

# 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. 93. SATURDAY, APRIL 19, 1924. FOURPENCE.

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ATARI AJANAKU ni OGBENI na je ninu awon oniṣowo Irin Iṣe si ile Nigeria.

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Aṣo Oke to yanju mbe loḍo Iya Afin Saamota Iṣe Olorun fun tita, opoku Qyoku ni owo won, lo bere ni 3 St. John Street, l'Eko, leti ile Johnson Agbejoro.

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O nta Iworo (Golu) ati Fadaka-tutu ati Irin-iṣe Agbede Iworo ati Fadaka.

**OWO OJA RE FANIMORA.**

**Ṣ LO RA TIYIN NIBE.**

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Ẹ fi owo ati Letter ranṣe si Editor.

## GBOHUN-GBOHUN.

KILARI YI ? III

Saga ni eniti ko ta kiji ni Monday oṣe yi nigbati a gbọ pe "awọn Akẹran" lo mu Ogbeni Koji-Labelu Onigbanjo ni ile rẹ ni isọ Eledije lona Abegede (Reclamation Road) fun eṣe siṣe owo-sile; a sọ pe awọn mu Gambari kan pelu rẹ.

Lawyer ti a gba fun niwonyi:—

(1.) Lawyer "Jiga" (J. Egerton & Shyngle, Olola) ati Lawyer Taylor.

KILO TUN DE ?

Bẹ si ni ara enikeni bu ma' sọ nigbati gbo ti mimu ti awọn Elegiri mu Ogbeni Abraham Willoughby ti o nsiṣe l'ogba Olopa ni oṣe kanna yi. Logan, a ti gba Lawyer fun u.

Orukọ awọn Jagun na niwonyi:—

Ogunna-gbongbo-ninu-ofin, Lawyer Ologun, Lawyer Taylor, ati Lawyer O. of the Akija.

OJO TO RO LO KO PETEPETE WA.

Riro ojo lemọ-lemọ loṣe yi din oru ti o ti gb'ode kan l'enu oṣe diẹ sehin ku.

SEUN OMO-OWA NI'LESA.

Ninu Ipade Igbimọ ti Munisipa ti a se ni Tuesday oṣe yi, a gbọ pe Ogbeni Olola J. Egerton Shyngle da im-ran kan pe ki Ajo na se-kokari lati se ibiti gbogbo enia yio ma rin-larin ilu si t'otun t'osi ona "Moto" gẹgẹ bi ti ilu Oyinbo; inu wa si dun lati sọ pe awọn Igbimọ gba imoran iyebiye na, ati pe laipe awọn yio se awọn-ṣiṣu onna si Opopo Nta-hla bi

Broad Street, Victoria Street (Ghin Ogba) ati awọn Opopo nla-nla miran nipa bayi ewu, agbako kikolu Moto yio buku.

ARA IDUMAGBO, A YO FUN NYIN O.

A gbọ pe awọn Igbimọ Munisipa ti nwon se Ajo nwon ni Tuesday oṣe yi ti fi ase si siṣe Keremi titun miran si Idumagbo, ati pe owo ti yio na ilu yio to Egbata poun tabi ju be lo ( £6,000).

"BABA DARIJI WỌN, NITORITI WỌN  
KO MO OHUN TI WỌN NSE."

Ohun ti ari-kan-ṣekan ode isisiyi ma da silọ tan Olorun nikanṣoso lo le mo. Gere ti owo kokoto ti fi idi kanle ti gba-gba-gbin-gbin si duro ni a ti nse akicyesi iwa buburu wonyi:—

Ki a lo etan wipe a o se fadaka fun ni ka gba ogorun tabi edegbata ponun ni Korensi ki a wa da si awuruju wipe siṣe ni a ta tete.

Ki a fi owo eyo oloju mejji tan ni je wipe bi a ba fi ta tete, a o gba gbogbo owo ti alakeji eni tan, ki a si gbe gbogbo owo eni salọ bamba.

Tabi ki a ma kiri ilu pọ wipe oniṣegun ni eni, ati wipe egun eni ni a npe ni Layewa ni Abokuta; ki a ma rohin ore ti eni se fun ni nipa pipari ija larin eni ati obinrin, eni ati wipe obinrin na bimọ ni ijejo; a si ro wipe ki a sa wa ni ri ki a dupe ni ohun ti o to. Oniṣegun na yio si doṣale ma dupe; ni ikẹhin ni yio wa ri pe on yio fufu ni egbogbi mejji tabi mefa, ki o mu iwe wa lati ko won, nigbati o ba ko won, yio wipe ki o mu igo oti kan aji sile mefa wa ki on fi fun o ni ohun kan pataki; ogo rẹ isiwaju yio si mu ki o fun—lehin na o di gbere, a-rin-na-ko.

