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. 95. SATURDAY, MAY 3, 1924. Fourpence.

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Ẹ wa wo Ile ọja wa; A ni nkan wọnyi fun tita:—

Ikoko taba Onigi, Jigi, Așọ Aran, Ẹrọ agbado, Ife, Ọti Elewuro (*Beer*) ati Eleso Àjàrà (*Wine*), Awọn onjẹ Ipanu, așọ iș'ọṣọ, Ẹrọ ere ọmọde, Ohun Ọșọ, Abẹlà (*Candles*) ati ẹgbagbeje ọja miran.

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

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

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ẸNIKEJI,

Agọ Oke to yanju mbẹ lọdọ Iya A... Saamọta Ikẹ Ọlọrun fun tita, ọpọku Ọyọ[, ni owo wọn, lọ bere ni 3 St. John Stree[t] l'Eko, leti ile Johnson Agbẹjọro.

ERO YA WA RA.

ADEBOYE ṢOLANKẸ Onisowo "Gbabiọgẹdẹ" nta Panu-kikọle ati kikan-Iṣo lorisirisi, Kọkọrọ (Iṣika) t'ilẹkun ati t'apoti lorisirisi, Atupa fifalọwọ, Simẹnti, lorisirisi ati Epo-ọda, Fikifiki, Okun-ẹrọ, ati Ọṣan, ati Pakun ti Awo-ẹja lorisirisi, Awo ... awọn Aganyin fi nko Ẹja-ṣawa l'okun ati Ẹja Abọmafọ, ni Ile-ọja rẹ ni No. ... Idunmagbo Street, (l'ebute Olowu) ati ni No. 19, Moloney Bridge Street, (l'Anikantamọ) l'Eko.

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Ẹ LỌ RA TIYIN NIBẸ.

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

GBOHUN-GBOHUN.

———:o:———

OKUTỌ. AJISỌDIDUN L'OYINBO.

Inu wa dun lati ri *Professor* Oyerinde ti Ijọ Alaribọmi ti Ogbomọşọ nibi lọsẹ to kọja; Ọgbẹni Igi Iwe na wa si Apejọ ọdọdun ti Ijọ na ti a şe ni Şọşi wọn ni Opopo-nla nibi l'ọdunni; fun akoko diẹ ti a fi ba a sọrọ ni'le Ọgbẹni Ẹni-ọwọ J. R. Williams ni Ita *Wesley* o jẹwọ pe ọkọnrin, ti a fi şepe ọkọnrin ni on ninu Ijinlẹ-iwe-mimọ, o si şeleri lati pe wa si Ajọdun wọn ti ọdun miran, ti nwọn yio şe ni Ogbomọşọ l'odun to mbọ; o yombo ijinmi Yoruba ti a fi nkọ "*Eko Akete,*" o si tun jẹri si ilaju pupọ ti o nfun awọn enia wa ni'lẹ Oke nipa mimọ nkan ti o nlọ l'Eko nibi. Ọgbẹni wa na pada lọ si'bi işẹ rẹ ni *Monday* ọsẹ yi.

A f'oju sin nyin o!

AJẸ NKE OKUNRUN KO PARADA, O L'OWO ẸBỌ NI'LE?

Ọtunla ni Kõtu awọn *Jury* şi, a gbọ pe ọ pataki pupọ lo mbẹ fun riro, bi emi ẹjọ şile didà ati irufẹ ẹjọ omiran; ki wọn ti a ti fi iwe pe ma jafara ati tete lọ ni agogo mẹsan arọ Ọtunla bi bẹkọ, ọtẹ pọun ir ẹdọgbọn sisan s'apo Ọba yio jẹ wọn niba ra-npẹ!

Adele Adajọ Agba Sir, F. A. Van der Meulen ni Baba Ẹgbẹ Kõtu na lọtẹ yi.

Ẹ JAJA J'AJA.

Dokita Randle ran ọmọ rẹ ọkọnrin Ayọ ti o ti nşişọ ni ti awọn Oyinbo Ọlọkọ ri (*Elder Dempster & Co., Ltd.*) lọ si ilu Oyinbo lati lọ kọ'şẹ Dokita ni lọlọyi.

Ọdọmọkọnrin na ba Ọkọ *Abinsi* lọ l'ọsẹ to kọja. O dabọ o, K'Ọlọrun jẹ ka f'ẹmi ri ẹmi.

Ẹ KU EWU ỌJỌ.

A ba *Pastor* A. Adedeji Işọla ti Ijọ *Brotherhood* yọ fun isimi ninu işẹ Ọba ti o gba ni agbatan lẹhin işẹ ọdun 22 rẹ nibi işẹ na; akitiyan ti awọn ko-jẹ-ki-tẹni-sunwọn şe ninu ọrọ yi lo njẹ on; bẹni t'ẹni-ma-sunwọn-ki-gbọ ki o ma ro ki ninu awọn mu'nu ş'ika mo'de ş'otọ wọnyi; ẹ ku ewu ọjọ.

A DUPẸ DUPẸ.

A dupẹ gidigidi fun Iwe asọtẹlẹ nipa ti Ajọ Igbimọ Aşofin Ilu *Nigeria*, Gomina Clifford ati awọn Ọlọla Ọgbẹni Shyngle Moore ati Jones pẹlu awọn Ọlọla Pearse ati Ajasa ati Ademọla Keji ti a ri gbà lọwọ Ọgbẹni Capriconus ni ọsẹ diẹ sẹhin. Ọgbẹni Oni'we na tu ifun ọni nipa işipaya to kọ sinu Iwe rẹ yi. A nta ni Office *Eleti-Oje*, *13, Victoria Road.*

Şile kan abọ fun ọkọkan. Ẹ ku ohun o.

AGBE EPO L'AJA KO ŞE OLE BIKOŞE ẸNITI O GBA SILẸ.

Si Oni'we-irohin "EKO AKETE."

Mo juba o ẹnyin alagba,

Awọn agba-oloro lo ma nkọrin kan bayi pe:— Ko dede mo şe wi o, Ajiborişa re, mo ya o; awọn agbalagba a si tun ma pa lowe bayi pe:— Agba ki wa l'ọja, ki ori ọmọ titun ko wọ, mo juba fun ẹnyin agba o.

