EKO AKETE.

IWE IROHIN OSOSE.

ỌRỌ IFOJUSUN:—

"EMI YIO FI OHUN TI O NDUN MAKUNNU HAN AWON ALAGBARA, NGO SI JE ALAGBAWI AWON ODI".—W. T. STEAD.

VOL. I. NO. 47. SATURDAY, JUNE 2, 1923. FOURPENCE.

ỌGBẸNI OYINBO F. A. PICKLES

nṣe *Cinema* ni Opopo nla lẹmẹta lọsẹ. Awõ-ṣẹju ni awọn aworan rẹ. Ina Manamana ti a si fi nṣe Ẹrọ na mọlẹ bi ọsangangan. Ọrẹ, lọ fi onjẹ oju f'oju nibẹ. Ẹmẹta lọsẹ lo nṣe e *Monday*, *Wednesday* ati *Saturday*, ni agogo mẹjọ abọ alẹ (*8.30 p.m.*)

Arnold Schlesinger

ILE OWO OYINBO GERMAN HAMBURG

Iwọ le ranṣẹ Ẹrọ-Iranṣọ "*Mundlos*" ati "*Adler*" nibẹ bẹ si ni Ẹrọ-riran bata pẹlu.

Ẹ tọ Ọgbẹni A. Kessler lọ ni 7 Labinjọ Lane, kọrọ Williams Street.

Mundlos on top Mundlos.

Mundlos on top Mundlos.

A nranṣẹ orişirişi ọja fun enia to tete nlọ nilẹ ni *Nigeria*

Ọja tiwa ya. A si ni ọja wọnyi fun tita:—Ohun ẹrọ orin, Awo-Abọmafọ, Kẹkẹ-ologere t'Ọkunrin t'Obinrin, Waji

Ẹ le ri Ẹro Iranṣọ "*Mundlos*" ra lọdọ J. S. Johnson, Alhaji Masu, ati lọdọ H. Campos ti Campbell Street.

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

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

ATARI AJANAKU ni ỌGBẸNI na jẹ ninu awọn onisowo Irin Iṣẹ ni ilu Nigeria.

ỌKỌ tita wa ni owo pọ o.

ỌGBẸNI DURO THOMAS.

ONIṢOWO PATAKI.

Ti 55, Ita Faji, l'Eko, ni orișirisi Ọja to de fun u lati Ilu Germany fun tita: awọn nkan Awo abọmafọ, Cement, Akara, ati ọpọlọpọ ọja miran.

Ẹ lọ de ibẹ, Igbo-Akan 'mọpa ni ohun to ni.

Bi ẹ ba fẹ, ẹ kọwe si i, *Number* Apoti-Iwe rẹ ni Ile ipin iwe (*General Post Office*) ni 374. *Number* fifi-ẹrọ manamana ba a sọrọ (*Telephone*) ni 243.

Ẹ WA RA ỌPỌ ỌJA.

Ọgbẹni D. B. OṢUNTOLU, onișowo Ọlanrewaju ni ọpọlọpọ ọja fun tita ni Ṣabu rẹ ni
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Ninu awọn ọja rẹ ni iwọnyi:—Ikoko taba, Carpets Panu ikọle, Aṣọ oniruru, Itẹkọ, Baranjẹ, Olowonyọ, Yọmini, (*Sallen.*)

Ati orișirișí nkan atata miran. Ọja Ọgbẹni yi rọju o si lere ninu, ọpọku-ọyọku ni.

Ẹ lọ ra ti nyin nibẹ.

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MASINI-A-NJUWON
Ọgbẹni DURO THOMAS.

Onișowo-towolawi, ni awọn IBUSUN mèrémèré onidẹ to ṣẹṣẹ de fun u pẹlu awọn MAṢINI iranṣọ ti a npe ni *Gritzner* ti ọlọwọ ati ti ẹlẹsẹ, lati ilu Jamani wa fun tita ni Ile Ọja rẹ 55, Ita Mãse leti ita Faji, l'Eko.

