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to Government
Lagos.

The

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FOR GOD, THE KING AND THE PEOPLE.

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Correspondence will be carefully attended to.

may He grant that we may always think, say and do things meritorious for Heaven, our destined Home.

A Bible Student.

AT THE FOOT OF THE CROSS

O Jesus, crucified for man,
O Lamb, all glorious on Thy Throne,
Teach Thou our wondering souls to

The mystery of Thy love unknown.

We pray Thee, grant us strength to
Our daily cross what'er it be,
And gladly for Thine own dear sake
In paths of pain to follow Thee.

As on our daily way we go,
Through light or shade, in calm or

Oh may we bear Thy marks below
To conquer sin and chasten'd life.

And weep by we; this day we ask
That holy memories of Thy cross
May sanctify each common task,
And turn to gain each earthly loss.

Grant us, dear Lord, our cross to bear
Till at Thy feet we lay it down,
From warfare pass to triumph there,
And through the cross attain the crown.
Amen.

"AU REVOIR" TO REV. AND MRS. J. S. ADEJUMO.

Presentation of a Farewell Address by
A Committee of Gentlemen.

Articles have appeared in your issues of recent date, discussing at length the intended departure of the Revd. Adejumo from Akure, his sixteen year's sphere of labour.

In some of these articles the Akure Church was taken to task for occasioning the transfer of this reverend gentleman and a eulogy made of the work done by him during his sixteen years' residence in the town.

I do not desire herein to create myself an arbitrator between Mr. Adejumo and the Akure Church; but, whatever the faults

of this Pastor may be, it is to be wondered at that the Akure Church should not consider him worthy of a Farewell Address from a congregation among whom he has laboured for upwards of sixteen years, and left that duty to the strangers at Akure, many of whose connection with Mr. Adejumo were of a recent nature.

It may please your readers particularly to know that on Sunday the 15th March, a function was held by a Committee of Gentlemen representing the Christian Strangers at Akure at which Mr. and Mrs. Adejumo were formally bidden "Au Revoir".

To help your readers to follow the details of this function, I forward a copy of the programme of this occasion and a copy of the Farewell Address presented to Mr. Adejumo, which I hope you will find space to publish simultaneously with this letter.

From the foregoing, I hope your correspondent will be convinced of the esteem in which Mr. and Mrs. Adejumo were held by the Christian Strangers at Akure.

Yours faithfully,
"A Stranger"

Akure, Ondo Province
Nigeria, 15th March, 1925

The Rev. J. S. Adejumo
Pastor, St. David's Church,
Ijona Akure.

Rev. & Dear Sir,

We the undersigned desire to express our gratitude for, and appreciation of your sixteen years' service at Akure before you leave us for good.

1. We realise that change is our portion in this world, but nevertheless, we shall not be human if we do not feel any pang at your departure.

2. You have been to us more than a Pastor. Not only have you endeavoured at all times to live to the standard laid down by our Lord, Jesus Christ, but have done so on many occasions at considerable risk and expense.

4. The Church in Akure, as it is to-day is of your creation, and there is no epithet good enough to express appreciation of your work.

5. You have spent and been spent, and our only comfort is in the fact that you are leaving us for a better sphere of labour.

6. We trust that you will continue to remember us in your prayers, and you have our assurance that you shall ever be uppermost in our thoughts and we will follow your career at Ife with the greatest interest.

7. We dare not think that this is really saying good-bye and we hope we may be privileged to meet again and that very soon.

8. In all we have said we desire to associate with yours the name of your dear spouse without Mrs. Adejumo your life in Akure would hardly have been worth living and for this and more particularly her work amongst the Women's Guild we desire to tender our sincerest gratitude.

9. There is nothing you can do which is worthy of all you have done in Akure, but we hope that you will kindly accept this small present as a token of our love and good wishes.

10. Our prayer is that you may have a long lease of life in which to continue your useful work in the Master's vineyard and that prosperity happiness and good health may attend you and yours.

11. Much as it pains us to do so however we beg to bid you *Au revoir* and in the following words of Moses to Joshua "And the Lord he it is that doth go before thee, he will be with thee, he will not fail thee neither forsake thee fear not neither be dismayed." Also that of St. Paul in his second epistle to the Corinthians "Finally brethren, farewell Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you."

Yours in the Lord,

George E. Cole, J. A. Oni, D. A. Jolaoso
S. Ade Ojo Ebenezer Craig P. A. Max-Lino J. T. Akinola, H. O. Awosika, D. T. Akisanya, J. Odegharo, Momọ Jimọ Amọdu Rufai, S. Adewa, Eman Akinbọwale S. W. Stanley Orete A. N. Akintade J. F. Ogedengbe S. Qresanya.