Ki a ki ofio iwe mo inu panu Cigarette ka bo moran-moran ki a ma ta kiri bi ojulowo Cigarette.

Ki a ro omi sinu igo whisky ofio ki a de dara-dara ki a fi iwe titun di moran-moran ki a ma ta a kiri bi ojulowo oti.

Ki a ma si Pasu Ide ti a si sumi si ori oku ni ile tsinku ka si ma ta a.

Tabi ki a wo inu ile Olurun lo ki a ji Jingin, Atupa, Agoro, Ajo Awon Akopin tabi a tilẹ daba ati gbe Duru nibomiran, gęge bi eyi ti a gbo wipe o se ni Christ Church, Tinubu, Odo Oba, St. Jude, Erehu, Olowogbowo ati Breadfruit larin osu kan to kọja.

Awa le so ni ọna kan wipe ole ni ole nje ati wipe ofin ti eniti o ji yile kan ru na ni eniti o ji ęgburun ponun da; ni ọna keji ole ju ęle lo; ole yatọ si gbe-wiri, gbe-wiri yatọ si ọlofa, ọlofa si yatọ si kolekole tabi ọsole; ki a jale ninu ile yatọ si ki a wo ile Olurun lo ji ọhun; gbogbo wayọni ni Ijoba mo si ọtoto.

O ye ki a se anu fun awon ti a daruko siwaju, aitori o le je wipe iponju lo sun won de ibe, gęge bi orin Bęgbaji:—

Ibanuje Sile  
Ohun t'owo nse nilẹyi koęe  
Ibanuje Sile  
Ohun t'owo nse nilẹyi koęe  
Gbogbo enia d'oku (o d'oku o)  
L'a lai ti i t'ete  
Ibanuje Sile  
Ohun t'owo nse nilẹ yi koęe.

ęgbogbon awon to wo ile Olurun lo "Orọ pesi ji" Ki "Baba dariyi won, nitoriti nwon ko mo -ohun ti won nse."

ABOGUNLOKO.

## CORRESPONDENCE

Dear Mr. Editor,

Please allow me a space in your valuable journal to express my own personal views on both the Lent Season and Passion Week.

It is the belief of some people or sects that the repentance of sins is of and must be yearly, which to me is unreasonable and unscriptural. His Holiness, the Master himself has taught us to pray incessantly and untiringly, no days of the week, no weeks of the month, no months of the year, but just to pray incessantly and untiringly. In this passion week there are millions of people to-day observing the suffering of one, who came to this world about two thousand years ago, human as we are, to demonstrate the possibilities of man, and had demonstrated them systematically and successfully; who also laid his life as well to demonstrate the most difficult and last of all the possibilities of man at Calvary. The great Master even declared. All I do, men have done what I do all can do. I came to demonstrate the possibilities of man. (Aquarian Gospel.)

He is our Redeemer and Saviour, only if we would follow his footsteps, only if we would copy him for he is our pattern, and not a god or Son-God.

If he was God, or rather Son-God how could he expect us to copy him or imitate him? For at one time he declares "even greater things than these ye can do if ye have faith." How could he do greater things than he (Son-God) if he was not a man? Except we must take it that he was not then in his serious mood when he was declaring such; but in my own opinion he was always in his most serious mood.

Again if he was Son-God, that is, God the Son, it is most foolish and most ridiculous to sing "I want to be like Jesus, etc."

What his Holiness the Christ Jesus, wants us foremost to observe is the will of Father God, which is in Heaven, as He had observed it, and to seek first the kingdom of God. And what really are the kingdom of God and the will of Father God? They are just a practical Godly life, a peace seeking and making life, a truthful and faithful one.

Believe Son-God, have faith in the said *eternis* of His blood; but no godliness, no Salvation.

