will be definitely opened for commerce on the 9th instant, by which time, it is expected, the river will be sufficiently supplied with water for canoe traffic, and deep enough to prevent a sudden attack from Dahomy. The disputes that have so long existed between Abbeokuta and Lagos have been kept up through suspicions entertained of the acts and intentions of the Government of Lagos, which have been of a character calculated to excite suspicion. Among, others that of placing Haussa soldiers and policemen on native territory, in places, without dispute, belonging to the natives. During the time of the Governor General's stay in Lagos, the outlaying forces placed on the Otta road were nearly all withdrawn; since the Governor General's departure, constables were sent back to Ogba, the town occupied during the blockade by the notorious Oshifilla and his band of freebooters in the service of Lagos. Such an act tends to raise the suspicion of the natives again, for it can not be accounted for by them, but as a step towards taking possession of their territory. Such acts would not be tolerated among civilized nations; why then does a civilized Government in Lagos lay aside civilized ways in dealing with the uncivilized, for by such acts it proves itself to be no better than the uncivilized Governments around. We are told that the reason given by the Governor of Lagas to the Otta Chiefs for placing constables at Ogba and Ojuwoye was that slaves ran away from Lagos and Abbeokuta, but whether to prevent their running away or to assist them in doing so we don't understand, the information we re-

ceived not being clearly expressed.

We hear from Ibadan that the Bashorun of Ibadan, after having caught and imprisoned a number of Lagos people of the Ijesha tribe, bringing down presents from the King of the Ijesha to the Queen of England and the Governor of Lagos, subsequently released them, except two women; whether the property has been restored we have not heard. This outrage was, doubtless, meant to be against the King of Ijesha.

IKORODU ROAD.

Our friends interested in the best welfare of the country will be sorry to learn that the road from Ibadan to Ikorodu is no longer open to the people of Ibadan. A law has been made and was proclaimed publicly in Ibadan that they, the Ibadans, must not proceed for purposes of trade farther than Iperu, in which place they are commanded to make their market. Whatever may be the cause of this law we regret it, as we do every act tending to prevent friendly intercourse and commerce. The best interests of the country require open roads and unrestricted intercourse, for lawful purposes; but the need of it is not so obvious to the native population now as we trust it will be by and by. There may be reasons against unrestricted intercourse, state reasons. Among others this is presented to us, that by it the difference in point of wealth and intelligence between the Chief and his people will be lessened, and with it his influence. However, the barriers to improvement will give place, one by one, by the power of the intelligence and wealth that are being brought into the country; and by the increase of right knowledge both chiefs and people will increase in such other things as really make for their good. Efforts should now be made to open communications with another tribe, the Ijeshas, who have for years been seeking the benefits which intercourse with white men confers; but as the present road passes through Ibadan our efforts have had but partial success. Some years since, long before the war commenced, messengers were sent from the chief of the Ijesha tribe to the missionaries at Abbeokuta and the British Consul at Lagos, but they were caught in Ibadan on their return. The kidnapping of Lagos people in Ibadan at the present time is mainly confined to those of the Ijesha tribe. The Ijesha Chief petitions to have a white Missionary sent to his town; the native agent of the Church Missionary Society sent there has already obtained considerable success under the superintendence of the Missionaries in Ibadan It is necessary, however, to have a road, secured for lawful intercourse between the Ijesha country and Lagos, through Ibadan, if possible, but if not through the Ijebu country at some place eastward of the present rout, probably much shorter than the present one. The Ijesha country, we are given to understand, is very fruitful and the people are known to be industrious farmers, therefore, on this ground also, intercourse with that country is highly desirable.

VARIETIES.

That lamb-like, dove-like spirit, that has been spoken of, which accompanies all gracious affections, fulfils as the apostle observes, Rom. xiii. 8—10, and Gal. v. 14, all the duties of the second table of the law; wherein christian practice very much consists, and the external practice of christianity.

And the reason why gracious affections are attended with strict, universal, and constant obedience, further appears, from what has been observed of that tenderness of spirit, which accompanies the affections of true saints, causing in them so quick and lively a sense of pain, through the presence of sin, and such a dread of the appearance of evil.

One great reason why the christian practice which flows from gracious affections, is universal, constant and preserving, appears from what has been observed of those affections themselves from whence this practice flows, being universal and constant, in all kinds of holy exercises, and towards all objects, in all circumstances, and at all seasons in a beautiful symmetry and proportion.

And much of the reason why holy affections are expressed and manifested in such an earnestness, activity, engagedness, and perseverance in holy practice, appears from what has been observed, of the spiritual appetite

and longing after further attainments in religion, which evermore attend true affection, and does not decay. but increases as those affections increase. Thus we see how the tendency of holy affections to such a christians practice as has been explained, appears from each of those characteristics of holy affection, before spoken o'. *Edwards*

MISSIONARY INTELLIGENCE.

ABBEOKUTA.

Died, on the 3rd of March, Mr A. Wilhelm, the first native agent of the Church Missionary Society engaged in the Yoruba Mission. He was first employed as Scripture Reader in Hastings Sierra Leone, and when a Mission of recearch was contemplated to Abbeokuta in 1842, he offered his services and was engaged as interpreter. He filled his office with great credit; and as white missionaries could not be immediately sent to Abbeokuta, as requested by the Chief Shodeke, Mr Willhelm was sent alone to assure the chief that white men should be sent, and also to commence the work and carry it on as opportunity served. On the return of the Rev H. Townsend to Abbeokuta accompanied, for the first time, by the Rev S. Crowther now Bishop of Niger, he was able to give evidence of success in several natives, who had through his instrumentality cast off idolatry and joined in the worship of God, some of them had commenced learning to read. He continued a honoured member of the mission up to the time of his death, and his removal will be long felt as a great loss. He died of fever and during his illness was almost always insensible or in delirium. He was buried on the morning of the 5th. a large concourse of people attended from all parts of Abbeokuta to pay their last respect to his remains.

PROSPECTUS

OF THE

WEST AFRICAN

CHURCH MISSIONARY RECORD.

We wish to draw the attention of our readers to a new periodical just published by the Church Missionary Society called the West African Church Missionary Record; the following Prospectus will explain the object of the work and we trust it will meet the success it hopes for.

A Periodical giving an account of Christian work in West Africa, has long been needed. Africa and Africans now occupy much public attention, and the eyes of many are fixed on *Sierra Leone*.

While statesmen, politicians, and Christian philanthropists in England are putting forth their efforts to raise Africa, and ameliorate the condition of her people, the Church planted in Sierra Leone sixty years ago must not be behind.

She must prove to her friends in England, that she is herself endeavouring to enlighten the millions of heathen around her, and she will then be able with increased confidence to entreat their contributions and their prayers.

Nothing is more likely to conduce to this than the publication of a small Magazine, setting forth what is being done for the spread of Christianity in and around the various British Colonies on the Coast. It is proposed that this Periodical shall be published Quarterly, under the title of *"The West African Church Missionary Record."*

The object of the journal will be to report generally on the moral and spiritual progress of the different Colonies, avoiding, as far as may be, allusion to local politics; and also from time to time to give accounts of Missionary work in other lands.

The first number will appear(D. V.)on the 31st March, 1866.

Price Threepence.

TRADE REPORT

With considerable pleasure we resume our duty.

Circumstances bid fair that for some time to come the country will remain quiet *since all are longing for and all feeling the want of* legitimate and peaceful employment.

Our Lagos friends will be pleased to learn that large farms have sprung up everywhere between this place and Lagos The road from Otta to Papa, which some years ago led for more than six hours through a primeval forest, with only one resting place, boast now of several large settlements, in one of which we noticed a large cottonfield, partly picked, the produce of which we saw still in the farm.

The joy at the removal of blockade

from the Lagos side was very great wherever it was made known by the people. The delay with regard to the blockade on this side is put down to the usual bugbear about this time of the year, the Dahomians, but we hear an early date has been fixed for the removal of all restrictions, so much so that in another fortnight (about April 20th) when the river will have risen enough for the navigations of canoes, we may expect to see it as of old, lively with canoes laden with produce and merchandise.

To attempt to give regular quotations of the price of all sorts of produce at the moment we write this would only mislead people since a considerable rise must be expected as soon as the river is open. The crop of palm-nuts is said to be a very good one and according to what we have seen up to the present the season bids to be a fair one, anyhow for palm or nut-oil, every day considerable quantities brought to market: The price for this commodity at one time has been as low as 7 hds. per 10 imp gallons but is rising steadily.

Cotton for some time past has been bought at 12 str. per lb. but none can be bought at that price now in fact there is little or none offering, at any price. This partly may be explained through the stress of business with the farmers, all of them being busy in their farms in sowing or preparing the land for crops sown later, the weather having been particularly genial for the last week.

Of Ivory we see but very little, high prices are asked for what is offered. Of this more, we believe, will come forward when trade is once more re-established.

The demand for all sorts of goods is slow, owing to the scarcity of money.

To this also we must ascribe the small demand for dollars. Such business as we have heard of has been done at 3hds. per 4s. 2d. and at perhaps a little less in some instances.

COTTON CLEANING.

From time to time we have called the attention of our friends to the want of care in cleaning cotton. We trust that in future such complaints will not be heard of again, it being so very injurious to our trade. The sample of the lot *F. B*, forwarded with the following extract, looked as if all the sweepings had been intentionally turned into it, the quantity of seed being also very considerable in it. We may here at once remark that the seed not only deteriorates the cotton by its weight, but more by the oil which, during the pressing, will exude from it into the cotton next to it. The roller gins referred to we suppose to be "Dunlops" With these we have had no experience from want of powers, all our efforts to that purpose having failed up to the present. When in Lagos we became, however, acquainted with the "Garnets" gin, roller and saw combined. As far as the ginning or turning out only of cotton is regarded they gave great satisfaction and we therefore should be glad to receive some information with regard to the relative value of the staple of cottons cleaned with this Gin compared to Jamison's sawgin, so extensively used

"American cotton is being so freely offered that spinners will hardly look at anything else 19d will buy very fair cotton 20d good 18 and half is about the extreme value of what we hold, except the 17 bales F. B. which are so badly ginned and mixed with seed, sufficient to depreciate their value 1d

The staple of F B 23 bales per Athenian is very seriously injured in ginning, a fault that is prevalent in all saw ginned Cotton just now; from hurrying it forward to meet a good market the gins are worked double pace, and consequently the cotton to a very considerable extent is destroyed and the seed rendered useless, whereas the roller gin gives the Cotton a very different appearance and leaves the seed worth a little too".

DEATH.

Died at Abbeokuta on the 20th of March Mr. C. W. Faulkner, a merchant of Lagos, and a member of the Wesleyan church, after an illness of about four months. His life, whilst pursuing his secular calling, was marked by consistent christian conduct and zeal, and on his death bed he gave his friends tokens of true love and faith in the Saviour. He left a young widow to lament his early separation from her, and many sorrowing friends. His death they feel as an admonition to "Redeem the time because the days are evil"

If thou should call me to resign
What most I prize, it never was mine;
I only yield thee what was thine.
"Thy will be done."

IWE IROHIN

FUN AWON ARA EGBAATI YORUBA.

No 155. ABBEOKUTA APRIL 20th, 1866. Price One Penny.

Awọn akawe wa yio yọ lati gbọ pe ija timbẹ larin ibiyi ati Eko ti pari, ati pe ọna yio si ṣi fun awọn onisowo ẹgbẹ wa nigbati Governor General gbọ pe awọn agbagba Abbeokuta nfẹ ki ija na ko pari, ọse rere si ifẹ gbogbo enia nipa ṣisina silẹ ati ni mimu ikọsẹ to wa sipa ti owo kuro larin ibi mejeji nwọnyi, bayi li osi ṣe ọna fun itunmupada igbẹkẹle.

Lọgan li awọn agbagba Abbeokuta iba tẹwọgbaa, ṣugbọn kẹkẹ ti isipada li ọdọ awọn Dahomy, lo mu ki nwọn da awọn enia nwọn duro nile nitori ati ja; ṣugbọn awa gbọ pe ọna mejeji yio ṣi silẹ dajudaju fun owo li ọjọ kẹsan osu, nipa akoko ti asi fojusọna pe odo yio kun pupọ fun owo ọkọ, ati fun idaduro ogun Dahomy. Ija to ti wa pẹ titi larin Abbeokuta ati Eko ti wa ri nipa airidi ara ni dajudaju nipa ti ise ati iro ti ijoba Eko, ti osi jẹ ti iru iwe ti ka nu iyemeji wa. Ninu awọn iyoku, ti hfi awọn Awusa ologun ṣọna ati awọn ọlọpa si ibi ti iba ṣalaini ija, jẹ ti awọn enia oke nihin. Niwọn igbati Governor General wa li Eko, gbogbo awọn ologun to wa lọna Ọta fẹrẹ kuro tan; nigbati Governor General si ti lọ, asi tun ran awọn ọlọpa si Ọgba, nibiti Ọsifila ati awọn ọmọ ogun rẹ ti ise ọlọsa ti wa nigbati ọna se ti nwọn si nseẹ sin Eko. Iru ise na si tun mu iyemeji wa sinu awọn ara ilẹ yi, nwọn ko mọ bi nwọn iba ti pari rẹ si ju ti pe anfẹ gba ilẹ nwọn lọwọ nwọn. Iru iwa bẹẹ, akoje huu ni ilẹ awọn oloye; eha si ti ṣe ti iru ijoba to noye bi Eko fifi ọna oye silẹ ni biba awọn alainoye lo, nipa iru iwa bẹẹ, ofihan pe on ko san diẹ ju awọn ijoba to ṣalainoye niwoyi lọ. Aso fun wa pe pataki idi ti afifi Ọlọpa si Ọgba ati Ojuwoye gẹgẹ bi Governor Eko ti so fun awọn agba Ọta wipe, awọn ẹru nsa lati Eko ati lati Abbeoknta, ṣugbọn

bi ọṣe ti ati da awọn ti nsalọ duro ni, tabi lati ran nwọn lọwọ ni sisa ni, ko ye wa, nitori ti eyi ti nwọn sọ fun wa ko daju.

Agbọ lati Ibadan wa pe Baṣorun Ibadan lẹhin igbati oti ko awọn Ijẹṣa Eko (fisewọn) ti nwọn nmu ọpọlọpọ ọrẹ lati ọdọ Ọba Ijẹṣa wa fun Ayaba England ati fun Governor Eko wa, lẹhin na oda nwọn silẹ, bikoṣe obirin meji; bi osi ti da eru na pada, awa ko tii gbọ. Larisiyemej Baṣorun Ibadan ṣe eyi si ọba Ijẹṣa.

OFIN ỌLỌRUN.

Olukuluku Onigbagbọ li ofi ara rẹ fun ti ati gba ofin Ọlọrun gbọ ọpọlọpọ enia tinpe ara nwọn ni onigbagbọ ko pa ofin Ọlọrun mọ nitorina onigbagbọ nipa ijewọ ati oruko ni nwọn iṣe. Ọlọrun mọ iṣe gbogbo enia, ati papa ama fiyesi iṣe awọn ti nwọn wipe onigbagbọ li awọn; nitori idi eyi bi atilẹ nrin larin enia bi onigbagbọ nigbati awa nru ọpọlọpọ ninu ofin Ọlọrun sibẹsibẹ awa ko le tan jẹ. Lati jẹwọ pe onigbagbọ li awa ko le ṣe wa ni ire kan lọdọ Ọlọrun, bikoṣepe awa mu ijẹwọ kan ṣẹ. Bayi li akọọ li Matt. 7. 21. Ki iṣe gbogbo ẹniti onpe mi li Oluwa Oluwa, ni yio wọ ijoba ọrun; bikoṣe ẹniti oba nṣe ifẹ Baba mi timbẹ li ọrun. Ọpọlọpọ enia bẹrẹ si ima rin li ọna Ọlọrun sugbọn nigbati nwọu ri pe ofin Ọlọrun wi fun nwọn lati ṣe ohun kan ti nwọn ko fẹ, tabi ti yio fun nwọn ni iyonu diẹ, tabi ofo, tabi iṣerani ni itẹlọrun ara, nwọn aṣe awa wi nwon asi ro pe Ọlọrun kio ri, tabi mọ, tabi bi otilẹ mọ yio rekoja rẹ nitori ti nwọn. Gbọ bi Kristi ti wi niti idi eyi na. Matt. 5. 17, 18. Maṣe ro pe emi wa pa ofin tabi woli run: Emi ko wa paa run bikoṣe lati mu ṣẹ Lotito ni mo wi fun nyin titi ọrun on aiye yio fi koja lọ, kikini ninu ofin kio rekoja, titi gbogbo rẹ yio fi ṣẹ. Njẹ ranti nisisiyi pe nwọnyi li ọrọ Kristi tikala re. Emi oso eyiti St Paul ko si Titus fun ọ Kap. 2. 14. Eniti ofi ara rẹ fun wa, ki on ki ole ra wa pada kuro ninu ẹṣẹ gbogbo ati ko si le sọ ọto enia di, fufun ra rẹ, ti onitara si iṣẹ rere gbogbo. Bayi li osi daju pe bi nwọn ba fẹ lati jẹ onigbagbọ otito nwọn ko le ṣai pa ofin Ọlọrun mọ.

Mo ti kọ ti oke nwọnyi lati mu idi ọrọ kan jade ti oye akiyesi pipọ, awọn ofin Ọlọrun nipa ti igbeyawo ti ako pamọ rere, ati ti ko si ye ni ni ilẹ yi. Bayi li asọrọ ti igbeyawo ni Gen. 2. 23., 24. Adam si wipe Eyiyi li egungun ninu egungun mi, ati eran ara ninu eran ara mi: obirin li aoma pè é, nitori ti amu u jade lati ara ọkọnrin wa.

Nitorina li ọkọnrin yio ṣe ma fi baba ati iya rẹ silẹ, yio si fi ara mọ aya rẹ; nwọn asi di ara kan: Lẹhin igba diẹ, awọn

Jew yanọ ofin yi sile ṣugbọn olugbala wa Jesu Kristi mu u pada wa si ipo rẹ atijọ. Iwọ ka Matt 19. 3-12. verse 6. Nitorina nwọn ki iṣe meji mọ bikoṣe ara kan. Nitorina ohun ti Ọlọrun ba so ṣokan po, ki enikeni ki omase ya nwọn. St Paul wi li I Cor 7. 10. Ki aya ki omase ti ọdọ ọkọ rẹ kuro, Nisisiyi akọ wa pe, nigbati ọkọnrin ati obirin kan ba sowọlu bi ọkọ ati aya, nwọn ko gbọdọ tun yara nwọn mọ, nwọn dabi enikan ṣoṣo; bi Adam ti wi niti Eve, Eyiyi ni egungun ninu egungun mi, ati eran ara ninu eran ara mi. Awa ri ninu awọn onigbagbọ nihin pe ofin Ọlọrun yi ṣe alaini ibowọ fun; awa ri obirin afi ọkọ rẹ silẹ nitori ti osaisan, tabi nitori ti oṣe talaka, tabi nitori ti oju rẹ koro, tabi nitori ti ko ni ọmọ, tabi nitori ifẹkufẹ ara, ori eniti ofẹ ju-agbagbe pe on nru ofin Ọlọrun, ati pe on si nmu itiju wa si ara ijọ enia Ọlọrun, on si gbagbe pe ki iṣe kiki emi on ni oun nsonu, ṣugbọn on nṣe ideno opolopo ti mbọ wa ọdọ Jesu fun igbala, kio ṣalaidahun fun u li ọjọ idajọ. Asi ri pẹlu pe obirin nfi ọkọ nwọn silẹ nitori ti odi arugbo ati pe osi kọja eniti ini ọmọ. Ọlọrun ko sọ fun wa li ofin rẹ pe nigbati aya ba darugbo ko fi ọkọ rẹ silẹ, ati pe ki oko na kosi ni aya miran nipo rẹ. Sugbọn eyi ni St Paul wi ni Rom. 7. 2. Nitori obirin ti owa lọdọ ọkọ, iwọn igbati ọkọ na wa li aye afi ofin de e mọ ọkọ na. Nje nitori eyi ko si ohun ti ole ya ọkọ kuro lọdọ aya rẹ, tabi aya kuro lọdọ ọkọ rẹ bikoṣe iku. Awọn obirin nwọnni ti nfi ọkọ nwọn silẹ jebi eṣẹ nla kan lọdọ Ọlọrun ati niwọn igbati nwọn ba wa ninu aigboran yi, nwọn ko le ri idariji gba: ko seni to le ri idariji gba lọwọ Ọlọrun, bikoṣe nipa ironupiwada, ironupiwada kisi iṣe kiki ikanu, ṣugbọn atunṣe iye, (tabi igba aiye wa.) Bẹ gẹgẹ li ofin nipa ti awọn ọkọ; enikeni ko gbọdọ fi aya rẹ silẹ tabi ki ofi ọkan kun u; bi oba si ṣe bẹhẹ, ti pansaga li on iṣe pẹlu niwaju Ọlọrun. Mo ko nisisiyi nipa ofin Ọlọrun, ranti pe akole ru ofin Ọlọrun laije pe oinọọ; ati ki osi mọ pẹlu pe dajudaju, yio pọn awon to ru ofin na loju.

ILỌSIWAJU ERO.

Bi osi tilẹ ti jẹ pe Kristian ni ori buburu lati ba Apollyon pade nihin, ati lati ba a ni ohun kan, sibẹ ki nwi fun nyin, pe li akoko isaju enia ti ba angeli pade nihin, Hosea. 12. 4. 5. nwọn ti ri pearli nihin Matt. 13. 40. ati nihin nwọn ri ọrọ iye. Iwe Owe 8. 35..

Mo wipe Oluwa wa ni ile rẹ nihin ni isaju, bi ati pe ofẹ lati ma rin nihin? Emi sọ eyi kana; nihin yi, ati si awọn enia ti ofẹ ti osi ntọṣe ile nwọnyi ofi

iye owo ọdọdun ṣihin; ati fun awọn ti ofẹ ilẹ yi ti osi rin ninu rẹ̀, ki ale ma sana fun nwọn nitoto li akoko kan, fun onjẹ nwọn lọna, ati fun ati tubọ tu nwọn ninu lati ma lọ lọna ajo nwọn.

Samuel. Nisisiyi bi nwọn ti nlọ, Samuel wi fun Mr Ọkan nla pe, Alagba, mo woye pe li petelẹ yi ni Apollyon ati baba mi jagun na, ṣugbọn li apa ibo ni nwọn gbe ni ija na nitori mo woye pe petelẹ na gborin tabi tobi.

Ọkan nla. Baba rẹ ba Apollyon jagun li ibi kan lọhun niwaju wa, li ọna toro kan, niwaju Green Oligbagbera. Nitoto ibe si li ibi ti o lewu ju ninu gbogbo ibi nwọnyi! Nitori igbakugba ti oba jẹ pe awọn ero ba ba ija pade nihin, nibgana ni nwọn gbagbe ore ti nwọn ti gba, ati li nwọn ko ti yẹ lati gba nwọn Eyiyi ni ibẹ na pelu ti elomiran ti fi agbara mu'ra nwọn sii pelu

Ṣugbọn a o tubọ ri tibẹ na nigbati aba de ibẹ; nitori mo gbagbọ pe, Ami ogun tabi gegele kan ku lati jẹri pe aja iru ogun behẹ nibẹ titi fi di oni yi.

Nigbana li Anu wipe, mo ro pe mo wa ninu afonifoji yi bi mo ti wa libomiran li ọna ajo wa; mo ro pe ibẹ na ba ọkan mi mu. Mo fẹ lati ma wa ni iru ibi behẹ, nibiti ko si ariwo kẹkẹ. Mo ro pe nihin, enikan le ma ro eniti ise, ibi ti oti wa, ohun ti oti ṣe, ati ohun ti Oba pe e si, laisi iyonn. Nihin, enikeni le ronu, ki ọkan rẹ si san, ki osi yọ; li emi enikan, titi ojo enia yio fi dabi kanga eja ni. Heshbon. Iwe Orin Solomon vii 4. Eniti okoja li ọna ti oye li afonifoji Baka yi lọ,osọọ di kanga, ojo ti Olorun si ro lati orun wa sori awọn ti owa nihin si knn iho nwonni. Afonifoji yi si ni ati ibiti oba nfẹ ogba ajara fun awọn tire. Psalm. 84. 5-7. Hos. II. 15.

Ọkan nla. Nitoto ni; opolopọ igba ni mo la afonifoji yi kọja, nko si san ju igbati mo ba wa nihin lọ. Emi pelu si ti je amona fun opolopọ erò, nwọn si ti jewọ ohun kanna, Oba wipe. Ojo okunrin yi ti emi owò, ani ojo gbogbo awọn ti ose talaka ati irobinnoje okan, ti osi wa riri si oro mi Isa 61. 2.

Nje nisisiyi nwọn de ibẹ na ti aja ogun ti ati so ni. Nigbana li amona na wi fun Kristiana awon omo rẹ̀, ati Anu pe, Ibiyi ni ile ti Kristian duro le, ti Apollyon fi wa kojuja si i.

E si wo o, emi ko so fun nyin bi, die ninu eje oko re li owa lori okuta nwonyi titi ofi di oni yi. Kiyesi i, pelu bi ati nri dininu asekun oko re sibesibẹ libiyi nihin ati lohun.

(koi iti pari.)

A kọọ li ibi ise ikọwe li Ake ABBẸOKUTA APRIL 20th 1866.

IWE IROHIN

ENGLISH EDITION.

No 156. ABBEOKUTA MAY 4th, 1866. Price One Penny.

The payment of taxes is required in every country in the world, in one form or another. In civilized countries the amount is regulated by law, and no difference is made in favour of the rich or great. The amount collected, the expense of collecting, and the use made of the money are made known, that every one may know what becomes of the sum. The collector of taxes can only take what the law commands him to take; if he takes more he can be punished for it, or if he takes less for the sake of a friend, or on account of bribes given him, he is punished heavily for it. Whatever he collects he must given it to the officers appointed to receive it from him, without taking any of it for himself, for he has a fixed salary and he receives it at the appointed time. By this means the people are not forced to pay more than they ought, nor is the government cheated out of the amount to be received. In England no taxes can be taken from the people unless the nation agrees, that is the three parts which make the Government,—the first is the Queen, the second is the Houses of Lords, and the third is the House of Commons. Unless these three agree and make a law for it, no new tax can be put on or old ones altered; if any one of the three refuses it the new laws can not be made. As all things are thus regulated, no man can escape paying what is right by law, and no tax gatherer can collect from him more than is his part to pay. These regulations, as to the payment of taxes, are followed by laws, as to the use of the money thus gathered together. The money is under the command of the House of Commons. What money the Queen wants to use she must ask the Commons to give it to her, and she explains what it is for when she asks for it; thus the Queen cannot expend it except the nation, as represented by the House of Commons, grants it to her. This is done every year. She asks money to pay the soldiers, to pay the sailors, to build ships, to make cannons, muskets guns, gun-powder, shot and every thing else belonging to war; she asks money to pay the Judges who try offenders, to pay the officers of state, to assist in making schools for the poor, and for every other thing done at her expense.

And all this is published; every one in the world can, if he wishes, know how much money the Government of England collects and how it is used. It is made known in the news-papers, and we in Abbeokuta can tell by this means how much money was collected by taxes in England last year and how it was used. The benefit of this is, *that every one pays what is right and necessary and no one pays any thing through deceit or fraud.* Another benefit is, *that people pay taxes cheerfully for they know a good use is made of it.* Another benefit is, *people cannot say the Queen wastes the public money or uses it for her private gain.* Every civilized country does some thing like this, for they have found the good of it; but uncivilized countries do not, for among them every one is seeking his own gain. Now the two things necessary to bring about such a state of things in Africa are, honesty and publicity; honesty in making and executing the laws, and publicity that the minds of people may be satisfied that a right use is made of the money collected. As a rule people don't object to pay taxes when they see a proper use is made of the amount obtained.

FIRE.

On Thursday the 12th ultimo a fire broke out in the Ake Missionary Compound; which spread with great rapidity, and in a short time destroyed every part of it, except our printing office, and a store which was roofed with wood instead of grass. The store caught fire in several places but was put out with a little trouble. The church the school room and the dwellings occupied by agents of the Church Missionary Society were in a short time only blackened walls, and but little of the contents of the various dwellings could be saved in consequence of the rapidity with which the fire spread. The bells, the church clock, and the church harmonium are melted, broken, or burnt, nothing was saved from the Church but a ladder leading up to the clock room in the tower. The fire also destroyed the Ake Ogboni house, and two or three other native houses. Between the first house that caught and the second there is a space of about a hundred and fifty feet with trees on it but it is supposed that pieces of burning thatch were carried up high in the air and dropped on the second house which caught fire in two places at once, and in a similar manner the Church took fire. Every assistance was afforded by the native christians and natives in saving furniture out of the various dwellings. The loss of the Church and the Church clock seemed to be most felt; for at least the clock was appreciated by heathens who had learnt by it to measure time, and the native christians felt the loss of their place of worship as one they cannot easily repair. It was the largest Church in the country, and first opened for public worship by Bishop Bowen who held a confirmation in it, the last that has been held in Abbeokuta. The native christians immediately set to work, under the direction and with the assistances of Messrs Robbin and Rebeiro, to re roof the dwellings and by the end of the following week two dwellings and the school room were covered in, which latter was used as a church on the second sunday after the fire. The christian Balogun had gone to his farm before this fire broke out, he returned as soon as he heard of the loss to see the extent of it and then hastened away to collect material to assist in repairing it. The christians have exerted themselves to the utmost, according to their ability, to repair the damage, promptly and perseveringly, members of other congregations assisting them in labour or material. The Ake compound was first built in 1846 and altho often endangered by fire occurring near, it escaped until this accident took place in a kitchen on the windward side of the premises bringing destruction on all. The school room was re-thatched by the free labour of the christians only about ten days before the fire. It will not do to roof the church

with the thatch of the country again, it is too large to be replaced by native skill and material. What has now occurred has been often feared, we must now make a further step in advance, or else retreat from the advance we have made in having a capacious building for public worship, by erecting a roof that will not so readily ignite. Our church was only large enough for the congregation, at the last Sunday service held there, it was full to the doors.

THE CHURCH AT AKE.

The Church at Ake Abbeokuta having been destroyed, except the walls, by fire, the Rev H. Townsend respectfully and earnestly begs the assistance of all, who are disposed to help in forwarding the work of christianity and civilization towards restoring it: and with material not so liable to take fire as native thatch is. The church was originally built by subscriptions raised in Exeter, aided by the free labour of native christians. Services have been regularly held in it on the Sunday, two in the native language and one in English, and two services in the week. At the last Sunday service held in it before the fire, in the native tongue, the Church was filled to the doors, and we have no other building capable of receiving one half the number: it is therefore most necessary to restore the building; and to prevent the occurrence of the like accident it is thought most desirable to have an iron roof. To do this it is estimated that we shall require £ 300 a sum beyond what we can expect to raise among the native converts. Churches are not built by the Church Missionary Society, Missionaries are obliged to obtain aid for such erections where they can. The native christians have largely contributed to the restoration of the Mission Compound both in labour and material, and have restored the School room so that it can be used as a temporary place of worship; more we cannot at present expect from them especially as war and blockades have impoverished the country. The church was furnished with a turret clock a bell for the clock, and another for calling the congregation together, and a Harmonium, raised by subscriptions here, all of which have been destroyed, the communion plate was the only thing saved. The Rev H. Townsend makes this appeal to the public hoping to obtain this much needed help for the restoration of the Church at Ake.

MISSIONARY INTELLIGENCE.

WEST AFRICA.

THE BULLUM MISSION.

Itinerancies.

April 18—Met my class after prayers this morning as usual, and performed duties at school. Mr. Caiger came over unexpectedlg, in company with Mr. Hamilton, for a tour in the district, and other places not visited before. They landed here about two P. M., and, having rested and dined, Messrs. Wilson, Cawreh and myself, went with them to Tilmasor; but as it happened that the people of the place were all away, and had not returned from their farms, we pessed to Carmem, and conducted service- After singing, and prayer offered by Mr Caiger, a chapter was read, and the assembly, numbering thirty, was addressed by Mr. Hamilton. On Wednesday, the 10th, we left home at six A. M. for a visit to Rogbany for the first time. Our journey at the outset was a tolerable one but, leaving Ma Lokkoh, our way lies through precipitous paths, leading to the mangroves, and we had a good deal to do in descending to and ascending from those swampy and watery parts. We got to the place at nine A. M., having travelled over the distance of about ten miles in three hours' tedious walk. The

gentlemen did more than I ever expected they could, wading barefoot with us through the long and unpleasant path and Mr. Caiger, who was not then perfectly restored from his late attack of fever, suffered much. The people received us gladly, and we conversed with them on the subject of religion, as they gathered around us under the shady trees by the wharf, where we selected our resting-place. We inquired into their spiritual wants, and acquainted them with our intention to take up a station at the Taggrin Point, which is not distant from them, and desired them to embrace the opportunity when a teacher is placed there, to attend the means of grace. We took some refreshment after this, and, having re-assembled them, we sang and prayed together there. Twenty-five persons, beside children, listened with attention to the word read and the addrssses delivered; and we bless the Lord for the opportunity He has favoured us to proclaim his name, and the wonders of his redeeming grace there.

RECENT INTELLIGENCE.

LAGOS.

We are thankful to learn that a new Ruler has arrived for Lagos, Admiral Patey under the title of Administrator. We sincerely hope much good will arise to the Lagos Government and to the countries around by this change.

IBADAN.

We hear that at a meeting held on the 14th of April in Ibadan, a law was made commanding every one, under severe penalties, to abstain from all acts of violence or kidnapping on the Abbeokuta, Ijaye and Ijebu roads; that if any one is disposed to kidnap he must direct his attention to the Ijesha farms. At a subsequent date it was determined to close all roads leading to the Ijesha country, preparatory to a war to be undertaken next dry season.

ABBEOKUTA.

The disputes about duties have caused the river road to be practically closed to produce going down, some few pass notwithstanding. There is a very general and strong feeling against the payment of duties here.

OGBOMOSHO.

It is rumoured that a civil war broke out in this town the head slave of a former Chief rose up against the present Chief, after two days fight the rebellion was suppressed; it is said the leader was killed.

ADVERTISEMENT.

TO BE HAD ON THE PREMISES

OF

Mr S. J. Peters

Worm Tablets.	Horse Chains
Parr's Life Pills	Iron Chest Lock
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Brass Cocks	Screw plates
Cork Screws	Gimlets
Rose and Clasp nails	Felt Hats
Ruled Paper	Pocket Books
Ink	Needles
Bolts.	Steel Yards

Quadrant Balance to weigh 200 lbs.

TRADE REPORT.

Since our last but little progress has been made in settling the difficulties then pending amongst the authorities of the town. It is however, expected that matters will be soon straight now. The river, though gradually filling, is still very low, owing to the little fall of rain, which at one time seriously threatened the young crops.

Price for oil continues as in our last, whilst Cotton has been rising steadily, and may be quoted at from 15 strings to 16 20. though in many instances much higher prices are asked.

Of Ivory but little has been offered, whilst Sheabutter of which a few calabashes have been offered is held at prices beyond the export trade.

The demand for goods is still very moderate.

Cowries 3 heads per 4s. 2d.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No 157. ABBEOKUTA MAY 21st, 1866. Price One Penny.

Ni gbogbo ilu ti mbẹ laiye langba owo bode nipa ọna kan tabi omiran. Ni ilẹ awọn oloye, antipa ofin ṣinwọn iye owo na, aki si ṣojusaju fun ọlọrọ, tabi fun ẹni nla kan. Iye ti agba, ati inọwo ti ati gba rẹ, ati bi aoti lo owo na si li anfi han fun gbogbo enia ki nwọn lemọ idi ohun ti alo o si. Iwọn ti apalaṣẹ fun ẹni ti ngba a, ni yio gba; bi oba gba ju bẹhẹ lọ nwọn amu jiya nitori rẹ, tabi bi odi ti ẹnikan ku nitori ti iṣe ọrẹ rẹ, tabi nitori ti oti ṣọnwo ikọkọ fun, nwọn asi pọnloju gidigidi nitori rẹ. Iye kiye ti oba gba ni yio si dale awọn ti ayan si ati gba lọwọ, lai mu ninu rẹ fun ra rẹ, nitori ti oniye ti ati ba pinu lati ma san fun kisi tase nigbati akoko ba pe. Nipa eyi akisi fi agbara pali mu awọn enia san ju iye ti nwọn ba sanlọ akisi rẹ awọn agba tabi onilu jẹ nipa didiku ninu iye ti nwọn ba gba. Ni England bi awọn enia ilẹ nwọn ko ba fi imọ ṣokan, nwọn ko jẹ san owo bode eyinini awọn ipa mẹta to ṣe ijọba, ekini ni Ayaba, ekeji ni Ile igbimọ nla ti awọn agbagba, ẹkẹta ni ile igbimọ ti awọn ilu; laisi irẹpọ awọn mẹtẹta nwọnyi lati sofin na, akole san owo bode titun, bẹni akole mu eyiti oti wa kuro: bi ọkan ninu awọn mẹtẹta yi ba kọ akole sofin titun kan. Bi ohun gbogbo si ti ni oju ila rẹ bayi ẹnikan ko le ṣai san ohun ti ofin ti wipe ọdara, ẹniti osi ngba owo bode ko le gba ju boti tọsi lọ. Gbogbo itọṣẹ nipa ti owo bode li ofin si ntọ lẹhin girigiri. Gbogbo owo bode ti agba li asi fi fun awọn Igbimọ ilu lati pamọ. Owo ti Ayaba ba fẹ nọ, yio bere lọwọ Ilu, asi ladi ohun ti oun yio fi ṣe pelu; bẹni Ayaba ko le nọwo bikoṣepe awọn Ilu nọọ, eyinini bi nwọn ba ti ri pe otọ si lati nọ nwọn asi fi fun u. Bayi ni nwọn nṣe lọdọdun. Ayaba ama bere owo lati san fun awọn ọmọ ogun, fun awọn ọlọkọ, lati kan

ọkọ, lati ṣe agba, lati ṣe ibọn, lati ṣe eto, ati lati yi eta ati ohun gbogbo nipa ti ogun; ama bere owo lati san fun awọn Onidajọ ti ndajọ, ama bere lati san fun awọn agba ti nṣiṣẹ ilu, ama gbowo lati ko ile ẹkọ fun awọn otosi, ati fun ohun gbogbo ti on tikala re nṣenọwo re. Gbogbo eyi li anfi han fun eni gbogbo, enikeni ti oba si fẹ ati mọ iye owo bode ti awọn ara England gba, nwọn asi mọ bi nwọn ti lo o si pelu. Nwọn ama sọ ọ ninu Iwe Irohin, beni awa ti osi wa ni Abbeokuta asi mọ iye owo bode ti nwọn gba ni England li esi, asi mọ pelu bi nwọn ti na si. Ire ti owa ninu eyi ni pe, olukuluku nsan gẹgẹ bi iwọn to to si i, enikeni ki isi san nipa ireje tabi etan ire miran ti owa ninu eyi ni pe olukuluku nfi ife inu nwọn san owo bode. nitori ti nwọn mọ riri ohun ti ano si. Ire miran ni pe, awọn enia ko le wipe Ayaba nno owo nwọn lasan ninọkuno, tabi pe onfi pamọ fun ere ara re. Gbogbo ilu ti oju nwọn la tonse iru nkan bayi nitori ti nwọn mọ riri re; sugbon nibiti oju nwọn ko la, nwọn ko mọ ọ, nitori ti olukulukn nwa ere ara re. Nje nisisiyi ohun to to lati fi mu iru nkan bẹhẹ wa si ile awọn enia dudu ni otito ati ifimohan fun gbogbo enia; otito ni nipa ti ofin siso, on ati pe anto ọ lehin bẹhẹ gẹgẹ, ati ifimohan niti pe ti awọn enia iba fi ni itelorun, nitori ti alo owo nwọn si eto. Bi ilano, awọn enia ko je ko lati san owo bode nigbati nwọn ri ire ti yio jade ninu re fun nwọn.

ILE OLORUN AKE.

Ajotan ni Ile Olorun ni Ake jo, bikose kiki ogiri re loku. Rev. H. Townsend fi teduntedun inu be gbogbo enia lati se iranlowo eyini ni lowo awọn ti nwọn fe ki ise Olorun ko lọ siwaju, ati ti nwọn si fe ki oju eni gbogbo kola nipa atunko re; ati iranlowo ohun ti aba fi bo ile na ti kiba fi tete muna bi ekan ati ohun miran. Awọn ara Exeter lo dawo ti ati fi ko ọ nisaju, asi ri iranlowo gba pelu lowo awọn oni gbagbo ibi. Timotimo lanse isin Olorun ninu re, igba meji li ede Egba, ati okan li ede Gesi, ati erinmeji larin ose ki ti ojo isimi ti ati si to ko. Ojo isimi ti ase kehin ninu re nigbati anwasu li ede Egba, ile na kun de enu ona, akosi ni ile miran to to gba awọn to ku lode si nitori eyi, oto pupo lati tun ile na ko; ati pelu bi aba pe ka ma tun ri iru bilisi bi eyi to koja, oto lati fi irin se orule re. Lati se eyi akole sai ni to iwọn £300 iye owo to poju fun awọn onigbagbo ibi lati da. Awọn Egbe Church Missionary ki ko ile Olorun sugbon awọn Missionary ama tele iranlowo ti nwọn ri gba jo lati ko nibikibi ti nwọn ba le ri gba. Awọn onigbagbo

ibi ti ṣe ironlowọ pupọ si ti ati kọ ile Mission nipa nkan ile ti nwọn mu wa, ati iṣẹ ti awọn tikala nwọn ṣe, nwọn si ti kọ ile iwe awọn ọmọde, eyi ti asi fi nṣe orijiya fun isin Ile Ọlọrun; akole foju si iranlọwọ to jubayi lọ lọwọ nwọn, nitori ti ogun ati isena owo ti sọ nwọn di talaka. Ile Ọlọrun na ni agogo ti wakati eyi ti ati sori ile to ga die, ati omiran ti anlu lati pe awọn enia Ọlọrun jọ, ati Duru pẹlu ti awọn tikala nwọn dawo ra, gbogbo nwọnyi li ojona bikọṣe kiki awo onje alẹ lamuyọ. Rev. H. Townsend mu eyi wa siwaju gbogbo enia, osi nireti si ati ri iru iranlọwọ nla yi gba fun atunkọ Ile Ọlọrun Ake.

ENIA DUDU YIO DIDE.

Awọn enia dudu ti nwọn ti tọ aiye ẹkọ wo bo ti dun to ti nwọn si mọ riri rẹ ko ye sọ ti ireti na, ko sì sí aniani pe Ile enia dudu wa ni irẹlẹ nla. Ile enia dudu ṣe rẹlẹ bayi? Ako awọn enia miran lọ si igbẹkun ri awọn orilẹ ede miran si tẹ nwọn lori ba, ṣugbọn li arin ile enia dudu, orilẹ ede miran ko joba nwọn, bikọṣe ni etido ti awọn oyinbo gbe do si lati ṣowo. Awọn ọmọ onilẹ bi ọba tabi ijoye nla lo nase pupọ ni ilẹ enia dudu. Li opọlọpọ iran to koja, awọn enia dudu fun ra nwọn lo ni ofin nwọn. nje nitori eyi, irẹlẹ rẹ ko towọ ajeji kan wa. Atẹ awọn Jew lori ba ni Egypt ati ni Babylon, ati lati igbati nwọn ti kan Krist mọ agbelebu li asi ti tẹ nwọn lori ba. Awọn ajeji to ṣegun Ilẹ Poland lo nase lori nwọn, iru ohun bayi ako ri ni ilẹ enia dudu, gbogbo inira ti enia dudu ri ni ilẹ nwọn towọ ara nwọn wa. Bo ṣepe enia dudu ko ta ara nwọn si ajeji ile aki bati ma gbọ ti iya ati iponju to mba nwọn ni ilẹ enia fufun. Enia dudu nko enia dudu leru, nwọn asi tara nwọn si ajeji ile, loto ni ti eyini pe, bi ko si ọrà ki si otà, bẹhẹ gẹgẹ si ni pe bi ko si ota kole si ora, nje bẹhẹ si ni pe enia dudu ni ebi si ikolo si oko eru ara nwọn. Kili ohun to rẹ ilẹ enia dudu silẹ, ti osi teri rẹ ba bayi? Iborisa rẹ lo rẹ silẹ doni oloni bí ati ri i yi; awọn ni gbongbo idi oran na. Iborisa rẹ kọ ọ lati gbagbe Ọlọrun, okọ ọ lati gbẹkẹle ogun ati ẹbọ ti ko ni ere ninu gbogbo aisimi rẹ ti Ọlọrun korira ti osi jasi irẹlẹ enia pẹlu. Iborisa rẹ kọ ọ lati ka nkan aiye yi si.

Nwọn si mbọ nitori ati ni nkan aye yi lasan Iru iborisa wo niba tilẹ koni lati ṣe ododo ati otito lati jẹ mimọ ati lati ni inu rere si enigbogbo tabi lati ma darijini. Enia ama ran ni lọwọ lati jale, lati ṣeke, ati lati ṣe pansaga; lati mu iwa buburu jẹgun; lati dano ati lati ta ọmọnikejin wọn, ati lati gbẹsan lara awọn to ṣe nwọn. Iwọn-

yi lo jẹ ki ilẹ enia dudu ko rẹlẹ bayi na ni yio si ri niwọn igbati ohun gbogbo to mba awa ba wa ni ibẹ. Nigbati enia dudu ba nawọ nwọn si Ọlọrun, nigbana ni Ọlọrun yio ran a lowọ, yio si gbe e dide kuro ninu erupẹ.

Enia dudu yiodide nigbati oba nwa Ọlọrun ti oba si npa ofin rẹ mọ. Awọn ti nwọn ni itara si idide enia dudu yi se rere, niti itara ti nwọn ni, bi oba ṣepe otitọ inu ni nwọn ba ni si i, tikobasi jẹ pe tiwọn ṣa ni nwọn mọ awa si fi tẹdutẹdun bẹ awọn to ni i na ki nwọn ko ti ọdọ ara nwọn ko o lọ. Ọpọlọpọ Imaro oyinbo lo nlo ogun awọn nwọnyi ntubọ ran ilu nwọn lowọ lati rẹhin. Ọpọlọpọ bẹhẹ losi nsin eru, awọnyi si nrẹ ilu nwọn silẹ pẹlu. Omiran si wa pẹlu tiko lo iwa ẹtọ si aya rẹ, ati obirin miran si wa pẹlu ti ko si lo ẹtọ si ọkọ rẹ, ni riru ofin igbeyawo ti Ọlọrun da silẹ, nwọn jinlẹ sinu kiko ọpọ obirin jọ, eyiti osi jasi ibi nla pẹlu. Awọn omiran tilẹ pada si iborisa, gbogbo ofin orisa ni nwọn si ntọ lẹhin, iye awọn to nse bayi relẹ ju awọn keferi ti ise orẹ nwọn lọ Awọn nwọnyi yio se le soro ti idide ilẹ enia dudu, nigbati osepe ohun ti omuu relẹ li awọn tikala nwọn wa mu sinsin! Ilẹ enia dudu yio goke, sugbọn iru àwọn enia bayi kio se iranlowọ rẹ, nitori ti nwọn nran a lowọ lati rẹhin.

Nigbati gbogbo ilẹ enia dudu ba mọ Ọlọrun ti nwọn ba si npa ofin rẹ mọ, nwọn osi dide si ipo giga ati si ipo ọla. Laisi eyi, ko le dide; ẹkọ lasan ko le jasi nkan laisi iberu ofin Ọlọrun, Melomelo ni ọpọlọpọ ọmọ enia dudu ti enia funfun ko ni imọ otitọ to si tun pada si ipo keferi, ti nwọn si ti ipa bayi mu ki awọn keferi ko ibukun Ọlọrun.

Jẹ ki gbogbo eniti nso ti idide ilẹ enia dudu ko lakaka lati gbera nwọn leke nipa ririn lona Ọlọrun, nigbana ni nwọn le se rere die si idide ile nwọn.

ILỌSIWAJU ERO.

E wò pelu bi nwọn ti fi ẹsẹ nwọn bole. bi nwọn ti nja, lati duro gboingboin si ara nwọn lipo nwọn; bi nwọn ti san okuta perepere nipa kikoja ẹsẹ nwọn lasan. Nitoto, Kristian fi okunrin han nihin, osi fi agbara rẹ han tobi to bi Hercules ti le se bi ose pe owa nihin, ani on tikalare pap'. Nigbati Apollyon segun olo si afonifoji ti anpe ni Afonifoji Ajinjin Iku, ibiti aogbe de nisisiyi. kiyesi i gegele kan li owa lohun ni lara eyiti ako ogun yi ati isegun Kristian si, si iyin rẹ titi fi de opin Bẹni nitori bi oti wa li eti ọna niwaju nwọn nwọn sonmọ ọ, nwọn si ka iwe na ti ojasi eyi li ọrọ kankan

(koi iti pari)

A kọ ọ li ibi ise ikowe li Ake.
ABBẸOKUTA MAY 21st, 1866.

IWE IROHIN

ENGLISH EDITION.

No 158. ABBEOKUTA JUNE 4th, 1866. Price One Penny.

Among the things not necessary to teach the natives of this country one is trade, although the mode by which it is carried on is open to great improvements. The desire to buy and sell is all prevailing, the object being gain. Industrious pursuits, such as agriculture and handicraft employments, are much less perseveringly carried on, and often laid aside for trade There is a sort of independent idleness in trade, an expectation of great gain from small means; and also, too often a great want of real honesty. One of the very frequent acts of dishonesty, it will not be regarded as dishonesty by the doer of it, is to obtain credit, the articles are sold and converted into money; and instead of paying the debt as a honest man will always do, it is spent to purchase other articles, an attempt being made to use the goods obtained on credit as a capital on which to trade, the creditor being kept out of his money for a long time to effect this purpose. This is a wretched system; the only way by which it can be checked is by refusing to credit all untried persons, and those known to be guilty of this very dishonest practice. Sometimes natives in their eagerness to trade take goods on credit which they can only sell at a loss, and therefore they think themselves to be under a necessity to turn the money over until they realize a sufficient sum to pay the debt and to realize a profit. Some again take goods on credit; and if it should turn out unfortunate, think themselves only responsible for the real amount obtained, and make the loss to be not theirs but that of the party to whom they are indebted. The remedy for the evil is a restriction on credit. The credit system, pursued as it has been, is one full of evil both to the creditor and the debtor, more to the latter than the former. It has made a really poor person apparently rich; and the native has not had moral strength enough to resist the various temptations which the possession of money or property puts in his way. Much of the dishonesty found in this country arises out of the credit system; and dishonesty will increase unless a just discrimination is used by the European trader in giving trust. Besides the trust system shows a want of judgment

and of a real appreciation of the requirements of trade to make it substantial and valuable. It denotes a disposition to speculate, much hurry, a making haste to be rich, and much competition. The result is that trade is over done and badly done. A much larger amount of property is brought into the market than the necessities of the country require; and thereby they are depreciated in value to the great injury of the small native trader to whom property has been given on credit. The property credited is often given out under promise of payment in native produce; this stimulates the demand and raises the price for produce to the great loss of the native trader; this system produces general dissatisfaction among the natives and their rulers. Native laws respecting debts give them this uneasiness, coupled with the fact that the more trade there is done the more their people become involved in debt. It causes a sense of insecurity to arise, and lays them open to the feeling that ruin impends over their country through their commerce with white men. It is often spoken of and plans mentioned for checking the trust system; but there can be no remedy as long as the holders of property are so ready, in their eagerness to trade, to part with their property to any one who makes a fair profession.

In European countries where the great need of labour in order to procure the necessaries of life, compels men to a life of industry, and the competition in the labour market to the use of skill in labour and deference to the employer, there can be no right notion of the evils of that state of society where the employed is the master and the employer the obliged individuals as it is practically here. The evil results from the fact that but little is required to satisfy the wants of nature. A Canoeman engages to convey produce from one place to another; then it is discovered that the canoe has broken adrift, or a friend has borrowed it and will be back with it in a day or two. Then when the canoe is ready and the produce safely stowed away in it, the owner expects it to start; but he will find that the Canoeman is not ready, for he has not cooked his soup, or his own little private trade articles have been bought and are expected to arrive soon, or he has forgotten to purchase some thing and must return to do it, the market being a mile or two away; there he meets a friend and forgets his engagement, the starting of the canoe is put off for another day, or days some times. So with ordinary labourers they don't come at the right times Why? 'I fell asleep and forgot the time. I did not eat in time. I went out to see a friend and did not return so soon as I expected." Or, in the absence of an excuse the employer is answered with a silent smile. It is no better with mechanics, it is a system, a spirit that leavens the whole more or less, arising from the fact, that a day's labour will supply the necessaries of life for two days. These are exceptions some will work steadily, but they are marked exceptions. The same thing causes young men and boys to become prematurely free of all control to their great injury. A lad commences to tell his superior that his allowance is not sufficient for him, that is, the lad begins to think he is able to do for himself, or that he could better himself by a change of employment. Sons get free from their parents, cultivate a little farm land or get other employment, any thing so that he may be free, free to work when and how he pleases, and to leave off when he feels so disposed. This state of things is preventing the rise of Africa, and the Africans, for no one can become a skilled artisan who does not submit to be taught and governed; no one becomes a man of information who seldom or never reads a book after he leaves school; no one becomes a respected and trusted servant who is not industrious and obliging to his employer; and no one becomes rich to any good purpose who does not pursue his own employment industriously and intelligently.

MISSIONARY INTELLIGENCE.

NEWFOUNDLAND.

The same Colporteur, with whose former services the Committee had such abundant reason to be satisfied, was despatched in the month of August, to visit the settlements scattered along the south-western shore. Proceeding first to the most distant point to

which his labours were to extend, he reached Codroy on the 29th of August. Here he met with a very cordial welcome from the settlers, consisting of about fifty families ; and although only three of these were altogether unsupplied with the Scriptures, numbers gladly embraced the opportunity of purchasing new copies, and expressed their gratitude for the seasonable supply. The Colporteur next visited Mouse Island, where he found six families without a single copy of the Scriptures among them ; and as they were too poor to purchase, he presented each with a Bible. At Channel, or Port au Basque, where upwards of 100 families reside, the Colporteur was received kindly by the Rev. Mr. Hart, Wesleyan minister, who did everything in his power to promote the object of his mission. The people gladly purchased to the extent of three or four pounds' worth. A much larger number of copies of the Word of God would have been distributed in Channel and some of neighbouring settlements, but for the unexpected and determined hostility the Colporteur encountered in one quarter, where such opposition was little to be looked for. In consequence of the opposition referred to, the Colporteur proceeded to Rose Blanche, where Mr. Sosely showed him great kindness, and the people eagerly and gratefully purchasad a large number of copies. In Plant he met with an aged man who had long been sick ; and it was with great delight he received a Bible, having had none in his possession for years previously. Three families were found here without a copy of the scriptures ; and a considerable sale was effected among the inhabitants. At Harbour La Cou, containing some thirty families, he distributed a number of copies ; and proceeded to Petites, where about 100 families are resident. No sooner had he placed his books in a store, than he was surrounded by an eager throng pressing forward to obtain a supply. The Rev. Mr. Pike, Wesleyan minister, aided the Colporteur most cordially in his work. In Seal Island, the next locality visited, six poor families were found unsupplied with the Scriptures,, and a copy was presented to each. In Garia the people were found well supplied with the Scriptures ; but they gave the Colporteur a cordial welcome, and bought a considerable number of copies.

