

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. 89. SATURDAY, MARCH 22, 1924. FOURPENCE.

DURO THOMAS.

85, MASSEY STREET, LAGOS, (NIGERIA.)

P.O. Box 374. Telephone No. 243.

The Best House for every Description of German Goods.

"Specialities: Enamelware Beer, Wine, Iron Bedsteads, Ruby Plates, Rubber Beads of all kinds, Clay and Briar Pipes, Champagne, Cement, Biscuits in cases, Gun Powder, Wire Nails Faugon and original Ballam Rice, Accordions, Piano, Padlocks, Beads, etc., etc., etc."

N. V. HANDLEMATTSCHAPPIJ V.H.

J. F. SICK ati AWON EGBE.

(No. 7, Ita Ibode Ialai, Peti Glover Memorial Hall, (Customs Street,) EKO.



Awon Oyinbo Onigowo yi nranse MASINI-ARANSO ti a npe ni VESTA Nos. 1-4 t' olwo ati t' eluse ni owo to roju, a le fi iye-owo won han eniken to ba lo si Ile-owo yi.

Nwon mura tan lati se adehun pataki pelu eniken to ba fe ranse Mejila tabi jube lo ninu MASINI na.

Awon Oyinbo yi nse oriirisi Ileke alaratar, nwon si nranse Cementi ati panu kikole to nipon, ati eja abomafu ati oriirisi oja.

Ikun He awon Oyinbo yi si nigbakugba ti enia ba fe lati lo ba won soru ASIRI nipa OWO. IROHIN KO TO AFOJUBA.

Handwritten signature or note at the bottom of the page.

J. G. VAUGHAN

Ti Ile-Oja Sheffield ni Ita Kakawa ati Ile-Oja "Excelsior" ni Ita Agarawu, ni oniruru awon ohun ukole fun tita ni owo opokuro-oyokuro.

O ti nsowo Irin Ise lorisirisi lati adota odan wehin titi di oni.

ATARI AJANAKU ni OGBENI na je ninu awon onisowo Irin Ise ni ilu Nigeria.

OKO tita wa ni owo po o.

M. D. MARTINS

73, SCALE SQUARE, LAGOS.

Ogbeni yi je eniti o nse oti orisirisi. Ginger Ale, Sile meta abo (3/6) fun Doz, kan ninu Igo Beer, ati Sile meta (3/-) fun eniti a ba fe ra pupo bi Dozen marun (5 Doz) ati ju be lo.

Lemonade bakanna, Cider Champagne bakanna Soder Water ninu Igo kanna Sile kan ati Nain (1/9)

O npon oti ni Jebba Street, Ebute Meta.

Cable Address:—

"Steinafrik" HAMBURG.

E. H. STEIN & Co.
HAMBURG, Neurwall 16/18.
Hildebrandhaus.
AFRICAN MERCHANTS.

ALL INDENTS EXECUTED.

for
English and Continental Goods
and
PRODUCE

Sold on Best Terms.

Produce to Europe covered by Floating Marine Insurance Policy.
P. O. Box No. 505.

Agent in Lagos:—

Mr. Karimu Kotun

Broad Street, & Portonovo Market Store.

ENIKEJI,

Aso Oke to yanju mbe lodu Iya Afin Saamota Ike Olorun fun tita, opoku Oyokuro ni owo won, lo bere ni 3 St. John Street, l'Eko, leti ile Johnson Agbejoro.

BULL WEST AFRICAN LINE, INC.
AWON OLOKOTO TI IJOBA AMERIKA

Oko elefi awon Oyinbo wonyi nko ero ati eru ni Iwo Orun Afrika, ni osoju o si ngba ero lo si ilu Amerika ati awon ilu miran pelu. Oko won yara, owo po ni nwon si ngba. Enyin ero, enyin onisowo Obi, Koko, Ekuro ati Epo, e lo ke si asaju awon Olokoto yi ni:—
Oke Petesi ile Colonial Bank, ni Ehin Igbeji, Eko.

ERO YA WA RA.

ADEBOYE SOLANKE Onisowo "Gbabiogede" nta Panu-kikole ati kikan-okuro, Ise lorisirisi, Kekoro (Isika) t'ilekun ati t'apoti lorisirisi, Atupa fialowo, Simenti, Qda lorisirisi ati Epo-oda, Fikifiki, Okun-ero, ati Ogan, ati Pakun ti Awo-gja lorisirisi, Awo ti awon Aganyin fi nko Eja-sawa lokun ati Eja Abomafu, ni Ile-oja re ni No. 4, Idunmagbo Street, (l'ebute Olowu) ati ni No. 19, Moloney Bridge Street, (l'Anikantamo) l'Eko.

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

OWO OJA RE FANIMORA.

LO RA TIYIN NIBE.

Editor & Proprietor:—

ADEOYE DENIGA,

Offices: 22 & 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 meṣa 3/-	3/6d.	4/-

Ẹ fi owo ati Letter ranṣe si Editor.

GBOHUN-GBOHUN.

EYI OLE TABI AF'OWORA?

Otitọ ha ni agbọṣọ ti a gbọ l'osẹ yi pe a ra Nẹnikan mu ninu Church kan fun apakan owo-dida Church nà (Church Collections) ti a sope o ra oluwarẹ l'owọ ti a si mu ki o pọ jade wàràwàrà? Ẹja ni eyi tabi Akan, ewo l'ewo?

OBA LO TEHIN ERIN FON

Odidi pàun marundiladọsan (£165) ni Oba Ilu Katsena nà ni'lẹ yi ni Satide to koja fun rira awọn nkan wẹwẹwẹ bi emi ni fere, ibon, ati ohun kekeke miran ti awọn omode fi nṣere, lati fi fun awọn omode ilu rẹ nigbati o ba pada lẹ si'lẹ. Oba na pada lẹ si ilu rẹ Katsena ni Monday osẹ yi.

"EKO AKETE" D'ORE OBA ILU
KATSENA—EYI ARA

Momodu Sekitẹri sọ ti inu didun ti Oba Ilu Katsena ti o de s'arin wa ni lẹlẹyi, ni si orọ diẹ ti a kọ nipa rẹ sinu Iwe Irohin wa lati fi ki kabọ l'osẹ to koja. A tilẹ sọ fun ni pe o jẹ ohun ayọ fun u lati fi Iwe Irohin nà han awọn onipo nla to wa ki i t'Oyinbo t'Enia Dudu nibiti o gbe wẹ si, pelu igberaga pẹ bi nwon koi ti ri dide on silẹ yi kà ninu "Eko Akete"? Oba nà tilẹ bi Alagba wa kan bi on lo nṣe Iwe-Irohin na, sugbọn onitọhun fi ifẹ sope A! omọ wa lo nṣe e. Iyoku iregbe Oba ilu Katsena yi si mu "Eko Akete" ti a nwi yi lẹ si ilu rẹ lati fi han awọn Sanmari rẹ l'ohun bi okan ninu awọn Iwe-Irohin Eko ti ki on ni "Maraba" eyini ni Mā Wo'lẹ nigbati on de sibi. Ori wa wu o!

