The Chief Secretary Government.

EKO AKETE.

"Emi yio fi ohun ti o ndun Makunnu han awon Alagbara, Ngo si je Alagbawi awon Odi."—W. T. Stead.

Vol. II. No. 74 SATURDAY, DEC. 8, 1923. Fourpence.

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Onişowo-towolawi, ni awọn IBUSUN mèrémèré onidẹ to şẹşẹ de fun u lati ilu Jamani wa fun tita ni Ile Ọja rẹ 55, Ita Mãse leti ita Faji, l'Eko.

N. V. HANDLEMATTSCHAPPIJ V.H.

J. F. SICK ati AWỌN ẸGBẸ.

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Awọn Oyinbo Onişowo yi nranşẹ MASINI-ARANSO ti a npe ni VESTA Nos. 1–4 t' ọlwọ ati t' ẹlẹsẹ ni owo to rọju, a le fi iye-owo wọn han ẹnikẹni to ba lọ si Ile-owo yi.

Nwọn mura tan lati şe adehun pataki pẹlu ẹnikẹni to ba fẹ ranşẹ Mejila tabi jubẹ lọ ninu MASINI na.

Awọn Oyinbo yi nşe orişirişi Ilẹkẹ alarabara, nwọn si nranşẹ *Cement* ati panu kikọle to nipọn, ati ẹja abọmafọ ati orişirişi ọja.

Ilẹkun Ile awọn Oyinbo yi şi nigbakugba ti enia ba fẹ lati lọ ba wọn sọrọ ASIRI nipa OWO.. IROHIN KO TO AFOJUBA.

J. C. VAUGHAN

Ti Ile-Qja Sheffield ni Ita Kakawa ati Ile-Qja "*Excelsior*" ni Ita Agarawu, ni oniruru awọn ohun sikole fun tita ni owo ọpọku-ọyọku.

O ti nṣowo Irin Iṣẹ lorişirişi lati adọta ọdun sẹhin titi di oni.

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ẸNIKẸJI,

Aṣọ Oke to yanju mbẹ lọdọ Iya A... Saamọta Ikẹ Ọlọrun fun tita, ọpọku Ọ... ni owo wọn, lọ bere ni 3 St. John Str... l'Eko, leti ile Johnson Agbẹjọro.

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Orişi awọn Egbogi na pọ ju eyiti a le ma kọ silẹ ninu iwe yi, bẹni ẹdin owo ori wọn si pọ to, sa wa wo wọn.

Lẹhin *Christmas* (Keresimesi) owo awọn Egbogi na yio pada bọ si ipo wọn Nitorina, ma jafara.

Ọpọlọpọ Egbogi miran ti o ti mọ ni õ si ri ra ni ọpọ pẹlu.

Editor & Proprietor :—
ADEOYE DENIGA,
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Ẹ fi owo ati *Letter* ranṣẹ si *Editor*.

GBOHUN-GBOHUN.

———:o:———

MAMMY D'ERAN OGUN ỌMỌ AF'ẸJẸWẸ. OṢE, EKUN DE'BẸ !!!

Eṣẹ girigiri ti a gbọ lapa Agbo-malu ni kutukutu arọ *Monday* ọṣẹ yi lo jẹ ka mọ pe *Mammy* kan ti orukọ rẹ njẹ Mrs Amelia Bailey ti o ngbe apa adugbo na yẹ s'ọrun ọsangangan nipa pipa ni apafọn ti ọkọ "onigbẹ" Okokomaiko pa ni kutukutu-bai arọ ọjọ na, ti oti *Mammy* na lọ lọtọlọtọ ti ẹsẹ rẹ si lọ lọtọlọtọ.

Gẹgẹbi a ti gbọ ti jamba yi si, a sọ pe o jẹ aṣa Iya na lati ma tete ji lọ si ibi iṣẹ rẹ ni Ita Tinubu ni No. 9 Ita Taiwo nibiti o gbe gba iṣẹ Olutọju ọmọ fun Ọgbẹni J. O. Boyle ati Mrs. rẹ. Bi o tilẹ jẹ pe o ni iye igba ti Ọgbẹni Boyle ati Mrs. rẹ kilọ pupọ fun u pe ki o ma jẹ ki ilẹ mọ daradara ki o to l'ori le ọna Ibi iṣẹ rẹ, sibẹsibẹ Iya yi ko gbọ ; o ni o r'ọrun fun on lati tete ji bi iwọn agogo mẹta tabi mẹrin arọ kutukutu lati ma "*Pasia*" kiri lọna ki on to de ibiṣẹ na ; a si ro pe nipa titeteji yi ni kutukutu ni arọ *Monday* na, lo mu kan agbako Ija Ogun ti o sọ di ẹni-ọrun bi idan !!!

Nigbati awọn *Church* rẹ (*Zion Church* Ita Kakawa) sọ pe ko si owo ni'lẹ fun ati sin irufẹ Akuṣẹ bẹ gẹgẹbi a ti gbọ) lọgan bẹni Ọgbẹni Boyle ẹniti a sọ pe *Mammy* na nṣe itọju ọmọ rẹ yi si lọ ra posi apapandodo ti a fi gbe itakuruku *Mammy* na lọ ku si lọ sin, a si sọ pe nigbati ara Alufa Alabojuto S. A. Coker ti Oke Olowogbowo nibi, ti o jẹ Alufa Ijọ ti *Mammy* na wà ko dá Ẹni-Ọwọ na lo ranṣẹ si Alufa E. A. Akinọla ti Ijọ *Bethel* lati lọ ba on sin oku yi.

A ngbọ lọtun-losi pe *Electric* Ina Ọba ko si lapa ibiti a sọ pe jamba yi ṣẹlẹ ati pe ko si ina kan to nilari ninu ọkọ na papa. A fẹ mọ lati ọdọ Ile-iṣẹ Ilu (*P.W.D.*) bi ōtọ leyi tabi bẹkọ. A dupẹ pupọ lọwọ Ọgbẹni Boyle ẹnii ko ba Iya na tan lọwọ ti ko batan lẹsẹ fun ẹmi-anu ti o ni yi lati ṣe inawo posi l'apo ara rẹ ati ãjo miran to ṣe fun sisinku Iya na. Bikosi ti Ọgbẹni Boyle ni, laisi ani-ani, Ẹlẹwọn ni iba gbe oku iya na de ibẹ. A gbọ pe niwọn igbati iya yi nṣiṣẹ fun Ọgbẹni Boyle, owo oṣu ti Ọgbẹni Boyle nsan fun ko ja ri, bẹni ko si dinku.