Ifa mbẹ fun awọn to ba tete lọ ra tiwọn nibẹ: owo yẹpẹrẹ ni a nta wọn, bẹni awọn Ọja na si "ka 'yin" to.

Ẹ lọ ba Àwúre nyin pade nibẹ.

Editor & Proprietor:—
ADEOYE DENIGA,
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Oṣu mẹfa	6/-	6/6d.	7/-
Oṣu mẹta	3/-	3/6d.	4/-

Ẹ fi owo ati *Letter* ranṣẹ si *Editor*.

GBOHUN-GBOHUN.

:o:

ALUFA ỌKỌ IYAWO, "A LE WI-LEṢE."

Ni agogo mẹsan arọ *Saturday* to kọja Oyinbo H. W. Stacey ti Ijọ *Wesley* gbe Omidan M. A. Macdonald ọkan ninu awọn Olukọ Ile Iwe Giga ti awọn Obinrin Ijọ *Wesley* nibi ni'yawo, ni *Church Wesley* Ita Tinubu. Iyawo na ko tilẹ boju rara, bẹ si ni ko si orin kikọ titi a fi pari isin na.

Alufa O. J. Griffin ati Alufa A. N. Cole ni nwọn ṣe etutu gbigbeyawo na, lẹhin eyi ọkọ iyawo ati aya rẹ lọ si Abẹokuta, lẹhinna nwọn yio gba isinmi lọ si Ilu wọn.

AWO LỌ KO DAGBERE.

Tẹdun-tẹdun ni a fi rohin iku Oyekanmi Oyeṣiku oloye to ṣẹlẹ ni Abẹokuta ni *Wednesday* ọsẹ to kọja.

Gbogbo wa la ranti orukọ rẹ atijọ Charles Valentine Oyekanmi Taylor, eyiti o yi pada si tiwa ni ọjọ pipẹ sẹhin. Oloye to mọ iwe faufau ni, o si ti nṣe *Dispenser* ni abẹ Ijọba ibi ni sa kan, A o sọ itan igbesi aiye rẹ ninu iwe yi lọsẹ to mbọ.

Ki Baba f'ọrun kẹ ẹ.

Ẹ TI PE YIO RI NIGBATI ỌMỌ OLE NGUN 'BAKA?

Ni lọloyi a gbọ pe Adọta pọnwun (£50) ni Kotu gba lọwọ awọn Ile-ọwọ ti nwọn nta onjẹ bibajẹ fun awọn ara ilu ninu Ṣabu nwọn. A tanma pe irufẹ awọn ẹni wọnyi ati awọn ẹlomiran yio fi eyi kọgbọn fun ijọ miran.

IYAWO TO KẸ RIRI!!!

Iyawo ti a rohin rẹ ninu iwe yi lọsẹ diẹ sẹhin jẹ ọkan ninu awọn Iyawo ti o jire, Ọgọrọ enia lo wa sibi ayọ yi t'oyinbo t'enia dudu, aṣọ hpe aṣọ ranṣẹ awọn alufa to wa ṣetutu lọjọ na jẹ mẹwa orukọ nwọn ni iwọnyi:—

Ven: Archdeacon T. A. J. Ogunbiyi
Rev. James Pearse
„ S. J. Gansallo
„ H. V. E. Johnson
„ M. S. Cole
„ J. Okuṣeinde
„ S. A. Ṣobande
„ J. A. Cole
„ I. O. Ransome-Kuti.
„ H. A. Lewis (Oyinbo)

nkan pataki meji la ṣakiyesi ninu Iyawo yi ni *Church*.

(1) Lẹhin igbati Ọgbẹni Ajasa ti fa ọmọ f'ọkọ tan ti on ati aya rẹ si ti lọ tọwọ bọwe tan ni *Vestry*, lọgan ni awọn mejeji si ta mọ *Motor Car* rẹrẹ, o di ile, nwọn ko tun duro ṣe alatojubọ kan mọ, nitori bi a ba f'agbo fegun a jọwọ okun rẹ lọwọ, gẹgẹ bẹ ni nwọn ṣe.