When the young "barrister" asked of Lord Jesus, wh must I do to be saved? The Lord Jesus said, if I wouldst be saved keep then the Commandments. W Commandments? Are they of His Sonship and G? Are they of his resurrection and his 2nd coming? I what are the commandments? They are Godliness, p Peace, Love, Charity etc., as taught by the great M two thousand years ago on the mount. (The beautif

What I really want to impress on people's minds is that mere observance of the passion week can do no good to us as long as we disregard the law of Father God, can bring no blessing inasmuch as we breed discord amongst brethren. Jesus truly died on the cross for truth's sake simply for us to follow his footsteps; that as He laid down his life in course of truth, so we must be prepared to lay our's. There is none that will uplift the tanners of truth that will not be persecuted and annihilated; for such as people look at your great pattern on the cross and be courageous; and know well that truth never dies. Always set the Master Jesus before you, know that as he conquered his enemies, the Jews of old so you also will conquer your own "Jews". There are numerous "Jews" yet in Lagos, always crying and roaring about the town, "crucify him crucify him," and immediately they see anybody doing any laudable and praiseworthy thing, whether political, social or religious they are prepared to jump at his throat with their cries and roarings to the "power" to crucify such truth bearer.

Amongst the Jews of old there were priests, even High Priests, Nobilities, Lawyers and Doctors, High and low, all roaring like a wild lion in the wilderness, with might and main: Take him off, take him off! crucify the Prince of peace, crucify the truth bearer. We want no *Princes* besides Caesar what have we to do with peace and quietness no truth we want amongst us; truth will be an impediment to our daily bread, truth will open people's eyes, they will see clearly that we are duping them: let the truth die and its bearer be crucified and his blood be on us and our children; thus roared the Jews of old.

Ye, Jews of Lagos beware that such that befall the Jews of old may not befall you and your offspring forever. Can any blessing of the passion week come to your shoddy Jews of Lagos repent ye and depart from your evil ways.

Lastly sow good you are sure to reap it, sow discord you are sure to reap it as well. Whatsoever a man soweth, that he shall also reap.

With the compliments of the season.

I am,

Yours Sincerely,

A. OLA, AJIHADE

Arrival.

Dr. O. ęapara, I.S.O., from Ilegu.

## Disturbance at Nsuka.

In January a native Court messenger attempted to serve a summons in Ochima, a town in the Nsuka division of the Onitsha Province, but he was driven out by the people. On hearing of this a Political Officer went to the Town with a police constable and arrested the man wanted by the Native Court. A hostile demonstration then took place, in which several Dane guns were fired and the prisoner escaped.

2. The District Officer was subsequently joined by Major G. L. D. Rewcastle, D.S.O., M.C., and 30 police. Messages had in the meantime been sent to the people of Ochima and the District Officer had reason to hope that no further acts of hostility would take place.

3. On January 27th he was proceeding to Ochima with Major Rewcastle and the police when a sudden attack was delivered from the dense forest surrounding the Town. The whole position was riddled by deep pits and carefully covered over with grass and brush wood. Major Rewcastle was shot through the head by a man concealed in a pit and was killed instantaneously. The police beat off the attack and recovered Major Rewcastle's body.

4. A force of police under the Acting Inspector-General of Police, Major G. H. Walker D.S.O., arrived outside Ochima on January 31st and on the first of February occupied the Town after encountering considerable opposition. In the course of the fighting, about 20 of the men of Ochima were killed. The police suffered eight casualties, none of which were fatal.

5. It has since transpired that the people of Ochima had recently obtained a new juju and had been led to believe that this juju would protect them from all harm and enable them to resist the Government with impunity.

6. The juju has now been destroyed and there is no likelihood of any further trouble in the Nsuka district.

7. The disturbance which occurred was purely local and no other towns were involved in it.

ILE-ÒWÒ OYINBO ALALUMỌGAJI.

## John Holt

NI OJA WỌNYI FUN TITA

Sarotu "Alasia"

Keke-ologere ( Elerin )

Keke-Ologere

( *Rudge Whit-Worth* )

Panu Iborule

Awo

Awo-abomafo

Eja-abomafo

Iyefun

Sulfuri

fuEn

Alum

Oda-dudu

Orisirisi Oda-ikunle

Iso

Panu-kiko'le

Isana ( Atuko )

È bere ni Şabu JOHN HOLT ni Opopo-nla, ni Eko.

"Ebani" ni ede-wayá ti ẹnikení le ẹ sẹ wọn nibikibi ni Eko tabi ni Ilu miraa ni Nigeria.

## EKO AKETE.

EKO, SATURDAY, APRIL 19, 1924.

KRISTI AYORUNBỌ TUN JI DIDE,  
ALLELUIAH !!!

