sec. Government

EKO AKETE.

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

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

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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 padi bọ si ipo wọn. Nitorina, ma jafara.

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

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

GBOHUN-GBOHUN.

———:o:———

BALẸ ỌKỌ ILU GB'ARA DA.

Kete ti G. A. Oke, Alufa ati Igbakeji Alabojuto, pari irohin rẹ nipa ti kikọ Ile-iwe ti awọn Ijọ Ọmọ-ibilẹ (*U.N.A.*) eyiti a sọrọ rẹ ni ọsẹ to kọja, bẹni Ọgbẹni Henry Carr I.S.O., Balẹ Eko, Alakoso Ipade na t'ẹnu b'ọrọ mẹsan-mẹwa ; o sọrọ ka'ra pẹlu awọn enia rẹ ; o ni o to ọgbọn ọdun nisisiyi ti awọn Ijọ yi (*U.N.A.*) ti da "Ṣukuru" na silẹ, o ni anu ṣe on pe gẹgẹ bi ijihin (*Report*) ti Alufa Oke ka awọn ọmọ ti o nkun Ile-iwe na lọdọdun koju nkan bi mẹwa-mẹwa lọ ; o si sọ pe ohun to ṣe pataki ni lati kọ awọn ọmọde ni imọ iwa rere hu, ki si ṣe ẹkọ ori nikan ; o si gb'ẹnule suru ti awọn olukọ Ile-iwe na ni lati ni fun kikọ awọn ọmọde wọnyi o sọ ti alagba ọrẹ rẹ kan ni Ilu *Sherbro* leti Ilu Saro, ẹniti o nsaba kan ilẹkun ile ara rẹ ti o ba ndari bọ wa'le, yala lati ibi iṣẹ tabi lati ode, o ni ohun ti o mu ọrẹ on yi lati ma huwa abami na ni pe awọn Dokita ti kilọ fun u gidigidi pe ki o kiyesara rẹ ki o maṣe mã binu ki o ma ba d'oku lojiji nitori inu fùfù, gẹgẹ bi arun ọkan (*heart disease*) ti mba a ja.

O sọ pe suru ni ọrẹ on yi fi ṣẹgun jamba ti iba ba lojiji na.

O sọ ti igbati *Bishop* Johnson de ilẹ yi lati Saro ni ọdun 1874. O si sọ ti ifẹ gbigbona ti o ni fun ilọsiwaju enia dudu lorişirişi ọna. Ninu ọrọ rẹ, o yin Alufa Ayọ Salu fun iṣẹ ribriibi ti o ṣe bi olukọ Ile-iwe ni "Ṣukuru" Ebute-Ero ati igbati a fi ṣe Ọga olukọni ni Ile-iwe Ọmọ-ibilẹ yi, o si sọ ti iwa igberaga ati igberaṣanlẹ ọmọ kan tio ro pe on le joye ọmọ-gbọn-ju-baba-lo nipa gbigbidanwo lati sọ awọn adiẹ meji ti a yan, ti a si fi si ori tabili fun jijẹ on ati awọn obi rẹ, di mẹta, gẹgẹ bi o ti gbidanwo lọna ijinlẹ imọ iṣiro (*Mathematics*) ti o nfunga pe on mọ, ati bi baba ọmọ na si ti sọ fun u pe on ati Iya rẹ yio jẹ adiẹ meji to wa lori tabili na ati pe ki ọmọ na f'ọwọ mu ikẹta to ba ri nibẹ pẹlu ; lẹhinna o dupẹ lọwọ awọn Sanmari Ijọ na fun iyẹsi ti a fi fun on ati fun ayan wọn lọjọ na.

Ọgbẹni H. S. Abiọdun Thomas lo fi Alakoso Ipade ọjọ na han awọn bọkinni, Ọgbẹni J. T. Nelson Caulcrick si dupẹ lọwọ Alakoso na fun kikasi to ka Ipe awọn enia rẹ na si. Ipade tuka niwọn agogo meje alẹ ọjọ *Thursday* ọsẹ to kọja.

ṢERANWO TO JIRE MBẸ NI'LE AFARIOGUN.

Wabiwọsi ni ere ti Ẹgbẹ awọn Iya Afin Mrs. Oyinkan Abayọmi ati Mrs. Bafunkẹ Anthony ṣe ni'le Afariogun (Ile Ẹgbẹ) l'Ẹhingbẹti ni *Thursday* Alamisi tokọja fun kiko owo jọ fun iranlọwọ Ile-iwe giga ti Ayaba wa (Lady Clifford C.B.E.) npete ati kọ fun awọn ọdọmọbinrin wa.

A gbọ pe "Òlòri" papa lo şi ipade iran na ati pe bi omi ni enia nwọ t'ọmọde t'agba. Sãra nyin ni yi ẹnyin Iya Afin Mrs. Abayọmi ati Mrs. Anthony. Ẹgbẹ nyin ko ni tẹ o.

KINIUN KOTU NA'WO NA'RA.

Kosibotiri ni Apejẹ ti Kester Olori ati Iya Afin Mrs. rẹ pe wa si lọjọ Keresimesi gãn, nwọn fi'le pọnti, nwọn f'ọna ro'ka fun ase Ajọyọ ọdun ti nwọn gbe kalẹ niwaju awọn Sanmari ti a ti pe

tẹlẹ ti nwọn si fi ifẹ jẹ ipe Olori: lẹhin onjẹ a-jẹ-f'ẹhinti ni pōpō amu-nu-dun ndun, (ki iṣe ti atafo o) lẹhin na ni diẹ ninu awọn Janma sọrọ okō si ọti ogoji ti nwọn gbadun. Kester Olori, ẹ ku inawo ọjọ—Aṣe yi ṣamọdun o. Aṣẹ.