ODI SA KAN!

Bishop Howells ati Mrs. rẹ pada s'enu iṣẹ won ni Odo Oya ni Tuesday osẹ yi ninu Oṣọ "Ekari."

IMALE GBAWẸ KO DATỌ MI, TANI
NŞ'ELẸRI OFUN?

Awẹ awọn Imale nku fefe, a si ni tanma pe awọn ti o nta kuduru-keṣere bi Akara, Moin-moin, Ẹwa, Ẹkọ Adawamu ki yio f'ebi pa awọn enia to ku nipa didawẹ oja tita won duro ni ararọ fun igba itu'nu ni irọlẹ. Ninu awẹ bayi ni awọn kan ma nd'ebi pa awọn glomiran ti ki nṣe Imale lona ti a sọ yi; a ro pe aṣa na yio dinku l'odunni.

IPADE IGBIMỌ AŞOFIN NRỌ DEDE.

A o tun ṣe Ipade yi lẹkan si ki oṣu yi to pari; ninu rẹ ni a gbọ pe awọn Oṣọla Igbimọ yio pari iṣẹ t'oku, nwon yio si sọ ti ofin ti a o ṣe fun owo oṣoṣu (Pension) ti Ijoba npete lati fun Ẹni-nla wa kan ti a gbọ pe o ndaba lati sinmi ninu iṣẹ.

O KU AI GBAGBE ILE. OMO MAMMY
G. P. A-PON-B'EPO-RẸ.

Ni Ipade pafaki kan ti Egbe Ifohur Ş'okan (Ladies League) awọn Iya Afin ti Şoşi Olowogbowo ṣe ni Şukùrù Şoşi nà ni Wednesday oṣọ kejila oṣu yi, Iya Afin Mrs Abigail Oluwọlẹ, aya alagba wa Bishop Oluwọlẹ A-rapa-ṣe-fuja, ba awọn omọ-egbe nà s'oro lori Adura-gbigba, iṣẹ aya si oṣọ, ati ẹru riru won nipa titọ awọn omọ won ati awọn ti a fi si won l'odo.

Kosibotiri ni orọ ti Iya Afin na sọ lojọ na, o mu gbogbo oṣan awọn enia gbogbe.

L'ehin ti Ijo tuka tan, ti akoko ati ka gbogbo owo ti a da ni ile-woṣo (*Wesley*) ni Ojo-isimi na si to, a ṣe ṣile meji apapo ti a sami si yi ni a-ṣe-kù li arin awon *Sidesmen* meji pẹte ti o duro lati ka owo ni ojo na.

Nigbati ariwo ta, owo na tun fi eṣe ara re, cin pada si ori Tabiti, o si dabi eni wipe lati igbana lo, gẹgẹ bi eḍa, ni awon ti oran yi ṣe oju won ti bere si fi oju da aṣo fun eṣiti nwon ro wipe o lo isaju ati iyara yi ró nibẹ ni ojo na.

Ni oṣe ti o koja, eṣe, a gbo wipe Ṣoṣi Breadfruit kan a-kun-ya, nitiri Isin I-gb'owo-le-Fori (*Confirmation Service*) ti Biṣọp Oluwole ṣe nibẹ ni ojo na: idawo si po.

Nigbati akoko ati ka owo de, nitiri ohun ti o ṣeṣe nipa ṣile meji apapo ti o pórà ni oṣe kerin ohun, a gbo wipe awon bokini meji nṣo awon ti o nka owo l'owo-l'eṣe, titi nwon fi kofiri odomokunrin kan ninu awon *Sidesmen* ti o nka owo, ti o si nṣa owo si owo oṣi, eyiti o da si apo sokoto re l'ehin na.

Lafagun lo titi, okan ninu won sunmo o, o si wipe a—*Give me the money in your pocket*—Fun mi ni owo ti o wa ninu apo re! A gbo wipe odomokunrin yi fesi wipe, owo wo ni, owo wo ni? Pẹlu ibera nla ati ohun gbogbon; o si tun wipe, lati ile ni on ti ko owo na si apo wa: sugbon nigbati nwon bere lowo re wipe—*Elo ni owo ti o ko wa lati ile? O di "wo mi, nwo e,"* keke pa ohun mo awoko l'enu. *Iyoku-iregbe*, awon gba owo yi lowo re, ṣile merinla din toro. *Go 13s. 9d.*

Bi irohin-ki-rohin kan ba wa ti o buru lati ro, ko da mi Toju wipe a le ri okan ti o buru ju eyiti a nrohin re yi lo; pẹlu itiju ati ibanuje nla ni a fi nṣe wosika yi nisisiyi ko nṣe nitiri ohun meji, bihose lati kilò fun enikeni ti o ba nṣe ati ja Olorun li ole.

Lekin gbogbo aṣo ati wahala awon Alufa ni Ṣoṣi fun idagbasoke iṣe Olorun li arin wa, pẹlu gbogbo iwasa won, pẹlu gbogbo adura ti nwon ngba li oṣun, li oru, fun ire Ijo won, pẹlu gbogbo aisimi, aib'aye won ki Ijo mase le fa ṣehin nipase idawo, l'aisi eyiti iṣe won fun igbala emi ko le lo dede, o ṣe ohun ti o dim ni pupo lati ri wipe Eṣu le tan enikeni, papa, li akoko ironṣiṣiṣi (*Lent Season*), lati ji owo ti l'ewe-l'agba ndá, l'ehin i-ṣe-ara-eni pupo fun idagbasoke iṣe Olorun.

Iṣeṣe agbalagha kan la gbo pe o hu iwa omo Jagada bi iru eyi, eti re aba gbo pọpọn goro; sugbon anu odomokunrin kekere na to ṣeṣe bere aṣe-re-ṣe wa pupo: bi a ko tilẹ mo on papa toju-koju, a mo baba re, enia jeje, enia pele, eni Olorun ti ko je fi nkan buburu kan ke omo re, ibaje eti mimu.