PROGRAMME.

OF A

FAREWELL MEETING.

held on Sunday the 15th March, 1925, in connection with the Rev. J. S. Adejumo's transfer from the C.M.S. Church Akure.

Chairman:— S. ADE OJO, Esq.,

Opening Hymn No. 592 Rev. E.O. Aijibola, Prayer Rev. E. O. Aijibola. Chairman's Opening Address. Duet "Must I go and empty handed?" Miss Hannah Fagolarin and others Presentation of Address Miss. C. C. Boyton and Secretary, Response Rev. J.S. Adejumo. Duet "I'll go where you want me to go" Miss Hannah Fagolarin and others. Chairman's closing Address, closing Hymn No. 512 (God be with you till we meet again.) Benediction. Rev. J. S. Adejumo.

P. A. Max-Lino,

Hon. Secretary.

LEPROSY IN THE TOWNSHIP OF KADUNA.

This morning 5 3 25, the lepers residing in the Sabongeri were summoned to answer the call of the Station Magistrate Mr R. F. Ellis. About seven of them turned up—three on their donkeys, the Cantonment in a gentle manner told them that it is unlawful for them to reside within the Township but to one's surprise, they revolted and rose in anger tracing their steps back to the town with soldiery brags.

We are very sorry for their condition but no human being is responsible.

the inhabitants are responsible for spreading it because we have seen lepers having wives and breeding; in fact leprosy is as common here as guinea-worm in the South West. We expect to hear what further steps the authorities will take in the matter.

LEJBU REMO

Ilu wa dun pigooun lati ri Afia Nla ti Oba Akarigbo Adedotun ti ti Leju Remo nko ni isiyi, a ko le se irohin bi Ipale ile nla yi ti pọ to, lohin koto afojule, Oba Akarigbo ti ra Odun-tun Igun Pami silẹ lati bo ile na.

A be awon imole lati tubo mura si mingo ogiri ile na. Abasi olawa o.

A ba awon Ij Wesley ti Iperu yo ayọ Aso Abalaba ti ni me e riru bi won na fi se Ojo si Tabili ninu ile Okorun won. Aki awon enia wonyi ka Inawo, Ibukun Olawa o.

Ojo odu ti o ni ninu wa dun Ij-p-lapẹ lati ti "Agbamaya" Oba Nla ti Oba Alapetu nse yi. Ilu Iperu ka ni isiyi. A ki ayin ku ise o.

A si ton dupe gidigidi lowo, Oba Alaye-Ode fun atunse ise yna arin ilu ti nse lowo.

A ki awon Ogbeni. S. Olanip-kun Osindere Atunda-Olu, Olu-lunjoye Dipe-olu. Ade, Euga, ti nwon je asiwaja ise yi Eku ise o.

Anu se ni lati tofo iku Iya Asani Kaka ti eti Oja Iyanro Ijebu Ode, ni ojo 16 oju yi, Olu ti o dunai july ninu ey ni ti 2m9 re ti ko si nile.

Şugben a depe lowo awon ore ati awon ojulumu gboḡbo, nwon ko je ki a me ai si nle 2m9 Iya na. A ki Aileru Bolaji, ati Iya re. Eku Inawo e ku ase-biade.

March 25, 3:23 Ajale ti Ekun Ijebu e si lu Olobo ni awon yi. Oke a rofo o l Adele Ajale, Ogbeni A. R. Sawyle fi lu silẹ 12 sije ni lu niran ni 26th o-ou ti o ka je.

Ni awon ojo To-de ni a gb2 iku Baba agba Tifang lu ore, a ko ti le gb2 wipe babu yi ti ise sisan ri. A ki enyin

Ongioka ka ayin loy papa Ogbeni Joseph Tuningwo Tifang ati Alice Iyevore Eku Inawo.

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OIBO ALAGBON

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ti si Ile Oja Titun ti
awon sese ko si

BODE IDO, IBADAN.

Orisirisi Aso, Isoso Wo-
siwosi, Awo Abomaso,
Ohun-Elo onirin oniruru
ati Qpo Orisi Oja miran lo
mbe nibe.

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NI

Onisona Atata ni Opopo

Bode Qua Ido,

IBADAN.

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jumo, Ewu Oyala ati Awotele ati
Sokoto ti o so reggi nibe lo pin si.

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N. B. Not obtainable elsewhere.

Aremo fun Okunrin

Nigeti obinrin ko ba tele loyun, a mo ero pe ara obinrin-wikanran aron wa. Sugbo nigbo pupu ni naje pe ara okunrin ni aron wa. Egbogbonise fun Ara, Ede ati gbogbo Araun ti ki ki okunrin-se abisim.