Nigbati mo woye gẹgẹ bi awọn firi nidi ọkẹ, alọ ki onihun kigbe, Oşẹşẹ fo'le lẹ fẹ fa Ọmọ-eşin mọra ti npa ọpọlọpọ lara ni 'lu Eko yi, Gẹgẹ bi awọn alagbafọ aşọ ki nwọn sa aşọ l'odo ki nwọn wa ninu rẹ ti, tabi ki a sa aşọ si ẹhinkule

k'a'wa ti patapata, mo si wa wo'ye nkan bawọnyi pe ko wọpọ ni ilu miran bi ilu ti wa yi. Ohun to mu eyi wa ni awọn ara ilu kan ti a npe ni ara Ajaṣẹ, ti nwọn ma nwọ ojule ra aloku aṣọ; eyi mu ki awọn Ole pẹpẹpẹ yi tubọ ri aye lati ma ko aṣọ ala'ṣọ ta fun awọn ara Ajaṣẹ. Bẹ agba ama pa lowe pe, Ọja la ma nta ohun ẹbọra. Iba dun pupọ ju ti awọn onilu tabi awọn Aṣoju Ilu ba le ba wa fi oju agba wo ọrọ yi wo, nipa si se awọn onişowo atuta aṣọ wọn yi, pe ki wọn ma tun ya ojule ma ra ọja bẹ mọ, ki nwọn ma lọ si ọdọ awọn "Gbanjo" nitoripe awọn yẹn ni aṣẹ lati ta aloku aṣọ. Nitoripe ọpọlọpọ fi agbara ni aṣọ meji tabi mẹta, şugbọn nigbati awọn firi ni di Ọkẹ ba mu ninu rẹ ta fun awọn ara Ajaṣẹ? Ipẹ wo ni a le ṣe fun ẹniti Koriko pa iya rẹ jẹ. Nitoripe awọn agbalagba a tun ma powe kan bayi pe:—Ilẹkẹ ki ja ko tun pe mọ. Mo fi ọrọ yi siwaju ẹnyin Agba Ilu.

Emi ni tinyin,
ATỌPINPIN.

ONE CONCEITED PIGEON AMONG THE REST GAVE THEM BAD ADVICE.

The transfer of the Assistant Deputy Registrar J. Lajide to Akure is another severe blow to Binukonu and Zungeru Societies at Ikorodu.

If the Citizens were to express their opinion in connection with the cause he pursued during his tenor of service, almost the whole world would agree that he is not the proper person for that place.

He held two prominent posts at Ikorodu.—One as the Assistant Deputy Registrar and the other as the Vice-President of Binukonu Society whose aim and existence is pernicious to the interest of Ikorodu community.

Notwithstanding the donation of 10/- sent by him to a Church on Sunday the 20th ultimo, he must bear in mind this quotation:—"Whatever a man soweth that shall he also reap."

If I were an intimate friend of his or am his brother officer in the same Society as Mr. Ogbogbomaja is, I should strongly advise him to dispose of at least 2 of his "weaknesses" before leaving Ikorodu as Akure may not be as fertile or lucrative as Ikorodu has been, and so save himself of the effect consequent upon the weaknesses.

It is almost unquestionable that high aim without ability or something substantial encourages vice.

It behoves me to express again cordial thanks on behalf of the citizens to Mr. E. K. Milburn for this action; with hope that he will replace this clerk with a man of the type of M. Obafemi, Williams or Wilson the last of whom at present is the interpreter of the Supreme Court, Lagos, whose excellent and honourable services will ever be appreciated by both the Government and the citizens.

As evil communications corrupt good manners, I would further suggest that the new clerk be warned before leaving Lagos, against any introduction by Ogbogbomaja to his Society lest he should also prove a pest to both the Government and the citizens.

Thanks Mr. Editor for the space allowed.

JOS. M. SHONUBI,
on behalf of the Citisens.

ILE-ÒWÒ OYINBO ALALUMỌGAJI.

John Holt

NI ỌJA WỌNYI FUN TITA

Sarotu "Alasia"

Keke-ologere (Elerin)

Keke-Ologere (*Rudge Whit-Worth*)

Panu Iborule

Awo

Awo-abomafo

Eja-abomafo

Iyefun

Sulfuri

Efun

Alum

Oda-dudu

Orisirisi Oda-ikunle

Iso

Panu-kiko'le

Isana (Atuko)

Ẹ bere ni Ṣabu **JOHN HOLT** ni Opopo-nla, ni Eko.

"*Ebani*" ni ede-waya ti ẹnikẹni le lọ si wọn nibikibi ni Eko tabi ni Ilu miran ni *Nigeria*.

ORIN AYỌ ATI IYIN.

Ibi l'ẹnyin ro si mi, ṣugbọn Ọlọrun mọ si rere

Ohun Orin :—Ẹ mã yọ nin' Oluwa.
with variations.

1. Ẹ da "Muso"! Ara wa,
Ti Baba lo bori.
Ti Baba lo bori (4)
Patapata (3)
Ẹ da "Muso"! Ara wa o,
Ti Baba lo bori.

2. Ẹ ba mi yọ! Ara wa,
Oniṣẹ lo ṣiṣẹ.
Oniṣẹ lo ṣiṣẹ (4)
Dajudaju (3)
Ẹ ba mi yọ! Ara wa o,
Oniṣẹ lo ṣiṣẹ.

3. Ẹ ku ayọ! Ara wa,
Rere l'a o mã ri.
Rere l'a o mã ri (4)
Titi-titi (3)
Ẹ ku ayọ! Ara wa o,
Rere l a o mã ri.

4. "Ọlọrun ma l'Ọlọpẹ o,"
Ni t' õre to ṣe mi,
Ni t' õre to ṣe mi. (4)
Tile-tile (3)
"Ọlọrun ma l'Ọlọpẹ o,"
Ni t'õre to ṣe mi.

