

EKO AKETE.

IWE IROHIN OSOSE.

VOL. I. No. 9. SATURDAY, SEPTEMBER 9 1922. THREEPENCE.

Editor:—ADEOYE DENIGA.

Office: 24, Williams Street,

P.O. Box 286

Lagos, Nigeria.

ASAN-SILE NI OWO GBIGBA RE.

Eko.	Ilu miran ni Nigeria.	Ilu Okere.
Odun kan 12/-	13/-	14/-
Oṣu mefa 6/-	6/6d.	7/-
Oṣu meta 3/-	3/6d.	4/-

E fi owo ni *Editor* ransesi *Editor*

GBOHUN-GBOHUN.

"ABIODUN O GUN ERANKO NI WO, O GUN EFON NI
PATAKO IDI, QMỌ AJALORUN, AGBELE-SODI
MASEBO ENU."

Oriki Oba Abiodun ti o je Alafin ni ile Yoruba, ni akoko kan, la fi ki Ojise-Olorun S. M. Abiodun, Oga ninu Iwe-imo, (M.A.) eniti o pada bo lati inu irin-ajo re si ilu Bibeli ati agbegbe re, lori lati inu oko-Malor ti a npe ni "Aba" lehin igbati o ti fi ile sile lati osu keta: enikeni ti o ba nka awon iwe-irohin "Nigbati owo ba di 'le" (*In Leisure Hour*) ati "Irohin-Ijo-Eni-Olorun" (*Church Magazine*) vio ti irohin-oyin-momo ti eni-owo yi ti nko nipa irin-ajo on ati eni-owo Ransome-Kuti. Yio je didun inu wa ati gbogbo enia ti Alufa yi ba le so oro-asoye (*Popular Lectures*) ni ile-iranti Afari-ogun (*Glover Memorial Hall*) lori gbogbo ilu lati rohin ni "fili-de-fili" ti irin ajo awon yi. fun eko ati anfani gbogbo enia, gege bi Dr. Randle ti se larin wa nibi, ni odun ketala sehin (1909) nigbati on papa lo, to si bo lati Ilu-Iyanu yi wa.

QBA ALASE EKEJI ORISA.

A ri i ka ninu iwe-irohin ijoba (*Nigeria Gazette*) ti ojo keta-dinlogun osu to ko ja, pe Gomina yan Donald Kingdon, Olola, Agbejoro-Oba lati je okan ninu awon ti a fi ase fun lati ko gbogbo Ofin *Nigeria* jo sinu iwe kan tabi meji.

Asolo...

EHIN NI OMQ ADIE NTQ 'YA RE.

A ri i pe okan ninu iwe-irohin wa *Nigerian Pioneer* ti o ti nte iwe-irohin re ni ede Gesi lati odun kusan ti o ti bere si ise yi, nsin wa je nisisiyi lati ma te apakan iwe-irohin re ni ede wa.

A dupe fun irafe ijowu-eye bayi, irufe nkan bayi ni awon Oyombo npe ni *Si-se-afia* ara we eni je pipon olawa re (*Initiation is the sincerest form of flattery*) a si ni irufe owe yi ni ede wa bayi pe Jijo lo jo, Osupa ko le jjo san, tabi Omode yi jjo omu-jokun jijo lo jjo on ko !!!

E KU ORJI RE.

A ba awon Eka Egbe Gbogbo enia Dada (*National Congress, Lagos Branch*) yo fun jilugiri ti nwon ji, lati tun yan awon onise miran ati awon ti yi o wa ninu Igbinu titon ti Egbe na ti nwon yi o ma ba ise lo. A dupe pe Iwe ti a ko sinu iwe-irohin yi ni jo ko-kan-dilogun osu to koja se Eka Egbe yi lore.

EBUTE META KO KERE L'AWO,
BIYU O, BA LOGE.!

Orin yi lo wa si enu wa nigbati a ri Iwe Ikede kan ka lose to koja to sope a o si Ile-Ejo titun kan si Ebute Meta ni ojo keji osu to nso (*October*) nibiti a o ma a ro oniruru ojo, Ogbeni H. A. Young Adajo Kekere ni a gbo pe a yan lati "sogunro" ni "Kofu" yi.

EKU EWU EMI TO R'EMI.

Oko "Aba" to de loni ni awon ara ati awon oro wa wonyi ba de Alufa S. M. Abiodun, Ogbeni C. W. Wakeman ati Iyawo re.

LADY CLIFFORD, AJISEFINNI.

Ere Idaraya ti a soro re ni ose tokoja ko ni ti ya, titi yio fi di ijo kedogun osu yi.

SAARA RE NI YI, IWQ IWE-IROHIN
"WEST AFRICA"

A sope lowo Ore wa ni Ihu Ovinbo, ti a npe ni Iwe-irohin *West Africa*, fun oro yinyin ati isiri to so fun wa, ninu Iwe-irohin re ti ojo kejila osu to koja, to ba oko re "Ekara" de, ni lolo yi, nigbati o ri Iwe-irohin wa, "Eko Akete" gba ni ihi oja lohun.