N. B. - O ye ki gbogbo okunrin na lo igbo mejimeji loyun. Iye ti sgbogbonise na mo ni ara ko se royin.

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OWUYE.

Kjo nra pupa,
Omuje ota lo?

Awon Akewi.

Eniti o kowe wa pe ki a baoun te e si mu tawo Irohin, ti ko fi orukọ ara re ati ile pelu a lugbo ila ti o ngbe si i rara, ni ko fi olo bi ni baun?

Iru ise be e ni awon pupa ise Aniwe Irohin na na da ina ni ara ki omu-eko ba le tete ho ni agogo ma je owun?

IJE-IFE.

Anu se ni lati gbo ti iku okunrin ti oruko re nje Samuel Adeboyeje ni Igbo-da. Oje okan ninu awon Ijo Aiyetoro ati putoki ninu awon Birikibe Ile-Ife. Oniteriba, onisapele, oninure, alapon ati gundawabi ni si se. Ni akoko ajakale arun Sypoma ti o nra yi, mefa ninu awon abaro re tun gbe tagba ni awon dabale arun na, o si se lala opopopo lati so itaju gbo gbo won ni orisirisi gba titi gbo gbo won fi san paqarata lala iku kankan, lalin eyi ni awon pupa dabale arun na ni oje 28th osun ibun. Ologbe yi lo si "aiye kaji" ka ile S. jule 15, 3, 25 to mu. A si sin oku re ni asale oje ibini na, si Ite-oku Saji Aiyetoro. Ki Oluwa tu awon enia re ninu pupa igawo re ti o ese bi omukuria kun. Ki Oluwa ki o si gbe akikaraja miran did-lati ropo re ni mu Iyatni ni aghole re.

IJEFA.

Eni-owo E. Williams Alabojuto ti Sesi Olowogbowo ni Eko de si ihin ni Wesi le oje kini ti oju yi. O si ti tun pada la si Eko ni Fride ti ose na.

Eni Owo T. Stewart ati Iyawo re kuro ni ihin ni Satide oje kerin osu yi lati lo be Ise Ifaki (Ekiti) ati Agbegbe re wo. Yio si to bi ose meta ki won to le pada bo. E ku ise Eni o

Ni ibere ose ti o kija yi ni ado-koye de ala kan be sile brin awon Ogbeni nibi ise won ni ti Mila (Miller Bros.) ti o wa ni Ile yi. Bi o ti ban si ni ati bi a ti ngbe qelo, o dabi enipe awon onise meji yi nda 'Iwe Isiro' (Account Book) owo ru ni ara won loju. O nidi ogun pe iwo Akowe mo fun o lowo, HA Oja ... ko fun mi lowo si (Sir). lai fa gun lo titi, Oyinbo ti o fi awon mejeji sibe ni lati tilekun Ile-oja na.

Ki Olu-oke ki o mu ero ijirra-enile-eyi bayi kuro brin wa. A mbalo sistem (System) ni oje na si je. A si ni ireti pe Oyinbo won yio la won yanju re laipe

ABEKUTA.

OKU IYA ADEOGUN BU AIYA
O LE GONGO

Irohin ko to amofu ba ni oku Iya Ogbeni D L Adeogun Osin Ijeun ti o jalaisi ni oje 19 3 25 a si gbe oku re lo si Sesi ni oje keji pelu ihin oibo ati orisirisi ihin ile wa p. lu. Lalin na ni awon tun gbe e pada bo wa si ile lati sin l. A ko tun le ma so bi posi Iya na ti dara to, o dara pupa

Ako le rohin ta bi jawo oje na ti po to me ni gungluku ati awon egbe re nwon owo sile bi eni ofon owo eyo: nigbati nwon de Oja Itoin, a-subu-lebu ni awon enia ngbu fun owo sile ti nwon nra ni oje na, Ogbeni wa yi pelu awon egbe re. Parakoyi Pa Babamri ni oje na.

Ni Satide 28/3/25 ni Ogbeni Adeogun san ila fun awon Parakoyi ati orisirisi egbe re. A ko le ka iye malu ati ran aguntan ti o san fun won. Owo ti o na ni oje na kuro ni wasa. Ni oje keji eyi ti ip. Soade ni o jade oje Iya re awon orisunna ti nwon ba ala si Sesi ni oje na po ju egbe gbe, e bi omi ni nwon nra ti moto nra won lo ko won bo. O ye Iya Adeogun pupa

OWUYE.

Ejo na pany,
Ourejo asa lo ?