5. Agbodegba! Oju mọ o,
Ẹ la gbọ t'ara nyin.
Ẹ la gbọ t'ara nyin (4)
Ti nyin ti jẹ? (3)
Agbodegba! Oju mọ o,
Ẹ la gbọ t'ara nyin.

6. Alapero! Ẹ tuka o,
"Baba ti ṣegun nyin."
"Baba ti ṣegun nyin" (4)
Tipẹ-tipẹ (3)
Alapero! Ẹ tuka o,
"Baba ti ṣegun nyin."

7. Ẹ o ri ro bẹ ba d'ọrun,
"Fun Baba to da nyin."
"Fun Baba to da nyin" (4)
Sinu aiye (3)
Ẹ o ri ro, b'ẹ ba d'orun,
"Fun Baba to da nyin."

8. K'Ọlọrun p'ẹṣẹ nyin rẹ o,
Ko tun dariji nyin.
Ko tun dariji nyin (4)
Patapata (3)
K'Ọlọrun p'ẹṣẹ nyin rẹ o,
K'Ọlọrun p'ẹṣẹ nyin rẹ o. *Aṣẹ.*

ONIHINRERE ATI OLULANA.

[Ọgọrọ awọn ọrẹ wa to bẹ wa lati tẹ iwe orin yi fun arọwọ to wọn lo mu wa tẹ sihin.
—Ed E. A.]

M. L. B. AGUSTO ESQR. B.L.
A. I. YAKUB "
IMAM K. R. AJOSE.

Salaam Alaikun,

I am seizing the columns of this valuable journal to appeal to you in the name of "Allah" the Omnipotent regarding the aims and aspirations which have been yours since the inauguration of the Ahmadia Movement. the object and purpose you have so to speak, then pledged yourselves to carry out, is the bringing up of the Muslim Youths in this and other communities to a knowledge and attainment of the moral standard and spirituality of our Prophet Mohammed who (on whom be peace) was the most ardent advocate.

My apeal is that you should find a remedy to the petty misconceptions which are fast spreading among you, and you should bring to a settlement the disputes that have already arisen, disputes which have been caused by the opposite religious view maintained during the interview held by your committee, when one less talented person seemed not to understand the other.

Now as you all appear to start teaching the same truths and uphold the same tenets, I am earnestly asking you in the name of "Allah" to explain more explicitly to each other again the aims and tenets of your movements, so far as such movement is to serve the best interest of our religion. Mirza Ghulam Ahmad of Cadia is held by you as a Mujadid-Din or Reformer and is no doubt acknowledged by some Muslims as such, but not as a Prophet. Why then Gentlemen should there be such difference of opinion as now threatens to result in drastic separation? Your teachings since my attending your lectures of late are to serve one God, to follow the teachings of the Koran, and that Mohammed is the last of the Prophets.

Considering the abondant good that your Movement (as a society) has done among the Muslims I appeal to you to continue in this harmony with each other. the sooner the idea of the Prophethood of Ahmad is dropped the better. By following strictly the teachings of the Koran in which it is definitely laid down that Mohammed (on whom be peace) is the Crown and last of the Prophets. If we as Muslims will stand united, there will be no more room for a division of any kind to impede our progress.

Thanking you Mr. Editor for space allowed.

A MUSLIM.

EKO AKETE.

EKO, SATURDAY, MAY 3, 1924.

INA WỌ'LE, OKUNKUN PARADA!!!

Igbadun to wa lati ẹnu Ita Faji de Oju Oto de Odo Ọba, titi lọ si Ita Tokunbọ lalalẹ lati ọjọ ti awọn Alagbara ti fa ina mana-mana wa si awọn adugbo wọnyi kuro ni igbadun yẹpẹrẹ: bi t'ewe t'agba ti ngbá yĩn ni'ta wọnyi, ti nwọn nlọ s'oke lọ s'odo ni alẹ ọjọ meji tabi mẹta ti a ṣẹṣẹ mu "alejo" na wa ba wọn gbe, fihan ni pe atunṣe na dun mọ wọn to gbajẹ; diẹdiẹ ni awọn ara ilu yio ma jere owo emi, owo ina, owo *gutter* ati owo oriṣiriṣi miran ti a nsan s'apo Ọba fun biba iṣẹ Ijọba lọ ati fun titun ilu ṣe; tani ninu wa ti ki yio ki Aje "kũ joko" nigbati o ba ri aragbabu iṣẹ igboro ti a ṣe si Ẹpẹtẹdo (*Freeman Street*), si ọna Ebute Ẹlẹfun (*Moloney Bridge Street*) titi fi de Ṣọṣi Kristi Olugbala—Ṣọṣi ti Ologbe Alufa Olukọni E. E. Collins Tẹla Adebiyi kọ nigba aiye rẹ—A le ṣẹṣẹ tun sọ ti atunṣe ti a nṣe lọwọlọwọ yi ni ọna Ọfin titi de Tọlọ ati ni ita Apọngbọn (*Apongbon Street*).

Ẹnyin ẹ tun wo ainiye ile ti a fa ina ti a nsọrọ rẹ yi si l'ode oni, a fa titi a fẹrẹ le fa ina na si ile igbọnsẹ; ni ohun ti a nri!!!

Nitori atunṣe ti a ntun Ile Eko, Adugbo Eko, Ọtun Eko, Osi Eko, Oke Eko, Isalẹ Eko ṣe n'sinsinyi, lo fi mu ki a ma k'okiki rẹ, ti o si nję ki a ma kĩ mẹsanmẹwa bayi pe:—

Eko Akete, Ile Ọgbọn, Arọ dẹdẹ ma ja olomi sa lẹbẹlẹbẹ; bẹ na ni, Igi meji ki so obi ninu Igbo; ki a to ri Ilu ti yio dabi Eko ni gbẹgbẹlẹ yi yio pẹ wa to ọpọ; ẹnyin arinrin-ajo ẹ le jẹri si eyi tabi a fi ṣe'te l'ẹṣọ ni?