ẸGBE MEREMERE NIGERIA KO KERE L'AWO, ẸIYẸ O BA LOGE!

Kugu ni Apejẹ ti awọn Ẹgbẹ Meremere *Nigeria* (*Nigerian Gaily Club*) ṣe ni Gbagan awọn Ẹgbẹ Onibantẹ *Foresters' Hall* ni ita Odunlami lọjọ Keresimesi lọsẹ yi; ọgọrọ awọn "ọmọ ẹiyẹle" (Ọmọde mọṣọ'binrin) ti a pe, lo jẹ ipe Ẹgbẹ na, ti jijẹ, mimu, si lọ fa-nla-la. A dupẹ iyi ti awọn Ẹgbẹ yi fi fun ni nigbati a jẹ ipe ti nwọn pe wa ti nwọn si ka wa yẹ lati gba aworan pẹlu wọn.

A ki iya Afin Mrs. Vic, Rẹmi Akigbade ẹniti o gba awọn alapejẹ na tọwọtẹsẹ.

A si tun ki Sẹkitẹri Ẹgbẹ na—Ọgbẹni Dawodu ku'sẹ ati Ọgbẹni Amosu ọ̀wọ̀ to fun ni kun ni loju lọpọlọpọ. Ọdun yi a jẹ ọdun ẹrọ fun gbogbo wa o. Aṣẹ.

A DUPẸ DUPẸ.

A dupẹ lọwọ awọn Ọgbẹni Dada Adeṣigbin, Pastor A. Adedeji Iṣọla, S. Ọduntan Thompson ti nwọn ta wa lọrẹ Iwe Ika-ọjọ oṣu ti ọdun 1924 ninu ọsẹ yi.

THOMAS, OLUKỌ ILE-IWE, A GBA FUN Ẹ!

O ṣí wa lori lati gbọ ti ẹbun Iwe kan ti awọn ọmọ Ile-iwe Ọgbẹni Isaac B Thomas (Bethel) fi bun u ni Wednesday ọsẹ ti o kọja, nigbati Ile-iwe na nṣe ariya ọdun wọn ni gbangan ile Capt. Davies.

Eyi wu wa o.

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Ẹ KU EWU ỌDUN.

[*Lati ọwọ* ATARI AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo juba o,

Ni idayi ọtunla, ọdun 1923 yio mura tan lati lọ si okun igbagbe, ọdun 1924 yio si bẹrẹ ni ọjọ mẹrin loni; ki Ọlọrun ṣe ọdun na ni abo ọdun fun gbogbo wa.

Ilẹ nṣu, ilẹ nmọ, ọsẹ nrekọja lọ, oṣu npa ipo da, ọdun ngori ọdun; gbogbo igba ati nkan lo ni sā ati akoko rẹ l'aiye ṣugbọn ọpọlọpọ enia kọ lo dabi agutan ti ko p'aṣọ eṣi da ninu iwa buruku wọn, ti nwọn si gbagbe pe biotiwu ki nwọn pẹ to l'aiye bi Methusalah, ilẹ ọjọ kan ṣa yio mọ lẹhin wọn dandan, ti nwọn a si ni lati jihin iṣẹ okunkun wọn l'aiye fun Ọbangiji: nitorina, ẹnyin alaiye, ẹ lọ tun aiye ṣe, Jesu ndẹhinbọ. Inu rẹ ko si ni dun lati ri pe olowo nrẹ talaka jẹ, tabi ki alagbara ma rẹ awọn alailera jẹ, tabi ki ilu wa ni idarudapọ nitori iwa awọn to fẹ fi ilu gba oye C.M.G. O.B.E. ati oye miran pẹlu.

A gbọ pe Ijọba ti fi esi ṣowọ si awọn Mammy oniyẹri wa, ati pe alakoso wọn ko iti fi esi na han gbogbo awọn to wipe awọn da'wọjọ kọ iwe na. Bi eyi ba ri bẹ nitotọ, ki Mrs. ——— sa tete jẹ, ki nmọ bi ti'jelo, ngo si jẹ ki gbogbo ilu ri esi na ka ninu "Eko Akete."

Mo ki gbogbo ilu, ẹ ku ewu ọdun, ẹ ku iyedun.

Emi ni ti nyin nitotọ,

ATARI AJANAKU.

WHITHER ARE WE WENDING?

By Jaiyeola Agbe.

Within a few days hence, those who may be spared by the benevolent Almighty will be entering on another NEW YEAR with its destiny, joy or sorrow. For human history of life is not fully realised unless coupled with the experience of its adversity and its prosperity.

Now, having a retrospective glance from the beginning of the current year, one is confronted with vigorous questions as to where are we and whither are we wending? The fact is irrefutable that all over the globe to-day, every man in the street can retort that both in Church and State there are amazing problems for solution. But for the purpose of utility, if any, I must confine these observations to my own sphere which is Nigeria.

What is the conspicuous political atmosphere of the Lagos of to-day? Whatever you may choose to attribute the situation to, I say that, backbiting, hatred, prejudice and immorality prevails in the highest degree to the extreme disgust of those who are entirely powerless or unfortunate to do anything towards remedy. Other West African Colonies are viewing the disgraceful situation of this historical capital of Nigeria with unlimited awe.