Report of the British and Foreign Bible Society

Ibadan.

It may be interesting to the readers of the Iwe-Irohin, and such as take pleasure in the cause of Christianity, to learn that the Christians in Ibadan have made handsome contributions for repairing and building churches ; and that they are desirous to establish and maintain a fund for the purpose.

The first contributions received towards the object are very encouraging ; and considering how small their number is with their present reduced circumstances, it speaks much to their credit.

The amount in cowries is 19 bags 1 head 14 strings, in English £13 5 8. Other small sums promised are yet to be given.

It is also with much satisfaction that I have now to acknowledge the receipt of £22. for building a church in Ilesha, collected in Lagos and Badagry from Ijesha people, and other friends who wish well for the country of Ijesha.

RECENT INTELLIGENCE.

Obomosho.

The account recently given of a civil war having occurred there was substantially correct, the leading rebels were killed.

Ibadan.

The rumour for some time prevailing, that a kidnapping force from Ibadan had suffered very great loss and but few had returned, is confirmed by more recent reports.

Ijaye.

Attempts are made to rebuild, this town, it is said about a dozen compounds are in course of erection under the protection of Ibadan.

Ijebu.

The cotton and oil bronght from Ibadan changes hands at Iperu, where a market is held ; thus direct trade between Ibadan and Lagos is interdicted. As the cotton passes to Lagos in the seed the cost of carriage is greatly increased to the loss of the cultivator.

ABBEOKUTA.

The river is at last open, we hope it will remain so. The native chiefs are not sufficiently sensible of the injury they are doing to their country by making the traffic on the river so uncertain. The recent fall of rain has caused every one to expect a full supply of corn and the price has gone down 25 per cent in the market in consequence. There is an abundance of occupation for the labouring classes, and the prospects of the country are brighter than for some time past.

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TRADE REPORT.

Since our last trade has not been so brisk as it might have been, owing to the uncertainty there was in the opening of the roads, which took place on the 28th of May since which time all have been busy to get their produce down to Aro.

Of Cotton, the supply has not been large, owing however to the scarcity of cowries the price went down to 15 strings per lb. A further reduction, to make good the fall in the home markets sellers are unwilling to accede to, but very little cotton as yet has been offered.

Cotton seed we are told is very much sought after. Would it not pay to fetch it from Lagos, where large quantities of it are continually thrown into the river.

Oil remains pretty much the same as at our last and considerable quantities are still in the hands of the natives.

Some Ivory has been offering, though people in most instances are unwilling to part with it at lower prices than when cowries were plentiful.

For Shea butter six and half strings per lb. has been refused, the quantities offered are hardly more than to supply the local demand.

During the month, we have had very seasonable weather, and the crops look splendid. Farmers are busy preparing for the planting of cotton, large quantites of which we hear are already in the ground. so much so that we may look forward to a season of plenty.

Cowries 3 heads per 4s. 2d. with very little doing.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 159 ABBEOKUTA JUNE 20th, 1866. Price One Penny.

Okan ninu ohun ti ko to lati ko ara oke nihin ni owo, niwon bi otile ti sepe ipa ono ti angba see nsi ni lori siwaju. Ife ti ati ta ati lati ra si mbe, ere re si nyo. Ipa ono ise bi oko riro ati ise ono ko to behe, afi nwonyi sile nitori owo. Semi sole omnira kan nbe ninu owo sise eyini ni ka se ireti ere pupo ninu ohun kekere; ati pelu ododo otito jino si nwon. Aisododo kan ti nwon nse ti awon ti nsee ko ka si aisododo ni lati je eni igbekele, ohun ti asi ko fun ni, ataa, asi soo di owo; eyiti abasi fi sau owo gbese na bi olotito enia ti se, nwon asi fi ra nkan miran ni igbero ati fi ohun, tabi oja ti ako fun nwon se pataki ijoko owo nwon, eniti oko oja fun u ki si ri owo re gba boro nitori idi oro kan na yi. Ono ngba sowo bubu-ru li eyi; ono ngba fi opin si iru re ni ka mase finotan eni ti ako ba ti danwo tele, ati iru awon ti asi ti moo ni ise nwon. Nigbamiran awon ara ile yi ako oja ninu iwara nwon laisanwo, eyi ti ko si le pe ojowo fun nwon, nitori eyi nwon asi gbero lati ma se ayipo owo na, titi yio fi to nwon lati san fun olowo, ti awon tikala nwon si ri daju pe nwon ri ere tiwon je ninu re. Elomiran agbawin oja sorun; asi salaipe oju owo ti nwon koo, niitori eyi, won arope, iye ti nwon taa ni nwon ni san, sugbon eyiti osenu aje ti oloja papa. Aifinotan enikeni li alefise bi egbo dekun fun nwon. Iru iwa ti anfi inutan ni ti nwon ti nse oburu pupo lodo olowo, ati lodo ajigbese re, ko tile se anfani die fun ajigbese ama so otosi papa dabi oloro; awon ara ileyi ko si ti gboya tobi ti nwon iba fi ma ko iru idanwo kidanwo ti ini owo, ati oro ngbe siwaju nwon. Pipo ninu aisoto nwonyi ti anri ni ile yi onti inu ifinutanni jade; aisoto tabi ainigbekele yio po si bikosepe awon oyinbo onisowo ba fi iyato dajudaju si arin awon ti

nwọn oma finutan. Pẹlupẹlu igbẹkẹleni ni ifi aini ipinu dajudaju han, ati aini iridaju ti gbogbo ainowo ṣiṣe, lati mu u niyelori ati lati mu u duro ṣiṣin. Osi jasi ironu rere, ikanju pupọ, isare lati jẹ ọlọrọ, pẹlu ọpọlọpọ aso o da nitori ati ba ẹni iwaju. Igbẹhin rẹ ni aṣeju ti iba owo nwọn jẹ. Ọpọlọpọ ohun tita li anko lọ si ọja, ju eyiti anfẹ ra lọ: nipa iru bẹhẹ li owo ọja ṣe nfasẹhin si alaimọ awọn ara ilẹ yi ti onṣe owo. Anko ọja fun nwọn nigba pupọ ni ileri ti pe nwọn osan nkan miran pada ti ani ni ileyi, eyi atubọ ṣi nwọn lori lati tun bẹrẹ si i asi ti ipa bẹhẹ gbe owo ọja ga si adanu awọn ara ileyi to nṣowo; iru ọna ngba ṣowo bayi mu ki gbogbo awọn ara ilẹ yi ati awọn agbagba ṣe alaini itẹlọrun. Irọrun ko si nitori ofin awọn ara ilẹ yi nipa ti gbese, pẹlu ti pe bi aba nṣowo lọ bayi, sibẹsibẹ ni gbese yio ma pọ si nwọn lọrun. Aini igbẹkẹle ti inu rẹ jade, asi ṣi eyi paya si aya nwọn pe, nipa biba oyinbo ṣowo, iparun rọdẹdẹ si ori ilu nwọn. Ansọnọ rẹ nigba pupọ, ati iru ipa ọna ti abafi fi opin si ifinutanni; ṣugbọn ko le si atunṣe niwọn igbati ara ba nwa awọn onisowo lati ko ọja nwọn fun ẹnikẹni to ba sa le ṣe ileri ati sanwo pada. Ni ilẹ awọn oyinbo nibiti nwọn ni ṣiṣe pupọ nitori aini ara, bi jijẹ tabi bibora, omu nwọn ṣiṣe lile, ati itara lati ba ẹniwaju dọgba ninu iṣẹ nwọn ati iyato si onisẹ, ko le si iro ti ibi timbẹ ninu iru ẹgbẹ na, nibiti alagbaṣe dabi onisẹ, ti onisẹ papa si dabi alagbaṣe bi ti ilẹ yi. Buburu to wa ninu rẹ ni pe diẹ li anfẹ lati tẹ ifẹ aini ara wa lọrun, Ape ọlọkọ lati wakọ lọ sibikan; eyi ti aosi gbọ nipe, ọkọ ti jalọ, tabi oluku kan toro rẹ lọ, yio si mu pada niwọn ọjọ kan na tabi meji. Nje nigbati abasi tiniko tan, ọlọkọ tabi ẹniti ofi ẹru rẹ nikọ ama reti ki ọlọkọ ko si; ṣugbọn eyiti yio si bojuri nipe ọlọkọ koi ṣetan, nitori ti koi ti i sẹbẹ rẹ, tabi ọja to ra koi ti i de ba a, tabi otunku ohun ti yio tun ra lọja, to jina to bi ibusọ kan tabi meji, yio si tun pada lọ, boya asi pade ọrẹ rẹ lọna nibi asọọda agbagbe ẹru ti nwọn fi ṣe fun oun, ati ṣikọ asi ye li ọjọ na, tabi lọjọ meji nigbamiran. Bẹhẹ pẹlu li awọn ti nṣe agbaṣe lojojumọ nṣe, nwọn ki wa ibi iṣẹ nwọn lakoko, bi o bere idi rẹ ani mo sun gbagbera, tabi nko tete jẹun tabi molọ wo ọrẹ mi kan lode, mo si soro gbagbe akoko tabi biko rikan sọ ama a ṣenu wuyẹ. Ko san ju eyiti awọn ti nṣiṣẹ ero nṣe, ohun ti iran ẹni gbogbo ni, ni dajudaju ti pe owo iṣẹ ọjọ kan to jẹun lọjọ meji. Laisebẹhẹ iru awọn bẹhẹ ti ima fojusilẹ ṣiṣe nwọn ko ṣọpọ. Iru nkan bẹhẹ mu ki awọn ọmọde ọkọnrin tete di

omnira ara nwọn, ti isi jasi osi fun nwọn nikehin Osoro omokonrin abere si iwi fun eniti onsise fun pe owo oun koto, eyini nipe oun ro pe on to dase funra oun tabi pe bi oun lọ ọ sise miran yio san oun ju tire lọ. Odomọ konri pupọ afi baba nwọn sile lati roko, tabi lati sise miran sin ara re, nitori ko sa le je omnira sa lati sise ara re, tabi lati fi ise re silẹ nigbakugba to ba fe. Iru nkan bayi lo nfa ile enia du du sehin, ati awọn enia dudu papa, nitori eniti ako te lori ba nigba kan, ko le mọ nkan ona to bi ti aofi ma a rohin re, tabi eni ti ko ngbe iwe re ka, tabi to ndigba ka a leko kan lehin igba to fi abẹ eko s le ko le se eni afiye si, ko si omọ odọ to fe ka gbekele oun laisebi oun ba sise re lojumeje i tobi ti iba fi wun baba re, ko si eniti ife je oloro laijepe oluwa re ko-ju si ise re moran moran fun ra re.

Ibadan.

Awọn ti nka Iwe Irohin ati, iru awọn tonife rere si ise Olorun, yio yọ lati gbọ pe awọn onigbagbọ Ibadan ti se idawo kan ni lolọ yi, nitori ati se atonse, ati lati ko ile Olorun, nwọn si fe ki idawo nwọn na ko duro petiti, eyi ni ni lati ma se atonda lododun.

Eyi ti nwọn ko da si ni lori pupọ; osi jasi iyin nwọn pupọ, nigbati aba sakiyesi pe nwọn ko po to behe, ati pelu iru wahala ogun to ti ba nwọn oso nwọn di alaini.

Iye owo na li owo funfun je oke 19 ole egbetaladigoji osi tun ku eyi ti nwọn si fi seleri ti nwọn koi ti mu wa.

Osi se itele okan mi pupọ lati wi gbamgba pe mo ri £22 gba lati Eko wa latowọ awọn Ijesa li Eko ati Badagry lati ko ile Olorun ni Ile Ijesa. Awọn to sife ire ile na si ba nwọn da ninu owo na pelu.

Ilosiwaju ero.

Leti ihin li aja ija kikan kan
Ose ara osi se otito
Kristian ati Apollyon nwa ona
Ki nwọn ba le segun ara nwọn
Okonrin na fi ola fi okonrin han
O mu ki ota ki osalọ
Mo duro lati se gegele ohun na
Ati lati jeri ikanna

Nigbati nwọn ti koja ibiyi, nwọn de eti Ajinjin Iku. Afonifoji yi ju ekeji lọ; ibi ti okun fun ohun ibi ti ofere sara, bi opolopọ ti le jeun.

Sugbọn awọn obirin ati omode nwonyi koja daradara larin re, nitori nwọn ni imole osan, ati nitori Mr Okan nla je amona nwọn.

Nigbati nwọn wọ afonifoji yi

nwọn ro pe nwọn gbọ irora kan bi ti awọn ti nke irora nlanla. Sidigidi nwọn ro pẹlu pẹ nwọn gbọ ọrọ aro, ti aso bi nipa ẹnikan ti owà ninu inaloro pupọ. Nkan nwọnyi mu ki awọn ọmọkọnrin na ki ogbọ̀n; oju awọn obirin na sì rè bi ẹniti osarisan; ṣugbọn amọna wọn pasẹ lati tujuka.

Beni nwọn tubọ lọ siwaju, nwọn si ro pe nwọn mọ ilẹ mì nisalẹ nwọn, bi ẹnipe iwo wa lisalẹ: nwọn si gbọ bi iru igbekan bi ti ejo, ṣugbọn ko si ohun ti oti yọ, nigbana li awọn ọmọkọnrin na wipe, A koi ti de igbẹhin ibi ẹrù yi bi? Ṣugbọn amọna na pasẹ fun wọn lati tujuka pẹlu, ati lati ṣọ ẹsẹ nwọn; owipe ki ama ba mu sinu idẹkun.

Nigbana li James bẹrẹ si ṣe arisan ṣugbọn mo ro pe idi rẹ li ẹru: beni iya rẹ fun u li die ninu igo oti ti ati fi fun u li ile Ogbifọ ati mẹta ninu pill ti Mr Ọgbọn ti mura silẹ, ọmọ na si bẹrẹ si soji. Bayi ni nwọn rin titi li arin afonifoji na; Kristiana si wi nigbana pe Mo ro pe mo ri ohun kan lọhun lori ọna uiwaju wa li iru awọ ti nko ti ri ri. Nigbana li Joseph wipe Iya, kini re osi wipe, Nkan kọlọkọlọ ni, nkan buburu ọmọ mi.

Owipe, ṣugbọn iya kili ojọ? Iya rẹ wipe ojọ ohun ti nko le sọ ko jina si wa nisisiyi. Nigbana li owipe, osunmọ ni.

Mr Ọkan nla wipe, jẹki awọn ti ẹru nba ju ki ofara mọ mi. Bẹli ọta na mbọ, amọna na a sì ba pade; ṣugbọn nigbati okuku ti de ọdọ rẹ, ofẹ lọ kuro niwaju nwọn. Nigbana ni nwọn ranti ohun ti ati sọ li koi ti pẹ. E kọjuja si esu yio si sa kuro lọdọ nyin, Jakob. iv. 7.

Nitorina nwọn lọ niwaju, bi ẹnipe ara nwọn gbọn die. Ṣugbọn nwọn ko ti lọ jina ti Anu, bi oti wo ẹhin rẹ bi oti rò, ori ohun kan ti ojọ kẹneun, ongbesẹ bọ lẹhin; osi ni ohun igbe ti osofo; igbe okankan ti oba si ke, omu ki gbogbo afonifoji na gbohùn, osi mu ki gbogbo ọkan nwọn ki osán bikose ọkan ẹniti oje amọna nwọn. Beli ode! Mr Ọkan nla si bọ sẹhin osi fi gbogbo awọn ero na siwaju rẹ Kẹneun na pẹlu mbọ, Mr Ọkan nla si ba ara rẹ soro ati fija lọ ọ. 1 Pet. 5. 8. 9. Ṣugbọn nigbati ori pe opiumu rẹ pe yio ṣe ikojuja, on pẹlu fa si ẹhin, ko si wa ju bẹhẹ mọ.

Beni nwọn si tun nlọ, amọna nwọn si ṣiwaju nwọn, titi nwọn fi de ibikan nibiti agbe wa iho kan si gbogbo ibu ọna na: ati ki nwọn ki oto mura lati kọja eyini, iri nla kan ati okunkun ṣusu lu nwọn, ti nwọn ko fi le riran Nigbana li awọn ero wipe Ah! kili awa yio ṣe nisisiyi?

(koi iti pari)

A kọ ọ li ibi isẹ ikọwe li Ake ABBẸOKUTA JUNE 20th, 1866.

IWE IROHIN

ENGLISH EDITION.

No. 160. ABBEOKUTA JULY 4th, 1866. Price One Penny.

This is not the season when kings, in this country, go forth to war; but there are symptoms existing which denote that the present peace has not a very sure foundation. There is nothing in this town that denotes a desire or preparation for war, that has come under our observation; the population are fully engaged in agriculture or trade, chiefly the former, and a large supply of food is expected if the weather continues suitable. The interior is, however, troubled; the first in importance is the war that exists between Ibadan and the Ijeshas; a war that has not, we understand, been formally declared nor has any great chief taken the field against Ijesha, but three expeditions have gone forth from Ibadan against the Ijesha villages, the second and third of which proved most disastrous to the attacking parties, and but few returned. We heard that Oshogbo a town under the protection of Ibadan is beseiged by the Ijeshas, and Ibadan has sent aid to the beseiged town. There is an absence of contentment in some other parts of the Yoruba country, which is also a reason to fear that peace is not likely to be of continuance, for instance, Shaki one of the old Yoruba towns, is at variance with Ibadan, and the roads to it are disturbed. In some smaller towns there are divisions, a restlessness, an inability to settle down, and a fear of impending evil. The whole may pass away without much disturbances, but it is a time when much reliance cannot be placed upon the political state of the interior. It appears that the old political state of this country is passing away, and a time of trouble must come before the various tribes can settle down under the new rulers which their wars raise up for them. They must learn this truth, that no nation can exist, for any length of time, whose government is not founded on righteousness. That nation or tribe will rise which seeks to follow after the truth which God reveals to them.

There are many who express surprise at the divisions among christians, the various sects and parties into which they are divided. Those who are opposed to christianity make the most of it and attribute it to some defect in religion, whereas the fault

rests upon the professors of religion and not upon the doctrines and precepts it inculcates But the divisions are seen, they are openly professed; but there is an union which is less observed though not less real. The divisions are about forms of worship; some think it best to have a fixed written form of prayer to be used in public worship, others think that all prayer should be extempore; some believe the Episcopal form of church government to be the right one, others adopt what is called the Presbyterian form; others are called independent; some believe that infants ought to be baptized, some think that none but adults should receive that ordinance; some believe the sprinkling of water is enough for baptism, others believe that immersion is necessary. Some again are divided by different views respecting predestination or election, others by different views of the benefits conferred by the sacraments. We have therefore Presbyterianism and its various branches, Wesleyanism and its various offshoots, the Independents and Baptists and their various divisions, and we have the Episcopalians. But with all these divisions there is substantial union; the points of union are stronger than the divisions and fundamental. What divides them we have seen, now we must observe the bonds which unite them. They are united in receiving the Bible in its integrity, as the word of God, containing all the revealed will of God concerning us. They appeal to the Bible as the only rule of faith and practice, and admit of no doubt of its truth. They hold Christ as their head,—their prophet, priest, and king; they trust in him for Salvation, they believe in his Word for instruction, they trust in him for protection and they look to him for eternal life. They believe in him and he gives them his Spirit. Each christian is then united to Christ, and whatever their outward diversities may be they are united together by the union of each with the Saviour; he is the head which unites the members and makes them one body. As the various christian churches become more like the Saviour, and increase in knowledge, they will think less of the points of difference between themselves and other christians, and look more to their living head; there, seeing each other as members of one family, having one object of faith and hope, they will become united in heart, being influenced by the Holy Spirit.

Ake Church.

The Rev. H. Townsend desires to offer his best thanks to those who have so kindly and liberally responded to his appeal for help in restoring the Ake Church. He hopes to be able to publish a list of the subscriptions before long.

RECENT INTELLIGENCE.

Isein.

The Asein has refused to receive an Ajelle from Ibadan.

Ibadan.

It is reported that messengers have arrived from Ilorin and Nupi, earnestly desiring a general peace.

Oyo.

Mr. J. Williams the Scripture Reader stationed there, died a short time since, after a long illness.

Igbein.

We are sorry to report that the Rev. C. F. Lieb was very severely beaten in one of the streets of Igbein on Saturday the 23rd. of June, by a man called Bada and several others, no provocation was given whatever. The chiefs offered every apology they could, and promised to punish the offender in due time according to their custom and laws.

About three hundred years ago there was a great persecution carried on in the Netherlands against the Protestants, by their King Phillip II of Spain, instructed by the Pope of Rome. They were compelled either to fly the country, their own country, and seek a home elsewhere, or to conform to the Roman Catholic religion, which they believed as we do now, to be contrary to the plain teaching of the Bible. The best and most industrious fled in all directions, carrying with them their knowledge, and skill to those countries which received them. Some of them came to England, and settled in a town called Sandwich. Sandwich was formerly a rich town, but had became poor, and was

so when these strangers came; when however they began to exercise their callings, the town began to prosper, had two markets a week at which merchants from distant places resorted to buy cloth; these strangers wove cloth,, for they were mostly weavers, and the best weavers then known. Another party settled in the city of Canterbury, where they were well received and prospered much. Another party went to Norwich a city that was falling to decay; there also they prospered, and caused the city to become prosperous. In the course of ten years there were of these strangers five thousand settled at Norwich, fifteen hundred at Canterbury four hundred at Sandwich, about ten thousand at London, and many in other places scattered about. They were not only weavers but they also introduced skill in dyeing, tanning, gardening, hat making, brass-work, and steel making, in all these matters the English were not then skiful but depended on foreign countries. Some settled at Manchester and Bolton where they commenced the manufacture of Cottons, others again in Sheffield introduced the manufacture of cutting instruments. Some of the greatest sources of the wealth of England arose out of the skill and industry which their strangers introduced, as the manufacture of cottons, broad cloths and cutting instruments. They were encouraged and protected by Queen Elizabeth Srange to tell, in Sandwich, when the town began to prosper, the natives became jealous, and tried to oppress them by putting heavy taxes upon them. Again in Norwich the natives made a conbination against them to drive them away; but the Queen protected them and caused the doers of it to be punished. Now, if these evil minded and jealous natives had obtained what they wanted in their jealousy, these strangers would have been driven from England, and England would have lost the skill and knowledge these strangers possessed, and some other nation would have gained it, besides incurring the guilt of wrong doing in the sight of God. We write this to give our readers in this country information and instruction; for there are too many here who would, if they had the power, oppress their strangers by putting taxes upon them which the natives dont pay, and some few would, if they could, drive them out of the country. Oyinboes, white and black, have introduced the palm-oil trade, the cotton trade, and trade in other exportable commodities, and stopped the export of slaves which trade was desolating the country. The Oyinboes have introduced cotton gins and cotton presses into Abbeokuta; have shown the people the use of watches and clocks; have introduced better clothes, rich silk and velvets, umbrellas and shoes; have taught carpentry, so that the common work done of old is superseded by the better skill of those taught by Oyinboes. Besides this wealth comes with them; for wherever they go they carry their wealth with them and use it in servants, workmen, building material and in the food they consume. Some of them teach the highest knowledge, the knowledge of God; and also, as helping on the general welfare, they teach reading, and writing, and arithmetic, and such other knowledge as can be learnt to advantage here. Now those who would oppress or expel the Oyinboes forget that if they did so they would drive away skill, knowledge, wealth, and incur guilt in the sight of God; and that the good they reject would pass on to their neighbours, those now willing to receive the benefit. People should observe that now white Oyinboes dont come here as formally; and why? Because Oyinboes, white and black, have been hindered in sending their goods to Lagos for one reason or another, and they see no security, nothing to trust in, but fear it will be repeated again and again. Abbeokuta, if it wishes to prosper, must protect, encourage and be firm in their promises to Oyinboes: it must labour to restore confidence, and encourage legitimate commerce by every right means, and leave off the disposition to listen to every idle tale that can be told them. It is easier to do evil than to do good, it is easier to deceive than to lead others aright, it is easier to break and destroy than to make or mend: but each has its proper reward; what is sown will be reaped, the deceiver will be deceived, the destroyer will be destroyed, and the right doer will be justified in good times. There are in every country some people inclined to stir up strife for their own purposes, and there are a few here; but we hope the good sense of the Chiefs and people will lead them to do those things which will beget trust and confidence, for therein their country will receive riches and prosperity.

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DEATH.

Died on the 6th ult. of Dysentery the beloved wife of the Rev. C. F. Lieb after a short residence of not quite seven weeks in Abbeokuta.

TRADE REPORT.

The last month for various reasons has been but a dull one. Oil which we noted in our last at previous rates, we found could not be purchased at those prices, 9 heads being already freely paid at that time. Since then we have to note a further rise of about 1 head, but business in Palm-oil has been so little, as to hardly allow us to form a correct opinion. Nut-oil has been offering free and has been bought at 7½hds. The quantity of Cotton purchased this month falls considerably short of that of last month, owing in the first place to the nearly exhausted stock, but little having been planted last year, then to the exceedingly wet weather and consequent bad roads and lastly to the unwillingness of holders to part with it at reduced prices. The bad state of the roads would of course effect the supply of oil likewise, for the short coming of this, however, a reason is given in the lesser produce of the oil palm which is said, with how much truth we do not know, to decrease in productiveness if the fruit be not taken from it at the proper time

Cotton we hear continues to be planted, as fast as the seed can be procured and the new corn and yams are said to be excellent in quantity and quality.

The price has been about 15 strings per lb. but has been reduced to 12½ strings after the Mail.

Of sheabutter nothing has come under our notice, the supply being still but small we suppose it is taken for home consumption.

Ivory has been scarce and high prices have been asked.

Exchange, little or nothing is doing at very irregular rates. Cowries continue very scarce.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA.

No. 161. ABBEOKUTA JULY 20th, 1866. Price One Penny.

Opolopo enia lo ya lenu lati ri iru ipinya to wa larin Christian ati li ti orisirisi ipa ti nwon si ya si. Awon to wa li odi si ise Olorun ka a si jojo, nwon si ka a si orun ebi tabi ailera die to wa ninu isin, niwon boti sepe ebi na wa lori awon oni isin, sugbo kise lori awon eko ati ilano ti apalase ninu re Sugbon awon iyapa han. kedere li ajewo nwon, sugbon irepo kan wa ti ako se akiyesi tobehe didaju re re ko si fi behe kere. Iyapa na wa ninu ipa isin olukuluku; awon elomiran ro pe oye lati ni iru adua pato ti ako sile lati ma lo lojo isimi, elomiran rope eyikeyi to jasi atoriwa to; awon miran rope iru ibojuto ti Church to wa labe agbara Bishop loto, awon elomiran ro pe iru ilano Church to wa labe agbara Alufa ati awon alagba lo to ju; awon miran si wa ti anpe li omnira; awon omiran gbagbo pe awon omo kekere ye lati sami eyini ni lati baptise fun awon miran ro pe kiki agbalagba loye; awon miran ro pe omi die tere to fun isami, awon miran ro pe ka teni ri somi lo to ju. Omiran pelu si pinya nipa ti riri ti imotele tabi ti iyontele, awon miran nipa ti oniruru iwoye ti ore ti afun ni ninu awon sacrament nwonni. Nitorina awa ni awon ti anpe ni Presbyterian ati olori ori eka re, awon Wesleyan ati awon to si jasi eka re awon Independent ati Baptist, ati ipa ti nwon si ya si, asi ni awon Episcopal. Sugbon fun iyapa nwonyi irepo ti ki iyese wa: ipa ti irepo lagbara ju iyapa ati ipile re. Ohun ti oya nwon nipa li ati ri ini, si je ka sakiyesi ohun to wa won po. Nwon repo lati gba Bible ninu otito aiyese re, bi oro Olorun nitipe ninu re ni gbogbo ifihan Olorun tofe gbe wa, ti ojasi ti awa. Bible ni nwon nto lehin bi olori eleto nwon ni ise ati ni igbagbo, nwon ko se aniani si otito re. Nwon gba Kristi bi olo-

ri nwọn, bi woli nwọn, ọba, ati alufa; nwọn gbẹkẹle e fun Igbala nwọn si gba ọrọ rẹ gbọ fun ẹkọ, nwọn gbẹkẹle e fun abo, lòwọ rẹ ni nwọn si nreti iye ainipẹkun. Nwọn gba a gbọ, osi fun nwọn li Emi rẹ. Olukulùkù Kristian di ọkan niuu Kristi niwun boti wun u ki iyapa ode ara nwọn ko ri, nwọn di ọkan lọdọ olugbala; on li ori ti oso gbogbo eya ara di ọkan ti osi so nwọn di arakan. Bi olukuluku Church ti Christian ti di ọkan bi olugbala, ti nwọn si npọ ni imọ, nwọn kio ro ti iyapa to bẹhẹ eyi ti owa larin awọn ẹgbẹ nwọn ori aye nwọn ni nwọn oma wo; bi nwọn ti ri ra nwọn bi eya ti idile kan, ti nwọn si ni igbagbọ ati ireti si ipa kan na, nwọn odi irẹpọ li ọkan, nipa ti agbara ti iṣẹ ti Emi Mimọ.

Monk alatunkọ, ati aṣewe igba isisiyi.

Li ọpọlọpọ ọdun ti oti koja, nigbati okukun ti Pope bo gbogbo England mọlẹ awọn ti anpe ni Monk nikansoso lo jasi aṣewe, awọn na a li asi mọ li ẹniti utaa. Oruko Latin ti afi npe ita die ni London ti amodajudaju, ofuyin nitori iwe ti nwọn nse nibẹ, iru oruko bẹhẹ si nmu wa iranti igba atẹhinwa; bi iru Paternoster Row ati Ave Maria Lane. Die ninu akawe wa le ṣalaimọ pe Paternoster jasi "Baba wa" ati Ave Maria pe osi jasi "Kabiyesi Mary" Awọn yi jasi oruko ti adua ni ede Latin eyi li awọn Monk le ṣe afiyesi jojo.

Won ki ṣe iwe nwọn bi ti igba isisiyi ṣugbọn owọ ni nwọn fi nko ọ, nwọn asi ka a bi ati nka ẹni. Eyi jasi iṣẹ ti imu arẹ bani pupọ.

Awi niti Bible kan pe, oluwa rẹ gba adọta ọdun nidi rẹ ki oto ko ọ ton. Die iru iwe yi ale ri i ni ibi ikọwe si ti church nla ni Durham nisisiyi nibiti nwọn gbe ntọju rẹ daradara iru itọju bẹhẹ to si i jojo.

Ibomiran ninu rẹ afi omi wura ko ọ, oniruru awọ ara bẹhẹ ni nwọn asi ma fi ko ọ, ama a don nwọn ako ọ si awọ malu ti nwọn po osi funfun bi eyin erin, osi dabi titun sibẹsibẹ, bi ẹnipe aṣẹṣẹ ko ọ ni.

Bible ti ako ni li ede English, Ọlọla kan ti anpe ni Bede lo yi i pada lati inu ọkan niuu iwe na a wa, eyini ni si ede English igbani ti osoro lati yeni ni isisiyi: igbati oti yi i da na nto iwọn okolelegbẹta ọdun nisisiyi odi ọkọn. Owo iyebiye li awọn Monk nta iwe nwọn nigbana nwọn ko ọ sile .pe aya olori ilu ti anpe ni Anjou, bi oun ti je ẹniti oni ọpọlọpọ ọgbọn, ora ọkan ninu iwe ti afowọ ko yi; oson igba agutan, osuwọn wheat marun, bakanna lo si son fun rye ati millet (awọn ti ikẹhin yi jasi isi ọka kọn ti nwọn fi ṣe akara oyinbo).

Idi kọn nitori eyiti afi nsọn iyebiye owo lori rẹ ni nitori ogbọn pupọ ti afi ṣe e, ati nitori aisimi ti nwọn nṣe lori rẹ. Ero ti iwe kikọ isisiyi ti amọ, nwọn bere rẹ ni Europe niwọn irinwo odun nisisiyi ole metadilogun: awọn ara ilu ti anpe ni China ti mọọ ni iwọn egberun odun ṣaju eyi: ohun ti asi fi ero tabi ogbọn iwe kikọ na ṣe opọju siso lọ

Iwọ tikala rẹ fojuda ohun ti ero tabi printing press iba ṣe bi ti iru iwe irohin ti anpe ni "Times" "Igba" niwọn bi otile ti ṣepe die nnu ọrẹ wa ko ka a ri nwọn oma ri bi oti tobi to ati bi ati kọ iwe wenewene si i. Iwọn egbarun tabi egbafa iru rẹ li aṅkọ ton ni wakati kan.

Takada ti aṅkọọ si gun pupọ bi aowọn ọ oto iwọn egbetala agbaka odi ogorun. Won aka eyi we igi ribiti kan ti nwọn si i ki sinu ero ikọwe na. Iyara ero yi yani lenu to behẹ ani oju enia ko le to takada na lehin boti nlọ.

Iwe irohin French kọn ti anpe ni "La Patrie," okere pupọ ju "Igba" ti anwi yi lọ, oni to iwọn egbejilelogun ẹṣẹ odi ogorin. Egbarin iru iwe behẹ jẹ orindilegbẹsan ọkẹ ila ole mejo.

Awọn akọwe le kọ iwọn ila meta ni minute kan: nitori na yio fẹ to iwọn okodilegbeta ọkẹ minute ole merin tabi ọkẹ meṣọn wakati ole mefa, eyi to si ba odun mejilelogun ogbọn fun akọwe kọn lati ṣe egbarin "La Patrie," nitori na a aofẹ to iwọn ọkẹ mẹsan enia ole mefa lati ṣe iru iwe ti ero yi nṣe ni wakati kan. Inira pupọ lo wa fun awọn Bibi nla wa lati ni Bible kan fun ara nwọn; nisisiyi anfi iwọn 6 pence ra Bible kan ati Testament Titun niwọn 2 pence.

Awọn egbẹ to si nṣe Bible fun England ati fun ilu okere si ti pin to iwọn egbejila ọkẹ Bible kiri ṣehin lati iwọn adọta odun yi ṣehin.

Ti ati ma ṣe ipinka Bible bayi li awọn Church ti Rome kọ patapata; koi si ti i ye kilọ pe enikenni ko gbodọ da fi nkan ero na kọwe lai gba aṣẹ Ede rẹ to nlo li eyi pe—"Ero ikọwe yi ti afi agbara pali inu, buburu nla ni, ayanu kawo enia kole yara ka iye okan enia to nran lọ sorun apadi".

Ni gbogbo ile ti Rome, Bible ni iwe ti nwọn kọ patapata; bi osepe Chuch ti Rome ri ọnọ kan fun ra rẹ niti pe kole ṣe boti fẹ si oron yi, okukun bi ti iru igba toti koja iba si tun de si aiye lekeji.

Akawe, iwọ dupẹ fun Olorun nitori ti omu ọ wa ni iru ile, ati ni iru ọjọ ti imọle otitọ ton jade si jeki ọpẹ rẹ ko ton jade ni fifi ore ọfẹ Oluwa han kakiri niwọn boti wa ni ipa rẹ.

PHILLIS WHEATLEY.

Ara ilẹ enia dudu ni Phillis awọn ajẹruta lo ji i ta si America nigbati ko ju iwọn ọmọ odun mẹjọ lọ. Niwọn ọdun 1761 li eyi lakoko igbati ibiti anpe ni United States wa labẹ awọn Gẹsi yikakiri apa ibẹ ni nwọn si nta ti nwọn si nra ẹru. Wọn mu u wa ta fun Mrs. John Wheatley li Boston ẹniti oya a sọtọ nitori ewa tabi nitori iwa pẹlẹ rẹ. Phillis tete fi oju itara ati kọwe han Nigba pupọ ni nwọn ma ri ti ima fi edu tabi ẹfu kọwe sara patako ti nwọn fi kan kanga. Nitori eyi ọmọbirin Mrs Wheatley kọọ lati kawe, oun si mura si i tobẹhẹ niwọn osu mẹrindilogun, ole ka ibi to ṣoro ju ni Bible. Nipa lala ti ara rẹ lo fi mọwe kọ, nigbati asi wipe oto iwọn ọdun mẹrin to ti fi ilẹ enia dudu silẹ, ọmọ bi ati kọ letter. Iwa Phillis wun ni tobẹhẹ, ti Mrs Wheatley fi ṣojurere fun pupọ, osi nloo bi ọmọ rẹ, ko si foju ẹru wo o. Idi pupọ li ofi han pe on yan Kristi li olugbala on, nigbati osi di ẹni odun mẹrindilogun, odarapọ mọ Church.

Mrs Wheatley si mu si ẹgbẹ osi jẹki ofara mọ ọpọlọpọ ẹgbẹ, iwa rẹ si ṣe pẹlẹ, koni oju lile bi igba ti afi mu u ṣoja lati ta.

Ofẹ pupọ lati ma ka ati lati ma kọ ọrọ orin ọkan ninu ọrọ orin to kọ nigba ewe rẹ li eyi ti oso ti ore to ri gba bi enia Olorun.

Titi li ari pe on ṣọpẹ nitori anfani ti awọn ọrẹ rẹ fi fun. Nigbati odi ẹni odun mokandilogun, agbara rẹ ye die, Mrs Wheatley ran a lọ si England, nibiti iru ẹni bi Lady Huntingdon ati Lord Dartmouth gbe fẹẹ pupọ nitori ogbon ayarakonkọn rẹ to ni.

Akojọ iwe orin rẹ (to ni to iwọn ogofa page) lako ati aworan rẹ lasì ṣe pẹlu, osi ye li afiyesi nitori gbogbo igba aiye rẹ lo ni iru irẹlẹ bi Christian

Bayi ni Phillis nipa kika anfani to ri gba si otinu ẹru di ẹni owọ ati ọla Iwa pẹlẹ rẹ, irẹlẹ ati ifayaron rẹ oye fun afarawe, ẹni gbogbo si le ri kọ nibẹ.

Akọpe ti Mrs. Wheatley pee to si yọn ọ ṣoju ju gbogbo awọn ẹgbẹ rẹ lọ. Iru iwa rẹ ti aka latẹhinwa, to si Japọ mọ ifẹ ati itara lati kẹkọ siwaju, oun li o jere ọpọlọpọ ọrẹ fun u

Kiṣe pe nitori ti Phillis nipa ẹda rẹ nipa to, tabi pe omẹkọ ju ọpọlọpọ awọn ara iyokun lọ lo jẹki awọn ẹni ọla li America ati li England ka a si bẹhẹ, ṣugbọn nitori ti ofẹ lati lọ siwaju ninu imọ, eyi ti osi mu ṣe nipa anfani ti afi fun u.

A kọọ li ibi iṣe ikọwe li Ake
ABBẸOKUTA JULY 20th, 1866.

IWE IROHIN

ENGLISH EDITION

No. 162 ABBEOKUTA AUGUST 4th, 1866 Price One penny.

There is but little to record respecting the state of the interior tribes very little information having reached us. We are told, and we believe the report, that the Ibadans have suffered in the defeat of another war party sent against the Ijeshas. These defeats will we fear only stimulate the Ibadans to send forth all their strength against the Ijeshas in the coming dry season. We are informed that the restrictions on commerce with Abbeokuta by the Ibadans are being gradually removed, cotton is now brought from Ibadan, some have reported that oil is also brought but this requires confirmation. It is evident that the Ibadans wish to establish friendship with the Egbas in order to be the more free to carry war into the Ijesha country. The disputes about duty laid on produce in Abbeokuta we fear are not terminated, we have heard of a canoe being stopped at Abamaya to unload there for Abbeokuta as a demonstration against the duty. What the country wants is a regular and just system of collecting a duty from all classes of the community, equal and alike to all natives and foreigners. Then also is necessary a just appropriation of duty received for the proper use of the government of the place, and not the collection of a duty for the benefit of any one division of the government. Ancient practices and customs interfere with such a settlement; one party claims the sole right to this another party the sole right to that, by which division and disunion are multiplied, and union for the common welfare of the country is not encouraged. And what is the true remedy for these evils? Christianity, for it teaches men to regard the welfare of others as well as their own and supplies the motive for it. The love and mercy of God for us—his great love in giving his only begotten son to die for sinful man— is the great example; and in order to partake of the benefits of this love we must have its spirit, and be ready to do to others the good we wish to have done to us. The same cause operates all over the world to produce disunion, that is, selfishness: and it is the same remedy that applies to all in every part of the world, that is, Christ-

ianity. Christianity destroys no man's right but establishes them; and adds this, it gives a disposition to promote the welfare of others. Whenever the word of God obtains a large influence then these evils we see and of which we hear so many complaints will cease, but not until then. The christian part of the community must set the example by being moved to right actions and feelings by the religion they profess and in due time the general population will be influenced by the good example.

We gave in our last number a short account of divisions among Protestant Christians who altho divided in unessential things are united in one Head, our Saviour Jesus Christ. They are united also in a protest against the Church of Rome, from which they separated more than three hundred years ago. There are great diversities in that Church both of doctrine and practice but as the centre of union the sun of there system is a visible one—a human being who professes to have a power more than human in spiritual and temporal things—the point of union overshadows the diversities, so that they appear but of small moment. The Roman Church is all powerful in Spain and the Papal States, less so in Austria, Portugal, France, and some other kingdoms. In all civilized countries Romanists are found; but in Protestant kingdoms they are not supported by the state but regarded as dissenters. The doctrines and practices of the Church of Rome are not the same in all countries, arising out of their possessing more or less political power. Thus in Rome and Spain all other forms of religion are absolutely prohibited to the natives; in France, although Romanism is the religion of the state, other forms of religion are allowed and supported by the government. The great leading doctrine of the Roman Church is that their head, whom they call Pope, is the representative of Christ on earth, that no one can be saved that is not in communion with him. The next great law is the prohibition of the use of the Bible by the people, instead of which they profess to give the meaning attached to the scriptures by the fathers, and the lives of saints much of which is fiction. It is plain to see that if the doctrines and practices of the Church of Rome were in agreement with the Bible the Bible would be given to the people to support them and prove them; but as the Bible is absolutely prohibited to the people wherever they have sufficient political power to do it, it is clear they know that their system and the Bible dont agree. There are strong efforts used, at the present time, to bring about a union between Protestants and Romanists (they call themselves Catholics) by persons who have a strong sense of the value of outward conformity and union. How is the union to be brought about, are the Roman Catholics to give up the Pope and cleave to the Saviour without him or are the Protestants to give up the Saviour as their head and accept the Pope?.—Are the Roman Catholics to accept the Holy Scriptures as they are or are the Protestants to give up the Bible and accept the teaching of the Fathers and the lives of the saints as their instructors and comforters? But there is no point of union where they can come together no common centre around which they can unite; if they unite it must be by the Protestants becoming Roman Catholics or Roman Catholics becoming Protestants.

MISSIONARY INTELLIGENCE.

On the 2 st inst. died at Wasimi, Abbeokuta, Isaiah Lasode a member of the Ake church. In the war between Ibadan and Ijaye he was taken prisoner, and for some years kept at a farm belonging to Bashorun the present chief of Ibadan. Some time after the conclusion of the war between Ibadan and Abbeokuta, he was permitted to return, on the assurance that a ransom should be paid, which promise was subsequently fulfilled by the members of the Church. On his arrival at Abbeokuta, before going to his own house he entered the Church and offered up in private his thanks to God for his merciful deliverance from captivity. For some time past it was seen that his health was failing, he appeared as one worn out. He was very anxious to live and afraid to die, and begged his friends to try to save him from death. When near death he spoke freely to his friends of his prospects for eternity, that he no longer wished to live but to depart

for his heavenly home. He said, "this is not my house, my house is in heaven." In this frame of mind he passed away; for many hours before he died he was unable to speak and apparently unconscious of what passed around him.

IHUNDIALA AMRITSAR.

The last year has been a trying one to our Punjaub Mission, for three of our number have died and two have been obliged to go home.

We have six stations, Kangra, Amritsar, Mooltan, Peshawur, Derah Ishmael Khan, Bunno. The last named place is now vacant We have lost since 1852 when the Punjaub Mission was established seven by death. Fitzpatrick, Batty, Wathen, [Amritrar] Soan [Mooltan] and Clark· Tuting and Stevenson [Peshawur] We have four Missionaries at home. One will certainly not return, and another's return is doubtful.

We have nine still labouring four of whom are stationed at Amritsar, two at Peshawur, one at Kangra, Mooltan, Derah Ishmael Khan severally—Besides these Missionaries, we have one Dr. [Elmslee] Medical Missionary to Cashmere, who is stationed at Amritsar during the cold season. We have the most intense cold and heat in all In it up here, in about equal proportions. It is so cold in the winter that we cannot keep warm enough, and so warm in the hot weather that we are thoroughly roasted during the summer months. At Amritsar [my own station] we have a native church and pastor—an Anglo—vernacular school, Orphanages for both boys and girls, Out stations at Narrowal and Ihuudiala branch schools for boys and girls likewise. We number nearly three hundred in congregation and I think about 70 Communicants. The Rev. R. Clark has charge of the Church the Catechists, Orphanages. The Revd. D. M. Brown is our Itinerating Missionary and visits many hundreds of villages in the course of the cold season. The Revd. T. Storrs has charge of the city and branch schools and Ihundiala whilst I am at present but a learner of the language, and a helper in all branches of the work. The population of the Punjaub is divided into Hindoos, Sikhs, and Musslemans. Amritsar is the trading whilst Lahore is the political capital of the Punjaub. In consequence we at Amritsar cannot so highly teach our boys or keep them in school for any length of time Preaching takes place in the bazaars of the city in many places daily and there is no opposition. The services at the Church are thronged by heathen hearers, and the Bible is willingly read, yet notwithstanding all this that is favourable for the reception of Christianity it is very seldom that an Amritsar man is baptized. In Lahore our American brethren have not baptized a man out of the city for years and years. Seemingly the education which the boys receive at the Government schools make them to give up their Hindooism and become half deistical in their belief. It was only the other afternoon that I had a long conversation with a Hindoo, an old Government pupil at Delbie, who could speak English fluently, and what was his belief? He thought Hindooism Sikhism, Mahommedanism, and Christianity alike wrong. As long as a man was good and did good he would be saved, no matter what his religion is. He believed he said in one God, but he would class Ram, Seva, Nanak, Mahommed, and Jesus Christ in the same category.

NORTH-WEST-AMERICA.

BRITISH COLUMBIA.

In the despatches to which, in our review of this Mission, we have now to refer, we find that three of those who had been admitted to baptism have gone back. The party consists of two chiefs, and the wife of one of them. One of these men is favourably mentioned in some letters which we published in the "Church Missionary Intelligencer," January 1865. The circumstances which led to this backsliding will be found in the following extract fom a letter of Mr. Duncan dated July 12, 1865. Referring to the Naas Mission and its slow development, he observes—

Mr. Doolan is now forwarding you a letter, and extracts from his journal, which will show the position of the Naas Mission at the present time.

One great drawback to its progress (in our way of talking) is, that the chiefs, as a body, keep aloof. This, no doubt, arises from the discovery they have made, that in becoming Christians they have to renounce their pride—forego the revenue accruing from heathen rites and customs, and have to bestir themselves to a life of activity and labour in

order to support themselves. For this they are by no means prepared.

The same difficulty met me at Fort Simpson, and when I moved here, I was followed by many in spite of their chiefs.

I only expected one old chief to accompany us—he who was afterwards baptized by the Bishop, and named Simeon Kuthahn, and who is since dead; but other two younger chiefs declared themselves desirous to join us and this set me planning by what means I should confer upon them some support and influence among their Christian brethren, and yet not be doing so merely for their position's sake, but rather for their usefulness. Hence I used to call them in to assist in all civil cases, and proposed dividing amongst them the half of the village tax. But their many inconsistencies made their sitting as judges very anomalous, and I frequently found their views of justice oblique, so that I ceased to use them further.

Hence the community here, seeing no benefit to the place arising from their services refused or objected to the plan of dividing the village tax between the chiefs and public works: "rather let the puplic works take all," they said. I acquiesced, as I plainly saw that, instead of using their influence to advance the settlement as Christians, they were evidently conservative of heathenism. At the time of change, the old chief—a true man—died; and one of the other two, had tried to draw a band after him and go back to Fort Simpson. However, he went alone. I then proposed assisting the other in trade, and I have done so to a considerable amount but he has failed; hence he is threatening to leave us too.

VARIETIES.

Trade and Agriculture.

In civilized society every person finds it desirable to adopt and keep to one fixed occupation; to manufactures, to trade, to commerce, to one of the arts or professions, or to the cultivation of the soil.

A manufacturer has work-shops or factories in which men and machinery are employed; he has to buy the raw materials of which his articles are formed; cotton, wool, leather, skins, iron, wood, bone, dyes, are a few of the raw materials which some manufacturers require. Generally a merchant who trades with foreign countries supplies the manufacturer with many of his raw materials. When the articles are finished he does not sell them one by one just as a consumer requires them but he sells them to retail dealers. A retail dealer buys of a manufaturer a thousand yards of calico; he sells it again in lengths of one two, ten, or twenty yards, and charges a higher price than he gave a yard, for his trouble and risk. The chief manufactures of England are those of cotton, wool, silk, linen, iron and steel, tin, and other metals; pottery, soap glass, &c.

The Agriculturist cultivates the earth; he has to consider what kind of crops will be most suitable to the farm he holds, the best time of sowing, and all the other operations of husbandry; he should know what manures are the best for his land, according as it may be clay, loam, sand, gravel, peat; and according to its subsoil, whether it be limestone gravel, or clay. He must regard the seasons for ploughing, sowing, and gathering his crops he must store his crops well, employ the best machinery for his operations, and watch the markets so that he may sell all his produce to the best advantage.

ADVERTISEMENT.

Mr. S. J. Peters, Kesi.

Begs to inform his friends, customers, and the inhabitants of Abbeokuta generally, that in addition to his well known stock of miscellaneous goods he has just received a supply of new and fresh articles consisting of the finest quality of Brown Sugar at 25 str. per. lb. Gunpowder in kegs and canisters, Keatings cough Lozenges, Strong linen skein thread, Rock salt for horses, Socks, Coats, Blucher boots, Castor oil, Stationery of all descriptions &c. &c. &c.

S. J. P in thus submitting the above to the notice of the public trusts for a continuance of that patronage so long bestowed upon him.

The Rev. H. Townsend desires to acknowledge most thankfully the following sums for the Ake Church.

From Lagos per H. E. Mills Esq.	£	77	0 0
The Right Rev. Bishop Crowther		10	0 0
From Badagry per Mr. Pearse		5	2 8

DEATH.

On Teuesday the 10th. of July died Dr. Henry Johnson after a long illness and was buried on Wednesday evening.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 163. ABBEOKUTA AUGUST 21st, 1866. Price One penny.

Nigbamiran awa ama ro iru ọna ti Ọlọrun nmu iṣẹ rẹ gba ati iru ona ti eṣu ti iṣe ọta enia ati Ọlọrun ngba lati ba iṣẹ na jẹ. Iṣẹ Ọlọrun dara, iṣẹ eṣu buru; iṣẹ Ọlọrun ni lati ṣe rere fun araiye, iṣẹ ti eṣu ni lati mu wahala ati iparun ba araiye; nje bi kosi ti ni agbara, ogbidanwo oipa eke sise, lati dan agbara ti nwọn wo, nitori ati mu iparun wa sori ara nwọn.

Eṣu mọ pe Ọlọrun fẹ lati ṣe rere fun enia, nitorina omura lati yi enia lọkan pada lati ma gbagbọ, ati lati ma gbẹkẹle Ọlọrun, osi nmu ki nwọn ko ru ofin Ọlọrun, nitori koba le ta nwọn nu. Eṣu mọ pe araiye ko le ṣaini ohun ti nwọn ogbẹkẹle, tabi ohun ti nwọn o fẹhinti, nitorina li ọṣe ba nwọn ṣe ọgbọn ti orisa ki nwọn ki oba le gba a gbọ, ati ki nwọn ko ba le gbẹkẹle e (orisa to jasi ohun asan, ti ko ni ẹmi, tabi agbara kọn patapata) ki nwọn ko ma ba gba Ọlọrun gbọ, ati ki nwọn ko ma baa gbẹkẹle ẹniti onṣe ore fun nwọn. Awa ri ọwọ eṣa ninu ogun ati idano ti oti mu oke yi dahoro. Eṣu lo fi si aiya enia lati ma pa ara nwọn, ati lati ma mura nwọn ta. Ama yọ nigbati oba ri arokọn, ibinuje ati iparun to ti inu rẹ jade; oyọ lati ri ija ogun ati ipamọnikeji ẹni: oyọ lati ri ibinuje iya nitori ti awọn ọmọ rẹ lọwọ rẹ osi yọ pẹlu lati ri asimi ati aini awọn ẹru. Oni ayọ pẹlu nigbati oba le mu ki enia ko puro mọ ra nwọn, nitori ati ibinu, mu owu, ati igbẹsan jade ninu rẹ. Ṣugbọn nigba pupọ eṣu asi ri pe ire jade ninu ibi to ṣe, nitori eyi, inu asi bi i rekoja. Oyọ lati ri ogun, idano ati ita ẹru ṣugbọn nigbati oba ri pe anmu ẹru lọ si ibiti agbe nwasu Ihin rere inu abi i nitori ti ko ro lati fun nwọn ni iru ibukun bẹhẹ, ati nigbati oba si ri pe awọn Kristian nṣe laalaa ati tu awọn ẹru silẹ di omnira, ti nwọn si

nsojurere si nwọn, ti asi nkọ wọn ni imọ Ọlọrun ti asi fun nwọn laye ati pada si ilẹ nwọn, tawọn ti ọrọ Ọlọrun li ọwọ nwọn lati kọ awọn ara nwọn ko fẹẹ patapata. Nigbati oba si ri iyin ati ibukun ti awọn oyinbo nri gba nitori ire ti nwọn nṣe lóruko Ọlọrun, eṣu asi gbe awọn ọta dide, nitori kabale da iṣẹ rere na duro nitoriti kosi ohun ti okorira biko ri ki enia ko maṣe ra nwọn li ore, asi mura lati ṣe ni iru ire ni ti iba ire papa jẹ.

Iwọ ori ohun to nṣe nisisiyi : omura lati mu iye meji wa si inu enia pe oyinbo nfẹ gba ilẹ yi eyi to ti nṣe niwọn igba die to koja osi ti mu ki ikunsinu ko wa ofẹ ki awọn enia ilẹ yi ko taketa si oyinbo, nitori ti nwọn nkọ nwọn lati sin Ọlọrun ati bi aba ti wa ni rere ati ni alafia.