EJO AWON IMALE JANMA MUSU-
LUMI PELU IMAM WQN
IMAM IBRAHIM.

A fi oke le Ejo yi laro yi *Tuesday Sept. 5*, ni Ile-eyo kekere, Adajo si da a pe ka fi Ofin de totan tosi mole fun odun kan, pelu £25, ka ma gbo ija tabi ariwo ija larin awon mejiyi, titi akoko yi yio fi koja.

AWON IMALE EKO PELU
LEMQMU WQN.

Ninu iwe irohin wa ti ojo karun osu ti o koja (*Aug. 5*) a soro nipa awon imale Eko ati iwa won ni ilu, bi o ti jepe ko dara ki awon ma ba Lemumu won ja nigbagbogbo, ati pe ki won si pari ija won larin ara won, sugbawo enu ya ni lati ri i pe awon tun nigbe ara won la si Ile-Ejo bemi awon so ninu iwe irohin "*Times of Nigeria*" ti *July 30* pe alafia wa larin won, ati pe awon ti pari ija won, a le so pe otito ko ni eyi nigbati a tun ri won ni Ile-Ejo lose tokoja, nitoni alafia kodi si ija gage bi osun ti bodi si oru. Oniwa ko ni fi iwa re silu. Fun enikenti ti o ba aronun yio ri otito oro wa nigbati a so li osun ti o koja pe o to akoko ti gbedu wa be Ilu ni lati doridoro si awon imale Ilu, ki a si wi lohun tantun pe ki awon se legeloge, ki won si ba ara won mile die, nitoni ronlunda Eko yi ko sehin won. O to abokoti ti o ye ki a fi eyi gina won loju: ki a so fun Ojika ki o ye Ila ise, ki a so fun asaran ki o ye aran ise.

Awon imale ko ni ye ninu ara won lo si Ile-Ejo ati bi Iyoba ba fa iwe won ya kuro ni Ile-Ejo, wughon enikenti ti o ba ro olin, olin le je e niya.

Ejo awon Ila, e ko ti ibi isuna laye sogun, Ejo awon Onigbagbo melu bi a nigbe lo si Ile-Ejo nigbagbo ba ti awon imale yi? Ejo awon Aborisa melu bi a nigbe lo abe? Nje ko si ariyan-

jiyan larin won ni? Bi awon ba pari eyi tan nwon a tun ri omiran mu lo sibe. Mo fe ki olukuluku enia ki o sakiyesi eyi pe ni gboḡbo ejo ti awon ti mba Lemomun se, awon ilu li o ma nkoḡo pe e lejo, (*Lemomun is always a Defendant, and they are always the Plaintiffs*) Sugbon awon elomiran ma feras ejo pipe; awon elomiran si feras ki a ma ri won ni He-Ejo nigbagbogbo bi omo Jaguda. Nje bi Bishop wa f' Eko ba ni on ko fe ki a se ipade kan ni He-Eko, nje o to ki a lo pe e lejo nitiori nje? nje ko ye ki a lo ba a ji rore nipa re, ki a si so oro ti o dun loju re na? "Ibi ti a ba pe ni ori a ki ni ibe te fe"

Ni igba lasi ni a ti ma ngbo ti awon ma so wipe "Lemomun o ba Imale," bi o ba se pe iro ni mo pa, e ja mi. Kini tun wa so o di "Ota Imale?"

Nigbagbogbo ni awon elomiran ma so pe awon oni-ṣokoto-gboro ni o ma nti awon Imale si gboḡbo ohun ti nwon nse, bi ko ba si nkan ti awon papa ti fe se tele, nje bi awon ba ko won pe ki nwon ki owo bo ina, nje nwon a ki i bi o? tabi bi awon ba ni ki nwon so okun morun, nje nwon a so o mo? Fwon ki ise omo agbo, o je nkan ti nwon fe se tun ara won ni. Bi awon Imale Eko ko ba sinmi ija ojojamo, ki nwon si wa oṣa lati pari oro ti o nda ilu ru lojoṣun, bi nwon ni ireti pe "Ojo kan agbo a bori Oda."

AWON IMALE ILU ATI IWE EBE TI ELEKO.

O je ohun ti ko farasin fun enikemi nisisi yi pe awon Imale Eko loruko awon *Imal Muslim* fi iwe kan soṣo si Gomina Clifford pe awon ko ni owo ninu oro Eleko mo, ati pe enikemi ti Ijoba ba fe lati fi si Ile Dosumu ni awon papa fe, awon ko ni owo ninu iwe Ebe mo eyiti o ma jade lati owo awon ara ilu. Awon mefa fi o fi owo si iwe abami yi; sugbon a gbo pe meju talu mefa unu awon mefa yi ko ran won pe ki nwon fi orukọ won sinu iwe rukerudo ma. Afi bi awon ba tun ko iwe omiran lati ye iwe yi kuro lodo Gomina Clifford, a o ma ka si won lorun pe awon mefa fi o lowo si iwe makaruru yi. Ann si se ni pe gboḡbo awon ti a npe ni *Jamat Muslim* ko fi o lowo si iwe makaruru yi, sugbon eru kan li mu ni bu igba eru. Enu ya ni nigbati a gbo pe nwon ko irufe iwe abosi bayi. Ngo ro pe awon Imale Eko je fi ehin Eleko befe bayi. Oro na dabi enipe a mu eṣa gori igi tan a wa be igi mo lese. Enyin Imale Eko e ko ranti iya ti Eleko je nitiori nwin ni odun 1910 Enyin ara Eko, e ko ri aiye Imale bayi. Loju oropolo eṣa nwoḡ je eṣa ti o nja fun ilu, sugbon tmi ti iwe yi ti je o? Lehin ti Eleko ti jiya nitiori won, ti nwon si ti ni itikun tan, nigbati o to akoko ti awon iba mura girigiri