(2) Nigbati Mammy Macauley iya baba iyawo nu wa si *Church* fun ẹyẹ yi, to si tun pada lọ sile ọkan rẹ kun fun ayọ to bẹ gẹ o ni on dupẹ pe iṣe ọmọ-loju on—Oyinkan—ṣoju on to fi jẹ pe yiyọ lọ nvọ fẹrẹ mgbati Dr. Macauley ati Mammy Alagba kan fi *hook* rẹ ti nwọn si fi sin i bọ sita. Ọkọ Iyawo si dabi ọmọ-titun lẹgbẹ iyawo rẹ lọjọ na; iyawo nrẹrin musẹ àwọ awọn mejeji ji pẹpẹ. Iyawo a b'ọkunrin, a b'obinrin o. Aṣẹ.

A bo ni yawo ṣe yawo,
O ye!
A bo ni yawo ṣe yawo

B' Oluwa ba fẹ ma ṣe temi
layọ
Ẹ, B' Oluwa ba fẹ ma ṣe temi
layọ o!!!

ẸJỌ KOTU NPOWE.

Adajọ Vander Meulen da Ijọ C.M.S. lare Ẹjọ ti awọn apapọ Ijọ Africa Ọmọ-Ibilẹ pe wọn, ni *Monday* ọsẹ yi.

KU EWU, A-FI OTỌ-INU TU ẸRU IKA PA'LẸ.

A ba ọrẹ wa Ọgbẹni Akin: Adeṣigbin (Tika-Tore) yọ fun titẹ ti ọwọ tẹ ogbole ọmọ-iṣẹ rẹ kan to njẹ Domingo to ti nji i lowo pẹlu alumọni miran ti o nlọ si Adọrin pọnwun (£70) lati ẹnu oṣu diẹ sẹhinwa.

A gbọ pe ṣiṣọ ni ọmọ-ole yi nwa nṣọ ọga rẹ ki o le lọ sile lọ jẹun nigba iṣiwọ ọsan, lẹhinna ni igara yi yio ra pala lọ si ibiti ọga rẹ nfi kọkọrọ *Safe* ti *Office* pamọ si yio si bẹrẹ si "mu'ṣẹ ṣe," bayi ni ọdaran yi nṣe titi o fi ko ogidi-nleje owo ati ẹwọn *gold*: ṣugbọn awo ya mọ lori ni *Monday* ọsẹ yi, nitoripe bi o ti lọ kabakaba si "ibi-iṣẹ" rẹ gẹgẹ bi iṣe rẹ bẹni ọkan ninu awọn Akọwe Ọgbẹni wa yi si mu u ni mọwọ-mọrun tobẹ ti Domingo na fi le ma ke bi Abawun pe "Ọsanyin mo d'ẹru rẹ! Ọsanyin mo d'ẹru rẹ!!!"

A si ba awọn Akọwe toku ni *Office* yi yọ pẹlu, fun akowaba to re wọn kọja yi. Ma fi tirẹ kọ mi lọrun.

ỌMỌ ỌWA, O KU EWU.

Ogidirigbo Ara to san ni kutukutu arọ *Wednesday* ọsẹ yi ṣe jamba ni ile Ọgbẹni Peter Thomas ni 1, Williams Street, a gbọ pe nṣe lo sọ igi-agbọn tutu kan to wa ninu ọgba ile na di eru lẹbulẹbu: ara na si la ina wẹ ninu yara ibusun Ọgbẹni na tobẹ to fi mu u taji; ṣugbọn a dupẹ pe ko si ẹniti o ba jamba yi rin ni gbogbo ile na. Ẹ ku Ewu!!!

ERIN WO LOKE AMINLALA.

Pẹlu ẹdun pupọ la fi sọ ti Iku Ẹni-ọwọ S. M. Abiọdun M.A. to ṣẹlẹ ni ile rẹ Opopo nla ni arọ *Thurday* ọsẹ yi; a ba aya rẹ daro ati pẹlupẹlu iya arugbo to fi silẹ.