Eṣu ki i ṣiṣẹ rẹ nipa agbara tirẹ, ṣugbọn atan enia si ati ṣe e. Eṣu iba ti yọ to lati ri pe afi ibinu ya awọn oyinbo kuro ninu awọn ara ilẹ yi nitori igbana ni ibaraye ati ṣe buburu boti fẹ laisi ẹniti yio yẹ lọwọ wo.

Maṣe jẹ ki iye meji ko wanu rẹ si iṣẹ rere ; nigbati awọn oyinbo ṣọ awọn yekan nyin di omnira ti nwọn si ṣe nwọn ni rere maṣe jẹ ki ẹnikan ko wi fun ọ pe inu buburu ni nwọn fi ṣe e, nje bọṣe pe nitori buburu ni awọn oyinbo ṣe ṣe awọn yekan nyin ni rere, tali ẹniti oha si ṣe rere da. Gba mi gbọ pe iru ikunsinu ti iyemeji nmu wa yio payin ladanu ohun rere, lati mu nyin korira iṣẹ Ọlọrun, lati ta ire nu ; nitori ohun ti awọn oyinbo ṣe nwọn ṣe e nipa agbara ati ẹkọ Ọlọrun.

Nigbati awọn kọn ba nsọ fun nyin pe awọn ẹlomiran nfẹ ṣe nyin ni ibi, eyin wo iṣẹ ti nwọn lati ri ati lati mọ ẹni ti nwọn iṣe nitori ti oyẹ ti iwọ iba fi tikalarẹ ṣe dajọ enia nipa ohun ti nwọn nṣe, ki isi ṣe nipa ọrọ wọn ; eke rorun lati ṣe, ṣugbọn ire ṣoro lati ṣe. Mọ pe enia nfẹ ṣe rere si ọ nigbati nwọn ba nṣe ọ ni rere ṣugbọn bi enia nfẹ mu ọ gbagbọ pe ire ti enia nṣe ọ si ibi ni, ko ọrọ nwọn, ko si mọ pe ọrọ na gbodi si rere.

"WA ỌMỌDE ẸWA"

Li oru die to koja, bi mosi ti mura ati lọ ọ sun, obirin kan wọle de, osi bẹ mi lati kalọ si ile aladugbo kan lati wo "Robbie kekere" ẹniti ti odun rẹ di d e kun ni meta, ti osi nku lọ. Ni boti soro ohun ajeji to ri na si omu ki nba lọ. Kete ki nto wọ ile, Robbie ti nwipe, "wa ọmọde ẹwa," mo si ri pe awọn obi rẹ ti ko gbogbo awọn ọmọde to wa lagbole jọ si ibi to sun si, lati ki i li akigbehin. Osi npe gbogbo nwọn li oruko, nwọn si nfi ẹnu ko o lẹnu lọkọkan. Lati wa ni ibi iru bẹhẹ, ofa ni lọkan pupọ, osi pani lẹkun opolopọ. Ọkan

ninu awọn arakọnrin rẹ wa ni school ko si nile, eleyi ni ko si pe boti npe awọn iyokun, ṣugbọn owipe, "wi fun Willie kowa." Li ehin igbati awọn ọmọde lọọ sun tan, osi tun npe wipe, "wa ọmọde ewa." Nigbati awọn obi rẹ ba si bi i pe nibo ni ki nwọn wa si, asi dahun pe "Si Heaven." Bi osi tifehin lele kọju si aja, ama wipe "Olorun je kose ife inu re kati mu Robbie: Olorun je kose ife inu re lati mu Robbie."

"Baba wa, Iyá, wa; eyin ọmọde ewa si Heaven ko da lenu re titi.

Kole fohun re soke tobehe, nikehin, ṣugbọn onwi jeje pe "Wa enyin ọmọde ewa"

Ihin die larigbo nipa ti awọn eya to wa lapa oke, eyini nipe ako ri pupọ ko sile tobehe nipti bi nwọn ti wa si nisisiyi. Awa gbagbọ gege bi ati gbọ pe awọn ara Ibadan jiya opolopo lodo awọn Ijesa eyini ni pe nwọn le awọn sunmọmi ti nwọn gbe lọ. Awa mberu pe awọn Ibadan yio gbe ogun papa to nwọn lọ nigbati erun ba yan nitori irù lile ti nwọn nle nwọn yi. Aso fun wa pe owo ti ati daduro larin Ibadan ati Egba nkuro diedie, anmu owu latohun wa ileyi, elomiran si wipe nwọn nmu epo wa pelu, ṣugbọn ko daju. Osi dawaloju pe awọn ara Ibadan nfe ba Egba sore moronmoron, nitori ki nwọn le ni anfani ati gbogu lọ si Ijesa. Irukerudo ti ati gbowo bode lori ohun ti nwọn nko lọ sodo koi tii pari ton li Abbeokuta. Agbọ ti oko kan ti nwọn da duro li Agbamaya lati keru re sile nitori ki nwọn ma san owo bode. Ohun ti awọn ara ile yi nfe ni iru ona ododo ti aba gba lati ma gbowo bode lowo gbogbo orisirisi egbe to wa nibi, ati ti awọn ti nwọn jasi ibile ati ti awọn alejò iba fi ma san bakana. Ati pelu ati gbowo bode li ona to to nitori ati se ti ilupapa ti ki ba si fi je ti pe ansonwo bode fun ere enikan fun ra re loto laije ti gbogbo ilu. Iwa ati sise atijọ duro sarin iru oron behe; apakan nwi pe eyi loto simi ju, apa miran si nwipe tohun ni emi lo to si ju, nipa eyiti iyapa ati ainirepo fi npo si i enikeni ki isi iro ti ire ati alafia ile yi ki li ohun ti ibasi jasi bi ogun ti iba wo nkon yi son? Iwa bi Kristian, nitori ti oko enia lati wa alafia elekeji gege bi ti ara nwọn, osi fun ni ni imọ si ise na. Ife ati anu Olorun fun wa Ife nla re ni fi fi omo bibi rè konsoso fun wa lati ku fun enia elese on ni apere nla wa; nje lati le je alabapin ninu ire ife yi awa ko le saima ni emi re, ka si mura lati se si elomiran bi ati fe ki nwọn ko se si wa. Iru ohun kon na lonse kakiri aiye lati da airepo sile, eyini ni lati mo tara eni nikan tabi (temisa;) Iwa

bi Kristian si ni ogun ti anfi wo gbogbo re san kakiri aiye. Wiwa bi Kristian ki igba ohun eto enikeni lowo re sugbon afi kale si i lowo, ni fifi eyi kanna pelu, asi ma fi sini ninu lati ma wa alafia omonikeji en. Nigbati oro Olorun ha nipa lori eni pupo nigbana gbogbo rudurudu ti anri yi, ati ti asi ngburo re si edun eni pio tan; bikosepe oba di igba na. Eyin apakan ninu egbe Kristian emura si iwa rere nipa isin Olorun ti ejewo, kosi le pe titi ki ife apere rere yoto nipa lori gbogbo aiye.

Ninu iwe wa ikehin li aso die ni ti iyapa to wà larin awon Kristian ti anpe li Protestant niwon boti jepe nwon yapa ninu ohun ti ko nilari, nwon dapò si ori kan li abe Jesu Kristi Olugbala wa. Nwon dapò pelu lati fenu si ibikan ko iru isin Church ti Rome, lara awon eniti nwon ti ya kuro ole niwon odunrun odun sehin. Iyapa pipò wà ninu Church na nipa ti eko ati ise sugbon boti je pe pataki ibi irepo nwon je ibi orun ti ije afojuri eda enia ti owipe on ni agbara to bori lori enia egbe re ninu nkan ti emi ati ti ara ibi irepo bori iyapa wonni, tobehe ti o fi fi ara han bi ti igba iseju kan. Church ti Rome ni gbogbo agbara ni Spain ati ni gbogbo ile ti Pope, ko to behe ni Austria, Portugal, France ati ni ijoba miran. Ni gbogbo ile awon oloye li anri awon Roman Catholic; sugbon nibi ti Protestant gbe joba, awon onilu ko ti nwon lehin sugbon aka nwon si ayapa. Eko ati ise isin ti Church Rome ko se dede nile gbogbo, ojasi bi nwon ti ni ipa mo nilukilu ti nwon wa. Gege behe ni Rome ati Spain nwon ko gbogbo onìru isinkisin ti ko se ti nwon jalejale fun awon ara ilu; botile ti jepe isin Rome lo je isin ile nwon, nwon ko ko iru isin miran, awon onilu papa a si ma ran nwon lowo pelu. Pataki eko ti Church ti Rome nipe olori nwon ti nwon npe ni Pope ni eniti oduro nipo Kristi le aiye, nwon si wipe enikeni ti ko ba bo a repo kole ri igbala. Pataki keji ni ti Bible ti nwon ko fun awon enia nwon lati ka nipo eyiti nwon fi nfi itumo ti awon baba nla si i ati igba aiye awon enia mimo, opolopo eyitoje eke. Bi aba woo aoripe dajudaju niti pe eko ati ise isin nwon ko ba Bible se dede nwon iba fi Bible fun awon enia lati ka ki nwon le ridi re pe otito ni; nje bosi ti je pe nwon kofun awon enia lati ka Bible nibi gbogbo ti nwon lohun nilu, ofiban pe ipa ona nwon ko se dede pelu Bible.

Akoo li ibi ise ikowe li Ake

ABBEOKUTA AUG. 21st. 1866.

IWE IROHIN

ENGLISH EDITION

No. 164. ABBEOKUTA SEPTEMBER 3rd., 1866. Price One penny.

We read, in a recent publication of the Church Missionary Society, that His Excellency the Governor of Sierra Leone desires to send promising young men to England, to be trained in mechanical arts and in legal practice at the expense of the colony. We rejoice at the prospect thus offered to intelligent young men and the encouragement offered to education by this important step. It is another proof of the good intentions and desires of the Government of a British Colony to the coloured population, and we hope it may tend to allay the unjust suspicions so often brought forth against white people and the British Government. We hope this important measure will be followed by a similar one in Lagos in order to give an impulse to the education already given there. The great hindrance to the advancement of this country in wealth and prosperity of late has been the great efforts of some to awaken suspicion among the natives, that white people intend to do them harm under the guise of friendship. A people ignorant of all countries but their own are open to receive impressions of this kind; but the best way to meet such unjust insinuations and suspicions is to bring about greater personal intercourse. It is impossible to be brought about but by the people, led away by such suspicions, being able of themselves to obtain personal knowledge of white men and their countries. It is the education which free intercourse with other countries gives that the circumstances of the people of this country want. The obstacles to this are, that to the natives the thing is new, and the great expense that attends a sea voyage; hundreds of people eagerly desire to see white men's country, but their inability to meet the expense is the great barrier. The sending of a few promising young men to England will not meet this case, the number will be too few and select, and will not meet the wants of the vast heathen population that border on British settlements and who do so much towards increasing or diminishing the prosperity of those settlements. We know that some natives of this place have made the voyage to Sierra Leone and back at their own cost, both men and women. These instances have been few, but they indicate a dispo-

sition which should be encouraged. The expense of a passage to Sierra Leone and back is far too great for many to undertake it, but the expense of a voyage to England is entirely beyond what natives can pay, and therefore cannot be thought of but as an impossibility; still, there is a great and an increasing desire to see the wonders of England. If any one could devise a plan by which access could be obtained to England by native Africans, freely, at an expense which they could meet, he would confer a great benefit on Africa.

There are many persons who doubt whether any advantage is derived to commerce by white men forming factories in the interior of the country. It is their opinion that trade should come to them and will come to them at their factories on the sea coast. They suppose that if people have any thing to sell they will take it to the place where it can be sold, and that if they want to buy, they will go to the place where things are to be bought. If the natives had free access to the coast this view might have been reasonable, but they have not they are hindered by native law. The white trader thinks of the risk and danger that attends his forming factories in the interior, and supposes the advantage, if any, is lost in the risk. The advantages are not sufficiently understood being all calculated on the percentage of profit on the trade done, whereas this is only one part of the advantage, for a great increase in the amount of trade done, and articles of commerce is due to the enterprise of those who seek new places. Europeans are ignorant of the productions of the country, and natives are ignorant of the productions of European skill and their uses. The white merchant who comes in contact with the natives on the coast sees only the people of one tribe or of one company. The European knows only of palm-oil and ivory, and the natives know only of a very limited number of articles such as rum, cloth, beads, guns, powder, and a few other articles. If, from any cause, palm-oil is scarce, or if the natives have a large stock of the limited number of European articles known to them on sale, there is a stoppage in trade. Or, if the native traders combine to bring down the price of oil to them or to raise the value to the consumer of European commodities there is a stop put to trade for months. The trade is really in the hands of native brokers when factories are formed only on the sea side, and they use the monopoly they possess for their own gain; the white man's necessity, such as a ship on demurrage, is their opportunity and they use it. The native trader wants large profitsand contracted trade, he knows nothing of the value of the small per centage of profit on a large trade or the value of small profit on quick returns. The native broker or trader by this process starves trade, he makes European articles expensive, and thereby lessens the consumption, and makes native produce so cheap in the market as to lessen its production. When Europeans are able to penetrate beyond the line of brokers, and come into contact with the great body of consumers of European merchandize or producers of native commodities both production and consumption are stimulated and commerce increases. The European, also, by coming among great native populations, shows them the use of articles before unknown, and discovers among the natives articles of commercial value before unused and unknown as such before. At first palm-oil was the only oil of commerce here, now the so called black oil, the shea butter and the palm-kernels have been discovered. Cotton used not to be thought of, but now it has become very important, and other fibres will follow. The increase in the number of articles exported from this country is not due to factories on the sea shore but to those formed in the interior, altho, factories on the sea shore reap part of the benefit. Articles entirely unknown to the native population thirty years since are now become articles of common use. The number of kinds of articles that formed the European stock in trade then were very few, now a greater variety must be produced and the native taste considered. Factories in the interior have done much to increase consumption and production by making them more accessible when wanted, and the more the system is followed up judiciously, the greater the results will be with benefit to

all concerned. Africa has been too little known to Europeans and Europeans have been too little known to the natives of Africa in times past, but increased knowledge of each other, and greater and more immediate intercourse between them, will prove of the greatest advantage to both parties.

The Rev. H. Townsend desires most thankfully to acknowledge the kind and liberal response made to his appeal, on behalf of the Ake church recently destroyed by fire, by his friends in Lagos, Abbeokuta, Badagry, and England; the following lists are copied from the Anglo African

The Undersigned, in opening a subscription to show their sympathy for the Rev. H. Townsend in his loss by the recent destructive fre at Abbeokuta, at the same time wish to acknowledge their appreciation of his exertions in the cause of peace.

	£	s.	d.
R. Phillipi,...	5	0	0
John Bissett, ...	5	0	0
John Chillingworth & Co.,	5	0	0
Banner Bro. & Co., ...	5	0	0
Chas. Foresythe, ...	5	0	0
J. P. L. Davies, ...	5	0	0
G Del Grande, ...	5	0	0
Seth Carrena, ...	5	0	0
Joq. Jambo, ...	5	0	0
Co. of African Merchants, ...	5	0	0
J. W. Marsden, ...	1	0	0
J. George, ...	5	0	0
T. E. Beckley, ...	1	0	0
Mr. Hoare, ...	1	1	0
J. M. Pinto, ...	2	0	0
Tywo, ...	2	0	0
Wm. Reffels, ...	5	0	0
Rev. L. Nicholson, ...	2	2	0
Pedro Martins, ...	0	10	0
Antonio Cardoso, ...	1	0	0
T. C. Cole, ...	0	10	0
W. Hanson, ...	1	0	0
J. H. Ashcroft, ...	2	2	0
T. F. Cole, ...	2	2	0
Box.	0	12	11½
	£76	19	11½

Further sums promised.	£	s.	d.
J. Finlay, ...	5	0	0
J. G. Hughes, ...	5	0	0
Mr. & Mrs. T. B. Macauley .	3	0	0
Mr. and Mrs. J. A Payne, ...	5	0	0
D. Powel Shaw, ...	2	2	0
S. J. Jones, ...	0	10	0
	£20	12	0

RECENT INTELLIGENCE.

Our information from the interior is that the Ibadans have again suffered in the Ijesha country: also, that the Shaki people have destroyed a small town called Ilesan in which the Ibadans who kidnapped in the Shaki farms and roads lodged. We are told that at the Shakis made no prisoners and only killed those who fell in the fight, being satisfied to break up and scatter the town and the Ibadans who lodged in it. We doubt the truth of much we hear especially this, as it is too much the habit of the people to make captives when they can; this, however is true that the Yoruba country is not yet settled, the old Yoruba towns are jealous and suspicious of the rising strength of Ibadan

There is not much to be said about Abbeokuta. On Tuesday 28th. of August the Oro custom was observed in Abbeokuta, when, we are told, sacrifices were offered to obtain rain; a public meeting was expected to take place but did not. The duty disputes are not yet settled: it is not popular, many evade payment by not shipping their produce at Aro. The oil trade has given employment to our mercantile friends of late; eleven and half heads of cowries are paid for the measure of palm-oil and nine and half, in some cases ten heads, for black oil. There is a greater demand for silver at three heads the dollar, there is an expectation that cowries will fall in value in consequence.

MISSIONARY INTELLIGENCE.

ONITSHA.

Native wars.

May 27—Rumours of war have been circulated in the interior of Ibo. There is war now carried on between Obunike and part of Nkwere, which lies north of Onitsha. They had fought a great battle, and the loss of lives on both sides is deplorable. Obunike, being valiant, defeated Nkwere, and burnt down their houses and drove them. They took shelter at Nsube. A desperate fight is now carried on between Oboshi and Nkpo, lying eastward of Onitsha. Many lives have been lost at Oboshi: those who are wounded, as my informant told me, are about sixty. And there is fighting beween Ogidi and Umuoji, which lies north-east of Onitsha. I do not exactly know the amount of loss sustained by them. These outbreaks have caused fearful massacres. Famine will inevitably follow in the train of these evils, and I must expect to see the painful sight of infants and sucklings, children and young men, passing by our gate as slaves, to be sold in order to procure food to support the rest of their family.

June 13—In the height of my work a man brought in a babe about eight months old from the interior, to be sold. I inquired, "How came you with this child?" Answer, "A friend of mine sent her to me." "Did your friend send the babe for you to take care of!" "No, to be sold." "Is it good to sell such a babe as this?" "The Ibos from the interior sell their young ones to feed the rest." Then he added, "Ah! you shall see many such sights as this: there is war in the interior, and so they shall sell off their children to procure food to support the rest, otherwise they will perish with hunger."

Thanksgiving to God.

June 29—Went to Asaba early this morning to see about bamboo business. One cannot push any work forward without personal presence, I ever find it to be of more importance than sending a messenger. I returned about noon. As I was resting myself, I saw Phœbe Wambo, a communicant, who has of late been very ill, so much so, that we despaired of her life. I had been attending her for nearly eight weeks. By the help of God she is better. She entered the chapel alone, and offered thanksgiving to God her kind Saviour in her late illness. After she had first dedicated herself afresh to God, she came in to our house, and returned her sincere gratitude to us for the kind attention she had received from us. What a bright example to us here, and to Christians in the civilized world! Does it not seem to say to each of us, "Go, and do thou likewise?"

Death of the king's son.

July 2: Lord's day—Very early this morning the king sent his servants to tell me of the illness of Prince Odiri, and begged me to come up in haste to assist him. He was labouring under intense pain in his side cough, and headache. I returned home with the servant and gave him a little medicine. At half-past ten A. M. I conducted divine service, and preached from Prov. viii. 17. Went out open-air preaching to Obori, and, on my way home, I called at the prince's, and found he was somewhat better.

July 14—Went up to visit the prince, and found he was slowly declining. I altered my opinion for the worse. During my absence his attendants have been in the habit of bathing him with cold water, and giving him a large quantity of palm-wine, and placing him out-doors to sleep in night-air and dews. I asked the prince if he knew who was God. Answer, "God is God." "How do you know him to be God?" "He made me." "Do you think you will die?" "Yes, death! death!" "Are you prepared to die?" Let me die and rest." I asked him again, "Do you know where you are going?" "No" "Do you know who is God's Son?" "No" "Do you like me to pray for you?" 'I do not know," was the reply. I tried to explain to him the way of salvation through faith in Christ Jesus. The prince was as ignorant as ever, although he has had the privilege of attending the means of grace. I prayed with him, and returned home.

July 14—Went up again to see the prince. He was rapidly declining. I had observed during his illness there were eleven goats and fifty chickens offered in sacrifice to propitiate the spirits of his ancestors not to take him away in the bloom of youth, with his eight wives and children, until he shall have supplied the room in the government after the decease of his father.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 165. ABBEOKUTA SEPTEMBER ,2Ist 1866. Price One penny

Li ọkan ninu iwe irohin ikẹhin ti Church Missionary Society li agbe ka a pe, Ọlọla rẹ Governor ti Sierra Leone gbero lati ran awọn ọdọmọkọnrin ti won nori ẹkọ si England, nitori ati kọ nwọn nisẹ ẹrọ ati ni isẹ ofin nipa inọwo awọn ara Sierra Leone Awa yọ si iru ipa ọna yi ti ano silẹ fun iru awọn ọmọkọnrin bẹhẹ ati si ti ẹkọ ti agbani niyanju si nipa ọna iyebiye bayi. Eyi pẹlu si ni idi miran niti ifẹ ati igbero rere ti awọn Gẹsi ni si awọn enia ti owa labẹ ofin nwọn nilẹkilẹ ti nwọn ba gba gba ṣe tiwọn, asi nireti pe iba le mu iru iyemeji ni kuro ti awọn enia dudu nṣe si awọn oyinbo fufun ati si ijọba rẹ. Awa si ro pe nwọn ki yio pẹ to iru ipa ọna rere bayi li Eko nitori ati ti ẹkọ ti akọ nwọn nibẹ siwaju. Ohun ti oda ilẹ yi duro nipa ti inọrọ ati irora ni lọlọ yi ni awọn ti nwọn mura ti nwọn nda irukerudo silẹ ninu awọn ara ilu yi nitipe nwọn fi asọ ẹtọn bi ọrẹ bora, nigbati osẹpe ibi ni nwọn nfẹ ṣe si nwọn. Awọn iru enia yi ti ko mọ ilẹkilẹ kan bikoṣe tiwọn, kole pẹ gba iru eyi gbọ; ṣugbọn iru ọna ti aba gba jẹju ko iru ọna aisọtọ ati iyemeji nwọnyi ni ka tikala ni teramọ ba nwọn lo ju ti atijọ lọ. Iru awọn enia bayi ti afi iyemeji falọ osoro ti iba fi ti ipasẹ nwọn berẹ bi osi ti ṣepe awọn tikala wọn le ridi oyinbo ati ilẹ nwọn. Iru ẹkọ ni ti anrikọ nipa biba ilẹ miran ṣepọ ni ọran awọn enia ilẹ yi nfẹ. Ohun ikọsẹ rẹ niwọnyi, inọwo ti ọkọ, ati pe osi ṣe ajẹji si awọn ara ilẹ yi; ọpọlọpọ enia lo nfẹ mọ ilẹ awọn oyinbo ṣugbọn ailowo ọkọ ki jẹ ki nwọn le lọ Nipa ti anran awọn ọdọmọkọnrin to nori ẹkọ lọ si England kole ba ọran yi mu nitori pe nwọn kio pọ to, iye nwọu aṣe ṣu, wọn kio si le fi itẹlọrun fun ilẹ keferi nlanla to gbe ilẹ ti awọn oyinbo gbe joko si, ti nwọn si nṣe laalaa ọpọlọpọ si ati mu ki

irorun ilẹ nwọn na kọpọ si i, tabi lati ma mu ko rẹhin. Awa mọ pe ninu awọn ara ilẹ yi tokọnrin atobirin lo lọ si Sierra Leone ti nwọn si bọ nipa owo ara nwọn. Diẹ ni iru eyi bayi na, sugbon ofihan pe iru nkan bẹhẹ ye lati gbani niyanju si. Ka lọ si Sierra Leone ka si pada ni sisanwo ọkọ fun ra eni opọ ju ohun ti opolopọ le se lọ: sugbọn ti ka sanwo ọkọ lọ si England orekoja ohun ti ara ilẹ yi le san lori nitori na ko le wa si ironu nwọn ni sise, bikosepe ki nwọn roo si ohun aile se; sibesibẹ ife ati ri ohun iyanu nwọnni to wa ni England koye pọ si i. B sepe enikan nihin le wa ona fun ra rẹ ti ibafi de England lofe eyini ni ti owo re ki ba fi pọ, ajepe owano ore ofẹ nlanla fun gbogbo ilẹ enia dudu.

MONROVIA.

Ọrẹ ara Liberia kan bere ni ijelo pe, iwọ ri ami iyipada rere nile yi? Ibere na mu ni wa si iranti ayipada to wà lati igba odun medogbọn wonyi wa, papa ni Monrovia, to lehẹ to fi ye akiyesi. Ko si aniani pe opolopọ ara Liberia wà to ranti igbati ilu wọn ti wà li Embryo, eyini ni li erekusu kekere kan leti odo ti anpe ni Misurado, awọn kurumọ lo ngbe ibẹ nisisiyi. Mrs Ellis ti ngbe ile ero ti etido ni Monrovia, eniti osi gba wa wọ, okan ninu wọn ni ise. Li odun 1820 yi pere ni baba rẹ to ti ku eni ti anpe ni Collin Teaz mu u ati gbogbo awọn ara ile rẹ, pada lọ si Siera Leone, nitoriti oti ba awọn atipo isaju wa ibẹ, ko si ri aye lati wosi ni Mesurado. Awọn egbe die to si fi sibẹ ti ise eni agbekele jojo ju awọn abosi egbe to wà ni James town, ati Vaginia awọn eniti osi tun pada lọ si England, ko ju iwọn odun meji sehin nigbati aberẹ si tun tẹ ibẹ na do. Alufa Ọlọrun ti anpe ni Christian Wiltberger, jasi odomọkonrin nigbana; ofi ile Liberia sile eyi to wà ni erekusu (oje alufa Pheladelphia, ilu to ti wà labẹ Bishop to ku,) oso fun wa lotito pe, awọn enia die to lọ se atipo li Africa gege bi iru ilu to wà li etido ti anpe ni James, wọn ngbero ati tun pada wa si Siera-Leone, ati pe bi on ba si ti bawọn soro si, ni ati lọ wọn yio ya si.

Je ka fi iberẹ re ti ko ni lari we eyi ti ari ni April 1866 Awa wọ ebute Monrovia lọ, nibi ti okọ meji gbe gun si, okan ti ise ti Dr. S. F. Mcgill ati awọn arakonrin re o jasi okọ kekere ko ju iwọn Ton metadilogoje lọ, oruko oga okọ na ama je Kelly, ara Liberia, okan ninu awọn ti ima kiri loju okun ni ise. Okọ keji je oko Gesi kekere, ti wọn sese mu jade lati ma ko eru, awọn li eniti yio si ni gbogbo wọn kun si. Okọ igbaja oyinbo ko ye se

aisimi lati ma ko Epo ati Iyọ oyinbo lati ilẹ lọ si ibẹ. Aisimi ninikọ na ko ju ogoji lọ, ṣugbọn yio gba to iwọn ogbonjọ ki oto gbowo tan lowọ ero, tabi lowọ gbogbo eniti okerù sokọ. Lati odo ti anpe ni St. Paul lọ Dr-Megill ama ni to iwọn egbamedogun koroba epo, iwọn egbejila pound iyọ oyinbo ole egberun si iuu okọ rẹ.

Kete bi ati gunlẹ, opolopọ okọ miran de sehin wa, ati okan pelu ti anpe ni Thomas Pope, ekiki iyọ oyinbo lafi nii kun lati odọ Mr. James Sharp wa, okan ninu awọn to mo ise iyọ-oyinbo na se pupopuọ. osi fi egbẹtala dolla odi ogorun ra kekẹ ero kan ti won ima fi-sise iyọ oyinbo na, odun kan na to ra a lọ si sanwos rẹ.

Ṣugbọn niti ati tun pada sinu okọ wa: niwọ ojo merinla, awa koye gberu sinu okọ, papa lati Monrovia wa li ari opolopọ gba asi ngba owo eru ti ogako ti anpe ni Alexander ti gba soko bi oti nkiri lọ si ilu etido to wa ni isale. Koroba epo ti afi niko je egbamejidilogun, iwọn ti iyọ oyinbo je okemeta iwọn, ti coffee si fere to egbaje iwọn, odegberin iwọn eyin-Erin, li owo lowọ, pelu owo okọ wewẹ we ti asi gba Opolopọ ninu nwonyi lo ti ibi ile isise li Monrovia wa pelu ere lati odọ St. Paul. Ṣugbọn nisisiyi je ka sakiyesi ti Monrouio papa. Bi ati nkoja lọ letido ti asi nrin arin soke, awa nkoja ile eru kini lọ si ekeji, akoja ti olola ti anpe ni, E. J. Roye, Lyrch ati Diggs (ti D. B. Warner to si jasi olori olori nisisiyi) Colton Waring, James Payne, James P. Yates, asi rekoja si ebute to dara ju ti gbogbo nwonyi lọ. si ile okuta ati ti eru to je ti Dr. S. F. Megill ati ti awọn arakonrin re loke eyi ni kini ise ero ti anpe ni mill wa lati ma fi fun epo ti aro si nkan jade; owa ninu opolopọ ile ise titi lọ de ibi ile eru ti Mr. John Dinnis wa nisisiyi eniti ma gbowode, ati titi lọ si waju debi ile okuta ti ogagun ti anpe ni Lewis. Ofere je pe okuta ati brick li afi ko gbogbo nwonyi iyato to si wa nibe niti pe nwọn fi okuta tabi brick pile omiran, ṣugbọn nwọn fi nkan bi pako bo nwọn loke.

ILOSIWAJU ERO.

Ṣugbọn amona nwọn dahunpe, Mase beru, duro je ki osi ri igbehin ti aofi eyi si pelu: beheni nwọn duro nibe, nitori ona won di. Nigbana nwọn ro pelu pe won gbo ariwo ati irogiri awọn ota; ina pelu, ati efin iho na, ko soro lati mo. Nigbana li Kristiana wi fun Anu pe, Nisisiyi ni mo ri ohun ti oko mi la koja. Mo ti ngburo ihin pupo, nitori nko ti ri boyeli eni. Talaka enia! on nikan koja nihin loru; ale le titi

ofi koja lona na: awon ota nwonnyo o lenu pelu bi enipe, nwon yio fa a ya perepere. Opolopo li oti nsoro ibe; sugbon ko si eniti ole mo ohun ti Afonifoji Ajijin Iku titi nwon ofi wo inu re tikara nwon. Okan mo kikoro ontikara; alejo ko pin ninu ayo re, Iwe Owe. 14. 10. Ohun eru ni lati wa nihin.

Okan nla. Eyi bayi sise ise ninu omi nla, tabi sisokale lo si inu ogbon. Eyi bayi dabi wiwa li arin okun tabi lilo si isale oke. Nisisiyi odabi enipe aiye ati awon opo re wà yi wa ka titi lailai. Sugbon je ki awon ti nrin lokunkun, ti nwon ko si ni imole, gbekele oruko Oluwa, ki nwon si duro lara Olorun nwon. Isa. l. 10. Nipa temi, bi mo ti so fun nyin na, mo ti nla afonifoji yi koja nigbagbogbo, osi ti nui mi lara ju bi oti ri nisisiyi, sibesibe mo wa laye. Emi kio sogo, nitori emi ki se Olugbala ara mi; sugbon mo gbekele pe aoni igbala rere.

Ewa, je ki agbadua fun imole si Eniti ole se imole si okunkun wa, ti osi le ba awon nwonyi wi ki se kiki nwon nikan, sugbon gbogbo esu orun apadi pelu.

Beni nwon kigbe, ti nwon si gbadua, Olorun si ran imole ati igbala, nitori kosi oju ona kan ti nwon ni nitoto ki se nibe, bikose ibiti iho gbe da nwon duro yi. Sibe nwon koi ti la afonifoji na koja tan. Beni nwon lo sibe, si kiyesi orun buburu, ati eyiti omu ki edo rin nwon bi nwon linu ju Nigbana li Anu wi fun Kristiana pe, ko dara tobehe lati wa nihin bi ati wa nibode, tabi niti Ogbifo tabi nibiti ogbe dubule gbehin.

Okan ninu awon omokonrin na dahun pe ko buru tobehe lati la ihin koja bi ati ma gbe ihin; ati bi mo si ti mo o si idi kan nitori ohun ti aose gba ona yi koja lo si si ile ti apese sile fun wa ni, ki ole so ile wa dun ju fun wa ni.

Amona ni wipe, Nje, o so rere; nisisiyi li osoro bi okonrin. Omo na si wipe, Nitori kini, bi mo si jade kuro nihin, Mo ro pe ma gbe imole ati ona rere liyin pe bi mo ti se ri latijo. Nigbana li amona na wipe Awa yio jade sa nigbati oba se.

Beheni nwon nlo, Josef si wi pe, akoi ti i le ri ipekun afonifoji yi sibe? Nigbana ni amona nwon wipe, E so ise nyin, nitori awa nfere wa larin awon idekun na; beni nwon wo ese nwon, nwon si nlo; sugbon awon idekun na yo nwon lenu.

ko iti pari.

Akoo li ibi ise ikowe li Ake ABBEOKUTA SEPT. 21st. 1866.

IWE IROHIN

ENGLISH EDITION

No. 166. ABBEOKUTA OCTOBER 4th., 1866. Price One penny.

We are sorry to be obliged to refer again to the disgraceful outrage committed on Mr. Lieb, but statements have been made in the Anglo African of the 8th. of September which cannot be allowed to remain uncontradicted. They are the result of suspicions, only, which ought not to have been seriously entertained, reflecting as they do on the conduct of the Christian Church in Abbeokuta, with nothing but imagination for a foundation. The above named publication states that the outrage could not have been the work of the heathen, for they always respected and well treated white men, but must have been the work of the Christians, who, it is alleged, have been guilty of various acts against German Missionaries. If the outrage had been committed in the dark by unknown persons, we might not have had a better guide than suspicion, but it was done in public, in day light, by a well known individual who never denied having done it, and expressly declared by the Chiefs to have been done by the individual, unsupported by any one but those engaged with him in the assault. The man who committed the assault is a heathen man who has always manifested a hatred to white men, to the christian converts, and to Sierra Leone people, and had been engaged in several assaults of the like nature before upon christian converts and Sierra Leone people, and threatened, personally, white people. It became a question whether he had any support from the Chiefs as two Ogboni Chiefs were present when the assault was committed, but we have every reason to believe that they were in terror of the man Bada and from fear of his outrages kept quiet. The Chiefs of the township by their conduct showed afterwards that they had no sympathy with the acts of Bada.

The writer of the article in the Anglo African states, that the christians tried to drive the late Mr. Buhler from the town, that an individual threatened to burn down Mr. Maser's house, and that another tore the surplice of a Missionary, whose name is not given, when administering the Lord's supper, and gives these as reasons for suspecting the christians. The two last named cases we never heard of in Abbeokuta, the first has some truth in it, it was so far true that the chiefs sent messengers to order Mr. Buhler a-

way, for having, they said, expressed himself against them; but the message was witdrawn with apologies before it reached Mr. Buhler. This was done at a time of political excitement. Who tried to raise this suspicion against him Mr. Buhler could not discover. It is to us a matter of surprise that reasonable men can build so great a charge upon so small a foundation, it proves the animus that exists against the christian church in Abbeokuta

The heathen according to the opinions expressed in the Anglo African are a better people than the christians, therefore, as a consequence, we must believe that christianity demoralizes those heathen who are brought under its influence. This is a strange doctrine to us for we are taught to believe, that the fruits of christianity are "goodness, righteousness and truth."

Monrovia in 1866.

A Liberian friend asked the other day "Do you see any progress in the country?"

The question recalled so vividly, the changes which have come over the Settlements within the last twenty-five years, especially in Monrovia, that it is worth while to notice them

Of course there are many Liberians who remember when their country existed in embryo on the little island near the mouth of Mesurado River, now occupied by kroomen. Our hostess, Mrs Ellis, of the Naval Hotel, Monrovia, was one of these. For it was only 1820, when her father, the late Collin Teaze took her and the rest of his family, who had come down with the first emigrants back to Sierra Leone, because there was yet no house on Mesurado for their reception. And the company which she left there was little more hopeful as to numbers or spirit, than the miserable band at Jamestown, Virginia who, two years after the settlement began, got into a vessel to return to England. The late Rev. Christian Wiltberger, then a mere youth left with the Liberian Colonists on the island [late Episcopal Minister, Philadelphia] in truth, told us that the handful of Colonists in Africa like those on James River proposed to abandon the enterprise, and return to Sierra Leone; and that it required all the influence which he could exert to deter them from it.

Let us contrast with this feeble beginning what we see in April, 1866.

We enter Monrovia Roads and find two ships at anchor. One a Brigantine of 137 Tons, English built, is owned by Dr. S. F. McGill and Brothers. She, is commanded by Captain Kelly, Liberian, and a navigator. The other is a regular English Brig, just out, consigned to the Firm just named with a full cargo, and to be loaded entirely by them. Boats are passing rapidly to and from the shore loaded with Palm-oil and Sugar. Her 'lay-days' or days for loading are forty, but 'she will be freighted in thirty days. Dr. McGill ships on board of her thirty thousand gallons palm oil and twenty-five thousand lbs of sugar, from the St. Paul's River.

Just as we come to anchor, several boats come a long side the good bark, Thomas Pope, loaded with sugar. It is freight from Mr. Jessie Sharp, one of the prosperous sugar planters on the St. Pauls. Mr. Sharp judiciously purchased a small steam sugar mill for 2500 dollars, and paid for it the first year. But to return to our ship: for fourteen days we are receiving cargo all from Monrovia; chiefly in payment for goods left by Capt. Alexander as he passed down the Coast. We ship thirty-six thousand gallons palm-oil sixty two thousand lbs sugar near fourteen thousand lbs Coffee seven hundred lbs of Ivory in payment, besides sundry smaller amounts as freight. *Cavalla Messenger.*

Birth.

On Monday the first of Oct. Mrs. S. J. Peters of a daughter.

Married.

On Thursday the 4th. inst. (this day) Mr. Jacob Gerber of Lagos to Miss. Nancy Williams of Ake.

The Rev. H. Townsend desires most thankfully to acknowledge for himself and the Ake Church the following contributions towards restoring the Ake Church.

EXETER	£	s.	d.
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The Rev. H. Townsend desires also most thankfully to acknowledge the kindness of the African Mail Steamer Company and friends in Lagos through whose liberality the Harmonium was conveyed without expense from Liverpool to Abbeokuta and the kindness of His Excellency the administrator in allowing it to pass free of duty.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 167. ABBEOKUTA OCTOBER 22nd., 1866. Price One peny.

Anu ṣe wa lati tun ṣọ si ọran itiju ti aṣe si Mr. Lieb, ṣugbọn bi oṣe iru iṣọ ti nwọn ṣarasi ṣọọ ninu iwe irohin Eko ti aupe ni Anglo African ti September ako le je kokoja lai wipe ọran na ko ri bẹhẹ. Aroso lasan ni ti kọyẹ lati ṣọ si iwa awọn Kristian ti Abbẹokuta aroso ti nwọn nfẹ fi ṣe ipilẹ ohunkan. Iwe Anglo African yi wipe iṣe ti aṣe si Mr Lieb kotọwọ keferi wa, nitoripe awọn keferi ama bọwọ pupọ fun awọn oyinbo, ṣugbọn nwọn wipe oti owọ awọn Kristian ṣe awọn ẹniti nwọn si ri ọran miran ka si lọrun eyiti nwọn ti ṣe si awọn Onisẹ Olọrun ti nwọn ṣe ara Germany. Ibaṣepe li okukun ni aṣe nkan yi, aroso na kibati ni ariyan jiyan ninu, ṣugbọn li gbamgba li aṣe e li ọsan gangan, eniti osi ṣe e je eniti amọ daju, ontikala rẹ kosi ṣe pe onko ṣe e kosi si eniti ogbe e li ọran rẹ bikoṣe awọn eniti oṣe ẹgbẹ ajumọ daran rẹ, gbogbo awọn agbagba lo jẹwọ pe lotito lo ṣe e

Eniti oṣe ọran iwọsi yi keferi ni ti gbogbo enia ti mọ li ọta oyinbo, ti Kristian ati ti gbogo Imaro ati pe, nigba atjẹ, oti nṣe iru nkan bẹhẹ si onigbagbọ ati si Imaro ara Sierra Leone asi ma fi oju kẹrọ ati ṣe oyinbo fufun bẹhẹ. Oṣe ni loju su lati bere bi awọn agbagba ko pẹlu rẹ lati ṣe bẹhẹ, nitori ti awọn agba Ogboni meji wa nibẹ nigbati ati nlu u sugbọn asi ri i daju tobẹhẹ lati wipe eru Bada na lo ba nwọn, ko ma ba ṣọọ di ti nwọn wọn dake je. Awọn Agba ilu Bada yi, nipa iru iṣesi nwọn nikẹhin fihan pe nwọn ko ni inu didun si iṣe rẹ. Eniti osọrọ wọnyi sinu Anglo African wipe awọn awọn onigbagbọ Igbein gbero ri lati le Mr. Buhler to ku kuro nibẹ ati pe enikan pẹlu mura lati kule mọ Mr. Maser lori, ati pe elomiran si fa agbada ya mọ alufa Olọrun kan lọrun, nigbati ofi nfi Onjẹ Alẹ Oluwa fun nwọn. Orukọ eleyi li oluwa rẹ ko tun; gbogbo nwọnyi li aroso si awọn onigbagbọ lọrun. Oran meji ti oluwa

rẹ sọ kẹhin yi li awa ko gbọ ri li Abbẹokuta, afarajọ otitọ diẹ wa ninu ekini, sugbọn boti farajọ otitọ na, awọn agba lo ransẹ si Mr Buhler pe ki olọ nilu, idi rẹ ko ju ti pe osoro ti iba gbodi diẹ si tiwọn; sugbọn bi ẹni afi njirẹbẹ lo si wa jasi nigbati onsẹ nà yio je ẹ fun Mr Buhler. Papa igba akoko ti aṣe eyi oju ilu wa lokeloke. Mr. Buhler tikalarẹ koridi ẹnito lọ soro na fun awọn Agbagba. Okun ni loju pupọ niti pe ti enia oloye lori iba fi sun ni lẹsun ainidi ti ko si nilari pẹlupẹlu ofi iru ọkan ti ani lokere han si awọn Onigbagbọ Abbẹokuta gẹgẹ bi nwọn ti soro awọn keferi si ninu iwe na, ofihan pe nwọn ṣe enia rere ju awọn onigbagbọ lọ, njẹ nitori eyi aowi pe igbagbọ ama sọ awọn enia abẹ rẹ di oniwakuwa. Ajeji ẹkọ li eyi si awa, nitori ti akọ wa lati gbagbọ pe eso igbagbọ ni ire ododo ati otitọ.

Pataki ohun ibere to wa nigbagbogbo nipa ti awọn ilu ti afi oye oro Olorun ye lokere kise bi abati ṣe de odọ nwọn, sugbọn ibere na ni pe iru ọna wo li aba gba fiwọn sile ti iṣẹ Olorun ki ba fi parun lodọ nwọn laisi iranlọwọ atokere wa. Awọn ẹlomiran tilẹ wi gbamgba pe oda awọn loju pe nigbati iru ilu bawonni ba ye ri iranlọwọ atokere wa gba ni ipa ti iṣẹ Olorun, gbogbo iṣẹ Olorun ti aṣe larin nwọn yio jasi asan nitori ti nwọn kiole tikala nwọn gbe e

Sugbọn emi ko gba eyi gbọ bi osepe ale kọ awọn onigbagbọ lokere li ẹkọ meji yi lati (outo awọn ti onsiṣẹ lodọ nwọn ati ki nwọn ni aṣe fun ra wọn, akoko na yio de ti yio je pe ipadabọ gbogbo awọn ti aran si okere lati wasu yio jasi anfani fun iṣẹ na kaka ti iba fi sọ iṣẹ na di asan yio fi idi rẹ kalẹ. Gbogbo aisimi ti awọn alufa ti ayan larin nwọn, ati ti awọn onigbagbọ na ni yio ma mu iṣẹ na lọ siwaju. Ni iru ipa bayi tirepọ ti awọn ti nrin nipa ọna Olorun ni Kharpoot, Aintab ati Bithynia, ati t ilọsiwaju to wa niti awọn Alufa ti ayan larin nwọn ati ti kikọ awọn onigbagbọ lati ma boju to awọn ti nsiṣẹ na lodọ nwọn eyiti iba si ma jasi isiri fun igbagbọ gbogbo awọn ti ngbadua wipe "Ijoba rẹ de"

Awọn Oniwasu Baptist to wa ni Delhi ti gbidanwo ohun nla kan lati ṣe iri eyi ti Rev. J. Parsons ọkan ninu ẹgbẹ nwọn fi han ni.

Nisisiyi awa ko ni ẹni ti ansonwo fun mọ ninu awọn ara ilu yi ti iṣẹ oniwasu tabi Alufa, niwọn botilẹ ti jẹpe igbagbogbo li awa nlọ ki nwọn, tabi nigbamiran ọkan ninu awọn arakonrin wa ara awọn to ṣe alagba. Anu ko ṣe wa lati ri pe ninu awọn ara ilu wọn ti onsiṣẹ yi to ti nfun wa ni iyonu pupọ nitori owo, nwọn

fasehin, nwon si pada si ise nwon atijo; Papa awa tile ngbero bi aba ti se ti aki ba fi ma sanwo fun awon Oniwasu ati fun awon Alufa ara ilu nwon ti oje pe ati okere wa lati sanwo nwon. Ilu pupo ni yio fe Awon oluko ti an sanwo nwon latokere wa kotopelo titi, aofe iru iranlowo ti ati ma koni li eko; sugbonosi daniloju pe isise nla kan ni lati ipilese niti opolopo oniwasu ti adasi lati ma sanwo fun

Gbogbo aiye bo sinu ese ati iku, sugbon Olorun ti pinu re lati tun mu u pada. Olorun ro lati fi enia se ohun elo ti yio fa enia kuro ninu isubu na. O ran omo re bi enia si aiye. eniti ojiya iku osi san esan enia, osi tun mu ododo pada. Omo Olorun ti ise olugbala pase pe ki awon Apostili ati awon atele won kowasu ihin rere ti igbala nipa ore ofe Olorun, titi gbogbo aiye yio fi gbagbo. Lehin igbati Olugbala lo, awon Apostili ati awon to si gbagbo wasu; nigbati nwon ku awon miran si gbese na ro, asi su irugbin na, irugbin na si di eyi to si ni eso miran. Idi papa pe oni emi, niti agbara to ni lati dagba ati lati le ni eso miran fun ra re, bayi si ni pe pataki idi nla ti afi mo pe wiwa bi onigbagbo ni iye, ati lati ma so eso ninu ara won bi ohun elo ara won, ni lati mu awon miran da bi awon tikala won. Ijo enia Olorun ti ko ba po si i ninu iwa mimo ati ni iye, ale ro o si bi eni ailera ati alsisan, ijo enia Olorun ti ko ba le sanwo alufa re ati ti awon enia ti nsise labe re, laisi iranlowo atokere wa, a ka a si omo ti koje ommira ara re, sugbon to wa labe awon obi re. Odomokonrin ati odomobirin ama fe lati wa li ommira ara nwon; bi oba sepe nwon ha see si ola ati ni ife si awon obi nwon, oniyin gidigidi; sugbon nigbati nwon to wa fun ra nwon, ti nwon ba si nwo owo awon obi nwon fun iranlowo, kili eyini jo? ibi ni, oti inu aitojura ati ole jade. Nje nisisiyi ati gbin eso ihinrere sibin asi ti ko ile Olorun pupo, awon onigbagbo si po ni iye, ako ri eyi ti iba wa ni sakani ara re. Alufa won ati Catekist ati schoolmaster won li ansanwo fun lati England, kosi si ife ti pe aba ti se duro fun ra wa laisi iranlowo awon obi. Bi aoba fi church ibi we omode, nisisiyi nwon foju ati jeun ati lati bora nwon si church ti ise iya won ni England, ati nigba miran nwon asi fere ba obi nwon donija niti pe jije ati mimu won salaito niwon botile ti je pe ebun ni. Ife Olorun ni ti gbogbo church iba fi ma bojuto aini ara nwon kiki eyi nikan siko sugbon lati ma seso, ati lati ma su eso won si ibomiran. Awon onigbagbo England

su ninu eso tiwọn si ilẹ nyin; gbese ti nwọn jẹ Ọlọrun ati Ọlugbala wọn ni; njẹ bi ẹyin si ti ni eso na iṣe nyin ni bẹhẹ gẹgẹ lati mu kọposi i, ati ki ẹsi tan a ka gbogbo ilẹ nyin. Awọn onigbagbọ ibi nfẹ ki Ihinrere kogbilẹ nihin, ṣugbọn nwọn nreti ki owo na koti England wa nipa eyiti afi nsan owo awọn alagbaṣe.

Koti si ẹni to dagbero ati lọ si ilu miran tabi si ileto ko si joko sibẹ nipa owo ara rẹ, ati ni pa ifẹ rẹ to ni si Ihinrere ati si ọkan enia nitori ati ma kọwọn li ọna ti Ọlọrun. Awọn miran koje lọ bi asanwo fun nwọn, omiran si wipe owo ti asan fun on koto fun on. Ọrọ Ọlọrun kọ wa wipe ọya alagbaṣe to si i. Awọn Church tabi ijọ enia Ọlọrun lo to lati magba alagbaṣe nitori ati ran nwọn sinu oko Ọlọrun. Awa onigbagbo England nfẹ lati ri iru eso yi, Ọlọrun nfẹ eso na lọwọ nyin ṣugbọn bi oba ri i li ailọla ati li aileso yio jasi idalẹbi ọkan nyin aosi gba eso ibukun ọrọ Ọlọrun lọwọ nyin. Ṣe ifẹ ti Ọlọrun kosi kiyesi bi ibukun kobasi ninu rẹ.

ILỌSIWAJU ERO.

Nisisiyi nigbati nwọn de arin ẹkun na, nwọn ko firi ọkọnrin kan, ti a ju sinu ọgbọn na lapa osi, pẹlu ẹran ara rẹ faya osi pinya. Nigbana li amọna na wipe, Ẹnikan li eyini Alaiṣora, ti onkoja lọna yi oti dubulẹ nibẹ pẹ. Ẹnikan wa Iṣora pẹlu rẹ nigbati amuu ti asi pa a ṣugbọn obọ lọwọ nwọn. Iwọ kolo ro iye ẹniti apa lapa ihin, sibẹ enia ṣiwere tobẹhẹ lati daba ati fi ẹṣẹ le ọna yi, ati lati wa li ni amọnà, Talaka Kristian! Enu ya ni pe obọ nihin; ṣugbọn Ọlọrun rẹ fẹ ẹ: on pẹlu si ni ọkan rere on tikala rẹ, bikoṣe bẹ ki bati ṣe e

Nisisiyi nwọn sunmọ ipẹkun ọna yi; nibiti Kristian ti ri iho na gan nigbati okoja nibẹ, lati ibẹ ni Maul omiran jade wa. Maul yi ati ma fi ero itanjẹ ba awọn ero ti ṣe ọmọde jẹ ri osi pe Ọkan nla li oruko rẹ owi fun pe, Igba melo li ẹpaṣẹ fun u lati ye ṣe nkan nwọnyi Nigbana li Mr. Ọkan nla wipe! Nkan wo! omiran na si wipe, nkan wo! iwọ mọ ohun na ṣugbọn emi ofi igbẹhin si ọwọ rẹ.

Mr. Ọkan nla wipe, ṣugbọn emi bẹ ọ ki awa to bọ si si jẹ ki itori ohun ti aose ja ki oye wa. Nisisiyi awọn obirin ati ọmọde duro nwọn ngbọn, nwọn ko si mọ eyiti nwọn yio ṣe Omiran na dahun pe, iwọ ja ilu lole, osi fi olori ọlọṣa ja a. Mr. Ọkan nla wipe, Howu ọkọnrin yi, ti gbogbo rẹ ni nwọnyi, bọ si pataki rẹ.

(koi iti pari)

A kọ ọ li ibi iṣẹ ikọwe li Ake.

ABBẸOKUTA OCT. 22nd, 1866.

IWE IROHIN

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The great problem of foreign missions has always been, not so much how to reach the people for whom they labour, as how to leave them in such a way that the work would go on of itself, without foreign aid. Some have gone so far as to assert their belief that the work accomplished by foreign missions must always fall to pieces of itself as soon as the foreign element is withdrawn, and consequently that such missions are useless.

I believe, on the contrary, that if the churches can be taught the two lessons of self-support and self-government, the time will come, in every foreign mission, when the withdrawal of the missionaries will be a positive advantage to the work, and serve to strengthen rather than weaken it. Every pastor ordained and every church made self-surporting, every new responsibility taken by the pastors and the people, is a real progress. In this light, the Evangelical Unions of Kharpoot, Aintab, and Bithynia; and the great progress made in ordaining pastors and in teaching the churches the value of self-support, are signs of good, which should cheer the faith of all who pray "Thy kindom come."

Evangelical Christendom:

INDIA.

The Delhi Baptist missionaries have resolved upon a bold experiment, the nature of which is thus indicated by one of their number, the Rev. J. Parsons:—

We have now no *paid* native preacher or pastor stationed amongst them (the natives), though they are frequently visited either by ourselves or an experienced native brother. We are not sorry to see some of our native agents who have given us a world of trouble about their pay, resign, and return to their former employments; indeed, we are desirous of abandoning the system of paid native preachers and pastors supported wholly from foreign sources, as soon as posible. Teachers supported by foreign aid will, in many places, be necessary for some time to come, or at least educational grants in aid will be needed; indeed, but we feel convinced that the system of keeping up a great staff of paid native preachers was a mistake from the beginning. We believe that it places the missionary and his converts in false positions; that it hinders rather than promotes the progress of the Gospel; that it is an incentive to hypocrisy and a stimulant to covetousness; and that, wherever it is extensively carried out, it sounds the death-knell to spontaneous evangelisation.