Awon Akewi.

Eniti o kere wa pe ki a ba oun te y si un ise irohin, ti ko fi oruko ara re ati ile pelu a lagbo ibi ti o ngbe si i raru, ni ko fi olo bi ni baun ?

Iru ise be e ni awon gure ise Aniwé Irohin na ná da ina ni áro ki omi-eko bi le tete ho ni agogo taji? owur?

H.E.IFE.

Anu se ni lati gbo ti iku okunrin ti oruko re nje Samuel Adeboyejo ni Igbo-da. Oje okan ninu awon Ijo Aiyetoro ati putaki ninu awon Birikila Ile-Ife. Oniteriba, oniwapele, oninure, alapona ati omoluwabi ni si se. Ni akoko ajakale arun Sopyna ti o nla yi, mefa ninu awon aburo re t'omode lagba ni awon dubule arun na, o si se lala op'olajo lati se itaju gbogba won ni orisirisi. Ona titi gbogba won fi san nateg'ata laisi iku kankan, lehin ebi ni oun papa dubule arun na ni olo 28 fi os' t'ban. Ologbe yi lo si "aiye keji" ka ile S'ale 15. 3. 25 to mi. A si si oku re ni nyalé olo isimi ná, si ite-oku S'osi Aiyetoro. Ki Oluwa tu awon enia re ninu; papa iyawo re ti o sese bi omakunrin kan. Ki Oluwa ki o si gbe akikanja miran d'el' laú r'opo re ni nu Ij'ati ni aghole re.

ILESA.

Eni-owo E. Williams Alabojuo ti S'osi Olowogbowo ni Eko de si ihin ni W'ade olo kini ti oju yi. O si ti tun pada la si Eko ni F'ade ti ose na.

Eni Owe T. Stewart ati iyawo re kuro ni ihin ni Satide olo keriin oju yi lati lo be ise Ifaki (Ekiti) ati Agbege re wo. Yio si to bi ose meta ki won to le pada bo. E ku ise Emi o

Ni ibere ose ti o kija yi ni ade-koye de nla kan be sibe larin awon Ogbeni nibi ise won ni ti Mla (Miller Bros.) ti o wa ni Ile yi. Bi o. ti han si ni ati bi a ti nzele qelu, o dabi enipe awon onipe meji yi nda Iwe Isiro (Account Book) owo ra ni a ara won loju. O neli ogun pe iwo Akowe mo fun o lowo, Ha Oza E ko fun mi lowo sa (Sir). lai fa gun lo titi, Oyinbo ti o fi awon mejeri sibe ni lati tufekun Ile-oja na.

Ki Oba-oke ki o mu ero ijnra-enilese bayi kuro larin wa. A mbalo sistemu (System) ni g'ro na si je. A si ni ireti pe Oyinbo won yio ba won yanju re laipe

ABEKUTA.

OKU IYA ADEGUN BU AIYA O LE GONGO

Irohin ko to amaju ba ni oku Iya Ogbeni D. L. Adegun Osin Ijeun ti o jalaisi ni oju 19 3 25 a si gbe oku re lo si S'osi ni olo keji pelu ilu oibo ati orisirisi tu ile wa pelu. Lehin ná ni awon tun gbe e pada bo wa si ile lati sin i. A ko tun le má so bi pada Iya na ti dara to, o dara pupu

Ako le rohin tan bi inawo olo na ti po to use ni omoloku ati awon egbe re nfon owo sibe bi eni ofon owo eyo nighati awon de Oja Itozu, a-subu-lebu ni awon enia nshubu fun owo sibe ti awon nja ni oju na, Ogbeni wa yi pelu awon egbe re. Parakoyi Pa Bambari ni oju na.

Ni Satide 28/3/25 ni Ogbeni Adegun san iba fun awon Parakoyi ati orisirisi egbe re. A kole ka iye malu ati gran aguanan ti o san fun won. Owo ti o na ni oju na kuro ni wasa. Ni oju keji eyi ti ise Soade ni o jade olo Iya re awon orisun enia ti won ba alo si S'osi ni oju na po ju egbe gbe e bi oni ni awon nwo ti mejo nwo won lo ko won bo. O ye Iya Adegun pupu

IROHIN IJERU-ODE.