ki nwon duro ti i ki nwon ran a loṣo, ki nwon si befe fun u loḡo Gomina, nigbana gan ni nwon wa ja a tile, eniti ko mo owo ti ko mo ese. Edi ni eyi tabi Efun? Awon adore se igi enita po f' aiye. Nje akoko yi li o ye ki iwe irufe eyi ki o jade lati odo awon Imale? Enyin Imale, e ko se kelekele, ki ipori Eleko ma bi nwin.

Bi Ijoba tile mu elomiran sile, ti nwon le Esugbasi kuro ninu Iga, bi e ti se ma ti ehin re jale niye.

"E r' aiye tabi e o r' aiye,
Labi-labi kori
E o r' aiye lode."

ELETI-OFE.

PREACHERS FOR TO-MORROW. AWON ONI WASU OLA.

ANGLICAN.

Time—Christ Church	Preacher.
9 a.m.	Rev. Rev. Bp. Jones
9 a.m.—St. Paul's (Breadfruit)	Rev. S. M. Abiodun
6.30 p.m.	Ven. Archdeacon T. A. J. Ogunbisi
9 a.m.—St. John's Argloja	Rev. H. V. E. Johnson
6.30 p.m.	do do
9 a.m.—St. Peter's (Alapaka)	Rev. J. A. Cole
9 a.m.—Ebute Ero	Rev. S. J. Gansallo

WESLEYAN.

10.30 a.m.—Tinubu	Rev. J. C. Cole
7 p.m.	A. N. Cole
10.30 a.m.—Ereko	Bro. C. W. Faulkner-Shaw
7 p.m.	Rev. J. C. Cole
10.30 a.m.—Olowogbowo	Rev. S. A. Pearce
7 p.m.	H. W. Stacy
10.30 a.m.—Oḡun Eko	Bro. E. S. George
7 p.m.	Rev. D. A. Beckley

AFRICAN (COMMUNION.)

9 a.m.—Jehovah Shalon	Rev. M. B. Newton
7 p.m.	I. O. Oyekunle
9 a.m.—Ereko	Bro. J. T. A. White
7 p.m.	J. H. Lawson
9 a.m.—Bethel	Rev. H. Atundiaolu
6.30 p.m.	Bro. J. B. Coler
10.30 a.m.—African Methodist	Bro. J. K. Coler
4 p.m.	Rev. I. O. Oyekunle
10 a.m.—Araṣomi	Rev. A. A. Puddicombe
4 p.m.	Bro. Joseph Adewusi

EBENEZER.

10 a.m.	Rev. E. C. Alabi
4 p.m.	Bro. S. M. Phillips

BROTHERHOOD.

7.30 a.m.	Bro. Arinola Okoya
7 p.m.	Pastor A. Adedeji Iṣola.

no other article or many thanks.

EKO AKETE.

EKO, SATURDAY, SEPTEMBER, 9, 1922.

"KUKU SİKA GBON, ORE
KOSI LOLA."

irufe ilu yi ni Iwe-irohin ti a npe ni *Nigerian Pioneer* ti nlu lati iwon idunta wa, ti iyonu-lori-iyonu ti nba Eleko Omo-Alade: ti a ba ma so ni ede wa ti a nlo nigbati nkan ba "gejia" enia bayi, a o wipe bi Eleko tile gba iwe-irohin yi lobirin gidi, oran na ko gbodo to bayi. Lati igba ti ilu ti npe ati kowe Ebe si Gomina nipa-se oran yi, ni iwe-irohin yi ko sinmi ko baye lati ma soro ti kobakungbe fun awon bokinni ti o nsi se rere yi, ati lati ma soro alutasa si Eleko lara: Oge! O po!!! "Ojo to ro lo je ka ri koko idi agba" irufe iwe-irohin yi le gbojugbaya soro bayi si awon Oba ati awon Alagbara Ilu-Oke igbani lara bayi? awon bi ALAFIN ADEYEMI ni Ode Oyo, BALOGUN IBIKUNLE ati OGUNMOLA ni IGBORO IBADAN, ARE IKUNRUNMI, ni ile-Ijave, OGUNDIPE ARAPASOWU ni ilu Abeokuta, LISA OGBOTA-LOGUN-MOLE, ni Ode Ondo, OGEDENGBE Gbogun-gboro ni Ifeja, tabi PAMU-PAMU, l'ode Eko? Ohun ti o si tun dun ni nibe ni pe *African Messenger*, iwe-irohin ore wa ti o ti fi oro. Eleko yi se oran edun ore lati ehin wa ri, si "gbokiti-oby" si oro na lati enu ose karun yi wa: bi ore wa yi ko tile tun ro pe Iwe-Ebe na ye ni fifi sowo mo, iba so o niba kosi m'enu kuro: kosi ohun ti oju ko ri ri: a nri korikosun ore meji nigbamiran ndi ota-orun si ara won ti ija ba de, bi aiye ti ri niyen. Aiye Akamara!!!

