1950

Report on Nigeria

Boyd Reese

Eldred Echols

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Did you know that more than 150 congregations of the New Testament church were established in Nigeria by natives, without the presence of a white man, as a result of a Bible correspondence course offered by Lawrence Ave. Church of Christ in Nashville, Tenn.
"Seldom has the chance been offered to accomplish so much for so little. May God grant that the people of Nigeria receive the help for which they have so eloquently pleaded."—BOYD REESE.

For additional information:
Central church of Christ, Cleburne, Texas
Lawrence Avenue church of Christ, Nashville, Tenn.

Explanation and Purpose

The following report has been made possible largely by the active interest of the Lawrence Avenue church of Christ in Nashville, Tenn., in spreading the gospel story into the far corners of the world.

Background

During the war years (the early 1940's) Lawrence Avenue church of Christ offered to all service men a Bible Correspondence Course, free of charge. This Course was designed to stimulate Bible study while away from home and home ties. It proved popular and hundreds of servicemen were quickly enrolled. As they studied, they sent in names of friends and relatives. Soon the Course was going into all parts of the world, until finally, more than 10,000 were enrolled.

During this period, by pure chance, seemingly, the Bible Course found its way into Nigeria, Africa. A native, C. A. O. Essien, wrote one day to an International Correspondence School in Germany requesting information about a good Bible course by mail. The Bible Course being then offered by Lawrence Avenue was recommended to him. In due time he enrolled, completed all 26 lessons, received his certificate and then began telling others about this opportunity. Soon hundreds were taking the course.

As a result, a Restoration movement was underway in this part of Nigeria. Scores of denominational preachers forsook their unscriptural practices, and, in many cases, brought their whole congregations with them. Within a few months thousands were attempting to "speak where the Bible speaks and keep silent where it is silent." All of this was accomplished without any of our white brethren being there in person to assist.

In the summer of 1950, Lawrence Avenue employed Boyd Reese to make a personal survey of this phenomenal growth. Eldred Echols, also in Africa, accompanied him. Their findings are contained in this report.
Purpose of This Report:

1. To challenge the zeal and missionary spirit of those young couples, over the land, who have not yet lost the pioneer vision. To present them with information that will enable them to reach their destination with a minimum of difficulty and which will help them get started in their work.

2. To inform congregations who send couples into Nigeria of the hardship to be endured, and of the necessity of adequate financial support for such zealous couples who find it in their hearts to go.

3. To stimulate several congregations into sending workers to a field that is indeed “white unto harvest.”

1. Nigeria in General

Nigeria, West Africa, while being in the western part of Africa has a coastline which runs east and west. The mainland of Nigeria, instead of being to the east of the coast, is north.

Along the coastal belt the land is rather flat and in parts is marshy. This whole coastal belt is covered with thick green jungle and millions of palm trees. Many creeks, rivers and lagoons form a lace-work of waterways throughout southern Nigeria. The Niger River, coming in from the northwest, splits into scores of streams in this coastal belt and thus empties into the Gulf of Guinea. The Benue River, coming from the Northeast, joins the Niger before this river has split into its many streams. These two rivers form a sort of “Y” with the base at the Gulf.

The coastal plain continues inland for about a hundred and sixty miles to where the Niger and the Benue fork. Beyond this to the north is a range of hills running from east to west. Some of the peaks are as much as 8,000 feet in height.

This range of hills and the plateau beyond extends for about three hundred miles to the north. From these hills and the plateau on to the Northern boundary of Nigeria is practically desert, the southwestern reaches of the Sahara.

The coastal belt is hot and humid; that is, it seems hot but actually the thermometer reading is rarely over 90°F. There is very little variation in temperature over the twenty-four hours.

When we first arrived in this area, it was early morning, and having just come up from winter in Johannesburg, South Africa, the heat seemed stifling. We commented to the effect that if it were that hot early in the morning we would surely die of heat stroke at midday. However, much to our relief, the temperature seemed to stay the same throughout the day. For the whole time we were in this coastal belt there was little change in temperature. It was just slightly cooler at night.

We were told that the hill and plateau country to the north is quite comfortable in climate and dryer in atmosphere.

To the north of that, on the desert, it is extremely hot during the day—up to 120°F.—and extremely cold during the night.

In the coastal belt rain falls plentifully from April or May until the end of August. Usually there are heavy rains at the end of August and after that, there may be a few showers in September. From September to April is a dry season in which rain rarely falls. During this dry season, in December, January, February, and March, a wind blows off the desert southward over the whole of Nigeria. This wind, known locally as “harmattan,” is hot and dry during the day and cold and dry during the night. This season is at once the coldest and the hottest of the southern part of Nigeria. Peoples’ skins dry and peel several times over during this season.

The local Africans told us that a person needs a blanket or two at
African dugouts carry their palm oil and ground nuts to market on these streams.

River steamers use the Niger for nearly 200 miles and the Benue for several miles beyond its confluence with the Niger.

Ocean going vessels steam up the Bonny River 45 miles to Port Harcourt and they also enter the mouth of the Cross River to get to Calabar.

Lagos, Port Harcourt and Calabar are the main ports of Nigeria for ocean going vessels.

Airways are a very popular means of travel. They are quick and get over many of the difficulties of travel. West African Airways Corporation has services from Lagos to all the principal towns of Nigeria.