A fi Olorun Ododumare be Alufa Ogunbiyi ko ma ṣai toro adura idaraji fun odomodekọrin yi, ki o

ma ba ri ibinu Olorun; sugbon lei o mase je ki omo na sunṣunṣun si ti nwon nka owo mo ni Ṣoṣi Breadfruit. A o si gba omo na papa ni imoran ko dekan ati ma rojo pe enikan lo pupo mo on, bi beko, eru nba mi pe o le fi owo ara re ṣe ara re; a ma mo pe Loya po ni Ilu o!

Li akotan, ng ko so obunkobun ninu Iwe yi pẹlu inunibini tabi arankan, beni ng ko so nitiri ati ri aye ta aṣiri lasan; sugbon mo so o pẹlu ikinu ati ikedun pupo fun ire Ṣoṣi, mo so o fun ire Ilu ati ikilo fun enikeni ti o ba upete ati ja Olorun li ole.

Emi ni ti nyin nitoto,

ATARI-AJANAKU.

Warning.

About four weeks ago, one Declaration of Title Deed relative to a piece of land at Agbo Ijebu Ebute Meta was picked from my pocket in the public. Anybody therefore seeing and tendering it for a money-lending transaction, or otherwise attempting to alienate same runs the serious risk of making use of a stolen Documents.

(Sgd.) EBENEZER HOTONG

1, Atin Street
Lagos

IN MEMORIAM.

In ever loving and affectionate remembrance of our dearly beloved mother

MRS. SARAH DAVIES

A prominent Sister-Leader in the Wesleyan Church,
Lagos

Who departed this life for a nobler world on the evening of Friday the 15th March, 1907.

"Stern to inflict and stubborn to endure who smiled in death."

AKINREMI DAVIES.

For the families.

EKO AKETE.

EKO, SATURDAY, MARCH 22, 1924.

**ỌJỌ A BA PADE LEHIN ỌGBA,
KUGU A FỌ LEHIN ỌGBA!!!**

Orọ yi ni o wa si iranti wa ni aro Alarunsi (*Thursday*) oṣe yi, nigbati a wa ni Ganran fun ati lo gbo bi Igbakeji Adajo Agba yio ti da ejo awon Musulumi si, eyiti a ti kede re sinu iwe kan ni isale Kotu ni Alaruba (*Wednesday*) oṣe kanna yi. Ki a to de Ile-ejo ni a ti nri egba-geje enia ti nwon nduna ati wo'e nigbati a si jaja silekun Ganran ti a si joko sibi ti o kayin, logan Igbakeji Adajo Agba Sir F. A. Van der Meulen joko peremu s'ori Ijoko re; Adajo Kotu Olopa Ogbeni M. C. Greene si joko gbe lowo osi; eyiti a nwi yi ti pe beni Adajo na'wo gan orọ, bi o ti ndajo o so irepo ti o wa larin awon Imale t'otun t'osi awon Musulumi lehin ipari ija won pelu Lemomu Agba Lemomu Braimah ki o to te'rigba'so ni ejo 19 oṣu *October* esin, o so ipade gbogbo-gbo ti gbogbo Janma se ninu Moṣalasi nla ti Ita Victoria lehin eyi lati wa eniti a o fi ro'po Ologbe na, o si ni gbogbo Janma ni'le, l'oko l'ohen nigbati a fi Ligali Olohun Iyo je Lemomu Agba fun gbogbo Imale Eko lojo 11 oṣu *November* odun to koja. Adajo so nigbangba pe niwon igbati gbogbo won ti je ohen si jije ti a fi Ligali Jeye na, ti enikeni ninu won ko si tako won, o ni oye na to suna o tile so pe eyisi tun fi idi mule lopolopo nigbati Alli Balogun so ninu Ipade na ti awon Janma se ni ojo oṣe kan pe on tabi awon omọ on ko le je Ladani a-mbosi-bosi Lemomu ati pe eyiti awon ba se ni on se. Adajo si fenu kan orọ asoto ti Alli Balogun na so nigbati o wipe on (Alli Balogun) ati awon bere on ri *Letter* kan gba loḍo Ijoba, pe Ijoba johen si yiyan ti awon yan Tijani-Naibi ni Lemomu-Agba, lojo 14 oṣu *November*

odun to koja, a se Iwe Aramu ni *Letter* na nigbati Kotu ka a; Adajo so ti titi ti Tijani-Naibi wa ti ilekun Moṣalasi Nla ni ojo 4 oṣu *January* odunni, o si nka iwa Alli Balogun ati awon bere re si iwa oloṣe ati iwa oni rukerudo ni ilu. Adajo ni gagebi on ti ri iṣesi Tijani Naibi na ninu Apoti ti o njeri, on ka si enia ti ko le da enikan nidi gba, ayasebi a ri awon ti yio ma ti kiri sihin sohun bi Ogunran Olumokun, ati pe o je enikan ti o ni iwa suṣ-suṣ lowo; o si so pe titi ti o ti Moṣalasi na je ohun ti ko to lenu re. Adajo si so pe orọ ti Obanikoro Oloye so si oran yi, ki se orọ eniti a le gbagbo rara. Adajo ni ona eru patapata gba ni awon ti o fi Tijani Naibi je Lemomu Agba gba patapata ati pe Ofin ko ti won lehin fun irufe iwa be.

O si tun so ti fere-kilemo ti Tijani Naibi na lo ti ilekun Moṣalasi Nla na lojo a wi yi. Adajo si da lebi eyi pelu.

Lakotan, Adajo fi Ake ofin ke oran na ni Idajo re bayi:—

1. Pe awon Janma jare ejo ti nwon pe Tijani Naibi ati awon enia re.
2. Pe Tijani Naibi na ati awon egbo re ko gbodo mo l'ewa, ki nwon yanrun lati oni lo, lati tun lo yo awon Janma lenu ni Moṣalasi Nla na, sugbon ko so pe ki nwon ma lo kirun po nibe o, ela loje.
3. Pe gagebi o ti je pe Lemomu-Agba kan lo ye ni'lu fun Olori Moṣalasi, Kotu gba Lemomu Ligali gagebi Lemomu-Agba ti gbogbo awon Janma l'ohun-ṣokan yan.
4. Pe ki a si Moṣalasi Nla na ti Tijani Naibi tifi ona abosi ti lesekesese.
5. Pe ki a ko gbogbo kokoro Moṣalasi na fun Lemomu Abasi olori awon Katibi (Ogbeni yi je okan ninu awon Janma ti o p'ejo) ki Lemomu na si ma wa labẹ awon ohun ti gbogbo Janma ba fi ohun ṣokan si ni siṣe nipa ti Moṣalasi na.
6. Pe Tijani Naibi ati awon emewa re jebi ejo ti awon Janma pe won.
7. Pe Lemomu Ligali ni Kotu gba ni Lemomu Agba dipo Lemomu Braimah (Ologbe) ati pe Oye Lemomu Agba ti

awon kan fi Tijani Naibi je, je oye abosi ti nwon da lo je ni ibole.