SHORT STUDIES ON YORUBA WARRIORS.

By the EDITOR.

[*Copyright*]

BALOGUN IBIKUNLE I.

His Early Days.

Ibikunle, whose name in after years played so great a part in the making of Ibadan country in Yorubaland, was born at Ogbomọṣọ: his mother was of Ẹgbado tribe. There can be little doubt that when he attained his majority he came over to Ibadan in search of adventure: this was not uncommon in those days of internecine wars in Yoruba country.

His Time of Trial.

He was not exempt from the usually known fate which generally befalls one at the outset who is marked for position of worth in after life: for we find him shabbily treated by his first wife, when on an occasion, he returned home from an expedition overcome with fatigue, and hungered: he bought some agidi balls and took some soup prepared by the wife specially for herself—mark the selfishness! and invited his son Babayẹmi born to him by this selfsame woman to partake of the meal: imagine, if you please, the temper of the wife on her return home only to learn that her husband has been helping himself to her soup-pot without her authority or sanction—a thing inconceivable!!! she called her husband names and emptied the remaining soup on his head: Ibikunle. be it remembered, did not meet force with force *then*, but simply asked his son to leave the soup severely alone: the son, in obedience to his father drank with him the liquid-form to which the remaining agidi-balls were reduced: the future general did not forget this incident.

Eventually our hero was ascending the success ladder gradually; he was made the General of the Ibadan forces in succession to Ọdẹrinlọ on or about 1841, as time wore, on the thought of revenging himself on his once heartless wife prevailed with him. One day he asked all his wives, 70 in number: to cook him specially

prepared *Ilasa* soup in honour of a day for the propitiation of his Guardian-spirit: each wife tried to vie with one another for the best result: in the twinkling of an eye, 70 soup-pots were in readiness: the old wife taking particular care in cooking her own with dried bush-hog for culinary effect: all the pots were placed in a particular spot at Ibikunle's command: after this he ordered every one before him to make room as he desired to be left alone for sometime: on the spot being clear, he called Babayẹmi's mother and asked her whether she remembered her past treatment to him: the former replied in the affirmative: Ibikunle then began to empty the boiling soup on her bare head, and when the pain became excruciating, Babayẹmi involuntarily prostrated before his father and interceded for his mother, and immediately, Ibikunle desisted, saying his son's obedience to him that day has saved the mother from being scorched to death: but one thing is significant in this unhappy episode and that is, since his wife's illtreatment as stated, Ibikunle ceased all connexion with her as heretofore, though she was allowed to remain in the house until her death.

Gospel Mission to Ibadan.

During the time Ibikunle was the Commander-in-Chief at Ibadan his country of adoption, Oyeṣilẹ was the Balẹ who was generally known in history as Balẹ Olugbode: in whose time Christianity was introduced to this country by the C.M.S. through that great and good man, the Rev. David Hinderer: the warm welcome accorded the German pioneer Missionary speaks volumes for the measure of prosperity which was noticeable, and enjoyed by the Ibadans at the time.

Wars.

The principal wars in which Ibikunle took part in his time and which were won are as follows:—

The Battle of Ara.
" " " Ẹfọn.
" " " Ijaiye, (1859–1862).
" " " Kutujẹ, (1862–1864).

Ibikunle's exploits were varied and numerous: he defended Ibadan against all external incursions, ably assisted by his lieutenant Ogunmọla: in his time, many territorial possessions were added to Ibadan.

His Death.

On the eve of the battle of Kutujẹ, (1862) he was accidentally wounded by a young man whom he ordered to cut a dog into two *at a single stroke* for a sacrifice to the god Ogun: the cutlass escaped from him at a wave of the hand, and made a deep gash in one of his thighs: the wound proved fatal and the victim was buried with military honours at Ibadan.