If one wants to get to a place not served by any of these three means of transportation, then he must drive a car or walk. There are passable roads to most of the very remotest places. For a white person, walking great distances is almost an impossibility. We are used to walking considerably in Southern Africa, but here we found that traversing four miles on foot was extremely exhausting.

Nigeria, and particularly the coastal belt has been known, in times past as "the white man's graveyard." Medical science has made it possible for a white person in this coastal region to live a fairly healthy life if he will follow the advice of this medical science. Common dangers are yellow fever, malaria, typhoid, dengue fever, bilharzia, hook worm, and filariasis. The Africans also suffer from leprosy and yaws.

A person can get preventive shots for many of these diseases but one should still observe such precautions as drinking only boiled water, screening the house, sleeping under mosquito nets, not bathing in the streams, wearing shoes out of doors always, and taking paludrine every night.

Southern Nigeria is very near the equator, so hats out of doors during the daylight hours are a necessity. Since during the wet season one perspires freely, precautions must be taken against heat stroke.

In the hills to the north, the climate is quite healthful and invigorating. Many white families spend two or three weeks of the hottest weather in Jos, a town in the hills. Others go to Bamenda, a town in the mountains in the northern part of British Cameroons. Because of their elevation, both these places are pleasant in climate. However, in all these places, one has to keep a constant vigil against disease.

Because Nigeria is an unhealthy place for white people, most white people go to a temperate land about every two years. In the government service a white person comes to Nigeria for 18 months and then to England on leave with pay for 4½ months.

Missionaries stay about two to three years and go home for leave for 6 months to a year.

By taking the necessary medical precautions and going back to the U.S.A. at the end of each two years, a white missionary from America should be able to live and work happily in Nigeria.
II. The Itu District of Nigeria

The Itu district of Nigeria gets its name from the administrative center, Itu, which is the headquarters of the District Officer and which corresponds to our county seat. Itu itself has a population of several thousand natives but no more than a dozen white people. It has a large native market, selling all kinds of local produce and the United African Corporation and the Compagnie Francaise d'Etude d'Afrique Occidentale (French Co. of West Africa) have stores handling staples in most lines. Itu is between 10 and 12 miles from Ikot Usen (the site of the proffered land grants), and the road is good.

The Itu district is between four and five hundred feet above sea level with a hot, humid climate during the rainy season. Around the town of Itu the country is quite hilly but level off to rolling hills around Ikot Usen. The country is well-watered with numerous clear brooks which empty into the tributaries of the navigable Cross River. There is a heavy growth of vegetation throughout the district, comprising for the most part coconut, oil-nut, and wine palms, with an occasional silk cotton tree towering above the forest. There is a thick undergrowth except on the cultivated patches of yams, cocoa yams, and other food crops. The population is dense, as Ikot Usen is only 15 miles from Ikpene, the most thickly settled district of Nigeria (over 300 to the square mile). The natives belong to the Efik tribe (which gained wide notoriety a few years ago on account of the Leopard Man murders), and speak the Efik language. The people do not live in a circle of huts surrounded by their lands as one finds among the Bantu of Southern Africa, but each man lives on his own plot of ground which he has acquired by inheritance or purchase. In comparison with other parts of Africa, the houses are large, and well-ventilated, and often contain a number of rooms. The building materials are for the most part palm fronds and mud. In constructing a house, the usual method is to first put up the rectangular frames for the walls, which are made of the midribs of palm fronds laced together. The roof is next put on with rafters of heavy bamboo poles and lathing of palm midribs. Cured palm fronds are sewn to make flat shingles which are tied in overlapping courses to the laths. The walls are then plastered inside and out with adobe mud which hardens into a smooth, weatherproof cement. Finally the floors are made of clay pounded smooth and hard.

The Efik people are mostly agricultural and grow a wide variety of crops. Their main source of income is palm oil-nuts which they gather throughout the year, with the peak of the season in January and February. It takes about 30 to 40 trees to produce enough nuts to fill a 200 lb. bag which fetches a price of £5 ($14) from the trading companies. For their own use their main crops are yams of both varieties, cassava, and a little corn. Coconuts, bananas, plantains, and pineapple are grown in abundance. To a lesser extent, edible gourds, pumpkins, potatoes, sweet potatoes, and peas are cultivated and limes, oranges, grapefruit, and papayas are grown. The chief food of the people is "gari," a thick mash of cassava or corn meal, although yams also constitute an important part of their diet.

Cattle are almost unknown among the Efik people (although they are the chief industry of the Fulani people to the north) so beef and milk are unimportant in their diet. Goats and sheep (of diminutive sizes) are numerous and many chickens are kept. Fish are abundant in the streams.

The nearest railway to Ikot Usen is at Aha, forty miles away. There is seldom any suitable accommodation on it, so white people travel by car almost exclusively. The main roads are good by African standards, and practically all the villages can be reached by smaller branch roads. Aha is usually considered the shopping center for this area and is an easy drive by road. Calabar is larger but not so easily accessible. To reach Calabar from Ikot Usen, one must travel by car the few miles to Itu. The quickest way is to drive the 51 miles from Itu to Oron and then take the ferry across the Cross River from Oron to Calabar (1½ hours), but it is also possible to put your automobile on a river boat at Itu and travel downstream to Calabar. Tropical diseases are a factor to be reckoned with in the Itu district and constant vigilance must be maintained. Yellow fever is endemic, although not common in the Itu district, but the inoculations are considered a certain preventative. Malaria is rife and virulant, but regular doses of the new drug, paludrine, reduce the danger only to a minimum. The streams are infested with the dangerous bilharzia worm so that all water for household purposes must be boiled unless it is obtained from an unpolluted source. Typhoid is rampant and although the anti-typhoid shots help, they do not insure immunity, as one of the writers learned almost at the cost of his life. Dengue fever is common. Leprosy is common but isolation of cases is practiced, and the likelihood of infection is practically nil. The ground is polluted with hookworm so care must be taken not to walk barefoot outside the house. In short, if a white man will live in a well-screened house, sleep under a mosquito net, and take the proper medicine, he can live in Southeastern Nigeria in comparative safety.