Ẹ KU 'PAMỌ.

A gbọ fẹnrẹn pe Ẹni-ọwọ D. A. Hughes Alufa Alabojuto Agba ti Ijọ ọmọ Ibilẹ (*U.N.A.*) npete ati mu ọna ãjò pọn lọ si Aba fun bibẹ awọn Ẹka *Church* Ijọ na ti a gbọ pe o to ọgbọn nibẹ wò.

Alabojuto-Agba na npete ati ṣe ọdun Keresimesi ti o mbọ yi ni ilu na lagbara Sōkō.

ẸNYIN ONI-'PELE A-WỌ'DE OLE AWO NYIN KA ṢAI YA B'O PẸ.

Aṣa ki awọn ogbole obinrin kan ma ṣe ṣōṣō kakiri ni ṣabu oni-ṣabu lo tun gb'ode lakoko yi—ọdun sã mbọ ; nipa ọna yi ni awọn obinrin kan lọ tojubọ ọja Iya Afin Mrs. Georgiana Ibidun Bishopton ni Ṣabu rẹ lapa Ita Faji ni *Thursday* ọṣẹ to kọja bi ẹnipe nwọn fẹ ra nkan nibẹ ; ṣugbọn ti o jẹ pe iṣẹ ole lo gbe nwọn de'bẹ ; nwọn si fọn odidi pọun mẹfa owo Kọrẹnsi o le ṣile meji-abọ owo Ọmọ-ọlọmọ ti o fi sinu Apamọ kan, nwọn si fẹ kilo.

Ẹnyin a-f'eti-aṣọ-sọ'lẹ, bi ọwọ tẹ nyin ẹ o kọ bi akukọ.

Ẹ KU ỌMỌ OYE.

A gbọ pe Isin Ifini-joye kan yio wa ni *Church* Ake ni Abẹokuta ni *Sunday* ọjọ 16 oṣu yi; nigbati ao fi awọn to ti yege ninu Ẹdanwo wọn eyiti a rohin rẹ ni lọlọyi joye Alufa ati ti Diakoni. Ọjọ a ro o!!!

BALOGUN-ỌBADINA, Ẹ KU IṢẸ-OLUWA.

Irohin ọpọlọpọ iṣẹ rere ti Ọgbẹni Alfred Ọbadina nṣe ninu awọn *Church* ti Ọmọ-Ibilẹ (*Bethel* ati *Salem*) ti nwọn wa labẹ rẹ ni oko rẹ ni ọna Itakọ, lo kan ni ni lọlọyi; pẹlu ailariwo ninu ni Jagun na fi nba iṣẹ rẹ lọ—iṣẹ ti ki ngba okan ninu rẹ. Apẹrẹ nla leyi, ero-inu wa si ni pe ki awọn Ijọ rẹ maṣai fa si agbo awọn Alufa laipẹ.

KABIYESI, AKARIGBO NINU AFIN "BAMIDUPE."

A gbọ pe Ọgbẹni wa Dada Adeṣigbin A-i'ara-fun-rere-ṣe gba Ọba Akarigbo towọ-tẹṣẹ si ile nla to kọ ti a npe ni "Bamidupẹ" ni Ebute Mẹta lati ărọ d'alẹ *Sunday* to kọja; o si ṣe awọn Aworan (*Magic Lantern*) to jire fun u.

Eyi wun wa o!!!

ÀLAYÉ ỌRỌ

Ihin kan ni ni lọlọyi nibi pe ọro ko jẹ bi ẹnikan ti o kọwe sinu Iwe-irohin wa ti ọjọ 24 oṣu *November* to koja, ti oluwarẹ ni on njẹ Sekaria Woli. Pẹlu inu didun ni a fi ko gbogbo ọrọ ti ẹniti a wi yi kọ sinu Iwe-irohin na danu patapata ninu Iwe-irohin ọsẹ yi. A si fẹ ki gbogbo ẹnyin ọkawe wa, lọkonrin, lobinrin, lọmode, lagba, ko ọrọ na danu lọkan nyin pẹlu, o si dùn ni pupọ fun titẹ ti a tẹ ẹ.

A sọ fun ni wipe Alufa Ijọ C.M.S. kan ni Badagry ni "Sekaria Woli" yi nṣawi, a si bẹ Alufa yi gidigidi fun titẹ ọrọ ọdẹlẹsinrin Woli-eke yi li aitete fura pe Iwe-irọ li o fi ṣowọ si wa. A si fẹ ki Alufa na mọ wipe ọrọ'na ti wọnnu lara rẹ patapata porogodo, lati oni lọ, ati titi lailai.

Editor :—*Eko Akete.*

ATARI-AJANAKU KURO L'ẸRU ỌMỌ-TITUN.

Ọkọwe wa Atari-Ajanaku A-bi-gege-ara-lọtọ, kọwe kan nipa ti ọrọ Ife-Fadaka ti o di Ologomogomu fun awọn kan nisisiyi.

A o tẹ'we na lọsẹ to mbọ lagbara Baba: ki ẹnyin to ti ng'adun iwe ọrẹ wa yi ma jafara lati tete wa tọ Oyin-mọmọ na wo.

ELETI OFE MA NHU EHIN GAN NGAN, Ẹ JỌWỌ RẸ SI.

Ede bi "O ku bi o ti yan" ati awọn ede diẹ miran bi iru eyi, ti Oni'we-irohin *Eleti-Ọfẹ* lo si wa ni akoko ijiyan Bishop ko-ṣe-Bishop lọdunni jẹ ede oriki, abi bẹkọ? Bi Oni'we-irohin yi ba sọko si wa, ti a ba si so ogulutu si i, o di pe ki o ma fi imu sọkun, ju gbogbo rẹ lọ, a fẹ ki Oni'we-irohin yi mă hu ehin gan-ngan rẹ niṣo, ki o ma si jafara ete-oke ti yio fi bo o "bo dọla."

EWO NITI "LANGA-LANGA" AFOMỌ ALAIGBEDE?

Orukọ-ikọwe Oyinbo-oloyinbo kan ti alaimọkan yi fo fẹrẹ mọ fi kọwe gbun wa ninu Iwe-irohin *Eleti-Ọfẹ* ọsẹ yi ku diẹ ko to: oluwa rẹ iba wa orukọ miran jẹ ki o ma tun ko Oni'we-irohin na si yọ̀-yọ̀ ekeji. Ijangbau oyinbo toto fun u.