Apart from the inevitable gloomy aspect in industrial circle, "every prospect pleases and only man is vile." Those who are fortunately influential and in high places, I regret to say, are not utilising their most fortunate positions for the betterment of the country and for a high standard of comfort and security. But clothed in the garbs of sinister motives to the great drawback of their kith and kin and more especially of the race in general. Being in high places, their diabolical actions are not questioned or disclosed. To quote from Pitt—Though ten times worse themselves you will frequently view those who with keenest rage will censure you." Poor deluded souls—When they inherit mortality, there will be none to mourn their loss—since "the evil that men do, lives after them"

No sensible or sane person, in these enlightened days, can boast of any posperity with such self aggrandizement which must sooner or later prove abortive to the detriment of all concerned. They are lamentably deaf and refuse to realise to do the utmost that a true man could and die, if needful, as a true man should. There is no country where political agitations do not arise and exist; but in this country we have no bound and we must continue, willy nilly, to swim in the pool of ignorance.

As mentioned above, many are about to leap into another New Year, which fortunately or unfortunately, is a Leap Year. Are we quite prepared to promise that we shall be leaping to the New Year with clean and sincere hearts to labour in common for the success of the country and allow the year now fastly rolling away to roll with our most prevailing selfishness and rancour, and let us turn a new leaf, join hands together for a common purpose to serve our God, the King and our Country. As united we stand and divided we fall?

If we can achieve this course effectively, then we shall be able to solve the problem as to where are we and whither are we wending.

EWO L'EWO?

Eti nta ni pupọ larin awọn ọmọ iyawo to jẹ *Christian* nwọn sope pupọ ninu awọn Imale Alagba nle awọn ọmọ wọn jade kuro ni ile nitoripe nwọn nlọ gbọ ọrọ Ọlọrun lọdọ Ijọ Ammaddiya ati pe bi ọrọ na ba wọ wọn lọkan tan pupọ ninu wọn ndapọ mọ wọn, wọn a sin kọ ọti ati ẹmu mimu silẹ, wọn kin fẹ lati ma korin ebu ibajẹ lati fi bu agbalagba mọ, pupọ ninu wọn ti iyawo rẹ ko ni yigi lati ọjọ pipẹ nitori ko ni owo Malu ati Ọti Dry Gin, nwọn di ẹniti nso yigi fun obinrin wọn, nitori awọn Ijọ Ammaddiya fi ye wọn pe nkan pataki ni fun awa ọkunrin lati so yigi fun awọn obinrin wa ki a to le fun wọn ni aye lati se jijẹ ojọ fun wa a tun le sọ ti akoko Awẹ mọ. Ṣugbọn awẹ nikan ni awọn Alufa pa ni aṣẹ fun wa. Nwọn nso yigi wọn ni ọna tufuyẹ awọn obinrin papa sin fi tifẹtifẹ gba yigi na lai ke bere Malu, Ọti Dry Gin, Aṣọ Ibori, Iro aṣọ Damask, Gele Iweri Beleke, Obi Goriya Abata Ogoji ati Owo Ṣile bi 20/- ti Alagbẹdẹ ti fọ dada ninu Agbẹdẹ. Nwọn ko bere eyi nitori nwọn ko fẹ di ẹru wiwo le ọkọ wọn lori. Gbogbo ọna ti gbese fi nsoyigi fun awa Imale Eko ni awọn Ammaddya kọ silẹ nibi Igbeyawo, Isinku ati Ifun Ọmọ lorukọ. Emi ko ri nkan to le bi awọn alagba wọn yi ninu rara. Ṣugbọn a ri pe o le jẹ itiju nla fun wọn ni ọna bai, pe nigbati Olori Onişọngo ba ndi Imale gbogbo awọn onişọngo ẹgbẹ rẹ ni yio bẹrẹ si fi ṣe ẹlẹya, ẹnu rẹ ki yio to ilẹ mọ larin awọn ẹgbẹ rẹ. Itiju pami arẹ epe, nipa itiju bai, ọkan ninu awọn olori Alufa to jafara ninu kewu lu ọmọ rẹ ṣeṣe nitori o lọ ṣe Ammaddiya. Kini mu eyi wa nipe ko yẹ ki a gbọ pe Ile Olori Alufa ni Awo awa Imale yio ti faya, oju wo ni emi yio fi wo awọn ti emi kilọ fun.

A fẹ ki awọn alagba wọnyi lọ ronu wo dada bai pe, Ẹsin to gba Ọti ati Ẹmu mimu kuro lọwọ awọn ọmọ wa, to sin di wọn lọwọ ati ṣe agbere, ti ko jẹ ki nwọn ma korin bu awọn ẹgbẹ baba wọn kiri arin Ilu, bi won ba ni ironu, o tọ ki nwọn mọ daju pe Isin Ọlọrun papa ni. Nitorina ko tọ ki a jina si Isin na, ka si fi awọn ọmọde silẹ lati tẹle Ẹsin na bi awọn alagba ba mọ pe ara wọn ti di gigan.

Ṣugbọn tani a le ri bawi bi koṣe awọn Alufa oni-wasi, awon ni ko ṣe wasi Irẹpọ si arin Ilu ati larin Ijọ, ki nwọn lọ fi aṣọ dudu bo wa loju, ki nwọn le gba tọrọ gba sisi lọwo wa.