Ṣugbọn bi a ti nkan sara si awọn Balogun wa atun ilu ṣe yi, sibẹ a ko le ṣai mu awọn adugbo bi *Branco Street*, *Adu Street*, *Evans Street*, ati awọn adugbo miran nibomiran wa si iranti wọn fun bibojuto pẹlu; ibomiran nfẹ ki a ṣe ọna àgbara ojo si on, ibomiran nfẹ kikun, ati irufẹ atunṣe lọna bawọnni; a si tanma pe iṣẹ titun ilu ṣe yi ki yio pọ s'apakan, eyiti yio mu apakan ma rin ma yan, ti apakeji yio ma kákò, ti apakan yio ma dá ọgbãgbã ẹrin fun anfani ita wọn, ṣugbọn ti apakeji yio ma poṣe ai j'aja jẹ, ai j'era buṣan ti adugbo wọn. Bi a ba dupọ ore ana, a o gba omiran; nitorina gẹgẹbi a ti ki awọn Ijọba kuṣẹ nipa anfani wọnyi, bẹni a si mbẹ wọn ki nwọn maṣe fi igbagbe si atunṣe awọn adugbo ibomiran, gẹgẹbi a ti sọ ni'siwaju sinu iwe yi.

K' Ọba K'o pẹ!!!

Thanks for Sympathy.

Mr. G. D. Agbebi returns sincere and grateful thanks to all kind friends who have sympathised with him by personal calls, letters and telegrams for the irreparable loss sustained by the death of his beloved wife.

STOP PRESS!!!

Ahmadia Open-air Sermon turned down.

Owing to the strained condition existing between the local Ahmadia Movement and the Koranic Muslim Community the Open-air Sermon and Lecture arranged for by the former which was to have taken place at Atini Mosque grounds in the evening of Thursday last according to their giant posters placarded about town, fell through.

Ẹ KU ỌWỌ 'ṢẸ O!

A ṣọpẹ lọwọ Alufa A. Adeniji Puddicombe ti Ijọ Baptist Ararọmi fun iwe ika'jọ oṣu ti ọdunni ti o fi ṣọwọ si wa lọsẹ yi, "Oyinkan" ni iwe na jẹ larin awọn ẹgbẹ rẹ, o si ni aworan awọn ologbe wa wọnyi ninu Alufa Dr. Agbebi, onigege oyinmọmọ, Alufa M. S. Stone. asọmaṣọ ti ṣẹ, Alufa Lunley Oyinbo funfun, Alufa David Oyinbo funfun.

EIDUL-FITR

TABI

IRUN ỌDUN TITUN.

[*Lati ọwọ* ATARI AJANAKU.]

Si Oni'we-irohin "EKO AKETE."

Mọ bẹrẹ f'oji !

Bi ilẹ oni ba ṣu, ãwẹ awọn Musulumi yio di mejidi-lọgbọn. Bi oṣu titun ba le ni ọla ọsẹ, njẹ, ni idayi ọtunla, a o ma jo, a o ma yọ, a o si ti pada de lati Mọṣalaṣi ọdun li Ọdan pẹlu Lemọmu ilu—Ligali olohun-iyọ, ẹniti yio dabira li ọjọ na, bi Oluwa ba fẹ

Awẹ gbigba jẹ isẹ'ra-ẹni, akoko rẹ si jẹ akoko ironupiwada ẹṣẹ. Ninu Sura keji, lati ẹsẹ kẹtale-lọgọsan titi de ẹsẹ ọgọsan o le meje, ni a sọrọ nipa ãwẹ ; ãwẹ si di ohun ipa fun Imale lati Atini, ọjọ keji oṣu Shaban ni ọdun kan pẹlu abọ lẹhin *Hijrah* tabi lilọ Anọbi Mọhọmọdu si Mẹdina lati Mẹka.

Anọbi Isa, ẹni mimọ ati ẹni pipe julọ, gba ãwẹ nigbati o wa li aiye fun ogoji ọsan ati ogoji oru nitori aiṣedede tirẹ, nitori temi ati nitori ẹṣẹ gbogbo aiye. A si gbọ pẹlu wipe, nigbati Anọbi Musa wa lori oke Toorisoonai, Oluwa paṣẹ fun u wipe ki o gbãwẹ fun ọgbọn ọjọ—o si ṣe bẹ gẹgẹ.

Orişirişi Ẹsin li o mbẹ li aiye ; awọn ti o si fi ara han pupọ fun awa Enia Dudu ihahin ni Igbagbọ, Imale ati Ibọriṣa ; pupọ ninu wa ni ko mọ wipe Ẹsin miran ti a npe ni *Judaism*, *Hinduism*, *Confucianism*, *Parseism*, *Taoism*, *Shintoism*, *Buddhism* ati Ẹsin miran tun mbẹ lẹhin mẹta ti a darukọ wọn ṣiwaju.

Ti a ba ko gbogbo Ẹsin wọnyi jọ, ko si eyiti o ni olufọkansin pupọ to *Buddhism*, eyiti Gautama Buddha da silẹ ni iwọn ẹgbẹta ọdun tabi ju bẹ lọ, ki a to bi Anọbi Isa.

Apapọ gbogbo Onigbagọ ti *C.M.S.* tabi *Church of England*, eyiti awọn Ile Ọlọrun bi Christ Church, St. Paul's Breadfruit, Holy Trinity Ebute Ero ati Ṣọṣi miran jẹ ọmọ-lẹhin rẹ ni ilẹ yi jẹ 30 millions tabi ẹdẹgbẹjọ-okẹ enia, awọn ti Aguda (*Roman Catholic*) jẹ 185 millions—iyẹn nlọ si ẹgbarun-ọkẹ enia ; awọn Musulumi jẹ 180 millions —iyẹn na tun nlọ si ẹgbarun-ọkẹ bakanna, ṣugbọn awọn ti o tẹle ilana Ẹsin ti Buddha ati diẹ miran ti o dabi rẹ jẹ 680 millions tabi ẹgba-mẹta-di-logun ọkẹ enia. Nitorina ni a ṣe wipe awọn ti o ka Gautama Buddha si Olugbala ati Alagbawi won li o pọ pupọ ju li aiye ; boya o si le ya ọpọlọpọ ẹlomiran ti o nlọ si Ṣọṣi Aguda ni ilẹ yi l'ẹnu lati gbọ wipe Ọgbẹni Buddha kanna yi li o da (*Order of the Nuns*) àṣa ki Ojiṣẹ Ọlọrun obirin sọ ara wọn di agan, l'aisi ọkọ tabi ọmọ—irufẹ eyiti awọn olufọkansin obirin Oyinbo Aguda ti o mbo lulubi nṣe li arin wa loni, ati wipe Yasodhara, aya Buddha papa ni obirin kini ti o kọkọ ṣe iru iṣẹ bẹ, ti ọkọ rẹ ko si sunmọ ọ titi o fi tẹrigba'ṣọ ni iwọn ọdun kẹrinle-nirinwo ṣiwaju ibí Jesu tabi ẹgbẹrun ọdun o le mẹrinle-ladọta ki Anọbi Mọhọmọdu to de aiye.