Evangelical Christendom:

The above quotations contain the opinions of sober minded men, and are the results of a long experience in missionary work; we are not prepared, however, to advise such extensive changes, but we shall be thankful if they prove successful where tried. The great difficulty in christian missions is to bring up the newly formed churches to be self-sustaining and expansive. It is very difficult to infuse that feeling of self-respect and self-reliance into the minds of people just rising from the degradation of heathenism which we feel: they don't feel it to be a dishonour to receive assistance from others when they are capable of doing without it. Various circumstances make against the speedy development of those principles that would bring the churches out of the state of pupilage in which the native christians are contented to abide; among them may be enumerated these, the unwillingness of missionary societies and missionaries to meet the difficulty in an earlier stage of their work; the efforts made to bring up the native pastors to the standard thought necessary by the churches from whence the missions originated, through which an attempt is made to educate them as Europeans, and by it the habits and expenses of Europeans are produced; then a feeling is produced of dislike on the part of the native teachers and pastors to depend on those whom they teach for support; in truth it is a quicker way to results to have the means to employ native helpers than to be obliged to get the means out of those already taught, there will be more scholars in our schools if we can provide every thing and the scholars nothing, and the converts will be fewer if a payment is required from each towards the support of the Church than if nothing is required, as we have proved by experience. As long as education can be procured without payment the native Christians will be contented to have it so, as long as teachers and pastors are provided for them they will not make adequate efforts to provide them for themselves, but a sudden and great change in the present system would be productive of evil. In any case the subject is one of great difficulty and perplexity, experience in the working of other plans is required an (we hope our friends in Delhi will be able to show a successfully worked Mission upon the plan they have adopted. It is however a work beyond the wisdom and power of man alone to accomplish we are but weak instruments and unless power and wisdom greater than man's are exerted nothing can be accomplished; but few know the difficulties of raising a nation out of heathenism to the belief and practice of christian truth.

THE MUTUAL AID SOCIETY.

The Mutual aid Society of the Native Agents of the Church Missionary Society of Yoruba Mission.

In consequence of the recent removal by death, from the scene of their labour in this Mission of many valuable native Agents of the Church Missionary Society, the number of widows and orphans entitled to the Society's support has been suddenly increased so that in acting up consistently with their rate of monthly relief to those who are suffering under their bereavements, the society is unavoidably involved in such an increased expenditure, that the amount of the regular monthly subscription of its members has become totally inadequate to meet it; because the circumstances which caused an increased expenditure to the society has also caused a failure in its income.

Therefore, at the request of the Committee, the Treasurer issued on the 24th. of August an appeal to the benevolent public, friends of Africa and of the needy ones, for pecuniary aid.

Some of the friends having already liberally responded to their earnest appeal on behalf of the widows and orphans, The committee desire most respectfully to embrace this opportunity to tender their hearty thanks to these kind and charitable friends viz. Messrs.

	£	s	d.
H. Robbin	5	0	0
F. Ribeiro	0	10	0
D. W. Macauley	0	12	0
Rev. M. Grimmer ...	0	10	0
Mr. C. N. Young	0	5	0
Mr. J. B. Thomas ..	0	1	0
" J. A. Williams ...	0	0	6
" P. W. Rae	0	1	6
" G. E. Thomas	0	2	6
" S. J. Peters	0	2	0

The Committee also sincerely hope that other kind friends will follow the examples of the abovs mentioned sympathizing friends

Subscriptions will be thankfully received by the Treasurer the Rev. W. Allen.
W. Moore sec.

MISSIONARY INTELLIGENCE.

PALESTINE.

A Moslem woman, under instruction for baptism, I had the pleasure of baptizing on the 12th of April, with the satisfaction of her being well prepared for the sacred rite. For more than a year I had begun with her a course of religious instruction, which was, however, from time to time, interrupted; but, I am happy to say, never by her unwillingness to come, or by indifference. On the contrary, she was all along most anxious to improve every opportunity, to be more fully instructed in the doctrines of Christianity, and she did not mind coming in the hottest part of the day to my house for instruction, carrying her baby on her arm, and often her little boy by the hand. Not being able to read, she requested her neighbour in the house she lives in, and our native catechist, whenever he was here, to repeat to her the Lord's Prayer, the Apostles' Creed, and the ten commandments, till at last she knew them perfectly well. Her case is a very singular one, and affords an instance of the love of the Good Shepherd, who follows his sheep through a variety of crooked ways, till he succeeds at last to bring it home to his fold. This woman, Saada, was born in some village of Mount Lebanon: her parents died when she was quite young, and the poor orphan was received into a Greek-Catholic family. When she was scarcely twelve years old, the son of the house where she had been brought up being very fond of her, and knowing that his father would not allow him to marry her, carried her away to to the Haurau, where he lived with her in a Moslem village, making the peopie believe that she was a Moslem also. After some years they removed to Salt, where her husband died. Her present husband, then a Greek Catholic, became acquainted with her, and believing her a Christian, since they had at Salt joined the Greek community, married her according to the rite of the Greek church. Some time after, he heard of her being a Moslem woman, and the Moslems of Salt threatened to kill him for having dared to marry her. Not able to live any longer at Salt, and being in imminent danger, he fled with his wife, leaving behind a nice sum of money and most of what he possessed besides, and came here. Here he joined our church, and the Lord opened his heart, and his wife's too, through the preaching of the Gospel. It was long before he could bring himself to tell me the history of his wife; but he had no rest, and felt very unhappy, as he expressed himself, to live with a Moslem woman, and look at his two children born of an unbaptized mother. I forgot to mention that they were still in doubt about the matter, till the foster-father on his death bed, called her to his side, and told her, with dying lips, "I have a duty to discharge to you before I die and a secret to reveal to you. You are not baptized!" Owing to her having hitherto been considered by most of our people as a baptized person, she was at first averse to being baptized publicly; but when I told her that this would look as if sho was ashamed of confessing her Saviour before men, she declared that she was quite willing to be baptized in the midst of the congregation. I ultimately, however, baptized her on a week-day in our chapel, in the presence of but a few friends. Our native catechist, and Mrs. Gobat, and Mrs. Klein stood sponsors, and we all prayed that the new name she had received may become the true expression of her character, and that she may be a true Mary sitting at the feet of Jesus.

BOMBAY AND WEST INDIA.

SHARANPUR, NASIK.

According to the statistics forwarded by the Rev. W. S. Price, for the year 1865, we find that there are at this station 312 baptized persons, of whom 76 are communicants. The number of adult baptisms during the year was 5. Mr. Price's report, which we append, is very full and encouraging. Amongst other branches of the work, the African Institution in particular is exhibiting much promise, in relation to Missionary and philanthropic labours on the East-African coast. It will be seen, that besides the three youths under the Rev. J. Rebmann at Kisiludini, nine volunteered to accompany Dr. Livingstone in his exploratory tour.

It is with feelings of thankfulness to Almighty God that I sit down to give you a

short account of this Mission for the past year. We have to praise Him, first, for having permitted us to carry on our work, almost uninterrupted by sickness or other calamity, through another year: and, next, for the measure of blessing He has vouchsafed to the little church at Sharanpur, and to the various agencies at work for the propagation of the Gospel.

Congregation.

The tables show some increase in the number of members, which is owing chiefly to the admission of fifty poor rescued slave children into the African Asylum. Of Hindus there have been only five adult baptisms, a small number, as compared with some former years.

Three members of the church have given us occasion of sorrow by their misconduct. For the rest, I thankfully acknowledge a decided improvement in the Christian life of many of our people. It is seen in various ways. There is a more cheerful and regular attendance on the public services: there has has been little or no quarrelling, and no manifestation of caste feeling: all, with the exception of the inmates of the Poor Asylum, who are real objects of charity, have supported themselves by honest industry, some having found employment in the Industrial Institution, and others elsewhere.

There is perhaps no better sign of spiritual life in a congregation than the development of a Missionary spirit; and this has not been wanting. Our people are not wealthy; and they have had their difficulties, with the rest of us, owing to the dearness of the necessaries of life; but they have given out of their poverty, and, I believe, cheerful too, to help on the Lord's work. Our monthly Missionary meeting is the most popular of all. It is always well attended; and one Native Missionary Agent has been supported by the collections made on these occasions.

In the month of September we had the great pleasure of a visit from our beloved Bishop, when when 66 persons, who had been for some time under preparation, were confirmed; and the holy communion was afterwards administered to upwards of 120 native christians. His lordship's kind words and exhortations were eagerly listened to, and the occasion was one of much joy and spiritual refreshing to us all. Dr. Livingstone was also with us, and was present at the services and at the school examination. It was altogether a day long to be remembered with gratitude at Sharanpur.

Birth.

SEPTEMBER 9th., the wife of the Rev. G. Sharp, Wesleyan Minister, Whydah, of a Daughter.

On the 22nd. inst. the wife of Mr. I. Coker of a son

Married

On Tuesday the 30th. of October at Ake, Mr. Josiah Lashite to Miss. Caroline Howells, and Mr. Samuel Thomas to Miss. Maria Merieke.

Death.

Died, at Lagos, on the 3rd October, 1866 aged one year and seven months, Alice Adelaide Esther Henrietta, infant daughter of Mr. and Mrs. J. P. L. Davies.

'*Of such is the Kingdom of Heaven.*"

Died on the 17th. instant at Ake, after a long illness Charles Shofoluwe.

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Red Precipitate
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Blue Stone
Tincture Iodine
Brown and white sugar
Salt Beef

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 169. ABBEOKUTA NOVEMBER 21st. 1846 Price One penny.

Akoko igba isisiyi ṣe igba ti onewu papa fun awọn iran aiṣedide. Ohun igba atijọ nkoja lọ. Iru ipa agbara ti anlo lori awọn ọgọromọkọnrin bi iru eyiti ati nlo lori awọn iran to koja onkoja. iru ipa ona agbara miran li ako si mọ tobẹhẹ; bẹhẹ ni ogbọn ipa ti atijọ koja lọ laisi okan tosi ku nilẹ ti amọ lati ropo rẹ. Omọkonrin ati omobirin di agba loju ara nwọn ki nwọn to di eniti ape li agba, ati ki nwọn to mọ bi nwon oti ṣe itọ ara nwọn si laiye. Won fẹ lati di omnira ara nwọn ki nwọn bale kuro lodọ obi tabi olutọ nwọn, lati ma rin oraye ati lati ma ṣe ohun ainilari. Nwọn amọ nkan ti akoje pe ni ohun kan gumọ, ṣugbọn kito lati fun nwọn ni ini wọn lesekanna nwọn ama ti inu itiju bọ si itiju. Ko si ẹjọ ti obi tabi olutọ kan ninu rẹ nitoriti ako ri ofin kan to gbe nwọn ninu oran na. Kosi ofin ideni bi ti England nipa eyiti awọn omọkonrin fi wa labẹ olutọ titi yio ma kọwọn niṣe nwọn, nwọn ko si gbọdọ ṣalaima ṣiṣe ti agbekalẹ fun nwọn. Labẹ iru itọ bayi li awọn omọkonrin iwa titi nwọn ofi di okonrin fun ra nwọn lati yan iṣe kiṣe ti nwọn ba fẹ lati ṣe. Bi omọkonrin kan ba fẹ lati kọ iṣe owo, bi oba si ti ripe on mọ nkan diẹ, aro pe on mọ to, nitori na asọra rẹ di omnira, nipa biba olukọ rẹ ṣe gbolohun asọ, lehin na asinnu ona ibomiran pọn. Bakanna ni ti omode ti owa ni school, nigbati nwọn ba si ti kọ nkan diẹ, nwọn alọ lati ṣe akọwe, bayi lo si ri ti opọlọpọ fi ngako, nwọn ki si le ṣe rere funra nwọn tabi fun elomiran. Awọn ọdọ nfẹ ẹkọ to ye korokoro nile; lati mu ki ẹkọ na ko daju, oye lati ni ipa aṣe kan ti yio nipa opọlọpọ lori igboran li aisegbe. Ẹkọ ti school le cara, ṣugbọn li aisi iwọnyi ipa ona ti ẹkọ nto ni asi jasi asan Asan ni ẹkọ ti school, bi kọṣepe awọn obi ba fọwọ gba a mu ni ile. Ire wo lowa ni kiko

ọmọde li ati ṣoto li oro ati ni iṣe ni school, nigbati osepe a'ṣoto li afi nko nwọn nile ti asi nko nwọn lati ṣeran ati lati ṣeke. Oyẹ fun obi lati kiyesi i ki omọ nwọn mase kẹgbẹkẹgbẹ, ati lati da wọn li ẹkun ati ma dimọpọ lati ṣodi si alagba. Bi ẹnikan ti ojasi a'eji wi fun obi pe omọ nwọn ṣe ohun aito kan awọn obi na ako ebu tii nwọn asi ba yan odi bi ota. Bi aladugbo baba ọmọ aladugbo re wi, ọmọ nwọn ni nwọn osi ma gbe. Ni Church nigbamiran awọn ọdọmọbirin tabi ọmọkonrin ase ohun ti ko to, ki si si ẹniti iba nwọn wi lẹṣẹkanna nitori ti nwọn beru nwọn. Ari nigbamiran omobirin ati ẹniti ki iba ṣegbe nwọn kuro lori bench nwọn niwọn botile ti ṣe e bakanna lo ja si ti gbogbo nwọn. Kyiti ale wi si i nipe awọn obi ni yio pile re lati ile wa, oyẹ ki nwọn lo ipa ti Olorun fun nwọn lori omọ nwọn si rere, itori ohun ti nwọn kọṣe ṣe e ni ni pe oju ukan nwọn lati nowo ju ati ni ire larin omọ nwọn. Igba melomelo li anri ti iya nkiri lati ki eleyi ati eleyini, sugbon nwọn afi iṣẹ ti nwọn iba ṣe somo nwọn silẹ nile. Igba melomelo li awọn iya ima joko nile lati ma ṣoro asoda laini ero die nipa ti ire ti omọ nwọn iba jasi. Bi ato omọbe si rere, kole gbima bola fun obi nwọn. Iya ni oluko kini ti omode ni, nipa eko ti iya ba fi ko omọ, nipa nwọn ni yio si fi jasi eni rere tabi buburu bikoṣepe baba ba si le fun to isina iya ṣona lakoko. Omọ li ohun nlanla ti aragba li aiye wa eyiti Olorun fiun araiye, osi nfẹ ki alo nwọn si rere, ati nitori ẹ oyẹ ki awọn obi ki oma ghadura fun ipa lati le ko omọ nwọn si ona eto, ati pelu kole sure si laalaa nwọn ti nwọn ṣe sidi re.

IṢẸ AWỌN ONSẸ ỌLỌRUN.

Evi ti aso ninu iwe ikẹhin ni ti iberu ti awi pe owà nipa ti iṣẹ Olorun ti anfi ko nwọn lokere, ati oro elomiran ti asi gbaso pelu ojasi iro inu awọn oninu tite, lẹhin igbati won ti ṣe opolopo iṣẹ nipa ti Mission, eyi ni won ro; awa ko ti mura lati gbani niyanju siru ohun ayida to tobayi, sugbon awa oyọ pupọ boasepe won ba le ṣe e jale nbiti won bere rẹ. Ohun to soro nipa ti iṣẹ Mission ni lati ko awọn Church titun li ati duro fun ra won, ati ki won si le ko awọn elomiran lokere. O soro pipo li ati ko won ki won gbe ihin ara won ro, ati lati wà fun ra won nigbati oje pe won ṣeṣẹ dide kuro ninu ọṣẹ won atijo nipa ti iṣẹ keferi to jasi iro wa: won ko kaa si abukun lati gba iranlowo lat okere wa ni gbati ojẹ e won lagbara re fun rawọn. Oniruiru ona li angba lati mu awọn church ibiyi kuro nipo ẹhin ti won wà

eyi ti osi ro awọn talaka wọn lọrun, ale ka dię ni u iru ọnà na bi iru eyi, aifę awọn agbajọ ęgbę Missionry ati awọn Mssionary lati ma tete ba ikosę li ọna iṣę wọn; ti ọna pipọ ti awọn Church nibiti awọn Missionary ti jade wa nrò lati gbe awọn on wasu alufa didu si nipa eyi ti wọn fi nkọ wọn li ękọ bi ti awọn oyinbo; asi ri pe awọn olukọ ati alufa dudu wonyi ko nifę si ati gbęke le awọn ti won nkọ fun iranlowọ; otitọ ni ọna to ya kankan ni lati ro ti ọna miran ti aba gba lati ma sanwo fun awọn oluranlowọ wonyi osi sanjo lati bere lowọ awọn wonyi ti ati kọ. bi ọsępe ohun gbogbo li school jasi ifà tabi ofę opolopọ omode li aoma ri nibę. Iaibere ohun kan lowọ awọn omode: awọn onigbagbọ ko si le to nkan bi osepe aobere fun iranlowọ church lowọ olukuluku gegę bi ati fi oye mọ ọ si. Niwọn bi ękọ ko bati ni owo sisan ninu, yio jasi irelorun awọn enia ibiyi niwọn bobasitisepe anwa awọn Olukọ ati Alufa nwọn fun nwọn, nwọn ki yio mura ati bojuto nwọn funra nwọn, gugbọn ayida nla ti yio jade ninu ero wọn yio ję ibi nlanla. Ninu gbogbo ero iyoku, eyibayi diju pupọ osi pani li ogberi lopolopọ asi nifę lati tubọ noye dię si nipa ọna miran ti ada si ę. asi ni ireti si pe awọn ọrę wa ni Delhi ibale fi Lan pe iṣę wọn na duro gbọn-ingbọnin ọpa ọna ti won sę.ę da silę na yi.

Iṣę na tobi rekọja ibi ti ọgbọn enia gbe de lọ lati ṣee pari, ohun elo ailera li awa bi ko ṣepe ati agbara ati ogbọn to kọja ti enia ṣee, ako le ṣe ohun kan ja ę; dię si li awọn to mọ ti wahalà nlanla to wà lati yi orilę edè kan kuro ninu keferi si igbagbọ ati si iṣę igbagbọ ti otitọ ti ọję ti kristian.

AGBAJỌ ĘGBĘ FUN IRANLỌWỌ.

Awọn agbajọ egbe fun iranlọwọ ti enia to ję ti enia dudu to ję ti Church Missionary Society ti awọn on se Olọrun ni ilę Yoruba ati Ęgba.

Nitoripe ti awọn enia dudu ti nwọn siyebiye li iṣę Mission ti asi ti owọ iku nu nwọn lọ kuro nipo iṣę nwọn, lojiji li awọn opo ati ọmọ wewę nwọn ti anranlowọ di pupọ, tobęhę tosi fi jępe idawo ti awọn ęgbę yi nṣe koto lati ṣe iranlowọ na fun awọn ti okọ nwọn tabi baba nwọn fisilę ku; nitoripelu ohun to ninu ki inawo ęgbę yi kopọ, losi ninu ere rę fasehin.

Nitorina gegę bi ibere ęgbę yi li ęniti oni owo nwọn nitoju si se bere iranlowọ owo lowọ ęni gbogbo, ati lowọ awọn orę nę enia dudu ati ti alaini li ojọ Aug. 24.

Dę ninu awọn orę wa ti dahun si ibere yi nipa ti awọn opo ati alainibaba. Awọn ęglę yi si

fi irele nla dupe antani ti nwon ni nipa ti awon ti nwon nawo nwon si wa nipa iranlowo

Awon egbe yi si nse afojusona ireti pe awon ore wa oninu rere miran yio to ipa ti awon ore wa alanu ti se, owo ti abasi da wa Rev. W. Allen ti ise olutoju owo egbe na yio fi ope gba a lowo enikan tabi

Rev. W. Moore ti se alabojuto.

ILOSIWAJU ERO.

Nigbana li Omiran na wipe Iwo nko ogbon ati munia; iwo nko awon obirin ati omode jo, osi nmu nwon lo si ile ajeji, si ailera ijoba oluwa mi. Sugbon Okan nla dahun pe, iranse Olorun orun li emi; ise mi ni lati ma yi elese lokan pada si ironupiwada apase funmi lati lo iye ti owa nipa mi lati yi okonrin obirin ati omode pada lati okukun si imole, ati lati agbara Esu si Olorun; bi eyiyi basi je ile aso re nitoto, je ki aberu nigbakugba ti oba fe.

Nigbana li omiran na wa, Mr. Okan nla si lo lati pade re; bi osi ti nlo ofa ida re, sugbon omiran na ni ogbo kan. Beni lai so lo papa pa nwon bere, li kumo kansoso ti omiran fifun Okan nla omu u wa si ekun re. Awon obirin ati omode na si kigbe si eyi. Beni Mr. Okan nla nigbati osoji ofi tagbara tagbara re sa a, osi fun omiran na ni ogbe kan lapa re. Bayi li oja niwon wakati kan li iru oru gbigbona tobehe, ti oru to njade limu omiran na dabi oru ati inu ikoko nla ti nho.

Nigbana ni nwon joko lati simi; sugbon Mr. Okan nla ngbadua Awon obirin ati omode pelu ko se ohun kan ju ati kigbe li gbogbo igba ti gbogbo ogun na gba.

Nigbati nwon simi ti nwon mi kanle, nwon tun bere Mr. Okan nla si sa omiran na lule nipa sisa kan. Owipe, ndao, duro, jeki ndide na.

Beni Mr. Okan nla je ki odide nwon si tun bo si i, omiran fere fi kumo re fo ori Mr. Okan nla ninu gbogbo re

Mr. Okan nla ri iye, ofi gbogbo igbona ara re sare to o, osi gun li ida li egun iba karun re. Omiran bere si daku si eyi, ko sile di ogbo re mu mo. Nigbana ni Mr. Okan nla sa a li arik ji, osi ge ori omiran na kuro li ejika re Nigbana li awon obirin ati omode na yo, Mr. Okan nla pelu si yin Oluwa, fun ise igbala ti oti se

Nigbati a se eyi tan, won ri opo kan si arin ara nwon: nwon si so ori omiran na mo o, nwon si ko iwe si abe re ti bi eni ti nkoja yio fi le ka a.

(koi iti pari)

A ko o li ibi ise ikowe li Ake.

ABBEOKUTA NOV. 21st. 1866.

IWE IROHIN

ENGLISH EDITION

No. 170. ABBEOKUTA DECEMBER 1st. 1866 Price One Penny.

In a warm climate people are accustomed to spend much more time in the open air than they do in a cold climate, where cold winds and wet weather drive people to the shelter of houses and a warm fireside. This out-door living is not good for the development of domestic duties and affections, thus the enjoyable family circle, so well liked by English people, is scarcely known here; home as felt in England can not be said to be known. The English word "*home*" is translated here by the word "*house*;" and so it is a house without the family comforts and ties which join the husband, wife, and children together who, in their family affections, make up the home. There is a lack of companionship between the parents and children here which is highly injurious to them; children find their pleasure in the street, mothers in visiting or receiving visits; it is seldom a mother disciplines her children; she does not draw them around her, nor finds her comfort in giving them employment and amusement in her presence; they do not sit down together, talk together, work together, or find amusement from each other, but the children are left to run about where they please whilst the mother is going about visiting, saluting their friends as they call it, thus neglecting the first duty of mothers, that of training up their children in the fear of God and in useful habits. The Apostle St. Paul speak this of women; "*And withal they learn to be idle, wandering about from house to house; and not only idle, but tatlers also, and busy bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.* The Apostle Paul regarded home duties to be so important that it is laid down as one of the necessary qualifications for the ministry, thus of deacons he writes; "*Even so must their wives be grave, not slanderer, sober, faithful in all things Let the Deacons be the husband of one wife, ruling their children and their own houses well.*" One result of the want of domestic life and discipline is that children come to feel, too soon, that the parents are of little use to them; they wish to separate off, refuse obedience, and treat their parents

with open disrespect. They have their associates, a father or mother is no companion to them, they look to their companions for sympathy, support, and pleasure. The wisdom of a young man or woman is just that of their companions; they refuse the wisdom and experience of their parents because, in early youth they were cast upon their own resources for all their enjoyments. How often parents complain of the conduct of their children that they are unmanageable and disobedient! How can it be otherwise the mother in the children's earlier days would not give up her idle visits and receiving of visits for her children's good, or else, she will not give up her work or trade by which she expects to fill a purse for herself or to have the means of decking herself or children in useless finery. Train up a child in the right way, we are commanded in the Bible; and this training is a work, a daily work, a hard work, unless the heart be in it, a work of much watching, prayer and patience. It is the want of this training that causes so many children to become a curse instead of a blessing, a constant source of sorrow and anxiety instead of a comfort and stay to the parents in their old age. This training commences, or should do so, with the mother's keeping at home for her children's sake, seeing that they go to school when they ought, and especially, that they come home when school is over; seeing what companions they have and keeping them away from bad ones, and making herself to be the centre of enjoyment, a pattern of wisdom in her own conduct, and the great attraction for her little ones, the one to look to for love, for instruction and every good, but especially as a model of piety showing that the source of her own goodness is God.

The friends of this part of Africa have seen much cause for anxiety in the various trials it has been called upon to pass through, both Missionaries and Merchants have had their times for apprehending impending evil, but each occasion has happily passed away without it. There is a great change taking place in the habits and feelings of many of the people, and these changes are viewed with jealousy and fear by others who wish nothing to be altered. With these circumstances which denote a change, and we believe a change for the better in all those things which best make for the country's good, we see such troubles as usually accompany them, because the prejudices and interests of many are affected by them. The great change that has already been effected, as denoted by the very large and profitable commerce in the produce of the country compared with the commerce of a few years ago consisting then only in the exportation of slaves, should give all who have an interest in the good of the country a hope of the future. Too many, however, are disappointed that the traffic in slaves, and wars in which captives or slaves make the chief object, have not entirely ceased, forgetting how short the time has been compared with the great results expected. The only foreign commerce, a few years since, was the export of slaves, now the main articles of commerce with foreigners are Palm-oil, the Palm-kernel-oil, called the black oil, Palm-kernels, Cotton, and Ivory. Except Ivory which is brought from the interior these articles represent labour; they are the fruits of labour and constitute so much real wealth. It is difficult to find out the true amount of the exports from the place as the trade is in many hands, but we hope when the regulations respecting duties shall have become established, to be able to

obtain this information. The yearly value of the exports we know is to be reckoned by thousands of pounds and, under circumstances by which not the few but the many are benefitted. Oil and Cotton are sold by the producers in the markets, publicly, without hindrance. The raw cotton is thus bought for money by natives and cleaned, and the cleaned cotton is sold here to merchants. or sent to Lagos for sale, or sent direct to England by the native trader. There is no fixed value on any article, its value is what it will fetch in the market, and this fluctuates as similar articles do in civilized countries. This freedom in trade brings wealth to the industrious and honest persons, and diffuses it throughout all grades of society, and it is a guarantee of future progress and prosperity. There is also a gradual advance in intelligence and information: when people have learnt the use of cotton-gins and presses they are not what they were before they were known, it is the introduction of simple machinery, the turning point from the rudest native means to the use of skilled articles by which labour is economized. We are satisfied, too, that the large number of Sierra Leone people here will tell well upon the people; it is the custom, because many Sierra Leone people are not what they ought to be, to put them down as worse than the uninstructed native. This we are persuaded is not true. This disparaging result is obtained by measuring the Sierra Leone man by the European standard, a very unfair one when thus applied, but if the Sierra Leone man be measured by the native standard we should find a wide difference between them. Sierra Leone men are becoming men of rank and title in their own country, one was lately made the chief of his town-ship but accepted the office on condition that no idolatrous act should be required of him and with his declared intention never to take secret money to pervert justice.

Missionaries have been tried by some of the converts, of whom they hoped well, falling away through the love of the world, the deceitfulness of riches, the lusts of the flesh and a decline in the zeal and love of others for the truth; but if we go back to the time when the word of God was first taught here and compare then with now we have very much reason to be thankful and hopeful. We expect too much result from our individual efforts or expect results too soon and are disappointed, but the cause of our disappointment was being too eager and impatient to obtain one object.

RECENT INTELLIGENCE

We are thankful to learn that among the arrivals at Lagos by the last Mail Steamer, were the Rev. D. Hinderer and Mrs. Hinderer for Ibadan and the Rev. J. B. Wood for Abbeokuta.

We learn from various persons from the interior that Ibadan is making great preparations to carry on the war with Ijesha and to bring it to an early close

Married

On Tuesday the 20th. of November at Ake, Mr. C. E. Ogumoku to Miss. Elizabeth Ottegbamilola.

At Ogbe on the same day Mr. J. R. Pearse to Miss. C. Bamgbala.

TRADE REPORT.

The month opened with trade dull, owing to the extreme scarcity of Produce and which scarcity increased as the month progressed Oil is quite out of season now, and in order to obtain such small quantities as are in the hands of holders 12 hds. per measure has to be paid for Palm and 11 hds. for Nut-oil, oil being with difficulty obtained even at these rates.

Cotton also as yet continues scarce, such as comes from Ibadan being taken up by two or three of the large houses, the approach of the cotton season has however also caused natives to offer what little was held; the price has ranged during the month from 15 to 20 str. Ivory is scarce and unreasonable prices are asked for it. Cowries continue in plentiful supply at 3 hds. to 3 hds. 10 str. per Dollar. Should peace continue things look promising for the coming season, and the dulness during the past month is owing to its being a time when we must alawys look for great scarcity

WEEK OF PRAYER THROUGHOUT THE WORLD.

JANUARY 6—13, 1867.

The present time, especially, supplies an earnest appeal to the Church of God at large to arise to the solemn duty of United Intercessory Prayer. Besides the ordinary interests calling for our sympathy, let us not forget that multitudes of our fellow-creatures are suffering from the calamities of recent wars, from the visitation of pestilence and various afflictive dispensations, and the more fatal attacks of scepticism and error.

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

"I will that men pray everywhere, lifting up holy hands, without wrath and doubting."

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

"Seeing that we have a great High Priest that is passed into the Heavens, Jesus, the Son of God let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find Grace to help in time of need."

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

Sunday, January 6.—Sermons on the Presence of Christ with His Universal Church.

Monday „ 7.—Thanksgiving and Confession of Sin.

Tuesday „ 8.—Prayer: For Nations; for "Kings and all in authority;" for the increase of righteousness, the prevalence of peace, and the holy observance of the Sabbath.

Wednesday „ 9.—Prayer: for the success of Missions among Jews and Gentiles and for a Divine blessing to accompany the efforts to Evangelize the Unconverted of all Lands and Classes.

Thursday „ 10.—Prayer: For all who have suffered from the recent wars; for our brethren emancipated from Slavery; and for our fellow-Christians persecuted for the Gospel's sake.

Friday „ 11.—Prayer: For Christian Families, for Schools, Colleges, and Universities.

Saturday „ 12.—Prayer: For the Catholic Church, for all Ministers of the Gospel and for the increase of holiness, fidelity, and Christian charity among its Members.

Sunday „ 13.—Sermons: on the Unity of the Church, and the Duty of Believers to manifest it by Mutual Recognition and Active Co-operation.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 171 ABBEOKUTA DECEMBER 22nd. 1866 Price One Penny

Nigba erun tabi li akoko o-ruru, awọn enia amafẹ lati ma gbe gbamgba libi afẹfẹ ju bi won iti mase nigba otutu, nibiti afẹfẹ otutu ati ilẹ tutu ile nwọn si abẹ ile ati si idi ina lati ma ya ina. Iru gbigbe ode bayi ko dara fun isẹ abẹle ati ifẹ ara, bayi li ori ti awọn oyinbo fifẹ arale ti nwọn ferawọn, eyiti ako le mọ nihin, bẹhẹ ni akosi le mọ bi ile ti jasi ni England, ọrọ ti anpe ni "home" li ede oyinbo ti asi yi pada si "ile" li ede ilẹ yi, bẹhẹ lo si jẹ pe ile ti awọn enia inu rẹ ko ni itunu, ati idapọ ti oda ọkọ pọ mọ aya, ati awọn ọmọ sokan, awọn eniti nipa ifẹ ara ti nwọn se ile kan. Ifẹ egbẹ kiko ti anse nihin larin awọn iya ati ọmọ ti ojasi nkan duru ti ko dara larin wa, awọn ọmọ ama se ifẹ inu nwọn li ita, awọn iya asi ma se ti nwọn ni kikni tabi gbigba ikini; osọwon kato ba iya lati ma kọ awọn ọmọ rẹ li ẹkọ, ki si fawọn yi ọdọ rẹ ka, bẹheni kisi fi isẹ fun wọn se ti nwọn iba fi ma se ariya lodọ arawọn sugbọn aje ki nwọn ma rin kiri nibikibi ti nwọn fẹ, iya nwọn asi ma kiri kini gẹgẹ bi nwọn ti nfẹ, lodọ awọn ọrẹ nwọn, bayi ni nwọn si fi isẹ atetekose lodọ iya yi silẹ, ninu eyi ti nwọn iba ma kọ ọmọ nwọn ninu iberu Olorun ati ninu isẹ to dara. Apostili Paul si sọ eyi ni ti awọn obirin tabi iya, ati pẹlu pẹlu nwọn bere si se imẹlẹ, nwọn nrinkirin lati ile de ile ki isẹ kiki imẹlẹ nikan, sugbọn onisọkuso pẹlu ati olofofo, nwọn nsọ ohun ti ko yẹ ni siso

Nitorina mo fẹ ki awọn ọmọbirin ko soyigi, ki nwọn ki obi ọmọ; ki nwọn ko ma sọ ile, ki nwọn ko mase fi aye fun ọta lati ma soro egan." Apostili na sọ ti isẹ ile bi obirin ti jasi pataki ti osi yẹ lati fi lelẹ ni ṣiṣe, bayi losi kọwe niti awọn deacon pe, "ati bẹhẹ ni awọn aya nwọn ko le ṣalaini iwa agba, kise abani loruko je, bikose alairekoja,

olotọ li ouhn gbogbo. Ki awọn dikin ki ọjẹ ọkọ obirin kọkan ki nwọn ko si ṣe itoju awọn ọmọ nwọn rere ati awọn ile nwọn tikala nwọn."

Eyi ti nkẹhin niti alaini itọ ile na ni pe awọn ọmọ atete ma mọ pe awọn obi nwọn ko jasi nkan tobẹhẹ fun wọn, nwọn si nfẹ yara wọn kuro, nwọn nkọ lati teriba, ati pe nwọn asi ma ṣe alaibọla fun awọn obi nigbamgba. Nwọn ni ẹgbẹ nwọn, baba tabi iya ki si ṣe ẹgbẹ fun nwọn mọ, nwọn asi ma woju awọn ẹgbẹ wọn fun ibakẹdun, iranlọwọ, ati alafia. Ọgbọn ọmọkọnrin tabi ọmọbirin ni ọgbọn awọn ẹgbẹ nwọn, nwọn kọ ọgbọn ati imọ awọn obi nwọn, nitoripe ati fi nwọn fun ife ara nwọn nigbati nwọn wa ni kekere fun gbogbo iwa nwọn. Igba melomelo ni awọn obi nsọ ti alainọ wa ifu ti awọn ọmọ nwọn ati alaigboran nwọn, bi ibatiṣe ri bẹhẹ, nigbati ojẹpe awọn iya ki yio fi imẹlẹ kikini kiri won silẹ nigbati ọmọ nwọn wa li kekere, ati igba kikini silẹ nitori ire ọmọ nwọn, tabi on koje fi iṣẹ rẹ silẹ nipa eyiti onreti lati fi kun apo fuura rẹ, tabi lati fi ṣe ara rẹ ati awọn ọmọ rẹ li oṣọ asan. Tọ ọmọ li ọna totọ li apalaṣẹ fun wa ninu Bible; ati pe kiko tabi titọ yi ja si iṣẹ ojojumọ, iṣẹ ti onira, bikoṣepe ọkan ba wa nibẹ, iṣẹ iṣora pipọ, adura ati suru. Iru itọni yi ni ko si ti ọmọ pipọ fi di egun nipo ibukun, ibanujẹ igbakugba ati ifajuro nipo itunu ati ijoko ti awọn obi nwọn nigbati nwọn dagba. Iru itọ yi ama ti ọdọ iya bẹrẹ nipa jijoko sile nitori awọn ọmọ rẹ, asi ma toju nwọn lati lọ si ile ẹkọ li akoko ti oye, asi ṣe itoju nwọn lati wale pẹlu nigbati nwọn ba ti ile ẹkọ jade, aṣe akiyesi iru ẹgbẹ ti nwọn ni, asi fa nwọn kuro lọdọ ẹgbẹ buburu, iya na asi fi ara rẹ ṣe ariyọ larin nwọn, gbogoo iwa rẹ asi jasi ọgbọn ti yio ma fi fa awọn ọmọ rẹ, tobẹhẹ ti nwọn yio jasi ẹniti anwo fun ife, fun ẹkọ, ati gbogbo iru iwa rere miran, ju gbogbo rẹ ko fi ararẹ ṣe awọn ikẹdun ni fifihan pe gbogbo iwa rere ti on ni lati ọwọ Olọrun wa ni.

Awọn ọrẹ wa li apa ihin ilẹ Africa ti ri wahala pupọ li onriuru ona idawo ti atimu ki okoja lọ, afi awọn onṣẹ Olọrun ati awọn onisowo lo ti nli gbogbo igba won ro ti ibi na, sugbọn olukuluku igba na si ti fi alafia koja laisi buburu na. Asi ri iyipada nlanla ti owa larin awọn enia ilẹ yi nipa iwa ati ero nwọn, awọn ara ilu miran ti ko fẹ ẹ si nfi iberu ati owu wo ayipada na. Nipa iwa ti ari ti ojasi iyipada, asi gbagbọ pe ojasi ayipada rere ni, ninu gbogbo ohun ti odara fun ibi lati fi ṣe rere. Asi nri iru wahala bi ti atijọ, nitori ti ọpọlọpọ ere ati ẹtọ awọn ọpọ li asi ti yi lipo pada,

iyato nla ti osi ti de ilu ti ari ni isowo nla to ni ire nipa ohun ti njade nilu na, nigbati aba si woo pelu iru owo ti ati nse niwon odun melo sehin, nigbati oje pe ekiki owo eru ni nwon nse, asi ni ireti pe ilu yio dara ju bayi lo nigbati oba se die Opolopo ni ko si ti ri bi ati nfe, ni toripe owo eru ati ti ogu nipa eyi ti nwon fi mu ni se eru ko ti kuro tan, nwon gbagbe bi akoko ti kuru to nipa eyiti afi ri iyato nla iru eyiti anfe. Nigba atijo kiki owo eru ni nwon ima mu ti apa ilu oke wa, sugbon nisisiyi ohun ti awon ajeji nmu wa fi sowo ni epo, adi, ekuro, owu ati eyin erin, bi kose eyin erin li ari ti koje ise ti afi owo se, gbogbo iyokun lise owo nwon, eyi to si mu alafia pupo ba nwon. Osoro lati mo iye oja ti nwon nmu wa, nitori pe ko je ibikan sugbon lodo opolopo ni, sugbon anireti pe nigbati oba pe die si aoma ri oye re ju bayi lo, oye nkan ti anmu jade nilu yi lodun kan li ale ro niwon egbegberun ti ko je die sugbon opolopo lo njere nipa re, asi nta epo ati owu li oja lati owo awon oluwa nwon wa laisi idaniduro, bayi ni awon ara ile yi si nra owu ekoro ti nwon si nja nwon asi ma ta eyi ti nwon ja na fun awon onisowo nile yi, nwon asi mu omiran lo si Eko lo ta; tabi si ilu oyinbo lati odo onisowo ara ile yi

Kosi si iye kan ti afi da ohun kan lati ma ta, sugbon iyekiye ti ohun na ba je li oja li aotaa, eyiyi si nlo gege bi iti mari ni ilu oloye. Iru alafia yi ni imu irorun wa fun awon ti ole sise tiwon si jasi olododo enia, asi tan ka odo gbogbo egbekegbe, osi jasi agbara itankale alafia li igba ti mbo, asi ri ihin die pelu nigbati awon enia ba ti ko ati lo keke owu, ati irenwu, nwon ko si ri bi nwon ti wa ka to mo nwon, ojasi eko ohun ero ti ko jinle, iyipada lati inu were si ogbon ohun ero nipa eyiti nwon oma fi sise. Asi ni itelorun pelu nitipe awon ero Sierra Leone ti owa nihin yio ma so fun awon enia wa nitoripe ise nwon ni, ati pe awon ero Siera Leone ko ri bi nwon ibati wa, ka fi sile gege bi ati ri nwon buru ju awon ara ile yi ti ko moye kan ri, eyi li asi mu wa ro pe ki ise tito eyiyi li asi ri nipa fifi ise ara Sierra Leone we ti awon oyinbo osi se al idogba pupo nigbati ase behe, sugbon bo si gepe aba fi ise ara Sierra Leone won ti ara ile yi iyato nlanla lo si wa larin nwon. Awon ara Sierra Leone ndi eni nla ati oloye ni ilu nwon, asi se okan li olori ilu re ni ko ti pe yi, sugbon ogba oye na li ona yi pe, ki ama fi iborisa kiborisa bi on, ati pe on ki yio gba owokowo nikoko lati se eyiti koto.

ỌSẸ ADURA LI GBOGBO ORILẸ EDE.

JANUARY 6-13, 1867.

Akoko igba isisiyi fun wa ni ironu lati fi irẹlẹ pe awọn ijọ enia Olọrun ni gbogbo orilẹ ede ki nwọn dide si iṣẹ irẹlẹ agbajọ adua t alagbawi wa. Li ẹhin idahun rẹ si pipe ibadaro oluku wa, ki amas gbagbe pe opolopọ ninu awọn enia bi iru wa mbẹ ninu irora nipa ogun ti oko ja nikoitipẹ, nipa iyan ati oniruru ohun idibajẹ, ju bẹhẹlọ nipa isiyemeji ati isina.

"Oluwa mbẹ leti odọ gbogbo awọn ti nke pe e, leti odọ awọn ti nke pe e nitoto"

Mo fẹ ki awọn enia ma gbadua nibi gbogbo, li gbigbe ọwọ nwọn li mimọ, laise ibinu ati iye meji.

"Bere lọwọ mi emi osi fi awọn keferi fun ọ ni ilẹ nini, ati iha opin ilẹ li ọrọ ilẹ rẹ.

"Njẹ ẹwo o pe awa ni olori alufa nla kan ti oti koja lọ sinu awọn ọrun, Jesu ọmọ Olọrun, nitorina eje kafi igboya wa si idi itẹ ore ọfẹ, ki ale ri anu ati ojurere gba nigbati aba nfẹ wọn."

Itẹle nwọnyi li olori adua ti aro pe oyẹ fun igbiyanju ati ẹbẹ li ojọ ipade nwọnni.

Sunday January 6:- Iwasu nipa wiwa Kristi pẹlu awọn ayanfẹ ijọ enia rẹ.

Monday: 7 Idupẹ ati Ijẹwọ ẹṣẹ.

Tuesday: 8 Adua fun gbogbo orilẹ ede, fun oba, ati gbogbo awọn to wa lori oye, fun ibisi ododo, ati igbilẹ alafia, ati ikiyesi imọ fun ọjọ Olọrun.

Wednesday: 9 Adua fun iṣẹ awọn Onṣẹ Olọrun, lodọ awọn Jew ati Keferi ati fun ibukun Oluwa lati ma ba iṣẹ na lọ, ko si tan imọle si aiya awọn alaigbagbọ li orilẹ ede gbogbo.

Thursday: 10 Adua fun gbogbo awọn eniti njẹrora nipa ogun; fun awọn ara wa ti ayọ kuro li oko eru; ati fun awọn onigbagbọ ti anse inunibini si nitori ihinrere.

Friday: 11 Adua fun gbogbo awọn onigbagbọ, fun gbogbo oniruru ile ẹkọ.

Saturday: 12 Adua fun ijọ enia Olọrun mimọ, fun awọn alufa ihinrere ati fun ibisi iwa mimọ, otito, ati ife Kristian ninu agbajọ na.

Sunday: 13 Iwasu niti agbajọ enia Olọrun, ati iṣẹ awọn onigbagbọ lati mu u ṣẹ nipa ijẹwọ nwọn, ati iṣẹ olukuluku li otito.

Ibi ipade adua na niwọnyi.

Monday li Ake
Tuesday li Alabama
Thursday li Ogbe
Friday li Ikija.

IWE IROHIN

ENGLISH EDITION

No. 172 ABBEOKUTA JANUARY 1st. 1866 Price One Penny.

Some of our readers who have not access to English news-papers will be glad to receive some information respecting the state of England and Europe, and for their benefit we write the following. The state of Europe is peace, that is, there is an absence of war, but great preparations are being made constantly for war by all. There is great fear that the present peace will not last. Each nation professes to be at peace, expresses desires and intentions for peace, but by their war preparations show a mistrust of other nations, or else, secret intentions to go to war at the first opportunity. Some people are mistrustful of France and think she will go to war at the first opportunity, others look with apprehension upon the present state of Rome, others think Prussia will not be contented with her past victories but will be stimulated by them to make further attempts at conquest, and others look with anxiety upon Austria and suppose she will embrace any opportunity to regain what she has lost. The great point to be noted in the state of Europe is, the advancing strength of those nations that have thrown off the yoke of Rome and embraced liberal ideas of religion and government, and the decline of all those who uphold the religion of Rome and maintain her principles of government. Events show that religion has much to do with a nations' prosperity, that a nation whose religion and morality is founded on the Bible will rise whereas a nation whose religion closes the Bible must, in process of time, decline.

England is troubled by other causes. The first we shall mention is, the attempts made by a party who call themselves Fenians, who wish to raise a revolution in Ireland, they carry on their plots in America. The second is, religious contentions and innovations especially in the Church of England. Many of the clergy have introduced changes in divine worship with a view to assimilate the worship in the Church of England to that of Rome against which she protested a long time ago and separated from the Church of Rome. Another is the attempts made by learned men to undervalue the Bible and to exalt their own attainments and knowledge to the position of judge over the Word of God and thus, in one case, the human intellect is placed in the position the Bible should occupy, in the other the sayings and doings of men long dead

are in like measure exalted; in both cases the Bible, the word of the living God, is debased, and we can thereby understand that they arise from the great enemy of mankind. Many people in England are troubled in mind by these things and fear the result, but they are proofs of the truth and value of the Bible. The issue is not uncertain the great Head of the Church will give strength and power to those who are his and overcome the great adversary—The Bible leads us to expect this result.

Abbeokuta School.

On Friday the 21st. of December the Ake school was examined, before being dismissed for the Christmas holidays. The results were not so favourable as on some former examinations the school having suffered through the loss of school material in the fire of April last, and from some of the elder children having left. Two boys were, some time since, recommended for admission to the training institution. The school consists of 198 scholars and is divided into two parts, the younger children being taught in a separate building and form our infant school, of those there are eighty-five names on the list, the elder children constitute another school, and consists of two divisions under separate masters, these number a hundred and thirteen scholars. They are taught English reading, Geography, Grammar, Arithmetic, Writing, Scripture History, and Singing. The greater part of the children have christian parents, some few have heathen parents, but they are taught as christians the heathen parents consenting to it. Before being dismissed each scholar received a small present, some few received articles of clothes, the rest received a black lead pencil, a small book, or a toy, artices kindly supplied by our friends in England. There are other daily schools in Abbeokuta one in Ikija consisting of fifty-three scholars, one in Igbein of forty-two scholars, one in Owu of twenty scholars one in Ogbe in connection with the Wesleyan Society consisting of 56 scholars and one in the Ijaye road in connection with the Baptist Mission consisting of 27 scholars. There is also a school for more advanced scholars at Igbein consisting of sixteen pupils. Many changes are made in the customs of the country though the influence of education, for instance, native traders employ clerks, the native government employs a secretary, and the various chiefs have, in many instances persons whom they employ to write and to read letters for them. The value of reading and writing is thus appreciated to some extent by the native chiefs; and thus we rejoice the work although in its infancy, is regarded as of some value by those for whose benefit we labour.

Death.

We are sorry to announce the death of Mr. F. Borgmeyer, he died at Lagos on the 20th. of December, deeply regretted

For some years he carried on business in Abbeokuta on his own account, and was regarded by every one as a kind and upright man; subsequently he became connected with the house of Banner Brothers, and died whilst

carrying on their business in Lagos. At the hour when the news of his death arrived he was expected in Abbeokuta according to his own appointment.

FIRE.

On Sunday night the 30th of December, the Ikija church was discovered to be on fire The alarm was immediatly given but nothing could be done to arrest the progress of the flames, the bare and blacked walls only remain of this place of worship. The exertion of the Christians in the neighbourhood prevented the fire spreading to the Mission compound and to the native houses in the neighbourhood. This was evidedtly the work of an incendiary as the church stood alone, and fire or lamps are never used in it, the building was closed up after divine service in that evening before dark. Suspicions are attached to one or two individuals, but at present without evidence. It is another proof of the great necessity of having houses and churches roofed with some better material than grass.

WESLEYAN
MISSIONARY SOCIETY.

The public are respectfully informad that the annual meeting in aid of the above Society will be held at the Wesleyan Chapel Ogbe on Thursday January 10th. the chair will be taken ateleven o'clock A. M.

The Rev. Messrs. J. A. Maser, J, F. Wood A. D. Phillips. W. Allen, H. Townsend and Mr. J. B. Thomas are expected to attend and dress the Meeting

collection will be made.

THE RESTORATION OF AKE CHURCH.

The Rev. H. Townsend desires most thankfully to acknowledge the following contributions lately received

Through the Rev. F. Schon and Mrs. Buhler Chatham

	£	s	d.
Mrs. & Miss. Thompson, ...	10	0	0
Lady C. Buxton	20	0	0
Dowager Lady Buxton ...	5	0	0
S. Buxton Esqr.	5	0	0
E. Buxton Esqr.	3	0	0
Mrs. G. Forbes, Trinity Cottage, Edingburgh	2	0	0
Mr. & Mrs. Jay ...	1	0	0
Dr. Allen	1	0	0
Mrs. Buhler	1	0	0
Collected by Miss. Green, South-port	1	5	0
Through the Coral Magazine-London	48	0	0
Through H. Mills Esq. Lagos	10	0	0
Through C. M. Society			
Mrs. Bailey	1	0	0
Miss. Bailey	1	0	0

In addition to the above contributions we have to mention thankfully that a native christian contributed a bag of cowries another native christian four heads of cowries and the members of the Ake Church have assembled together and given six days labour towards it and are ready to give as much more as may be needed.

MISSIONARY INTELLIGENCE

The Queen's Birth-day at Metlahkatlah N. America.

"It had been usual every year to keep the Queen's birth-day at Metlahkatlah. The presence of a ship of war induced Mr. Duncan to resolve to observe the festive occasion a few days earlier than customary. By the kindness of Captain Porcher, of H. M. S. 'Sparrowhawk,' he was enabled to do this. At an early hour on the 21st. of May a party from the ship decorated the bastion. and the principal buildings with a festoon of flags of various nations. The day was perfect, the sun shone bright, and all the beautiful scenery of islands, placid sea and distant mountains, contributed to the delight. Precisely at twelve o'clock a royal salute of twenty

one guns boomed forth from the ship, to the great satisfaction and some astonishment of the clean, orderly, and well-dressed groups of Indians, who had now gathered to the village square to participate in the proceedings of the day. There were healthy children playing at ball and taking turns at the merry-go-round; young men were striving at gymnastic bars; the eighteen police men of the village were in regimentals, ready for review; and the elders walked about the happy scene, comparing the old time and new, and thanking God for increase of prosperity and of blessing.

"During the earlier part of the day a distribution of gifts took place: biscuits were given to 140 children who sang in English 'God save the Queen,' and other pieces. Better behaved children, more orderly and obedient, there could not be found in any land.

"Next came 120 elderly men and women, to whom a few leaves of tobacco were an acceptable token of sympathy; the sick, too, were remembered; and last, not least, the councilmen and constables. Gifts, however, are not the order of the day in Metlahkatlah. All who come there are taught to depend upon their own industry. Not a few have suffered the loss of all things by leaving home, friends, and property elsewhere, to come here.

"The most exciting thing of the day was the race between five canoes, manned by forty-one young men and men in their prime. The course was about two miles, round an island in full view of the village. Three canoes, too, of women, had their contest. Foot races, boys running in sacks, blind-man's buff, and such like amusements, completed the programme of that part of the festivites. The crew of the 'Sparrowhawk' had their holiday on shore, and appeared equally to enjoy the occasion.

"A remarkable contrast was afforded by the arrival of a fleet of Bella Bella canoes, whose savage owners, with black and red painted faces, dirty uncombed heads, and tattered blankets, showed off to advantage the well-dressed and respectable Metlahkatlans. After a time the heathen visitors became convinced of their disadvantage, and prudently retired from observation.

"In the evening, before the exhibition of a magic lantern, a public meeting was held, at which were present Captain Porcher and several of his officers, the Bishop of Columbia, the Rev. A. Doolan, and Mr. Duncan. Addresses were delivered, to which the Indian chief men replied. The following are the brief words of three of these—

"*Kemskah*—'Chiefs, I will say a little. How were we to hear when we were young what we now hear? And being old, and long fixed in sin, how are we to obey? We are like the canoe going against the tide which is too strong for it. We struggle, but in spite of our efforts we are carried out to sea. Again, we are like a youth watching a skilled workman. He strives to imitate his work, but fails: so we. We try to follow God's way, but how far we fall short! Still we are encouraged to persevere. We feel we are nearing the shore. We are coming nearer to the hand of God—nearer peace. We must look neither to the right nor left, but look straight on and persevere.'

"*Thrah-hah haun* (once a sorcerer)—'Chiefs, I will speak. As my brothers before me have entreated, so do ye. Why have you left your country and come to us? One thing has brought you here. One thing was the cause—to teach us the way of God, and help us to walk in it. Our forefathers were wicked and dark: they taught us evil: they taught us allied (sorcery). My eyes have swollen: three nights I have not slept. I have crept to the corner of my house to cry, reflecting on God's pity to us in sending you at this time. You are not acting from your own hearts. God has sent you. I am happy to see so many of my brothers and sisters born to God. God has spoken to us let us hear.'

"*Wooleemeah*—'I will speak to my brethren. What has God done to us? What does He see in us that He should be working for us? We are like the fallen tree, buried in the undergrowth. What do these chiefs gain by coming to us? Did we call them? Do we know from whence they are? Or did we see the way they have come? Yet they arrived to us; they have torn away the undergrowth; they have found us, and they have lifted our hands and eyes to God, and showed us the way to heaven.'

"The magic lantern came after the speeches. The Bella Bella chief was present, and declared the white man could conjure better than the Indian. All departed at a somewhat late hour, highly delighted with the Queen's birthday for 1866.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 173 ABBEOKUTA JANUARY 21st. 1867 Price One Penny.