Ẹgbọ itan kukuru yi:—

Niwọn ọdun 21, awọn Ijọ Shakiti ati Ijọ Jalailu jẹ ọta ara wọn, ko si enia kan to jẹ alagba to le sọ nkan to dija silẹ fun wa laikosi ọrọ obinrin ninu rẹ. Ija na le tobẹ ti (1) nwọn ki kirun pọ ninu Mọshalashi (2) Bẹ si ni Irun ọdun pẹlu (3) Won ki kirun si oku lara pọ (4) Wọn ki fun ara wọn l'obinrin (5) Wọn gba obinrin lọwọ ara wọn (6) Wọn gba ijẹ lẹnu ara wọn ni ile Oyinbo Onişowo (7) Wọn kin ya ara wọn lowo lati ṣowo ati pe onirunru ọna ibajẹ ni won nṣe fun ara wọn ti emi ko le sọ.

Bi o ba di akoko ọdun Awẹ, wọn a fi ẹnikan ṣe Elekuru sori Ẹşin, awọn ẹgbẹ rẹ yio tẹle lẹhin, wọn a bẹrẹ si korin bu gbogbo agbalagba kiri Ilu. Tani da wahala yi silẹ, awọn oniwasi ni. Bẹni gbogbo işẹ ti wọn nṣe yi Ọlọrun Ọba ko ran wọn rara. Ṣugbọn Ọlọrun ṣe suru fun wọn, gbogbo awọn oniwasi Adijasilẹ wọnyi ku tan ati awọn enia wọn pẹlu, ninu wọn to sin tun wa ni aiye loni, ẹnu rẹ ko to le mọ. Ọba Oni-suru ti ge ni akọ iyẹ. Nigbati Oluwa ṣe gbogbo işẹ iyan wọnyi tan, lati ẹnu nkan bi ọdun mẹsan tabi ju bẹ lọ. Oluwa da Onisha'siti pọ mọ Onijalailu, wọn kirun pọ ninu Mọshalashi Adugbo, won kirun si oku lara pọ wọn ṣe Ilu pọ, wọn ran ara wọn lọwọ ni ile Oyinbo. Ẹnyin ọrẹ mi a bi nyi lere?

Bawo ni itiju yio ti pọ to fun awon Alufa Oniwasi lailai bi Oluwa baji wọn dide loni pe, ki nwọn wa wo irufẹ irẹpọ ti nbẹ larin nyin? Nitorina ki gbogbo Alufa Oniwasi lọ fi eyi kọ ọgbọn, ẹsọ ọrọ Ọlọrun fun awọn enia pẹlu ifẹ.

Kẹsin mọ dajudaju pe. Ijọ Ammadiya yio jẹ ọrẹ pataki fun awọn ọmo nyin ju ọrẹ to wa larin Shakiti ati Jalailu Dini loni lo. Ki awọn oniwasi ṣọra nitori abamọ aiye ati t'Ọrun.

AJILARAN.

EKO AKETE.

EKO, SATURDAY, DECEMBER 29, 1923.

1923,

O D'GBÉRE, O D'A-RIN-NA-KO, O D'OJU-ALÁ FIRÍ, O D'OKO ALAWO.

Pẹlu ọrọ aro yi ni a fi nsin ọdun **1923** ti o nkọja lọ yi si okun igbagbe; ṣugbọn bi a ba ma ro orişirişi ohun ti pupọ ninu wa ti la kọja ninu rẹ, njẹ o ha da ni l'oju wipe a le gbagbe ọdun yi bọrọ? Awọn ẹniti o di ẹdun arin'lẹ nipa airi iṣẹ ṣe kọ li o ma gbagbe ni, tabi awọn ẹniti ko r'oju ş'oju, fun abale-abale ðfọ ati ðfo ti o ti fi oju wọn ri mọmọ ninu rẹ? Ninu kika enia ti a ka kọja li ọdun keji ọhun (1921,) a gbọ wipe awa enia ti o wa li Eko ati agbegbe rẹ, bi Apapa, Atan, titi de ibiti a npe ni Jabiolodi, lé ni ọkẹ mẹrin enia (99,000) bi awọn enia ti nya wa lati Saro, ilu Aganyin, Calabar ati awọn ilu pẹ-pẹ-pẹ miran lati Oke-okun, bẹni nwọn si tun nya wa l'ọtun-l'osi lati ọna Ilu-oke gbogbo wa; ilu nfún bi ma fún; nitorina ni ẹnu ko ṣe ya ni pupọ wipe:—Gbogbo awọn ti o jẹ alaisi li ọdun yi le le ni ẹgbẹrun enia. Gbogbo ọmọ ti a si bi le le ẹgbã ọmọ.

Pupọ ẹlomiran li o nro wipe ọdun aluba ni ọdun ti a npe ni LEAP YEAR, bi irufẹ eyi ti a o bọ si inu rẹ ni ọtunla yi; ṣugbọn a sọ fun ẹnyin enia wa wipe ki ẹ ma jaiya kankan rara, nitoriti a tilẹ le sọ niti ará Eko wipe, pẹlu oniruru àlubá, gbami-gbami ati sun mi s'oke, sun mi s'odò ti a ti nla kọja bọ lati iwọn ọjọ-jọjọ yi wa, a le sọpe oju ti o ti ri okun ri, ko tun le bẹru ðsa mọ. Eyiti o wu ki o ṣe, ko yẹ ki a sọ ireti nu lọdọ Sðkó, Ẹniti o jẹ Iranlọwọ wa ati Asa wa.

A mọ wipe gbogbo ẹnu ata, ẹnu iyọ, ti awọn enia ti nd'aniyan nipa adura ati ẹbẹ wipe ki ọdun 1924 ti a o bọ si yi, le jẹ ðdúndún ninu ọdun ki yio lọ lasan.