Thus passed away in 1864 IBIKUNLE, one of the greatest generals the Yoruba race has produced.

His Congnomens (*Oriki*)

Ibikunle Olokè,
Agoangba Asẹ.
Balogun Atẹni bi aje,
Jagun A to bi aila.
Alagbala jaiya-jaiya baba Kuẹjọ
Agbala 'Bikule j'oko ẹlomiran lọ.
Bi yio ba wọn ja toju timu ni fi pọn ṣẹṣẹṣẹ
Aponloju 'ja ṣẹriṣẹri
Ọkunrin kiribiti pi
O ki lọwọ ki lẹsẹ bi ogidan.
Ẹni duro de erin, duro de 'ku
Ẹni duro d'ẹfọn duro de 'ja
Ẹni duro de egun alagangan
Ọrun ni nfẹ lọ.

[NOTE:—The Cognomens were taken from *History of Ibadan* in Yoruba, By Isaac M. Akinyẹle.
ED. EKO AKETE.]

ORIN NI OHUN ILẸ WA.

A ni lati wa orișirișì ilu ki a si to wọn li ọna ti lilo won yio fi ma jẹ ki isin wa jẹ mimọ. Orișirișì ilu ni mbẹ, oruko diẹ ninu won niwọnyi:—Dundun, Bata, Batakoto, Agbe, Aro, Ṣẹkẹrẹ, Gangan, Kiriboto, Apinti, Gbẹdu,—ati ohun elo miran bi Konkolo, Kakaki, Agogo, Fere,—(o tun ku awọn ti a o ma darukọ nigbamiran.)

Ninu gbogbo awọn ilu ti mo darukọ yi, Batakoto nikan ni a nlo titi di akoko yi, ni ero t'emi, bi a ba dan Bata wo, a le ri iyatọ ti o wa ninu Batakoto ati Bata. Bi ẹlomiran ba si le damọran iru ilu ti a le ma lo pẹlu duru, dipo Batakoto, eyiti yio ṣe rẹmu pẹlu isin mimọ Ọlọrun, tayọtayọ ni a o fi tẹwọgba irufẹ imọran bẹ.

O ta si mi l'eti wipe Ijọ kan ti ranșẹ si ilu Oyinbo fun ilu Gẹsi kan ti a npe orukọ rẹ ni "*Kettle Drum*" dipo Batakoto ti wọn nlo nisisiyi li akoko isin. Bi iro yi ba jẹ otitọ, a o ma f'oju s'ọna fun dide ilu na ati irufẹ ohun ti ilu na yio ni. L'oju t'emi, eyi dabi abuku nla fun awa enia dudu gẹgẹ bi orilẹ-ede wipe ninu gbogbo ogunlọgọ ilu ti mbẹ fun wa, ko si eyiti ijọ na ro wipe o ba isin wọn mu fun kikọ orin ni

ohun ilẹ wa, a ha ṣe wipe won ba ranṣẹ lọ si ilu Oyinbo ki wọn to le ri eyiti yio ṣe dede pẹlu orin ni ohun ilẹ wa.

Ẹnyin ti nka iwe irohin yi, ẹ gba eyi ro fun mi

OYENẸYẸ

EKO AKETE:

EKO, SATURDAY, JUNE 2, 1923.

IFA, NI A-JỌ WO, MO NI A-JỌ WO, OHUN TI A BA JỌ WO LO NGUN!

Ni oni ni Ile Iranti Afari-ogun (*Glover Memorial Hall*) ni Ẹhingbẹti a pe Ilu lati wa yan ẹni mẹta ninu awọn Gbajumọ wọnyi. (1.) George Debayọ Agbebi, (2.) Richard Akiwande Savage, (3.) Ọlayimika Alakija, (4.) John Theodore Nelson Cole ati (5.) Joseph Egerton Shyngle si Ajọ Igbimọ Ilu (*Lagos Town Council*) fun odidi ọdun mẹta miran: o si yẹ lọpọlọpọ ki a fi ifẹ iru anfani yiyan awọn ti a ba fẹ sinu Igbimọ yi han nipa ki ẹṣẹ gbogbo wa pe sibẹ.