Denominational bodies have worked for many years throughout Nigeria. Sects which are strong in the Itu district are the Church of Scotland, Lutheran, Qua Ifde (Presbyterians) and Roman Catholics. The Pentecostals are also active. The missionary from America will find himself confronted with the familiar problem of combating false doctrines of so-called Christianity rather than groping through the dark labyrinths of heathen religions found elsewhere on the continent. Moslem influence is not strong in the district although it is the chief religion in the northern districts and is to be found in all the cities of the country. The preaching of Brother Essien and his associates has made strong inroads into the memberships of the denominational churches so that preachers coming from the United States will find the gauntlet already thrown down and
can expect determined opposition.

The entire Bible has been translated into the Efik tongue and is published by the National Scottish Press. Present stocks are limited and they are difficult to purchase. The Church of Scotland prints a hymnbook in Efik but they have stopped sales of it to our brethren. Brother Essien and some of the other evangelists want to compile a small hymn-book and ask Brother Short to print it for them.

III. The Church in Nigeria

We came to Nigeria eager to learn how the work had begun in this country. Brother Essien told us that he was writing to a woman in Germany by the name Eva Braun who was affiliated with an international correspondence school. He asked her to recommend a good Bible correspondence course, and she gave him Brother Gordon Turner’s name and address. Thus began a correspondence with Lawrence Avenue which was to have so profound an effect upon Nigeria. From the correspondence course Brother Essien learned the truth and began to preach it to others. Preachers in different denominations left their false doctrines and obeyed the gospel, in many cases bringing their congregations with them. Among the Efik people Brethren Essien, V. V. Akpan, George Fealess, and Ekanem labored while James Ezimo preached to the Ibo people. In 3½ years 45 congregations were established among the Efik. There are reputedly 113 congregations among the Ibo, but we cannot verify it as we did not visit any congregations in that part of Nigeria. During our limited time we were able to visit 15 congregations. Fourteen of these were in the Itu district and one in the Abak district. Among the churches visited are the ones listed below, which will give some indication of the size of these village congregations:

- Ikot Usen ........................ Membership 80
- Ikot Ebon ........................ Membership 60
- Usuk Ibiaku Uran ................. Membership 180
- Ikpedip ........................... Membership 60
- Obio Ibiono ........................ Membership 80
- Okobo Ibiono ........................ Membership 65
- Ikot Mbuk ......................... Membership 80
- Atansai ............................. Membership 80
- Ntan Ekere ........................ Membership 140
- Ibiakpu Ikot Oku .................. Membership 96

We are impressed with the enthusiasm of the brethren. They confidently affirm that they will soon have congregations throughout Nigeria, and judging from their past accomplishments they may have. On the Sunday we were at Ikot Usen, thirty accepted the invitation.

Every congregation has its own meeting house already constructed, which is certainly a strong recommendation for their zeal.

At Ikot Usen the brethren seemed to be doctrinally sound, doubtless due to the fact that this is Brother Essien’s home congregation, and it has received the most teaching. All of the evangelists have completed the Bible correspondence course, and they get together for two days every month to study the Scriptures together. There can be no doubt however that many of the sheep are simply following their leaders without any clear idea of just what the church is. This is to be expected after such phenomenal growth. They are all very much in favor of “speaking where the Bible speaks,” but they are not very sure about what it says. There seemed to be a strong tendency to “pastorize” the preachers, although the evangelists understand the Scriptural organization of the church. The breaking of bread is practiced every Lord’s Day, but we found them using sugar-cane juice for wine and a flat cake purchased in a store for the bread. We showed them how to make a loaf from corn meal and suggested that they buy French red wine in town. Grapes are not grown.

It is to be said to the credit of the Nigerian brethren that they maintain two schools for their children, with some help from the other villagers. These schools are Ibiakpan and Otoro. The first named employs 5 teachers and the latter 7 teachers whose salaries are paid by the churches. Supporting these schools takes about all the money in the congregational treasuries so that the evangelists are paid nothing.

Brother Essien has never received a penny from any of the Nigerian churches. He has been living partially on the sale of oil-nuts from his palm trees and partially on money saved while he was employed as a policeman. The churches here are hopeful that support for the four full-time evangelists can be supplied by American churches. Brother Essien stated their needs as follows:

- $ 28 per month for each of four evangelists
- $ 35 per month for traveling expenses for the four
- $147 per month

We told them that in view of the fact that the sum of $28 is in excess of the prevailing wage scale for the country, coupled with the fact that each evangelist realizes something from his produce, we could not recommend that the American churches supply more than $17 per month for each of the four evangelists. Of course, if they later need to leave their garden plots and evangelize in the towns, they will require the $28. However, the Nigerian churches need to learn that the responsibility of evangelizing Nigeria is their responsibility just as much as educating their children. They must never get the idea that they can lean on the American churches as a permanent arrangement.