Sugbon ninu gboibo ofi-ola wonyi, ohun ti Olorun yio se ninu oran yi, ko fi han enikan; nigbati a si tun ri pe die ninu awon Samari ninu awon Imale to ti fi oro Eleko yi se oro-edun won lati ehin wa, kowe si Ijaba pe won "jogonu" nipa oro na, are mu ogunlogu enia ti o gboto ti o si ka irufe iwe na, ti a te ni Yoruba sinu Iwe-irohin *Nigerian Pioneer* yi: sugbon gege bi owe wa kan ti wi, "O ni ohun t'alawo nwo l'omi,"

nitorina ki a ma ba awon enia won yi wi ju, nitoripe ti iwa ti nwon hu yi, to se abami loju pupu ninu wa, ko ba ye wa ninisinyi, boya awon le fi ye wa laipe lo titi. Ju gbo-gboro re lo, Gomina ki nse Alarankan, tabi Osonu gege bi awon miran ti nwon npe ara won ni nkan gunmo nilu; a si tan ma pe rere ni yio kehin rog'bodiyan wonyi, niwon igbati a ba fi mo pe bi igi-npong-i-mogi. OLOTITO KO NI KU SIPO IKA.

25, Bankole Street,
Lagos, Sept., 2, 1922

The Editor of "Eko Akete"

Dear Mr. Editor,

Please permit me a little space in your valuable journal to make some remarks on the expressed views of the Editor of the *African Messenger* bearing reference to Prince Esugbaya Eleko's matter as contained in the recent issues of that journal.

For convenience I will group what I gather from his views into the following heads:—

- (a) The Editor of the *African Messenger* is in sympathy with Prince Eleko in his present plight.
- (b) He (The Editor) is not in sympathy with the movement for monster petition for restoration of the Prince to his former position in favour with the Government.
- (c) The petition is untimely, ill adjusted and therefore is not likely to meet the Governor's approval.
- (d) The only remedy therefore he (The Editor) can prescribe to his Prince is either suicide or voluntary exile.

If the above analysis is accepted as being collateral with the Editor's views then in the absence of any proof to establish the sincerity of the Editor's expressed sympathy for his Prince becomes mere oral confession when judged in the light of what follow under the headings (b to d) from which the following easy inferences can be drawn:

- (1) The movement for the monster petition aims at securing the sympathy of Government as to restore the Prince to his former position and to this movement the Editor cannot contribute his quota though in sympathy with the Prince.
- (2) In the Editor's opinion the time is irrevocably past for Prince Eleko to obtain Government recognition like Macdonald of Glenceo.

- (3) Consequently the Prince must be doomed for either suicide or self exile as the only alternative compatible with his honour. Here it may be asked what is or what should be the attitude of the Government toward the monster petitioners and to the Prince himself the object of the petition.

Before answering this question it is necessary to know what is or what should aim of the Government be. The aim of any Christian Government in my humble opinion should be according to the pattern of Divine Government over His creatures, a Government that abounds in love, peace, justice, mercy and forgiveness. The king of any earthly Christian kingdom is a lieutenant of God and the representative of such a king is a sub-lieutenant of God. Any lieutenant of God should rule according to Divine Mind as typified in the old and portrayed in the life of our blessed Saviour in the New Testaments; this being clearly understood the question can easily be answered as that of love, mercy, and forgiveness toward the monster petitioners on behalf of the Prince Eleko and toward the Prince himself.

From the above statement the Editor will be enabled to see that the monster petition is yet in time and especially when he is reminded of man's fall from his upright state in the Garden of Eden and that salvation only came after a lapse of four thousand years (according to scriptural computation) through the petition of Jesus Christ being accepted; hence the Editor, if he is truly in sympathy with his Prince, should not dissociate himself with the monster petitioners if they happen to be alert to their responsibility at the time considered untimely by the Editor. If the petition is ill adjusted the Editor should not neglect his public duty but should unite his effort with those of the monster petitioners for proper adjustment of the petition. If the petition is ill adjusted the Editor should not be afraid when remembering however ill adjusted the begging of a beloved child is never passed unheeded by a good and loving parent, and therefore it is erroneous on his part to think that His Excellency Sir Hugh Clifford will not lend ear to the acceptance or approval of the monster petition. Let the Editor remember Governor Clifford is a Representative of a Lieutenant of God and in that capacity his aims or views are according to the pattern of Divine Mind as being, partially, that of love, mercy, and forgiveness.