Ede Aṣagbe ti alaimọkan yi lo lẹhin alọ to pa gbun wa ninu Iwe-irohin na, fihan pe ko gbede rara. Tani a npe ni Aṣagbe? Ti a ba fun enia ni owo tabi nkan miran lalaijẹ pe oluwa rẹ ti a fun yi wà nipo ati fi ohun ti o to owo, tabi nkan miran di fun ọ pada, aṣagbe niyen: ṣugbọn ti enia ba bere iranlọwọ ẹnikẹni fun iṣẹ kan,papa fun iṣẹ-ilu bi ti Iwe-irohin-ṣiṣẹ tabi iṣẹ afarajọ bẹ, ti o si mọ daju pe, ẹniti o bere iranlọwọ bẹ wa nipo ati fun ọ ni ohun ti o titori rẹ bere iranlọwọ na fun ọ pada, Aṣagbe kọ niyẹn: omugọ ati alaironu enia lo ma pe e bẹ.

Gbogbo ọrọ atata-ntoto miran ti alaimọkan yi tun sọ ninu Iwe-irohin na jẹ Asọjẹ ara rẹ.

IN MEMORIAM.

In loving memory of my dear beloved Mother,

Mrs. Marian Williams,

who departed this life on Tuesday evening, the 4th December, 1917.

"On that happy Easter morning,
All the graves their dead restore;
Father, mother, child and brethren,
Meet once more."

HER DAUGHTER,
EVA.

"EYI WU WA O."

ẸNYIN ẸGBẸ 'BINRIN TI DEMOCRATIC.

Awọn sanmari 'binrin, pataki to wa ni'lẹ yi, ti ṣara wọn jọ, nwọn si ti da Ẹgbẹ nlanla kan silẹ, lati ma ṣe atilẹhin fun awọn ẹgbẹ-kunrin *Democratic* to ma npejo sinu ile Ẹgbẹ to wa ni Ẹhingbẹti, awọn giriki tabi ojulumọ obinrin to wa ninu awọn ẹgbẹ yi pọ to wọbu, ọsẹ-ọsẹ ni nwọn ṣe ajọ wọn, nwọn si nda pọnpọn owo ninu ajọ na, nwọn pe sinu agbole Shitta Bey ni popo Ita Martins, nwọn si ti ṣe tan lati funja girigiri nigbakugba ti ohun rere ilu yi ba de. Awọn Ẹgbẹ *Democratic Party* papa ti lọwọ sinu Ẹgbẹ yi, a o darukọ diẹ ninu awọn alakoso Ẹgbẹ na.

1. Rekia Ọgabi Ọbanikoro,
2. Rabiatu Iyalode,
3. R. B. Olukolu,
4. Asana Animashaun,
5. Asimawu Ayọnde,
6. Rafatu Shitta
   ati ọpọlọpọ ẹlomiran.

AYILUKA IN TEARS!!!

We can afford to "smole a smile" at the impertinence and indecorum of the upstart *Ayiluka* of the *African Messenger.*

In the issue of that paper of the 29th *ultimo* which, by-the-bye, did not reach us till the morning of Tuesday last the 4th instant, the upstart *Ayiluka* gave vent to his outbursts by an attempt to hoodwink the public in saying that one of his *co-walkers*! (reader, mark the *ruse*) writes to question the propriety of the Public Meeting summoned by us in aid of this Journal on Monday the 26th *ultimo.*

Now, this is hitting below the belt to use a sporting parlance; it is also not playing the game—a pet but spurned phrase of some local politicians: for to us who are not altogether ignorant of the hide-and-seek business not unconnected with certain features of Journalism, it does not require a long stretch of imagination, nor the wisdom of a Solomon to discern the *cloven hoof* with regard to the identity of the scribbler of that ignoble article: if one chooses to solicit public patronage by arranging public meetings or otherwise affecting a matter of a particularly public character such as the running of a newspaper is, what does it matter a bit to *Ayiluka* and his myrmidons to interfere in, so long it does not run counter to law and order?

Surely not everybody can afford to run headlong into debt by raising a large sum of money *on loan* with which to effect the *debut* of a weekly newspaper as we understand, is the case with a local contemporary years ago.

In seeking public support financially, is the upstart *Ayiluka* sure that the *African Messenger* in which he tires out decent people all the year round by his uncultured language, his plagiarisms, and lastly, his insulting attitude on men and things, doubtless brought about by the impetuosity of youth, is as immaculate as the snow?

Apropos of the alleged begging for money on which our upstart has shouted himself hoarse.

Is it true that before the *Messenger* saw the light of day, the *personnel* of that paper *begged for money* by something like a £200 loan from a Mr.............................of.........................Street which timely act made that gentleman an object of "Press Boom" for sometime in the columns of that party paper?

Is it also true that a certain lawyer helped the *African Messenger* out of the financial mire in which it found itself on another occasion, by paying a debt in the neighbourhood of £150 probably due its printers, and that as a reward of this generosity, the cause of the young and go-ahead barrister was ceaselessly pleaded almost *ad naseaum* in its columns at one time?

Is it again true that the *African Messenger* was at another time, in low water as to be in arrears in paying something like £47 to its printers, and that a run helter-skelter has to be resorted to, in finding the where-withal?

These are some rumours that reach us relative to the *affluent state* of our all-important *premeir* (?) paper in Nigeria!!! Are these things so?

If the upstart *Ayiluka* can find nothing better to do than sauntering about town—for so his pseudonym implies—like an unwanted-child, always taking delight in meddling with other people's business, the sooner this Paul Pry is laid by the heels by our local Sherlock Holmes of the C.I.D., the better will it be for a relief from this insolent interloper.

Editor—*Eko Akete.*

EKO AKETE.

EKO, SATURDAY, DECEMBER 8, 1923.

ÀGBA ÒṢIKA KA MA RI LO DUN, KA MA RI !!!

Gẹrẹ bi awọn Janma ti ki *Jimoh* tan ti nwọn si ṣe iṣẹ diẹ ti nwon ni ṣe ni Mọṣalaṣi nla ni ọjọ *Jimoh* tokọja, bẹni awọn Imale Apąkeji wọ ile, eyiyi to iwọn agogo meji-abọ ọsan ọjọ na gan, lati ki *Jimoh* tiwọn pẹlu ọgbẹni Tijani ti awọn Apakeji fi jẹ Lemọmu, ẹniti o ki *Jimoh* na fun wọn; awa pāpā wa ni apa ibi Mọṣalaṣi nā ki awọn Janma to bẹrẹ irun kiki titi nwọn fi pari rẹ lọjọ na, ko si si ija tabi rudurudu kan.