A ba awọn ti ibanujẹ ti s'ori wọn k'odo li ọdun ni kẹdun a-t'ọkan-wa, ati awọn miran ti nwọn ti fi ara gbà l'ara ayidayida aiye yi.

A si ntọrọ l'ọdọ Baba—A-ṣe-kan-ma-ku, ki O ma ṣai ṣe ọdun ti a o bọ si yi ni:—

Ọdun ara-lile,
Ọdun owó, ọdun ọmọ;
Ọdun ifaiyabalẹ ile ati ilu,
Ọdun ibukun ati oke wa,
Ọdun ti yio tutu bi ðdúndún.
Amin, Aṣẹ, Bẹni-ko-ri.

Si *Editor* "Eko Akete,"

Mo juba o!

Jowọ gba oro diẹ yi si inu Iwe-irohin rẹ. Ọrọ rẹ dun mo mi ju oyin lo; ki a gbọ wipe lati bi ọdun mejidi-logorin (78 years) ti Ihin-rere Ọlọrun ti wọ Agbadarigi, sibẹ, nwọn şi wa ninu ati ma fi ọwọ bo oju kuro ninu Imọlẹ? O ma kù pupọ o. Awọn ti a gbojule ni ilu tun wa ninu ati ma wa ọna ati ma Homa da ija sile wipe şişe ere Ije (ki a ma so mariwo-opẹ mọ ọrùn, ki a ma fi osun ati efun kun ara, ki a ma yọ ogbo, akasi, ọbẹ ati ọgọ, ki a ma kọ orin ti o le da ija silẹ ni ilu kiri itun fun bi ọjọ mẹwa tabi ju bẹlọ) ti a o ma korin bu enia kiri, boya oluwarẹ şeşi fi ọwọ kan ẹnikeji lori ti nşe olorişa tabi boya awọ le wa, ti nwọn ba nbu ara nwọn, ki ẹnikan pe ekeji ni ọdalẹ tabi aşiwere, ki a ti'tori eyi ma wa ọna ati da ruke-rudo silẹ nilu; awọn enia wọnyi wa gbagbe pe Ijọba Gẹsi wa lati kọya fun ẹniti a nbu, ki buni-buni ati ato'ya kọ fun ara rẹ, ma ş'ọra nwọn o. Ijọba Gẹsi ko ba isin ẹnikẹni wi rara; şugbọn orin tabi ere ti yio mu ruke-rudo ba ilu, ti yio si ba alafia ilu jẹ, Ijọba Gẹsi ko ọ pata-pata.

Mo kan sãra si ọ o Ọgbẹni Adajọ Agbadarigi nigbati mo gbọ pe o ki ọran "homa" ti awọn kan ba wa si ọdọ rẹ wọ patapata inu mi dun oran "homa" yi jẹ ohun ti nwọn ti nwa ọna rẹ lọna jinjin.

Mo dupẹ lọwọ rẹ o, Arthur Reginald Willis Sayle, Adajọ Agbadarigi fun ọran "homa" ti o ki wọlẹ, ki Edumare ran ọ lọwọ, oye rẹ a ma roke, wa ri ẹmi gigun fi lo gba o.

Mo dupẹ lọwọ rẹ o, Oyinbo Pãdi, Iwọ lo mu Ile Ọlọrun di meji ni Agbadarigi.

Mo dupẹ lọwọ rẹ o, Fisher Alufa Iwọ lo mu Ile Ọlọrun di mẹta ni Agbadarigi.

MI-WHE-SỌ

Badagry

LOOK OUT

For the OPENING of

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LIMITED,

BROAD STREET, LAGOS.

A

WONDERFUL ASSORTMENT OF GOODS

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Nothing in the Store over 1s.

"VARIETY AND VALUE."

ỌRẸ

Ẹ mura de ṣiṣi ṢABỤ TITUN ti awọn Oyinbo **LEVER,** Oniṣowo-Bombata, yio ṣi ni lọlọyi ni opopo nla (*Broad Street,* Ile Bucknor.) Oriṣiriṣi Ọja ni mbẹ nibẹ ni ọpọku-ọyọku.

Kami-kami-kami ni gbogbo wọn njẹ, kosi-ohun-ta-fi nkan a, ẹnikeji.

Ẹ WA WO.

"TALI ẸNYIN NFI EMI PE?"