Lati kutukutu hai ńro ọla ni ariwo ayọ yio ti mǎ ta pe "O jinde" "O jinde"—Talo jinde? Kristi Arohunse lo jinde—Kristi Algbalá-jaiya-jaiya lo jinde, Kristi Afife fanimora lo jinde kuro ninu oku; ojo to tun ju ojo yi lo fun gbogbo onigbagbo di ńńsá, ayaşebi ojo ibi re; awon onigbagbo kò le ńai yo si irufe ojo ọla nitori o je ojo ijeri pataki pe Olorun wa ki se Olorun awon oku eyini ni pe otito ti Kristi ku fun si tun ji dide ni akotun, eyi si fi han pe iku kò ri Kristi gbese, nitori o ti pa kokoro iku je nipa lilakaka re lati mo jinle ofin emi; bayi ni e o si ri pe enikeai ti o ba le ńayan lati pa ofin emi mo yio lagbara lori iku. E ko ranti Woli Elijah? E ti gbagbe Enoki niyen? Enia bi awa ni awon mejeji wonyi je sugbon e ko ri bi ekinni ti lo s'oke (run l'aye ninu kekere ina, ti ekeji si ba Olorun rin ti a ko si ri mo? Laisi ani-ani a ko ńai mo pe a pa awon enia mejeji wonyi larada, ki nwon to jogun ile aiyeraiye ni ti t'emi t'ire njijadu si kita lati wo inu re lo nisinsinyi; irufe Ajinde Kristi ti a o ke ibosi re lola, ki ise Ajinde ti ara iku yi, ara eru fun eru, erupe fun erupe, ekuru fun ekuru, bikoşe Ajinde ti emi. Boya a le ri awon elomiran ti yio ma jijan pe "bi o ba se ara emi ni Jesu gbewo nigbati Maria Magalane fi ri ninu ogba ti a sin oku re si, kini se ti ara emi na fi dabi ara iyara be? Esi irufe ibere yi ni pe:—Surá ara-iyara ko yatọ si ara emi, bikoşepe ohun ti a fi se ekinni, ekeji won lo yatọ. Eniti o ba ri Ejo bi o ti npofọ tabi Akan bi o ti npa wo re da fun titun miran; yio ni dye ohun ti a nso yi.

Gidipá, a sebi St. Paul ti so fun ni pe—"ara-iyara mbẹ, ara emi si mbẹ;" daju-daju ara ti Kristi gbewo ni aya'jo ọla je ara emi, eyiti o fi goke re ọrun lehin

ogoji ojo lehin Ajinde re. Jesu ko le gbe ara erupe lo si isalu ọrun, nitoripe "Ara ati ojo ki yio le jogun ijoba Olorun, beni idibaje ki yio le jogun aidibaje"—iyen l'owo kan.

Otin oko nipa ti emi jinle gidigidi, ko si si eyiti Kristi ko mo fau-fau ninu re; asise ti awon ti nwon ni ara-erupe ni Jesu gbewo ni Ajinde re se ni pe ki ise ofin eda fun oku ti o ti ku ni iwon ojo meta sehin ki o tun wa negenge, idi baje kekeke ko le ńai ma se ati wo ara oku na, eniti o ku ti lo korofo re loku; nitorina nigbati Elegba jinde ni ayá ọla, ara-emi ni awọ re; fun aperẹ, bi oku kan ba ku nibi kan, ti o ba se farahan enikeai lokere, ti oluware ko mo pe o ti ku, e o ri pe oluware yio ri Lamorin na gedegbe, gegebi enipe ara-iyara lo wa, sugbon ti oluware ba se se ofintoto re, logan ara na yio pora mo loju; nje nigbati oku fi ara han enia bayi, ara-iyara ha ni bi?, o ti o, bikoşe ara emi; ni ona yi ni ti Ajinde Jesu bo si.

Bawo ni iba ti ri ti a ba le ba Kristi jinde ni aya ọla ki a si ji kuro ninu ọrun e se wa lonakona? O ye ki a yo ayọ Ajinde yi, gegebi omoluwabi, kise pelu imu ofi para, ija, aso tabi ohun alebu miran, ti yio fi di ogun a nsojo emi gogo lo si ibiti ko wo. Alemu ko y'agba, kagba ma se ohun alemu !!!