Whenever there is a fall out between the offender and the offended there is need for intervention of a third party to adjust matters hence the Editor rather than that of a peacemaker should have assumed the position of a peacemaker by casting his lot with the monster petitioners a position which is truly blessed. *Matthew 5. 9.*

The Editor in his opinion seems to regard love, mercy, and forgiveness in form of reconsideration over any decision incompatible with His Excellency's honour and respect; such views I hold in error because a merciful King or Governor is more honoured and respected than one that is a tyrant; the memories of Queen Victoria the good and Governor Glover bear unquestionable evidence to this statement. If God is to be feared He is more to be feared on account of His love, mercy and forgiveness and if these three things are not incompatible with the divine attributes I do not for the same reason see why they should be with His Excellency's honour and respect. Surely the Editor of the *African Messenger* will never for a moment think it an act of indignity on the part of God in what follows:—

- (1) Man offended God and was doomed to eternal perdition but the same God again reconsidered His decision and sent His only begotten Son who in form of His death raised petition for the doomed and it was accepted.
- (2) The great city of Nineveh sinned against God and doomed for destruction but God reconsidered His decision and sent Jonah to open the eyes of Ninevites as to monster petition in form of repentance which being done was approved of accepted by God. *Jonah 3. 10.* It should also be remembered that Jonah receive punishment for refusing to open the eyes of Ninevites as to put up a monster petition to God, *Jonah 4. 8.* in like manner, but less degree, anybody who is not Prince Eleko's enemy is in fault if he or she does not join hands in petitioning His Excellency to reconsider His decision on the Prince's offence which is purely a mistake which every one can make.

The positive attitude of the Editor in knowing Governor's mind as not willing to accept the petition which has not been presented to him is what calls for explanation and more so when it has not been known to the public that his organ has become the mouth piece of the Government, from the above statements one should be more inclined to the belief that the monster petition is likely to meet His Excellency's gracious and favourable consideration when it shall have been presented to him because the same spirit of generosity and forgiveness which characterized His Excellency in his broad minded views in November 1919, is still present in him.

The Editor of the *African Messenger* in his ardent sympathy for his Prince sees no other remedy to recommend than one of suicide or voluntary exile, but in his salient sympathy finds it

easy to dissociate himself with those who will not leave every stone unturned till they reach His Excellency with their petition.

In conclusion the Editor of the *African Messenger* should know that his position is a very responsible one and should therefore from his pinnacle as an Editor cease to breathe such immoral views in form of advice to Prince Esangbaya Eleko as contained in his editorial of the 31st ultimo.

Thanking you for space allowed,
I remain,

Dear Mr. Editor,

Yours faithfully,

OTHNIEL SOMEFUN.

C. M. S. SYNOD ATI AWON OMO IMALE NI SCHOOL ONIGBAGBO

Si Aṣẹ Iwe Irohin Eko akete

Yio je fun didun mi bi o ba fun mi ni aye diẹ ninu iwe irohin ẹ, lati mu ki ọpọ yi de eti igbo gbogbo eniti o jẹmọ. A ti ngbo firin firin ki asiko Synod C. M. S. pe a pinuun ẹ ni igbimo na pe o yẹ.

Ima ro awon omo Imale si ehin ti nwon ba nfe fun ile eko ti onigbagbo nipa fi fi aye fun awon ti o bi nwon jaa onigbagbo siwaju omo Imale. Nipa sise bayi yio mu ero ti igbimo ti nfe lati mu diẹ si ehin ẹ nipa aṣẹ gba omo Imale si ile eko ti onigbagbo.

iru imo uli ete bayi, anu se mi lati wipe, o mu wa bi ati anikan-jepon dani, yio si je eyiti yio mu ro wakati ilosiwaju wa rehin li opoloppo, yio si je gbogbo ise awon ajihinrere oniruru ti o wa li si wa je asan nigbati o ba je pe agbara adura ko nfe le iwa buburu kuro li arin wa, ju pe ki a mu wa li ota lo.

Li ona miran, ti a ba si tun ro igba aṣẹ wo ile wa wa awon ajihinrere, tani nwon ko waso fun? awon tani nwon ba gbe ti nwon nsi nba lo? nipa ti ilu ki a ma fi imoran nwon si pelu? ni iwon igbati a ko ba ti i mo ni ise wa pe oniruru iwa buburu ti a ba ari ni igboro wa, a ni lati te ẹ mole ki a si ri i pe ko ni gberi mo lai-lai, asan ni gbogbo ohun ti a ba nse li ona miran.

Siwaju mo wipe "a fi ete silẹ a nipa lapa-lapa nigbawo ni a ti i ni igboya bi eni ti o fẹran ilu re lati pe awon Lemomu ati Olori oniruru egbe ti Imale ati bi onigbagbo lati la nwon ni oju, pe, ona ti nwon ni nto omo nwon o je ona irele ti ko le gbe orile-ede sọke. Tabi o di apejo melo ni awon onigbagbo pe lati ba awon olori ilu so o lati dekun ebu oniruru ati oṣo alufasa eyiti ko to lati bo li enu omo enia de ibi ati ma fi eti gbo o.