Ọrọ yi " Tali ẹnyin nfi emi pe?" ni emi "Samuel Woli Kekere" fẹ fi si iwaju ẹnyin Baba ati Alagba Imale wa ti Ilu Eko bi ibere pe kini ẹnyin ọmọ-enia nfi "Ọlọrun pe?" Papa ẹnyin Olowo, Bokini, Ọlọgbọn ati Alaini Musulumi ilẹ yi nfi mimọ ati ẹsin Olodumare pe? Loju emi Woli Kekere, o dabi ẹnipe ẹ tilẹ sọ oye ẹsin Ọlọrun na di oye ṣakala ti ẹnikẹni le ma yọnu si, ati pe oye na lọdọ ẹnyin Alagba wa Imale di bo ti le ri, ko ri. Ẹ tilẹ sọ oye ati ẹsin Ọlọrun na di oye aiye, oye aiye tilẹ niyi pupọ lọdọ nyin ju oye ribiribi oye Iranṣẹ Oluwa lọ, oye ti ẹnikẹni ibajẹ olowo ati ọlọla ko le fi owo ati ọla rẹ ra. Nitotọ oye "Olodumare" (toto fun u, Ọba aiku, Ọba ifẹ, Ọba alanu ati Onisuru julọ) ki ṣe ti olowo, ki ṣe ti ọlọla abi ti talaka nikan, bẹ ki si ṣe ti idile ẹnikan gẹgẹ bi oye aiye yi, oye yi "oye iranṣẹ (Ọba awọn Ọba) wa fun ẹnikẹni ti o ba ni mimọ fau-fau ti ẹsin ati ifẹ rẹ si ẹnikẹni gbamoṣe, ti o si wa ni ailabawọn (bi iwọn ti ẹda) ẹniti ofin Ọlọrun si kun na s'ori rẹ ti o si nfi ṣe iwa hu, ti kalamu abi gege rẹ nkọ rara nipa ti ọran otitọ ti Olodumare, iru ẹni bayi, ibajẹ olowo, ọlọla abi talaka ni sẹriya yan si iru ipo nla nla yi, ẹniti olowo abi ọlọla ni lati ma wari fun lọna kọna ibajẹ ọmọde abi agba, gẹgẹ bi ilanọ ẹsin Ọlọrun, iru ẹni bẹ ki si wọpọ, afi ẹniti Oluwa papa ba pe ni iru ipo bẹ ma nyọ si. Ipo Imam ki ṣe ipo yẹpẹrẹ ti oloye aiye yi kan ṣakala le lọwọ ninu rẹ, ki ṣe ipo ti olowo abi ọlọla kan le we lawani fun, bo ti wu ki owo rẹ pọ to. "A ki jẹ meji ni Mọka" bẹni owe Yoruba kan wi. Ki ṣe iyi abi ẹyẹ kan pataki fun olowo abi ọlọla tabi oloye aiye yi kan ti o wa ninu Ile ẹsin Ọlọrun lati ma fi ara rẹ han bi olori abi ọlọla abi lati ma fẹ ki ijọ enia Ọlọrun mọ pe on wa nibẹ.

Gbọ bi ofin Anọbi Isa ti wi, "jẹ ki ẹniti o ba lọla abi ti o dagba ninu nyin ki o ma ṣe iranṣẹ." Oye ojiṣẹ Ọlọrun ki ṣe oye ti ẹlẹmi kan le fi jẹ, ẹ o ri bi awọn ọmọ iya wa Onigbagbọ ti nfi Ojiṣẹ Ọlọrun wọn jẹ, wọn ma nto mejila nigbamiran abi ju bẹ lọ ki nwọn to fi ẹnikan jẹ oye ojiṣẹ Ọlọrun, ṣugbọn bi oti jẹ wipe ilanọ ẹsin olukuluku yatọ, ki ṣe bi wipe ki olowo kan ṣoṣo, abi oloye aiye yi kan fi Imam jẹ laijẹ pe o jẹ ọkan ninu awọn Jamat abi Ratib ki o si wa ninu wọn lakoko ijẹ oye, lai si ani ani bi olowo aiye yi kan abi oloye aiye yi kan ba dan irufẹ nkan bẹ wo olowo na abi oloye na nfi han gbangba iru ipo ati ọla rẹ ninu Ile Ọlọrun, eyi ti o si kuna patapata. Bi o ba jẹ pe lotọ ni ọrọ ni ti o wipe "o rọrun fun ibakasiẹ lati wọ oju abẹrẹ ju fun Ọlọrọ (Olowo ati Ọlọla) lati wọ Ijọba ọrun, njẹ kini nya apari lori to nnokunkun? Bi o ba di ọran oye iranṣẹ Ọlọrun bi Imam, Bishop, Diakoni ati Alufa, o tọ ki olowo abi ọlọla aiye yi ki o ṣọra rẹ dada, ipo olowo ati ọlọla ni lati ma fi owo rẹ abi ọla rẹ ṣe rere fun ire ẹsin Ọlọrun Ẹlẹda rẹ ẹniti on yio jihin iṣẹ rẹ fun ni ikẹhin.

Ẹnyin ti ri gbọ pe *Lord Mayor* kan fi Imam jẹ ri? Abi ko si irufẹ olowo to yamura bẹ l'ọhun ni? O di ọjọ melo ti Onigbagbọ pe ọkan ninu awọn olowo Ijọ wọn pe ki o wa wa ninu awọn to ma fi Alufa kan jẹ? O di ọjọ melo ti awọn ọmọ iya wa yi ko ọran ẹsin lọ si ile olowo kan lati lọ pari? Ẹnyin ko ri bi Ọba ilu Oyinbo (k'Ọba ko pẹ) abẹ asia ẹniti "Afrika wa" ti fi ilanọ ọla ati iyi ati ofin silẹ fun ẹsin Ọlọrun. Nigbati ọran ẹsin ti Olodumare larin wa di ti Ile-ẹjọ, ẹ wa ri pe ibere mi na nba nyin wi pe "Kini ẹnyin ọmọ-enia nfi Emi Ọlọrun pe?" Ibajẹ pe ẹnyin Alagba Imale, olowo ati ọlọla mọ ohun ti ẹ nfi Ọlọrun pe ni, olowo iba mọ pe iranṣẹ li on ninu Ile-Ọlọrun. Inu emi Woli Kekere yio dun emi Samuel Woli Kekere yio si dupẹ pẹlu Ore-ọfẹ Ọlọrun, iranṣẹ ẹniti Mọmọdu (ki ikẹ ati anu ki o ba) nṣe, bi ẹ ba le gbọ temi, ki ẹ si wari nyin ko, ẹ o gbọ bi Anọbi Dawuda ti wi. o ni, o san fun mi lati ma ṣe aṣọna ninu agbala Ọlọrun ju—