Ewe, ohun ti o tun ku die ki o to niti ojo Ajinde yi ni pe ko wa gegebi ojo Keresimesi ti gbogbo wa mo ni ojo 25 oşu December ododun; pupo ninu enyin okawe wa le sakiyesi nigba pupo pe ojo ti awon Alafẹ Church fi ojo Ajinde yi si ma nyi bi agogo lododun; lodunni o bo si ogunjo oşu yi, lodun to nbo, o le bo si oşu March bayi ni a ti nba bo fun ojo jojo. A ranti ni sa kan pe Ogbeni Olola kan (a noble Lord) ni IluOyinbo mu alamọri ohun ti a so yi wa siwaju awon Eni Ọla Ajo Igbimọ ti England (House of Lords) pe ki Church fi ase si ojo kan gbon bi ojo Easter gege bi ojo Keresimesi gege bi a ti ri ka ninu ikan ninu Iwe-irohin ilu ba ti a npe ni The Times a so tun Olola yi nigbana pe Ajo Igbimọ yio fi imoran

re s'ero gidigidi, nwon yio si se bi o ti to nipa re nigbati o ba se; sugbon anu se ni pe lati igbaya,—o nto odun keta nisisiyi—a ko gbo pa, beni a ko gbo mu u mo; bi Aya (Inaki) kan ba kofiri re, egberun won lo ri o yen, a so eyi fun enyin Igbimo Church ti o wa ni Nigeria patapata.

Nje enyin ara, E ku ewu Ajinde, Ajinde ara a ma je fun olukuluwa wa o, Amin; apa ekute ile ko ka wusa, nibi yi yi kiri lo mo. Apa araiye ko ma ka t'olori t'elese wa o. Ape—E ku ewu odun!!!

**OLD GRAMMARIANS' SOCIETY,**  
MUSIC & SOCIAL SECTION.

C.M.S. Grammar School,  
Lagos, Nigeria,  
7th April, 1924.

To the Editor "Eko Akete."

Dear Sir,

Please allow me to announce through the medium of your paper that the members of the above section, assisted by a few ladies and gentlemen hope to give A GRAND ENTERTAINMENT on or about Friday the 9th May.

Further details will be announced later.

I remain,

Yours sincerely,

J. O. LUCAS.  
Hon. Sec. M. & S. Section.  
O.G.S.

**IDAYI ANA, YEPARIPA! IDAYI  
OLA, HALLELUIAH!!**

[Lati pap ATARI AJANAKU.]

Si Oni 'we-irohin "EKO AKETE."

Mo bere Foji!

Ti 'bi-ti-re ni ipin omo enia li ode aiye; ibanuje ati inn-didun, wahala ati isimi, ekan on ayo, isa ati iyo, gbo gbo won li o npe ise po fun rete. Bi Yeparipa ti je aro ikanu, beni Halleluiah je ihó ayo. Bi ekan pe di afe kan, kiyesi, ayo nbo li owuro.

O nlo si egba odun nisisiyi, ti a bi Jesu si Bethlehem ile Judea, ni ibuje eran. L'ai si ani-ani, Mary afeona aya Joseph ni Iya re, Bibeli si ko ni wipe, Emi Mimo ni a fi 'oyun re; Alukurani si jeri si eyi wipe, Maleka Jibrilla ni Olorun ni ki o fe ategun si Moriamó li ayo ki o to 'oyun Anobi Iaa.

Li akoko ti Joseph nko ise gbenagbena tabi Kapinta lodo Ogbeni kan ti a npe ni Naason, boya Mary nigbana nro ojo Forun; sugbon lehin ti Joseph ko ise tan, ti o si si Sabu gbenagbena fun ara re ni a gbo wipe o bere si fe Mary ni afeona. Yala o ti fe obirin miran siwaju Mary tabi ko fe ni o. Bibeli ko so fun ni, bi a ko si ti le so, ewe, wipe Mary tun bi omo miran le Jesu tabi ko bi, a ri i ka wipe, li akoko kan ti Jesu nkon ni Tem-pili, awon agbalagba ti o wa nibe nbi ara won lere wope. "Eyi ha ko ni Jesu omo Mary ti a mo arakunrin re, James Jose, Simoni, Juda ati awon arabirin re (Brothers and Sisters) bi eni mo owo?"

Eyi je ki a ro wipe boya Joseph ti ni aya ri, ati wipe Iyale re yi si ti bi omo merin tabi marun fun a ki o to fe Mary Iya Jesu; bi beko, e o gbo o li emu awon Alufa ni Soji ola tabi ti ose ti o nbo—sugbon a ko le fe iwe ti o so nipase ile ati ona Joseph gbenagbena ju eyiti Bibeli papa so nipa re lo ko lowo wa o.

Nigbati Jesu dagba die, o bere si ko ise Kapinta li odo Joseph oko Mary Iya re, lati kekere ni a si fi gbo wipe o nse ohun abami orisirisi, okiki re bere si kan kiri agbebe ilu ti o wa. ogunlogbo enia li o si nja ijakadi lati mo o.