The presence of white evangelists from the United States would do much to stabilize the Nigerian churches. The leaders themselves are still babes in Christ who need much teaching. They recognize this and earnestly plead for someone to guide them. They stated that they do not want white preachers to convert the non-Christian natives; they can do that themselves. They want the white preachers to conduct daily Bible classes for...
the evangelists and leaders so that they can become better qualified to preach and lead. Brother Essien felt that the churches in the Ibo district were in critical need of a white man because they still cling to denominational tenets. In his own words, they “jump the track doctrinally.” They also think that the government will pay 2/3 of the cost of maintaining the schools if there are white missionaries to supervise them.

There is no doubt that missionaries are essential to the development of the church here. The native evangelists can baptize people by the hundreds but they don’t know enough themselves to go much beyond that. With careful guidance and teaching the present mushroom growth can be developed into solid churches. That the people recognize this need for outside help is evidenced by their giving land for missionaries’ homes.

IV. Laws Regarding Land

There is no land whatsoever which is available to a white person or persons for purchase. All of Nigeria belongs to the native people of Nigeria. A native can buy land if he wishes, but he may not in turn sell it to a white person.

This law excludes would-be farmers and many would-be merchants from coming to Nigeria. Any firm or person wishing to establish a base of operations in Nigeria must prove first that he is bringing a service to Nigeria which the Nigerians themselves could not accomplish.

Fortunately, missions have been placed in this last catalogue—they perform a service which the Nigerians cannot perform. Therefore, missions are allowed to lease land from native chiefs, for the purpose of carrying on mission activities. Farming on a commercial basis on this land would not be considered a mission activity.

Uses to which leased land may be put without arousing the ire of the local authorities are as follows: developing dwellings for the white missionaries, church houses, school houses (including teachers’ houses and servants’ houses), garage, necessary out-houses and gardens for the use of those on the leased land.

This land is leased by going to the native chief of the area in which the land is situated, and getting him to agree to lease the said land. The chief is called the lessor and the missionary or his sponsoring congregation is the lessee. The lessor and lessee must go before the District Officer of the district. The District Officer is the administrative officer of the district, put there by the government to administer the district. He is usually a white man.

Before the District Officer an agreement of lease will be drawn up. In this agreement, the amount payable by the lessee must be stated, the length of time the agreement is to exist, the conditions of renewal and any other provisions which either the lessee and/or the lessor wish to make.

The District Officer then causes a survey to be made of the plot of land and beacons set and a map made to be attached to the agreement of lease. When the map and agreement are in order, the lessor and lessee sign the agreement before the District Officer who then certifies the lease and files a copy in his office.

When the above procedure has been complied with, the land is as any other leased land, bound by the signed agreement including any provisions therein.

We were offered two plots of land by two chiefs, and we provisionally accepted these. It was not in our power to draw up the agreement of lease as we could not be considered the lessee.

V. Part of Sponsoring Congregation in Starting a Work

Since we just provisionally accepted the land offered to us, the first thing that the sponsoring congregation must do is to accept the land.

The chiefs who offered the land are going soon to the District Officer to make their offer known to him. We have written to the District Officer suggesting that he go ahead with the agreements of lease and the survey, and naming Lawrence Avenue Church of Christ as the lessee. The chiefs agreed to accept 5 shillings and 10 shillings per year for their plots. One is about 30 acres and one is about 20 acres. These plots are situated about a mile or 1½ miles apart. We suggested to the District Officer that the agreements of lease be valid for 20 years and renewable at the option of the lessee.

We suggested to the chiefs and to the District Officer that the chiefs enter a provision that the leases be valid only if white men had arrived and begun building within two years of the date of the agreement.

We told the chiefs that the cost of survey and any other charges connected with the leases would be paid by Lawrence Avenue. We have written the District Officer the same thing. When he knows how much the charges will be he is to notify Brother Essien who will in turn notify Lawrence Avenue. Payment can be made by bank draft made payable to the “Government of Nigeria” and mailed to the District Officer, Itu, Nigeria, West Africa.

It is our opinion that the District Officer can draw up the leases, have the surveys and maps made, and witness the signatures of the lessee then send the leases to Lawrence Avenue, who can sign before a notary public who will attest to their signature. Lawrence Avenue should then send them back to the District Officer. When he is satisfied that all is in order, he will send the originals back to Lawrence Avenue.

In order to fulfill immigration laws and formalities, the sponsor must write a letter to the Chief Secretary, Lagos, Nigeria, asking his permission for the church of Christ to send missionaries to Nigeria. Before this letter goes off to the Chief Secretary, the sponsor should have Brother Essien to get the local chiefs to recommend to the Chief Secretary through their
local District Officer that church of Christ missionaries come to their area. If this is done the Chief Secretary should not delay in granting his permission for the missionaries to enter Nigeria.

When the approval of the Chief Secretary has been obtained the sponsor should write to the British Passport Control Office, New York, making formal application for permanent residence visas for certain families to reside in Nigeria. In due time these visas should be granted if the above procedure has been taken.

The sponsor may be called on by the government of Nigeria to make a deposit with the government to cover the cost of repatriation if necessary. This should be done readily and without misgivings. After the church of Christ is an established mission body in Nigeria this deposit will probably not be required. Then, all that will be required is a letter from the sponsor guaranteeing support of the missionary while he is in Nigeria and repatriation if and when necessary.