Ẹji ẹnyin alagba ati olowo Imale, oye iranṣẹ Ọlọrun ki ṣe oye pẹpẹpẹ ti olowo ati ọlọla le ta kanrangbọn si o. A! "Kini ẹnyin nfi Emi pe?" Kini ẹ ṣebi lotọ, oye Adifa Ọba aiye ni bi? abi ti Ajirọba aiye yi lẹ fi pe? Ẹnyin alagba, olowo ati ọlọla Imale ẹ ma ṣọra ni igbagbọ nitori eṣu ndọdẹ nyin. Bi o ba di ọran Olodumare emi Woli Kekere wi nigba ẹgbẹrun aimọye pe toto fun u.

Ọran "Olodumare" kiṣe ohun ti olowo tabi ọlọla ati oloye aiye yi kan le ni jaguda pali temi ṣa ni ṣiṣe temi ni ki ẹ gbọ, bi bẹ kọ ẹ fo ka niṣo. A! A!! A!!! ohun ti "Nebukadenesa Ọba Babẹli" danwo to si bolẹ si, ohun ni ẹnyin nfi ṣere bi ọmọ ejo bayi.

Ẹnyin Jamat Ilu, Ratib, Imamdini, Ọgbẹni Shitta, Animashaun, Alli Balogun ẹnyin Alhaji gbogbo, Sanni Adewale, Belo-pẹpẹ ati ẹnyin alagba Imale ti aye ko si lati darukọ tan, mo fi iyọnu Ọlọrun bẹ nyin, ẹ gbọ temi, Tali ọlọgbọn ti a si fi imoye wọ, ninu nyin? Jẹ ki o fi iṣẹ rẹ han pẹlu ọgbọn iwa tutu lati inu iwa rere jade wa" "Ẹ gbọ temi ẹnyin ti ntẹle ododo, ẹnyin ti nwa Oluwo" mo fi Anọbi Isa, Musa ati Mọmọdu bẹ nyin ki ẹ wari pọ ki ẹ si jẹwọ ifẹ Olodumare larin nyin, ki ẹ si jẹ ki ọkan ninu ohun gbogbo nipa ifẹ ki ohun gbogbo ki o le ja si rere ninu ọkan.

> "Ke rara masi ṣe dasi, gbe ohun rẹ
> soke bi ipe ki o si fi irekọja awọn
> enia mi han wọn ati ile Jakọbu ẹṣẹ wọn
> Iwe Woli Isiah 58-1."

Emi ni iranṣẹ ifẹ

SAMUEL-WOLI-KEKERE.

IṢIN IKORE ATI IṢỌJI

NI

IJẸBU-ODE.

III.

Ni alẹ *Friday* Isin Isọji wa, o si larinrin pupọ, enia si bu aiya lọpọlọpọ, nitori ti o jẹ ipade Isọji ikẹhin "fa-ikele-temple ya" ni iwasu na jẹ.

Ninu gbogbo Isin Isọji wọnpi ni ilu (*choral drums*) fọgede ẹnu rẹ to bẹ ti awọn obinrin meji totọ to gbamuṣe fa ọga awọn onilu na lọrẹ to larinrin. Eyi wu wa o. Adura atọkan wa mi ni k'Ọlọrun Ẹlẹsan san ọrẹ na fun wọn nilọpo ilọpo. O jẹ aṣa awọn ẹlomiran ki ohun ilẹ wọn ma ti wọn l'oju, eyi ko tọ ki o ribẹ rara, arun nla lo si jẹ, bi ẹni ṣepe fun ara ẹni lo jẹ. Nitorina ẹnyin ọdọmọkunrin ati ọdọmọbinrin gbogbo ẹ maṣe jẹ ki ohun ilẹ wa ti wa loju mọ, ṣugbọn ki a ma fi tayọtayọ ṣe wọn.

Ni alẹ *Saturday* ti o jẹ ipalẹmọ Ikore, ipade pataki awọn agba Ijọ wa pẹlu Olulana. ohun pupọ lo ṣe alaye rẹ ye wọn. Olulana si fi siwaju awọn agba na gẹgẹ bi ẹgbẹ ti jẹ ohun ribiribi fun Ijọ Ọlọrun nibi gbogbo, awọn agba si gba pe o yẹ ki wọn ni ẹgbẹ kan fun ilọsiwaju Ijọ. Nwọn si damọran lati ni ipade kan lẹhin Isin Ikore, ni *Sunday*, lati jiroro ati lati wa fesi fun Olulana lẹhin ipade bi nwọn ba ti fohun si.

Ni *Sunday* Isin Ikore wa ni agogo mẹwa abọ, enia si pọ bi ti atẹhinwa, iwasu Ikore na "kugu ni." Isin idupẹ ọmọ bibi si wa, awọn obinrin mẹta tọtọ lo wa fun idupẹ, nwọn si fi ayọ wọn han gidigidi nipa ti "tọlọnjọ" ara bo ti tọ, bi o ti yẹ; lẹhin Isin owurọ awọn ẹgbẹ obinrin ni ipade ẹgbẹ ti Olulana ti da silẹ fun wọn ni *Thursday*. awọn ti o wa si ibi ipade na jẹ mejilelogun; nwọn si yan Mr. Charlie Odumosu gẹgẹ bi akọwe ẹgbẹ na titi ohun gbogbo ma fi ẹsẹ mulẹ dada. Ipade na larinrin pupọ. Ki Ọlọrun tubọ fi ẹsẹ ẹgbẹ na mulẹ dan-in-dan-in.