Lẹhin eyi, a ngbọ kiri pe o jẹ ēwọ ki awọn Lemọnu meji ke *Khutubah* kannā ninu Mọṣalaṣi kanna ni ilu; nigbati a si wa idi rẹ, a sọ pe ewu pupọ lojẹ fun Ilu ti irufẹ nkan bẹ ba ṣe; bi eyi ba jẹ otitọ, a bẹ awọn Apakeji ki nwọn ro ohun ti a sọ fun ni yi jinlẹ; a tun bẹ wọn gidigidi nitori ohun ti a gbọ na; ki nwọn ma huwa kàká k'eku ma jẹ sèsé, a fi ṣe awa-danu.

Ṣugbọn Kilopo? A ṣebi ṣiwaju Iku Lemọmu Braimah nijelo, ti ede-ko-yede fi wa bayi, to bi Ige to bi Adubi, ti o tilẹ dogun pe a ntu omi si ara ọgọrọ alaiṣẹ alairo miran ninu awọn Imale ilẹ yi ninu Mọṣalaṣi nla lọjọ *Jimoh* kan, nigbati ọrọ na kuro l'awada ti o fi jẹ pe inu awọn Janma ko sun pẹtẹ lati kirun lẹhin Lemọmu Braimah ti o d'ologbe nisinsinyi; a ṣebi Mọṣalaṣi Shitta Bey ni gbogbo wọn lọ ti wọn si yan Lemọmu kan ti o nke *Khutubah* fun wọn firifiri lọjọjọ *Jimoh* nigbana; nkan wa bayi titi ija nā fi pari ti awọn Janma si tun pada wa si Mọṣalaṣi nla ti nwọn si nkirun lẹhin ologbe na. A tilẹ sọ fun ni pe nigbati ọkan ninu awọn Janma nke *Khutubah* ninu Mọṣalaṣi *Jimoh* nā ni igba aiye Lemọmu yi, bibinu ni a sọ fun nipe o binu pe bi o ṣe pe a nlo ofin inu *Alkoran* ni, pe tẹtẹ iba jẹ ẹniti o dan kike *Khutubah* na wo, ati pe bi o ṣe ibiti ofin *Alkoran* mulẹ ni, oluwarẹ iba mọ ti; dajudaju ologbe Lemọmu nā mọ ewu nla to nbẹ ninu didan nkan bẹ wo lo jẹ ki o fi yara ki iru iwa bẹ wọ nigbana gẹgẹbi a ti gbọ.

Njẹ nisinsinyi ti awọn Janma ti jẹ Lemọmu tiwọn eyiti awọn Apakeji ko ri si, kiloṣe ti awọn Apakeji yi ko si le lọ si Mọṣalaṣi miran nā fun kiki *Jimoh* tiwọn gẹgẹbi awọn tẹhun ti ṣe nijelo, titi yio fi rẹ ija? Alaiṣe bayi fẹ mu wa gbagbọ, pe iwa Agba-oṣika ṣi nbẹ sibẹ lọwọ awọn ẹlomiran; bi enia ba taro ifọn, oluwarẹ yio họra de ēgun. A fẹ ki awọn Apakeji maṣai da ọran yi ro fun rere, alafia, ati ifaiyabalẹ ilu yi.

Ẹ gbọ bi Onisẹ nla ti wi; ẹniti ẹ ntẹle:- "Ẹ maṣe jẹ ki ifi-agbara-mu-ni wa ninu ọran Isin;" lode isinsinyi pẹlu anfani ti olukuluku ni lati sin lọna ti o fẹ labẹ ābo ọba *King* a tanmā pe ẹnyin Musulumi ni Imọran Onisẹ-nla yi nba wi.

Mo fi orin yi ki Macaulay fun ayan rẹ ni akoko idibo fun igbimọ titun ti Eko yi.

1. Macauley orin f' ọla yan
Ko binu ẹru ko binu ọmọ
Ọba 'funi ma siregun, Oluwa oni jẹ ko tẹ
wipe ayẹ ni to batan,
Gẹgẹ b' igi nipa odo, ama yẹ ẹ
Ifẹ Olodumare o ma ni jẹ orin ko wnu ibi
Ifẹ Ọlorun a fẹ
Ọnu ẹ ko ma ni pada lẹhin ẹ
Gbogbo ohun to nṣe ati ẹ ma bode.

2. A-pọ bi iru ẹṣin wa
Igba to dara mbọ
Baba Layide wa ri gba lo lojude Eko bo ṣa pe
Iwọ lo nṣọ 'ba lori wa
B' ọgbagba ma wọlẹ oku yiyọ ṣa
Awọn ẹgbẹ ilu o ma ni gbalai tafita fita
Si ọrọ to fẹ yọ ẹ lẹnu
Gbogbo saraki lo wa lẹhin rẹ
Niti pipari ọrọ ẹ ti ẹ ti mẹfun.

LAJUWOBIYI.

ILẸ IBO.

[*Lati ọwọ Owuyẹ.*]

II.

Ọna Moto ja Enugu ; bi enia ba fẹ wa si Eko li aigba okun, yio de ibẹ ; ọna Moto wa lati Enugu lọ de Onitsha, Onitsha de Benin, Benin de Akurẹ, Akurẹ de Ilesha, Oshogbo : eyiti o ku, gbogbo wa li o mọ ọ. Bẹ si ni bi o fẹ gba ọna Abakaliki ; ilu na dara fun Moto pupọ.

Atẹgùn pọ, pāpa li alẹ ; mo ro wipe nitori igbo ti ko si : bi ọdàn li o fẹrẹ ri, ko nmu enia li otutu arara.

Awọn ara ilu na, ọkan mi sọ fun mi wipe, boya awọn ni Ọlọrun da gbẹhin si aiye ; nitori Adam pāpa, li ẹhin ti o jẹ eso igi tan, ti o ja ewe Ọpọtọ fi san Ibantẹ, fẹrẹ san ju ti awọn ọkunrin ilu yi lọ, ko ye mi iru ija ti nwọn mba aṣọ ja, ti nwọn ko nfẹ lo aṣọ ; ọjá kekere kan ṣa ni nwọn ma fi di'go, ki a sa sọ wipe ihoho ni nwọn nwa : bi o ti wu ki otutu mu tọ, ko ṣe wọn ni nkan kan, tài ni nwọn o ma lọ ko si oju 'ti. ko si faya (*fire.*)

Awọn obirin won tilẹ sàn diẹ, awọn na ki nwọ aṣọ ; ṣugbọn eyiti nwọn nsán mọ idi dabi Tobí : awọn san lọpọlọpọ li ẹgbẹ ti ọkunrin wọn. Nwọn si le bi 'mọ pupọ, nigbati mo kọ nri wọn, ti ikun wọn tobi, mo ṣebi otutu tabi arun li o wú wọn ni inu bẹ ; mo wa bere wipe :—Awọn ara ilu wọnyi ma ni arun l'ara o, kini ṣe ti ikun wọn wu bi ikun Dodo bayi ? Nwọn ni ndao ! arun kọ, oyún ni ; mo wo titi, mo ni, ānu Ọlọrun pọ ! eyiti o jẹ wipe ni tiwa li ọhun, obirin jaja l' oyun, kilo ti ma ṣe e, ki o to yi inu si otutu bayi ? Awọn obirin ara ilu na pọ.