Aṣṣe ni lati so ti iku edeju funtin ti a npe ni Napoleon (A. B. Adesanya) ti o sele ni oju kofonun-gu yi. Awo ni Jamna si sin oku re ni awon oju-kele. Ki Olawa ko tu awon eni re ninu Aye:

Ni osun Toshe ti o kaju ni gbozbo awon omo ile-eko ti nbe yi ti la ni Odanti Agbegbe re pelu ile-eko. Giga ti awon omobirin ati ti okamin se Ipadu Egbu Ajimoka oro Olorun (Scripture Union Meeting) ti ile isin Porogun. Eni-owo E. A. Kayode lo ndan awon ile-eko wo, awon omo ile-eko Gize ti oju nin se abajin. Awon si gla Awo (Barner). Won fi ipa ban wipe awon ni ile-eko ti oju ni Ijeru-Ode. Aki oja ile-eko na ku ise o.

Awon Beteli ti awon yakuro ninu isin ti Oyingbo ko ile-isin tiwon si Iyanro, ni ebe ile Babu agba Awoye, a si gbo wipe Ogbeni S. D. Oluşaga ni o fun awon ijo yi ni ile lati fi ko ile-isin won na si. Ohun ti o mu awon ijo won yi ya nipe awon ko ri ese ti Alufa D. E. Sebanjo se ki awon ijo ti Oyingbo to da a duro ninu ise; nitorina niwon se lo ko ile-isin tiwon loto, ti won si fi Alufa D. E. Sebanjo sinu re gege bi Ojise Olorun won. Awon ijo yi si ile isin won na ri Satide ije a.

Ni ale ojo Satide ti ose tohun ni Alufa oyinbo Banfield se Aworan Onidan (Mazic Lantern) ni ile-isin St. Saviour ni Iru lupe fun gbozbo eni lofe, lehin na o si tun se iwaju laro oju isinini ni ile-isin kenu; lehin na lo tun lo se aworan fun awon ijo Porogun ni ale ijo Satide yi kanni.

Ogbeni D. K. Nuga jade oku Babu re ni Sode yi; o si re awon gbajumo odomolunrin ijeru-Ode ati awon obinrin pelu lati wa bi oju se ariya lo bi Tabili, lehin isin aro, lehin na ni o fi ohun ije ati mimu tẹwon lorun Omo loku, ku nayo.

Ni ale ojo Monde ijesan Oba Awujale ati awon Ijeye Ijeru se ere ariya (Grand Ball dancing) fun oniare. Ajale ti o glu aye lati simi ni ilu re. Awon Oba iyoku si wa pelu Oba Akarigbo, Oba Olowa, Oba Ajakoyun, ati Oba Alakijigbo. Akowe Oba Awujale soju Idagbero fun Ajale (Faree ell Address) o nda ode Gesi Ijan bi oju; ki a so gnikin, gni jwe ni Akowe Oba Awujale o si pe oinowo ni luwabi ati oniw. tati si ni pelu lehinna ni Ajale dupe lowo Oba Awujale se om mo riri ohun ti won se fun om Ogbeni S. D. Oluşaga wa soju Oba Awujale si soju pelu.

Eni ti kolu re ko ba dalajo o ni lati la ha si ibikan ki o ma yaju. Nigiatu ere yi kikan ni awon Oyinbo papa bosi ode, ti won ti ese ra Ijo yi. Gere ti won be re oro yi ni awon Gbojumo lati Ibadan de pelu awon omoge. Eyin ore ni ir h a ko to afojuba "Eniti Oba so pe oyin ko daw, arun wa ni ikun oluware. Adupe ijo awon Ogbeni J. O. Osinbun J. O. Omodanjo, S. A. Otubusin, I. W. Ogunjobi A. Ale. O i feso", pelu awon omoge wa ti won ba wa fi gbozbo nkan a ro, si awon oimdan Olapari Adeogati awon iyoku gbozbo. A si dupe lwo awon gre wa ti won wa lati Ibadan si tun be Ogbeni Thomas. Ade. Keku lati ba wa dupe lwo won ati lwo awon omoge wa ti won ko roju lati wa

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IROHIN IJEBU-ODE.

Aan ge ni lati so ti iku edun kunrin ti a rpe yi Napoleon (A.R. Adesanya) ti o sele ni oju kelegun; eni yi Awon Janna si sin oku re ni awon olokele. Ki Olawa ko tu awon onireyinu A. O. E.

Ni oju Tosile ti o kaja ni gbogbo awon omo Ile Eko ti nbe ti Ijebu-Ode ati Agbegbe re pelu Ile Eko, Giga ti awon onyirin ati ti okunrin se Ipade Egbe Ajumaja oru Olorun (Scripture Union Meeting) ti Ile Isin Porogun. Eni-owo E. A. Kayode lo ndan awon Ile Eko wa. Awon omo il-eko Giga ti oju nin se dada ju. Awon si gla A. S. (Barner). Won fi ipo ban wipe awon ni il-eko ti oju ni Ijebu-Ode. Aki oja Ile Eko na ku ise o.