Lẹhin Isin owurọ pẹlu, awọn ọkọnrin ni ipade ti wọn pẹlu, ni ipade na wọn fẹnu ṣọkan lati da ẹgbẹ na silẹ bi Olulana ti lana rẹ silẹ, nwọn si yan Daddy Adekọya bi baba ẹgbẹ; nwọn si ṣe eto ti o yẹ, lẹhinna wọn mu abọ wa fun Olulana, aṣẹ si gun ori rẹ fun wọn, kẹgbẹ ma lọ lo ku.

Ni agogo mẹfa abọ Isin wa, eyi si jẹ pari-pari gbogbo rẹ. Isin ibukun awọn ọmọ-ọwọ si wa lalẹ na pẹlu, Isin na gbamuṣe to bẹ ti ẹnikẹni fi nkan sara si Olulana; **Iwasu alẹ na si jẹ, akorijọpọ gbogbo Iwasu Isọji, Isin** na si pari pẹlu ibukun.

[***Koi ti pari***]

Sumptuous Repast at The Lagos Hotel.

In honour of the Marriage of their brother Mr. Albert Adeniji Williams to Miss Comfort Ibidunni Ogunlaiye, Mr. and Mrs. A. E. Norman Williams entertained at Luncheon a select company at the above Hotel on Thursday last the 20th instant at 1 p.m.

The company did ample justice to the creature-comforts provided, whilst glasses were charged to the brim amidst short but telling speeches in proposing the health of the host and hostess, couple with that of the saintly mother—Mrs. Williams. The company dispersed at 2.30 p.m. after an enjoyable time.

Good luck to Mr. and Mrs. Williams, the family and the happy pair. ! ! !

NOTICE.

There will be a "pleasant Sunday Afternoon" Entitled "The Wonderful Judgment and Samuel" on Sunday, 6th January, 1924, at 3 o'clock p.m. under the chairmanship of Rev. J. R. Williams, supported by few well-known gentlemen.

N.B. Admission will be by Special Invitations and Fee.

Donations in aid of the Sunday School, will be thankfully received.

PROGRAMME—1d. obtainable at the Door.

BANKỌLE,
Secretary.

AIYELẸSỌ ỌLARINDE

Repairer of all kinds of Bicycles, Gramophones Fitting and Sewing Machines.

Workshop :—20, Williams Street Lagos.

Residence :—135, Igbosere Road.

Charges Moderate.

Ni iranti ọjọ kẹrindilọgbọn oṣu *December* 1923, ayajọ ti Baba mi ọwọn olõgbe Ẹni-ọwọ MICHEAL THOMAS EULER AJAYI jẹ ipe nla ni.

Baba Iya on Ọmọ
Nwọn o tun pade loke ọrun
Nwọn ki o pinya mọ
A ! niwaju Itẹ
Awa ki o sọkun mọ
A ! bi o ti dun to
N'gba t'a ki o pinya mọ.

BENEDICTA.

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.
EVENING. 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.	Rev. J O. Lucas
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. Oluwole
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.	„ A. N. Cole
10.30 a.m.	Ereko	„ do.
7 p.m.	do.	„ E. K. Ajai-Ajagbe
10.30 a.m.	Olowogbowo	„ E. E. Williams
7 p.m.	do.	„ S. A. Pearce
10.30 a.m.	Obun Eko	do.
7 p.m.	do	Rev. E. E. Williams

AFRICAN (COMMUNION)

9 a.m.	Jehovah Shalom	Rev. G. A. Oke
7 p.m.	do.	do.
9 a.m.	Erelu	Bro. T. D. Shaw
7 p.m.	do.	Bro. Josiah Laleyẹ
9 a.m.	Bethel	Rev. E. A. Akiọla
6.30 p.m.		Bro. J. B. Coker
6 a.m.	Zion	Rev. N. J. D. Shomuji
6.30 p.m.	do.	Bro. O. T. Ṣomẹfun
10.30 a.m.	African Methodist	Rev. N. J. D. Shomuji
4.30 p.m.	do.	I. O. Oyekunle

FIRST BAPTIST CHURCH

10.30 a.m.	Bro. O. Fadipe
6.30 p.m.	Rev. J. R. Williams
9 a.m. Araromi (Baptist)	Rev. A. A. Puddicombe
6 p.m.	Bro. Joseph Adekoya

EBENEZER (BAPTIST)

9 a.m.	Bro. E. A. Ojo
6.30 p.m.	Rev. E. C. Alabi

BROTHERHOOD

7.30 a.m. Ilupesi — Prof. Adeoye Deniga
6.30 p.m. Harvest Thanksgiving Service — Pastor. A. Adedeji Isọla

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. Ajọṣẹ (Bamgboṣẹ Street.)

COLONIAL CHURCH (ODAN)

8 a.m.—Holy Communion
6.45 p.m.—Evensong and Sermon, Rev. H. A. Lewis

SALVATION ARMY.

10 a.m. Major E. E. & Mrs. Grimes
7 p.m. 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 *iponu* a le ta a fun o, Iṣana Alapoti fun tita, ko si bi a ti nṣe wọn. Orişirişi 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 won, bi o ba fẹ ja iro wa, rin wa si ile ọja wa.

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