Die ninu awon akawe wa ti ko jasi eniti ngba iwe irohin ti England yio yo l.ti gbo ihin bi ilu England ati Europe ti ri nisisiyi, nitori ti won lasi se kowe itele nwonyi. Iwa Europe nisisiyi jasi alafia eyini ni pe kosi ogun mo, sugbon nigbagbogbo li nwon mura sile nibi gbogbo lati jagun, iberu nla si wa niti pe alafia na ki yio duro pe titi. Olukuluku orile ede lo njewo ti nwon si fe alafia, ife nwon ati igbero nwon ni pe ki nwon wa li alafia, sugbon nipa mimura ati ipese nkan ogun ti won nse ko je ki awon ilu miran ko gbekele nwon, boya nwon le gbogu lo si ilu miran ni lowolowo yi. Beheni awon ara ilu miran si nse aigbekele awon France pe boya nwon le lo jagun nibikan ni lowo lowo yi. Awon miran si nfi iberu wo bi Rome ti wa si nisisiyi, awon miran si nro pe awon ara Prussia ko ti ni itelorun si isegu nwon ati pe nwon si le dide lati ja ajabori, awon miran si nfi irele wo awon ara Austria asi nro pe boya nwon le gbiyanju lati wa ona ati gba agbara nwon toti sonu. Pataki ohun ti oje akiyesi niti Europe ni, agbara ti awon ti oti bo ajaga Rome sile ti nwon si jewo isin Olorun li ododo ati awon igbimo, ati ikosile gbogbo eniti odi isin ti Rome mu ti nwon si pa gbogbo ase ijoba re mo. Eyi si fihan pe isin Olorun ni ise pipo niti alafia awon orile ede, ati pe orile ede ki orile ede ti oba ni isin nipa ti Bible li aogbe ori re si oke, sugbon gbogbo orile ede ti ko topa ti Bible li aoko sile nikehin. Asi ti yo ilu England lenu lati odo awon ilu miran. Ti eyi ti aoko se ni ti awon kan ti anpe ni Fenians, ti nwon si nfe se olori kan li Ireland, awon li eniti omu gbara nwon lo si America. Ekeji ni itelorun ti isin mimo ti ile Olorun ni England, pupo ninu awon agba ti oni ogbon nipa iwe losi pa isin nwon da si isin bi ti ile Olorun awon Rome.

Eyi to si tẹ le e ni bi awọn ti omọwe ti so Bible di ohun asan bi ohun ti ko niye, ti nwọn si gbe ọgbọn ati imọ ori nwọn kalẹ nipo rẹ lati ma fi ṣe idajọ rẹ, li ọna kan awọn enia gbe imọ ati oye nwọn kalẹ nipo Bible, li ọna keji asi mu iwa ati iṣe awọn ẹniti oti ku kalẹ, nipa mejeji na li asi fi rẹ ọrọ Olọrun alayè silẹ; Nipa nwọnyi asi mọ pe gbogbo rẹ ti odọ ọta awọn ọmọ araye dide. Ọpọlọpọ enia ninu awọn ara England li ọkan nwọn ko si duro ti nwọn si nberu igbẹhin rẹ, ṣugbọn gbogbo rẹ jasi ẹri si ododo ati otito ti Bible. Ko si si aimọ ninu gbogbo iṣe na, ṣugbọn olori ile Olọrun yio fi agbara ati ifẹ fun awọn tirẹ, nipa eyi ti nwọn yio fi bori ọta nla na. Iwe mimọ Olọrun (Bible) si nfi ọna han wa lati ma reti ikẹhin nkan wọnyi.

Li ibẹrẹ ọdun titun, yio jasi ohun ọgbọn fun wa lati ro ti eyi to ti kọja lọ ka le mọ bi akoko na ti ri fun ire ara wa ati ti awọn to wa yi wa ka.

Ẹjẹ ka ro bi ilu yi ti ri li iwọn ọdun to kọja, li ọdun ti okọja aṣe ilu yi lọtun lọ siwaju ati sẹhin nipa ogun ati nipa owu jije awọn ara ilu miran, ati nipa iwa buburu awọn ara ilẹ yi na; nipa iṣe eyin tikara nyin li eyi ti aba fi ma ronu tabi ti aba si ma gberu ninu ara nyin ẹlọ lati bi ifá ati orisà li ohun ti ẹọṣe, bayi li ẹsi sọ agbara igbero inu nyin di asan nitori ti ẹko lọ nwọn, ati nitori ti ẹro pe ọṣe ohun ti koyẹ tabi eyi ti ako le ṣe fun ọmọ lati gbọn ju baba rẹ lọ. Gbogbo nkan nwọnyi ni ko si jẹ kamoye ninu ara wa, ko si si ẹnikẹni to kọ nkan lati inu iṣẹ Olọrun yika wa, ko si si eyi ti ako ninu imọ rẹ; bi osi jẹ pe ako ni irẹpọ pẹlu awọn ilẹ miran ti nwọn gbọn ju wa lọ, bẹhẹ li ako si kọ ohunkohun lati odọ nwọn lati fi mu ọgbọn ati oye wa po si tabi lati fi gbe imọ wa soke. Nipa eyi asi dabi ẹniti osemọ sibikan lara ati lọkan, ako si le ju bẹhẹ lọ, ṣugbọn ase ara wa mọ lati iran de iran si ipo ikanna titi ẹṣe yio fi tan ara rẹ kalẹ bi iṣan omi nla ati bi iparun.

Ninu gbigbe sunmọmi ti wọn ti nṣe latijọ ọpọlọpọ enia lasi ti ta sonu, awọn enia si ti nro pe akio si tun ri nwọn mọ: ṣugbọn ninu eyi ni ohun kan dide nipa eyi ti awọn ara ilu yi yio fi di ọlọgbọn nipa imọ Olọrnn ati ti aosi gbe nwọn soke nipa imoye, gbogbo awọn nwọnyi ti ati ko leru ni sunmọmi li asi ti ko ni imọ Olọrun ti asi ti so di omnira, nwọn si wa di ọlọgbọn ati ọlọrọ ju awọn ti ko fi ilu wọn silẹ lẹkan ri, ọpọlọpọ nwọn losi pada wa silu wọn pẹlu obirin wọn ọmọ ati pẹlu ọrọ pupọ, to bẹhẹ

tosi fiya awọn ara nwọn lẹnu. Nipa eyi li asi ṣi awọn enia li aya lati gba enia fufu si ilu nwọn, nwọn si fi ayọ gbawọn pẹlu iru isin ti akọwọn tobẹhẹ ti afi kole Ọlọrun ati ti asi ni (Bible) Ọrọ Ọlọrun, ati ile ẹkọ nibiti akò gbọ oruko nkan nwọnyi ri nigba atijọ

Bayi ni ilu na ko wa ni sise aramọ.

Inu Esu kò si dun lati ri bẹhẹ; omọ pe agbara on ko si mọ nigbati awọn enia nko ati ka iwe Ọlọrun ati lati gbadura si Ọlọrun, bẹhẹ losi nmura lati tun se ilu na mọ bi ti atijọ, Ero ti osi nlo niwọnyi; Ogbidanwo lati da inunibini silẹ, lati da ifá silẹ, ati lati ma mu ki wọn gbagbọ pe ilu wọn wà ninu ewu, osi mu ki nwọn gbagbọ pe awọn oyinbo nfẹ lati se nwọn ni ibi kan ati lati gba ilu nwọn, gbogbo nwọnyi ati ọpọlọpọ iru nkan bayi li onse lati mu ki awọn ti nko ọgbọn ati imọ Ọlọrun le fi silẹ, ki ilu na bale di sisemọ sinu okukun li arinkeji. Gbogbo awọn ẹniti nmura lati da ija si arin oyinbo ati ara ilẹ yi ni nse ọta ilu yi papa, nitori nipa alafia ati ọrẹ li awọn oyinbo fi wà lilẹ yi, ati pelu nipa imọ Ọlọrun, nitori ki ilu yi ki ole dide.

ILỌSIWAJU ERO.

Olori yi li ẹnikan ti ko
Lo awọn ero rere:
Oda,na wọn duro ko da nwọn si
Ṣugbọn obu gbogbo nwọn,
Titi emi Ọkan nla fi dide
Lati j,amọna ero;
Titi mo fi kojuja si nwọn,
Ti oti jẹ ọta nwọn.

Nisisiyi mo ri pe nwọn lọ si igoke ti ojina diẹ ti afi sibẹ fun ojuto awọn ero. Ibẹ ni Kristian gbe kọ ri Oloto arakọnrin rẹ. Nitorina nihin ni nwọn joko ti nwọn si simi. Wọn si jẹ, nwọn mu, nihin pẹlu, nwọn daraya, nitori nwọn ti ni igbala lọwọ ọta ti olewu tobẹhẹ. Bi nwọn ti joko bayi ti nwọn njẹun Kristian bi amọna bi ko gbogbẹ li ogun na. Nigbana ni Mr. Ọkan-nla wipe Ndao bikọṣe diẹ li ẹran ara mi; ṣugbọn eyiun pẹlu yio jina si atijẹ ifarapa mi tobẹhẹ ti ofi jasi ifihan ifẹ mi si Oluwa mi nisisiyi, ati si nyin, yio si jẹ ọna ati mu ki ere mi bi sii nikẹhin, nipa ore ọfẹ.

Kristiana. Ṣugbọn, alagba rere, ẹru ko ba ọ, nigbati iwọ ri ki ombọ ti onti ogbo rẹ?

Ọkan-nla. O dahun pe. Kini, Mo ro pe bẹhẹ li aṣe Oluwa mi tikalarẹ, ṣugbọn sibẹ on li ẹniti oṣẹgun nikẹhin. Kor. 4. 10. 11. Rom. 7. 37.

Matthew. Nigbati gbogbo nyin ba ro ohun ti owu nyin tan, mo ro pe Ọlọrun ti ṣiṣẹ iyanu si wa lara, lati mu wa jade kuro ninu afonifoji yi, ati ninu gbigbawala kuro lọwọ ọta yi. Nipa temi, emi ko ri idi ti awa ki yio fi gbẹ-

kẹle Ọlọrun wa mọ li igbati oti fi ẹri ifẹ rẹ han nisisiyi, ati li iru ibi bayi. Nigbana li nwọn dide, wọn si lọ siwaju.

Nisisiyi niwaju nwọn diẹ igi oak kan wa libẹ nigbati nwọn de abẹ rẹ̀ nwọn ba ero lailai sun lọ patapata. Wọn mọ pe ero ni iṣe, nipa aṣọ rẹ̀, ọpa rẹ̀, ati amure rẹ̀.

Beli Mr. Ọkan-nla amona na jii; ati arugbo oluwa rẹ bi oti gbe oju rẹ̀ soke, okigbe soke pe kini ṣe? tani iwọ, ati kini iṣẹ rẹ nihin.

Ọkan-nla. Ọkọnri yi wa wayi, maṣe kan tobẹhẹ; kosi ẹlomiran bikoṣe àwọn ọrẹ. Sibẹ ọkọnrin arugbo na dide, osi duro gbọingbọin osi fẹ mọ nwọn ẹniti nwọn jasi. Nigbana li amọna na wipe, Ọkan-nla li oruko mi; emi li amona ero wọnyi ti nlọ si ilu oke ọrun.

Otitọ. Nigbana ni Mr. Otitọ wipe, Mo bẹbẹ anu rẹ; moberu pẹ oti jẹ ọkan ninu ẹgbẹ awọn ti koi ti pẹ yi ji owo igbagbọ kekere; ṣugbọn nisisiyi mo tun ara mi wo, mo woye pe ẹni otitọ ju li ẹyin.

Ọkan-nla. Kini kili oba ṣe tabi kili ole ṣe lati ran ara rẹ lọwọ bi oba ṣe pe awa jẹ ọkan ninu ẹgbẹ na totọ.

Otitọ. Kini nba riṣe? nba ja pẹ to iye igbati mo li emi; nba ti ṣe bẹhẹ pẹlu, odaniloju ẹkibati ṣe ju mi lọ, nitori akole bori Kristian kan bikoṣe pe oba yun ara rẹ nu-

Ọkan-nla. Amọna na wipe, o ṣọ rere, Otitọ baba nitori nipa eyi ni mo mọ pe ọkan ninu aku ko ti ope li ojasi; nitori iwọ ti ṣọ otitọ.

Otitọ. Nipa eyi ni mo si mọ pe iwọ mọ ohun ti ajo totọ jasi; nitori gbogbo awọn ẹlomiran rope awa rorun ju ki obori wa.

Ọkan-nla. Nje nisisiyi afi ayọ pade tobẹhẹ, emi bẹọ jẹ ki emi mọ oruko rẹ, ati ibi ti ogbe ti wa.

Otitọ. Oruko mi emi kole ṣọ fun ọ; ṣugbọn mo ti ilu Omugọ wa: o wa niwọn ọsẹṣẹ merin silu Egbẹ.

Ọkan-nla. Ah. Iwọ ni ara ilu ni? Nje mo nro, odabi ẹnipe mo mọ ọ, oruko rẹ ni Otitọ arugbo, bẹhẹ ko bi?

Olotitọ. Bẹhẹni oju ọkọnrin arugbo na pọn osi wipe kiṣe Otitọ ṣugbọn Olotitọ li oruko mi; mosi fẹ ki ẹda mi ki oba eyi ti afi npe mi mu. Ṣugbọn, alagba, biwọ ti ṣe moranmoran mọ pe iru enia bẹhẹ li emi, ati pe mo ti iru ibi bẹhẹ wa?

(koi iti pari)

A kọ ọ li ibi iṣẹ ikọwe li Ake

ABBẸOKUTA JAN. 21st. 1867.

IWE IROHIN

ENGLISH EDITION

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One of the fruits of civilization is free and safe communications from one part of a country to another and from it to other countries. Civilized countries when at war stop all intercourse between themselves and their enemies, but when peace is re established intercourse takes place freely as before. Some years since postal communications were commenced between Abbeokuta and Lagos through private enterprise, three times a week a mail was dsepatched from Abbeokuta to Lagos, and three times a week from Lagos to Abbeokuta; the sum charged on a letter was a hundred cowries or a penny. The ill feeling and subsequent blockade put a stop to this, and it has not been since resumed. The essential parts of good postal arrangements are four, speed, punctuality, safety, and a rate of charge that will not be a check to its free use by the public. In some countries laws are made which compel people to send their letters by a government mail. This arrangement is not felt a hardship where the above conditions are fulfilled, for no better and no cheaper means can be found; but if, instead of this, a high rate were charged it would prevent many writing to their friends, except on very necessary occasions, and induce them to embrace other means of communication. But a greater barrier to free communications is when the work is not safely conducted, that is, when letters are lost on the way, or still worse, if they are liable to be opened by those through whose hands they pass. Punctuality, and with it speed, are essential to the well working of postal communications, but in importance they must give place to safety. The English Mails, carried between Lagos and England, meet all these requisities, there is speed, punctuality, safety, and economy; letters cannot be conveyed to England by any means at commaud here, so well in any respect, therefore, all use it as a blessing. Could such be established here by the united acts of the Government of Lagos and Abbeokuta, it would prove a great boon to the country, but we fear it would prove a failure unless the country becomes first subject to fixed laws in obedience to their lawful chief.

We have been for a long time past impressed with the belief that the education of children is not sufficiently thought of and valued by the native christians, and especially

by Sierra Leone people living in this country. The total number of children in the six schools in Abbeokuta is we think far short of what ought to be, considering the number of professing christians there are in the country. The Igbein church falls very short, it has a large congregation and the number of the church members greater than in any church in Abbeokuta except Ake, whereas the number of children in school there is only 42, less than that of Ikija and Ogbe, and not the fourth part of that of the Ake school. This shows a want of care for the instruction of children by the parents. We believe much of it arises from so many living so far away in their farms, who have not the means, or dont care to pay, the expense of maintaining their children at home that they may be enabled to attend school. The time is coming when ignorance will be felt to be a reproach and when parents who have allowed their children to grow up in ignorance, will be justly blamed for it.

But the great want here is of a superior school or schools— boarding school, for girls, where children can be taught habits, feelings, and principles in advance of the female converts, and better than can be done in mixed day schools. The domestic habits of the country are contrary to true morality, they are all founded upon idolatry and polygamy. Many of these habits are retained by christian converts ; for, standing alone, they cannot be called sins, but they assuredly lead them into temptation, and many, through them, have made shipwreck of their faith. Most of the habits we have in view can not be mentioned in public, we can, however, speak of one or two. The husband does not maintain his wife and children or only partially so, both husband and wife are led to get money for themselves separately. Many a husband has to cook for himself, mend his own clothes, wash them or hire a person to do it, and his wife regards it as no business of hers, and is engaged in trade or work of some sort for her own personal advantage. God made woman to be a companion, a help meet, for man ; the husband and wife were to become one, this wise arrangement heathenism has destroyed, and the husband and wife have separate objects of pursuit, and separate intentions in life : their union is conventional and not for mutual support and love. The wife if she or her child be ill, goes to her mother, and in many cases remains away from her husband for weeks together. Thus domestic life needs purifying from the maxims and customs of ages, and this can only be done with the children growing up around us, and especially girls who have the greatest share in making home life happy or miserable.. The constant habit of females of the better class here and those from Sierra Leone, is of engaging in trade, occupying their thoughts in buying, selling and getting gain instead of personally attending to their domestic duties, their children's religious and moral training, the comfort and happiness of her husband, and the right management of her servants. The usual excuse for it is that the husband's gettings are insufficient for them, the real meaning of which is that it does not satisfy their desires for gain, or else does not suffice to maintain them in the expenses they are pleased to indulge. How are these evils to be amended? One is certainly that of training up the young in right habits, founded upon right principles and knowledge. This can only be done by schools in which the children have constant and personal supervision, where the evils to be corrected can be seen, and contrasted by better things, and habits of a better kind formed

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Fire at Ake.

The Missionary Station at Ikija was some time since set on fire twice the culprit was found to be a school girl who committed these outrages in revenge for having been punished for previous evil conduct. The Church was also set on fire and burnt down, by whom is not known. Since then the Ake Missionary Compound has been visited in like manner ; first, on Sunday Jan. 13th, during the morning service a small house was set on fire and destroyed, the congregation, who rushed out of the Church at the alarm of fire, succeeded in confining it to the house in which it originated. On Monday evening, just after seven o'clock, Mr. Williams' house was discovered to be on fire it was put out at once with but little damage, on Tuesday evening, at the same hour the same house was again set on fire at another spot and as speedily put out, the materials with which it was done were found on both occasions. The premises were watched night and day to discover the authors of it

without success until Sunday the 27th. Jan. when, just as the congregation was leaving the Church the alarm of fire was raised and speedily put out. There were five men watching outside the premises at the time, besides some boys within the premises. Their testimony was that no one had entered the house set on fire, a girl, half sister to Mrs. Williams, was left at home and she affirmed that she was alone in the house. After a little search, it was discovered that a live coal had been wrapped in a piece of green eko leaf, it was partially burnt. the leaf from which the piece was torn off was discovered in the kitchen, and thus evidence pointed to this girl as the incendiary She was confined, and after examination placed in charge of her father a Sierra Leone man. She subsequently confessed to. have been guilty of each of these four attempts. The reason given was dissatisfaction with her situation and a desire for a change. She has been subsequently delivered up to the Ake chiefs for punishment. Water had been placed, since the first attempt, at hand to be ready for any fresh attempt, but she had managed to get rid of it. We are very thankful to have discovered the culprit, for many had suspected, and we always believed without reason, that it was a political act to drive white men by a succession of acts of this kind from the town.

AKE SCHOOL FEAST.

On the 15th of January a feast was given to the Ake School children by A. Porter Esq. of the house of Banner Brothers, of a most bountiful kind. The children assembled in the Ake School-room at three o'clock P. M. and after singing, God save the Queen, proceeded to the Ake compound where they were arranged under the shade of trees in parties of from eight to ten each. The first course consisting of pounded yams and a rich soup made in the native way was placed before them, then, after grace had been said, they commenced feasting. As soon as this was finished a liberal supply of rice and mutton was placed before, and then large pieces of yam were given them. Many looked with grief upon the quantity left which they were utterly unable to eat. After grace the children with one voice gave loud and sincere expressions of thanks to the kind donor, who was present to witness the enjoyment his kindness had produced. After this a quantity of oranges were produced and scrambled for, then a basket of cowries was, in like manner, distributed creating great pleasure. There were races for prizes among the boys both running and jumping, they were eagerly contested. A most pleasant afternoon was spent and all left delighted with the entertainment they received. There were 182 children present.

IKIJA CHURCH.

The destruction of another of the Abbeokuta Churches by fire calls upon the Christian public again to show forth their sympathy and liberality by assisting those deprived of their place of worship to restore it. It is desirable to replace the roof by one constructed of iron or tiles, and as each is beyond the means of a native congregation the liberality of the Christian public is earnestly requested in this good work.

The Rev. A. Maser desires to acknowledge thankfully the following sums.

Rev. H. Townsend	5	0	0
Rev. J. B. Wood	5	0	0
Mr. S. Hardesty	2	0	0
Mr. Thos. A. Cole	0	6	6
Mr. Jas. E. Cole	0	5	0
Mr. Isaac Coker	1	1	0
Mr. I. S. Fletcher	0	1	0
Mr. D. Coker	0	2	6
Mr. and Mrs. Maser	10	0	0
Mr. Henry Robbin	100 hds.		
A friend	0	1	0
Mr. G. W. Johnson	10 hds.		
Egba United Board of Management	20hds.		
A friend	0	1	0
A friend	0	1	0

Many other friends have promised their aid.

Account of Produce exported from Abbeokuta for the Month ending 31st. January 1867.

Ordered for publication by the Directors of the Egba United Board of Management.

From Jan. 1st. to 31st. 1867.

Cotton 156 Bales contaning	19951	lbs.
Ivory 8 pieces ...	397	...
Palm-oil None		None
Black-oil 18 Brls. ...	618	gals.

By Command

J. M. Turner

Collector.

MISSIONARY INTELLIGENCE

AFRICA.

At Graham's Town, King William's Town, Annshaw, Fort Beaufort, and Heald Town, the Wesleyan congregations have all experienced a remarkable revival. A missionary thus describes what followed a sermon which he preached to the Fingoes, at Heald Town, on the descent of the Holy Spirit:—

After a season of silent prayer, seekers were invited to come forward when I suppose not less than three hundred fell upon there knees and began to cry aloud for mercy, among whom were several Europeans. At first all seemed confusion. Even the local preachers and leaders seemed petrified. Presently much of the noise subsided, and little more than sighs and groans were heard. After a short time, one after another got into liberty. As the spirit of "bondage unto fear" gave place to the "spirit of adoption," the sight was indescribable. They generally rose to their feet, clapped their hands, and with eyes sparkling and countenances beaming with "joy unspeakable," they broke forth into a burst of praise: one shouting, "*U Satan wayisiwe! U Satan wayisiwe?*" "Satan is overcome! Satan is overcome!" Another an old grey-headed man, exclaiming, "*U Bawo undisindisile! U Bawo undisindisile!*" "My father hath delivered me! My father hath delivered me!" Most of my time was occupied in putting down the names of those who had found peace. The meeting continued till about four o'clock, when we were obliged to close. About one hundred and forty professed to have found peace.

The president of the Conference is reported to have given as follows the report of other accounts received from the same district:—

In one place 300 conversions; in another 500; in another, 800. In one Circuit more than 2,000 in all of native population, and more than 600 of English (one station where every person above the age of twelve professes conversion); a missionary rejoicing in the midst of this over the conversion of all his children. The various agents of the society, and, indeed, the whole Church aroused to renewed aggression on the kingdom of darkness, and labouring with almost universal success.

There is now at the Missionary House, Boston, U. S. a bell, to be sent abroad, having upon it this inscription: "Presented to Africa, by her sons and daughters in Jamaica, May, 1866. To call the heathen to come to Christ. The story of the bell, as we find it narrated in the *Missionary Herald*, is briefly this:—

A poor freedman in Jamaica, on his dying bed requested his wife to take something from his effects and purchase a bell, and send it to Africa, "To call the heathen to come to Christ." With much difficulty, after the husband's death the widow raised twelve shillings for this purpose, which she handed to Rev. T. B. Penfield, then labouring among the freedmen there, in connexion with the American Missionary Association and now about to join the Madura mission of the American Board. As twelve shillings would purchase but a small bell, Mr. Penfield presented the case to his congregation, and enough was contributed by others to make up the sum of about 85 dollars, which he brought to Boston, and with which the bell was purchased—a beautiful present to Africa from her emancipated "sons and daughters."

AKE CHURCH.

We desire most thankfully to acknowledge the following contributions to the Ake Church received since our last.

Messrs. Banner Brothers.	35	10	0
Mr. J. M. Davies	5	0	0
Through Mr. Obadiah Johnson.			
Mr. Samuel Coker	0	12	6
Mr. G. K. Johnson	0	12	6
Mr. O. W. Johnson and family ...	1	0	0
Mr. Joseph N. Johnson	0	5	0
Mr. H. M. Cole	0	5	0
Mr. A. S. Pratt	0	2	6
Mr. J. F. Jones	0	5	0
Mr. J. G. Pearse	0	6	6
Mr. C. Forsythe	3	0	0
Mr. John T. N. Cole	0	5	0
Sws.	0	10	0
A friend (S. S. C.)	0	5	0
Mr. Thomas Joe	0	10	0
A friend	0	4	6
Mrs. S. M. Harden	0	5	0
J. B. Carrol	0	5	0
Mr. John P. Ashley	0	2	6
Mr. J. N. Porter	0	2	6
Mr. B. Savage	0	5	0
Small sums from friends	1	7	3
Mr. W. Macauley Campbell	0	2	6
Mr. W. A. Savage	0	6	3
Mr. & Mrs. T. A. Johnson ...	0	5	0
Mr. C. P. Wiekliffe	0	5	0
Mr. Sampson D. Phillips	0	6	8

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 175 ABBEOKUTA FEBRUARY 22nd. 1867. Price One Penny.

Ọkan ninu eso iwa ọgbọn ati alafia ni omnira ati ini irẹpọ lati ọdọ ilu kan si ekeji. Nigbati awọn ara ilu ti ọnọgbọn ba wa li ogun, nwọn ada irẹpọ duro larin wọn ati larin awọn ọta nwọn, sugbọn nigbati nwọn ba wa li alafia nwọn asi tun ni irẹpọ ati omnira sira nwọn bi ti atijọ. Nwọn ọdun die sehin, irẹpọ kan ti bere larin awọn ara Abbeokuta si awọn ara Eko nipa iwe kiko, larinmeta losẹ kan li anran iwe (letter) si Eko ati li arinmeta li asi nti Eko ran si Abbeokuta; iye owo ti asi ngba fun iwe (letter) kan ni ọgọrun ti li penny kan li owo oyinbo. Iro ẹdun ati sise ọna ti osi tele e lofi idaduro si i, lati igbana li asi ti fimọ ọ sehin. Olori ire ti owa ninu riran iwe sira nwọn bayi ni merin, Iyara, Aidasẹ, aisi ewu tabi alafia, ati iye ti augba ti ki yio fi mu ki osu gbogbo enia lati ma loo. Ninu ilu miran nwọn sofin pe ki gbogbo enia ma nu iwe iranṣẹ nwọn wa si ile Balẹ tabi ẹniti oje olori lati fi sowọ ninu oko (Mail) iru ofin bayi kosi ṣe ohun ti onira lati ṣe nibiti agbe ti nse iru eyi ti aso ṣoju, nitori ti ako si le ri ọna miran ti ororun ju bayi mọ, sugbọn bi osepe obasi dani li oju bayi pe, yio si da opolopo duro lati ma kowe si ara nwọn, bikoṣepe niti ohun ti obi je pataki, ati pe yio si mu ki nwọn ki owa ona miran tiwọn yio ma fi soro sira nwọn. Sugbọn idina ula ni si ati ma bara wa soro li alafia, nigbati ako ba ṣe ṣe na rere. eyini ni nigbati iwe (letter) ba nsọnu li ona, tabi ti nwọn basi nji wọn, oburu ju nigbati enikeni ba nsiwekiwe ti oba de owọ wo. aidaraduro ati iyara lọ ni ise iwe kiko sira ni, sugbọn pataki ni ki nwọn fi aye fun u lati wa li ailewu. Gbogbo okọ (Mail) ti nmu iwe lati Eko lọ si England lo ri nkan nwọnyi, iyara, aidawọro, alewu, ati pẹlu ẹro; ako le fi iwe ranṣẹ lati ihin lọ daradara bi iru eyi nitorina gbogbo

enia si nlo o bi ohun ibukun. Aha le se iru nkan yi lati owo awon agba ileyi ati ti Eko, ibasi jasi ohun iyanu nla ni ilu, sugbon bi otile sepe nwon ba le se e, ako ni ireti pe yio le duro pe titi bikosepe nwon ba le wa li abe ofin diduro kan pelu iteriba si abe awon agbagba nwon.

Ati nso fun wa lati igba pupo sehin pe awon Kristian ileyi ko ka eko awon omo were si, behe ni ko si niye loju nwon, gidi papa lodo awon ero Sierra Leone to wa nilu yi. Gbogbo iye omo to wa ninu ile eko mefefa to wa li Abbeokuta nwon kere ju bi ati ro pe nwon ba to lo, nigbati awon iye iwon awon to gbagbo bi nwon ti po to. Li Igbein ni awon omo ile eko kereju, opolopo awon onigbagbo lo wa nibe, iye awon enia ti oje oligbagbo libe si po ju ti ile Olorun yoku li Abbeokuta lo bikosise ti Ake, nigbati gbogbo awon to wa nile eko na ku iwon mejilelogoji ki won to ti Ikija ati ti Ogbe, belenu gbogbo nwon koi ti to idamerin awon ti owa nile eko ti Ake. Eyi si fihan pe awon obi ko ntoju awon omo to nile, nipa eko, asi gbagbo pe eyiyi ri behe nitori ti awon obi nwon wa li oko li ona jijin, awon eniti ko ni tabi ti nwon ko tile fe ma bo nwon nile ki nwon kole ma lo si ile eko. Akoko mbo nigbati iya yio je gbogbo eniti ose alaimoye yio jasi ohun egan, nigbana li aosi ba gbogbo awon ti koje ki omo nwon lo si ile iwe wi nitori re.

Sugbon pato ohun ti anfe nisisiyi ni ile eko giga, nibiti aogbe ma ko awon omobirin nibiti aogbe ma ko awon omo were ni iwa imo, ati ohun ti yio jasi ohun iyi fun awon obirin ti ogbagbo, yio si dara ju eyi ti ale ko nwon ninu adapo ile eko. Ise ati iwa awon ara ilu yi lodi si ododo otito, gbogbo nwon lo kun fun iwà iborisa ati pansaga; pupo iru iwà nwonyi lowa lowo awon onigbagbo nitoripe nwon ko ka nwon si bi ese. sugbon iru na nwonyi losa ntiwon lo sinu idanwo, ati opolopo si ti ipa iru iwa nwonyi mu igbagbo nwon subu, pupo ninu iwa ese nwonyi ni kosi se iso nigbangba, sugbon boti wun kori aoso ti okan tabi meji.

Awon oko ki itoju awon aya ati omo nwon, tabi nwon awa behe li otito, olukuluku ama wa ona ati ri owo funra re li oto. Opolopo okolobirin li onse onje funra re, ti yio si maran aso re funra re tabi ti yio si fo aso re funra re tabi ti yio wa alagbafo lati fo aso fun u, obirin re ki si ka nwonyi si ise re, sugbon asi ma ba ona owo re lo tabi ise miran ti yio jere ninu re.. Olorun da obirin lati ma se egbe tabi iranwo to ye fun okonrin; ati oko ati aya lati di okan, sugbon niwa bi Olorun si ti ba eyi je, ati oko

ati aya si ti ya ara nwọn li ipa li ọna gbogbo, ero inu olukuluku si ya si ọtọtọ ki isi ṣe ti ifẹ ati iranranilọwọ. Bi aya tabi ọmọ ba ṣe arisan nwọn alọ sile iya nwọn, ati ninu iru oran miran nwọn asi fi ile ọkọ nwọn silẹ nwọn ki isi wa ibẹ niwọn ọse diẹ. Bayi ni iṣe ati iwa nwọn ni atunṣe lati yi pada kuro ninu iwa ati iṣe nwọn atijọ, ko si si ọna miran ti ale fi ṣe e bikoṣepe aba nko awọn ọmọ were to ṣeṣe ndagba, awọn ọmọbiri li olori eniti ove ju nitoripe awọn li eniti ontoju ile tiwọn si ma ṣe ife inu ọkọ nwọn si rere tabi buburu laiye yi. Ohun ti ari ti awọn ọmọbirin ileyi ati ti awọn ti oti Sierra Leone wa ninura si ni iṣe owò ṣiṣe, gbogbo ero inu nwọn ni ati rà, ati tà, ati jerè, eyi ni nwọn fi dipò iṣe ti nwọn iba ma ṣe nile. iṣe itọ awọn ọmọ nwọn li onà ti Olorun, itunu ati irora awọn ọkọ ati itoju awọn ọmọ ọdọ li onà toye. Eyi ti nwọn ima riso nipe ohun ti awọn ọkọ won ni ko to fun nwọn Eyi ti asi le mọ ọ si nipe, ko to fun ife ati ere inu, tabi ko to fun bi nwọn ti nrò lati fi ge ara nwọn li onà ti nwọn fẹ. Ona wo li aba le gba tun iwa nwọnyi ṣe? Okan lo daju pe lati ma ko awọn ọmọ were li imò ati iwà to to ti ari to je onà rere ati ogbon. Ako si le gba onà miran ṣe eyi bikoṣe ni ile iwe, nibiti nwọn yio ma wa nigbakugba ti nwọn yio si ma ri, nibiti agbe le ri iwa aito wọnyi li alaito, ti aosi yiwọn pada nipa ohun ti osàn ju nwọn ti nwọn si je iwa rere.

ILOSIWAJU ERO.

Okan-nla Moti gbọ ọrọ re ri lenu Oluwa mi, nitori ọmọ ohun gbogbo ti anse li aiye. Sugbọn enu ama digba ya mi pe enikan ti ilu re wa nitori ibẹ na buru ju ilu Egbe papa lọ.

Olotito. Nitoto awa wa jina ju si orun, bi bẹhẹ awa tutu asi se alailogbon ju. Sugbọn bi enikan ba wa li oke omi didi bi Orun ododo ba ran si lara okan didi rẹ; yio dabi yiyọ, bayi li osi ti ri si mi.

Okan-nla. Mo gbagbọ. Olotito baba, mo gba a gbọ nitori momọ pe otito li ohun na.

Nigbana ni arugbo okonrin na fi ifẹnukonu ife mimọ ki gbogbo awọn ero na, osi bere oruko nwọn, ati bi nwọn ti rin si latijọ ti nwọn ti bọ si ajo nwọn.

Kristiana, Nigbana li Kristiana wipe moro pe oti gbọ oruko mi, Kristian rere li oko mi awọn ọmọ rẹ mererin si ni nwọnyi.

Sugbọn iwọ le ro bi ara ti mu okonrin na nigbati oso eniti ise fun u? O fo, orerin, ofi egbẹrun ife rere bukun fun won wipe:

Olotito. Moti gbọ ihin ti oko re pupọ, ati ti irin ati ogun ti ola koja li ojo nwọnyi. Ki aso si itunu re, utan ihin oko re ka,

ja gbogbo apa aiye nwonyi; igbagbọ rẹ. i nnu tabi a ya nini rẹ. diduro rẹ ati oiito re labe gbogbo nwon ti omuki oruko re niyi. Bẹẹ li oyi si awọn omokọnrin obere oruko nwọn, eyiti nwọn sọ fun u. Nigbana li owi fun nwon pe, Matthew, kiwọ dabi Matthew agbowode, kise ni ika sise. sugbon ninu iwa orun, Matth. 10 3 Samuel, iwọ dabi Samuel wo i, eni igbagbọ ati adua. Psa 199 6 O wipe Joseph, iwọ dabi Joseph ti ile Potiphar, eni mimọ ati eni ti osa fun idanwo. Gen 39 Ati James, ki iwọ dabi James olotito, ki osi dabi arakonrin Oluwa wa. Ise awọn Apostili I. 13 Nigbana ni nwọn soro An fun u, ati bi oti fi ilu ati ara rẹ sile lati ba Kristiana wa, ati awọn omọ rẹ Olotito ọkonrin na wi si eyi pe, Anu li oruko rẹ; nipa anu li aogbe ọ duro ti aosi mu ọ ja gbogbo iponju ti yio ba ọ ja lona, titi iwọ yio fi de ibẹ na ti iwọ yio fi itunu wo oju Orison Anu. Ninu gbogbo nwonyi amona na Mr Ọkan-nla inu rẹ dun, osi rerin si elekeji rẹ.

Nisisiyi, bi nwọn ti jọ nrin nlọ amona na bi ọkonrin na lere bi omọ enikan Mr. Biberu ti owa si ona ero li apa ilu rẹ

Olotito. Beni, mo mọ ọ daju-daju. Enikan ni ti oni gbongbon ejo na ninu rẹ sugbon ọkan ninu awọn oliyonu ero ti mo ti ba pade ni.

Ọkan-nla. Mo ro pe omọ ọ nitori iwa rẹ ge li oso ni.

Olotito Mọ ọ! Egbe mi gidigidi ni se ri: mo fere bi wa titi; nigbati ofe ko bere si ro ti ohun ti yio se wa nikẹhin, mo wa pelu rẹ

Ọkan-nla. Amona rẹ li emi iti se ri lati ile Oluwa mi wa si ilu oke orun

Olotito. Njẹ omọ ọ pe eni oliyonu ni ise.

Ọkan-nla mo mọ ọ, sugbon mole gba a sara; nitori ama fi iru iwa tire lehẹ lu bi emi

Olotito. Nje emi bẹ ọ jeki ogbo oro rẹ die ati bi oti se ara re labe amona rẹ

Ọkan-nla Kini, ama beru ni gbagbogbo ki ilu ti on yio lọ ma ba nu nu. Gbogbo ohun toba ngbọ ti nwọn soro rẹ ni ima ba leru bi oba segi ni ohun ikọjuja kan ninu rẹ. Mo ti gbọ pe oukerora li Erẹ Ainireti li iwọn osu kan toto; beheni ko gbodọ gba owọ nwọn li gbogbo awọn ti ori ti onlọ niwaju rẹ, bi oti jepe ọpọ'ọpọ ninu nwon nawọ nwọn si i. Beni kofe dehin pelu. Owipe on yio ku bi on ko ba de ilu oke orun ni; sibẹ ako gbogbo ohun inira si.ẹ; asi ma sebu li gbogbo oku ti enikeni ba jusi ọkan rẹ.

(koi iti pari)

A kọ ọ li ibi ise ikọwe li Ake ABBẸOKUTA FEB. 22nd. 1867

IWE IROHIN

ENGLISH EDITION

No. 176 ABBEOKUTA MARCH 2nd. 1867 Price One Penny

There are many kinds of wealth in the world, although money in the eyes of most people answers for all The word of God tells us of true riches and, also, of false riches,—of riches that last for ever and of riches that perish. The false riches, false because of our undue regard to them, are most coveted after, and bear the highest value in the world's market; yes, although they are uncertain and unsatisfying, they are more desired than the true riches of God. Some men are rich in money, others are rich in houses and lands, others are rich in children, others in family connections, and, others are rich in character, possessing uprightness, honesty, and truth. The greatest riches of all is to have an interest in Christ and his salvation, but this we only name as a great subject that should be spoken of apart. There are two kinds of riches, we think, people should put together in order to compare them,—to weigh them and judge their respective worth,—they are, money and character. Character is valuable. At what price is it valued? If we could judge by the anger that is displayed at the reproo's some times administered we should say character is highly valued, but we have learnt by experience to see that the indignation manifested at an expression tending to reprove evil, is rather against the making known an evil than any right sense of the evil itself. There is a love of evil even where a great dislike is manifested to its natural consequences. In such cases evil is allowed and followed when it can be done, as it is thought, safely and secretly. But people prefer money to character, that is, if money can be obtained by a departure from the truth then truth is sacrificed to obtain money, thereby proving that truth is of less value, in peoples minds, than money. No one would give up truth, or, in other words, tell a lie, to get money, if truth, in his estimation, were of more value than money. It is well that our reader should understand what we mean, and it is this; there is a practice not only among heathens, but, to their shame be it spoken, among christians too, of speaking lies to deceive in buying and selling. If a little more money is to be got by deceit,—we use the word, if, for the money gain is not at all certain—it is at the cost of character. Who will believe a person who tells a lie to get a few more cowries per pound for cotton or for a measure of oil? To be believed or trusted is in itself of great value, and of the greatest worth to a trader, for the time will come when the sale or purchase of an article will depend upon the confidence placed in your word. A good character is of more value than money, and money obtained at a loss of character is a bad exchange. But people in this country dont feel this because the moral nature is

not sufficiently cultivated and there is no public opinion to protest again the various acts of deceit that are commonly practiced. Men borrow money and don't like to pay it back, even when they are able; they profess to be unable to pay when they put it out to trade again and again. How will this work? That the borrower will find no lender unless upon security and high interest. Character, in this case also, is sacrificed to gain. But the gain in money is doubtful, whilst the loss in character is certain. This is a common evil and shows that much unthankfulness and dishonesty exist. These things ought to be looked into, they destroy the good name of the country and give reason for those who dislike the Negroe race to speak evil. People should speak against such doings, and speak to those who offend in a way to make them ashamed of their acts. Unthankfulness and dishonesty are often mentioned as being manifested strongly by coloured people, and we hope they will see the necessity of proving in their conduct that the charge is not true, but as long as money is more valued than character, we fear the reproach will remain. A man's character is not what he is said to be, but what he is in his life and conduct; the tree is known by its fruit and a man's character by his conduct.

RECENT INTELLIGENCE.

On Sunday morning the news arrived of another raid made by the Dahomians in this neighbourhood two villages, upper and lower Ijaka, were just seized, and then a town called Ishalla, said to be larger than Oshielle, was attacked and carried without resistance. The news of the attack made on Ijaka was communicated to the Ishalla people by the report of a few guns, they had no mistrust of Dahomians but thought they came from the Egbas.

A few armed men went out from Ishalla with this belief: they met Dahomians instead, and being pursued by them they entered Ishalla together, and the place was lost. Others state that the Dahomians held a parley with the Ishalla people and said they had no intention of doing them any harm, they being on their way to Abbeokuta, and then begged water, which being given them they rushed in and destroyed the place. It was a trading town and, it is said, many slaves were brought and sold there, now slaves and their masters are carried off into the like slavery.

BIRTH.

At Ogbe on Monday the 11th. of February Mrs. Lydia A. Johnson of a son.

VARIETY.

What is the practice of religion but the imitation of good endeavoured by us? And what the principle of it, but the image of God renewed in us? We are bid to be followers of God, as dear children. But this sets the copy we are to write after at a mighty distance, for God is in heaven, and we are upon earth; and therefore in the Lord Jesus Christ, God incarnate, God in our nature, the copy is brought among us, and the transcribing of it, in some measure, appears more practicable. he that hath seen me, [says Christ,] hath seen the Fathe; [John xiv. 9;] and so he that imitates Christ, imitates the Father. The religion which our Lord Jesus came into the world to establish, being every way so well calculated for the peace and order of the world, and being designed to recover the lapsed souls of men from their degenerate state, and to sweeten their spirits and temper, and so to befriend human society, and to make it some way comformable to the blessed society above; he not only gave such precepts as were wonderfully fitted to this great end, but recommended them to the world by the loveliness and amiableness of his own example.

Are we not called christians from Christ, whom we call Master and Lord, and shall we not endeavonr to accommodate ourselves to him? We profess to rejoice in him, as our forerunner, and shall we not run after him? To what purpose were we listed under his banner, but that we might follow him as our leader? We have all of us reason to say that Jesus Christ is very meek, or else, we

that have provoked him so much and so often had been in hell so long ago; we owe it to his meekness, to whom all judgment is committed, that we have not ere this been carried away with a swift destruction, and dealt with according to the desert of our sins, which, if duly considered, one would think should tend greatly to the softening of us. The apostle fetches an argument from that kindness and love to us, which we ourselves have experienced, who were foolish and disobedient, to persuade us to be gentle, and to show all meekness, [Tit. iii. 2, 3, 4,] and he beseeches the Corinthians, by the meekness and gentleness of Christ, as a thing very winning, and of dear and precious account. [2 Cor. x. 1.] Let the same mind therefore be in us, not only which was, but which, as we find to our comfort, still is in Christ Jesus. [Phil. ii 5.] That we may not forfeit our interest in his meekness, let us tread in the steps of it; and as ever we hope to be like him in glory hereafter, let us study to be like him in grace, in this grace now. It is a certain rule, by which we must all be tried shortly, That if any man hath not the Spirit of Christ [that is, if he be not spirited, in some measure, as Christ was spirited] he is none of his. [Rom. viii. 9.] And if we be not owned as his, we are undone for ever.

TRADE.

Account of produce exported from Abbeokuta for the month ending 28th. February 1867.

Ordered for publication by the directors of the Egba United Board of Management.

From February 1st. to 28th.

Cotton	22 Bales	containing	2610 lbs.
Ivory	1 piece	... ...	14 ...
Palm-oil	none	... ...	none
Black-oil	none	... ...	none

By Command

J. M. Turner.
Collector.

MISSIONARY INTELLIGENCE.

Sierra Leone Church Missionary Association.

The Jubilee of the above Association has been commemorated with great success in Freetown, and in the various towns and villages of Sierra Leone. A Sermon was preached in Freetown on the 2nd. of January 1867, and a Meeting was held on the 3rd. January and an able report, drawn up by the Rev. J. Quaker, master of the Grammar school, was read and directed to be printed for circulation. The pecuniary result of the efforts of the friends of the Association was £825 of which large sum only £13 remains unpaid. Our readers who are acquainted with Sierra Leone will be glad to hear what the various towns contributed of this amount Freetown about £360, Kissy £55, Wellington £21, Hastings £22, Waterloo £21, Kent and out stations £9, Banana Isle £4, York £5, Wilberforce and out stations £20, Gloucester and Leicester £28, Regent £30, Bathurst £10, Charlotte £84, Bullom £20, British Quiah £6, Sherbro £2, Bonny £10, FernandoPo £3, and Gambia £7. A Bazaar was opened in Freetown a short time before the meeting in aid of the above which realized £106

The Grammar School in Freetown is in a flourishing state, there are 105 pupils of which number 43 are Boarders.

West Indies.

On Sunday, Septempber 30, there swept over the Bahamas a hurricane which, for duration, force, and destructiveness, is said to be without a parallel in the history of the islands. Trinity (Wesleyan) Chapel, Nassau, supposed to be the finest church structure in the West Indies, has been utterly destroyed. Other mission property has suffered most severely, in the general disaster, five churches or chapels and three schoolhouses being partially or wholly destroyed in Nassau alone. From Turk's Island, the Baptist missionaries write describing scenes which are appalling. Speaking of the Caicos, one says:—

Of the 150 houses at Lorimorese, their are but three left, including our mission-house and chapel, which are mere remains: and those three contain the population of the place. At

Bombarrow three besides the chapel are left, and they are terribly shattered. At M'Peto, chapel and all are swept away. The people are clustered up in the remnant of an old building. At Rew, chapel and all the houses save one are swept away, and the 130 inhabitants are forced to take refuge in a small place which, at other times, would ill accomodate a family of four persons. In short, the Caicos, from east to west, is laid waste, and, poor creatures! the people, like ourselves, are not only out of doors and naked, but starving too. The Government is about to send them some food. They live in the bush, by eating crabs, when they can find them. About fifty men have just arrived here from Rew in search of food for their families and others. They are thrown upon my hands in the mission-house, until I can get them home again with some little relief. Our chapel is still crowded with fifties of hungry and naked sufferers. *Evangelical Christendom.*

ENCOURAGING INSTANCES OF CONVERSION IN THE NORTH-INDIA.

At Azimgurh, a young man of respectable Mahomedan family has been added to the church, the first-fruits of the Mission school since its restoration after the mutiny. The case is an interesting illustration of the manner in which a variety of means co-operates in the providence of God in working out his purposes of grace. This convert had heard the Gospel some years ago, while yet a boy, from the lips of a Missionary in the province of Oude, of which he is a native. From him he received a tract on the ten commandments, and the way of salvation by Jesus Christ. It made a lasting impression on his mind. Subsequent intercourse with a Christian Moulwie, who had once taught him Persian, deepened this impression, and he seems then to have felt a secret persuasion that he should one day be a Christian. By the help of some of his Mahomedan relatives, he was sent to study English in the Azimgurh school. The Missionary was then absent on sick leave to the hills, but the native Christian teachers readily embraced the opportunities they found of instructing the youth, He had attracted their notice by publicly taking the part of the Christian preacher in a discussion in the bazaar silencing his opponents by an apt quotation from the Koran, with which he is thoroughly familiar. When Mr. Lockwood returned to his station, he found Hasan Ali well instructed, and desirous at once to receive baptism. After some satisfactory interviews with the Missionary, he was baptized in the station church on the last day of the year. As he is a good Persian scholar, he is likely to prove a useful labourer in the school.

The baptism of Hasan Ali has not affected the school, as it was feared it might temporarily have done. Not a single boy has been withdrawn in consequence—a proof of the growing confidence of the people that we will resort to no other than fair means in seeking their conversion to our religion.

Mr. Stern, of Gorruckpore, relates the baptism of a sepoy of the 26th. Punjaub infantry, in whose case, also, it is interesting to observe that the life and example of native Christians were instrumental in bringing about the final result of his conversion. A Hindu by birth, of the Rajput caste, Chand Khan had been early left an orphan by the death of his father (also a soldier) in the war in Affghanistan. The boy wandered about homeless and friendless, until a Pathan took pity on him, and gave him food and shelter. In his house he was made a Mahomedan. He afterwards escaped into British territory, and enlisted in the regiment to which his father had belonged. Here, while professing to be a Mahomedan, he seems to have had no great attachment to that creed. He met with native christians, whose ways and mode of living pleased him better. While stationed at Allygurh he became acquainted with a native-Christian catechist, who often came into the neighbourhood for the purpose of preaching the Gospel. This acquaintance ripened into friendship, and the sepoy was much influenced by his new friend's exhortation to cast in his lot with the Christians. The opposition of his wife, however, held him back. On his regiment moving to Gorruckpore, Chand Khan was desirous of placing his son, a boy of twelve years, in the Mission school. His Mahommedan comrades endeavoured to prevent this, and urged that the boy should be subjected to the initiatory rite of their creed. On the father's refusal, they held a meeting to take steps to induce or coerce him. But the rough, honest soldier was proof against both bribes and threats; and, after due instruction, he, his wife and boy, were baptized. *Church Missionary Gleaner.*

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 177 ABBEOKUTA MARCH 20th. 1867. Price One Penny.

Oniruru ọrọ lo mbẹ laiye, bi otilẹ ti jẹpe owo loju ọpọlọpọ enia li ondahun fun ohun gbogbo. Ọrọ Olọrun sọ ti ọrọ ododo fun wa, osi sọ ti ọrọ aisododo fun wa pẹlu ti ọrọ ti iwa pẹ titi, ati ti eyi ti ki ipẹ ko to ṣegbe. Ọrọ aisododo jasi aisododo nitoripe nwọn ko yẹ fun wa, awọn li asi nfẹ li afeju awọn lo si niyi lori ju ninu ọja aiye; bẹheni, bi nwọn tilẹ ti jasi ohun a'aidaju, ati alaitẹniloru ni, asi nfẹ nwọn ju ọrọ ododo Olọrun lọ. Awọn ẹlomiran ni ọrọ nipa owo, awọn ẹlomiran nipa ile ati ilẹ, awọn ẹlomiran nipa ọmọ, awọn ẹlomiran nipa ibatan ara, ati awọn ẹlomiran nipa oruko rere ti nwọn ni, irẹlẹ ati otitọ. Ọrọ ti oju gbogbo rẹ lọ ni pe ka ni ere ninu Kristi ati ninu igbala rẹ, aso kiki eyi nitori bi ọṣe pataki kan ti aba ya sọ lọtọ. Iru ọrọ meji lombẹ asi rò pe awọn enia iba ko nwọn ṣokon lati fi we ara nwọn, lati wọn awọn mejeji wo ka si sọ iye ti olukuluku to, awọn mejeji na ni owo ati oruko. Oruko niye lori ju. Bi iye rẹ ti pọ to? Bi aoba wi nipa ti ibinu ti otanka inu wa nitori ibawi ti anṣe nigbamiran, aowipe oruko niye lori firi ju, ṣugbọn awa si ti ko nipa ikiyesi lati ripe ibinu ti anṣe lati fi da iwà bayi lẹbi, ko si je kamu iwà buburu mọju ati ṣe ogbọnkogbọn nipa iwa buburu tikararẹ. Ifẹ ati ṣe buburu wà nibiti agbe tilẹ nṣe aife lati ri iwakiwa ti otẹ si ọnà rẹ. Nipa iru ọna bayi asi nfi aye silẹ fun iwa buburu asi nṣe nwọn pẹlu nibikibi ti aba ṣe nwọn ti asi rò pe odara oṣe ibi ikọkọ. Ṣugbọn awọn fẹran owo ju ti oruko lọ, eyini ni pe bi oba ṣepe abale ri owo nigbati aba ya ọna otitọ silẹ, nje bẹheni asi fi otitọ rubọ lati ri owo, nipa eyi asi ri pe owo niyelori li aiya gbogbo enia ju otitọ lọ, ko si ẹniti yio fi otitọ silẹ tabi li ede miran lati fi eke nowo, bi oba ṣepe otitọ niwọn bi oti wa ba niye lori ju owo lọ. Odara ki awọn

akawe wa mọ ohun ti anṣọ nitoriti ki iṣe li ekiki ọdọ awọn keferi li anṣe ohun ti awi yi, ṣugbọn anṣọ nwọn fun itiju awọn Kristian, larin awọn Kristian pẹlu wọn nṣọ eke lati tan enia jẹ nipa rirà ati tità, bi nwọn yio le ri ere diẹ jẹ nipa itanjẹ, anlo ọrọ boya nitori ti ere ti aojẹ na ko daniloju. Oye oruko li afi nra. Tani jẹ gba enia ti nṣeke lati ri owo diẹ lori iwọn owu kan tabi li oṣuwọn epo kan gbọ? Lati gba enia gbọ tabi lati gbẹkẹle ẹnikan ọṣe ohun nla ti oniye lori, osi jasi ohun rere fun onisowò, nitori pe akoko mbọ nigbati rirà tabi tità yio wa ninu igbẹkẹle ọrọ rẹ̀. Oruko rere osan ju owo lọ, ati pe kafi oruko rere ṣe pasiparọ owo ninu ṣiṣe ohun ti ko dara. Ṣugbọn awọn ara ilẹ yi ko mọ eyi nitori ẹkọ iwa rere ko to ninu nwọn bẹbẹni ko si ofin lati fi da onirurú iwa ẹtan ti nwọn nṣe lojojumọ duro. Awọn enia ama ṣiwo nwọn ki isi fe lati san a pada, bi otilẹ ṣepe nwọn ni eyi ti nwọn ofi san a, nwọn asi jẹwọ pe nwọn ko ni eyi ti nwọn yio san nigbati ojẹ pe nwọn ti fi si ode lati ma fi ṣowo. Iru iṣẹ kili aoha fi eyi ṣe? Nitori pe aki yio ri ẹni ti yio ṣini lowo bikoṣepe aba ri ẹni ti yio duro tabi bikoṣepe aoba fi san ele, njẹ nipa eyi ari pe afi oruko rere ṣe pasiparọ fun erè. Ṣugbọn ere ti aojẹ na ko daju ṣugbọn ari pe sisonu oruko rere ti daju. Eyiyi si ni ibi nla ti osi fi aimore ati aisotọ hàn. Oyẹ ki aboju to nkan nwọnyi nitoripe awọn li omba oruko ilu jẹ ti wọn si nfi aye fun awọn ti ko feran enia dudu lati ma soro ibi. Oyẹ ki awọn enia da iru iwa bawọnyi duro, ki nwọn ko si mu ki oju ko ti awọn ti nṣe iru nkan wọnyi nitori iwà nwọn. Asi ti nṣọ ti aimore ati aisododo bi ohun ti ati owọ awọn enia dudu ṣe, asi ro pe awọn tikala nwọn yio ri pe oyẹ ki aba nwọn wi ninu iwa nwọn, nitori ti ojẹ aisotọ. Ṣugbọn niwọn igbati owo ba niye lori loju nwọn ju oruko lọ aberu pe ẹgàn na yio wa sibẹ. Oruko enia ki iṣe bi on tikalarẹ ti ri, ṣugbọn bi on tikala rẹ̀ ti ri ninu iwà rẹ̀; nipa eso li afi nmọ igi, nipa iwà li asi fi nmọ enia.