Nigbati o di eni ogbon odun li o wa bere ise iyano tarata—ise iyano bi lila oju afoju, mimu amokun lara da, Bibeli si so fun wa wipe, O tile nji oku dide.

Mejila ni omo-ehin re, o si nkon ni nigbagbo ni Tempili, Sinagoga ati ibomiran pelu. Oruko Jesu di eru jeje fun awon Farisi, awon Amofin ati awon alagabagebe. Okiki Jesu ngbile—awon enia si ndi rikisi ati tembelekun si i.

Iyoku di iregbe, a gbo wipe okan ninu awon Omo-ehin re mejila gba ibedi, o si fi ifenukonu (Kissing) fi Jesu han awon olopa ti o mu u nitiro esun ti awon fi sun u wipe, O pe ara re ni Oba awon Jew, ati wipe, O si npe ohun ti o lodi si ofin Kessari, Oba ilu.

A mo wipe bi Judasi ko tile gba ojje ati fi Jesu han, ko si igbati owo olopa ko ni te fe, nitiro ki a tile wipe awon ko mo Jesu papa li ojukoju li arin awon Omo-ehin re, ti olopa ba mu gbo gbo awon metgala po pelu Jesu, ti olukuluku awon Omo-ehin mejila ba mo oruko ara won tan, awon olopa Oba ko ni sai mo wipe Jesu ni eniketala ti o ka.

Sugbon sibe sibe, iwa buruku ni Judasi hu; iwa apana, iwa amoni-je ni.

Onigbagbo wo ni ko ha korira Judasi pupo nitiro eyi? Beni iwa opolopo Onigbagbo, iwa opolopo Alufa won miran pelu li o baru pupu ju ti Judasi lo.

Iwa amonigeni, iwa ekute bunije feni, iwa apam-ma-yo-ida. Ngbo? Olorun nikan ko lo mo iye

igbati ẹ ti nyo ẹkẹkẹ ẹ lo si ile onişegun lati ẹ omo ẹnikẹyi nyan ni şuta. On nikan ko lo mo iye igbati ẹ ti lo puru mo ẹnikẹyi nyan lodo olopa inu ati olopa ode ti nwon si ju ẹwọn nidi oran ti ko moşu, ti ko meşu?

Melo la ha le ka ninu awon ẹniti araiye ti fi wahala, ireje ati ibanuje ran lo si orun apapandodo. Judasi! Judasi! kini Judasi se ti ẹnyin ko se ri, tabi kini Judasi se ti ẹnyin na ko le se? Olotito Ilu ni ika Ilu—O nse ki-ki nina nyan.

Nigbati Jesu ngun ẹkẹkẹ ẹ lo si Jerusalem, igbe Hosannah, Hosannah ni a ngbo lotun losi, şugbon ni ijo kefa pere lehin na, igbe crucify him, crucify him, kan mo agbelebu, kan mo agbelebu, ni a tun ngbo lenu tpmode t'agba. Ẹnu won l'ofa, ẹnun won Foje.

Ninu Alukurani Suratun-Nisa ori kerin ẹş karun di ati ikerin di loşojọ a ri i ka nibe pe Jesu ko ku lori agbelebu, ati pe o fi ẹlomiran parọ ara re. Olorun si mu u lo sọke orun laye, şugbon Bibeli şo fun wa pe Kristi ku iku oro lori agbelebu nitori wa, o si jinde kuro ninu oku nişo kefa—*Alleluiah*.

Tani Jesu ku fun? Anu se wa pupọ lati s'akriyesi pe opolopo Şoşi isisiyi lo nhuwa bi enipe nitori awon Alarede (*Monogamists*) ati awon omo won nikanşoşo ni Jesu se wa si aiye lati fi ara re rubo, ati pe nitorina gbogbo ẹnikẹyi to ba fe ju obinrin kanşoşo lo (*Polygamists*) pelu gbogbo omo won ati aya won ni Eşu ma fi tele ina orun apadi, boyu nitori Eşu papa ko ni aya rara ni, owu jije (*jealousy*) si je ki o korira awon obinrin pupọ, awa ko mo.

Şugbon awa mo pe ti o ba je nitori awon obinrin kanşoşo pere ni Jesu se ku ni, ati nitori awon omo alarede nje asan ni igbawo opolopo enia l'aiye, asan si ni idawo won si Şoşi oşojọ isinmi. Ani to ba je ẹniti obinrin kanşoşo pere ti ko si se "oju kokoro" si aya ẹlomiran rara ni ikoko nikan lo ma de Ijoba orun ni, niibo ni *Bishops, Archdeacons, Priests, Deacons, Iriju Ijo, Members Parochial Committee, Leaders, ati Sidesmen* miran l'aiye yio fi oju pamọ si lojo idajo niwaju Oba arinu-rode Olumo okan?