As soon as the agreements of lease have been completed, we suggest that a sum of money be sent to Brother Essien with which he can erect temporary houses on the plots for the coming missionaries. He had a rest house prepared for us which was made of local materials and workmanship.

This rest house had two bed rooms, one 14 ft. x 12 ft. and one 16 ft. x 12 ft. The sitting room is 12 ft. x 12 ft. Off one bedroom is a bathroom 8 ft. x 16 ft. Off the other bedroom but without connecting door is a store room 8 ft. x 14 ft. The roof of this house is palm leaves, the floor is packed mud (very hard) and the walls are poles and mud. The house has a very neat appearance, and it is very livable. Brother Essien said the house costs about $150. A drawing of the house is attached, and we suggest that twice the above sum be sent over for a similar house (or houses) to be built on the leased plots, one on each plot.

By doing this, the missionaries will have a place to live while building their permanent houses.

These missionaries will not necessarily have to know how to build. Such knowledge would be an asset however. African bricklayers and carpenters are available in Nigeria.

The quickest way to get missionaries to Nigeria is to have them fly by Pan-American plane from New York to Accra, thence by B. O. A. C. or W. A. A. C. to Lagos, thence by W. A. A. C. to Port Harcourt, thence by taxi to Itu.

This means is not recommended in the initial case as it is most urgent that the missionaries bring cars with them. Of course cars cannot be brought by plane so by ship seems to be the better way for the first one to come out.

There are four companies which operate ships between America and West Africa. Three of these companies have regular sailings. The companies with regular sailings are the “Delta Line” (21 Baronne St.; New Orleans) out of New Orleans; the “Farrell Lines” (26 Beaver St.; New York 4) out of New York; the “Barber West Africa Line (17 Battery Place; New York) out of New York. The fourth company is the “Elder Dempster Line” which has occasional sailings from New York.

A car can be brought out on any of these lines. The missionary bringing in a car must have it in his possession before he leaves the States and must, after having gotten possession of it, apply to the “Department of Commerce and Industry,” Lagos, for a permit to bring it with him into Nigeria. When the permit has been received, there should be no more difficulty.

A right-hand drive car is preferable as traffic is to the left side of the road here and most cars are right-hand drives. These can be obtained for export from the factories of the major car manufacturers. Left hand drive cars are still allowed in Nigeria but not in the Gold Coast.

If the missionaries coming out do not have cars they will be so greatly handicapped that they will do little good in Nigeria. We had to hire a taxi to get about and this cost $8.40 per day plus cost of fuel. At least one of the families should have a pick-up or light truck for use in hauling building supplies.

We believe that the missionary families going to Nigeria should each receive a salary of $300 per month. This sum should be sent to them in the form of a bank draft payable to them. They can cash such a draft at either Barclay’s bank or the Bank of West Africa. This sum should enable them to live on about the same standard as they are used to at home except for those commodities which are not available at any price. This sum is recommended as a salary and does not include cost of transportation from and to the States, nor does it include the cost of building dwellings, church buildings and school buildings.

The sponsors should not expect the missionaries to live in Nigeria longer than three years at the most and preferably for two years. At the end of this time they should be brought back to the States for six months to a year when they can again go to Nigeria for the two years work.

During the two year period at Itu, the missionaries should be urged to go for short stays in the mountains to the north.

The sponsor should remember that Nigeria is not a white man’s country but rather a black man’s country. The souls of these black people are valuable to God. White people can help to save the souls of the black people only if they preserve their own bodies by leaving the country every two years.

VI. Advice to the Intending Missionaries
To Nigeria

A. Necessary formalities in the U. S.

Most missionaries to foreign fields have been handicapped by a lack of information on exactly how to proceed in order to obtain the necessary travel documents. We hope that this report will solve that difficulty for you.
B. Living Conditions in Nigeria

You will wonder what your living conditions and housing will be like in Nigeria. Our suggestion to the sponsoring congregations is that they authorize Brother Essien and the congregation at Ikot Usen to construct temporary dwellings on the two pieces of land already mentioned. These will be comfortable and cheap ($150 apiece) and you can live in them until you can build your own permanent houses. This is best, as you know your individual requirements in a house better than anyone else, and a comfortable dwelling, cool and insect-proof, is essential in the tropics. Your temporary houses will have walls of hardened mud over a framework of poles and the roofs will be thatched with palm leaves. There will be no glass in the windows of laticed-palmaribs and only bamboo mats for doors, so you must bring mosquito nets for all your beds.

Your permanent houses can be built of either sun-dried or burnt bricks. The sun-dried bricks are cheaper and perfectly satisfactory and durable if protected from the rain by a verandah or plastered with cement plaster. Your roofs can be of corrugated zinc, aluminum, or palm thatch. Palm thatch is cooler but not so durable. Zinc is very hot and cannot be used unless there are ceilings over the rooms. Doors and windows are of hardwood, and you can get native carpenters to make and install them, as well as native builders to erect the rest of the house and lay the concrete floors. In fact, you will have to hire native builders as you will not know how to work with the available materials. You may rest assured, however, that you can have as attractive and comfortable a house at Ikot Usen as is possible in the average family has in the United States. Depending on the type of roof, a house comprising two bedrooms, living room, dining room, kitchen, and screened porches should cost between $2,000 and $3,000. You should have that sum in hand or immediately available when you arrive.