Ẹsin Igbagbọ ṣẹṣẹ bẹrẹ si bori Ibọriṣa ni agbegbe ilu Rome ni Ẹsin Imale bẹrẹ ni ilu ati aginju nla ti Arabia. L'aisi ani-ani, ninu awọn Wolî Ọlọrun pataki ni Anọbi Mọhọmọdu ti o da Ẹsin yi silẹ wa. A bi i ni A.D. 570 tabi adọta-din-legbeje ọdun nisisiyi. Ṣiwaju akoko yi ni Mẹka ti jẹ ilu pataki, papa nitori okuta dudu olokiki kan ti o wa ni Kaaba nibẹ, eyiti a si sọ fun wa wipe Mọleka kan li o mu u fun Anọbi Buraimọ, ẹniti o fi i pamọsibẹ lati aiyebaiye.

Anọbi Mọhọmọdu jẹ ẹya Ismaila ọmọ ti Hajarat bi fun Anọbi Buraimọ, baba rẹ Abdallah ti ku ki on papa to de aiye, ọmọ kekere li o si wa pẹlu nigbati Amina iya rẹ ku. Baba nla rẹ, Abd-al Muttalib li o tọ ọ dagba, ki o to wa bo si abẹ itọju ẹgbọn baba rẹ, Abu-Talib lẹhinna. Ọdọ Khadija, obirin olowo kan, ẹniti o di aya rẹ nikẹhin, li o kọkọ ṣiṣẹ ; nigbati obirin yi si ku ni A.D. 619 a kọ orukọ rẹ pẹlu awọn obirin mẹrin ti o mọ julọ. Ekini, Asiah aya Firiaonu : Ekeji, Maryam, iya Anọbi Isa : Ẹkẹta, Khadija : Ẹkẹrin, Fatima, ọmọ Anọbi papa.

Lati kekere rẹ ni a ti gbọ wipe olufọkansin Ọlọrun papa ni Mọmọdu nṣe, o fẹran ãwẹ gbigba, o si nri apẹrẹ iṣẹ Ọlọrun. Nigbati o di ẹni ogoji ọdun, a gbọ wipe Mọleka Jibrillu yọ si i, o si sọfun u wipe, Ọlọrun ti yan a ni Woli lati gbe ogun ti awọn Abọriṣa.

O gbe ogun ti wọn nitotọ, eyi si jẹ ki awọn ara Mẹka korira rẹ ; ṣugbọn Ẹsin rẹ wọ awọn ara Mẹdina ti o nwa ṣe òwo ni Mẹka li ọkàn tobẹ gẹ, ti nwọn fi rọ ọ titi o fi ṣi lọ si Mẹdina pẹlu Abu-Bekr ni oṣu June 28th, 622 ; lati igba yi ni Musulumi ti nka ọdun wọn Hijra.

Ni Mẹdina ni Anọbi Mọmọdu ku si nigbati o di ẹni ọdun mẹtale-lọgọta. Abu-Bekr li o ropo rẹ bi Khalifat tabi Lemọmu olori, lẹhinna Omar, lẹhin na Othman, lẹhinna, Ali ati awọn jakanjakan miran ki o to wa kan ẹniti o wa ni ipo na loni.

Ilana Ẹsin pataki ti Anọbi Mọmọdu fi silẹ ni Ikirun ati adura ni igba marun li ojumọ. Awẹgbigba, Sarã-ṣiṣe fun awọn alaini, lilọ si Mẹka lati di Alhaji ati kika Alkurani ni igbagbogbo. O gbagbọ wipe ajinde oku mbẹ, ọrun rere fun ẹni rere, ati ọrun apadi fun awọn ọmọ Aṣitani.

Nigba pupọ ni a ma nri ọrọ aidara si Anọbi Mọmọdu lara ka ninu Iwe ti awọn ajẹlẹdẹ nṣe ta, ṣugbọn Oyinbo atata kan, igi iwe ti orukọ rẹ njẹ Thomas Carlyle yonbo rẹ gidigidi, o si sọrọ iṣiri pupọ nipa rẹ.

Ologbe Dr. Edward Wilmot Blyden, Kiriyo Enia Dudu, ẹni nla ati ọjọgbọn ninu iwe ti aworan rẹ wa ni ile Afari-ogun (*Glover Memorial Hall*) lọwọlọwọ yi si fẹran Ẹsin Imale tobẹ gẹ, ti o fi fun awọn ọmọ rẹ obirin mejeji ni orukọ suna: ekini, Am'na; ekeji, Osenatu.

To ba jẹ pe Alkurani lọwọ ọtun ati ida lọwọ osi nikan ni Anọbi Mọmọdu fi da ẹsin Imale silẹ gẹgẹbi awon ọta ti nsọ fun wa, njẹ lati igbati Anọbi papa ti ku nkọ? O ha tun nyọ ida lati inu Sare rẹ wa fi agbara sọ enia di Imale ni ki awọn Musulumi to pọ to (*180 Millions*) tabi iwọn ẹgbārun ọkẹ enia l'aiye nisinsinyi?