SI AWỌN AGBA MEJILA TI IJỌ AWỌN ENIA ỌLỌRUN LI AKE ABBẸ̀OKUTA.

John Olọtan etc.

Ore ọfẹ Jesu Kristi Oluwa wa, ifẹ̀ ati alafia Olorun Baba wa, ati idapọ ti Emi Mimọ olutunu wa, ki owà pẹlu nyin nisisiyi ati titi lai. Amin.

Awọn ọrẹ ati arakọnrin olufẹ mi.

Iwe na ti eyin ko si mi moti ri gba; mo si ṣopẹ fun nyin nitori rẹ̀.

Anu se mi gidigidi nigbati mo gbo pe ile Olorun nyin afi ina jo, ati pe gbogbo ile Mr. Townsend arakonri olufe mi li Ake si ti kun. Ihin yi mu ino mi baje, mo sokun, mosi gbadura sodo Olorun nitori re.

Iponju ati ofo nla nyin ni mo si ro fun opo enia ninu awon ore wa awon enia Olorun ni England, ti ofe nyin. Mo si be nwon pelu pe ki nwon ki oba ran nyin lowo lati ton ile Olorun nyin se. Kiyesi i Olorun gbo adura nyin ati adura tiwa, osi si okan ati owo ti enia pipo lati sanu fun nyin, ati lati ran nyin lowo nipa owo ebun ife nwon. Enyin si ti gbo li enu Mr. Townsend alufa olufe nyin bi awon arakonrin ati awon arabiri nyin ninu Jesu Kristi nile yi (England) ti da owo pipo fun nyin, owo ti oto fun itunse ile Olorun nyin.

Iwe idupe nyin ni mo mu ko sinu Iwe-Irohin ti anpe ni Record Dec. 19th. beheli awon ore wa ole kàa, nwon si ri ope nyin gbà.

Ino mi don gidigidi, ati okan mi kon fun ayo mo si fi iyin fun Olorun olore-nitori gbogbo iseun re ti osi se fun wa ati fun nyin.

Enyin mo pe Olorun Oluwa wa dan awon enia re wo, osi re won sile, sugbon on ko fi nwon sile, osi ton gbe nwon soke pelu ituno ati ayo.

Nitoto ohun gbogbo iponju, ofo ati ijiya li onsise po si rere fun awon eniti nfe Olorun. Rom. 8. 28.

Enyin pelu ole wipe, Jehofa Olorun wa se aniyan si wa, oja Jehofa Olorun wa mbe lara wa nigbagbogbo lati ibere odun de opin odun. Deut. 11, 12.

Ati wipe, Jehofa, Jehofa Olorun alanu ati olore ofe, onipamora, ati eniti opo li ore ati otito. Eksod. 34. 6.

Nitoto ire ati anu ni yio ma to mi lehin li ojo aiye mi gbogbo. Psal. 23. 6.

Awa si wipe, ore re ti tobi to, ti iwo fi sura de awon ti oberu re; ore ti iwo ti se fun awon ti ogbekele o niwaju awon omo enia. (Psal. 31. 19.)

Kiyesi i, iru ife ti Baba fi bu fun wa pe, ki ale ma pe wa li awon omo Olorun. 1 Joh. 3. 1.

Ore olufe mi Eje ki ore ati ife Olorun ki ofa wa lo si ironupiwada Rom, 2, 4, ati ki awa ki ofi gbogbo àiya wa ati gbogbo okan wa, ati gbogbo agbara wa, ati gbogbo inu wa fe Oluwa Olorun wa, ati enikeji wa bi ara wa. Luk (10. 27.)

Olorun olugbala wa eniti nfe lati gba gbogbo enia là, ati ki nwon ki osi wa sinu imo otito 1 Tim. 2. 3, 4. fi fun ni-ki oro Oluwa, ihinrere Jesu Kristi, ki ole ma sare li aisi idena, ki osi ma je nyin logo, ani gege bi oti ri lodo nyin 2 Tes. 3, 1. Ki awon ara Abbeokuta gbogbo, ati awon

Ẹgba, ati Yoruba ati awọn ara Afrika gbogbo ki nwọn ki ole di awọn enia Olorun ti owà li alafia li aiye yi ti osi ni ireti iye aiye ainipẹknn nipa Jesu Kristi Oluwa wa. Emi ati aya mi ki nyin gidigidi. Ẹnyin si ki awọn ẹgbẹ nyin ati awọn arakọnrin ati arabirin nyin ni ijọ awọn enia Olorun li Ake. Olorun ki opa nyin mọ.

Ki ore ọfẹ ki owa pẹlu gbogbo nyin.

Emi ọrẹ nyin ati iranṣẹ Olorun

C. A. Gollmer.

ILỌSIWAJU ERO.

Bẹheni, nigbati oti dubulẹ nigba die li Ere Ainireti bi moti sọ fun nyin, li awuro kan ti imọle orun yọ, nko mo bi oti ṣe, odaba, osi bọ soke bẹhẹ, ṣugbọn lehin ti ogoke tan ofere ṣe alaima gbagbọ Mo ro pe, oni Ere Ainireti kan li okan rẹ ẹrẹ ti omu kori, bikoji bẹhẹ ki bati wa bi oti wa Bẹhẹ li owa si bode, omọ eyi ti mowi ti oduro li ori ọna rẹ, nibẹ li osi duro die si i koi to le daba ati kankun. Nigbati a ṣilẹkun na, abi sẹhin, asi fi aye fun ẹlomi; awi pe on ko yẹ. Nitori ninu gbogbo rẹ ode bode sin ẹlomiran, ṣugbọn awọn ọpọlọpọ ninu nwọn wọ ibẹ sin sibẹ. Nibẹ ni talaka okonri na yio duro ti oma gbọn ti yio si ma mi; oku die ki nwipe, anu yio ṣe enia lati rii. Bẹheni ko jẹ dẹhin. Nikẹhin omu olù ti afi kọsi ẹnu ọna na, lọwọ rẹ osi fi kan a larin kan tabi larin meji; nigbana li enikan ṣilẹku fun u ṣugbọn obi sẹhin bi ti isaju. Eniti osilẹkun fi tọọ, owipe, Iwọ ti nwariri, kini iwọ nfẹ. Osubululẹ si eyi. Ẹnu ya eniti o ba a sọrọ lati ri pe odaku bayi, bẹheli owi fun u pe, Alafia ni fun ọ, dide nitori mo ti ṣilẹkun fun ọ, wolewa nitori ti abukọn fun ọ. Odide si eyi owolẹ ongbọn, nigbati osi de inu ile, oju nti i lati fi oju rẹ han. Njẹ nigbati ase e lalejo nibẹ nigba die, bi oti mọọ li ise nwọn, a pase fun lati ba ọna rẹ lọ asi sọ ọna ti yio mu fun u.

Bẹheli olọ titi ofi de ile wa; ṣugbọn bi oti huwà si li bode; bẹhẹ li ose li ẹnu ọna Mr Ogbifọ Oluwa mi Odubulẹ san a nibẹ ninu otutu, koi to gbidanwo ati pe; sibẹ alọsẹhin; oru si gu n'gbana osi li otutu. Ndao oni iwe lati fi fun Oluwa mi lati gba a, ati lati fun ni itunu ile rẹ, pẹlu lati bun li ainọna alagbara kan, nitori ontikalarẹ tobẹhẹ ko ni aiya to ọmọ ẹdiyẹ; sibẹ ninu gbogbo nwọnyi eru ba a lati pe nwọn libi ilẹkun. Bẹli odubulẹ lapa ohun, titi ebi ferẹ paku; nitoto ikọsilẹ rẹ pọ to bẹhẹ nitori ọpọlọpọ ẹlomiran wọle ti nwọn kankun, sibẹ eru ba a lati dagba. (koi iti pari)

A kọọ li ibi iṣẹ ikọwe li Ake
ABBẸOKUTA MARCH 20th. 1867

IWE IROHIN

ENGLISH EDITION

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Improvements in any country of a lasting character are not likely to be hastily brought about. In great changes the authors of them are generally at the first thought to be foolish, or mad, or traitors to their country. It is commonly said here that the country needs to be set right; the heathens everywhere say so, again and again they say, the country is in great disorder help us to set it right, very few, however, consider what is involved in what they ask. What afflicts the country? It is the want of provisions? No. Is it the want of labour? No. Is it the want of money? No. Is it the want of clothes? No. It is the want of truth, of disinterestedness, of patriotism; or, in other words, it is the want of God and his religion by which men are made truthful disinterested, and patriotic in their proper sense. The desire of the heathen is to get gain for themselves, and, if possible, to get more than any one else, and even to be the sole possessor of riches; a patriot, that is, a true lover of his country seeks, not his own good alone but the good of his country as well, and even the good of his country if it be to his own hurt. A disinterested person may seek his own but he never does it to the injury of another, for he seeks the benefit of others as well as his own. A truthful person seeks his own good but not at the expense of truth; he values truth so much that money or any personal advantage cannot persuade him to violate it. Think for a moment how many evils came from false speaking and false acting; also, how many evils arise from selfishness or the want of disinterestedness, for disinterestedness and patriotism are opposite to selfishness! Now take away selfishness and deceit, and put in their places truth, disinterestedness, and patriotism among the people, so that they may be generally moved by them, and your country would be at once good. These things cannot be brought about by contending for or against paying duty, except according to law; they cannot be brought about by using expensive articles of clothing and food, or by building fine houses, or following any of the outward forming of civilization and religion, they must come from the heart and from God. Remember that the deceitful man however finely dressed,

however wealthy, is no blessing to his country and to his fellow men; remember that the self-seeker however much he may boast of his country and his countrys rights is himself not seeking his country's good but his own only. Africans! how shall Africa rise? The answer is, By the **obedience of her sons and daughters to the holy law of God. Doubtless many of you talk and think of these things, go farther,** put the law of God into operation in your own hearts and in your own houses in the daily duties of life, and then Africa shall rise from the ground and shake off the degradation of ages.

VARIETY.

If others be angry at us without cause, and we have ever so much reason on our side, yet oftentimes it is best to adjourn our own vindication, though we think it necessary, till the passion be over; for there is nothing said or done in passion, but it may be better said or better done afterwards. When we are calm, we shall be likely to say it and do it in a better manner; and when our brother is calm, we shall be likely to say it and do it to a better purpose. A needful truth spoken in a heat may do more hurt than good, and offend rather than satisfy. The prophet himself forbare even a message from God, when he saw Amaziah in a passion. (2 Chron. xxv. 16.) Sometimes it may be advisable to get some one else to say that for us which is to be said, rather than say it ourselves. However, we have a righteous God to whom, if in a meek silence we suffer ourselves to be run down unjustly, we may commit our cause; and having his promise, that he will bring forth our righteouseness as the light, and our judgment as the noon-day, (Psa. xxxvii. 6,) we had better leave it in his hands than undertake to manage it ourselves, last that which we call clearing ourselves, God should call quarrelling with our brethren. David was greatly provoked by those that sought his hurt and spake mischievous things against him; and yet, says he, I as a deaf man heard not, I was as a dumb man that openeth not his mouth. (Psa xxxviii. 13.) And why so? It was not because he wanted something to say, or because he knew not how to say it; but, (ver. 15,) because in thee, O Lord, do I hope, thou wilt hear, O Lord my God. If God hear, what need have I to hear? His concerning himself in the matter supersedes ours, and He is not only engaged, in justice, to own every righteous cause that is injured, but he is further engaged, in honour, to appear for those who, in obedience to the law of meekness, commit their cause to him, and trust him with it. If there be any vindication or avenging necessary, (which infinite Wisdom is the best judge of,) he can do it better than we can; and therefore give place unto wrath, (Rom. xii. 19,) that is, to the judgment of God, which is according to truth and equity, make room for him to take the seat, and do not you step in before him; it is fit that our wrath should stand by to give way to his, for the wrath of man engages not the righteousness of God for him. (James i 20.) Even just appeals made to him, if they be made in passion, are not admitted into the court of heaven, being not duly put in; that one thing, error, is sufficient to overrule them; let not therefore those that do well and suffer for it, spoil their own vindication by mistiming and mismanaging it, but tread in the steps of the Lord Jesus, who, when he was reviled, reviled not again; when he suffered, he threatened not, but was as a lamb dumb before the shearers, and so committed himself to him that judges righteously. It is indeed a principal part of self-denial to be silent when we have enough to say, and provocation to say it; but if we do thus control our tongues, out of a pure regard to peace and love, it will turn to a good account, and will be an evidence for us that we are Christ's disciples, having learned to deny ourselves. It is better by silence to yield to our brother, who is, or has been, or may be, our friend, than by angry speaking to yield to the devil, who has been, and is, and ever will be, our sworn enemy.

Birth.

On Sunday night March 17th. at Tesi the wife of Mr. Joseph Jones, carpenter, of a son.

Died of smallpox on the morning of the 6th. of March at Ogbe Mr. John Benjamin Taylor, Clerk of D. Powell Shaw of Lagos.

And on Tuesday the 26th instant died of the same disease Joseph Owen Hardesty the son of Mr. and Mrs. Hardesty.

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London January 9th. 1867.

The Rev. H. Townsend desires most thankfully to acknowledge the following contributions towards the Ake Church.

	£	s	d.
Mr. H Robbin	10	10	0
Mr. S. Hardesty	5	0	0
Mr. I. Pearse	2	10	0
Rev. C. B. Sykes	1	0	0
Mr. Isaac Coker	5	5	0
Mr. S. Peters	2	10	0
Mr. Mould	0	6	3
Messrs. C. Leigh Clare & Co.	5	0	0
Mrs. & Miss. Bailey ...	2	0	0

MISSIONARY INTELLIGENCE.

On Sunday the 24th. of March the Ake Church was re-opened for divine worship. Each of the three services was well attended, many persons from other congregations attended, and the afternoon service would have been crowded but for a heavy fall of rain. A collection was made after each service which amounted to £9 13 1. The building is still in a very unfinished state but the insufficient accommodation afforded by the School-room to the congregation compelled as early an occupation of the church as was possible. Hymns suitable for the occasion, No. 455, 456, and 457 of Kemble's collection, were translated and Printed, and sung with great gladness of heart, great thankfulness was felt by the congregation to the Lord and to the many very kind friends who have contributed to the restoration of our Church. When completed it will be a great improvement upon the building as it was before the fire. The greater height takes away all the heat that might arise from the iron roof, and the absence of thatch enables the clergyman to officiate with less labour and the congregation to hear much better than before. The Ake Church was always an object looked at by the natives with surprise now it draws still greater attention. The heathen in the neighbourhood have manifested great interest in the work and have assisted in it, the restoration of the Church Clock is the next event that they are looking for with great anxiety.

Brook-fields Sierra Leone.

Missionary Contributions.

We have contributed towards the Church Missionary Auxiliary during the past year the sum of £4 5 10½. This amount surpassed by far any of the contributions of the preceding years. I do not state this has a matter of boast of having done much, but simply to show that we are not behind those stations that have had early advantages

Collections of schoolchildren.

It is with feelings of thankfulness that I am able to speak of the interest our children are taking in Missionary work. In accordance with the superintendent's instruction, I had several Missionary-boxes made, and distributed among them. They went willingly to work, and collected a larger sum than last year. Amount collected within two months, 15s., showing an excess of 3s. above the previous year.

General visits and labour.

In a new field of labour, in order to get the idolaters to renounce idolatry, it is necessary that we should visit the people from house to house, and also to hold open air service occasionally, and invite them to attend. Since my arrival here, I had made it my chief duty [besides house visiting] to

conduct the open-air service almost every Sabbath, notwithstanding the various duties I have to perform on the Lords-day. I am happy to say, that by this means some have forsaken heathenism and turned to God.

Oct 8: *Lord's day*—Went to Kroo Town at half-past ten o'clock to conduct the morning service. I addressed the people from Prov. xxii. 2—"The rich and poor meet together: the Lord is the maker of them all." As soon as the service was over as I came down from the pulpit an elderly Kroo man came and shook my hands very warmly, and said, "God bless you, master, and help us to keep the word we hear."

BULLOM-SHORE MISSION.

A Christian death in a heathen land.

A young man, who was remarkable for his piety and meekness, a regular attendant at church, and one of the best scholars of our Sabbath school, died on the previous night. During his painful never protracted illness, I make him repeated visits, and from what I could gather in the conversations which generally passed between us, I believe he had a clear sense of the pardon of his sins, through the merits of Christ's death. On my asking him as to whether he was praying, he replied, "Yes: I look to Jesus, Jesus is my only hope." I then exhorted him to continue stedfast in the faith, and never to leave his hold of Jesus till it shalll please Him either to restore him again to health, or remove him to a better country. Oftentimes he said to his mother, "Mother, I shall soon get well again; the only thing which troubles my mind is that I will give you a fresh pain." The mother then said, "Don't let the thought of that trouble you, if you only die happy we shall be comforted." On the Saturday previous to his death he grew exceedingly worse, and it was evident he was fast approaching his end and on the night of the same day he quietly resigned his fleeting breath, and his happy spirit took its flight, to be for ever with the Lord. His mortal remains were brought to our preaching-room this afternoon, and our beautiful burial service was read in a tone, clear, solemn, and impressive by Mr. Boston. Afterwards I addressed the congregation assembled from Mark xiii. 35—"Whatch ye therefore, for ye know not," &c. A very solemn time, indeed. Afterwards the corpse was coveyed to the grave-yard, amid the suppressed sobs of the weeping relatives. Whether excited by motives of curiosity or of sympathy, I could not determine; but it was pleasing to see the heathen marching with us in solemn procession to the place of interment, and witnessing the performance of the last Christian rite. Many of them were evidently impressed with the solemnity of the scene. How striking the contrast between a Christian and heathen burial! The Christian burial presents many a useful and instructive lesson to heathen minds, calculated to awaken their unfeeling consciences, rendered so by intoxicating drinks, in which they on funeral occasions freely indulge. To-day all were in their sober senses, and reminded of their own end. Oh that they were wise; that they understood this: that they would consider their latter end!

Nov 5: *Lord's day*—Conducted early prayer. We were much encouraged by the number of worshippers assembled this morning at the early prayers. A spirit of earnest devotion was vouchsafed to us from on high. The hymns were sung in a lively and spirited manner. All seemed united in heart and soul. Had an unusually large attendance of people at the ten o'clock service, so that we had to send for benches to seat some of them. Preached from Psalm lxxxi. 1—"Open thy mouth wide and I will fill it." The congregation listened with an unbroken attention. This was indeed a time of refreshing from the presence of the Lord. The evening service was characterized with the same good feeling but the congregation was not quite as large. I bless the Lord for the manifestation of his presence in our midst. May many this day believe and turn unto the Lord.

Nov. 6—Visited Rokrema. For seriousness in devotion and punctuality in atttending the means of grace, the natives of this village are not equalled by any throughout the other villages in which it has been our privilega to make known the unsearchable riches of Christ. The people there seem desirous to be instructed in the truths of Christianity. Though we are not blessed with any fruit from amongst them, yet we hope that the time will not be far distant when they shall cast their dumb idols to the moles and to the bats, and take up the cross and follow Jesus. The Sabbath is strictly observed there. *C. M. Record.*

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

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Ise rere ati imoye ni ilukilu ti oje oloruko li isi ise ohun ti antete gbe ilhin rè kakiri, bi oti se iyato nla, li akobere awon ti ojasi olori tabi oluwa ise na adabi wè-rè loju gbogbo enia tabi eniti nba ilu nwon je. Nigba gbogbo li nwon ina wi nilu yi pe, ilu na ni tun se bayi nigbogbo awon keferi si nwi nibi gbogbo, nwon asi ma wi okan na nigbakugba pe ilu ko toro, iran wa lowo lati tun u se. Enia die lo si wà ti oro ohun ti owà ninu ohun ti nwon nbere yi. Kini nba ilu je? Ise aini onje bi? Ndao. Aini ise ni bi? Ndao. Aini owo ni bi? Ndao. Tabi aini aso? Ndao. Aini otito ni, Aini ododo, aini ife si ilu eni; tabi li oro miran, aini Olorun ati ise rè nipa eyi ti afi nmu enia di olododo ti asi fi nmu nwon ni ife li ona ti oye ninu ogbon won. Ife awon keferi ni pe ki nwon ni ere fun ara nwon nikan, ona bi nwon ibatile se ki nwon ni ju gbogbo enia lo ni nwon nwa, lati jasi oloro ju gbogbo enia lo; eni ti oni ife ododo si ilu rè ko le wa kiki ire ti ara rè nikan, sugbon yio wa ire ti gbogbo ilu pelu, bi otile sepe aopa a lara nitori ire ilu re ki yio ko, bi olododo kan ba tile nwa ire ti ara rè ki ise si ipalara enikeni, nitoripe ni wiwa ire tirè asi ma wa ire ti awon elomiran, pelu enia oloto nigbati oba nwa ire rè ki ifi otito se pasiparò rè, nitori omo pe otito niye lori ju, tobehe ti ako fi le fi owo tabi erekere ti enia nje ya a kuro li ona otito. Sa kiyesi ibi melomelo lo nti ipa eke ise jade, ati nipa iwa aisoto ifu, pelu ibi melo, lo si nti ipa fiferani nikan dide, nitori aini ododo, nitori ododo ati ife ilu, lodi si fiferani nikan! Nisisiyi ka mu iferani nikan ati eke ise kuro, kasi fi otito sipo rè ati iwà ododo pelu ife si ilu si arin awon enia, ki nwon kole ma topa nwon, eosi ri pe ilu nyin di didara nisisiyi. Ako si le se nkan nwonyi nipa sise

agidi tabi fifi agidi gba owo bode nigbàti ko ṣepe afi ofin le e; bẹhẹ ni ako si le ṣe nwọn nipa lilo aṣọ ti olowo pupọ, tabi nipa jije onje to nowo pupọ, tabi nipa kikọ ile to dara ju, tabi nipa ṣiṣe iwa ọgbọn ati igbagbọ lode ara, bikoṣepe nwọn ba ti inu wa ati lati ọdọ Ọlọrun wa. Ranti pe bi oti wun ki alaiṣotọ ṣiwè to, bi oti wun ki alafia rẹ ko to, ki iṣe ibukun si ilu rẹ ati si awọn enia ẹgbẹ rẹ; ranti pe bi oti wun ki eniti nwa ire ti ara rẹ nikan ma ṣe ileri ilu rẹ to ati iṣe to wa ni ilu rẹ fun ra rẹ nikan ni, ki iṣe fun gbogbo awọn eniti owà ni ilu rẹ, bikoṣe ti on nikan.

Enyin enia ilẹ Afrika! bi ilẹ Afrika yio ṣe dide? Idahun na ni pe, Nipa iteriba awọn ọmọkọnri ati awọn ọmọbirin rẹ si ofin mimọ Ọlọrun. Li aisiyemeji opọlọpọ ninu nyin lo nsọ to si nro ti nkan nwọnyi, ki ama ba nsọ, jẹki ofin Ọlọrun ma ṣiṣe ninu Ọkan nyin, ati ninu ile nyin, ati ninu iwà nyin li ojọ gbogbo; nigbana Afrika yio dide lati ilẹ wa, yio si gbọn gbogbo ailọla ati ọdunmọdun ni sọnu.

Iyàn.

Li ọdun ti okoja iyàn ijayà kan mu li Bengal li India, agbara pupọ ni Balẹ India na ti ṣe, ṣugbọn ogbẹhin ju, nitori pe ọgọrun ọkẹ enìa lo ti ku ninu ìyàn na.

IRORA IKU KRISTI.

Ijiyà Kristi fi bi ẹṣẹ ti buru to han, iya na si ju iru eyi ti aba ṣe nipa idajọ si ẹdakẹda, li ọna kini, pe, akole ṣe e si iru eniti otobi bẹhẹ, ati li ọna keji, ikorò towa ninu iyà na. Irora iku Kristi fi bi ẹṣẹ ti buru to niwaju Ọlọrun han. Bi on ti ṣe eniti otobi ju aiye lọ, bẹhẹ lo si fi bi ẹṣẹ ti ṣe ohun nlanlà kan ninu aiye hàn. Bi ẹṣẹ na ti tobi to ti Kristi ko le ṣai taje rẹ silẹ ko le ṣe awotan rẹ! Lati ri ki awọ ọmọ Ọlọrun li awọpa fun ẹṣẹ, ọṣe idajọ ododo nlanla kan ti Ọlọrun ti ṣe. Nipa wiwuwo ibinu Ọlọrun iselẹ sẹ nigbati onje Kristi niyà. Awọn ọrun si ṣu okukun bi enipe aselekun mọ nwọn. O kigbe osi kerora, ko si si oluranlọwọ kan. Ko si si ohun miran bikoṣe ẹṣẹ lo da iru eyi ti Kristi fi njiyà yi silẹ. Apa ọmọ Ọlọrun nitori ẹṣẹ isubu eda. Iba ṣepe ọna wà ti aba fi ko iru ibi nlanlà yi, lati mu ẹṣẹ kuro, laisi ti igbesan nipa iku, akole ro pe Ọlọrun iba je ki ọmọ rẹ ki oteri gba iru iyà nla bayi. Kristi nigbati onku, anṣe e bi elesẹ, bi enikan ti oduro nipo wa. Ko ni ẹṣẹ kan funra rẹ. Agbe gbogbo ẹṣẹ wa le e lori. Nje kama tó ẹṣẹ laiya wa? bi aba nṣe eyi, nje anyọ niti iṣo ti afi kan a, ati ade ẹgun ti ngu u lori. Bi aba si nṣe bẹhẹ nje anfi Irora iku re ṣe ayọ ati itura wa.

Charnock.

Iku onigbagbọ kan ni ilẹ keferi.

Ọdọ ọmọkonrin kan eniti ole nigbagbọ, ti osi ṣe oni rele enia, asi ma wa si ile Olorun nigbakugba, on si ṣe okan ninu awọn ti anko li eko li ojọ lsimi, oku li oru ana. Ni won igda die ti owa ninu arisan re, oni mò nwa ṣe akiyesi rè, eyi ti mo si ri dimu ninu oro rè nigbati temi rè nsoro ni pe, on oni idariji ese re nipa ojurere iku Kristi, mo si bi i lere bi on ti ngbadua, odahun pe mo nwo Jesu, Jesu ni ireti mi kanna. Mo si gba a ni iyanju pe ko mura si kikan ninu igbagbọ na, ati pe ki oma si yun Jesu nu titi yio fi da a sile ninu arisan na, tabi titi yio fi si i nipo lọ si ilu ti odara ju. Nigbagbogbo lo si nsọ fun iya re pe, Iya mo fere san na, ohun kan lo nko mi lomnu, niti pe emi yio fun ọ li irora titun miran, Iya rè si wi pe maje ki eyinì kọ ọ lomnu, bi iwọ ba sa ku si alafia awa yio ni itunu. Li ojọ isimi to ṣaju iku re, arisan rè le gidigidi, asi mọ daju pe onsunmọ ipekun rè, li ale ijọ kanna lo si fi pele da emi rè, emi re si fò làti lọ ba Olorun gbe titi lai.

Asi gbe oku rè wa sinu ile iwasu wa, Mr. Boston si ka iwe isinku wa rere li ohun irelè, ati li ohun anu, ati li akaye. Li ehin na mo si soro die fun awọn ijọ na ninu Mark Kap. xiii 35. Nitorina ema ṣora nitoriti enyin kó mọ etc.

Ọse akoko irele gidigidi. Li ehin na asi gbe oku na lọ si ibi isinku larin awọn opolopọ ara rè ti nwọn nsokun, bi ise ti wa lomu nwọn lara to behe ni tabi ti ikanu ni, nko mọ, sugbọn ọse ohnn to dun gidigidi lati ri awọn keferi ti nwọn ti ntowọ ba wa lọ si ibi isinku lati ri bi ati nsinku oligbagbọ liona ti igbagbọ. Opolobọ awọn to wa li enu si ya nigbati nwọn ri bi ati nse. Bi iyato na ti po to, to wà larin isinku awọn keferi ati ti oligbagbọ; ise awọn oligbagbọ fi ohun to dara pupọ han ni, osi fi eko pupọ si aya awọn keferi; osi mura lati ji ero inu nwọn to ti ku, ti ati ṣe bebe nipa oti amupara ti nwọn nfi nge ara nwọn nigbati nwọn ba nse ti oku nwọn. Loni gbogbo nwọn wà ni irelè! nwọn si nrà ti igbehin nwọn.

A! ibasepe nwọn gbọn, ki oye ki o ye nwọn, ki nwọn ko si ma ro ti igbehin nwọn.

Ilọsiwaju ero.

Nikehin, mo ro pe, mo wo oju ferese, mo si ri okonrin kan ti nriu lapa ibi ilekun, mo jade to ọ lọ, mo si bere ohun ti o nfe tabi eniti ise, sugbọn talaka oluware omije le li oju rè; behe ni mo mọ ohun ti ofe. Nitorina mo wole, mo si sọ fun nwọn nile, as fi ohun na hàn fun oluwa wa; behe losi tun ran mi jade, lati bẹẹ lati wole; sugbọn oni mi lara ki nto ṣe e. Nikehin owole; emi

osi sọ bẹhẹ nitori ti oluwa mi, ofi ifẹ iyanu mu u tọ ọ lọ. Ohun jijẹ daradara diẹ lie li owa lori tabili ṣugbọn afi diẹ sinu awò rẹ̀. Nikẹhin ofi iwe na han; Oluwa mi si woo osi wipe Aofi ifẹ rẹ̀ fun. Bẹhẹ ni nigbati owa nibẹ nigba diẹ ọṣe bi ẹni lọkan diẹ pẹlu itunu diẹ.

Nitori ki aba mọ, Oluwa mi ṣe ẹni titẹnu, fun awọn ti oberu pẹlupẹlu; nitorina omu lọ sodọ rẹ bẹhẹ, bi iba ṣe ọna ati wa si oju itunu rẹ̀. Nje nigbati oti ri nkan ibi nwọnyi, ti osi mura lati mu ajo rẹ pọn si ilu na, Oluwa mi fi igo ọti kan ati ohun ti ororun lati je fun u, bi oti ṣe fun Kristian li isaju. Bayi li awa lọ, emi si ṣiwaju rẹ, ṣugbọn ọkọnri na ki soro tobẹhẹ o kan nmi ṣa ni.

Nigbati ade ibi ti a so awọn rabi meji ni rọ̀ o wipe on ṣiyemeji bi eyini ki yio ha je igbẹhin on pẹlu. Ṣugbọn oyọ nigbatt ori agbelebu ati Iboji. Mo jẹwọ pe o fẹ lati duro lati woran diẹ nibẹ, li gba diẹ lẹhin na o ṣe bi ẹni dara ya. Nigbati ode Oke Inira, ko wo tobẹ, beni ko bẹru awọn kẹnẹwun tobẹ nitori ki o mọ̀ pe iyọnu rẹ̀ ki ṣe ti iru nkan bawọnyi; ẹru rẹ ni ti gbigba rẹ̀ nikẹhin.

Mo mu wọle Didara, Mo ro pe koi to fẹ. Pẹlu nigbati owa nle mo mu ki omọ̀ awọn wundia ibẹ; ṣugbọn oju ti i lati ma ṣe egbẹ pupọ. Ofẹ pupọ lati da wa; sibẹ ama fẹ nigba gbogbo lati gbọ ọrọ rere, asi ma digba bọ ṣehin lati gbọ ọ.

Ofẹ pẹlu lati ri ohun lailai, ati lati ma roo ninu nwọn.

Oso fun mi lẹhin na pe, on fẹ lati gbe inu ile mejeji ti ati jade gbẹhin eyini ni, bode, ati ile Ogbitọ. Nigbati asi jade kuro li ile Dida ra, si Afonifoji Irẹlẹ o sokale daradara bi awọn enia miran ti mo ti ri ri; nitori kobikita bo ti wu ki ọṣe ainiyin to, beni ibani alafia nikẹhin. Nitoto moro pe iru ajo kan wa larin ti on ti afonifoji na; nitori biko ti ri ki araya ri ninu ajo rẹ̀ ju bi oti yaa li afonifoji na.

Odubulẹ nihin, a ki ile, asi fi ẹnu ko itanna ti ofu li afonifoji yi Sam. iii. 20-29, A ji nisisiyi li arawuro, ni afẹmojumo, ama topa afonifoji na asi ma rin soke rin sodo ninu rẹ.

Ṣugbọn nigbati ode afonifoji ajinjin iku, mo ro pe emi yio fẹrẹ ku; ki ṣepe oni ifẹ lati pada sehin: eyiti ima korira nigba gbogbo: ṣugbọn anura lati ku terutẹru, o kigbe pe ah! owọ awọn iwin yio temi, owọ awọn iwin yio temi; nko si le gba lẹnu rẹ̀ O pa ariwo, osi kigbe soke tobẹhẹ nihin, ti ojẹpe iba ṣepe nwọn gbọ ọ oto lati ṣi nwọn lori lati wa subu lu wa.

(koi ti pari

A kọ ọ li ibi iṣẹ ikọwe li Ake

ABBẸOKUTA APRIL 20th. 1867.

IWE IROHIN

ENGLISH EDITION

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At the begining of last month was to be opened at Paris in France, the great International Exhibition of 1867; that is, an Exhibition in which every nation, that pleased so to do, might show specimens of its arts and manufactures. The idea of such exhibitions originated with the late Prince Albert of England, and the first of the kind was in England in the year 1851. The purpose such exhibitions were intended to serve was not exactly to bring together a vast number of articles of art and industry; though in this respect they are most interesting and useful: it was rather wished to provide an opportunity which every nation that sought a market for its productions of industry might send specimens of its arts and manufactures, to stand side by side with articles of the same kind from other nations; or if a nation had same manufactured article not found elsewhere it might make it more generally known, and thus create a market for it. But there is yet another object in the minds of those who are most interested in these exhibitions, it is to induce workmen to attend them, study the machinery and other things shown, and carry away with them ideas that may lead to other inventions which may be a blessing to the world as great as any yet made. Considered in this aspect, it is impossible to say what a large amount of good may result from the Exhibition of 1867, now open in France.

The principal movers in these exhibitions are the English and French nations. And hitherto the largest share of the trouble as well as the praise has fallen to them. The object sought to be carried out by such vast gatherings together of articles of art and industry, and of people, are eminently peaceful.

It is worth being very carefully remarked how differently these two nations are now acting from what was their custom in former times. Then there was a desire to prey upon and humble each other: and this desire led to many a great and bloody war. They can now see their way to act differently. They are still rivals: they still seek each to out-do the other. But the strife is now one of peace. They are labouring more than at any former time for the spread of knowledge amongst their populations, and for the increase of comfort and prosperity amongst all classes of their subjects. They have learnt that that glory which a nation has in consequence of its people being intelligent, contented, and happy, is far greater and more becoming than that which arises from looking upon anguished enemy, and then judging of their greatness by his littleness.

We are not saying that these nations are too wise ever to go to war with each other again; though we hope they never may. What we wish is, to direct attentive to the efforts made at this time by two of the most powerful and civilized nations of the earth: they seem not merely by precepts, but by example to say, Peace is better than war: Seek peace and ensue it. What has been said will have shown that they have a right to be heard in such a matter.—Here there is a most important lesson to be learned by the different tribes in this country. Amongst us there is fear and distrust one of another: there is a desire to repress and crush: there is a wish to be great as compared with same conquered tribe: such greatness is seldom if ever real. The progress of France and England was far less when they were at

enmity with each other than it is now that their chief object is to extend the blessings of peace. They found that war hindered progress, and impoverished their people. And is not this exactly the case in this country? There has been a war of five years duration. With respect to its cause we say not a word, or as to who was or was not in the wrong.

But we would ask, which tribe has been really benefited by it? There was great loss of life; thousands upon thousands were reduced from freedom to slavery towns were razed to the ground; but again what tribe has gained by all this? We have no difficulty in saying which have lost, for all have lost: but any one who looks impartially at the case will see that no one tribe has a clear gain. Would it not be well then, for the various tribes of this country to give up war, to cease to prey upon each other, to set themselves earnestly to follow peacefull callings? But the majority know not the reasons for this, nor do they see any necessity for it: others, the most intelligent do see the necessity for it. Obvionsly it is the duty of such to make the reasons known to those ignorant of them, to point out the advantages arising from peace above war. But here is a difficulty. Those who could do this have been led away by their feelings to take a side and be out and and out partizans: oftentimes feeling has led them to think they had facts where feeling was every thing. Cannot this be lessened? Cannot they, now that war is at an end, we hope for ever, draw nearer to one another, find out the common failings and weaknesses of their respective tribes, and apply the common remedy? It may be well to remind them of the man who, walking out one morning before the mist had cleared away thought he saw at some distance from him a monster walking along: he draw nearer to it and he saw it was a man; on coming still nearer he found it was his brother. Are not some of the intelligent Yorubas and Egbas yet in the powder smoke left behind by the late war? Let them draw nearer to one another and they will find, it may be, in one another not monsters, but men, and yet nearer, and they may find many a brother. The Egba need be none the less an Egba because more a man, by the cultivation and manifestation of these feelings most becoming man; the Yoruba will not be less a Yoruba because his sympathies enable him to see a man and a brother in others not of his own tribe.

THE DYING GROANS OF CHRIST.

The sufferings of Christ express the evils of sin, far above the severest judgements upon any creature, both in regard of the greatness of the person, and the bitterness of the suffering. The dying groans of Christ show the horrible nature of sin in the eye of God. As He was greater than the world, so his sufferings declare sin to be the greatest evil in the world. How evil is that sin that must make Him bleed to cure it! To see the Son of God haled to death for sin, is the greatest piece of justice that ever God executed. The earth trembled under the weight of God's wrath when he punished Christ. The heavens were as dark as though they were shut to Him. He cries and groans, and no relief appears. Nothing but sin was the procuring meritorious cause of of this. The Son of God was slain by the sin of the lapsed creature. Had there been any other way to exipiate so great an evil—to remit sin without a compensation by death—we cannot think God would have consented that His Son should undergo so great a suffering. Christ, in His dying, was dealt with as a sinner, as one standing in our stead. He had no sin of His own. Our sins were laid upon Him. Shall we, then, nourish sin in our hearts? This would be to make much of the nails, and the thorns that pricked His head. It would be to make the cause of His dying groans the matter of our pleasure. *CHARNOCK.*

THE LAYING
OF THE
FOUNDATION STONE
OF CHRIST CHURCH,
LAGOS.

One of ths most interesting events which have occoured here for a long time, took place

on Friday the Twenty-ninth day of March, 1867, when for the first time the ceremony of laying the Foundation Stone of a new Church was performed by His Excellency the Administrator. Hitherto, the places of Divine Worship have been only of mud and thatch, which being natural products, are the abnormal building materials of the Country. An unlimitted supply of superior clay immediately underlies the surface of the soil on the mainland, which is only about a mile from Lagos. Here bricks are now being made in great quantities, and some of a superior kind with machinery, under the superintendence of the Church Missionary Society. Brick buildings are rising up on all sides in Lagos, and it seemed most unbecoming that the House of God should be the last to take its place amongst the chief of them.

About Four years ago, a representation was made by means of a circular in England of this great need, and a liberal resoonse was made to it. From that time, collections have been made by various persons, who have kindly taken an interest in the matter, and a little over Eight hundred pounds has been obtained. About Five hundred pounds having been subscribed in England, and about Three hundred pounds in Lagos. The estimated cost of the building about to be erected is One thousand one hundred pounds. It is to be of bricks, with slate roof and African oak floor. (It was much wished that it should have been an English tile floor, on account of its greater durability and suitableness' but it is feared the Funds would not allow of it.) Its demensions are Eighty-three feet long, by Thirty-four wide; and the walls are to be Twenty feet high; and it is intended to accommodate about Five hundred persons. The roof is being prepared by Messrs. ASHBY and Horner of Aldgate, at a cost of Three hundred and eighty pounds.

It was to the laying of the Foundation Stone of this building, that the public of Lagos were invited on the Twenty-ninth March, and it was a day which will long be remembered by old and young. There was a large assembly comprising most of the *elite* of Lagos, present on the occasion. The School Children were arranged on one side of the building, and formed a large body. A platform was raised at one end, for the administrator, the Clergy, and the Ladies, &c. At the Four corners of the building, tne Union Jack was raised; in the centre at the east end, the St. Georges Cross; and on the right and left, in the centre, the National Banners of Hamburgh, France, Italy, and Portugal. On the North side, a large scroll in coloured letters on pink glazed calico with the text —*Except the Lord build the House, their labour is but lost that build it*," was erected. The West Indian and Houssa Troops were in attendance, and formed a line of passage from the entrance of the compound to the platform. On His Excellency's entering the compound, he was met by the Clergy, Native and European, in their Surplices, and the Churchwardens, who preceded him to the Platform. After a short statement had been made as to the object of the meeting, Prayer was offered, a selection for the occasion having been chosen from the Liturgy. The One hundred and thirty-second Psalm was then chanted And His Excellency proceeded to the laying of the Stone,—He first read the following Inscription which was written on Parchment.

"CHRIST'S CHURCH, LAGOS.—The FOUNDATION STONE of this CHURCH was laid on the Twenty-ninth day of March, in the year of our Lord, One thousand, eight hundred and sixty-seven, and in the Thirtieth year of the Reign of our Sovereign Lady, Queen Victoria; by His Excellency John Hawley Glover, Administrator of the Colony of Lagos, and its Dependecies.

JAMES A. LAMB,—*Minister.*

HENRY DOHERTY,
AND
JOHN OGUBUMI, } *Churchwardens.*"

This inscription with the usual Coins having been placed in a Tin Box, were inserted by His Excellency in a recess beneath the Foundation Stone. The Stone was then lowered, and His Excellency having fixed it, declared it to be duly laid in the name of the HOLY TRINITY, and dedicated to our Lord and Saviour Christ. He then returned to the Platform, and spoke as follows:—

"*My Friends,—We are assembled here today, to exercise as Christians" a great privilege; viz:—That of assisting at the erection of a Permanent Building for a Church in Africa-*

And while it should be cause for gratifica.

tion and thankfulness to us, that we are permitted under God's mercy to be Humble Instruments in carrying out that scheme for the Redemption of the World, which he has told us was in the begining, is now, and ever shall be, it should also make us thoughtful, lest, if being found wanting, this great privilege of planting His name, and teaching over the darker portions of the World, be withdrawn from us.

One thousand, two hundred and seventy years ago, Missionaries first came to our Island Country, to teach our Forefathers those truths of Christianity which have since become the great Moral Law of the whole civilized World, and that it has pleased God that you and I, and all of us are allowed here this day, to exercise the privilege of our high calling, by transmitting to this Country, and to its generations yet unborn, that Truth, which our Fathers in former ages received from the Missionary, St. Augustin, even as Africa is receiving it at our hands this day;—this I tell you, should be cause for heartfelt gratitude. In this Great Work, we are all Labourers; it is a common error to suppose that it pertains to Missionaries alone.

That would be a privilege which we all should, and which I for one, will dispute my share in. We are all Lrbourers—willing or unwilling—and from its responsibilities, we cannot free ourselves, even if we would; for whether Soldiers or Sailors, Lawyers or Merchants, Mechanics or Labourers,—we are—willing or unwilling—working out that Great Scheme which has been, is, and shall be worked out until its full consummation being effected,—Time shall lapse into Eternity.

To us, it should moreover be cause for rejoicing, that not only in putting the impress of our Country's Name on those several quarters of the Globe, which our Race has occupied—and is continuing to occupy,—we plant also in those Lands, not only our free Institutions so dear to Englishmen, but with our Law and Habits of free thought and discussion, we plant also that free Church; whose Teaching is Mercy, Love, Forbearance one towards another,—and that we should love Him, because He first loved us.

I think, my Friends, if we consider for one moment, we must see and be convinced, that even if there were no promise attached to the work we are engaged in, such gentle Teaching addressed to the People of a Country heretofore accustomed only to the oppression of Superstition, to Bloodshed, Robbery and Wrong must prevail: and He has promised it to us—That it shall Prevail."

A vote of thanks was then heartily accorded to His Excellency. The Hymn "THIS STONE TO THEE IN FAITH WE LAY," was sung, and the Benediction was pronounced.

The School Children then proceeded to the Government Grounds, where a Treat prepared for about Five hundred awaited them, consisting of Bread and Meat, Plum pudding and Tea;—The Mug which was provided for each Child, was given it, on leaving. Before they left, the National Anthem was sung, and the Children gave some Hearty Cheers to the Administrator for his munificent kindness.

The coutinued Sympathy and earnest Prayers of those who have helped forward the building thus far, are earnestly solicited.

Contributions will be most thankfully received either by the Rev. C. E. LAMB, of St. Mary's Parsonage, Sheffield, or by Mr. LAMB, at Lagos.

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TRADE REPORT.

Trade is excessively dull with comparatively little doing. Palm Oil scarcely obtainable and may be quoted at 12 to 13 hds. Cotton Unbaled 20 str. per lb. Cowries 3 hds. 15str per dollar.

Account of produce exported from Abbeokuta for the month ending 30th. April 1867.

Ordered for publication by the directors of the Egba United Board of Management.

From April 1st. to 30th.

Cotton	240 Bales containing		29,629 lbs.
Ivory	none	... ...	none
Palm-oil	none	... ...	none
Black-oil	none	... ...	none

By Command

J. M. Turner.
Collector.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 181 ABBEOKUTA MAY 21st. 1867 Price One Penny.

Li iberè ojo osu to koja ni nwon yio si ifihan nlanla ti o lun 1867 ni Paris ni France, eyini ni ifihan ninu eyiti enikeni to ba fe li gbogbo orile edè lati se behe tabi lati fi ohun ona ise rè han ati awon ti nse nwon. Iru ifihan bayi ti bere li igba ti Prince Albert ti England to ku, li England li ako tete se iru ifihan na li odun 1851. Idi Ifihan yi ki ise kiki ati ko opolopo oniruru nkan jo, ti ona ati awon ti nse nwon nikan, bi otile ti je pe nwon dara gidigidi lati ri ati lati lo: sugbon eyi li anfe, lati se, eyini ni, lati se akokò li eyi ti gbogbo eniti oba nfe lati da oja fun ohun ise won, ti nwon yio ma ko gbogbo oniruru ohun ona jo, won asi to eyi ti oba jo arawon li ato fi egbe kan egbe ti osi je ti olorori ilu; eyi ti oba si je pe ako ti ri tabi ti ako ti mò ri, asi di mimò, won asi da oja ibi ti won yio gbe ma ta a fun. Sugbon osi ku nkan miran li aiya awon eniti onife ti won ni erè ninu iru Ifihan yi, eyini ni lati mu ki gbogbo awon isisise ki obojuto ise won, ki asi fi oju si ohun ise ona irin ti ans lero, ati iru ohun ona miran ti afihan li agbajo na, ati ki nwon si le lo ogbon miran nipa eyi ti afihan, ki nwon ko si le se iru miràn ti akò ti mò ri, eyi ti yio je ibukun si aiye, bi oti wu ki ogborin to. Si kiyesi ako si le so iye erè nlanlà to wà nipa agbajo Ifihan na ti odun 1867 ti ase ni France.

Awon eniti oje olori ninu agbajo Ifihan na ni awon Gesi ati awon ara France. Nitori na wahalà nwon ati iyi nwon ninu ise na ju ti awon ara iyoku lo. Pataki ohun ti anfe mu jade ninu iru agbajo nlanla ohun elò ise ati awon enia ni alafia.

Ose ohun ti oto lati fi se akiyesi; bi awon ara ilu mejeji yi ti nse sira nwon nisisiyi si eyi ti nwon ti nse sira nwon nigba atijo.

Nigbana ni ife ati ji pelu, ati re enikeji sile wá li ayà olukuluku nwon: ati pe, ife si ti mu

ki opolopo ogun jija wà. Nisisiy nwon le ri ona nwon pe, iwa nwon yato. Nwon si kan sirawon: olukuluku nfe lati bi enikeji rè subu. Sugbon ija na jasi okan ninu alafia. Nwon nsise nisisiyi ju ti igba atijo lo, nitori ati tan ogbon kale lodo gbogbo awon ara ilu nwon, ati nitori ibisi ati alafia lodo obogbo awon ilè won, nwon si ti mò pe ogo ti ilu kan ba ni nitori awon enia inu re jasi ekó; itelorun, ati alafia, osi san, behe lo si ye ju eyi ti oti ipa ota ati ija dide lo. nigbana won asi so ti pipo won nipa kikere awon elomiran. Ako wipe awon ara ilu na gbon ju ti won kò fi je gbe ogun sira won mo; bi otile ti je pe ani ireti pe, boya nwon kò je se behe mo. Eyi ti anfe ni lati mu ilu oloye alagbara mejoji ti amo laiye yi: nwon ko si dabi nipa afi agbara mu ni se tabi nipa ofin nikan, sugbon nipa ifihan lati wi pe, alafia san ju ogu lo. Wa alafia ki osi ma lepa rè. Eyi ti ati so yio si ti fihan pe, otó, ki nwon ti gbo iru oran behe. Nihinyi eko pupo lo wa lati ko lati odo awon oniruru ilu ti owa ni ilu yi. Li arin wa ifòyà wà ati aini igbekele si enikeji: Ife ati teni loriba si nbe li aiya olukuluku. Iru titobi behe sò won bi oba tile jepe oto. Agbara ati ilosiwaju awon ara France ati England ti rè sehin gidigidi nigbati nwon ti wà li ota si ara nwon ju bi nwon ti wa yi, nisisiyi olori ife nwon ni lati tan ibukun alafia ka. Nwon ri pe ogun ama se iduro ilosiwaju alafia, asi ma so enia won di otosi. Ko sepe bayi li ojasi ni ilu yi? Ogun ti wà lati igba iwon odun marun wa. Sugbon niti eniti ojebi tabi ti ojare ni awa ko wi okan.

Sugbon awa oberè,ninu awon eyà mejeji na, ewo li ori ere je nipa ti ogun na? Opolopo li awon to ti ku nipa rè, opo li awon tosi ti nmù nipa kana; egbegberun li asi ti so di eru lati inu omnira wa, oj o ilu lo si re sile; sugbon ewè ninu eyà mejeji na ewo lo ri nipa gbogbo eyi? Ako si ni iponju lati so ti awon to ti nu nitori pe won ti nu tan: sugbon enikeni ti oba se akiyesi oran na li aisegbè yio ri daju pe, ko si enikan ninu awon eya mejeji na to ti ni erè. Nje ki ba ti dara, bosepe gbogbo olororì ede to wa nilu yi je fi ogun jija sile, ki nwon siwo ni kiko ara nwon, lati ma fi ara nwon li otito je ipe alafia? Sugbon gbogbo nwon kò n ò idi eyi, behe ni nwon ko si mo itori ohun ti aba fi se e. Osu okuku, ise awon eniti omo ni lati ma fi idi re i n awon ti oye rè koye, lati toka si ire toti inu alafia dide ti osi ju ti ipa ogun lo han. Nihin osoro lati se. Awon ti ole se eyi si ti fi ara nwon si apakan nipa ikedun nwon, nwon si kuro li olori, nigba pupo ni ikedun ti mu ki nwon ro pe, nwon ni otito nibiti ohun gbogbo jasi ikedun. Ako le re eyi sile? nwon ko le mu ki ogun jija ko tan nisisiyi, ani ireti nigbati aba nso-

mọ ara wa titi aiye, aoma ri pe agbara, wa nfa sẹhin, ati pe. a è si nnu olukuluku orilẹ ede, acsi ṣe awotan rẹ ? Boya yio jẹ ohun rere lati ran nwọn leti ọkọnrin kan ti orin lọ lode nijokan nigbati irì nsẹ, ori ọkọnrin kan lokere, osi ṣebi eniakenia kan ni, nigbati osi nsomọ ọ sibẹ, osi ri i pe, enia rere ni; nigbati osi nsomọ ọ sibẹ owa ri i pe arakọnrin on ni iṣe. Ko ṣe pe ọpọlọpọ awọn gbajumọ Yoruba ati ti Ẹgba ti ba efi ina ibọn ti nwọn fi ba ara nwọn jagun likẹhin yi lọ? jẹ ki nwọn tubọ ma somọ ara nwọn, nwọn osi ri i; boya nnu olukuluku nwọn pe, nwọn ki iṣe eniakenia tabi eranko si nwọn, sugbọn enia rere, si jẹ ki nwọn ma somọ ara nwọn, nwọn osi ri pe arakọnrin ara wọn ni nwọn iṣe. Awọn Egba ki yio si ni abuku, li ọdọ Yoruba, nipa iṣe ati nipa ẹmi ikẹdun yi, nwọn yio jẹ enia rere; awọn Yoruba ẹwẹ, ki yio si ni abukun ninu Yoruba, nitori nipa ibakẹdun wọn nwọn yio ri pe arakọnrin ara wọn ni nwọn iṣe, bi nwọn ko tilẹ ti jẹ ara ilu kana.

IFI IPILẸ OKUTA ILE AGBAJỌ ENIA KRISTI SỌLẸ LI EKO.

Ọkan ninu ohun ti oni erè ti oti ṣẹ nihin, nigba atijọ, si gbaye ni Friday ọjọ kọkandilogbọn osu March li ọdun 1867, nigbati akọ tete nse etutu ati fi okuta ipilẹ ile Olọrun titun sọlẹ lati owọ Ọlọla rẹ ti iṣe olori tabi balẹ na, nigba na ile Olọrun ti nwọn ni jasi eyi ti afi erè ati koriko kọ, eyi lohun elo ti awọn ara ilu na fi nkọle.

Ko si pe lẹhin na niwọn wa ri erupẹ ti ed ra ju, eyi ti nwọn tu nilẹ papa, ko jina si Eko ju iwọn mile kan lọ. Nisisiyi nihin asi ti nṣe brick li ọpọlọpọ, omiràn si mbẹ to tilẹ dara ju ti afi ohun elo ẹrọ ṣe, ti ati ṣe labẹ olori kan to ti ọdọ Onṣẹ Olọrun wa. Kiko ile brick si ndide lọtun losi li Eko, osi dabi ohun aiye pe, ki ile Olọrun jẹ eyiti afi brick ko kẹhin ninu awọn ile yoku.