Awon Beteli ti awon ya kuro ninu isin ti Oyingbo ko ile-isin tiwon si Iyanro, ni ege ile Babu ngla Awoye, a si gbo wipe Ogbeni S. D. Oluogba ni o fun awon ijo yi ni ile lati fi ko ile-isin won na si. Ohun ti o mu awon ijo won yi ya nipe awon ko ri ese ti Alufa D. E. Sibanjo se ki awon ijo ti Oyingbo to da a duro ninu ise; nitorina niwon se lo ko ile-isin tiwon loto, ti won si fi Alufa D. E. Sibanjo sinu re gege bi Ojise Olorun won. Awon ijo yi si ile isin won na ri Satide ije a.

Ni ale oju Satide ti ose tohun ni Alufa oyinbo Banfield se Aworan Onidan (Magic Lantern) ni ile-isin St. Saviour ni Iru lupe fun gbogbo enia lofe, lehin na o si tun se iwasi laro oju isimini ni ile-isin leona; lehin na lo tun lo se aworan fun awon Ijo Porogun ni ale ijo Satide yi kanna.

Ogbeni D. K. Nuga jade oku Babu re ni Sode yi; o si sira awon gbanjo odomokunrin ijebu-Ode ati awon obinrin pelu lati wa ba oju se ariya loyi Tabili, lehin isin ara, lehin na ni o fi ohun ije ati mimu tewon lorin Omo loku, ku nayo.

Ni ale oju Munde ijesan Oba Awujale ati awon Ijeye Ijebu se ere ariya (Grand Ball dancing) fun oninire. Ajele ti o gla aye lati sinu ni ilu re. Awon Oba iyoku si wa pelu, Oba Akarigbo, Oba Olowu, Oba Ajalorun, ati Oba Alakija. Akowe Oba Awujale soju Idagbere fun Ajele (Faree ell Address) o nda ode Gadi Fenu bi oju; ki a so gusiku, omawe ni Akowe Oba Awujale o si pe oju nowa m. luwabi ati oniw. tati si ni pelu lo. hinna ni Ajele dupẹ lowo Oba Awujale. pe omu riri ohun ti nwon se fun om Ogbeni S. D. Oluogba wa se re. Oba Awujale si se re pelu.

Eni ti kolu re ko ba daloju o ni lati lo ha si itikan ki o ma yaju. Nigati ere yi kikan ni awon Oyinbo papa besi ode, ti won ti ese ni Ijo yi. Gege ti won be re ore yi ni awon Gidunni lati Ibadan de pelu awon omuge. Eyin ore ni iri h' a ko to afojuba "Eni Oba so pe oyin ko dan, arun wa ni ikun oluware. Adupe lowo awon Ogbeni J. O. Osinbajun J. O. Onolanju, S. A. Otubusin, I. W. Ogunjibi A. Ade. Q i feso", pelu awon omuge wa ti won ba wa fi gbogbo nkan si re, ki a won oimdan Olapari Adesanya ati awon iyoku gbogbo. A si dupẹ lowo awon gey wa ti nwon wa lati Ibadan si tun be Ogbeni Thomas. Ade. Keku lati ba wa dupẹ lowo won ati lowo awon omuge wa ti won ko roju lati wa

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ILESA.

Ni Satide (28/3/25) ti o kọja ni QWA (Ọba) 1/2 si ile Iwosan ti ile yi lati fi oju ara re ginni ise ibe. Dokita Macwilliam Oja ile-Iwosan yi si mu Ọba yi gbogbo ile ise ibe ka. O si tun mu u 1/2 si ibi ti o un papa ngbe. Eyi filanini bi iru ile ti Ọba wa ni si ile Iwosan yi ti po to, papa bi o ti ni ile Iwosawaju fun Iru re to. Dokita Macwilliam fun u ni olini owo won okemarin (sovereign) kan, Dokita Lonie ati Iyawofe fun u ni Aso arabara kan ti a ko le ni so bi ewa re ti to.

O nidan S. Loney si fun u ni Ijoko dada kan. Lehin igbati Ọba kuro nibe, o ya ni ile Eni-owo J. Stewart ati Iyawo re. O si tun gbi ebu ni Ijoko dada kan ati Ibesi Siliki kan. Kabiyesi o! E ku ilide na.

29. 3. 25 Ogbeni Afilaka "Adunadun, Polyeemi, arẹwa Okunrin" ti Oke Amaye na "wabawo si" owo nitori Iyawo re titun ti o sese gbe. O fere je pe gbogbo gbajana, ilu lo pese si ile Bokinni yi. Gbogbo won lo si fi onje ati inkun mimu su gbatapata. Opolopo lo si wa lati Osozbo. Irohin ko to afajuba ni ti inawo Iyawo oya wa yi je.