8. Pe geggebi Tijani Naibi ati awon emewa re ti f' arako'rin oro yi, nwon ni lati fi 150 Guineas poun metadilogoj, aile mewa (£157 10 0) gba'di, eyini ni owo irin-ese ti nwon yio san fun awon Janma to jori won.

Adajo si gba totun-tosi won niyanju ki nwon wa ni irepo nipa isin won ati pe lona bayi ni nwon fi le fun gbogbo Eko ni alafia ti olukuluku yio fi le fi edo leri ororo. O gba Adajo ni ogbon igesu lati ka Idajo na, eyiti o ka lede Gesi.

Ogbeni Emanuel A. Marsh olori A-ranigbese mu, ti Kotu lo si se Ogbufo re fun gbogbo Kotu.

Gbolohun oro ti a o so si oran yi ko ju pe ninu eyiti a ti ki ipori oko fun oko bayi, ti o si ti rin gere loju omi nisinsinyi, a tanma pe olukuluku yio lo sagbeje mudi lati oni lo nipa oran yi, ki nwon si mu oro omoluwabi ti Adajo ba won so lojo na se.

A ki gbo riworiwo ni le agba lemeji. A yo fun Enyin Ilu, a si yo fun 'ra wa I ha ha!

Ayo ab'ara tin-ntin!!!
Oruko awon Loya ti totun tosi gba ni wonyi:—

Awon Ilu (Janma)

Lawyer Davies (Oyinbo)

Awon ti Tijani Naibi

Lawyer Ajasa

" Tailor

" O. Alakija

CLEARANCE SALE.

Ladies and Gents Shoes, Panamas, Velours, Felt Hats, Shirts, etc. etc., at OLUFUNMI STORE, 4, Kano Street, (Oyigbo market) Ebute Meta.

KO TE, KO TE, ARABA KO TE MO, OJU TI IROKO—GBANGBA, EJO ILU JARE; GBANGBA.

(Lati oro ATARI AJANAKU.)

Si Oniwe irohin "EKO AKETE"

Mo bere foji!

Ninu iwe irohin "Eko Akete" ti oju karun ohun, October 27, 1923, lehin iku Lemomu Buraimo, mo ni "o le die ni ogofa odun ti isin Imale wo ile yi lati ona ilu Hausa ati Ilorin, die ninu awon Abojisa ti o wa ni ile yi nigbana li o si di Imale li aimo kewu ju awon die ti a ko ni Alhamdu Lillahi, Rabil Alamina, arrahmani rraheem titi de Walathua leena lati ma fi ki irun, ati Subhana nllahi, Al Hamdu Lillahi, Alahu Akbar lati fi fa Tesbaha (Teshuba).

Mosalasi ko si ni igbana, nitori enikeni ko gbode pe irun soke, bilogbe Ladani to npe e sinu akeregbe ni ikoko ilu. Oruko ti ara Eko npe isin Imale nigbana ni "Orisa Hausa"; Oba Eko ko si gbode mo wipe ara ilu on nbo "Orisa Gambari" yi nigbana.

Nignati o se, nkan bere si yipada; isin Imale ngbile; nwon si bere si Mosalasi kekeke. Awon ara Olowogbowo, bi Daddy Atere, Daddy Thomas, Ajara mo kewu, Iman Agba ti Mosalasi "Fourak Bay", Daddy Karimu Thompson, Daddy Savage ati awon jakanjakan miran li o tubo fi gbogbo isin Imale mulẹ ni ile yi.

Awon ti o ti je Lemomu li Eko ni:—Baba Lemomu Nala Ologbe, Mala Ganna, Lemomu Nola ati Lemomu Buraimo."

Lehin na, ninu "Eko Akete" ti oju kehin, November 17, mo ni ni ijo kewa oju November 1923 ogunlogo enia lo lo si Mosalasi jumo lati wo eniti a o fi je Lemomu; ile kun, ona bo, ese gbogbe Alhaji ile yi lo si fere pe tan sibe; lawani npe lawani ranse, laifagun lo titi a fi Ligali olohun iyo je Lemomu larin ariwo ati iho ayo nla.

Lehin ti a ti fi Ligali je Lemomu tan, ni awon medegan kan ga ara won jo ti nwon si wipe awon fi Tijani Nqibi je oye Lemomu ti awa kasi oye elekuru, ti eniti a si fi je oye na, loju wa, nse gbon-ye-ye.

Amodu Tijani Nqibi je obakan ati egbon Lemomu Ligali nitoto; nitorina, anu re se wa pupo, a si ti gbidaswo lati da oko fun u lati inn Alukurani (Koran) papa, a fi oro ti Anabi Musa pelu Aruna egbon re we oro fun u, sugbon awon to nti i, ko kuro lehin re; o gbagbe tatapata pe bi aburo on tile je Lemomu, iyi on papa ni; o si tun gbagbe ewe pe orisa ti a ba ke, ke, ti ko gbe, ike, ti a ge, ge, ge, ti ko gbo igbe, oju popo lo ngbe.

Lati igbati Ligali ti je Lemomun si awon Janma ti itete de Mosalasi ni Jimo Jimo, ti nwon si npe pupo ki nwon to jade nibe. Ekini, Lati gbadura pataki : lehin ti a ba ti kirun Jimo tan, nilori isele ala (*earthquake*) to nse ni ilu Japan ati ibomiran nigbana : ekeji, lati di awon adagba-ma-danu pela Lemomun won Tijani Noibi lowo ati kirun ni Mosalasi.

Ni ojo Jimo kini, lehin ti Ligali ti di Lemomun, awon imale apakeji pejo si ile Alli Balogun ni ureti ati lo kirun ni Mosalasi, sugbon nwon bole pira pira : aye ileke ko si ni idi adig. Ni ojo Jimo keji, nwon tan pejo si ile Alli Balogun, twe irohin Dr. Savage, "*Nigerian Spectator*", si so fun wa pe awon boys ho bo won.

Beni nwon npejo si ile Alli Balogun ni ojo Jimo, ki nwon to ti ilekun mosalasi, kokoro eyiti nwon ko fun Amodu Tijani dani lehinna.