Sugbon a dake si nkan nwonni nitori a ko fe gba ebu enia nitori na a ko so si i, tobe ti igboro wa ni oni buru ju sa ti oju ko la rara lo.

Mo bere kini wakati merin tabi marun ni lati se ninu ajumo gbebo wa? Dajudaju ninu wakati merin tabi marun yi, asiko pataki ti o wa fun ati dapo fun ere ko ju abo wakati ti nwon ni indapo lati se. Dajudaju idahun na ni pe awon abo-igi-bope enia ni.

Ninu suru, ayan ati adura nwon ni nwon fi ri isegun li ori esin nwon ti won si se awon di agbo kan ninu Kiristi eyiti awa na ni funuga li oni.

Bi awon oyinbo nwonni ninu aigbade ilu wa le fo apata esin iborisa eyiti awon enia atijo sinmi le.

O ha ti se ti awa ko fi aṣẹ eko bi eniti a bi ninu igbagbo fi yi awon ti iwa nwon lodi si eko ti wa? nje a ko "fi ete silẹ ti a npa lapa-lapa bayi?" Nigbati a ba nsa fun idapo awon omo imale nipa aini eko ile eyiti nwon nfi nhan lode ati ninu ile eko wa eyiti ara wa lo gba nissinyi ti a nfi nwa ona ati le nwon kuro latin awon omo onigbagbo.

Mo bere li ede Bibeli nigbati idile kan ba dide si ara nwon, nje opin ko de si iru idile be? nigbati a ko fe omo Imale ninu ile eko wa nitori a rope nwon nba iwa omo onigbagbo je; bawo ni ti ireti lati le da ilu wa, se gege bi ohun ti a nbere li owo awon ti nse alakoso wa nissinyi? Tabi a ba le bore fun ohun tabi lati lo si ile awon.

Bi omo tire tabi temi bo gbo eko ti ile o ye ki on na le fi iwa glomiran se ju pe ki o gbe ogun iyebiye re sonu fun eyiti ko ni tun ni ere.

Mo bere li owo igbimo yi nigbati nwon ko ba fi agbara idanwo (merit by examination) fi gba tabi le si ehin, bawo ni nwon o ti le mu agbara adura nwon se si ori awon ti nwon ngba fun pe "fi oju iyonu mu awon kẹfẹ, awa ntoro anu ẹ fun awon ti nto Momodu lehin yi o ha jasi pe adura ori ete on ni awon ojise Olorun wa ngba fun awon nwonni?"

Adura yi ko si dekun ni ibi nikansoso sugbon si iwaju si o tun ka bayi pe "ati nipa iwa ati eko nwon ki o le ma gbe ogo Ẹ leke ki nwon ki o si ma snn igbala gbogbo enia siwaju.

Mo si tun bere li ori adura yi, nigbati a ba nle awon omo imale sehin nitori iwa nwon a ha nse ododo ati eti si adura yi bi? a ha ni aya ran isoro, a ha nfun igbala Olmwa siwaju? Nigbati itoju wa ba je ti ori awon ti a ti gbalan nkan, ti a si ele awon to iwa ninu okunkun sinu ogbon, awon nwonni ti o jasi pe a nilati pe wole.

Mo si tun bere li owo igbimo yi pe nibo ni nwon fe ki adura Itankale Ihinrere ki o se si, eyiti apakan ẹka pe x x "fifun ni ki gbogbo enia ki lo ma wa o nibi gbogbo nigbati o jasi pe a nle nwon nibi ti o ye pe ki iwa ati aṣẹ wa ki o le mu nwon wo agbo.

Bi omo Africa bi ibile ati olugbe ilu, mo be igbimo yi ki a tun fi suru ati adura ro oran yi wo ki a si fa a si ehin ki a ma fi se si i.

Li otito o dabi ohun kekere ni isisinyin sugbon a ko mo iru ohun elo ti yio jasi li enu ota lati ma gun le tun ibi ile wa.

È ranti pe awon imale ki se ajeji si ile yi, sugbon omo iya on ni a jasi pelu awon ibalo po nwon ko si je ohun isisiyi bi e ba wo Almanack sije oniruru e o si ri pe ajumolo nwon ti bere o pe gan ni.

Luke 17. 3. wipe Ma kiyesi ara yin; bi arakuntin re ba se o ba a wi.

È ba awon Imale wi, nwon ni ibawi li opolopo nitori iwa ati oro nwon ko tun adugbo se i nwon si nba ilu je, kekere ni nwon ti nko omo lati bu iya ati baba nwon; ko si si itiju fun awon ra ra.

Ise olukuluku gniti o fèran ilu re ni, lati so owo po mu ki iwa ibi yi ki o dekun.