*Christ Church Pro. Cathedral* le gba ẹş ẹgbetin poum (£1,000) lowo ẹniti o ni obinrin pupọ, *St. Paul's Breadfruit Church* le tan ina *Electric Light* ti ẹniti o ni obinrin pupọ ra si Şoşi ibe, *St. Jude's Church* Ebute Meta le gba ẹbun oşorun poum lowo ẹniti o ni obinrin pupọ nwon si le fi panu (*Corrugated Iron Sheets*) ti ẹniti o ni obinrin pupọ ra bo orule Şoşi won, ẹniti o ni obinrin pupọ le la'wo si Şoşi Aralọya, le la'wo si Şoşi Oke-popo, le ra wala ofin mewa si Şoşi Olowogbowo, ati obun ẹş miran ti a ko "Glory be to God in the Highest and on earth peace and good will toward men" si, iru eyiti ologbe Ben Dawodu

ra sibe. Ẹniti o ni obinrin pupọ le se gbogbo nkan wonyi ati jubẹ lo, şugbon ko gbodo daba ati samu (*baptise*) fun omo re!!! *It's all hypocrisy and not playing the game.*

Emi ni ti nyan mitoto,

ATARI-AJANAKU.

## OJU NI AKON FI NŞO ORI.

Oḍun yi je ako ḍun (*leap year*) a si ri pe ilu oji po lati lberẹ ḍun yi, Monday to nbo je Monday Ajinde ti gbogbo enia ma lo si Ebute Meta lati se ariya Ajinde, a be awon olori olopa lati to awon olopa si ori kerenti ti won ma je ki awon omo ita ti nto ara won sori kerenti ti won ma he ole bo awon ti o nti Ebute Meta bo ni irife, ati lati se itoju awon ti o nwa Moto, ti won ba ti mu oti yo ki won ma ba wa Moto ni iwakuwa ti won fi nkele ara won, nitori ḍun yi je ḍun ewu ki ẹniti o uyo ko ma ba şunkun. Olori Olopa o di owo yin o.

ABIAMQ.

## NOTICE.

IN THE MATTER OF THE ESTATE OF  
LONGE ADELAKUN  
(Deceased)

Pursuant to the Statute 22nd and 23rd Victoria Chapter 35 intitled "An Act to further amend the law of property and to relieve Trustees

Notice is hereby given that all Creditors and other persons having any debts claims or demands upon or against the estate of LONGE ADELAKUN late of 9, Strachan Lane Lafaji in the Town of Lagos in the Colony of Nigeria who died in Lagos aforesaid on the 27th day of June 1923 intestate and administration of whose personal estate and effects was granted to KADIRI AYENI ADELAKUN of 9, Strachan Lane, Lafaji, Lagos aforesaid by the Supreme Court of Nigeria on the 24th day of March 1924, are hereby required to send in particulars in writing of their debts claims or demands to me the undersigned Solicitor to the Administrator at my Office at 4, Oil Mill Street in Lagos aforesaid on or before the 31st day of May 1924 and Notice is hereby further given that at the expiration of which time the Administrator will proceed to pay and distribute the assets of the said deceased amongst the persons entitled thereto having regards only to the claims and demands of which the said Administrator shall then have had notice and the said Administrator will not be liable for the assets of the said deceased or any part thereof so distributed to any person or persons of whose claim or demand he shall then not have had notice.

And all persons indebted to the said estate are hereby required to make immediate payment of their indebtedness.

Dated this 10th day of April, 1924.

S. H. A. BAPTIST,  
Solicitor to the Administrator.



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İniti o ba gbọn, yio wa si Şabu wa mejeji'na, a o si fi ọpọ Ọjà to ti jire su u; bi o ba fẹ ohun kankan, o sa bere rẹ: "b'o nfo ma ba o lẹ" ọjà wa bi aba.

**Preachers for To-morrow.****AWON ONIWASU QLA.****ROMAN CATHOLIC. (HOLY CROSS)**

Masses will be sung by Priests appointed.

Awon Paddi ti a yan yi o se Isia ni gbogbo akoko wonyi.

(MORNING)

Masses Isin Aro.  
6.30 7.30 8.30 9.30  
7.30 8.30 9.30 10.30.

(EVENING)

Masses (Benediction) Isia Ibukun.  
4.45-5.30 6.45-7.30.