Boya, nwon ibati dekan ati ma pe si ile Alli Balogun siwaju titi ilekun Mosalasi, sugbon ile olonje la debiti aya si. Ewiti a gbo pe Alli Balogun ngbe apo gari fun ni abo oja Ejirin ni, tabi eniti o ninu lowo fi jeun kosun : eniti o nje oka riro pelu gbe ewedu lojo re nigbagbogbo ni, tabi eniti o fi ara ko sodo re lo ma ye pe apejo ni ti re : Irufe nkan bayi ko le je ki nwon dehin lehin Alli Balogun.

A ko kilu fun enikeni pe won ko gbojo lo sile Alli Balogun mo nitari ena pataki ni nse ni ilu, O se. Oyiunbo so aye dero, eru nigogadi omo : iba nase iya nko, enikansojo a gboju gbaia, wipe on tilekun Mosalasi ti gbojbo ilu nkiran ? Bi Erin (*Elephant*) ba se, iwo re a lo, ka ma sese wipe olube lisan-lisan.

Nigbati ilekun mosalasi ti, ila ni agbara ati lo ilekun na, ki nwon si re kokoro miran sibe : sugbon nitari alafia ilu, won ko se be rara. Nwon pe Amodu Tijani Noibi, Yesufo Agoro, Saani Adewale ati Alli Balogun lejo, nwon si gba Loya Oyinbo fun ejo na.

Awon apakeji gba Loya Apsa, Taylor ati Olayinka Alakija.

Loya-Davies Oyinbo se pon-pon ejo fun ilu, o si fi ayinke ati ayinipada pe Tijani Noibi fun eleri re loji, lehin ti Aramulettesy ati Lemomun Abasi ti soro tan.

Aramulettesy ati Lemomun Abasi so bi awon Ratibi ati Janma ti fi Ligali olonun iyo je Lemomun; oro won dara pupo ; sugbon ngbati oro kan Noibi lati so ni koto, nigbana ni akara beresi to si epo.

Ijo meji gbangba ni Loya Davies fi si ejo ilu ko to beres pe eleri, nigbati awon Loya apakeji ni gba onidajo ni inoran pe ki o da Loya Davies duro nitari oro to niso nipa Ligali ko se Ligali ko si oshunkohun lati se pelu ejo lo wa nile, onidajo

ni ki awon fun laye lati re ejo re daradara, ki on le mo bi gbojbo ejo ti ri.

Ni ojo alamisi *Thursday, March 6th, 1924*, nigbati Noibi oro ejo, ti awon si bere wipe o mo, tabi ko npe pe nwon ti fi Ligali je Lemomun ko to je ki nwon we lawani fun : oro ? Ogbufo Kotu si dahun pe Noibi ni on ko gbo rara, lehinna, o wipe awon ore on so fun on be, nitoripe lakoko na, on wa ni klubale isan.

Fun oro meji ti ko ba ara won mo-yl, mu bi Onidajo, o si wipe ko daju bi Noibi mo ewu to wa ninu oro pipa ni koto ? Ki onidajo to wi tan, Loya Taylor ti dide lati gbo onidajo lenu. Onidajo pase fun u pe ko joko, sugbon Loya yi ko tete gbe nitari itara to ni fun Noibi. Iyoku di iregbe, onidajo binu tobe ge to fi wipe on yio ranse fun Olopa lati mu Loya Taylor kuro ni koto. "*This is most insolent ! thundered His Honour, "I must ask a Police Officer to see Mr. Taylor outside this court!" (African Messenger, Thursday, March 13th, 1924.)*

Nikehin, onidajo wipe on yio fi ejo Loya Taylor sun Onidajo Agba, (*His Honour the Chief Justice*), iya lehin ti Loya Ajasa fi petu si pro na tan.

Lafunju lo titi, ni ojo alini *Monday March 10th 1924*, Loya Taylor oro gajara lowo Onidajo Sir Frederick Van Der Meulen, fun ohun to sele ni ojo Alamisi ti a ti soro re siwaju. Onidajo si soro pupo : o ni Loya Taylor je okan ninu awon Loya to mo se re daradara, ati oloto ena ; sugbon ko ye ko ma binu nigbati o ba nrojo ni koto, nitari ko si eniti yio se lati fun Loya to uba Onidajo ja lejo re.

Ge re ti Loya Taylor joko tan, beni Loya Davies t' enu boro (*Address*) o si so fun iwon wakati meji gbangba. O ni ninu iwe ti a npe ni *Hamilton's History Vol 11, page 238* ati *Vol 111, page 338*, imale-kimale je wo Mosalasi ilu lati Kirun nibe, ati pe Lemomun ni lati je eniti awon Ratibi yan, ti Janma si fi owo si, beni Alkonani wi o.

O ni gbojbo ilu lo mo lakoko ti a fi Ligali je Lemomun, sugbon ena di pere lo we lawani fun Tijani Noibi, ati pe Lemomun tire ko to suna rara O si tun wi, ewe, pe Alli Balogun ni on ko ko keu, ko si si enikeni nina awon omo on to mo keu to lati je Lemomun ; lehin na, lo sese wa wa nina awon to ni awon fi Tijani je Lemomun. O wa di oran bo konran ki eku ma je sese, a fi se awa danu.

Noibi ko nse Oye esin ; lakoko ore ilu, ti Kosoko lo si Epe ti Lemomun Eko igbana si ba lo, ni awon kobo je Oye Noibi PEKO, bi ayoju tabi Arole Lemomun ti ko si nile. Noibi ko si siju takada ; kilopo ?

Onidajo Pennington fi eyi han gbangba pe Noibi ko nse Oye esin to je je Lemomun nina telejo

re ni odun karun ohun, lakoko ejo Buraimo Ogundro pelu Momo Dahiri ati Buraimo Igbo.

Loya Davies soro, ile kun, o si wipe laisi ani ani, ilu lo ni lati jare. Kini Loya Davies joko fun Loya Taylor dido o si ni ki Onidajo da awon Janma (*the plaintiffs*) lebi. O soro fun iwon isaju mewa a ko si ri eyiti a le mu dani pafadi ninu oro re, ju eyiti o so pe ki Onidajo mata tele oro ti Tijani Noibi so nipase awon Sanni Adewale.

Nighati ilu soro pe nkan ri bayi, ti Noibi ko si jayan pe ko ri be, ti Loya Taylor si nso fun Onidajo pe ko ma tele oro ilu, (*the plaintiffs*) ko ma tele oro Noibi papa, ti Yesufu Agoro, Sanni Adewale, Alli Balogun ko si ro ejo, ti wun fa wun, ti wun ko ni iru, oro tani ki Onidajo tele nighana?

Lati ighati Kotu ti tuka ni ojo Atini ose to koja, ni a ti nkorin pe gbaagba, ejo ilu jare, gbongba; ab pe ejo ti ku, owere lo ku. Aba ti alagemo ba da ni orisa ngba; a wi be, Olorun si se amin si, ogo ni fun Olorun.