Ẹkeji ti a npe Ilu fun iṣẹ bayi leyi, kosi yẹ ki a da "agula, agutẹtẹ" rara nitori ilọsiwaju kan ninu ilu ko ju eyi lọ.

Pupọ ninu awọn to dagba ninu wa ni yio ranti rogbodiyan to wa ni igboro ilẹ wa yi ni ọdun 1889–0 to ọdun mẹrin-lelọgbọn nisinsinyi, nigbati Ijọba igbana kọ fi iru anfani bayi lọ ni; tani ko mọ bi awọn ara wa igbani ti rọ ojo ebu sori *Bishop* James Johnson (ẹniti o wa ni ipo Alufa nigbana) nigbati Woli yi fi da awọn ara Eko akoko na ni imọran pe ki nwọn gba a nitori ohun-rere ti yio jẹ fun wọn lẹhin ọla; ṣugbọn ko ye wọn: a si dupẹ pe ohun yi ti di gbigba tayọtayọ ni aiye wa isinsinyi, biotilẹjẹpe eyi kiṣe oju Woli na mọ, sibẹsibẹ Baba kọ ni ṣai mu "lada" rẹ ba a nitori imọran rere rẹ ijọ kinni.

Awọn Ọgbẹni George Debayọ Agbebi ati *Dr.* Akiwande Savage ṣe iṣẹ lọpọlọpọ fun Ilu niwọn ọdun mẹta ti a-kọkọ ẹniti o ba ri opopo-ode wa nibi nisinsinyi fun iṣẹ-imọ-toto ti a ti se si wọn lara ati atunṣe miran yio le jẹri si eyi: bẹ si ni a ro pe Ọgbẹni Adebẹṣin Fọlarin ko ṣai ṣe eyi to jẹmọ iṣẹ tirẹ: a sa mọ pe iṣẹ Ọgbẹni na fun rere ilu ko mọ nibi nikan.

Ti a ba ni o tọ o si yẹ jọjọ ki a tun awọn Ọgbẹni meji ti a daruko wọn yi yan lẹkeji a ko ro pe a o ni alatako ti yio wipe ẹnu wa nrun: o wa ku ẹnikẹta ki a mu ninu awọn titun mẹta toku gẹgẹbi a ti to orukọ wọn sinu ibẹrẹ iwe yi: awọn ti a wi yi le ṣe ẹnikẹni ni kami-kami-kami, ṣugbọn ni tiwa, a sọ fun ẹnyin ara ilu pe, o yẹ ki a mu ẹniti o ti fi ọpọlọpọ akoko rẹ ṣe iṣẹ ilu lai gbokan lati igbati ede-ko-yede ti de si arin wa nibi ati Ijọba lati ọdun 1919 titi di oni: ẹniti ko kọ ebu ati iwọsi ti Olori Ijọba *Nigeria* nibi fi lọ ọ ni sa kan laiṣẹ-lairo nigbati Ọgbẹni ti a nwi yi pẹlu awọn enia rẹ fi nbẹbẹ lọdọ Olori na fun ẹnikan pataki ti Olori yi ni o ṣẹ on ti o si fi itori bẹ yẹ oluwarẹ nipo.

A tanma pe gbogbo ẹnyin ọkawe wa lọkunrin lobinrin lo mọ ẹniti a ntọka si pe ki ẹ yan ṣe iketa yi: bi a ba ni mọ ọ ọmọran a mọ ọ; ata-npako lo njuwe ọkankan: A-mọlẹṣẹ ni oluwarẹ Ọkọnrin ti a fi nṣepe ọkọnrin ni bi ilẹ ba da: Akuruyẹ 'jo, Egun nla ti nfọhun bi enia ni, ni Ile-ẹjọ ani Ọgbẹni a yọ ni, ninu ijangbọn bi Jiga.