We think you should bring much of your furniture. Rough furniture is made from local woods by the natives and you can obtain small, sturdy, uncomfortable chairs and fairly good tables at any large market, but nice furniture is not available in that area. Rough furniture is made from local woods by the natives and you can obtain small, sturdy, uncomfortable chairs and fairly good tables at any large market, but nice furniture is not available in that area. The clothing you wear will be determined by the climate and not by fashion...as you will rarely see another white person. There will be rare occasions when you visit Lagos or some other large center when you will wear ordinary American street clothes. For attending services during most of the year very light cotton suit of seersucker, shantung, or white drill are ideal for men, and women would require light dresses. For daily wear, most of the white men of the country wear cotton shorts which are both cool and inexpensive. If you cannot countenance shorts, then any good khaki or other cotton trousers are satisfactory. A broad-brimmed hat will protect your head and neck from the sun, or you can purchase a cork helmet after arriving here.

Foods of every sort are available. You will be unable to obtain any fresh milk and butter and fresh beef won't be on your table very often. If you have a large refrigerator (and you must have) you can lay in

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a supply of meat when you visit a trading center. Chickens, goats, sheep, and pigs can be purchased locally and you will get fish sometimes. Some prices on produce at Ikot Usen on 15 August were: coconuts—2¢ to 4¢ each; bananas—2 for 1¢; eggs (small)—2¢ to 2½¢ each; pineapples—7¢ to 10¢ each; papayas—4¢ to 5¢ each; yams (5 to 8 lbs.)—28¢ to 42¢ each; Pumpkins (small)—2¢ each; chickens (small) 60¢ to 70¢ each; goats (small and fat)—$7.00 to $8.50; potatoes—7¢ per lb; greenbeans—1¢ per ½ pt. cup; peas (shelled)—6¢ per cup; limes—1¢ per dozen; oranges—5¢ per dozen; fish—28¢ per lb. If your native “boy” does the buying for you, prices will be reasonable. If you buy for yourself, they will go up.

The prices below were obtained in the big stores in Lagos. They should be about the same in Port Harcourt (80 miles from Ikot Usen) and somewhat higher at Aba (40 miles from Ikot Usen). Some of the things listed may not be available in the smaller towns. If you have to have them railed from Lagos to Aba (about 1,200 miles) you can figure on double the price given.

Men's Shirts:
Van Heusen (white) ............................................ $3.90
Sports shirt, fine quality .................................... 3.85

Men's shoes (English made)
Black dress shoes .............................................. 9.10
Gumsole sports .................................................. 9.30 to 10.50
Trousers (worsted) ............................................. 11.12
Suits (worsted) ................................................... 44.10
Suits (palm beach) ............................................. 27.46

Sport coats .......................................................... 20.58
Rain coats (men's gabardine) ................................ 15.40
Silk ties .................................................................. 2.03
Wool ties ................................................................ 1.05

Wool blankets ....................................................... 4.13 to 6.30

Play suits (3 yr. old) ............................................. 2.45
Blouse & short pants (3 yr. old) ......................... 2.94
7-tube Phillips radio ........................................... 64.40
5-tube Philips radio ............................................ 50.00

Cabinet radio with record player ....................... 356.00

14 ½ cu. ft. Electrolux refrigerator ................. 182.00

Singer sewing machine ....................................... 72.60

Firestone tires (6.00x16) ...................................... 16.80

Porcelain lavatory (25”x18”) with faucets & fittings. 22.40
Set of porcelain bathtub, lavatory, toilet ....... 268.00

Roofing:
Corrugated zinc (20 sheets 6’x26”) ..................... 29.40
Corrugated aluminum (20 sheets 6’x26”) ............ 32.20

Flour (Pilsbury’s Best) 5 lbs. .............................. .49
Potatoes, per lb. .................................................. .10
Jam, strawberry, 1 lb. jar ................................... .385
Jam, orange marmalade, 1 lb. jar ....................... .30
Jam, black currant, 1 lb. jar ................................. 1.31
Pink salmon, 8 oz. can ....................................... .245
Sardines, 3½ oz. can .......................................... .28

Herrings, large can ............................................. .39
Hormel's Vienna sausage, large ....................... .35
Hormel's Vienna sausage, small ....................... .175
Swift's ham loaf .................................................. .315
Lobster, No. 1 can ............................................. .33
Apple jam, No. 3 can ......................................... .42
Apples, No. 3 can ............................................... .42
Peaches, No. 3 can ............................................. .445
Apricots, No. 3 can ............................................ .375
Green beans, No. 3 can .................................... .325
Peas .................................................................. .36
Carrots, No. 2 can ............................................. .22
Tomato juice, No. 2 can .................................... .235
Frankfurters, No. 3 can .................................... .77
Pork & Beans, No. 2 can ................................... .13
Lard, 2 lb. can ................................................... .56
Salt, 2 lb. can ..................................................... .40
Olives, 1 pint ......................................................... .61
Shredded wheat .................................................. .245
Tea, 1 lb. .............................................................. .735
Cocoa, 1 lb. .......................................................... .47
Royal Baking Powder, ½ lb. ............................... .225