Ẹ maṣe jẹ ki a tan ara wa jẹ mọ, ọkan ninu enia pataki ti Ọlọrun lo san fun ogo iṣẹ Rẹ ni Anọbi Mọmọdu; titi aiye yio si fi parẹ, lao ma ri ọpọlọpọ enia ti yio ma wipe *Sala llahu alaihi wasalam* nigbakigba ti a ba darukọ Anọbi Mọmọdu gẹgẹbi a o ti ma ri ọkẹ aimọye ẹda ti yio ma tẹ'ri nwọn ba fun Anọbi Isa nigbati a ba nka "Mo gba Jesu Kristi gbọ" ni Ṣọṣi.

Anọbi Isa to da ẹsin awọn onibuku silẹ ko lo Ida bẹni ko lo Ibọn bikoṣe ọrọ pẹlẹ ati ahọn tutu, ṣugbọn bawo ni awọn Oyinbo lailai ti nṣe aṣiwere wọn to ba wipe Ọlọrun ko si. Ipakupa ha kọ ni nwọn pa nwọn tabi ọpọlọpọ wọn kọ ni a ti da ma sun lāye nitori aigbagbo wọn? Nigbati ẹnikan sọro odi si Ọlọrun ni Eko yi na papa laipẹ nkọ—awọn Ṣọṣi ko ṣa ara wọn jọ, wọn ko ki oluwarẹ na mọlẹ, wọn ko ba a rojọ titi Ijọba fi gba ọgọrun pound (£100) lọwọ rẹ?

Bi o ti wa latete kọṣe, o nbẹ nisisiyi, bẹni yio si mā ri titi aiye ainipẹkun.

Ọrọ Ọlọrun ni ẹsin Imale ko mu ija wa, ṣugbọn awọn kan l' Eko nsa gbogbo agbara ati ipa wọn lati sọ ọ di ẹsin ọtẹ, tẹmbẹlẹkun; ẹsin pe emi lo wa nbẹ, kai! olowo nsọrọ ẹnu rẹ nyọ ina. Nipa ṣiṣe nayi nwọn nfa ibinu Ọlọrun si ile ati ọna wọn. Ẹnyin na ko raiye lode, ẹniti o ti ni owo lọwọ daradara ri ninu wọn di oku onigbese, ẹniti o ni ile mẹta tabi mẹrin tun pada di ẹniti o ni ọkan ṣoṣo, o si fi ọkan ṣoṣo na ya owo ele; ọmọ ẹlomiran ninu wọn di janduku, ole ati alakowaba, arun ara laṣiri nṣe ẹlomiran—gbogbo oriṣiriṣi idanwo wọnyi dabi paṣan Ọlọrun nitori ọtẹ ati arankan.

Ki Lemọmu Buraimọ ologbe to ku ni ede koyede ti wa larin Imale Eko, bi ọrọ kan ba si de 'lẹ, Lemomu yi fẹran ati ma wa awawi pe nitori atilẹhin ti on ṣe fun Ijọba lakoko ija owo omi lo jẹ ki awọn Janma korira on, bi ẹnipe on papa ko nsan owo omi titi o fi ku. Ju bẹ lọ, ko ma si ọlọpa, ko ma si awọn panapana, atilẹhin wo ni ẹnikan le fọnga pe on ṣe fun Ijọba to jẹ ki Ilu san owo omi. Ani, ko ma si ọlọpa, ko ma si Ṣọja, ko ma si awọn panapana ti Ilu bẹru, ẹgbẹrun mẹwa irufẹ Lemọmu Buraimọ ko le jẹ ki Ilu san kọbọ kan fun Ijọba bi Ilu ko ba fẹ. Nitorina fari ete lasan ni. A ko sọ eyi lati fi rena Lemọmu ologbe, ṣugbọn otitọ ọrọ ko ni ki a ma maṣe sọ on, Ọlọrun ko fi ọrun kẹ Lemọmu Buraimọ, ko dari aṣiṣe rẹ ji i, ko si gbe e si afẹfẹ rere.

Ki o to ku ni Ọlọrun ti npẹtu si ija Imale, anu si ṣe wa pupọ lati ri pe eso rogbodian yi tun nhu larin wọn ki onidajọ Sir Frederick Van der Muelen to tẹ idi awọn ti awa kasi alaṣeju bọ omi gbigbona loṣu to kọja to si daınuso fun Ilu ati Lemọmu Ligali olohun iyọ.

Ewọ ni ti ọwọ—a ko nfi igi ọwọ da'na; a ko ngbeja ewọ, a ko nkilọ ewọ. Ẹniti o tilẹkun Moṣalaṣi ṣe olhun ewọ, a si tọrọ idariji ẹṣẹ fun oluwarẹ ati gbogbo awọn alafẹhinti rẹ nitori ọjọ agbende al-qiyamat.

Ko si igbati a ma ranti gbọn-mi-si-omi-ko-to to wa larin Imale nisisiyi ti anu ko ni ṣe wa gidigidi, papa nigbati a ba niran pe t'ẹgbọn t'aburo ni Afa Tijani pẹlu Lemọmu Ligali. O ha yẹ ki awọn mejeji di ọta ara wọn lailai ki nwọn si da ọta silẹ larin ẹbi wọn nitori oye Lemọmu? Agbẹdọ.

Nitorina lẹkansi, a tun bẹ Afa Tijani ko maṣe ba aburo rẹ du oye na mọ o ti kọja. A fi Ọlọrun bẹ ẹ, a fi baba wọn oku ọrun bẹ ẹ, a fi gbogbo ẹbi ati ibatan wọn bẹ ẹ; a bẹ nitori alafia Ilu, a bẹ ẹ nitori irẹpọ awọn ọmọ ati ọmọ Ligali aburo rẹ.

Musulumi ki Musulumi to gbawẹ to si jingiri sinu iwa agidi, ọtẹ ati eke ṣiṣe laironupiwada aiṣedede rẹ, bi o gbawẹ agbayipo fun odidi ọdun kan ti ko tilẹ jẹ sari, ti ko si tu-nu rara, inu ina lo nlo ṣọrọṣọ nigbati o ba pẹhinda, ayamọṣebi o ba tete kuro ninu iwakiwa rẹ.