O di ọwọ nyin o, a mu lele. Ẹnyin ilu, Ẹ jẹ ki a jọ wo ọran yi, ohun ti a ba jọ wo lo ngun. To! To!! O!!!

THE LATE REV. STEPHEN MICHAEL ABIỌDUN.

Our next issue will contain *inter alia*, a life-sketch of the above-named cleric from our *Nigerian Who's Who*, with an *addendum*.

[ED.–E.A.]

Si Oniwe-Irohin,

"EKO AKETE."

Emi yio dupẹ gidigidi ti o ba fi aye diẹ fun mi ninu iwe irohin rẹ.

Anu ṣe mi pupọ lati ri ọrọ alufaṣa ti Oyenẹyẹ sọ ninu iwe-irohin ti ọsẹ kẹta ti o kọja si Ijọ Brotherhood ati ti Idapọ Ọmọ-ibilẹ.

1. Ki ṣe pe ko si ilu miran lati ma lu, ṣugbọn Batakoto ba gbogbo orin ilẹ wa mu, o si gbamuṣe ju awọn ilu yoku lọ, li o ṣe dabi ẹnipe on nikan ni a tẹramọ lu ninu isin ju awọn yoku lọ. Ati pẹlu ki Oyenẹyẹ maṣe sọ ẹjọ d' ẹjọ ilu pe ariwo rẹ pọ; ilu ki dariwo pa, ki isi lu 'ra rẹ, aṣẹ onilu ni ilu ngba, bi a ba ti lu si ni isi ndun si.

2. Iru itẹsiwaju ti Oyenẹyẹ nwi ko ye ni rara, nitoripe ọpọlọpọ li o wa ti orin ilẹ wa koi to ye rara, aṣa alaṣa ti mọ wa lara ju bẹ lọ, diẹdiẹ ni a ni lati gbọn ida-npapa aṣa alaṣa kuro ki aṣa eto ati ilana orin ilẹ wa to le ri 'bi gbe lọkan wa, ki o to le ma dagba bi o ti tọ ati bi o si ti yẹ. Ki Oyenẹyẹ mọ daju pe itẹsiwaju wa ni ijọ Brotherhood nipa orin ilẹ wa ju ijọ miran lọ, ẹnikẹni ti o ba si ti nlọ bẹ ijọ yi wo, yio jẹri si eyi. Orin fun oniruru igba, igba ayọ tabi aro, igba awẹ tabi ajinde, ọdun titun tabi Ikore ati bẹbẹ. Gẹgẹ bi eto ati ilana orin ilẹ wa, ohun orin ni ima sujada fun ọrọ orin, ọrọ orin a si gaba lori ohun orin, gbogbo iwọnyi ni ijọ yi ṣakiyesi ju awọn ijọ yoku lọ, eyi li o mu ki (*With Variation*) se wa ni ọpọlọpọ orin wọn, a si kọ awọn akọrin ni ọna mẹrin ti a fi nkọrin (*with parts*;) ati pe ọrọ orin wọn ati ohun orin wọn rẹmu bi ẹni so ogoji mọ ọgọjọ ni, ṣugbọn ni ijọ awọn ibilẹ eyi ko ri bẹ rara, ọrọ pẹlu ohun orin wọn ko rẹ rara, o si pakasọ leti, afi orin kan kan.

3. Inu mi dun pupọ nigbati a sọ fun mi pe Oyeneyẹ jẹ ọkan ninu awọn agba aluduru. Bi eyi ba jẹ bẹ; anu ṣe ni lati sọ pe ki-ṣe ẹmi itara fun ilọsiwaju orin ilẹ wa lo jẹ ki Oyenẹyẹ ti npatoto lati ọjọ yi wa. Ati pe o tọ, o si yẹ ki Oyenẹyẹ, gẹgẹbi ọkan ninu awọn ọga aluduru, ti dabira ni ijọ ọmọ ibilẹ; ṣugbọn dipo eyi Oyenẹyẹ nsọrọ alufaṣa si ijọ wọnyi itiju nla ni fun Oyenẹyẹ nitori o ndaṣọ gẹrẹjẹ bo Ijọ rẹ nile, o si tu u si ihoho ni gbangba ọja. Ati pẹlu gẹgẹbi Bibeli ti wipe: "Ẹniti o ba mọ rere ni rere ti ko si ṣe, ẹṣẹ ni" "Abọ ọrọ ni a sọ fun Ọmọluwabi."