Navy beans, 1 lb. ................................................. .15

Thick cream .......................................................... .47

English walnuts, 1 lb. ....................................... .315
Almonds, 1 lb. ....................................................... .16
Hazel nuts ............................................................... .27
Heinz soups, per can ......................................... .165
Mars candy bar .................................................... .07
Pepsodent tooth paste, small ......................... 2.03
Pepsodent tooth paste, large ......................... 2.20

Film, Super XX, 35 mm. 36 exposures .......... 1.00
8 mm. Kodachrome, per roll ............................ 3.50

Ice Cream, per dish ............................................ 1.14
Soda pop, per pint, raspberry ......................... 1.05
Soda pop, per pint, lemonade .......................... .08
Gasoline, per American gallon ........................ .30
Bread, large loaf .................................................. .14
Powdered milk, 5 lb. can .................................... 2.31
Evaporated milk, small can .......................... .28

Many of the items mentioned here you will not have occasion to buy; we simply list them to provide a price index. The prices will vary from locality to locality. For example, at Itu you will get tiny loaves of fluffy white bread (made without salt) for 34½¢ per loaf. The canned butter is usually strong and rancid. The powdered milk gives a very adequate substitute for fresh milk when beaten in water, but it is frightfully expensive.

For lights you should have Aladdin lamps and Coleman pressure kerosene lamps. These are available here. Pure white kerosene is available...
here in 4 gal. sealed cans. It gives as efficient light as gasoline without the
fire hazard. Small pressure Primus stoves (single burner) are also available
for burning kerosene and you will want at least one of these. They
may be bought in any large store in the country. There are no schools for
white children. Most American children in West Africa take their lessons
by correspondence from the Calvert School, Baltimore 10, Maryland.
Children who take this work advance faster than those in comparable grades
in American public schools.

Medical attention is available at clinics in most of the larger towns.
There is a hospital at Aba and a large white hospital at Lagos (6 hrs. from
Ikot Usen by car and plane)

The only white neighbors within ten miles are some Lutheran missionn
aries about 4 miles from Ikot Usen and a Church of Scotland missionary
family about 4 miles from Ikot Usen, so association with white people
will be almost non-existent. For that and other reasons, one family
should not come to Nigeria. Even with two families, it will be lonely and
there is no social life except what you make for yourselves. You should
certainly have a good short-wave radio as this will be practically your
only link with the outside world. A National NC-57 or a Hallicrafters
S-41 will give good reception. It must be wired to use batteries. You
may buy a Philips radio in this country which will operate on a 6-volt
car battery. You can keep your battery charged by changing it with the
one in your car.

C. What to Bring

Many of the things suggested could be bought in Lagos, but the price
of rations to Aba will equal the cost of shipping them from New
Orleans to Port Harcourt (your nearest port by road). You can hire a big
truck and haul your equipment from port Harcourt to Ikot Usen (80 miles).

You should bring then:
A 9-foot Electrolux kerosene refrigerator
A good wood cook stove
Several desert water bags
Sewing machine
Beds and mosquito nets to fit them
Carpenter and mechanic tools
A mimeographing machine
Typewriter
Dishes and kitchen utensils (bulky things like wash tubs, heavy pots, etc., can be
bought here)
A good supply of comfortable shoes and work clothes
A good battery short-wave radio
Any nice furniture you will require
Books, especially reference books

If your car is a pick-up, build a wooden cab over the bed and pack all
of your stuff that you’re particular about in it. That will reduce your ocean
freight bill and you’ll already be packed when you reach your port of
destination.

D. How to Proceed from U.S.A. to Ikot Usen

Port Harcourt should be your port of disembarkation, as it is far
nearer to Ikot Usen than Lagos. If you are going to have to spend the
night at Port Harcourt, and you probably will in order to clear customs
and immigration, remember that there is no hotel. The captain should
radio for accommodations for you in the government rest house. If you
stop at Lagos first, you can send a telegram to the District Officer at Port
Harcourt asking for accommodations in the rest house. You should send
a wire to Brother Essien (C.A.O. Essien, Minister, Church of Christ;
Ibiaku, Ikot Usen, Ibiono, Itu, Nigeria) telling him the date of your
arrival in Port Harcourt and ask him to meet you there. It is about a
two hours’ drive to Ikot Usen from Port Harcourt via Aba and Ikot
Ekpene.

When you land have a couple of months’ salary in dollar traveler’s
checks on you, as it will simplify immigration formalities. You should
also have two or three copies of a letter from your sponsors stating your
guaranteed salary, and their willingness to pay your return boat fare to
the U.S. Have all of your equipment listed for the customs with the price
each (the stuff should be used and declared at second-hand prices). New
clothes should be laundered before packing as there is no tariff on used
clothing. Remember that you must have a permit from Nigeria to import
your car (and any firearm) before you leave America.

VII. Conclusion

Once in a long time an opportunity occurs for the spread of the gospel in
some part of the world which cannot be explained on the usual “interested
percentage of the population” basis. The invisible but powerful barriers
deride, prejudice, and resistance to the truth seem to be strangely
absent and the people are eager for the truth and struggling to find it. It
is just as if some unseen Hand has opened wide a door into the hearts of a
people. In Nigeria a remarkable chain of events has, without the conscious
direction of any human agency, produced an opportunity for the spread of
New Testament Christianity which has no parallel in the history of Africa.
The indirect means employed in teaching these people has been used to
presence of experienced white preachers to further instruct, train, and
strength the native Christians is now essential to the growth of the
church in Nigeria. The development of a strong, active, and independent
church in Nigeria is contingent upon this factor. The American churches
cannot afford to ignore this challenge. Nigeria and West Africa lie within
our grasp; we have only to reach out and take hold.