Ohun kan pataki ti o wa ni ilu yi ni Edu inu ilẹ (*Coal mines,*) ẹniti o ba lọ wo ibẹ, yio kan sara si Oyinbo, yio si sọ wipe bi nwọn nta Edu kan ni ponwun kan, o to bẹ ; iho ilẹ ti nwọn nwa Edu yi, ori oke li o wa : bi enia ba bẹrẹ lati gun u, li aiṣe ani-ani, yio gba a to ọgbọn iṣeju ki o to de oke Li ọjọ ti mo lọ sibẹ, mo jẹjẹ wipe ko da mi loju bi mo tun jẹ lọ mọ, oke na ṣoro gun pupọ ; ṣugbọn bẹ ni awọn ti nṣiṣẹ nibẹ ma ngun niyẹn o, "ati jẹun ọtọtọ ọrọ."

Ile ẹrọ kan wa lori oke na ti o nfẹ atẹgun si isalẹ, nijọ ti a lọ sibẹ, nigbati a de ori oke, a sinmi diẹ awọn ti o nṣiṣẹ nibẹ wa tanna abẹla (*Candle*) a wọ inu iho ilẹ lọ, bi ọmọde meji nṣire ṣa ni, a bẹrẹ si lọ, a nlọ, bi ẹniti o gbe'na dani ba jinna diẹ, enia ko tun ri'ran mọ, o di ki a ma a pe, ko duro ; nwọn tẹ irin wọ inu ilẹ yi lọ. *Wagon* si wa lori rẹ, ti o jẹ pe edu ti nwọn ba wa, ninu rẹ ni nwọn ma ko si, ti nwọn o si ti i jade. Nibomiran ninu iho na, ko gba enia duro, a ni lati bẹrẹ dada, nitori bi ko ṣe bẹ ẹ, enia o f'ori gba igi loke, omi nṣan yaya, lapa kan nibẹ, ọna si wa yẹ ẹ yẹ ẹ, gẹgẹ bi amọna wa ti sọ, o ni ẹniti ko ba mọ ọna yio wulẹ sọnu, yio si ku sibẹ, nitori ọna miran wa nibẹ ti nwọn ti pati, ti nwọn ko ṣiṣẹ nibẹ mọ, a rin titi fun iwọn mile mẹfa ki a to jade si odi keji, nigbati a jaja bọ si ode ni iha keji, mo f'ọpẹ fun Ọlọrun ti o mu mi jade l'alafia. Bi ilẹ ko ba p'ewura da, ko da mi l'oju bi mo le da'ba pe ngo lọ gbẹ edu ninu iho ilẹ, mo kan sara si awọn ti o nṣiṣẹ na, loju temi, owo girimọnyan lo yẹ ki nwọn ma san fun wọn, nitori nkankan kọ, ẹniti o ba nṣe iṣẹ na, mu ẹmi rẹ l'ọwọ, nko si ro pe a le ri ọmọ Yoruba kan ninu awọn ti o nṣiṣẹ na.

Koi ti pari.

ON HEROES AND HERO-WORSHIP.

We understand that, at a meeting held at the Glover Memorial Hall, on September 22–a meeting attended by over 4,000 people—Mr. E. A. Oluyele Bright called special attention to the fact that although we Africans are very fond of adoring our houses with photographs of eminent Europeans and other foreign notabilities ; this practice was not reciprocated by our European friends. As a matter of fact, Mr. Bright said, Europeans would not hang on their walls pictures of African Notables, either living or dead. The only photographs favoured were those of a primitive and rather disgusting character. But the fault, Mr. Bright emphasised, was entirely ours. While not actually advocating the total abolition of foreign pictures from our homes, it would be a good thing, in his opinion, to have more African photographs at which our little children could look

We further understand that Mr. Herbert Macaulay's photograph will soon be available for sale, and a brisk sale is confidently anticipated. Another suggestion made by Mr. Bright at the meeting referred to was that a prominent site should be found for Mr. Macaulay's Marble Bust, a suggestion which is also likely to become an accomplished fact. Mr. Bright is reported to have, concluded his speech as follows:—"The history of all nations is more or less the biography of their leaders and woe betide that community whose leaders are very selfish or are apt to allow personal spite and jealousy, to interfere with their public duties. There are leaders and leaders of the right type are so scarce in any given community that once one such is discovered the whole community clings to him like a leech ; and to this almost universal rule Lagos does not appear to be an exception--The Political star of one leader in particular is very difficult, if not impossible, to eclipse—That leader is Mr. Herbert Macaulay, the hero of the people —Mr. Macaulay is no Saint or Angel. He is devilish at times, and he possesses his own share of incompatibilities—peculiar to great men. But he has nevertheless immortalised his name in the political world of Nigeria."—From *The Nigerian Advocate.*

KUGU FỌ NI IJẸBU ODE.

ISIN ISỌJI ATI IKORE.

Ni Friday 9th *November 1923* ni Olulana ati Alabojuto A. Adedeji Isọla, F.B.P.I., M.V.O.M. fi Eko silẹ lọ si Ijẹbu Ode lati lọ ṣe isin isọji ati Ikore ni Ijọ rẹ nibẹ; diẹ ninu awọn ero ijọ rẹ l' Eko si ba lọ ṣe ayẹyẹ pelu, orukọ awọn ti o lọ ba ṣe ayẹyẹ niwọnyi:—Mr. A. Ọla: Ajibade, Prince Oyediran, A. Oyekan, Messrs Odubọtẹ, T. B. Kudaisi, ati E. Kuti, Oseni Belo, Miss. Susana A. Aina etc.