St. MICHAEL'S (Lafajai)

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
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.	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.

**WESLEYAN**

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

**AFRICAN (COMMUNION)**

9 a.m. Jehovah Shalom	Rev. M. B. Newton
7 p.m. do.	Rev. G. A. Oke
9 a.m. Erelu	Bro. T. O. Johnson
7 p.m. do.	Bro. J. A. Laleye
9 a.m. Christ Church (Ebute Meta)	Rev. J. F. Ogunko
6.30 p.m. do.	do.
9 a.m. Bethel	Rev. E. A. Akinola
6.30 p.m. do.	do.
6 a.m. Zion	Rev. N. J. D. Somuji.
6.30 p.m. do.	do.
10.30 a.m. African Methodist Rev. I. O. Oyekunle	
4.30 p.m. do.	do.

**FIRST BAPTIST CHURCH**

10.30 a.m.	Bro. J. F. Oshodi
6.30 p.m. do.	Rev. J. R. Williams

9 a.m. Araromi (Baptist) Rev. E. C. Alabi  
6 p.m. Rev. A. A. Puddiombe**EBENEZER (BAPTIST)**9 a.m. Bro. E. A. Ojo  
6.30 p.m. Bro. John Apena**BROTHERHOOD**7.30 a.m. Pastor A. Adedoji Iqola  
7 p.m. do.**St. STEPHEN'S (EPETEDO)**

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

**AHMADIA (ISLAM.)**6 a.m. Fajr Service Y. P. O. Sodigade  
5.30 p.m. Open Air Service Imam K. R. Ajooq  
(Bamgboe Street.)**ZION CONGREGATIONAL.**9 a.m. Kakawa St. Locum Tenens.  
4 p.m. do. do.**SALVATION ARMY.**10 a.m. Glover Memorial Hall  
Lt. Col. Geo. H. & Mrs. Soutce  
7 p.m. do. Major E. E. & Mrs. Grimes**CHURCH OF GOD**10 a.m. 22 Odunlami Street, Breaking Bread  
7.30 p.m. Open Air Service at Campbell Square,  
Edwin Mathew & Wm. C. F. Torrell**IGBE L' OWO WA.**Bi awon Oyinbo Onisowo ile yi ti gba  
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## ILE OWO KADUNA

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Lati odun 1921 l'a ti wa lenu ise yi, awon oja wa si to oja o ni igba poun (£200.) Ko si bi Kẹkẹ-ologere kan tabi pupu-pupu kan ti le bajẹ to ki a ma pẹro: a si nra awon "oku" Kẹkẹ-ologere, oni-pupu-pupu, ati Ero-akorin (Gramophone) ti a ntun se ti a si tun nta ni wo pẹ, bi £3, £4, £6 to fun awon teniti ko ba to pemu olowo-nla ru.

E wa tabi e kowe sowo si Olotu Ile-owo yi:—Ogbeni SAM ADE CLAY ni adugbo ta daruko loko yi, tabi ni No. 1, Ita Macaulay (Okepopo) l'Eko. Owo lowo ni gbogbo Oja re o, aibamọ.

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A ni Aworan oarinuru fun tita lati fi se ile 5  
090. A ni ti tite oku Jesu! ti igbati a da a bi e  
iku, ti Onje-ale ikpaha. A ni ti Adam ati Efa, ti  
isegalezi aye, ti Nebuchadnezzar nigbati o wa nin  
ola re. ati nigbati o di eranko : ti obirin ti o i  
owo-mu ojo, ati ti Oba Tatambala.

A ni ewe Taba fun kika ta, Ose Olowo—agaga  
Iyo-Iyo mbe lowo wa fun tita bi woba, bi o bi  
fe ti ni awa a le ta a fun o, Igama Alapoti fun tita  
ko si bi a ti nse won. Orisirisi oja lo wa lowo  
wa, iwo ko le la wa sowo ko ma jere tite  
nitori owo poku bi z nta won. Owo oja wa roju  
rekoja ala. Bi o ta wa si ile-oja wa "Ka mi  
ka mi, ka mi" ni gboibo won, bi o ta fe ja ter  
wa, rin wa si ile-oja wa.

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wa ni tita : awon bi :—ogun Egbo orisirisi  
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ogun Onigbameji, ogun Aran orisirisi, ogun  
Lakuregbe, ati awon ogun-miran ti a ko le  
ma to lesese.

Opoku-oyoku ni owo won, nwon si je b  
idan.

Ore, e lo dan awon Ogun wonyi wo nib  
ti a gbe nta won.