Ki Oluwa se Iyawo na ni "Iya awon owo." Amin

Niganti o lara fere pari ni esi (1924) ni ofin pe bi o ko gba Iwe (Licence) fun Ologere (Cycle) re o ko gbajana gun u wo Iru yi. Eyi dara pupo. Sugbon o si tun ku gkan ti yio se gbogbo ilu ni anfani, eyini ni pe bi awon Alase ba tun le se ofin peki enikeni ti yio ba gun Ologere (Cycle) fa tabi Foru ni lati tan ina. Opolopo ni o ti ri ipalara nipa pe ki a ma gun Ologere laitan ina si i. Eyi ku diẹ k'o to. Ki Eyiin Alase gba eyi ro.

OYO IKERE.

Eyin ara ni owon, bi a ti so pe so tun daruko enia pataki Oyo ti mbe ni Ikere, Alayirin lo mu won de ibe, oun na ni

olu won. Awon omo re ni enia pataki ti mbe ni Ikere; mbe ni Banghola ba Eyin-ogun Balogun ati Akamosa Amudu, Fami, Balogun Laletan ku si Ogun Ado Esi; ati Ibagbe, Diradesu, Oretu, Latunde, Abogunrin; awon yi ba ogun na lo ati awon elomi pupo ti a ko ti idaruko won. Akanda omo Alayirin lo je Balogun larin Oyo Ikere nisisi. Oye ti o fe ni o yan. Adegan omo Agbakin lo je Bile, o kan ni lu awon omo Banghola je Ekerin, Omo Amudu je O. Asipa, ati be lo.

Okunrin kan mbe ninu omo Alayirin, oruko re a ma je Ayodaba, oyo ti awon nlo si Ogun Ado ni awon bi i ni awon fi so o ni Ayobaba; o ni agbata, o mo oniruru egboji enia dada, o ungi Olori Ologboni ni ilu Oke. Aburaye kan wa ti o mo iwe; o wa ninu ise Okunrin, o si tun ni gban bi ti o gba re oruko re ni Latunde Ariola. Omo Okunrin kan wa ninu omo Bile, oruko re ni Jacob. A. Adelakin ise Alapere (Sawyer) ni ise, o bere owo Oyin, ati Ekuru, o fe fi irin ko ile re ni Ede nisisi; gbajana ni i nitakibi. Oyo Ikere to ojule mejilegbu (32) tabi Iyede, ni Ede.

Omo Ibadan, omo Oyo, omo Ife ni awon Oyo Ikere nse, niwon Ibadan Oba Ekiti rara. Emimo? E si padida, o nle Aja? Bani, Izba ko ni igba obo, k'a fi oju egbo tele? Eyi Oyo Ikere, E wa ile Baba nla, Aye si mbe fun nyin.

Ann seni pupo pe a fi eniti o ba ara gbo, fa osupa wale loju ogun. O mu awon enia won yi wa. Ki Oluwa o le se ohun gbogbo mu nyin wa? He ni abayinmi ogun. Iyanu enia ede ni mbe Fenu Oyo Ikere. "Baye o ba aba okun loni, n'ila bo lu e ni. Tiyin nitoy Latunde Ariola." Omo ma, su Olorun."

Koi ti pari.

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Thoughts for Eastertide.

Not enjoyment and not sorrow
Is our destined end or way,
But to act that each tomorrow
Finds us further than today.

Longfellow

THIS IS the acceptable time, this is the time of salvation. Let us enter seriously into a close examination of our conscience to discover whether this Eastertide finds us further in spiritual growth than did the last. If not, let us find out the reasons why this has not been so; why, despite the fact each year brings us nearer the grave, despite the fact that "we know neither the day nor the hour" we have remained unchanged, unconverted, unprogressive in spiritual life. Surely, we all wish to be with the Saviour after death. This apathy to spiritual advancement is therefore the work of the "evil one" whom we once have renounced, but with whom, rather than with the grace of God, we so often cooperate not infrequently in defiance of the pangs of conscience. However, where there is a will, there is always a way. Let us once and for ever determine whom it would profit us here and hereafter to follow, Christ or Satan?

This appears the fittest opportunity for inviting the most solemn attention of the whole ecclesiastical world to some important questions, chiefly four, which

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E fi owo peṣu *Letter ranṣe si Editor.*

have been agitating the minds of many friends and myself for long.