Ẹnyin Kiriyo onişokoto gbọrọ, ẹnyin Mammy oniyẹri ti ẹ ndakun ija Imale, ẹṣọ d' ọwọ nyin o. A si bẹ nyin ki ẹ fi iwa agabagebe silẹ.

Ẹ wipe ẹnyin ko fẹ Imale, ẹ ni ẹ ko fẹ ọmọ wọn ni Ṣukuru pẹlu ọmọ nyin, sibẹsibẹ ọpọlọpọ nyin lo ntẹ ọmọ Imale pamọ laṣiri, bi ıdamu kekere kan ba si de ba nyin, Imale ni ẹ ntọ lọ fun hantu ati tira ıṣẹ Afa. Igbadi to wa nidi Kiriyo miran to egbeje—ti awọn mammy ati ọdọmọbirin onigbagbọ to nṣe egbogi kiri Lati ri ọkunrin de mọlẹ ko ni sọ.

Mo ki gbogbo Imale Eko ati ti idalẹ. mo ki Seriki Musulumi, Mọgaji Animaṣaun, Baṣọrun Kasunmu Gbajabiamila, Alli Balogun, Abibu Oki Balogun, Bakare Misiun, Disu Laniyan Abudu Ramọnu Aranmọletiẹṣọ, Kekere Ogun, Yesufu Agoro, Brimah Adele, Sanni Adewale, Buari Animaṣaun, Adamu Animaṣaun, Sulu Shitta, Sadiku Sarumi, Badaru Abina, Alhaji Sanni Giwa, Asani Ọkọrin jẹjẹ, Buraimọ Arowolo, Faṣina Oke popo, Kasunmu Ayọrinde, Sunmọnu Akangba, Wahabi Shitta, Bakare King. Suberu Dawodu, Afa Aboo Bakrin Arọwasi, Alhaji Ọlọrun ni nbẹ,

Karimu Kotun, Sanusi Giwa Savage ti Kano, Lawani Agbe Smith ti Oṣogbo, Alhaji Sumọla Davies ti Port Harcourt, Brimah Igbo ati gbogbo awọn Ahmadia, mo ki gbogbo awọn Ratibi ati gbogbo Musulumi jakejado Nigeria, ẹ ku odun ẹ ku iy dun—ki Ọlọrun jẹki ẹmi ṣika awẹ ijọ kan tabi meji to ku yi—ki O si tun fi ọpọlọpọ rẹ han ni. Fatia :—*Al-Hamdu lillahi rabil ala meen arrahamani rrahim malik yao mi deen iyaka na abudu wa iyaka naslaeen ihidina sira lal mustaqeem sirata latheena an amta alaihim gairil magdoobi alaihim wala dua leena amin ; Insha allahu makbul,*

Emi ni tinyin nitotọ,

ATARI-AJANAKU.

OBIRI AIYE PADA, ONIṢANGO D'ỌLỌYA.

Inu wa dun pupọ lati sọ pe a lọ si wasu kan nibiti a gbe ri *Lawyer* kan to nfi Iwe Alquoran ṣe wasu fun awọn ọdọmọde-kunrin ni agbo Ile kan ni Bamgboṣe. A gbọ pe ọkunrin *Lawyer* yi lo da Ijọ Amodia silẹ ko to lọ si Ilu Oyinbo lọ kọ Iwe ... Ṣugbọn lẹhin to ti lọ tan, l'agbọ pe Oyinbo ...n ti orukọ rẹ njẹ Abudu Rahim Nayar mu Ilana ...sin yi wa si Eko. O sin la idi rẹ fun Ijọ Jalailu Din ati Ijọ Ṣakiti Quoran Din, ṣugbọn Ijọ Jalailu kọ, awọn Ijọ Shakiti fi ti fẹ ti fẹ gba Ẹsin yi ...ri Alquoran kan ṣoṣo na ni wọn nke, ti wọn ...n tu mọ rẹ. Ṣugbọn nigbati *Lawyer* yi ti Ilu ...inbo de a gbọ pe ahọn rẹ yapa si awọn Amọ- ...Ẹgbẹ rẹ. Eyi mu wa lọ lati lọ ri daju bi otitọ ...abi irọ. Nigbati a de ibi Iwasu rẹ, a ri daju pe ...n rẹ yatọ si awọn Ijọ Imale mẹta to wa ni Ilu ...o. Eyi mu ki akọ Iwe aṣiri kan si, pe ko fi han ...a, ninu Ijọ wo lo wa. Bi Ijọ Imam Ligali ni, ...bi Imam Dabiri, tabi Imam Alli Osi tabi Ijọ ...ọṣeyọ Tijani Nọibi, ko si kọ esi sinu Iwe ki ...ọn gba wa fun wa ṣugbọn *Lawyer* yi sa patapata, ko fi esi. A gbọ pe o sọ pe (Muslim) Imale ni on.

...i o ti wu ki Imọle kan le mọle to dandan, o yẹ ...i ...mọ abẹ Imam to sinmi le, bi abẹ Ọga Ligali ...bi Dabiri, bi Ọga Alli ni tabi Tijani. Nitori ...n ni Ọga Imale to wa ni Ilu Eko loni. Ko si ...i oni wasi kan wa ko ma ni Imam. Eyi bayi ...a lara lati kede pe laipẹ awa yio ri Ẹsin Imọle ...un kan gba ni Ilu Eko. Ṣugbọn orukọ ti a ma ...Ẹsin na ni awa ko ti mọ, bi Amọdoke ni, ko ti ...e wa si. Ṣugbọn a ṣe akiyesi pe gbogbo awọn ẹnia to lọ si bẹ wọn ko lọ nitori Ẹsin tabi lati lọ kọ ọgbọn kan pataki, bi ko ṣe lati wo idi abajọ bi onişango ti ṣe di ọlọya, bi Shakiti ti ṣe di Jalailu tabi bi Ammọdia ti ṣe di Alaluquorani, ki nwọn si ma ṣe yẹyẹ kiri Ilu. Pupọ ọrọ ti *Lawyer* yi ko sọ, ni wọn purọ mọ pe o sọ, a ko sin le mọ iye irọ ti awọn na yio lọ si Ile rẹ lọ pa fun tan.