Ọkọ (*Motor Launch*) fi Eko silẹ niwọn agogo meji abọ, awọn arakọnrin wọnyi sin alabojuto wa si idi ọkọ titi o fi ṣi. Messrs Arinọla Ibaru, A. Ṣolankẹ, E. A. Kuti, S. O. Ọnabanjọ, O. J. Ọshin, I. Fafunwa, T. Lawson, D. Odulaja, S. & R. Odulaja. Nigbati ọkọ koja Langbasa, awọn arabi nowọ gan orin' yungba l' ọkọ nṣe tobẹ ti awọn ti o wa ninu ọkọ, ati Imale ati Onigbagbọ gbagbe ede-aiyede gbogbo, ti olukuluku si ngbadun ara rẹ, pẹlu "orin Isọla," ki a to mọ pe a de Ejinrin a fi igbati ọkọ duro; a si de Ejinrin niwọn agogo mejọ abọ ki a to ṣẹju pẹ ni a ri awọn ijọ *Brotherhood* ti Ijẹbu Ode ati Ojisẹ Ọlọrun Olukọya Ọnabanjọ lori Kereni (*Wharf*,) nwọn ti nduro lati pade wa, nwọn yọ mọ wa lọpọlọpọ, inu wọn si dun lọpọlọpọ lati ri wa. Nwọn ba wa ko ẹru wa lọ sinu Moto (*Motor Car*,) A fi Ejinrin silẹ niwọn agogo mẹsan fi iṣẹju mẹdogun koja, a si wọ Ijẹbu ni ago mẹwa. Moto ti a wọ nrin boto. Ẹropleni (*Aeroplane*) nyanju ni. "Woli kan ki niyi ni ilu ara rẹ." Ni kutukutu arọ Satide (*Saturday*) ni ero ti nwọ bi omi, l' ọkunrin l' obinrin lati wa ki Ẹni nla yi ati awon "akoyẹyẹ rẹ," bi ere irohin ti ka ilu pe Biṣọpu (*Bishop*) Brodahudu de! Bisọpu Brodahudu de!! (*Bishop of the Brotherhood is come! Bishop of the Brotherhood is come.!!*)

Ki a to ṣẹ'ju pẹ, onjẹ nwọle l'ọtun l'osi, ṣẹkẹ ṣin onjẹ ni, onjẹ ti o ti inu onjẹ wa ni. Gbogbo enia pataki n' Imale l' Onigbagbọ ni nwọn nwọ wa ki alejo nlanla yi; ati diẹ ninu awọn ijoye ti o jẹ ero ijọ *Brotherhood*. Ero si npara titi a fi ihin silẹ....Ni owurọ *Sunday* isin bẹrẹ ni agogo mẹwa, ki isin to bẹrẹ Ile isin ti kun, Ode kun pẹlu, Enia ti o wa si ibi isin to iwọn Ọdunrun (300) ni ireti pe Olulana yio bẹrẹ isin l' owurọ, ṣugbọn Ojisẹ Ọlọrun Olukọya Ọnabanjọ fa a le Ara Ijẹbu Ode lọwọ lati yesi ati lati gba ati lati gbọ tirẹ (Tẹnu kọ Ojisẹ-Ọlọrun Ọnabanjọ nsọ boto ninu ọrọ, o si nwa boto ninu Iwasu) bi Alufa, ani Alufa giga ti ijọ *Brotherhood* ni *Nigeria*.

Inu gbogbo ijọ ati ara ilu, ti ko ti ni anfani lati ri Ẹni-nla yi, dun gidigidi lati mọ ọ, girigiri li ero wa mọ Ẹni nla yi. Lẹhin igbati a ṣe isin tan ti a si jade wale, ṣiba ni ile kun, ẹṣẹ ko ni ita si jẹ, o to iwọn ago mẹrin ki aye to Onjẹ si nwa ni ikan ko jọ ọkan ni gbogbo ọjọ

A bẹrẹ isin alẹ ni ago meje alẹ; ti owurọ enia pọ, a ṣe nwọn wa wo ilẹ wo lowurọ ni ti o wa si ibi isin si to iwọn ẹgbẹta (600,) pọju, howu! kini kukuṣe. Nigbati "Jagun" "igi" (*pulpit*) "Ẹ ronu piwada" etc: ni ọrọ (ẹnyin ti o ti wa ngbọ iwasu "Ẹbọra" ni yio ye yin.) Kugu fọ lalẹ na, gbakan-nṣugb iwasu na, Ara Ijẹbu gba ki o tọ wọ oyin Irohin ko to afojuba afetigbọ.

Isin Alẹ *Monday* tun ni ki ti *Sunday* la wọsi, ni alẹ *Monday* na ojo ṣu biribiri, o nṣidi o si nderuba ero sibẹsibẹ nwọn ko yẹṣẹ gbadun oyinmọmọ iwasu na, ero pọ ni alẹ nwọn si to iwọn Ẹdẹgbẹta (500) "Wadi gbogbo jalẹ koro" etc: ọrọ iwasu ọjọ na.

Ni *Tuesday* onjẹ nwa bakanna; ojo ti dẹruba awọn enia ti ṣe tinu rẹ tan niwọn mẹta. Nigbati isin si bẹrẹ niwọn agogo mẹ ile ti kun ode ko gbaye mọ, enia ti o wa si na to iwọn ẹdẹgbẹrin (700) gbakan nṣubu ati jẹ sori agba kodo ni Iwasu alẹ na jẹ. Ọkan enia na si gbọgbẹ lọpọlọpọ fun iwasu, ẹniti sọ pe Isọla bawo, oniyẹn nsọ bẹ ni kọrọ ni, ikun imu rẹ ti ọtun yio yọ si tosi. Tigbọ kọ, "Jagun" ti lọ.

"Wadi ohun gbogbo jalẹ koro si di rere mu."

Ni *Wednesday* niwọn agogo mẹwa abọ ọkọnrin Ijọ ni ipade pataki pẹlu Alabojuto ilọsiwaju, ifẹsẹmulẹ ati idagbasoke ijọ na, ipade dun, Ninu ipade yi Olulana fi eto si ohun eyi si tẹ gbogbo wọn lọrun gidigidi, ipade tuka ni iwọn agogo meji pẹlu ọpẹ atọka "*Bishop*" Isọla.