4. Ẹwẹ! Ile isin ki ṣe ile ọfọ, ṣugbọn ile idaraya ẹmi, ile alafia, ile ayọ, ile iyin Baba Ọrun ni. Ẹṣẹ ha ni bi? Bi a ba dara ẹmi ya ni Ile isin mimọ? Bi a ba jo niwaju Ọlọrun? Bi a ba si yọ niwaju Ọlọrun? Wi! Oyenẹyẹ, wi?? David jo, o si yọ niwaju apoti ẹri, ati niwaju Ọlọrun rẹ; Abigail, aya rẹ, si di alaibimọ nitori o kẹgan, ti o si ṣata rẹ.

5. Ki ẹnikẹni to gba pe, ẹmi ifẹ lo mu ọ npatoto lati ọjọ yi wa, sun ijọ tirẹ siwaju, dabira nibẹ, ṣe ilu ti ki pariwo, pin orin si ẹla ẹla ti o tọ ṣe eto to tọ, ti o yẹ nibẹ, nigba-na ọrọ le da si ọ lẹnu lati sọ, bi o ba ṣiku.

O jẹ 'wọ ni, Oyeo-nẹẹ-yẹẹ.

A. Ọla : Ajib :

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Wo aworan ọkan yi, wa si ri daju pe awọn oṣiṣẹ ilẹ wa ko le ṣe iru rẹ.

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6.30 7.30 8.30 9.30
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(EVENING.)
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4.45—5.30 6.45—7.30.

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EVENNING. 5.45—6.30 p.m.

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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
9 a.m. St. John's (Aroloya) Rev. H. V. E. Johnson
6.30 p.m. do do
9 a.m. & 4 p.m.-St. Peter's (Alapako) Rev. J. A. Cole
9 a.m. & 6.30 p.m. Holy Trinity (Ebute Ero.) Rev. S. J. Gansallo
9 a.m....St. David's (Jordan) Rev J. A. Leigh

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10.30 a.m. Tinubu Rev. A. N. Cole
7 p.m. do. do
10.30 a.m. Ereko Rev. E. K. Ajai-Ajagbe
7 p.m. do. do
10.30 a.m. Olowogbowo Rev. E. E. Williams
7 p.m. Rev. S. A. Pearse
10.30 a.m. Ọbun Eko do
7 p.m. D. A. Ogunbiyi

AFRICAN (COMMUNION)

9 a.m. Jehovah Shalom Rev. M. B. Newton
7 p.m. do. Rev. J. F. Ogunko
9 a.m. Erelu Rev. J. F. Ogunko
7 p.m. do. Rev. Suptd. G. A. Oke
9 a.m. Bethel Rev. N. A. Ọnatolu
6.30 p.m. Bro. J. B. Coker
9 a.m. Zion Rev. N. J. D. Shomeji
6.30 p.m. do. Rev. S. L. Akinosho
10.30 a.m. African Methodist Rev. I. O. Oyekunle
4.30 p.m. do

FIRST BAPTIST CHURCH

10.30 a.m. Bro. O. Fadipẹ
6.30 p.m. Rev. J. K. Williams
9 a.m. Ararọmi (Baptist) Bro. E. A. Ojo
4 p.m. Rev. A. A. Puddicombe

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9 a.m. Bro. J. F. Oshodi
6.30 p.m. Rev. E. C. Alabi

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5.30 p.m. Open Air Service Imam K. R. Ajọṣẹ (Bamgboṣe Street.)

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6.45 p.m.—Evensong and Sermon; Rev. H. A. Lewis

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