Ni eyiti Kotu ti tuka ni ojo Atini ose to koja, a tanma pe olukuluku olote yio so agbeje mo idi; a ko ba enikan ni pataki. Eniti o tilekun Mosalasi se Olorun, ti ko si ni aye Oyibo, enikan ko gbo do dan iru aga be. Iti di oni otomi, bi enikan dan wo ni Meka ta bi India, nkan ti oju oluwaro ma ri, lailai ko ni ro aso be se oro mo.

Tani Noibi, tani Alli Balogun, tani Sanni Adewale, tani Yesufu Agoro?

Baba Noibi je Lemomun Eko ri, on papa ko nse alapon ena, lati ijo ti mo ti mo o, nko ri yelu iyonu-kiyonu tati nkan apin kan ri; sagon loju ni, o dabi enipe awon kan fe fi di elekuru, on papa si mura tan lati ma se gbon-ye-ye kiri.

Mo ranti Busari, mo ranti Amida, awon mejeji omo Alli Balogun, ko je ki nfe pa itan akoko ti mo gbo pe baba won ndibo ifa fun Makanju olgbe ni odun pupo sehin, ki o to wa di Alli Balogun ti gbo gbo ilu mo nisisi; mo si tanmo pe gbo gbo awon omo ti Olorun fi ta. Alli Balogun lore yio parapo lati gha ni imoran pe ki o hosi odo ilu, nibiti iya ati ola re ke le farasin.

Sanni Adewale ti a gbo pe o wa lati igbo Awori ti Olorun si bo lasiri nile yi, tun wa ninu awon ti a ka mo eniti o nse ohun to lodi si ile ilu? Eyi ma se kelebo. Lakoko ti Sanni Adewale nse olori awon Egbe Killa, bawo ri iya ati ola re ko ti po to? Awori nikan ko ni Sanni Adewale, o tun ba ile tan—ile ogba Eden Enia Dudu, yio je didun ina ni pupo bi Sanni Adewale ba le je ki gbo gbo wa gbarajo po fun ire ilu. Ija to ye omo ena, badi ko ye enikeni to ba pe ra-re ni Musohumi.

Yesufu Agoro, baba re Agoro-Lagbokun je ni a pataki ni ile yi, o si je okan ninu awon

ti a wa kuro nile yi pelu awon Obirikiti lakoko ote Eko l'odun ketalelogun sehin. Orin ti Baba ko, ti ko gbe e, ni omo tun dawole. Eyi ara!

Wahala wo ni Loya Shyngle ati Ogbeni Herbert Macaulay ko se tan, lati pari ija to wa latin Imale Eko? Sugbon aja to ba ma sonu ko ngba, Ofe! Nisisi, Tijani Noibi pelu awon isangbe re ti jehi, awon si ni lati san owo irin ese fun ilu. Ko ha tan? Wun ni ki ololunrun se to, o ni on ko le boro se to, to, to! Idajo Alamisi ijeta, idajo papa ni!

Ojiji la ngbo ilu aró, ojiji ni afon nwo, enikeni ti ko ba fe ire ilu yi, oju ni Ijoba ma wa kuro ninu re, Olorun seun a ni enia mefa kongba-kongba, Shyngle, Moore ati Jones, ninu Igbimo Agelu.

La illaha Ila Allahu! Emi Onidajo Sir Fredrick Van Der Molen a gun, ki Oba pe titi.

Emi ni ti nyia nitoto,

ATARI AJANAKU.

PUBLICATION RECEIVED.

"An Apologia" being a Sermon by The Rt. Rev. Suptd. Coker preached at Bonny on 16th September 1923.

Copies on sale at our office, Tika-Tore, Broad Street, and 43, Bankole Street, Lagos.

Price 6d each.

OWO WA TE NKAN !

Wipe gege bi oro Imale ti pari si yi dun mo opolopo enia ninu, kuro ni oro ti a le h se ete lego.

Eju ya ni pe awon omo wewewe po tobe l'Eko nighati a ri egbagbeje won losan ojo Alamisi ose yi gere bi awon Janmo ti fi Kotu sile. Kini orin ayi ti awon omode-moso wonyi nko! Ejo e ba wa so Batakoto si:—

Owo wa te nkan loni o

Owo wa te nkan loni o

Agba Kokoro—Onise

Agba Kokoro

Agba Wutuba o

Owo wa te nkan loni o !!

Mo bere foji o !

Jowo ma sai gba mi laye lati toka si ohun kan ti o ta si mi leti pe o sele ninu ijo kan ni ose ti o koja pe okan ninu awon agba-owo ijo na (*one of the sidesmen*) se; ohun na ni a so fun ni bayi pe Olawa re yo ninu owo apo (*Collections*) sehin lati lo fi "lo le" ni ijo Monday a si gbo pe owo te Olawa re.

Gaakiya leyi bi?

ABOONTOLO.

THE DRIFT OF THE TIMES.

Many people fear that to defend the faith will hinder their spirituality; but the Apostle Paul was an earnest defender of the faith Galatians 1:8; 2-14.

Fight the good fight and earnestly contend for the faith. The higher class critic and Bible Expositors, have hitherto confined themselves to America and Europe, but today we see them turning their attention to Africa; and behold even as I write they are in our midst.

A series of lectures are now being delivered at the Glover Memorial Hall by one Mr. Brown, Representative of the International Bible Student Association founded by so-called "Pastor" Russell.

With hand bills having glaring headlines: "To Hell and back"—"Where is Hell?"—"Millions now living will never die"—"The Incomprehensible Trinity," Mr. Brown introduces himself to the public. At those meetings Mr. Brown by lantern slides exhibited a series of pictures and scriptures, from which he argued that Hell is the grave. After putting us also in memory of the warnings of the Apostle Paul concerning the epistles in which he said are certain things hard to be understood which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

The object of this letter is to direct attention to some of the false teachings of this self styled pastor. One of the fundamental teachings of the Christian doctrines is the essential Deity of our Lord Jesus Christ, the Father, Son and Holy Ghost are one God. The Scriptures do not explain that they do assert it. Our Lord claimed such Deity as when He calmly accepted divine worship as His right, a terrible sin if He were but a creature as the so called "Pastor" makes Him. He claimed unity with God—identity with God—Equality with God—I and my Father are one. Then the Jews took up stones again to stone Him, because that thou being a man makest thyself God—John 10:30, 31, 33.—My Father worketh hitherto and I work, therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said that God was His Father, making Himself equal with God.