Li iwọn ọdun merin sẹhin, lasẹ ifihan kan nitori ati fi ransẹ lati ọwọdọwọ ni England nitori ohun nla ti anfẹ yi, nwọn si fi inu rere ṣe idahun nlanlà si i lati igbana li olorori enia toti fifẹ ni ere ninu rẹ si ti ndawo rẹ owo ti nwọn si ti rigba si ju iwọn ọrinlelẹgbẹfa ọkẹ lọ die, owo ti nwọn da ni England to iwọn ẹgbẹrin ọkẹ, eyiti nwọn si da li Eko to iwọn ọrinlelirun ọkẹ. Iye owo ile na ti nwọn nfẹ ko yi yio to iwọn ọjibilẹgbẹsan ọkẹ, brick li afi mọ ọ, okuta slate li aofi ṣe orule rẹ patako Iroko li aofi tẹ ẹ ilẹ rẹ. Ọṣe ifẹ wa gidigidi lati fi awo oyinbo (English tile) bo ilẹ rẹ nitori titọ ati didara rẹ, ṣugbọn asi beru pe, owo ki yio to.) Wiwọn rẹ jẹ ẹṣẹ mẹtalelogọrin li gigun, gbigborò rẹ si jẹ ẹsẹ merinlelogbọn; ogiri rẹ yio ga liwọn ogun ẹsẹ; anfẹ ki olè gba

iwọn edegbati enia. Awọn ẹniti oti ṣe orule rẹ ni Messrs. Ashby ati Horner ti Aldgate, iye owo rẹ ni egbeta oke ole mejọ.

Nitori ati li ipilẹ okuta ile yi sọlẹ li aṣe pe gbogbo awọn ara Eko jọ li ọjọ kokandilogbun osu March, osi ṣe o'o ti aki yio gbagbe titi lodo tomode tagba ibẹ na. Agbajọ nla l si wa nibẹ ti ojẹ kiki awọn ara Eko, ti nwọn wa nitori ọkan na. Awọn ọmọ School ko ara nwọn jọ si apakan ile na nwọn si ṣe ajọ nla kan. Asi ṣe ibi ijoko kan si ipẹkun rẹ fun ẹniti ojẹ bi olori ati fun awọn agba, ati awọn obirin, etc. Li origun mẹrẹ nin ile na li aṣe asia si; larin li apa ila òrun li aṣe agbelebu ti St Georges; ati li apa ọtun ati osin arin rẹ li asi ṣe asia si ti awọn ara Hamburgh, ti France, ti Italy, ati ti awọn ara Portugal.

Li igun ọtun li afi aṣọ talà kan si ninu eyiti ako iwe oloju nla si, pe, "Bikoṣepe Oluwa ba ko ile na awọn ti nko nsiṣẹ lasan. Awọn ologun West India ati awọn Awusa ologun si wa nibẹ, nwọn si to ara nwọn li ọnọ kan lati ọnọta ile titi nwọn fi de ikangnn rẹ ti ate. Nigbati ọlọla rẹ nwọ agbo ile na, awọn oloye nipa iwe ati dudu ati fufu si wa pade rẹ ninu agbada oye nwọn, awọn ẹniti ntoju tabi ọlọpa ni ile Olorun si ṣo itoju rẹ lọ si ipo rẹ ti ati ṣe. Li ẹhin ti wọn soro diẹ nipa ti ajọ na, nwọn si gbabua, ti ati yan nini eyi ti ati ṣa sotọ. Nwọn si ko orin Psalm (132) ikejileladoje ọlọla rẹ si nlọ si inu ati ipilẹ okuta ile na sọlẹ on li ọkọ ka akọle yi, eyiti ako sinu awọ ti aṣe bi takida

EKO

Bi iwọ yio ba ni Olẹrun ni ipin rẹ, njẹ ti gbogbo ileri rere, ti gbogbo ileri wurà, mã wa eyini julọ, Zech. xiii. 9, Nwọn oma pe orukọ mi, emi osi da nwọn lohun. Emi owipe enia mi ni nwọn iṣe, awọn osi wipe. Oluwa li Olorun miA! ẹnyin ọkọnrin niwọn bi eyin oti fi Olorun Olodumare ṣe ipin nyin, ẹwa ileri nla yi tinutinu pẹlu Olorun; ẹma fi ife wa a, ema fi gbogbo ọkan wa a, ẹma wa a ligbakugba. ẹma fi igbagbọ wa a, ẹma fi iyanju wa a, ẹma wã li aisarẹ. Alàgba, asayàn ileri yi jasi afara ti o'kun fun oyin ọrun, osi dabi agbàla ti o kun fun itana didan, ojasi ọmu ti okun fun wàrà ituniloḳan; nitorina ẹma mu ọmu na, ki esi ma wa ọna ileri yi; ẹma to Olorun pẹlu ileri yi, ẹmã wa pẹlu ileri yi ni kutukutu ati li asalẹ, ẹma wa pẹlu ileri yi losan ati loru, maa toọ lẹhin pẹlu ileri yi bi alaiyanu opo ti nto alaiṣododo onidajọ lẹhin. Luke xviii. 1, ti ko si jẹ ko simi titi ofi ṣe rere si ọkan rẹ pe, on ni iṣe Olorun rẹ, ati pe on ni iṣe onipin rẹ, ati pẹlu pe on ni iṣe olugbala rẹ, ati pe on ni iṣe tirẹ li ohun gbogbo. A ṣọ eyi fun ju ti ohun gbogbo laiye yi, niti pe ọkàn wa ninu eyi lati ni Olorun li Olorun rẹ, lati ni Olorun li onipin rẹ. Yẽ wi fun pe iwọ ko le, wi fun pe, iwọ ko gbọdọ, wi fun pe, boya iwọ ki ole, si wi fun pe, iwọ ki yio ni itẹlorun ninu ohun kohun laini Olorun, ninu ohunkohun nisalẹ Olorun, ninu ohunkohun li apakan Olorun, ninu ohun kohun bikoṣe Olorun; nitorina mã fi irẹlẹ bẽ, ma bẽ tinutinu ko jẹ Olorun rẹ, ko si jẹ onipin rẹ. **Brooks.**

A ko ọ li ibi iṣe ikowe li Ake

ABBEOKUTA MAY 21st, 1867

IWE IROHIN

ENGLISH EDITION

No. 182 ABBEOKUTA JUNE 1st. 1867 Price One Penny.

"Africa shall rise." These words have been adopted here as a motto, though to what extent we cannot say exactly. We use mottos to keep the mind directed to some object we are in pursuit of; and so used they have been productive of the best results. Some times they are intended to help us to keep in mind the means by which we are to reach an end, as for example that "By Labour"; at other times the manner in which we should bear ourselves under difficulties, or in pressing circumstances, as that, "To bend, but not to break"; or again, they set before us the end without any mention of the means to be used, or the manner in which we should conduct ourselves, as this, "Africa shall rise". This motto has a pleasing sound; pleasing because it is the production of Africa's own children, and tells us that they perceive the need there is for their country to rise, and that they are determined that she shall rise; and pleasing also because it reminds us forcibly of that prophecy, "Ethiopia shall soon stretch out her hands unto God."

Those who have originated and adopted these words as setting forth the end they desire, need not be told that the mere possession of a motto, be it never so well chosen, will not produce the wished for result in some unknown way, as the seed springs up that has been cast into the ground we know not how. It is true there are some phrases that are never uttered without rousing the feelings of certain hearers. Few if any thoughtful and patriotic English men ever hear those words of Admiral Nelson, "England expects every man to do his duty" without more or less of a thrill. But this arises from their association with the past, from the recollection of the person who spoke them and the occasion on which they were uttered. They have done duty, and this is the reason why their utterance is never uninteresting. But these words "Africa shall rise," are only just from the mint; their work has yet to be done. The time may come when they will never be uttered without stirring feelings far deeper and pleasanter than any words that derive their interest only from their connection with the battle of the warrior that is with confused noise and garments rolled in blood. God grant that they may and that speedily.

It may be well to let the imagination run onward to the time when Africa shall have risen, when her people shall have learnt that their energies are to be given to subduing the land itself and not its inhabitants, when they shall seek to make nature their servant to yield them the necessaries and comforts of life, when wrong and oppression shall be sought for and not be found, when "peace and happiness, truth and justice, religion and piety shall be establised in the land", and when all shall be free because made free by the Son of God; it may be well we repeat to look forward to this time, to believe that it may come, yea that it shall come,—for this will tend to call forth the energies of the whole man, both of body and soul, to work for and hasten it. But it will be a terrible mistake, if when we have drawn in our minds so pleasing a picture we therewith content ourselves, fold our hands, and wait till it is realized. If any such idea has taken hold of us the sooner we get rid of it the better. And the sooner the better too, we make up o ur minds that there is an immense a-m ount of hard work to be done, and that

we will, one and all, honestly and earnestly do our part in it.

But now supposing that we do perceive that there is a great work to be done,—and further that we are resolved to do our share of it, there still remains the very important question of where we shall begin. If we begin rightly there is some probability of our ending rightly: but if we begin wrongly likely enough we shall either soon give up disgusted with our own blunders, or because we think our blunders somebody else's, or if we persist our course of action, though it be a source of satisfaction to ourselves, will not be so to others. Where then shall we begin? We are assuming that we are speaking to christians. So we at once direct attention to our Leader and Commander. He was the greatest Reformer the word has ever known; none to be for an instant compared with him. Were did he begin. BEFORE he entered on his public work He was led up into the wilderness, and there in solitude He met the Father of evil and vanquished him in Himself—in His own heart. And because by many this order has been changed there are so many examples of failure: they have gone into the world to fight evil in whatever garb it has appeared and ere long, if not something worse, have given up the strife. But what was the cause? just this; they went forth to put down evil abroad, encouraged by a kind of romance in the thing or to gain the approbation of others, but the power of evil had not been first broken in their own hearts They stood forth in a character not their own, they failed to sustain it, and so defeated and ashamed they gave up the strife. Let us then be thoroghly assured that if we would work for Africa to purpose, we must begin rightly: and to begin rightly the work must begin in our own hearts—the power of evil must be broken in ourselves, light must take the place of darkness, and the light will be seen around us and felt; we shall be living examples read and known by those whom we seek to benefit: the light will thus shine upon the corrupt mass of evil and condemn it in a manner more forcible than any words of ours could do.

BE TRUE.

Thou must be true thyself,
If thou the truth wouldst teach,
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

BONAR.

If you would have God for your portion, then of all *precious promises' of all golden promises, plead that most*, Zech. xiii. 9, 'They shall call upon my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.' O sirs! as ever you would have the great and glorious God for your portion, plead out this noble promise cordially with God; plead it out affectionately, plead it out fervently, plead it out frequently, plead it out believingly, plead it out resolutely, plead it out incessantly. O sirs! this choice promise is an hive full of heavenly honey, it is a paradise full of sweet flowers, it is a breast that is full of the milk of consolation; and therefore be still asucking at this breast, be still a-pleading of this promise; follow God with this promise early and late, follow him with this promise day and night, follow him with this promise as the importunate widow followed the unjust judge, Luke xviii. 1, and give him no rest till he hath made it good to your souls that he is your God, and that he is your portion, and that he is your salvation, and that he is your all in all. Oh tell him that above all things in this world your hearts are set on this, to have God to be your God, and portion. Oh tell him that you cannot, tell him that you dare not, tell him that you may not, and tell him that you shall not, be satisfied

with anything without God, with anything below God, with anything on this side God, with anything but God; and therefore humbly entreat him, and earnestly beseech him, to be your God, and to be your portion.

Brooks. Died A. D. 1680.

Tile Making.

The very frequent and destructive fires that have broken out during the last dry season have made it quite clear, if indeed it was not so before, that some less combustible material than grass is most urgently needed for covering buildings. Since last November there have been some eight or ten fires, by which probably more than one third of the town has been destroyed. On the 18th. of April one broke out in Ilawo which was not got under for several hours; by it some 200 roofs where burnt besides a large amount of other property which could not be removed. Since then there have been two other fires, but less extensive. But there is loss of human life as well as property: in one such fire we were informed that twenty-three persons were burnt to death.

This state of things has caused enquiries to be made about the prices of iron roofs, and the best means of getting them out: and it is not unlikely that a number of such roofs will be, if they have not already been sent for to England.

It is not however to be expected that such roofs can be extensively used; high prices and other reasons forbid it. Yet it is absolutely necessary that some thing else than grass be used if nearly the entire gains of the year from all sources are not thus to be repeatedly destroyed. What is needed is to be found in the country. There can be no doubt that there are considerable facilities for making tiles, and what is required is that they be taken advantage of.

Soon after the destruction of the Ikija church in January last, the Rev. J A. Maser commenced making tiles at a place between his own house and the river Ogun, with which he intended to roof the church when he found himself in a position to restore it. For this purpose abont 16,000 will be needed; of this number the half, or 8,000 are already made and he expects to make the remaining half in much less time than the first has required. They have, of course been made without the aid of machinery, since the attempt is but an experiment. The clay has been trodden with the feet and beaten in mortars; it is excellent in quality and there is plenty of it; and there is the further advantage that the place is near the river Ogun, so that the water necessary can be easily obtained, and at any time of the year. The tiles made are twelve inches by six, and it is calculated they will cost £3. 10 per 1000. No doubt they might be made for less per 1,000 by the aid of machinery, on a larger scale, and in well regulated place. The atttempt made is an experiment, and is to be regarded as such.

Now probably a person cannot be found who would set about this work as a private enterprise; but could not a company be formed by those interested in the prosperity of the town? We see no reason why such a company, well managed, should not find it a really profitable opening, and it would at the same time be conferring, a blessing upon the town which suffers so much and frequently from destructive fires.

"Africa shall rise"

"To the Editor of the Iwe Irohin"

Bashorun's House Abbeokuta.

May 31st. 1867.

Sir,—In our report for April, it was reported Palm Oil none, Black oil none—This has caused surprise it not suspicion, since it is known that a considerable quantity of both Palm oil and Black oil passed down to Lagos from Egba Farms; but this was below Abbeokuta—consequently did not pass through the Custom House, so cannot be accounted for by its Officers. The Lagos Merchants, and Native traders especially, have been thus taking every possible advantage, by sending Canoes to places between Isheri and Agbamayah to buy Oil without paying duty, whilst Merchants in Abbeokuta must have to pay.

The Directors of the Egba United Board of Management are glad to make this public announcement, that after having encountered many difficulties and met with much opposition, the duty disputes are now perfectly settled and the Bashorun has now the hope of being successful in placing Custom officers below Abbeokuta, with the vew of accomplishing the Two-fold object Viz—by showing complete monthly accounts of all produce exported from Abbeokuta and its Territories to the sister Country Lagos, and also to Levy a similar duty on all such Produce—Agreeable to the Custom's Ordinance issued by this Government on the 23rd. day of March in the yeafr of our Lord 1866.

By command of the Directors.
Board of Management
G. W. Johnson
Secretary

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Having considerable Experience in the African Trade, confidently offer their services to native Traders and others as Agents for Consignments of Produce, and Execution of orders.

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Terms may be learnt on application to W. MALLALIEU & CO., 97 Hatton Garden London E. C. London January 9th. 1867

The undersigned thankfully acknowleges the receipt of the following additional subscriptions for Ikija Church.

	£	s	d
Mr. Matthew Luke	0	2	0
Rev. Mr. Tucker	3	0	0
Rev. M. Grimmer	2	0	0
Rev. I. Smith	5	0	0
Rev. J. A. Lamb	2	0	0
Samuel Akibode	0	0	3

Ikija May 24th. 1867. J. A. Maser.

INTELLIGENCE FROM DAHOMEY.

We have received well founded information of the arrival of Mr. T. Tickel, who is accompanied by Mr. S. Doherty, at Agbomey. As is well known, Mr. Tickel has gone as the messenger of the governor of Lagos, who has kindly interested himself in this affair to seek the release of Mr. William Doherty who was taken captive by the Dahomians when they destroyed Ishagga in 1862. Mr. Tickel had a gracious reception given him at the Dahomian capital, and sanguine hopes are entertained that he will succeed in his Mission.

Birth.

On Thursday the 16th. ult. the wife of the Rev. W. Allen of a son.

Deaths.

At Ota, April 29th. the wife of the Rev. James White.

At Lagos April 30th. Harriette wife of the Rev. V. Faulkner. Aged 24 years.

TRADE REPORT.

Some signs of improvement were observable doing the early part of the month, in the Cotton trade, owing to the strong competition among buyers to obtain produce, and the consequent high prices offered caused a certain degree of animation to exist, and prices reached 23 strs. per lb. for clean cotton and 25 for baled with considerable business doing. The receipt of unfavourable advices from England announcing the heavy fall in the Liverpool cotton market however soon brought prices to a stand still, 12 and a half to 15 strs. only being offered. Buyers however operate very cautiously and chiefly confine their purchases to the settlement of out standing accounts; in oil little has been doing, the high drices causing buyers to hold aloof. We quote oil at 13 hds. Cotton very irregular. Exchange 3 hds. 25 strs. per dollar.

Account of produce exported from Abbeokuta for the month ending 30th. April 1867.

Ordered for publication by the directors of the Egba United Board of Management.

From April 1st. to 30th.

Cotton 653 Bales containing	82,236	lbs.
Ivory 17 pieces	300	do.
Palm-oil	3,089	Gallons.
Black-oil	2,025½	do.

By Command

J. M. Turner.
Collector.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 183 ABBEOKUTA JUNE 21st. 1867 Price One Penny.

Iba dara lati je ki iro yi ma lo siwaju titi de igba ti ile Africa yio dide, nigbati awon enia re yio mo pe agbara ati ipa nwon ni lati te ile na tikalare, ati pe ki isi se awon enia inu re, nigbati nwon yio ma wa ona lati fira nwon solori iwa eda, lati ma lo nwon nigbati oba ye, ati lati ma fi nwon se itunu nwon laiye yi, nigbati aowa iwa ibi, pelu itenilo riba, ti aki yio si ri nwon, nigbati alafia ati irorun, otito ati ododo, iwabi-Olorun ati ife ola yio si gbile nile na, ati pe gbogbo enia yio si di omnira nitori pe Omo Olorun ti so nwon di omnira; nitorina asi tun wi pe, iba dara bi osepe anfojusona fun akoko yi, ati lati gbagbo pe yio de, nitoto pe yio de, nitori eyi ni gbogbo enia yio se ma fi gbogbo agbara sise lara, ati lokan nwon, ki akoko na ki ole tete de; sugbon yio jasi isina nlanla, bi oba jepe lehin igbati afi okan ro ti ohun ti odara tobayi tan, ti aba si ka owo wa ko, ti asi duro pe akoko na fere de funra re. Bi oba sepe iru ero bayi ba wa si okan wa, bi oba di wa mu, bi aba ti tete yipada kuro nibe si, ni yio dara fun wa si. Ati pelu bi abati tete ro ti asi mo lokan wa ni yio dara fun wa, niti pe, ani opolopo ise agbara ise, ati pe, olukulu wa yio fi ife ati ododo se apa ti nwon ninu re.

Sugbon nisisiyi bi osepe amo pe gbogbo wa ni ise nla kan lati se, ati pe olukuluku wa si mura tan lati se ipa tiwon ninu re, osi ku pataki ibere kan pe, nibo li aoko bere si ise na. Bi oba sepe abere rere, nje asi ni ireti ati pari re ni rere: sugbon bi osepe ako bere re rere, osi daju pe aki yio pe siwo kuro ninu ohun ti ko dara ti ati se funra wa, tabi bi aba si ro pe aidara na ki se tiwa ti elomiran ni, tabi bi oba si sepe ayori ise ti afi owo le, bi otile jasi itelorun fun awa tikara wa, ki yio ri behe fun awon elomiran. Nje

nibo li aoha tete bere? Bi osi ti jepe awon eniti anpe li Kristian li anba soro na yi, nje aoyi oju na si afonahan ati alase wa. On ni ise alatonse nla wa, asi ti mo oro na: ko si si enikan ti odabi re. Nibo lo gbe tete bere. Ko to bere si ise re, adari re si iju, nibe losi wa on nikan, nibe na losi pade baba ibi, osi segun re ninu ara re ati okan ara re. Nitori pe ati yi isegun yi pada lodo opolopo, lo je ki iru ailera tabi irewesi ki owa lodo opolopo, nwon ti lo si gbogbo aiye lati ba esu ja nibikibi to ba yoju si, sugbon koto pe die bi ko ba se bamiran nwon asi yeri kuro. Sugbon kilo je ko ri behe? idi re leyi; nwon jade lo sibi gbogbo lati teri esu ba, asi ti gba nwon niyanju nipa itan atowodowo tabi lati gba oro awon elomiran gbo, sugbon nwon ko tete segun agbara esu ninu okan nwon, nwon ko fi agbara nwon duro, behe ni nwon ko si le segun re, osegun nwon, nwon si fi itiju yeri ija na. Je ki amo daju pe bi aoba sise fun rere fun ile Africa, akole se aibere ni rere: ati bere ni rere ni pe ki abere ise na ninu ara wa, ninu okan ara wa, ki atete se agbara ibi ninu ara wa ki imole ki ogbaye okunkun, aosi ri imole na yi wa ka ati pelu pe aosi mo o: aosi ma fi apere sile ni kika ati mimo fun gbogbo awon eniti anfe ko ni ere: Imole na yio si tan bori ti ibi yio si da a lebi li iru ona ti oju eyi ti ale fi agbara orokoro wa se lo.

JE OTITO.

Iwo je otito funra re
Biwo oba ko ni lotito
Kokan re ko kun biwo
Oba de okan elomiran
Onfe okan kikun
Lati fi oro sete li siso

Ro lotito, ero re
Ki osi je onje aiye;
So otito, gbogbo oro re
Yio je igi eleso;
Wa lotito, ayè re osi
Je iranti igbagbo nla.

BONAR.

IPADA TI OSU MAY NI LONDON.

Ojasi ise nwon li England lati ma ni apejo ni London fun awon egbe ti ase lati mu iwa bi Olorun tabi ife si enikeji lo sibomiran ni inu tabi lakoko osu May li ododun ninu eyiti anse igbero, ise awon egbe si ti odun ti yio tele, ati ninu eyiti asi nso gbogbo bi ise na ti nlo si, ati ti olori ohun ti anfe sise na si; Iye owo ti afi da a sile, ati bi asi ti na nwon si, iwe iru egbe bawonyi opolopo ni. Aosi so oruko kiki meta ninu won.

Ekini, awon egbe ti anpe ni "Church Missionary Society eyiyi di odun mejidiladorin ti ati se egbe na, eyini ni li odun 1779. Ihin ti odun yi, niwon bi owo ti lo si ale wipe ose eyi ti obori gidigidi. Li odun 1865 ati ti 1866 li ase

ibere kan fun iwọn ẹgbajọ ọkẹ owo fun iranwọ lati mu iṣẹ ti ẹgbẹ na duro, ki osi le ma ba iṣẹ rẹ lọ. Asi fi kun iye owo ti abere na pẹlu iye ti ati ngba li ọdun ti otẹle e. Asi nsiyemeji pe boya ẹlomiran yio yọ kuro ninu ẹgbẹ na lodun tokoja lọ yi.

Ṣugbọn Iwe-Irohin ti ẹgbẹ na fihan pe owo ti ọdun yi pọju ti eyi to koja lọ arohin eyi ti oto iwọn ẹgbẹta-ọkẹ-le-ojilelegbẹta-le-merin, li owo ti afi lelẹ lodọ awọn agbagba ẹgbẹ na. Eyi ti asi ri gba lọwọ gbogbo enia li England ju iwọn ọgbọkanla ọkẹ owo lọ, ako ka eyi kun iye owo ti ati wipe nwọn fi kun fun awọn olori ẹgbẹ na ti anpe ni Mission Society eyi to jẹ egba-merindi-logun ọkẹ owo li ọdun to koja, awọn ẹgbẹ na si nbere iranlọwọ lodọ opọlọpọ enia, ti owo ati ti enia, tobẹẹ ti awọn enia ko fẹ lati tẹti si tiwọn mọ. Nitori na ni awọn agbagba tabi awọn olori ẹgbẹ na ṣe wi ni ibere ọdun yi pe, lori ẹgbamerindilogun ọkẹ ti afi fun nwọn yi, ki ale fi kun fun nwọn, ati pe ligba kanna, ki nwọn kosi ma gbadura si Oluwa ikore ki ole gbe awọn enia dide soke fun iṣẹ na.

Awọn ẹgbẹ na si ti tẹnu mọ ijẹwọ nwọn pe, nipa iranlọwọ ẹgbẹ na iṣẹ nlanla ti ẹmi ati ti ara li ati ṣe. Awọn ẹgbẹ na si ti ni ibujoko tabi ile li ọna merinleladọjọ, nwọn si ni to iwọn mejidinigba enia fufu to jẹ ẹlẹkọ giga ati enia dudu metàdiladorun ẹlẹkọ giga bẹhẹ, nwọn si ni awọn enia fufu ti nṣe bi gbedegbeyọ tabi awọn ẹlẹkọ giga ṣugbọn ako pe nwọn ni (Clergymen) awọn olukọni obirin to iwọn ogun lẹhin awọn obirin awọn Missionaries, ti o ẹ meje, Egbẹ na si ni to iwọn ọtadilegbẹsan le mẹfà (1746)awọn olukọni ti anpe ni Catechist pẹlu awọn olukọni ara ilu papa, nwọn si ni to iwọn ọrinlelegbaje le mẹjọ (14688) communicants. Awọn ẹgbẹ na si ti fa sẹhin kuro ninu ile metadilogorin (77 stations)awọn ibujoko ti ati kà pẹlu ibujoko wọn li West Indies, tabi ti wọn si ti yipada sile Olọrun ti awọn ara ile yi Li Sieria Leone, awọn olori alufa tabi awọn ẹlẹkọ giga to wa ninu nwọn jẹ mẹwa (10 clergymen)awọn ti onpade nibi onje ale Oluwa to iwọn egbejilelogun enia di merinlelogoji, (4356 communicants) awọn ti asi nkọ lẹkọ to ẹgbẹrinlelegbafà ole merindiladorin enia (12866 scholars)

Malachi Capt. 1.

Ẹru ọrọ Oluwa si awọn ọmọ Israel lati ọwọ Malachi.

2 Oluwa wipe, mo ti fẹ nyin, ṣugbọn enyin wipe nibo lo gbe ti fẹ wa? Oluwa wipe ko ṣepe Esau ni iṣe ẹgbọn Jacob? ṣugbọn emi ti fẹ Jacob.

3 Mo si ti korira Esau, mo ti sọ gbogbo okè rẹ ati ini rẹ gbogbo di ahoro fun awọn ti ngbe inu iju.

4 Nigbati Edom wipe, awa di alaini, ṣugbọn awa yio tun pada, awa osi tun ibi ahoro wọnni kọ; Bayi ni Oluwa awọn ọmọ ogun si wi pẹlu pe, nwọn yio kọ, ṣugbọn emi yio wo lulẹ; aosi ma pe nwọn ni ilẹ enia buburu, ati eniti Oluwa koju ibinu rẹ si titi laelai.

5 Oju nyin yio ri, enyin osi wipe, ki agbe Oluwa ga lati odọ Israel wa.

6 Ọmọ ama bọwọ fun baba rẹ, ọmọ-ọdọ asi ma bẹru Oluwa rẹ; nje bi oba ṣepe emi je baba, owọ mi ha dà? bi oba si ṣepe emi iṣe Oluwa, nibo ni eru mi gbe wà? bayi ni Oluwa awọn ọmọ ogun wi fun nyin, enyin alufa to gan oruko mi. Enyin si wipe nibo ni awa gbe ti gan oruko rẹ?

7 Enyin fi akarà eleri rubọ lori pẹpẹ mi; enyin si wipe nibo ni awa gbe ti sọ di eleri? ninu eyi ti enyin wipe pepe Oluwa di gigàn.

8 Bi oba ṣepe enyin fi afọju rubọ, ko ha buru bi? bi oba si ṣepe enyin ba fi eyiti oyarọ tabi tọṣe alaisan rubọ, ko ha buru loju nyin bi? efi iru nwọnyi fun awọn bale nyin; inu rẹ hale dun si nyin tabi si ẹbọ nyin? Oluwa awọn ọmọ ogun lo wi behẹ.

9 Nisisiyi mo bẹ nyin, ki ẹbẹ Olorun ki ole ṣe ojurere si nyin: bi eyi ba ri behẹ lati owọ nyin wa, ki yio ha ka nyin si, tabi irubọ nyin? Oluwa awọn ọmọ ogun lo wi behẹ.

10 Tani ninu nyin ti oje selẹkun lasan? behẹ ni enyin koje dana lori pẹpẹ mi lasan? emi ko ni inu didun kan si nyin, Oluwa awọn ọmọ ogun lo wi behẹ, behẹ ni emi ki yio gba ẹbọkẹbọ lati ọwọ nyin wa.

11 Nitoripe lati ilà orun titi ofi de iwọ rẹ li oruko mi yio ma je nla larin awọn gentile; ati nibi gbogbo laosi ma ṣe irubọ turari si oruko mi, yio si je irubọ mimọ, nitoripe oruko mi yio je nla larin awọn keferi, Oluwa awọn ọmọ ogun lo wi behẹ.

12 Sugbọn enyin ti ṣegàn re ninu eyi ti enyin wipe tabil Oluwa di eleri; ati eso tafi nṣe irubọ, ati eran na pẹlu di gigan.

13 Enyin si ti wi pẹlu pe, wo, iru nkan sisuni kili eyi! enyin si ti fi gborun, Oluwa awọn ọmọ ogun lo wi behẹ; enyin si ti mu eyi to ti faya wa, ati eyi to yarọ, pẹlu eyi ti ko san; bayi li enyin si nmu ohun irubọ na wa: Oluwa wi pe, emi iba ha gba iru iwọnyi lowọ nyin?

14 Sugbọn egun ni fun eletan, eniti oni ako eran ninu agbo rẹ, iru eyiti oti jeje, ti osi fi eyi ti oburu ṣe irubọ si Oluwa: Oluwa awọn ọmọ ogun wipe, nitori Oba nla li emi, oruko mi si ni iberu gidigidi larin awọn keferi.

A kọ ọ li ibi iṣẹ ikọwe li Ake

ABBẸOKUTA JUNE. 21st. 1867.

IWE IROHIN

ENGLISH EDITION

No. 181 ABBEOKUTA JULY 1st 1867 Price One Penny.

Speak the truth and shame the devil, is a caution much two little remembered and acted upon. Many people seem to think that their duty is not that they be careful not to lie, deceive, and defraud, but that they should not be found out doing these things, and if they can escape this it is all they need give themselves any trouble about. There are others who when they have shown some ingenuity in telling an untruth or a string of untruths, take credit to themselves for being clever; but where is the man worthy of the name, who does not regard such cleverness with pity and contempt? A man either lies through fear or to gain some selfish object. If fear is the cause then may be applied to him the saying of a wise man,—If it be well weighed, to say that a man lieth, is as much as to say that he is brave towards God and a coward towards men. For a lie faces God, but shrinks from man." But if his object is to attain some selfish end, and for this purpose he takes advantage of the natural disposition there is in men to rely upon the veracity of one another, then his conduct is mean and unworthy. The fact that if we depart from truth and succeed in deceiving our own conscience condemns us, shows that we ought, and that it is the will of our Creator that we should speak the truth. Yet no doubt the voice of this inward witness may be silenced or be but so feebly heard that it receives but little if any attention. For some times we come in contact with persons who will utter lies with a facility shocking to think of, and if convicted of this will take it in the coolest possible manner: and we are not at all sure that such persons are not admired and envied by some who have little if any more love for truth, but are for less apt at deceiving.

That the vice of lying is painfully prevalent in the country is acknowledged by all, and lamented by many. Stronger language than is often used to express these feelings could not easily be found: take but two examples of this kind. One says,—It is our custom never to speak the truth if we can find a lie. Another says,—We suck in lies with our mother's milk. The former is no doubt an exaggeration, but this cannot so well be said of the latter, which means that the habit of lying is contracted in early childhood. For who has not heard children scarcely able to run about, uttering untruths, inventing them, at an astounding rate, and that too in the presence of their mothers, unrebuked by them, but rather encouraged with the approving remark,—My child has a mouth? What wonder is it, if the moral feelings of such an one are deadened, and he grows up utterly unable to distinguish between what he knows as facts, and what he imagines, without an amount of trouble he has never been accustomed to, and would find it irksome to take? In favour of such it can be pleaded that they were not taught better at the time when teaching would have been of most use to them. Still this ought not to close our eyes to the fact, that it does not lessen the evil that results from the vice that has such a hold upon people. That a liar is not equal, in any good sense, to a plain, honest, truth speaking man, any one will see who considers what the state of a country would be if inhabited only by rogues, clever rogues if you will. We should not expect such a country to be the abode of peace and happiness; nor would it be the place most likely to promote the growth of man's better nature. There, notwithstanding all the cleverness of its inhabitants, we should probably find affairs in utter confusion; and this because every one would be careless of the *give* in life, and altogether bent on the *take*; his own selfish ends, and his ever

important self would always be uppermost in his mind. But think of another country peopled by persons of far less natural ability than the former, yet men of honest mind and plain dealing. Amongst them we should expect to find quietness, thrift, and prosperity, because there would be mutual confidence; they would trust the known sincerety one of another in intention, in words and in acts. The absence, of mutual confidence must ever be a great check upon the prosperity and progress of a country, and the cause of great evils—evils to our near neighbour, our town, and the tribes surrounding us. Evils to our near neighbours, in that their kindness is abused, and they receive evil for good; and then as a result their better nature is injured and they are tempted to act selfishly: evil to our town, in that we are fail to perform bounden duties, and thus do not keep faith with it, and by example encourage others in the same direction: and evil to the surrounding tribes, in that they will not trust us beyond the limit at which they can watch us. Examples in illustration of all these evils will present themselves to our minds: to mention but one; why have the Egbas and Yorubas been so long in making peace? Different persons would give a variety of answers, but these answers would just amount to this, that they do not much trust one another; one lacks faith in the sincerety of the intentions of the other. It is a sad fact, but still it is one, that when the Egba would tell a persons he is not speaking the truth he may say, "Nso Yoruba, You speak like a Yoruba," or, you are lying; in the same manner the Yoruba speaks of the Egba. This ought not so to be. It can never be other wise than cause for humiliation that the name of any country or tribe should be capable of being used as an equivalent for—liar.

That this vice is a great hindrance to the progress of the country every one will confess who has given the matter any consideration. We need add but one word more, it is, that it is the duty of every one who wishes to benefit his country, to seek by every means in his power to bring about a change for the better in this respect, and for this purpose attention should be given especially to training of the young in truth loving, and truth speaking habits.

"Is it not a fact that many who strive to serve Christ faithfully, and walk closely with God, find their neighbours and relations always dissatisfied with their conduct? No matter how holy and consistent their lives may be, they are always thought wrong! If they withdraw entirely from the world, and live, like John the Baptist, a retired and ascetic life, the cry is raised that they are exclusive, narrow-minded, sour-spirited, and rightous over much. If, on the other hand, they go much into society, and endeavour as far they can to take interest in their neighbour's pursuit, the remark is soon made that they are no better than other people, and have no more real religion than those who make no profession at all. Treatment like this is only too common. Few are the decided Christtians who do not know it by bitter experience. The servants of God in every age, whatever they do, are blamed."

Ryle.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

* * *

We need uot bid, for cloister'd cell,
Our neighbour and our work farewell.
Nor strive to wind ourselves too high
For sinful man beneath the sky:

The trival round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God.

Seek we no more; content with these,
Let present Rapture, Comfort, Ease,
As Heaven shall bid them, come and go:—
The secret this of Rest below.

KEBLE.

CHURCH.

MISSIONARY SOCIETY

The public are respectfully informed that, God willing, the Annual Meeting in behalf of this Society, will be held at the Ake Church on the 22nd inst. The chair will be taken at 10 o'clock a. m. The Rev. Messrs. J. A. Maser, A. D. Phillips, W. Moore, M. Grimmer, W. Allen, and V. Faulkner, are expected to address the meeting.

A Collection will be made in behalf of the funds of the Society.

The following are the dates when the mail steamers from England are due to arrive at Lagos, and depart for the Leeward coast, for the remaining six months of this year, and the first of 1868

Arrivals from England.	Departures to Leeward.
July 4, 8 p. m.	July 6, 4 p. m.
... 21, 8 a. m	... 22, 8 ... ...
Aug. 3, 8 p. m	Aug. 5, 4 ... ...
... 19, 8 a. m.	... 20, 8 ... ...
Sept. 3, 8 p. m.	Sept. 5, 4 ... ...
... 19, 8 a. m.	... 20, 8 ... ...
Oct. 4, 8 p. m.	Oct. 6, 4 ... ...
... 20, 8 a. m.	... 21, 8 ... ...
Nov. 3, 8 p. m.	Nov. 5, 4 ... ...
... 19, 8 a. m.	... 20, 8 ... ...
Dec. 4, 8 p m.	Dec. 6, 4 ... ...
... 20, 8 a m.	... 21, 8 ... ...
Jan. 3, [1868] 8 p. m.	Jan. 5, [1868] 4 ...
... 19, 8 a. m.	... 20, 8 ... ...

Dates when the steamers are due at Lagos from the Leeward, & due to leave for England.

Arrivals from Leeward.	Departures to England.
July 4, 6 a. m.	July 5, 6 p. m.
... 17, 6 p. m.	... 19, 4 ... ...
Aug. 5, 6 a. m.	Aug. 6, 6 ... ...
... 16, 6 p. m.	... 18, 4 ... ...
Sept. 3, 6 a. m.	Sept. 4, 6 ... ...
... 16, 6 p. m.	... 18, 4 ... ...
Oct. 4, 6 a. m.	Oct. 5, 6 ... ...
... 17, 6 p. m.	... 19, 4 ... ...
Nov. 4, 6 a. m.	Nov. 5, 6 ... ...
... 16, 6 p. m.	... 18, 4 ... ...
Dec. 4, 6 a m.	Dec. 5, 6 .. ..
.. 17, 6 p. m.	.. 19, 4 .. ..
Jan. 4, [1868] 6 a. m.	Jan. 5, (1868] 6 ....
.. 16, 6 p. m.	.. 18, 4 ....
Feb- 3, 6 a- m.	Feb- 4, 6 -- --

The Steamers arriving from England on the 3rd or 4th, and from the leeward on the 16th or 17th of the month are the Bi—monthly vessels. The others, those arriving from England about the 19th or 20th, and from leeward about the 3rd or 4th of the month are the regular mail Steamers. The latter are bound to keep to their appointed times, but not so the former—the Bi monthly Steamers,—which the Steamship Company can send to suit their own convenience; though hitherto they have been up to time about as punctually as the others.

The Rev. J B. Wood desires gratefully to acknowledge the receipt of the following sums, towards the restoration of the Ake Church.

	£	s	d.
Mr. F. Rebeiro	10	10	0
The Abbeokuta C. Association, per Mr. Rebeiro	10	10	0

The readers of the Iwe Irohin will be pleased to hear that Mr. and Mrs. Townsend and Mr. Nicholson have araived safely in England. They were well in health: the following items of English news are from Mr. Townsend.

The readers of the Iwe-Irohin will be I believe glad to get a little English news from time to time and this I hope to be able to supply.

The first item of news I will mention is the meetings held in Hyde Park to advocate Parliamentary Reform. There was a great dispute as to the right of holding meetings there, but at the last the Government withrew and the meetings were held.

Great fear were entertained that the French and Prussians would be involved in war, but the queen of England begged both parties to have a meeting about their quarrel with their several friends. This was agreed to: they met in London, and in meetings held a settlement was arrived at. An exhibition of articles of commerce agriculture, manufacture and arts is being held in Paris; a large building has been erected for it, and nations, of any name and note, have sent articles, their own produce, to show the good things they have in their several countries. I dont think Abbeokuta has sent any thiug.

A conference of friends of the Anti-Slavery cause is to be held in Paris on the 26th. and 27 th. of Aug. next, at which delegates from many parts of the world are expected to attend and give information respecting slavery and the best means of suppressing it.

On Tuesday the 14th. of May a meeting was held at the house of the Rev. Wm. Hockin to welcome home the Rev. H. Townsend and Mrs. Townsend and to obtain information respecting the progress of God's work. Those present were some of those who so liberally subscribed towards the restoration of Ake Church.

The Bishop of Salisbury has been delivering a charge to his clergy in which he advocates doctrines contrary to the Protestant church, one of the clergy publicly protested against his teaching and many of the Churchwardens have written to him to express their dissatisfaction.

May Meetings.

To very many religious and philanthropic persons in England, the month of May in each year is chiefly remarkable on account of the Annual meetings of the numerous Societies that have for their objects the benefiting of mankind whether as regards the soul or the body. Our space would not suffice to give even a list of these Societies. We can notice only three, and touching these can give only a few of the figures read at the Annual Meetings

And first, THE CHURCH MISSIONARY SOCIETY. It's income from all sources in the United Kingdom for the last year was £150,356 5s. 10d. or £4,148 above that of the preceding year, when a special effort was successfully made to raise an extra £10,000. The sum raised in the Society's Missions in former years has been about £20,000; if this be the sum raised the last year, and be added to the amount raised at home, the sum total would be about £170,000. The Committee suggested that an attempt should be made to raise the Home income to £200,000 in the present year, and that special prayer be offered to the Lord of the harvest that He would multiply the labourers.

THE COMMITTEE OF THE WESLEYAN MISSIONARY SOCIETY were able to present a favourable report of their work and the state of their funds at their Annual Meeting. The income has rather more than the expenditure. The sum obtained from all sources in the United Kingdom during the past year amounted to £109,288 16s. 6d., and the total sum from all sources, foreign and home, was £148,140 14s. 9d.

THE BRITISH AND FOREIGN BIBLE SOCIETY'S Committee were able to present a very encouraging report touching their work, and the support and sympathy they received during the past year. The sum placed at their disposal from ordinary sources last year, was £171,923 12s. 8d.; but the grand total for all purposes was £187,508 17s. 7d. The Society during the year issued 2,583,380 copies of the word of God and the total issues since the formation of the Society amount to 52,069,089 copies.

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TRADE REPORT

The past month has been a most unprofitable and unsatisfactory one to merchants. On the one hand produce is becoming so scarce as to prevent any reduction in the high prices which are at present demanded by the natives, whilst on the other hand merchants cannot dispose of their goods and cowries; as they are unable to pay the present high prices, in the face of continued unfavourable advices from the European markets. Palm oil 15 hds. Cotton 20 st. Exchange 3 hds. 15 st.

Account of produce exported from Abbeokuta for the month ending 30th. June 1867.

Ordered for publication by the directors of the Egba United Board of Management.

From June 1st. to 30th.

Cotton	363 Bales containing	48,061 lbs.
Ivory	2 pieces ...	72 do.
Palm-oil		10,945 gals.
Black-oil		220 do.

By Command

J. M. Turner
Collector.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 185 ABBEOKUTA JULY 20th. 1867 Price One Penny.

Ṣọ otitọ ko si doju ti eṣu, eyi si jẹ ẹkọ ti akò niran tobẹhẹ ti asi nṣe nigbagbogbo. Ọpọlọpọ enia losi dabi ẹnipe nwọn nro pe ki iṣe iṣẹ nwọn lati ma kiyesara ki nwọn ma ṣe eke, itanjẹ, ati ireje, ṣugbọn ki ama le ri nwọn nigbati nwọn ba nṣe nkan wọnyi, bi nwọn ba sa ti le yọ ti ako si ri nwọn eyi ni pataki ohun ti wọn ni toju. Awọn niran si wa nigbati nwọn bati fi irọran diẹ han nipa siso ohnn ti ki iṣe otitọ, tabi igbati nwọn bati ṣeke diẹ, wọn asi ma wi ninu ara nwọn pe, nwọn nogbọn gidigidi; ṣugbọn nibo ni ẹnikan wa ti orukọ rere na yẹ, ti ko si kà iru ọgbọn yi si pẹlu ikanu ati egàn? Ẹniti ko jẹ ṣeke nitori iberu tabi lati ri ire ara rẹ nikan, bi oba ṣepe iberu ni ko ba jẹ, njẹ aosọ ọrọ ọlọgbọn kan sii pe, bi aba wọn rere, lati wi pe ẹniti oṣeke, osi dọgba lati wipe ogboju si ti Ọlọrun osi beru sipa ti enia. Nitori pe ẹni ti oṣeke koju si Ọlọrun osi kẹhin si enia Ṣugbọn bi oba ṣepe nitori ati ri ere ara rẹ kan loṣe ṣe eyi, orẹ otitọ ti ipa ẹda ni jẹ, ikiyesi otitọ wà ninu awọn enia sirawọn, ṣugbọn iwà rẹ ko dara bẹhẹni ko si yẹ. Pataki rẹ ni pe bi oba ṣepe aba yapa otitọ silẹ ti aba bori nipa itanjẹ, ọkàn wa yio da wa lẹbi. eyi si fihan pe, oyẹ ati pe osi jasi ifẹ ẹlẹda wa ki awa iba ma ṣọ otitọ. Ṣugbọn sibẹ laisiyemeji bi ẹlẹri inu wa ni tile dakẹ tabi bi ako si fetisi tirẹ tobẹhẹ. Nitori nigbamiran aori awọn ẹlomiran ti nwọn yio ma fi irọrun ṣọ eke ti yio buruju bi ati le ro pe yio ri, bi aba si dawọn lẹbi eyi, nwọn yio si fi aini itiju gba a. Ki osi dawa loju pe, iru awọn enia bẹhẹ laisiyemeji aoma ṣe ilara nwọn lọdọ awọn ti ifẹ diẹ ku ninu nwọn, ti nwọn ko si ntanijẹ tobẹhẹ mọ.

Buburu to wa ninu eke ṣiṣe ni, irora nlanlà to gbilẹ gidigidi nilu, ti gbogbo enia si njẹwọ rẹ, ati ti ọpọlọpọ si nsọkun rẹ. Edè

miran to le ju-li asi ti nfi sọ ọ lati ladi rẹ, nkan wọnyi ṣoro lati ri: jẹ ka mu apẹrẹ iru nkan yi lọna meji. Okan wipe—iṣe wa ni aki iṣọ otitọ nigbati aba ri ọnà lati sọ eke. Ekeji wipe—awa ti yan eke ninu ọmu iya wa. Ti isaju ko ni ṣiyemeji si niti idide rẹ, ṣugbọn ako le sọ eyi niti ikẹhin, ti owi pe, ipa ona eke ṣiṣe ti ba wọn dide lati igbà ewe wọn wa. Nitoripe tani ko ti gbọ awọn ọmọde ti nwọn ko ti i le dide rin, ti nwọn si ima sọ aisotọ, ti nwọn si ima da eke nlanlà silẹ, eyiyi asi ma ṣe oju iya nwọn, nwọn ki isi ba nwọn wi, kakà bẹhẹ nwọn asi ma gba nwọn niyanju si, nipa yiyọ si eyi ti awọn ọmọ nwọn nṣe pe, ọmọ nii lẹnu Iyanu ki lo wa nibẹ, bi oba ṣepe iwa rere ti ada nida nì ba ku ninu nwọn, ti wọn si dagbà soke ninu aimọ iyatọ larin otitọ, ati ohun ti anfi ọkan rò, bẹhẹ ni ara rẹ ko si mọ ọ bikoṣepe pẹlu lala, asi ri pe osoro fun lati ṣe? fun iru enia bẹhẹ ale ṣe ojusaju nitoriti ako ti ko wọn nigbati ẹko iba ti mọ nwọn lara ti nwọn iba si mọ nwọn, sibẹ ko si jẹ ka tori eyi di oju wa si otitọ nitoripe, eyi kò ṣe ibi to wa ninu iwà buburu to ti di enia mu ku. Ati pe, eke enia li ọnà kọna ko ba enia rere, olotitọ, dọgba, enikẹni toba ro yio ri pe, bi ilu yi iba ti ri, bi osepe kiki awọn eniakenia lo tẹ ẹ, awọn enia alahọn didun. Ki amaṣe ni ireti pe ilu na iba wà li alafia ati irorun, bẹheni kiba si ṣe ibi ti aokọ eniа ni iwà rere.

Sibẹ ninu gbogbo ọgbọn awọn ara ilu na yi ale, ri pe gbogbo nkan nwọn jasi rudurudu; eyiyi si ri bẹhẹ nitoripe olukuluku enia ko ṣetọju ẹbun ti afi fun u laiye yi, gbogbo nwọn si dari, olukuluku si ọna igberaga inu nwọn, ifẹ olukuluku lọkan rẹ ni pe, ki wọn ki obori ju. Ṣugbọn ki asi ro ti awọn enia ara ilu miran ti nwọn ko tilẹ nipa bi ti isaju, ṣugbọn nwọn jasi enia olotọ ati olododo. Ninu nwọn ni ale nireti ati ri idake jẹ, alafia, ati ibisi, nitoripe larin wọn ni igbẹkẹlerani gbe wà; wọn asi ma gbẹkẹle ododo ti amọpe owa ninu ẹnikan si ekeji, ninu ọrọ ati ni iṣe nwọn. Li aisi igbẹkẹle si ara wa, ko le si ibisi alafia ni ilu, on losi jasi olori ibi—ibi si awọn aladugbo wa, si ilu wa, ati si gbogbo orilẹ ede to yi wa ka.

Ojasi ibi si awọn aladugbo to sumọ wa, nitori pe, aki yio ka iwàrere nwọn si, bẹhẹ li aosi ma fi ibi san ire fun nwọn; eyi ti yio si kẹhin rẹ nipe wọn yio yi rere nwọn padà si ifẹ ti ara nwọn nikan; ojasi ibi si ilu wa, nitipe aki isi le ṣe eyi to yẹ lati ṣe ni ilu wa, bẹhẹ ni aki yio si ni igbagbọ si aṣẹ ilu wa, ati pe aosi ma fi ko awọn ẹlomiran lati ma se bẹhẹ; Osi jasi ibi si awọn orilẹ ede to yiwaka niti pe nwọn

ki yio gbẹkẹle wa ju bi nwọn ibati le wo wa lọwọ mọ. Apere iladi gbogbo iru ibi nwọnyi yio fi ara nwọn hàn lọkan wa. Lati sọ okan ninu nwọn; Ese ti awọn Egba ati Yoruba pẹ tobẹhẹ ki nwọn to bara wọn rẹ? enia pupọ lo wa ti yio dahun li ọna pipọ. Sugbọn idahun yi kio ju eyi lọ pe, nwọn ko gbẹkẹle ara nwọn tobẹhẹ; okan nfẹ igbẹkẹle lododo ninu ekeji. Ọse ohun ibanujẹ gidigidi, sugbọn okan ni, nigbati Egba kan ba nba enikan sọrọ ti ko si sọ otito awipe "nso Yoruba", eyini ni pe iwọ nso eke bi Yoruba, tabi iwọ nṣe eke: bakanna ni awọn Yoruba si nso si awọn Egba. Eyi ko si yẹ ko ri bẹhẹ, nitoriti kosi jasi ohun miran ju pe, gbogbo orilẹ edekede ti ki iṣe ti wa jasi eke li edè nwọn.

Ati pe eyiyi jasi ibi nlanla ti ki ije ki ilu ko ni ibisi tabi ki olọ siwaju, enikeni ti obasi ro o wò yio jẹwọ pe, totọ ni. Aosi fi ọrọ kan kun pẹlu, ọrọ na nipe, ojasi iṣe gbogbo enia to fẹ ki ilu nwọn ko ni erè, lati ma fi gbogbo agbara rẹ wa ọna ti yio fi mu ki odara ju bi oti wàri lọ nitori eyi na osi yẹ ki afi iye is ati ma kọ awọn ọmọ werẹ lati ni ifẹ otito, ati li ọna otito iso.

Ko ṣepe ojasi otito pe, iye gbogbo awọn eniti omura lati fi igbagbọ sin Kristi, ati lati rin sumọ Olọrun jasi aini itelọrun lọdọ gbogbo awọn aladugbo ati ibatan nwọn li gbogbo iṣe nwọn, iba ṣepe nwọn wà ni iwà pẹlẹ ati ni dede li aiye, sugbọn ko dara loju nwọn! Bi osi ṣepe nwọn fi aiye yi silẹ patapata bi John Baptist ti ṣe, igbe yio si ta soke pe, nwọn fi gbogbo ara nwọn si ọna na, ero nwọn si kan, afi pe nwọn ṣe ologbọn ju loju ara nwọn. Bi osi ṣepe, nwọn padà sẹhin ti nwọn si da ara nwọn po mọ egbẹ nwọn, ti nwọn si nfẹ lati ri ere nwọn nipa ọnà ti aladogbo nwọn, asi fere gbọ ki awi si nwọn pe, nwọn ko san ju awọn enia miran lọ, ati pe isin nwọn ko jasi nkan ju ti awọn ti ko sin Olọrun rara. Iru iṣe bawọnyi ko ṣe ajeji. Diẹ lo si wà ninu Kristian papa ti ko ti mọ nwọn nipa iriri kikoro. "Gbogbo awọn iranṣẹ Olọrun nibi gbogbo bi oti wu ki nwọn ri, pẹlu ibawi ni." RYLE.

Woli Malakai Kap II.

Nisisiyi ẹnyin alufa, aṣẹ yi ni apa fun fnyn.

2 Bi ẹnyin ki yio ba gbọ, ti ẹnyin ki yio ba fi si aiya nyin, lati fi ogo fun oruko mi, Oluwa awọn ọmọ ogun wipe, Emi yio fi nyin re, Emi osi fi ibukun nyin re pẹlu: nitoto mo ti fi wọn re na nitori ti ẹnyin ko fi si aiya nyin.

3 Kiyesi, Emi yio run awọn ọmọ nyin, Emi osi tàn itiju ka si nyin

loju, ani itiju ti ohun asè nyin a osi gbe nyin danu pelu rè.

4 Enyin osi mọ pe Emi lo ran asẹ yi si nyin, ki majẹmu mi ki ole wà pelu Levi; OLUWA awọn ọmọ ogun lo wi bẹhẹ.

5 Majẹmi mi ti àvè ati ti alafia si ti wà pelu rè; Emi ti fi nwọn fun u nitori ibèru to beru mi, osi foyà niwaju oruko mi.

6 Ofin otito si ti wa lẹnu rè, ako si ri ibi kan li ete rè, onrin pelu mi li alafia ati li ododo, osi ti yi ọpọlọpọ pada ninu ibi.

7 Nitori li ete awọn alufa ni imọ iba gbe wà, li ẹnu nwọn lasima wa ofin; nitọri iranse OLUWA awọn ọmọ ogun ni nwọn ise.

8 Sugbọn enyin ti yapa ọnà silè; esi ti mu ki ọpọlọpọ subu nipa ofin; enyin si ti ba majẹmu awọn Levi je, OLUWA awọn ọmọ ogun lo wi bẹhẹ.