Isin Alẹ bẹrẹ bi iti ma nbẹrẹ niwọn agogo abọ. Irohin ko to afetigbọ gan, aragbado niwasu alẹ na jẹ. Runmonkun ni iwasu na ti o wa sibẹ lalẹ na le ni ẹdẹgbata enia; ranṣẹ si t'oko ni. Lati *Sunday* bi "Jagun ngbidanwo to lati ma ge iwasu rẹ kuru sibẹ ko ṣai ngba to wakati kan gbako lori igi afi ni alẹ *Wednesday* nikan lo din iṣẹju wakati kan. Ọkan awọn enia gbọgbẹ, nwọn ara wọn ninu jigin rakuraba wọn kedere oju igbagbọ wọn nti wọ[illegible]. gbogbo iwasu yi jẹki wọn mọ ninu ara wọn pe igbagbọ igbagbọ palanta, igbagbọ yẹpẹrẹ l' awọn nla

Koi pari.

Si Editor, Eko Akete

Mo bẹ ti o,

Ma ṣai yọda fun mi ki nsọrọ si apakan ọrọ inu "aṣaro kukuru lori Ajumọka Ọrọ Ọlọrun" ti oṣu *May*, page 47, lara Epistle ti Jakọbu fun enia gbogbo. Nko ni gba aye pupọ iwọn iba aye na yio fi ọrọ otitọ diẹ han, eyiti yio ṣe wa lore pupọ bi Onigbagbọ bi ara wa ko ba kọ otitọ nã.

Tõ, ọrọ nã lọ bayi gẹgẹ bi oluwa rẹ ti kọ ọ, pe "Ko si wọ pe ki a ma bowọ fun awọn onipo ati olowo larin Ile-Olọrun ju awọn miran lọ, nitoripe ati olowo ati pe talaka, bakannã ni nwọn ri niwaju Ọlọrun, nwọn ko ju ara wọn lọ."

A fi ẹniti yio purọ ni yio sọ pe ti olowo bawo? Nitoripe "Ibukun Oluwa ni 'mu ni 'la." Ẹniti Ọlọrun ba pin ẹbun owo fun, o yẹ ki a mọ pe o pin fun, ninu ọpọlọpọ nkan ni a si ma nfetisi ọrọ wọn, ani olowo nsọrọ, ẹnu rẹ ndun, otoṣi nsọrọ ẹnu rẹ nro ṣakaṣaka." Olowo ti o ba ni iwa rere, ti fi owo ṣe igberaga a tun ma gba ọwọ ati ayẹsi lati ọdọ ẹni pupọ. Ọkan ni pe bi a ti ri lode kọ ni a ri ninu Ile Mimọ Rẹ. Awọn olowo miran wa ti nwọn ko lawọ sipa iṣẹ Oluwa to bi o ti yẹ, nwọn si nfẹ ki a fi wọn pe ninu Ijọ Ọlọrun ju bi a ti le fi wọn pe lọ, awọn olowo miran si wa ti nwọn nlawọ sipa iṣẹ Ọlọrun gẹgẹ bi ẹbun ti a fi fun wọn, nwọn ki si lẹ ki a tilẹ mọ nigbangba pe nwọn nṣe ohun gunmọ kan, nwọn ko si fi nlo ipo olowo, papa ninu Ile Ọlọrun ti a ba fi mọ wọn yatọ. Ẹmi isin mu ki nwọn gbagbe pe nwọn tilẹ gbe pẹ ju awọn miran lọ. Ohun pataki ti nbu awa enia dudu Onigbagbọ ku ni pe, a nsọ ọ lẹnu nigba miran ni, a ko le hu u ni iwa jalẹ, pe niwaju Ọlọrun, bakanna li a ri, ẹnikan ko ju ẹnikan lọ.

Awọn olowo miran a ma lo ipo bi nwọn ti to lode ninu Ile Ọlọrun, nwọn a fẹ ya ara wọn sọtọ pelu, ara awọn miran ko tilẹ gba enia rara. Bi awọn alejo ba tete de inu Ile Ọlọrun ṣaju wọn, ti nwọn ba si joko ni aye wọn, bi nwọn ba si de, kaka ki nwọn fi inu tutu sọ pe arakunrin tabi arabinrin, ẹ sun sọ ọhun diẹ, nwọn a wipe ẹ jade kuro ninu *pew* mi. Awọn miran a ma sọ kûhû pe a ko sa le kan *pew* ki a ma si ri aye joko, kini ṣe kẹ? Awọn miran a lọ pe *Church Wardens* bi ẹni lọ pe ẹlọpa lati ba wọn le iru awọn ẹni bẹ jade ninu *pew* wọn.

Mo wọ ilu Ijẹbu Ode ni ọdun 1900, ọjọ Kristmas ni, emi pelu *Teacher* ti a jọ wọ ilu ba wọn lọ si *Church*, a joko lẹba awọn ẹgbẹ akọrin, ngbọ, ẹ ko ha fun mi ṣoroṣo larin nyin nitoripe mo jẹ alejo larin nyin? Ẹ ko ri aiye lode bayi? Ninu Ile Ọlọrun!

Laipẹ pupọ yi, awọn ẹnikan lọ fi ẹjọ sun *Archdeacon* Eko pe nigbati awọn ba ti ilu wọn wa si Eko ti nwọn si wa si ibi isin, awọn ara Eko ki fun wọn li aye, omiran a ni ki nwọn jade kuro ninu *Pew* on pelu. Ninu ipade nla kan ti nwọn ṣe ni *Breadfruit* ni eşin, *Bishop* Oluwọle ni Alaga Ipade na, o sọ fun awọn enia Ipade na pe, ko dara lati ma du awọn alejo ni aye ninu Ile Ọlọrun o si ṣe ileri pe on yio sọ fun awọn Alufa gbogbo ki nwọn le ba awọn enia wọn sọ ọ pẹlu. Kiṣe Ijọ kan ni pataki, tabi ẹnikan ni pataki ni iwe yi nba wi, ẹniti o ba nṣe bẹ ni a fẹ bẹ pe ko dara lati ṣe bẹ.

Ko sa si alejo to le ya ope titi ki o lọ joko ninu *Chancel* nigbana a le fa a jade! Alejo miran ko wọ inu *Church* ti o lẹwa, ti o tobi ti o si ni *Organ* gẹgẹ bi Ijọ Eko ti ni, nitorina nwọn ki mọ igbati nwọn yio joko ati ibiti nwọn yio joko si, ibiti o ba ri ni isi ṣe ṣiba si, iba dara ki a fi silẹ laile e tade. Ko yẹ ki awa enia dudu mi ṣe ara wa bayi, bi o ba ṣe pe awọn oyinbo lo sọ pe ki a maṣe joko ti wọn ki a ma ba fi edu ara wa yi wọn lara, a o ma fonrere wọn! Ma ṣakiyesi awọn kan ti nwọn binu jade ninu Ile Ọlọrun nitoripe nwọn le wọn jade ninu *pew* beni aleio ni nwọn. Ibiti ọla ati iyi rẹ wa ninu Ile Ọlọrun ni pe, bi o ti wu ki o ga to, ki o la to, ki o yayi to, bi a ba ri ẹniti ko ni anfani ohunkohun bi rẹ, ti ẹ jọ joko pọ, o gbe ọ niyi, ju ki o le wọn sẹhin lọ.