What things soever He doeth these also doeth the Son likewise that—all men should honour the Son even as they honour the Father—John 5:17-23. He that hath seen me hath seen the Father—John 14, 9. In His trial He was silent to every false accusation but He broke His silence to acknowledge His Deity. The Jews understood the claim for they tried repeatedly to stone Him, and finally condemned Him on that ground alone. If Christ was not God, the Jews and Pilate righteously condemned Him; If Jesus is not God will Pastor Russell or his emissary explain John's Gospel 1:1-10. Pastor Russell denies the resurrection of Jesus and would rob us of the proof of our redemption. "If Christ be not raised, your faith is vain, ye are yet in your sins"—1 Cor. 15: 17. To deny the resurrection of the actual human body of Jesus is to assert that the Gospel records are misleading. No one can rightly gather from them any other thought than that the same body that was laid in the tomb, with nail prints and spear thrust came forth, and to deny this is to make Christ an unfruitful Prophet, for He said, Destroy this temple and in 3 days I will raise it up again. But He gave the plain statements in the Gospel. The Lord Jesus is crucified, is dead hanging on the Cross. His body is taken from the Cross, wrapped in fine linen, laid in a new sepulchre a large stone rolled before the door; a number of soldiers watching at the door, some women who had prepared spices came early in the morning, whilst it was yet dark to embalm His body, they

said to each other who will roll the stone away? But when they looked, to their surprise, they find the stone was rolled away and the body was not in the tomb; 1st Pastor Russell would have us believe that the body had mysteriously disappeared. One of the women whilst it was yet dark, said Sir: I saw a man, supposing it to be the gardener, said Sir: If you have taken away my Lord, show me where you have laid him, the man who was the Lord Jesus Christ said Mary I immediately she recognized Him and fell at His feet. If the woman did not recognize Him at first—we have the simple reason—it was dark—nevertheless when He spoke she recognized His voice, it was not that His material body had been changed as this "Pastor" would have us believe. Again we draw attention to two men on their way to Emmaus, Luke 24; we are distinctly told that they did not were hidden—there we have the cause why they did not recognize Him, it was not because the body of Jesus had changed in any way. Then we have Jesus appearing in the midst of His disciples and He said unto them—Peace be unto you, they were afraid at this sudden appearance they thought it was a spirit. Jesus said to them why are you troubled and why do thoughts arise in your hearts? See my hand and feet that it is I myself handle and see for a spirit hath not flesh and bones as you see me to have. Further more He said, Have you here anything to eat? And they offered Him a piece of broiled fish and honey-comb, and when he had eaten before them, taking the remains of He gave it unto them. Then again we have the writing of Luke in the Acts of the Apostles Chapter 1: 1-3. "The former treaties have I made O Theophilus of all that Jesus began both to do and teach until the day in which He was taken up, after that, He through the Holy Ghost, had given commandments unto the Apostles whom He had chosen to whom also He shewed Himself alive by many *unfalsifiable proofs* being seen of them forty days and speaking of the things pertaining to the "Kingdom of God"—How any one after reading this can arrive at any conclusion than that the resurrection of our Lord Jesus Christ was a bodily resurrection is beyond our comprehension. Pastor Russell teaches that there is no Hell of torment, but a second and better chance for all to be saved, after they rise again, with annihilation as the alternative; this contradicts the plain statements of many scriptures takes the edge from their most solemn warning, and encourages men to go on recklessly in ungodliness and sin.

We cannot close without drawing attention to those most solemn words of the Lord Jesus Christ in which He said: If ye die in your sins where I am ye cannot come.

Thanking you for space I could add much more but must forbear. It would take volumes to refute all the errors of this Satanic Institution with its deceptive name of International Bible Students Association.

BELIEVER.

[Needless to say we dissent from the views expressed by this correspondent.]

ED—E. A.]

Stop Press!!!

On dit that of the 23 Candidates from King's College, Lagos, who sat to the Cambridge Local Exam in December last, only 8 were proficient.

R. S. JAMESON,
Licensed Auctioneer & Appraiser,
Broad Street, LAGOS.

***Prompt, reliable and
intelligent Service.***

Property real and personal
sold and valuations made for
Probate.

**Low rates of Commission
and immediate settlements.**

FACTS AND FIGURES

A WORD ABOUT INFANT BAPTISM.

The trial by the Ecclesiastical Court (of the C.M.S. Lagos) of no less than three clergymen from Abeokuta has thrown prominently to the foreground the question of Infant Baptism. We have followed closely the various criticisms on the matter appearing in the local newspapers no less than the C.M.S. version of the case as contained in the *In Leisure Hours* and it may not be out of the way to make a brief comment on the subject.

The regulations which these three men are said to have violated run as follows:—

"Children of Christian parents, born in Holy Wedlock, are eligible for Holy Baptism, and parents are admonished that they should not defer the Baptism of their children longer than one month after their birth, unless for great or reasonable cause. (See Robrick *re* Private Baptism of Children.)

Children not born in Holy Wedlock must not be baptised unless one of the parents with whom the child is living has been restored to Communion on evidence of repentance, or other satisfactory provision has been made for the godly bringing up of the children, except in cases of urgent necessity. Clergy considering that "other satisfactory provision for the godly upbringing of the child" has been made must submit the particulars of the case to the Bishop, who will decide."

That those men have absolutely no right to violate the above regulations we believe will be admitted by all especially in view of the fact that they pleaded guilty. "The disobedience" says *The In Leisure Hours* "appears to have been done to some extent wilfully, yet the Bishop had not been informed by any one of them that they were unable to comply with the regulations. . . ."

The trial by the C.M.S. of any of its ministers who violates its regulations is unquestionable. The controversy is whether the regulations said to have been violated are in themselves compatible with the plain teachings of Christ.

We have the following in the bible:—

1. Suffer little children to come unto me and forbid them not for of such is the kingdom of God.—St. Mark [x 14]
2. Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.—St. Matt v. 17.
3. Going therefore teach ye ALL NATIONS: baptising them in the name of the Father, the Son and the Holy Ghost.—St. Mark x. 19.

These Biblical injunctions certainly do not agree with the above regulations on point of principle.

Take, for instance, the last passage. Here we have a clear command from Christ himself to go forth into the wide world and BAPTISE ALL NATIONS. The term *all nations*, no doubt cannot safely be interpreted as *people born in Holy Wedlock* alone or anything of that sort nor can a line of demarcation be safely drawn.

The idea of an innocent child being punished or called to account for certain actions of its parents is antagonistic to justice and common sense. The idea of Adam's Sin being inherited by humanity is no less groundless in these days of enlightenment. We hope it is high time men must wake up and make a careful scrutiny of those religious beliefs as are repugnant to reason!!!