9 Nitorina ni Emi si se so nyin di gigàn ti mo si rè nyin silè niwaju gbogbo enia, gẹgẹ bi enyin ko ti pa ọna mi mọ, sugbọn ti enyin nse ojusaju ninu ofin.

10 Kọsepe baba kana ni gbogbo wa ni? ko si sepe Ọlọrun kana lo da gbogbo wa? ehatise ti olukuluku fi mba arakọnrin rè fuwa ipá, nipa biba majẹmu ti awọn baba wa je?

11 Juda ti nhuwà ipa, won si ti ndẹsẹ eri ni Israel ati ni Jerusalem; nitori Juda ti ba iwa mimọ OLUWA ti ofẹ je, osi ti gbe ọmọbirin ajeji ni iyàwo.

12 OLUWA yio ke ọkọnrin na ti oba se nkan yi Olukọni ati akẹko, kuro ninu tabanakle Jakob, ati ẹniti oba si se irubọ si OLUWA awọn ọmọ ogun.

13 Eyi li enyin si ti se, enyin fi omije ati ẹkun bo pẹpẹ OLUWA ati pelu ikigbe sokè, tobẹhẹ ti ko si fi nani irubọ nyin mọ tabi ti osi fi inu rere gba a lọwọ nyin.

14 Sugbọn enyin si wipe, nitori kini? nitori ti OLUWA ti se ẹleri larin iwọ ati obirin ati ọmọde re, ẹniti iwọ ti huwa ipa si; sugbọn sibẹ ẹgbẹ rẹ ni ati obirin ti majẹmu rẹ.

15 Ko sepe obirin kan lo da? bẹhẹ lo si ni agbara emi iyokun, nitori ki lo se je okan? ki ale ni iru awọn ọmọ O'orun. Nitorina kiyesi ẹmi rẹ, ki oma si je ki enikẹni ko huwa ipa si obirin rẹ ọ̀ọ̀ru.

16 Nitoriti OLUWA Ọlọrun Israel wipe, on korira ikọsilẹ, nitori ti nwọn nfi agbada bo iwà ese mọ ara nwọn lara, OLUWA awọn ọmọ ogun lo wi bẹhẹ, nitorina kiyesi ọkàn rẹ kio ma ba huwa ipa.

17 Enyin ti fi ọrọ nyin da OLUWA li agara. Sugbọn enyin si wipe, nibo li awa gbe da a li agara? nigbati enyin wipe, enikẹni ti oba se buburu dara niwaju OLUWA, ati pe, oni ife si won; tabi, nibo ni Ọlọrun ti ndajọ wà.

Akọ ọ li ibi ise ikọwe li Ake, ABẸOKUTA JULY. 20th. 1867.

IWE IROHIN

ENGLISH EDITION

No. 186 ABEOKUTA AUGUST 1st. 1867 Price One Penny.

It is a remark often made that we live in an age of progress. And in most parts of the world the state of things proves the truth of the remark. There is a general restlessness. Nations that have been long contented to be stationary, are now rousing themselves and casting aside what has satisfied former generations. It is true these changes do not appear to be always for the best; the known characters of some of those engaged in bringing them about, as well as the means used, are not such as inspire hope but fear.

Changes are taking place in this country—in this town. Abeokuta may be classed amongst those places which are leaving the older and worse, and going on to the newer and better things. A beginning has been made in the right direction. If the course on which Abeokuta has entered be followed incalculable benefit to the whole country will be the result. It is not forgotten how great an improvement has taken place in Lagos during the last ten years; but of this at present we can take no further notice than to say, that Lagos cannot improve as it has done without proving a stimulus in the same direction to this town; and at the same time, if Abeokuta does not improve the onward course of things in Lagos must be retarded. Abeokuta does improve. In many respects it is a very different place from what it was twenty years since. And for the future there is much to cheer and encourage; though at the same time there is need to rejoice with trembling.

We wish now to make some remarks on the trade of Abeokuta, or that done by the Egbas, in the former half of this year. One of the improvements here is, that not only is there an increasing trade done, but there is now an increased means of judging of the amount of it, since it is the duty of one department of the government to keep an account of produce that is sent to Lagos for exportation. We have now the returns of the Custom House for the first six months of this year. They are as yet very imperfect as a means of showing the entire amount of the produce that has been sent away, as will be gathered from the remarks which follow; but we are led to expect that they will approach much nearer to completeness in future.

From these returns it appears that the following produce has been sent from Abeokuta to Lagos in the former half of this year; namely, Cotton 1434 bales, containing 182,487 lbs; Palm-oil 14,034 gallons; Black-oil 2,863 ½ gallons; Ivory 783 lbs. The average price paid for the cotton has been about 6d. a pound; consequently for the 182,487 lbs. there will have been paid to producers about £4562. Taking the Palm-oil at 1s. 6d. a gallon £1052 will have been paid for this article; and for the black oil at 1s. 3d. a gallon £179: a further sum of about £100 will have been paid for the ivory.

So the total amount paid for produce which has passed the Custom House from Jan 1st to June 30th. will be about £5900.

Duty has been paid only on the pro-

duce that has passed out at the Aro Gate on the road to which the Custom House is. At the Agbamayah Gate no duty was paid, and no account was kept of the produce that passed there. But there appears to be an entire agreement amongst those in the best position to form an opinion on the matter, that the produce taken out at the Agbamayah Gate was worth more than double the amount of that which passed the Custom House, and was taken out at the Aro Gate. If this be so, and we have no reason to doubt it, then we have a further sum of £11,800 to be added to the above £5900.

On the south of Abeokuta, also on the south-east and south-west, are a large number of farms belonging to and worked by Egbas. The produce of these farms for exportation is very considerable: it is principally collected by traders or the agents of traders from Lagos, and is taken away without being brought into the town, except in some few cases where the farms are not far distant. We have no means of knowing near exactly what the yearly produce of these farms may be. We believe it to be much more, but if we suppose it to have been in the former half of this year equal in amount to what passed the Custom House, we shall be safe. Thus we get £23,600 as the extent of the trade done from Jan. 1. to June 30th; not a very largely sum certainly, but in some respects a very cheering one. There are however two facts we must not omit to mention with regard to it; the first is, that a part of the cotton has come from Ibadan; how much we have no means of knowing, but it is in quantity much less than has been grown in Egba land; of the oil none has come from Ibadan as the road is not yet open for it: the other fact is, that the last oil season has been an uncommonly bad one; it appears to be pretty well agreed that not above one third of the quantity of oil of an ordinary season has been offered for sale.

There are several ways in which the amount of trade done from the beginning to the middle of this year may be looked at, each of which is encouraging and instructive. We can notice but one. It affords a confirmation of what has been said here a thousand times, and has very often been listened to with incredulous looks, namely, that lawful trade is infinitely better for the country than the trade in slaves.

There are some, there always have been, but they are a decreasing number, who lament the changes that are taking place in the country: they think that the present time is not to be compared with the past, because the trade in slaves has so much diminished. Whether they are right or wrong is not difficult to find out, and that they are wrong a few words will shew. If we turn the £23,600 into cowries at the present rate of exchange, namely, 3hds. 25st. per dollar of 4s. 2d., we get 39,648 hds. or to make the sum around one say 40,000 bags. As near as can be ascertained the average price of slaves is about ten bags each; some sell for more, some for less. So that to bring into the country the amount of Foreign goods required to purchase the produce for exportation for the former half of this year about 4,000 slaves would have had to be exported. This speaks for itself. But a word may well be added to it. To capture 4,000 slaves how many lives would be cut short? How much suffering would be inflicted? The blood of the slain and the cries of the living would equally call down the vengeance of the Just God. But where, instead of devastating, the object of a people is to replenish and subdue the earth there the blessing of God may be expected, for this He has Commanded to be done. May this country learn well the lesson and resolve to profit by it, which the experience of the former six months of this year teaches

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Vice.

VICE is a monster of so frightful mien
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.
Pope.

I do fully and freely assent unto this, as unto a most necessary and infallible truth, that the unjust after their resurrection and condemnation shall be tormented for their sins in hell, and shall so be continued in torments for ever, so as neither the justice of God shall ever cease to inflict them, nor the persons of the wicked cease to subsist and suffer them; and that the just after their resurrection and absolution shall as the blessed of the Father obtain the inheritance, and as the servants of God enter into their Master's joy, freed from all possibility of death, sin, and sorrow, filled with all conceivable and inconceivable fulness of happiness, confirmed in an absolute security of an eternal enjoyment, and so they shall continue with God and with the Lamb for evermore. And thus I believe the life everlasting.'" *Bp. Pearson.*

LOCAL.

There has been much talk the last month or two of an intended war expedition against Imeko: and there has been cause to fear the intention would be carried out. We are most thankful to be able to state that there is good reason to believe that it is now given up.

Reports appear to have been circulated in Ijelu and other places, to the effect that the Egbas intended to attack Ikorodu and Iperu. As regards the former place, the report appears to be without any foundation in truth.

During the last three months much has been said about a united expedition, consisting of Egbas, Yorubas, and Ijebu Odes, against Iperu. This may have given rise to the report that included Ikorodu. There is reason to hope that this expedition, like that against Imeko, will not be made; a hope that every well-wisher to the prosperity of the country will use his best efforts to have realized.

CHURCH MISSIONARY MEETING.

The Abeokuta Annual Meeting in behalf of the Church Missionary Society was held on the 22nd. ult. in the Ake church, and was a very encouraging and satisfactory one. The number of christians who attended was computed by some to be 2,000; it certainly could not have been below 1,000. The church was full from end to end, in some parts very uncomfortably so: many sought in vain to get in, so stood outside at the windows.

The chair was taken at 10 o'clock A. M. by the Rev J. A Maser The speakers, ten in number, were half natives and half Europeans. The speeches were short, hearty, to the point, and frequently called forth the warm responses of the meeting, and were listened to with sustained attention. A report was read of the general state and operations of the Church Missionary Society. The work of Christian Missions in many parts of the world was noticed. India, China, Palestine, and New Zealand, came in for brief remarks. The parts specially dwelt upon were the Fiji Islands, Sierra Leone, and the Niger Mission. The notices of the work in other parts of the world than Africa, were by Europeans; the privelege and duty of doing more for the Lord's work in this country were urged warmly and forcibly by three members of the Igbein, Ikija, and Ake congations.

At the close of the meeting a collection was made in aid of the funds of the C. M. Society. The sum given in coins was £21 18s 5½d, and in cowries 273 bds. 45 st.; the whole amount being £37 14s 8d; about £10 in advance of any preceding year. This sum is the more gratifying when it is borne in mind that the trade done this year has been much below the average, and that other, not ordinary, calls for help have been made and liberally responded to.

BAPTISM.

Five adults were baptized in the Ake Church on Sunday the 28th. ult. There were two Egbas, and two Ijeshas, and one person belonging to Lagos.

POST OFFICE NOTICE ABEOKUTA.

The following notice has letely been issued at Post Office.

"The mail for Lagos will be Closed on every Tuesday, Thursday, and Saturday, at 5 o'clock in the Evening precisely.

The mails from Lagos will arrive in Abeokuta on every Wednesday, Friday and Sunday between 6 and 7 o'clock in the evening.

By order of the Directors
Board of Management,

The Rev. J. B. Wood gratefully acknowledges the receipt of £1 from Rev. W. Moore towards the restoration of the Ake Church.

The undersigned thankfully acknowledges the receipt of the following subscriptions for the Ikija Church.

	£.	s.	d.
Banner Brothers	5	5	0
A. H. Porter Esq.	1	1	0
Bishop Crowther	2	0	0
Mr. S. J. Peters (Lagos)	1	0	0
" W. Goodwill	0	10	0
" J. Laye	0	4	0
" and Mrs. Shomefun	0	8	0
" I. Mokolu and family	0	7	6
" E. Popoola	10 hds.	cowries	
Rev. W. Moore	1	10	0
Alice Onagade	0	0	6
Sarah Gerber	0	0	6

J. A. Maser

Ikija, July 27, 1867.

VARIETIES.

The Times newspaper says that the Registrar General of England, estimates the population of London in the middle of the present year, to be 3,083,372.

The New York Herald states that in 1783 the territory of the United States of America was 820,680 square miles: since then it has made acquisitions to such an extent that now it has 3,491,553 square miles of territory.

The amount of the payments made for cotton in the first two months of this year (in England) was 6,264,889*l*, as compared with 10,055,150*l* in the first two months of 1866, and 7,057,244*l* in the first two months of 1865. The decline in this year's figures was attributable to the small arrivals of cotton in January and February; in March, however, the imports increased, and they were also very heavy last month. It appears that the value of the cotton into the United Kingdom in 1866 averaged 13·51d per lb, as compared with 16·20d in 1865, 21·01d in 1864, 21·97d in 1863, 14·24d in 1862, 7·39d 1861, 7·17d in 1860, and 6·76d in 1859. In 1859, the total sum paid for raw cotton was 34,559,636*l*; 1860, 35,756,889*l*; in 1861, 38,653,398*l*; in 1862, 31,093,045*l*; in 1863, 56,277,953*l*; in 1864, 78,203,729*l*, in 1865, 66,032,193*l*; and in 1866, 77,521,406*l*.

Morgans' British Trade Journal.

The International Exhibition at Paris has been attracting large gatherings of people, and amongst them several crowned heads; the Emperor of Russia and the king of Prussia being of the number. An attempt was made to assassinate the Emperor of Russia. He and the Emperor of the French were going along in a carriage when a Pole fired at him. Fortunately the shot missed him, but it wounded a lady and killed a horse.

The Sultan of Turkey was expected in France, and also to pay a visit to England. For more than 300 years no Sultan or Head of the Turkish Power, has gone beyond his own frontier, except as an invader. And for the same length of time no European Sovereign has entered Constantinople. The Sultan of Turkey is the Religious Chief of all Mohamedans. He has only one wife, and is said to be model of domestic constancy to her

ADVERTISEMENT.

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Having considerable Experience in the African Trade, confidently offer their services to native Traders and others as Agents for Consignments of Produce, and Execution of orders.

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Terms may be learnt on application to W. MALLALIEU & CO., 97 Hatton Garden London E.C. London January 9th. 1867

TRADE REPORT

Trade is still dull with comparatively little doing. Produce is very scarce, and the prices are consequently very high.

Palm-oil is quoted at 13 hds. and is scarcely obtainable, black oil at 11 hds. and cotton at 21 strs.

Exchange 3 hds. 30 strs.

Account of produce exported from Abeokuta for the month ending 31 st. July 1867.

Ordered for publication by the directors of the Egba United Board of Management.

From July 1st. to 31st.

Cotton 727 Bales containing	95,420 lbs.
Ivory 15 pieces ...	203 do.
Benniseeds	87,460 do.
Palm-oil	5,129 gals.
Black-oil	741 do.

By Command

J. M. Turer

Collector.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 187 ABẸOKUTA AUGUST 20th. 1867 Price One Penny.

Iyatọ pipọ lo wà nilu yi nisisiyi. Asi le ka Abẹokuta si ọkan ninu ilu to ti wà latijọ to si ti jẹ ibi lile, osi di akọtun ati didara ninu gbogbo nkan. Ati ṣe ibẹrẹ rẹ li ọra totọ, bi oba si ṣe pe Abẹokuta ba ntọpa ọnà kana ti ofi ngba di akọtun, ainiye erè ni yio si jasi fun gbogbo ilu. Akò si gbagbe bi imòye nlanlà ti ngbilẹ li Eko lati iwọn ọdun mẹwa yi wa; ṣugbọn niti eyi nisisiyi, akò si ti le fi oju si ọnà miran, ati pe, Eko ko le laju ni imoye bi oti ri nisisiyi laisi ifihàn nipa siso ti iyànju li ọna kana ti ilẹ yi gba fi di oloye; ati pẹlupelu loju kana, bi oba ṣepe Abẹokuta ko ba ni imoye, yio nu ki adawọ ohun gbogbo ti a ti nṣe li Eko duro. Abẹokuta ni imòye, ninu ohun pipọ li iyàtọ wa si bi oti wà li iwọn igbà ogun ọdun sẹhin. Ati li akokò ti mbọ asi ni ireti ati iyànju pipọ; bi otilẹ ti jẹ pe anfi iwarirì yọ ayọ.

Nisisiyi asi nfẹ lati sọ diẹ niti isowo Abẹokuta, tabi nipa eyiti awọn Egba nṣe, li isaju iberẹ ọdun yi. Ọkan ninu ohun akọtun ti ojasi iwà oloye to wà nihin, ki iṣe kiki pe iṣẹ isowò npọ ni ilu nikan ni, ṣugbọn ohun pipọ lowà nisisiyi nipa eyiti ale fi mọ bi oti npọ si, lati igba ti ati ni awọn ti ayan nipa aṣẹ olori lati ma mọ iye ọjà tabi ohun owò ti atà si Eko lati Abẹokuta lọ. Li osu kẹfa ti ọdun yi li ari erè ti ile bode tabi ibi ti nwọn gbe ngbowọ odè, ṣugbọn ko ti idaju bi ohun ilò, lati fi iye gbogbo ẹrù tabi ọjà ti oti Abẹokuta jade, bi aoti kojọ ninu ikiyesi ti otẹle e; ṣugbọn awa si ni ireti pe, yio jasi eyiti odaju nigbamiran.

Ninu erè nwọnyi, odabi ẹnipe gbogbo èrè tabi ọjà ti otẹle e nwọnyi li ati ran lọ si Eko lati Abẹokuta li iwọn idaji isaju ti ọdun yi; oruko nwọn ni iwọnyi, Idì owu tabi ẹru, ọgbọnwo le-legbeje le-mẹrin (1434,) osuwọn rẹ si jẹ egbẹrinla-le-mẹtadi-ladọrun ole

li oke-mesan (182,487) Epo si to iwọn gallon egbaje le merinlelogbon (14,034) Adi si to iwọn gallon egbèrinla-le metàle-logota ou abò (2,863½) Eyin-Erin sì to iwọn lb. oko-di-legberin le meta (783) Iye owo ti ansan fun iwọn owu kan si to bi egberin (6d.) nitorina asi sirò gbogbo owo ti asan fun awọn olowu tabi fun iwọn owu egberinla le-metadi-la-dorun oje egberindi-logun oke di meje ole egbarin (4562 l.) Ka si ro gallon epo kòkan si iwọn egbèjila yio si je egbèsan òke di mejila ole egbèrun (1052 l.) li ati san fun epo. Ka si ro àdi si egbegbèsan gallon kan, gbogbo owo ti asan fun adi yio si je ìwọn odurun oke le merin; ati fun eyin erin yio si to iwọn adojo oke (100l.)

Behe ni gbogbo owo ti asan lori ojà ti okoja lo li ona ibi ti angbowo odè yio to iwọn egbarin oke ole ogbon.

Kiki ojà ti amu gba onà Arò nibiti ile bode wà ni nwọn nsanwo lori rè. Li onà ti Agbamaya enikeni ko sanwo bode behe ni ako si ka iye ojà ti oba ti ibe koja. Sugbon osi dabi enipe nwọn ti so ipanpa lati ma mu opolopo erù gba ti onà Agbamaya, tobehe ti afi le ro pe eru ti nwọn nmu gba ti onà Agbamaya ju eyiti nwọn ti mu gba ti onà Arò lo li arinmeji, bi oba sepe beheni, li aisiyemeji ani irò egba-oke le ogota (11,800) pelu eyiti ati ro li oke.

Li apa iwò-orun Abẹokuta ati li apa otun iwò orun pelu ati apa osin rè li opolopo oko wà ti oje ti awọn Egba ti nwọn nro, gbogbo irè oko nwonyi ki isi ise die nigbati aba nlo ta nwọn. Awọn onisowo li awọn eniti ima lo ra nwọn ti nwọn isi ma ko nwọn lo li aimu nwọn wo ilu, eyini ni awọn onisowo Eko tabi lati Eko wa, bi kose li igbamiran ti oko kò ba jina sile. Beheni ako le mo bi irè oko nwonyi iba ti le to li odun kan. Asi gbagbo pe, yio po ju behe lo sugbon bi aba si ro pe yio to iwọn eyi ti oti gba bode koja li iwọn abo yi, yio se dede. Bayi li aosi ri pe òwò egbagu oke le ogofa li ase li Abẹokuta lati ojo kini osu January titi oti de ojo ikehin osu June; ko si jasi owo ti opo gidi, dajudaju li ona miran ose eyiti opo ju. Ohun meji lo si nbe nipa rè ti koye ki afo koja li aiso nwọn, ekini ni, pe, apakan ninu awu na ti Ibadan wa: bi oti po to awa ko mò, sugbon ko pò to eyi ti oti oko awọn ara ile yi jade. Niti epo ko si eyi ti oti Ibadan wa nibè nitori pe ona re ko si si ileyi. Ohun keji nipe, epo ti odun yi ko se eyi ti opo to behe, eyiti nwọn ni li odun yi ko to idàmeta eyi ti nwọn iti ma ni latijo ri lo, ti iwọn isi ma mu wa tà.

Ona pupò lo ti wà ti alè ro ti owò ti nwọn ti nse lati iberè odun yi wa titi ofi de arinmeji odun

na yi, gbogbo ọnà na li osi jasi eyi to fun ni ni iṣiri ti nwọn gbani niyanju. Ale kiyesi, ọkan si jẹri si ti eyi ti atiṣọ ni ihin niwọn igba ẹgbẹrun, asi ti nfeti si i nigba pupọ. nipa fifi oju aigbàgbọ wo o, eyini ni pe, owò to yẹ na, osi dara ju gidigidi fun ilu ju owò eru lọ

Awọn diẹ si wà nigbagbogbo ni nwọn si ima wà ṣugbọn nigbà gbogbo ni nwọn ndikù ni iye, ti nwọn si nkigbe fun ayipadà to ngbilẹ ni ilu: nwọn rò pe akò le fi igbà isisiyi we igbà ti oti koja, nitori pe owò eru ti parun li ọna pupọ. Bi eyi ti nwọn nsọ to tabi kò to, kò ṣòro lati ri, ati pe, siso iwọn ọrọ ibẹ yio fi hàn. Bi osepe apàrò 23,600 pound sterling si owo fifu li ọrọ-degbarin dollar kòkan aori ẹgbaji ọkẹ odi mejilelogbọn, tabi bi aoba ro o li ọnà kikun aoni ẹgbagun ọkẹ. Niwọn bi oti dani loju mọ, iye owo eru kan ko le ju iwọn ọkẹ mẹwa lọ, ẹlòmiràn ntà ju bẹhẹ, ẹlomiran ko si tà to bẹhẹ. Bẹhẹni bi osepe aofi eru gba gbogbo owò ti ati mu jade ni ilu yi niwọn idaji ọdun yi, aomu ẹgbaji eru (4000) jade. Eyi nsọrọ funra rẹ. Ṣugbọn ale fi ọrọ kan kun u pẹlu. Ki ato le mu ẹgbajì eru, èmi melo li amọ ti iba sonu ẹnibẹ? irora melo li amọ pe aba ri nibẹ? Ejè awọn ti ati pa ati igbe awọn ti owà li àyè, iba ti pe igbèsan Olọrun ti otọ wa silẹ. Ṣugbọn nipo iṣẹ iparun, èrò awọn ọna si ni lati ma rè ati lati ma gbilẹ, ninu eyiti ale ma ṣe ireti ibukun Olọrun, nitori eyi lo ti pa li aṣẹ lati ma ṣe. Ki awọn ara ilu yi le kọ ẹkọ na rere, ki nwọn ko si li erè nipa rẹ ninu ihinan ti iṣaju ọdun yi fi kọ ni.

Woli Malakai Kap. III.

Kiye si emi oran onṣẹ mi on osi tun ọnà ṣe silẹ niwaju mi: Oluwa ti eyin si nwa yio si de lojiji sinu Temple rẹ, ani onṣẹ ti majẹmu ti eyin fẹ, kiye si yio de lojiji, Oluwa awọn ọmọ ogun lo wi bẹhẹ.

2 Ṣugbọn ara tani yio le gba ọjọ wiwa rẹ? tani yio ha le duro nigbati oba farahan, nitoripe o dabi ina awọn ti nda wurà, osi dabi ọṣẹ awọn ẹniti nṣe asọ li aṣe mó:

3 Yio si joko bi awọn ẹniti nya eri kurò ti nwọn si nsọ fadakà di mimọ, yio si sọ awọn Levi di mimọ; yio si wẹ nwọn mọ bi wurà on fadakà, ki nwọn ki olè ṣe irubọ si Oluwa, irubọ kan li ododo.

4 Nigbana ni irubọ Juda, ati ti Jerusalemu yio jẹ itẹwọgbà si Oluwa bi ti igbà atijọ, ati bi ọdun igbàni.

5 Emi yio si sunmọ eti ọdọ nyin si idajọ, Emi yio jasi ẹlẹri kuku si awọn ọṣó, ati si awọn pansagà, ati si awọn aburaje, ati si awọn arẹnijẹ, ti nwọn ima tẹ owo

awọn alagbase mọwọ, awọn opo, ati awọn alaini baba, ati awọn ti ima da ori awọn alejo kuro li ọnà tito nwọn, ti nwọn ko si bẹru mi, Oluwa awọn ọmọ ogun lo wi bẹhẹ.

6 Nitori Emi li Oluwa, Emi kò si yipadà; nitorina ni akọse ti pa ẹnyin ọmọkọnrin Jacob run.

7 Ani lati igba ojọ awọn baba nyin li ẹnyin ti fi ipa ọnà ofin mi silẹ, ti ẹkò si pa nwọn mọ. Yipada si mi, emi osi yipadà si nyin, Oluwa awọn ọmọ ogun lo wi bẹhẹ. Sugbọn ẹnyin wipe nibo ni ki awa tọn padà si?

8 Enia yio ha ja Ọlọrun lole? Sibẹ ẹnyin ti ja mi lolè. Sugbọn ẹyin wi pe, nibo li ati ja ọ lole? Ninu gbogbo idamẹwa, ati ninu irubọ gbogbo.

9 Asi ti fi nyin gu egu kan: nitoriti ẹnyin ti ja mi lole. Ani gbogbo orilẹ ede yi.

10 Emu gbogbo idamẹwa na wa sinu ile isura, ki onjẹ le wà ni ile mi, ki ẹsi ma wo mi nihin Oluwa awọn ọmọ ogun lo wi bẹhẹ, bi Emi kio si ẹkù ferese ọrun silẹ, ti nki osi da ibukun jade fun nyin li opọlọpọ ti ki yio fi si ayè tobẹhẹ lati gba a.

11 Emi yio si ba awọn runiruni wi nitori nyin, on ki osi ba èso ilẹ nyin jẹ mọ, bẹbẹni ajarà oko nyin ki yio si gbọn eso rẹ danun mọ ki oto to akokò, Oluwa awọn ọmọ ogun lo wi bẹhẹ.

12 Gbogbo orilẹ edè li osi ma pe nyin li ẹni ibukun nitori ti ẹyin ojasi ilẹ rere, Oluwa awọn ọmọ ogun lo wi bẹhẹ.

13 Ọrọ nyin ti le si mi, Oluwa lo wi bẹhẹ. Sibẹ ẹyin wipe, kili ati sọ to bẹhẹ si ọ?

14 Ẹyin ti wipe, ojasi asan lati ma sin Ọlọrun: ati pe èrè ki lo owà ni pipa ofin rẹ mọ, ati ti awa si nrin ni igbawẹ niwaju Oluwa awọn ọmọ ogun?

15 Ati nisisiyi awa pe awọn agberaga li ẹni alafia: nitotọ ati gbe awọn ti nhuwà ibi leke; nitotọ asi ti gba awọn ti ndan Ọlọrun wò là

16 Nigbana ni gbogbo awọn ti oberu Ọlọrun ti wi nigbakugbà nwọn nba ara nwọn sọ ọ Oluwa si tẹti silẹ o gbọ, asi kọ iwe iranti niwaju rẹ fun awọn to bẹru Oluwa, ti nwọn si ni erò nwọn nipa orukọ rẹ.

17 Nwọn osi jẹ temi, Oluwa awọn ọmọ ogun lo wi bẹhẹ, lọjọ na, nigbati Emi osiro okuta iyebiye mi; Emi yio si da nwọn si, bi ọkọnrin ti ida ọmọkọnrin rẹ ti nsin si.

18 Nigbana li ẹyin oyipadà, ti ẹosi mọ iyatọ nimu awọn olododo ati awọn enia buburu, larin ẹniti nsin Ọlọrun ati awọn ti kò sin i.

Akọ ọ li ibi isẹ ikọwe li Ake

ABẸOKUTA AUG. 20th. 1867.

IWE IROHIN

FUN AWON ARA EGBA ATI YORUBA

No. 189. ABEOKUTA SEPT. 20th. 1867 Price One Penny.

Ari li ọnà pupọ pe, ibiti imọ̀ tẹlẹ Olodumare gbe dari ifunka olorori ilu awọn Egba si, ati ibi ti nwọn gbe tẹ ilu Abẹokuta do si. jasi ọkan ninu ibi to lerè gidigidi, pẹlupẹlu, ari osi jasi ibi to ni ilera. Owà ni ibi to gbe ga die ju gbogbo papa tabi igbẹ to ku to wà ni agl egbe rẹ̀ lọ, bi otilẹ ti jẹpe giga rẹ̀ si odò okun ko ju iwọn irinwo ẹsẹ̀ lọ: asi tẹ ẹ si ibi ilẹ olokuta, osi wà lori okè ati lẹgbẹ oke mẹrin bi marun. Osi ni odo mẹrin ti nwọn nomi pupọ ti osi dara, oruko nwọn ni nwọnyi Ṣokori, Abẹtu, ati Làkuta to wà ninu odi, ati Arakanga to wà lẹhin odi lapa ọ̀tun ilà-orun. Ṣugbọn bi oba si ṣepe odò nwọnyi ba gbẹ li akoko ti ẹrun ba yan gidigidi bi iti maṣe nigba miran, nwọn asi ma bu omi lati inu kanga wa ati lati odò Ogun wa; odò ogun ki isi igbẹ lagbẹtan nigbakan. Gigun Ṣokori si to iwọn mile mẹta, isubu rẹ̀ ko pọ tobẹhẹ; koriko giga si bo eteti rẹ̀ mọlẹ̀ ti ko si jẹ ki isàn rẹ̀ ko le, bẹhẹ lo si nfà ju bi iba ti ma ṣàn lọ, eyi si mu ko ni irà tabi ẹrẹ̀ pupọ li ẹgbẹgbẹ, eteti rẹ̀ ko si da ṣaṣa, pẹlupẹlu oke ti owà lapa ihà ariwa rẹ̀, bi afẹfẹ okun ti ngba gbogbo ibajẹ ewebẹ̀ kọri si iha ibẹ̀. Isẹ oko pupọ ti nwọn nṣe li eteti rẹ̀ lo si ni ere nigba miran, nipa iràwe ekiti ti odo na ngbá ti sibẹ̀, ere pupọ ni anjẹ nipa agbara odo na. Làkuta ko si gu ju iwọn mile kan lọ, osi ni isubu pupọ osi gba oju rẹ̀ mọ nipa lile isàn rẹ̀, ṣugbọn nipa jijọ Ṣokori eteti rẹ ni akiyesi. Abẹtu lo kuruju ninu gbogbo awọn odò nwọnyi. Omi rẹ̀ ko si pọ̀ to bẹhẹ, isẹ rẹ̀ si jasi pataki si ipa ti ilera ilu, nitori ti onko eri ọpọlọpọ awọn enia ilu lọ kuro, ati pe, osi la ipà rẹ̀ ja odò ogùn nipa eyiti afẹfẹ titun fi nfẹ wa si ilu lati odo Ogun wa. Asi le rò pe, gbogbo ile ti ako si isàlẹ̀ tabi nibi ogbọn ko ni ilera to eyi ti ako si ibi ti ilẹ̀ gbe ga, nisisiyi, ako ri ohun elò ti anpe ni data

lati fi mọ gbogbo nkan nwọnyi tobẹhẹ ti aba fi le soro nwọn ni dajudaju: ṣugbọn ati nrò pe, ile awọn Mission ti owà li Ake, li Alabama, li Igbein, ati li Owu nwọnyi ni ilera ju ti awọn towà li Ogbẹ ati li Ikijà.

Awọn ara ilẹ yi asi ma rò si iṣe rẹ pe, akoko ojò ni ilera ju igba ẹrùn lọ, nwọn si gba erò yi pèlu pe ọdun yi ni ilera ju eyi to koja lọ. Asi le rò ti iyàtọ na si ti pe, ojò pupọ kò rò li akoko ojò li akoko rẹ̀ li ọdun to koja, ati pe, ojo pupọ ro lati igba ti odun yi ti berẹ̀.

Li ẹrùn to koja, arun ṣòpọna jà gidigidi; pelupelu li Ake, ati li Gbagura; osi ku sibẹ̀ disisiyi nibomiran ni ilu yi: Asi ni ireti pe, arun ijayà ki yio si lagbara tobẹhẹ mọ li ọjọ ti mbọ, bi Mr. J. G. Hughes ti fi ogun rẹ ṣowọ eyi ti asi ti ṣe fun iwọn ọgọta enià tan.

Ni ko ti pẹ yi, li arùn kan wòlu, ti nwọn npe ni sorunsorun, gbogbo eniti amò ti arun na ṣe lo si ti ku. Gbogbo awọn ti arun na si ti ṣe ja si omọkọnrin lati iwòn ọmọ ogun ọdun titi ofi de ti ogoji ọdun. Iru orun bayi ti nwọn nsù losan ati loru agbara kaka li nwọn fi ndide jẹun, wọn asi tun sun lọ lojukanna; ki wọn to ku, gbogbo eri nwọn a baẹ, nwọn ki isi mọ irora ki irora, nwọn asi ma ku niwọn osù die ti arun na ba ti berẹ̀ siwọn.

Ibà, ati Lakuregbe si jasi arun awọn ara ilẹ yi, Nwọn asi ma jẹrora nipa aiwọnu onjẹ; asi le ro eyi si ti orùn pipọ ti nmu, ati si ti opọlọpọ ata, atalẹ̀, ati opọlọpọ egbogi miràn ti nwọn ima jẹ ninu oniruru ewe-ọbẹ nwọn; ṣugbọn sibẹ̀, asi le ro si ti aṣarà pẹlu kaun ti nwọn nfẹ lẹhin igbati nwọn ba jẹun nwọn arò ati ti ọsan tan.

Iṣẹku pupọ̀ lo si wà larin awọn ọmọ were. Opọlọpọ lo si ti nṣaku nipa omi oro ti awọn obi nwọn nfi agbara fi ro nwọn li arimẹta li ọjọ kan. Nwọn nṣe eyi ki awọn ọmọ were ma jẹun pipọ̀. Iba dara pupọ ju eyi lọ, bi oṣepe nwọn nfi onjẹ fun awọn ọmọ were ninu ohun elo kekere niwọǹ wakati meji tabi meta, bi oba si ṣepe anfi kiki omi gbigbona fun nwọn nigbati orungbẹ ba ngbẹ nwọn ju igbà ti ebi npa nwọn lọ. Ewe ti nwọn imà lò na si jasi ewe to le, nigbati awọn ọmọ ti kò lera ba mu u asi ma suwọn ninu ati pe inu asi ma run nwọn. Opọlọpọ ọmọ lo si wa nigbati nwọn ba nhu eyin, li eyi ti awọn obi nwọn iba fi ma toju nwọn li akoko ewu bayi, nwọn asi ma gbe nwọn la inu orùn kiri losan gangan laifi nkan bò nwọn lori, lẹhin eyi nwọn ki tilẹ̀ itoju inu awọn ọmọ nwọn, nitorina inu nwọn ama yipadà, nwọn asi ma ku iku ojiji. Ko

yẹ ki nkan yi ko ri bẹhẹ, ati pe, lai ṣe lala tobẹhẹ alè tun nwọn ṣe sipò ti odara diẹ. Ko si aniani lati wi pe, Abẹokuta iba ni ilera ju bayi lọ, bi ọsẹpe nwọn ye oku nwọn sin sile: ṣugbọn nigbati oba ṣepe nwọn ki yio to ipa ọnà rere ti anfẹ yi li akoko, oto ki asi ma ṣe itoju lati ma sinku nwọn jilẹ ju bi nwọn ti nsin nwọn nisisiyi lo. Iru iwà yi ati opolopo miràn ti akò ri ayè lati so ti nwọn nisisiyi, yio je ki Abẹokuta ni ilera bi iba ti ri si awọn Oyinbo ati si awọn ara ileyi.

Bi ti opolopo ilu miran nibiti orùn nmu, afefẹ ti ilẹ yi kò ba awọn oyinbo lara mu. Iwontunwọnsi oru lo nmu lati iwọn marundi-logorin (75) degree Fahr. ni iwọ orun li akoko o'o titi di iwọn marundilogorun (95) degree li akoko ẹrun labẹ ile. Oru pupọ tabi otutu pupọ kò si, bikoṣe igba oyẹ pelu irì didi loju orun, gbogbo nwọnyi ni ko si ba awọn oyinbo lara mu, nipa emi inu nwọn, bi odọ nwọn ati osin egbẹ nwọn si idi lila, eje nwọn asi di atainagbara, asi ma di amodi tabi ibà, Orìn, Lakuregbe, tabi bi egbò lati ma ba nwọn jà tabi lati ke emi nwọn kuru ninu ailera nwọn, Ninu awọn oyinbo metalelogoji to ti wa si Abẹokuta bi onse Olorun lati iwọn odun mokanlelogun wa, (1846) mokanla pere lo si kù ni ilu na; merindilogun ni kòripa ṣe, ti wọn si fi ilu yi silẹ patapata, nitori ti ilẹ yi kò ba nwọn lara mu: merindilogun lo si ti ku: ninu awọn to ku yi, mejọ li orìn pa, Ibà pa marun, awọn meta yokun si ti ku nipa arùn miran.

Fifi agbara kọ li ẹkọ nisisiyi ni ilu yi, jasi ibi nlanlà; bi otilẹ ṣepe opolopo ire lole yori si; ati pe, ale tipa rè so ilu yi di oni ilera fun awọn ara ilu, ati fun awọn alejo tabi oyinbo pelu. Sa jẹki ifẹ wà aosi ri ọnà pelu.

Iwe Irohin ti anpe li Akokò wipe, iwe iranti ti anpè li Register ti England ti ro iye enia to wà li England si iwọn okẹ merinle- ladojọ ole egbẹtadilogun-di-ogbọn lemeji (3,083,372).

Awọn ti nkọwe ti New York si wipe, li odun 1783 idapò ilẹ awọn ara Aminia ti anpè ni United State to iwọn okẹ mokanlelogojile orinlelegbẹta mile(220,680) lati ẹhin igbana nwọn si ti npò si tobẹhẹ ti nwọn fi ni iwọn okẹ merinle-logojọ-le-egbarin pelu orindile-gbẹfà ole-meta-le-logbọn mile. 3,171,553.)

IGOKE RE ỌRUN. L. M.

1 Oluwa wa jinde n'oku,
Olugbala ti goke lọ,
Od'agbara ku nigbekun;
Oti lọ si oke orun.

2 Nibẹ ni kẹkẹ rẹ duro,
T'awọn angel nkorin ayọ:
Gb'ori soke enyin 'lẹkun
Si 'wọ 'lẹkun aiyeraiye.

3 Tu gbogbo idè nyin silẹ,
Si ijọba ọrun paya;
'Bugbe rẹ ni nipa ẹtọ,
Gb'ọba ogo sinọ ile.

4 Tani 'ṣe Ọba ogo yi?
Oluwa to ṣẹgun ọta,
To ṣẹgun ẹṣẹ atiku,
Jesu li olisẹgun na.,

5 Wo! kẹkẹ'gun rẹ̀ duro de,
Awọn angel nkorin ayọ̀:
Gb'ori soke ẹnyin 'lẹkun,
Si, 'wọ 'lẹkun aiyeraiye.

6 "Tani 'ṣe ọba ogo yi?"
'Luwa to n'agbara ogo;
Ọba 'won niimọ at'angel,
Ọlọrun to bori gbogbo.

ITULẸ̀.

Iranti. Ki amaṣe ni ijà si ẹnikẹni bikoṣe si ara emi tikara mi

Olori iṣẹ igbàgbọ ni lati gba ohun ti iwọ ko ri gbọ. Erè igbàgbọ si ni lati ri ohun ti iwọ ti gbà gbọ

Wahalà wà ninu iwe iranti anu Oluwa.

Ọrun ni ile rẹ; nitorina ma gbero rẹ̀: Ibanujẹ ni tirẹ, nitorina ma reti rẹ̀ lojojumọ.

Bi Emi ba gbàgbọ ninu Kristi, Emi osi fẹ ẹ; bi Emi ba si fẹ ẹ, Emi opa gbogbo ofin rẹ̀ mọ. Bi Emi ko ba pa gbogbo ofin rẹ̀ mọ̀, nje Emi kò fẹ ẹ, bi Emi ko ba si fẹ ẹ, nje Emi ko ni igbàgbọ ninu rẹ̀.

Opọlọpọ li ikorò oju Aiye ti daduro, ṣugbọn ifẹ ati itoju rẹ̀ ti so nwọn li asopa.

Bi ko ṣepe mo ba ri ohun kan li ihàkeji isà-oku ti oto ku fun, ko si ohun kan li ihàihin rẹ̀ ti oto wà li aiyè fun.

Woli Malakai Kap. VI.

Sa si kiyesi, ọjọ mbọ̀ ti yio ma jo bi ina; li eyi ti gbogbo awọn agberaga, nitotọ, ati gbogbo awọn ti nṣe buburu yio jẹ iyàngbo: ọjọ ti mbọ̀ na yio si jo gbogbo wọn, OLUWA awọn ọmọ ogun lo wi bẹhẹ, pe, ki yio si kun gbongbò tabi ẹka kan silẹ.

2 Ṣugbọn fun ẹnyin ti obẹrù orukọ mi li anu ododo yio dide pẹlu iwòsàn li iyẹ apa rẹ̀; ẹnyin osi ma lọ siwaju, ẹosi ma dagbà soke bi ọmọ màlu ti owà loriso.

3 Eosi tẹ awọn enia buburu mọlẹ̀ li atẹlẹsẹ̀ nyin, nitori ti nwọn yio dabi eru li abẹṣẹ nyin li ọjọ ti emi ọṣe nkan yi, OLUWA awọn ọmọ ogun lo wi bẹhẹ.

4 Ki eranti ofin Moses iranṣẹ mi, ti o ti pa li aṣẹ li Horeb fun gbogbo awọn ọmọ Israel, pẹlu aṣẹ ati idajọ.

5 Kiyesi Emi oran Elija wòli siyin siwaju ọjọ nla na ati li ọjọ ibẹru OLUWA.

6 Yio si pa aiyà awọn baba dà si ti awọn ọmọ, ati aiyà awọn ọmọ si ti awọn baba nwọn, ki mi ba wa lati fi egun kan pa gbogbo aiye run.

Akọ ọ li ibi iṣẹ ikọwe li Ake ABẸOKUTA SEPT. 20th. 1867.

IWE IROHIN

ENGLISH EDITION

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One of the qualities found to exist in man has been called the belligerent element, or to use another word—the fighting element. By this is meant that feeling in man which leads him to oppose what he dislikes, and stimulates him to overcome difficulties to do or to have what he desires. There is no country where this feeling is not found. But in some places it is more manifest than in others. There are tribes amongst which it is thought that nothing is so great or to be admired as the developement of this element, and its exercise in the very worst way,—namely, in war. In Dahomey and Ashantee we have examples of this; where the most horrible barbarities are practised with the utmost coolness. Other tribes follow the example at a greater or less distance. While some tribes may be found which desire peace and quietness, and to be left alone to follow more honourable and lawful courses. We speak only of Africa now, for space does not allow us to extend our view to other parts of the world.

Any one who desires to see something of the importance of this element in man, need only recall what he is able of the history of the world, and consider how large a portion of it is a record of war and deeds of violence. It is a sad fact, that war breaks out from time to time, even in civilized lands; whilst in uncivilized countries it is a dreadful and almost continual scourge. Some persons, considering this state of things, have come to the conclusion, that man goes to war from an instinct implanted in his nature by his Maker, and that, therefore, war is right. But this is a mistake. It would be just as correct to say that, because there are thousands of idolaters around us, idolatry must be right,—since they worship idols from the religious instinct, with which their Creator has endowed them. But does any one capable of judging in the matter, for a moment suppose, that He who has declared Himself to be a Jealous God, can ever be as well pleased, or pleased at all, when His creatures offer to a nut, or a bit of iron, or anything else, that worship which belongs to Him only? Certainly not. It is clear that the religious instinct so used, is *misused*. So war is very often nothing better than a *misuse* of the fighting element in man. It is not to be believed, that God who has said to every one of us, Thou shalt do no murder, has yet so made us, that we cannot be true to the nature He has given us, unless from time to time we engage in cutting short the lives of some of those with whom we are bound, if possible, to live in peace and mutual confidence. Man has need of this fighting element for other purposes than this. Let us notice a few of them.

In Genesis (I. 28) we read the first words that God is recorded to have spoken to man. In them, indirectly, notice is taken of this element, and its use pointed out. To man it was said,—Be fruitful, and multiply, and replenish the earth, and *subdue it*. "Man would be incapable of doing this if he had not the quality of which we are speaking. It was not said to him, Subdue thy fellow men, or the tribes around you; but subdue the *earth*. The principle set forth in these words is becoming better and better understood in civilized lands, and here too, let us hope. Space does not allow

us to enumerate the advantages of using this fighting element for the subjugation of the earth rather than our fellow men. The earth is the servant of man, to yield him not only the necessaries, but the comforts of life also. In countries like England there are men of great intelligence who devote their time and talents to the study and cultivation of the land. The benefits that have resulted from this are very great. Others study nature, and extract from it its secrets and a knowledge of its laws. And these are turned to account for the good of mankind. So that now there are numbers of comforts, which, as well as the sources whence they are obtained, were never dreamt of in former times. There are railways, by which persons may travel with all possible ease as far in an hour, as with great weariness the best traveller in this country would require a day to go. Heavy, as well as light goods, can removed from place to place with e qual speed, and many times cheaper than they could be here. There are Electric telegraphs, by which messages can be sent from one end of a land to the other with the quickness of lightning. These and other things were not obtained without difficulty They were discovered by men of indomitable will, who had great obstacles to surmount: they persisted, and were rewarded with success. They had the fighting element largely, but they used it well and lawfully, Could the history of this country be written for a period extending over the last forty or fifty years, it would clearly show, that the Egbas, the Yorubas, and the tribes surrounding them, have no deficiency of this fighting element. God has blessed them in giving them a good and a rich country. It is clearly the duty of every right—thinking person to guide those who do not know better to use this element rightly, by showing them that they are to seek to subjugate not *men*, but the *land*.

When God spake to man the words we have quoted he was not the degenerate creature he is now. He has a selfish and depraved heart within, and there are a thousand evil influences without; all which he must fight against if he will do what he ought. It is not meant that man's power is sufficient to fight this fight till victory is his. He must for this have Divine assistance every moment. Nevertheless the fight, is his.

But one who is earnestly fighting his own worse nature, will also wish to see the ignorance, superstition, and sin, that surround him, lessened, yea altogether destroyed; and he will be not slow to help those suffering bodily. For this he needs the fighting element. Those men—such men for example—as Howard who is known as the Prison Philanthropist, as Clarkson, and Wilberforce, and the Earl of Shaftesbury, and others, who have proved themselves to be heroes in the cause of suffering and opprest humanity—have had this element, and needed it as much as any general of an army: they have never known when they were beaten, but after being apparently conquered, have again gone forward and won what they desired.

If we are willing to do our duty in the three particulars now mentioned, we shall find full scope for the exercise of this fighting element, however largely we may possess it. We are, individually, our own greatest enemies. There cannot be found any, that we have so much need to be on our guard against, as ourselves. Our debasing lusts and selfishness, call for a determined and continued resistance. In using this element for this purpose, we may rest assured that we are acting in a manner pleasing to God, and becoming ourselves, as reasonable and immortal beings.

It was Cain the first murderer who said—Am I my brother's keeper? It is a spirit exactly the contrary of this we should be desirous to cultivate. Nothing that concerns the welfare of a fellow man should be by us counted as no concern of ours. But we should ever be ready to make the condition of another our own—in imagination—and then extend to him that help,—whether for his body, his mind, or his soul, that we, if we were in his place, should desire to be rendered to us.

DANGER OF LATE REPENTANCE.—"It is an exorbitant course while the ship is sound, the tackling sure, the pilot well, the sailors strong the gale favourable, and the sea calm, to lie idle at Rhodes, carding, diceing, drinking, losing seasonable weather, and when the ship leaks, the pilot is sick, the mariners faint, the storm boisterous, and the sea tumultuous, then to launch forth and hoist up sail for a voyage into far countries.

And yet, such is even the skill of evening repenters, who though in the morning of youth and soundness of health and perfect use of reason, cannot resolve to weigh the anchor and cut the cable that withdraws them from seeking Christ; nevertheless, they feed themselves with a strong persuasion, that when their wits are distracted, their senses astonished, all the powers of the the mind and parts of the body distempered, then, forsooth, they think to leap into heaven with a 'Lord, have mercy upon me,' in their mouths, to become saints at their death, however they have demeaned themselves like devils all their life before."—*Spencer.*

LOCAL.

In the former part of the month just ended, there was considerable excitement in the town in consequence of reports from the coast, to the effect that the Administrator of Lagos was engaged in destroying several towns, and that he meditated some acts, in their nature hostile to the Egbas. Who the authors of these reports were is not known. However, to those who could view them calmly it was clear, that if one was true the others must be unfounded, and hence there was a probability that the whole arose from a wrong conception of some occurence, or a distorted account of it. This should make clear the need there is, for those able to do it, to sift well reports of such a kind before they are received, no matter what direction they come from. Some good may result from the excitement which attends such reports, but there is more ground to expect that the evil will outweigh the good. Happily the excitement has now quite passed away.

Upwards of 250 persons have been successfully vaccinated in this town. Great difficulty is experienced in getting those who have been vaccinated to shew themselves at the appointed time that fresh lymph may be obtained, so that there is reason to fear, that unless there is improvement in this respect, the vaccine matter will be lost, since already, there is not sufficient for those that present themselves to be vaccinated. This is very greatly to be regretted, especially, as some of those who act thus know better. This is availing themselves of the *take* in life, without showing a corresponding disposition to act out the *give* in life. Let us hope that the advantage now offered will be more valued; and that so great a boon to the town will not be allowed to be lost for want of a little exertion.

ENGLISH NEWS.

The visit of the Belgians was concluded. Every respect was shown them as well as kindness. Last year the English Volunteers visited Belgium and this was a return visit.

The Sultan of Turkey and the Pasha of Egypt returned having received every attention and kindness from the English Queen, and nation. Much is said about the Sultan's visit, it bring a thing never heard of before and never expected. It is thought the knowledge he has received by the visiting England and other European countries will tend to give him much enlightenment.

The English parliment has passed the Reform Bill. That is, a law to change the existing law about the election of members to serve in the House of Commons. The new law gives the power of voting in the election of members of parliment to persons of a lower station of life than before,

Great fears were at one time felt that France and Prussia would go to war with each other, but they passed away.

Much fear is felt in Rome that attempts will be made by Garibaldi to destroy the temporal power of the pope; nothing however has been done as yet.

The Paris Exhibition continues to draw many visitors,

There has been very fine weather of late so that the farmers are all very busy gathering in their harvest. There is a promise of an average supply of corn.

The commission appointed to examine into the laws of the church about Ritualism, have prepared a report which is expected to appear without delay.

Parliment was prorogued August 21st.

H. T.

MISSIONS.

The following are the statistics of the Niger Mission which is presided over by Bishop Crowther. Stations, 5; Native ordained Missionaries, 4: Native Teachers, 13; Communicants, 77; Schools, 10 Scholars, 82. This Mission is entirely in charge of Africans.

A valuable Hand-book of Christian Missions, "From Pole to Pole," published two or three years ago, contains the following.

"THE ENTIRE POPULATION OF THE WORLD is 1,263,574,860. Of this, Asia has 872,456,200; Africa, 51,875,000; America' 60,556,000; Oceanica, 3,990,000; Europe, 274,697,660.

Of this vast multitude there are in

Asia, Heathens, 783,256,200; Mohamedans, 76,000,000; Jews, 1,500,000; Christians 6,700,000.

AFRICA: Heathens, 22,524,000; Mohamedans 25,000,000; Jews, 1,250,000: Christians, 2,101,000.

America: Heathens, 3,000,000; Jews, 30,000; Christians, 57,544,000.

OCEANICA: Heathens, 2,985,000; Jews, 5000; Christians, 1,000,000.

EUROPE: Heathens, 150,000; Mohamedans, 4,688,000; Jews, 3,431,700; Christians 266,427,960.

The following summary is rather startling: Heathens, 816,915,200; Mohamedans, 105,688,000, Jews, 6,216,700; Christians, 334,754,000.

Hence, three-fourths of the entire population of the world is unaffected by the Gospel!!

At the close of of 1863 there were 62 Protestant Missionary Societies labouring for the evangelization of the heathen world. These occupied 1516 Mission stations maintained 1595 places of worship, and employed 7372 ordained Missionaries, and 3868 catechists and lay agents."

VARIETIES.

WEST AFRICAN PROGRESS.—Fifty years ago nearly the whole of Western Africa, from the Gambia to the Equator 1,500 miles, was given up to the slave-trade. Now this traffic has been banished from all this region, and in its place a lawful commerce springs up, employing 300 ships, including a profitable line of English steamers. But, better still, a cordon of settlements and trading ports has been created, introducing civilized government and a most favourable basis for evangelical efforts.—*African Times.*

NEWSPAPERS for our negro population, such at least as are edited and published by them, are eight in number, published in San Francisco, New Orleans, Baltimore, New York, Philadelphia, Brooklyn, and Cincinnati. One of these, that published at New Orleans, is a daily with an issue of 10,000, the others being weekly, and with an average circulation of perhaps 3,000, which, all things considered, is by no means a discouraging condition of things when we remember how much more numerous their readers are likely to become within a few years.—*New York Round Table.*

TRADE REPORT.

Trade remains dull. Less has been done than in the former months of this year, as prices continue high and the produce of last season is becoming exhausted. The next season is looked forward to, and hopes are entertained that it will prove a more abundant one than the last.

Unbaled cotton may be quoted at 22 sts. per lb, baled ditto 25 sts; Palm oil 14hds per 10 Imperial gals, Black oil 12hds., Benniseeds 2st 20cow. per lb. A considerable quantity of ground-nuts have been sent to Lagos at 50 cowries per lb.

Exchange 3hds 15st to 3hds 30st per dollar of 4s. 2d.

Account of produce exported from Abeokuta for the month ending 30th. September 1867.

Ordered for publication by the directors of the Egba United Board of Management.

From September 1st. to 30th.

Cotton 314 Bales containing	41,407	lbs.
Ivory 4 pieces ...	196	do.
Benniseed	66,328	do.
Palm-oil	1,305	gals.
Black-oil	782	do.

By Command

J. M. Turner, Collector.