Ni ilehin iwe mi yi, mo tun ni lati temo eti gbogbo awon ti o wa ninu ijayi pe si se ilekun ile eko wa yio se nwon ati awa ti o nsa fun ni ibi nlaia ti ki yio si tun e satunse mo imoran ti mo ni lati mu siwaju gbogbo gniti o fèran ilosiwaju ilu yi ni pe ki a wa ona ti a o fi ko owo jo fun ile eko ti ilu; eyiti yio jasi pe olukuluku yio ni owo ninu re nipa itowobogbo apo re.

Mo dupe li owo re fun afo ti o fi fun mi lati kede otito okan mi ninu iwe irohin re.

Emi ni tire nitoto
ILOSIWAJU.

IPO AWON OMODE.

LETTER No. 7.

Eko,

9th September, 1922.

Enyin Ore Mi Owon.

Gege bi mo ti so l'ose to koja Pe ngo gba nyin ni iyanju lori IGBORAN si awon Oluko nyin ati awon Obi nyin eyiti awon oyinbo npe ni OBEDIENCE.

Ko si ohun ti o wa ti ko ni totun-tosi re: bi osan ti wa beni oru si wa pelu: bi imole ti wa beni okonkun pelu: bi ohun funfun ti wa beni dudu si wa pelu: bi Aigboran ti wa be na ni Iboran si wa pelu.

Kini Igboran? Bi oluko nyin ba ni ki e ma soro ni He-Eko ti e ba si gbo, ti e ko si soro, eyi ni igboran; bi awon obi nyin ba ni ki e ma lo si ibi kan, ti e ko si lo, eyi ni igboran, bi awon obi nyin ba mba nyin wi fun ohun ti e se, tabi e fi silẹ lai se nipa imole tabi uju, omo onigboran ko je fesi tabi ki o ma su iya tabi baba re lohan.

Kini Ere Igboran? Omo ti o ba ngboran ko ni ma jiya nigbagbogbo. Inu awon obi re yio ma dun si. Awon li oluko ma nferan ti nwon si ma yan lati ma toju awon egbe won alaigboran. Bi awon aladugbo ha ri won, nwon o ma kan sara si awon obi won. Awon omo onigboran li awon obi won ma ngbekele ju awon omo alaigboran lo. Wo itan Samuel ninu Bibeli, wo o pelu bi o ti kere to, sibesibe Qlorun si pe e, O si nba soro nipa Ile Eli eniti awon omo re je alaigboran. Enyin ore mi, mo fe ki e je omo onigboran ki e si fi itan yi kogbon.

Kini igbehin awon omo onigboran? Nigbati awon omo onigboran ba dagba, iwa igboran yi a ma ba won dagba eyiti o ma mu won di ena rere lehin oia. Ona pupo li enia ima njere iwa igboran, gbo itan kan ti ngo so ninu iwe yi.

Baba kan wa o ni omolunrin meji, awon omo mejeji yi ki ise omo iya kanna. Baba won ran won lo si Ile-eko kekere ati Ile-eko Giga, nigbati nwon pari eko won tan, baba won pe won gberẹ, o ni ise kini nwon ma se, eyi egbon ni on na lo se ise akowe (clerk) sugbon eyi aburo ni ise ti baba won ba ni ki on ko ni on ma ko. Baba won si dahun, o ni on fe ki awon mejeji lo ko ise Alagbede (Blacksmith). Eyi egbon ko jale, o ni ise Akowe li on ma se, sugbon aburo si lo ko ise alagbede na. Lehin odun meta, aburo ko ise re tan, o si mo o dara, baba re si mu u lo si ibi ti o ma ise ti o si ma gba owo-oso.

Nigbati ojo baba won nsumo tosi, ti o dabi enire ewe ti o gbo fe re silẹ, ti o si ni lati pa ipo re da ninu aye, o pe awon omo re mejeji, o si fun eyi aburo ni gbogbo ohun ini re, owo, aso ati gbogbo ile ti o ni, ko si fun eyi egbon ni kobo aladorin, o ni ki omo on agba ki o lo gba ohun ini re lowo baba ti o ko lati lo se ise Akowe nigbati on ni ki o lo ko ise. O ni aigboran re ti ojo kini li ogun tire. Baba won re mai ti sozo yi tan li omo re agba yi bu s' ekun, o sun sun sun, oju ni on ko ran a. Ko pe pupo lehin eyi baba won si ku. Itan omiran tun wa ti o mu eko igboran lowo pelu, sugbon aye ko to fun mi lati so o nibin. Nitiora mo be nyin ki e fi itan omode yi kogbon, o le je ona omiran li ere ti nyin ma gba wa, e ma a je omo onigboran nitiori rere ara nyin. Alafia ko ni gbogbo nyin wa bi?

Mo pari iwe mi si nyin,
ELETI-OFE.

Eko,

9th September, 1922.

Oni-Iwe-Irohin "Eko Akete,"

24 Williams Street,

Eko.