Lawyer yi ko mọ pe Iwa a gbọ yi sọ omiran pọ ni Ilu Eko pupọ, on ni pupọ enia fi ọjẹun. Bojẹpe amọ Imam ti *Lawyer* yi wa ni abẹ rẹ ni a ko ba la ni amọran pe ko wo oju Ilẹ dada ko to bẹrẹ si wasi. Bi enia ba gba ọdun mẹta lẹhin odi Ilu, ko to le sọrọ larin Ilu na ko koja, yio ṣe to oṣu mẹjọ tabi ọdun kan. Ko si nkan aejji ni Ilu Eko mọ, a fi ẹniti yio tẹ ara rẹ. Awọn iwasu pataki wa lati agogo marun lọ di mẹfa abọ ni adugbo wọn yi :—

Ojude Aṣọgbọn labẹ aṣẹ Chief Imamu Ligali	
Idita Ọffin	do.
Ita Badina	do
Mọsalai Olosun	do
Martins Street Shita	do

Amọdia Ebute Ero labẹ aṣẹ Chief Imamu Dabiri

Lafiaji labẹ aṣẹ Tijani Noibi

Ojude Onikoro labẹ aṣẹ Tijani Nọibi

O yẹ ki Ijọ Ṣakiti gbe wasi irọlẹ sode fun anfani Ijọ wọn ni Okepopo.

Awẹ yio tan ni aṣalẹ atini Monday 5th May, 1924, gbogbo awọn Imale yio lo si ọdan lọ kirun ni ọjọ Atalata Tuesday 6th May, 1924. Owo kosi, owo ko dara ni Ilu, nitorina bi olukuluku ba ti nipa mọ bẹ gẹgẹ ni ko ṣe ọdun mọ. Akin ko ele ṣe ọṣọ.

AJILARAN.

AKANṢE TITUN.

IRIN DIAMOND ẸLẸMU.

Kere o ! Kere o ! !

A fẹ sọ fun ẹnyin ara ilu pe a ṣẹṣẹ ni Irin titun Ẹlẹmu ti o npọn ọbẹ daradara, o si wulo pupọ fun awọn Agbẹ; Irin Ẹlẹfufu ni a fi ṣe, o si npọn Ọbẹ, Ake bi da-nga: t'ewe t'agba lo nyọ mọ irin yi ṣẹṣẹ, a si ti nlo ni ilu Lome.

Awa nkan ni a ṣe Irin *Diamond* yi fun, awa nikan lo si nta a ni *Nigeria.*

Ṣile kọkan pere ni, a o din ẹniti o ba fẹ ra pupọ lowo. Ẹ wa ke si wa

N. V. Handelmattschappij V.H.

Oyinbo J. F. SICK.

Ọba Ilẹkẹ wa ni :—

5, Ibode lailai,

Eko.

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.)
(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
5.30 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)	Rev. S. V. Latunde
6.30 p.m.		do.
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.	do.

WESLAYAN

10.30 a.m.	Tinubu	Rev. D. A. Bababunmi
7 p.m.	do.	„ A. N. Cole
10.30 a.m.	Ereko	Rev. M. N. Q. Sagoe
7 p.m.	do.	„ D. A. Bababunmi
10.30 a.m.	Olowogbowo	Rev. E. E. Williams
7 p.m.	do.	do.
10.30 a.m.	Ọbun Eko	Rev. S. A. Pearce
7 p.m.	do	do.

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Rev. G. A. Oke
7 p.m.	do.	Bro. J. A. Lalẹyẹ
9 a.m.	Erelu	
7 p.m.	do.	
9 a.m.	Christ Church (Ebute Mẹta)	Rev. J. F. Ogunko
6.30. p.m.	do.	Bro. T. O. Johnson
9 a.m.	Bethel	Rev. E. A. Akinọla
6.30 p.m.	do.	Bro. J. B. Coker.
6 a.m.	Zion	Rev. N. J. D. Ṣomuji.
6.30 p.m.		do.
10.30 a.m.	African Methodist	Bro. L. A. Randle
4.30 p.m.	do.	Bro. J. A. Oshodi

FIRST BAPTIST CHURCH

10.30 a.m.		Rev. J. R. Williams
6.30 p.m.	do.	do.
9 a.m.	Ararọmi (Baptist)	Rev. A. A. Puddicombe
6 p.m.		Bro. E. A. Ojo

EBENEZER (BAPTIST)

9 a.m.	Rev. E. C. Alabi
6.30 p.m.	do.

BROTHERHOOD

7.30 a.m.	Pastor A. Adedeji Iṣọla
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 Y. P. O. Ṣodẹinde
5.30 p.m. Open Air Service Imam K. R. Ajọṣẹ (Bamgboṣe Street.)

ZION CONGREGATIONAL.

9 a.m.	Kakawa St.	Locum Tenens.
4 p.m.	do.	do.

SALVATION ARMY.

10 a.m. Glover Memorial Hall — Adj. Wilson
7 p.m. do. do.

CHURCH OF GOD

10 a.m. 22 Ọdunlami Street, Breaking Bread
7.30 p.m Open Air Service at Campbell Square, Edwin Mathew & Wm. C. T. Terrell

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A ni ewe Taba fun kika ta, Ọṣẹ Ọlọwọ—agaga; Iyọ-iyọ mbẹ lọwọ wa fun tita bi wọbu, bi o ba fẹ ẹ ni *ipnu* a le ta a fun o, Iṣana Alapoti fun tita, ko si bi a ti nṣe wọn. Oriṣiriṣi ọja lo wa lọwọ wa, iwọ ko le ba wa ṣowo ko ma jere tirẹ, nitori owo pọku ni a nta wọn. Owo ọja wa rọju rekọja ala. Bi o ba wa si ile-ọja wa "Ka mi, ka mi, ka mi" ni gbogbo wọn, bi o ba fẹ ja iro wa, rin wa si ile ọja wa.

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Ọpọku-ọyọku ni owo wọn, nwọn si jẹ ... idan.

Ọrẹ, ẹ lọ dan awọn Ogun wọnyi wo ni ... ti a gbe nta wọn.

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