ADEKANBI.

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

Efun

Alum

Oda-dudu

Grisirisi Oda-ikunle

Iso

Panu-kiko'le

Isana (Atuko)

Ẹ bere ni Ọ́ṣabu JOHN HOLT ni Opopo-nla, ni Eko.

"Ebani" ni ede-wayá tí ẹnìkẹ̀ni lẹ́ tẹ́ sí wọ̀n nibikibi ni Eko tabi ni Ilu miran ni Nigeria.

H. S. Freeman

(Photographer-in-Chief to His Excellency the Governor of Nigeria.)

Dealer in all kinds of Photographic Materials
Films, Post Cards, Views etc., etc. on hand,
Also films undertaken for development.

Satisfaction Guaranteed.

Office:—106, TOKUNBO STREET, LAGOS.

Telegraphic address:—"FREED" LAGOS.

P.O. Box 495.

A. B. Bakare

AKUN ILE L'ODA

je emiti o nkun ile loriarisi awo ti e ba fe o si
mo Oso Ile se pelu. O ti npe ipe yi le ni opolope
odun aghin ledun awon Oyinbo ara Germany
kan ti a npe ni Ring and Starke.

Ore, E lo ko si ni Ile re ni:—

45, Forsythe Street,
Eko.

Chairs! Chairs!! Chairs!!!

For hire at Hupesi Hall,
Enu-owa, Lagos.

REDUCED PRICE, 1½p. PER
CHAIR, PER DAY.

Apply to the MANAGER,

J. A. OSHODI,

26, QUN-EKO STREET,
LAGOS.

AGA, AGA, AGA.

FUN YIYA NI HUPESI, ENU-
OWA, LI EKO.

OWO POKU NI A FI NYA NI NISISIYI,
(1½p.) KOBQ KAN PELU ABO.

Lo si odo ALAAGIUTO,

Ogbeni J. A. OSHODI,

No. 26, ITA QUN-EKO,
LI EKO.



4/6 each.

The Kaduna Store,

75 & 81, ODUNFA STREET,

near Mr. A. W. Thomas's palatial residence.
EBUN HOUSE, LAGOS.

begs to inform all Cyclists and Motorists to
buy always at our Store, complete spare parts and
accessories for all makes of Motors, Bicycles, etc.

Established 1921, we have much pleasure to
say that we have added to our Stock, Goods to
the tune of £200, being expert in the repairs of
Motor-cars, Bicycles and all other machinery. We
specialise in the purchase of old Cars, Bicycles,
Gramophones which are minutely repaired by us
and in turn, sold to those unable to afford high
price, at giving-away prices, viz:—£3 £4 £6 10s.
respectively, according to durability and taste.

For particulars, apply to the Proprietor:—

SAM ADE: CLAY of the above
address, or at 1, Macaulay Street, Lagos.

TERMS:—Cash with Orders.

The Nigeria Commercial Training Institute.

ESTABLISHED JANUARY 1924.

The above Institute offers students an
opportunity to undertake its Training in Short-
hand, Typewriting and Civil Service English.

Further particulars can be obtained on
application to:—

J. OLOYEDE DAVIES,
Principal and Proprietor.

10, Upper Offin Lane,
Lagos, Nigeria.

TERMS:—

Absolute satisfaction with results, or money
refunded.

A. KESSLER,

7, Labinjo Lane, P.O. Box 459.

SAMPLE SHOW ROOM.

Agent for ARNOLD SCHLESINGER,

The German Trading House,
Hamburg, Germany.SAMPLES OF ALL GOODS FOR THE AFRICAN
MARKET EXHIBITED.

The Mundlos Hand and Foot Sewing Machine.

as well as the Alder Foot Sewing Machines.

*Are always obtainable, from stock or for order and are
ornaments for every body's house.***FOR SALE**

The Typewriter "Perkeo" £9. 5. 0.

Cycles

Toys

24 hours Kitchen Clocks—a good clock for a
good time.

Earthenware.

Decent Wristlet Watches. sh. 8/- and sh.
4/3 each.

Carpets to make your house comfortable.

Clay Pipes, Razors, Fez, Caps, Hanging
Lamps, etc.As the fire wants the wood to burn, you want
my Beer to quench your thirst, therefore buy the

LION BEER (Pilsener Light) 30/- per case.

And for happy hours take a case of my requisite

CHAMPAGNE per case £3. 5. 0.

JACOB AJAYI,*General Woollen Trader,*has on hand Woollens in endless variety
at 50, Dosunmu Street, Lagos, at**Prices to suit everybody.***Call now, fortune awaits you.***Aworan Alarabara.**

A ni Aworan onicuru fun tita lati fi se ile li
ofo. A ni ti titi oku Jesu, ti igbati-a da a ti gbi
ika, ti Onjo-ale ikpin. A ni ti Adam ati Efa, ti
iyedale aiyi, ti Nebuchadenezar nigbati o wa ninu
ola re, ati nigbati o di eranko; ti obirin ti o fi
owo mu ejo, ati ti Oba Tatambulu.

A ni ese Taba fun kika ta, Ose Olowo—agaga;
Iyo-iyi mbe lowo wa fun tita ba woba, bi o ba
fe e ni Ipin a le ta a fun o, Ipana Alapoti fun tita,
ko si bi a ti ese won. Orisirisi oja lo wa lowo
wa, iwo ko-le ba wa sowo ko ma jere tire,
nitari owo poku ni a nja won. Owo oja wa roju
rekoja ala. Bi o ba wa si ile-oja wa "Ka mi,
ka mi, ka mi" ni gbogbo won, bi o ba fe ja iro
wa, rin wa si ile oja wa.

Iye owo won—3d, 4d, 5d, 6d, fun okokan;
2/6d, 3/-, 4/-, 5/6d fun mejita.

Ibikunsi ti o ba ngbe ni Nigeria tsi chin okun
kowe sowo yala ni ede Gesi tabi ti Yoruba si:—

E. O. AMBE & BROS.

38, Moloney Bridge Street, Lagos,
(Lagbe awoye Onipowo A. J. Tangalakis),
Idumagbo, Eko.**Ile Ita Egbogi ti Macaulay,**

88, BROAD STREET.

Wabiwo si orisirisi Egbogi lo sese de fun
wa ni tita: awon bi:—ogun Egbo orisirisi,
ogun Eda, ogun arun asiri, ogun Aramo,
ogun Onighameji, ogun Aran orisirisi, ogun
Lakuregbe, ati awon ogun miran ti a ko le
ma to lesese.

Opoku-oyoku ni owo won, awon si je bi
idan.

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