Oni-Iwe-Irohin mi Owon,

Inu mi dun pupo nigbati mo ri oro kan ka ninu Iwe-Irohin "West Africa" ti Ila Oyinbo nigbati Akowe yi ki o, ti o si ba o yo nipa Iwe Irohin re ti o npe ni "EKO AKETE." Mo ni ireti pe awon ara ilu wa yio ri pe otiti ni oro wa nigbati a so pe anfani niwala li eyi je fun wa l' Eko pe ka ni Iwe Irohin tiwa l' ede ara wa. A tun ni ireti pe awon ara ilu yio fun o ni iranlowo ti o ye "Eko Akete" nipa kika a. A si tun ni ireti lona keji pe bi Ila Eko papa ti je olori awon ilu pepere ti o wa ni ile Nigeria be na ni "Eko Akete" yio je olori awon Iwe Irohin ti a o tun te l' ede Yoruba.

Emi ni tire nitoto,
ELETI-OFE.

Advertisements.

IPOLOWO OJA.

ILE OWO IFE OLODUMARE.

Ogbeni Onisowo M. Bankole Fadipe mura tan lati ranse orisirisi Oja fun eni-keni lati ilu-oyinbo.

Ibase Oja bi Ewe-taba, Etu-ibon, Awo, onje-inipanu, Ero-ere omode, Aso, ati awon nkan bawonni.

Enia le san Idamerin tabi Idameji owo sile gagebi iye-owo oja re ti to.

Awon oyinbo re ni ilu Germany setan lati gba enia lawin oja; nwon so si fi oja ti o ju idameji iye owo oja ti o ba fi ranse si won, sowo si o, a o si fun o laye Oso meta lati san owo toku. Magini Olowo ati Elese daradara (Oloko rubutu ti Germany) nbe.

Ogbeni onisowo yi nfi Cocoa, Ekuro, Epo ati orisirisi Awo Eran sowo si Ilu Oyinbo fun tita.

Elo ba orire nyin pade lodu Ogbeni onisowo yi ni Ile-owo re

Ebute Oluwa.

158, Marina L'Eko.

IJO GBGBO ENIA DUDU,

TI IWO ORUN AFRICA LABE GESI.

A nse Ipade ti Eka Egbe yi l' Eko ni ijo ekerin osose Alaruba, (*Wednesday*) ni Arapa Hall, Williams Street, ni agogo marun-abo ni rolo.

Gbogbo Enia lape sibe.

READY.

"Church and Politics."

(A Lecture)

OR

THE DUTY OF THE CLERGY TO THE LAITY.

BY PROF. DENIGA.

SOLD at 24 Williams Street, Lagos.

3d. a copy.

AWON EGBE OYINBO ONISOWO TI A NPE NI

E. H. STEIN AKA HAMBURG.

NEUFERWALL 16-18, GERMANY.

Je Awon onisowo ti He Enia Dada, nwon na nranse Oja fun enikeni to ba fe ibase Oja ti Ilu Gesi tabi ti awon Ilu oyinbo miran ta o wa lagbegbe *England* ati *Germany*.

Nwon si nta enia ta Oja bi Epo tabi Ekuro ti ba fi ranse sison si Ilu awon oyinbo (*Europe*) ni owo ti o jo enia loju.

Kosi ewu kankan ni fi Oja-koja ranse si won lati Eko tabi Ilu miran ni *Nigeria*.

Ki enikeni to ba fe ba awon oyinbo yi sowo lori tabi ki o kowe si Agoja won niti Ogbeni Karimu Kotun ti ita Oba Dosunmu No. 3, tabi ni ibi-ise re (*Office*) ni Opopona (*Broad Street*) ati ni ibi-fi Oja pamo si (*Folio-novo Market Street*) L' Eko.

Enikeni le kowe ni ede-Gesi, niti *German* tabi niti *French*.

Oruko adugbo awon oyinbo onisowo yi ni ede *Wise* ni STEINAFRIK, Hamburg.

"OSEWONI!" (FAIR WARNING)

Ogbeni A. W. Okokolu Onigbanjo to gba Ase lodu Ijoba *Nigeria*, nta orisirisi oja ni Gbanjo, nile Gbanjo re ni 2, Isalegangan Street, l'Eko.

O si nta ile ati ile pelu.

Awon ojo oja-tita ni iwonyi. Monday, ati Thursday, lagogo meta osan. Saturday, lagogo mesan aro, losose. O ntete san owo oja fun enia, Mu oja re lo si be.

Banuso ma b'enia so!

A nta Iwe Oyinmomo yi ni C. M. S. Bookshop nibi, kebo merin pere ni okokan (4d.)

Ile ita Egbogi ti Macaulay.

(*Macaulay's Household Dispensary*.)

Anta orisirisi ogun Ilera ni Ile-oja yi, to wa ni popo-ola (*Broad Street*) l' Eko ni owo po o.

Awon Ogun bi Oku, Painkiller, Ogun Inaron, Ogun Lakuregbe, Ogun Kuruna, Ogun Aran to dara Ogun Eda, Ogun Arẹmọ.

Ogbeni S. A. Q. Macaulay eniti oni Ile-Egbogi yi je eniti o gba Ase ogun papo (*Certificated Dispenser*) lowo Ijoba *Nigeria*.

E LO DANWO: Ogun re je bi idan.