O yẹ ki gbogbo wa ma ranti pe nijọkan jọkan, ibujoko wa yio sa ṣofo ("ibujoko rẹ ki yio mọ ọ mọ.")

Nigbati ara wa ko ba gba enia ninu Ijọ Ọlọrun li aiye, nigbati a ba lọ pade loke, ẹniti a ko tanma pe yio debẹ ni yio si joko ti wa tepe, a o ha le e fun o bi, tabi iwọ na jẹ fi ibinu yẹra tun bi?

A o dupẹ lọwọ gbogbo awọn Alufa wa, bi nwọn ba le ba ni sọ fun awọn Ijọ nibi gbogbo, pe ki a ma mu suru fun awọn alejo, aṣọ yowu to wọ, iba ṣe suha, ki a ma si ṣe fun wọn ni ifun ẹọf. Pẹlu irẹlẹ ni a o fi bẹ gbogbo awọn *Church Wardens* pe ki a maṣe fi ẹnikan kẹ ẹnikan nipa gbigbe talaka dide fun boya olowo, onipo, ati oloruko, papa julọ awọn *alejo*.

Iwa na ku diẹ ki o to larin gbogbo awa Onigbagbọ patapata.

Tani le sọ tọkantọkan pe "Emi mọ pe niwaju Ọlọrun, ani ninu Ile mimọ Rẹ, bakanna li a ri?"

Lati ọkan wa ni o, laiṣe iwi erefe! "Ara, ẹ maṣe jẹki a fi kiki ẹnu ṣe ifẹ o.

Mo dupẹ pupọ lọwọ rẹ, *Editor* fun aye ti o fun mi lati sọ ohun ti mo foju ri, ti mo f' eti gbọ, ti mo si fi irẹlẹ sọ jade bi ohun ti a o ṣe atunṣe rẹ ninu gbogbo Ijọ wa patapata po.

"BIOTIRI"

Preachers for To-morrow.

AWỌN ONIWASU ỌLA.

ROMAN CATHOLIC (HOLY CROSS)

Masses will be sung by Priests appointed.
Awọn Paddi ti a yan yi o ṣe Isin ni gbogbo akoko wọnyi. (MORNING)

Masses Isin Arọ.

6.30 7.30 8.30 9.30
7.30 8.30 9.30 10.30

(EVENING.)

Masses (Benediction) Isin Ibukun.

4.45—5.30 6.45—7.30.

ST. MICHAEL'S (Lafiaji.)

MORNING. 7 a.m.—8 a.m. 8.30 a.m.—9.30 a.m.
EVENNING. 5.45—6.30 p.m.

ANGLICAN

Time.		Preacher.
9 a.m.	Christ Church	The Vicar
6.30 p.m.	do.	do.
9 a.m.—	St. Paul's (Breadfruit)	Ven. Archdeacon T. A. J. Ogunbiyi
6.30 p.m.	do.	do.
9 a.m.	St. John's (Aroloya)	Rev. H. V. E. Johnson
6.30 p.m.	do.	do.
9 a.m.	St. Peter's (Alapako)	Rt. Rev. Bp. I. Oluwọle
6.30 p.m.		(In charge)
9 a.m.	Holy Trinity (Ebute-Ero)	Rev. S. J. Gansallo
6.30 p.m.	do.	do.
9 a.m.	St. David's (Jordan)	Rev. J. A. Leigh
6.30 p.m.		do.

WESLEYAN

10.30 a.m.	Tinubu	Rev. E. K. Ajai-Ajagbe
7 p.m.	do.	
10.30 a.m.	Ereko	do.
7 p.m.	do.	„ E. K. Ajai-Ajagbe
10.30 a.m.	Olowogbowo	„ D. A. Babalunmi
7 p.m.	do.	„ J. A. Angus
10.30 a.m.	Ọbun Eko	Bro. Adebiyi Tapowa
7 p.m.	do	Rev. S. A. Pearce

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Rev. G. A. Oke
7 p.m	do.	„ J. F. Ogunko
9 a.m.	Erelu	Bro. J. T. A. White
7 p.m.	do.	„ J. H. Lawson
9 a.m.	Bethel	„ A. Ọbadina
6.30 p.m		„ H. T. King
9 a.m.	Zion	„ A. Aboyade Cole
6.30 p.m.	do.	Rev. N. J. D. Shomuji
10.30 a.m.	African Methodist	Bro. W. K. Fafunwa
4.30 p.m	do.	„ O. Ajayi

FIRST BAPTIST CHURCH

10.30 a.m.		Bro. J. O. John
6.30 p.m.		Rev. J. R. Williams
9 a.m.	Araromi (Baptist)	Rev. A. A. Puddicombe
6 p.m.		Bro. S. M. Phillips

EBENEZER (BAPTIST)

9 a.m.	Bro. Jeariọgbe Tubi
6.30 p.m.	Rev. E. C. Alabi

BROTHERHOOD

7.30 a.m. Ilupesi Pastor A. Adedeji Igb
7 p.m. do.

St. STEPHEN'S (EPETEDO)

9 a.m. & 4 p.m. Very Rev. J. G. Campbell

AHMADIA (ISLAM)

6 a.m. Fajir Service I. A. Shitta
5.30 p.m. Open Air Service Imam K. R. Ajo
(Bamgboṣe Street.)

COLONIAL CHURCH. ODAN

8 a.m.—Holy Communion
6.45 p.m.—Evensong and Sermon,
Rev. E. J. Evans

SALVATION ARMY.

10 a.m. Capt. A. A. da Cos
7 p.m. Magic Lantern Service Major E. E. Ge

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m Open Air Service at Campbell Square
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A da Ile-iwe alẹ silẹ fun gbogbo ọmọ Ile-iwe ati oṣiṣẹ pẹlupẹlu fun awọn ti o nfẹ lati ṣe idanwo fun iṣẹ Ọba ati *Cambridge*, a si nkọ iwe Yoruba nibẹ. A nṣe Ile-iwe yi ni ọjọ *Monday*, *Wednesday* ati *Friday* ni agogo meje abọ alẹ ni Ile-iwe *Breadfruit* (Loke.)

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