The whole of the first question hinges round the Gospel according to St. Matthew, Chapter 8 Verse 20. "The foxes have dens, and the birds of the air have nests, but the Son Man hath not where to lay His head."

We wonder how far the idea of building palaces and remaining almost stationary therein, as is the common practice with almost all Church denominations of today, is compatible with the spirit of the above passage. At least in Nigeria it is not possible for all Christians to congregate in large towns and Provincial Headquarters, as the struggle to keep life going carries them to various districts and villages. We believe it is the bounden duty of all professed clergymen, as did our Divine Lord and His Apostles, to go from country to country, from town to town and from village to village, not only for the purpose of making fresh converts among willing pagans, but also for the confirmation of the faith of the brethren whom business has carried away from Christian centres. We are mindful of the fact that every good Christian should be a Missionary in his surroundings, but, even St. Peter's faith need confirmation. We do not deprecate the idea of building headquarters if they are necessary, but we do say that the secure "ninety-nine" at headquarters might be left in 'search' of the insecure away from the headquarters. How many Christian fraternities have been established in various remote parts of Northern Nigeria today who have not had the privilege of a visit from clergymen of their own denomina-

tion ! This leaves much to be desired, and it is hoped all that is possible will be done to see that in every denomination, chiefly Anglican, Wesley Baptist and Catholic, there is a set of clergymen whose duty it will specifically be to itinerate all Nigeria North and South, the former especially as being hitherto the most neglected, thus to "salt" those who might have gone flat, and also "to catch" more men. May the Lord send more and more of the right type of labourers into His vineyard.

The second question is whether it does not strike our Church Authorities passing strange if not sad that, contrary to the expressed wish and earnest desire of the Divine Master that there should be "One fold and one Shepherd" (John 10: 16, Matthew 21: 27, and Matthew 16: 18-19), there are today simply numberless and ever-increasing Folds and Shepherds preaching not infrequently contradictory doctrines in Christ's name, to the astonishment and scandal of thoughtful pagans and Mohammedans whom they seek to convert? Whether, the causes that led to the disruption of Christendom being what they were, it be not time for all Church dignitaries to consult together and finally resolve to be "One in Faith, even as our Heavenly Father is one.?" We commend this to Synods and Councils to consider and decide. The very nature of the case forbids delay.

The third question is whether, in face of James 5: 14-15; Mark 11: 23-24; Matthew 9: 2, 22, 28, 35; Mark 16: 17-18; John 16: 23-24; 2 Cor. 6: 18; Is: 40: 28-31 Romans 8: 32; 1st John 3: 21-22; Mat, 8: 13, 17; Mark 9: 21; Luke 4: 13; John 15: 7; Romans 4: 19-22; Matthew 15: 28, 30; 1st John 5: 14; Luke 11: 18; Exodus 15: 26; Phil. 4: 6-7; Mat 4: 23-24; Mat. 6: 7, 8, 11; Mat. 10: 8, 30; Mat. 11: 28; Mat. 17: 20; Mat. 21: 21-22 etc. etc., it be right for Clergymen and Bishops

to seek human aid in Hospitals and Dispensaries for the cure of their bodily ailments? Whether Christ, who taught and did shew that "all power in Heaven and on earth" has been given Him, Who raised the dead, calmed the storm, cleansed the lepers, cast out devils, gave sight to the blind, made the lame walk, changed water into wine, multiplied loaves and fishes, etc. etc., is now unable or unwilling to perform for the present generation of christians the same works of mercy He performed in Bible days, on the same solitary condition of unswerving faith in the omnipotence of God? Whether Christ has changed contrary to Scripture (Hebrews 13: 8), or whether His promises can fail contrary to Scripture "Heaven and earth shall pass away, but my words shall not pass away."? *Deus avertat.* We wonder, then, why the leaders of the Church today should fail to give example (better than precept) of firm and living faith in the omnipotence of God to those they teach. "It is a good divine that follows his own doctrine." (Shakespeare.) We commend this to the serious consideration and decision of Church Authorities the world over.

The fourth question is whether, in face of James 3: 2; Matthew 5: 13, 44; Mat. 18: 21, 22, 35; Mat. 22: 39; etc. etc, it be in keeping with the dignity and sacrenness of the Priestshood to bear malice, to be jealous, to speak disparagingly of others, to rejoice at the misfortune of enemies, to be in sack cloth and ashes when the success of enemies surpasses expectation, as is not an uncommon experience in these evil days? *Corruptio optimi pessima.* The great point we wish to make in this case is that all professed clergymen should live a life truly worthy of their sacred vocation, taking after Christ and His Apostles whose successors they are. May God's peace be with us all, and