We recommend for the urgent consideration of American brethren the
following proposals:

1. Limited, temporary and carefully supervised financial help to the
churches in Nigeria to enable them to pursue a more active program
of evangelization.
2. Not less than two white families to work in the Itu district of Nigeria in the immediate future.

Seldom has the chance been offered to accomplish so much for so little. May God grant that the people of Nigeria receive the help for which they have so eloquently pleaded.

Crumbed Steak and Gravy with French Fried Potatoes
with Peas
Canned Pears and Apricots
Cheese and Coffee

Servings are small, of poor quality and badly prepared. The bread is good, as African bread goes.

The prices listed for various commodities are those prevailing in Lagos, the chief port. A missionary on an inland station would have to pay transport, so 50% at least could be added to these prices. Hotels are not found in most of the other towns.

Cars can be brought in by missionaries but cannot be imported later. Left-hand drive cars may be driven in Nigeria but are prohibited in Gold Coast. Right-hand drive is advisable in Nigeria. English cars can be bought in Lagos but not American cars. Gasoline is not rationed.

This afternoon Boyd telephoned the railway station to inquire about reservations to Aba, the nearest railway station to Itu. (Itu is where the native preacher, Essien, lives who is one of those who has taken the correspondence course from Lawrence Avenue and who has been so eager that some member of the church contact them. We understand that Itu is about 50 miles from Aba). The native station master declared that we could get a train on Thursday morning, whereas the booking clerk (also a native) inclined toward the view that the first train would be leaving Saturday. Both remained adamant and unswerving in their positions, so we decided we'd better go argue with them in person. We bargained a native hack driver down to six shillings for the round trip to the station and we were off in madcap West African style. Arriving at the station, we were escorted into the exalted presence of the station master himself, a grey-haired old Negro with bad teeth. His office was stacked from floor to ceiling with grain, baskets, tow sacks, and a veritable hodge-podge of other trappings. We finally got him to agree that the train would leave on Saturday morning. The one-way fare to Aba is seventeen pounds, eighteen shillings, which is more than we can afford to pay, so we hopped back in the cab and whizzed over to the air terminus. The West African Airways representative informed us that a round-trip ticket by plane to Port Harcourt will cost eighteen pounds, which is very little more than a one-way ticket on the train. It struck us as a trifle odd that air fares are so much cheaper than train fares, but then most things are a trifle odd in West Africa. Port Harcourt is about fifty miles from Aba. We can take a plane to Port Harcourt on Friday and get a train out to Aba on Saturday morning. What we're going to do when we get to Port Harcourt we don't know. There is no hotel there. The agent tells us that there is a government rest house there for officials but that it is doubtful whether we shall be able to spend the night in it. Assuming that we survive until we reach Aba, we have no idea how we are going to negotiate the fifty miles from the railway to Itu nor where we'll stay when we get there. The agent
It would be a relief to return to the relative tranquility of Lagos. In the second place, that district is the stomping ground of the infamous Leopard Men murderers who have brought many an unwary traveller to an abrupt end, and a grass hut by the wildest stretch of the imagination cannot be considered burglar-proof.

If we followed our inclinations we would catch the BOAC plane and get out of here as fast as its four motors would carry us. However, we are determined to see it through, and with God’s help we shall. The Lawrence Avenue elders, in a burst of vision all too uncommon among the elders of the Lord’s church, have authorized and financed this trip to establish contact with seekers of the truth among the Nigerians, and it is up to us to see that that contact is made. If we can contribute in this small way toward making it possible for the Nigerians to receive the gospel, then the inconveniences of this trip will have been trivial, indeed.

On our way back to the room this evening I stopped to take a snapshot of the United African Corporation building and was immediately surrounded by the usual crowd of native hawkers. One youngster planted himself squarely in front of my camera, making it impossible for me to get a picture. He proved quite unmoveable so finally in desperation I bought a four-penny box of shoe polish to get him out of the way. I had hardly twisted my change out of his hand before a smaller peddler began to upbraid me furiously, bitterly denouncing me to the approving crowd. If I needed shoe polish, he raged, why had I told him earlier in the day that I didn’t need anything? He then promptly demanded that I pay him two pennies indemnity for being victimized by a liar. I only managed to escape his fury by darting across the street through the stream of traffic.

Tonight we have been treated for hours to a concert of drums and shrill yells from a crowd of natives below our window who have had too much palm wine. Nigeria!

**August 9.** We retrieved our passports this morning from the police. They took a ten shilling fee off of each of us in spite of the fact that we had already paid £3 10s. apiece for our Nigerian visas. It’s these little financial rabbit punches that run up the expense of a trip. Taxis to the various government offices also add up a considerable bill, but it cannot be helped as they are often miles apart. We always walk whenever possible.

Lagos has been gripped in an atmosphere of anxiety for the past few days. The workers of the United African Corporation went out on strike for higher wages and there were some displays of mob violence. The police were on round-the-clock duty and some of the strike leaders were arrested. A compromise has been reached and today there seems to be a relaxation of tension. The strike is simply a symptom of the general unrest that is growing all over West Africa. The blacks are clamoring for self-government and will continue their ugly demonstrations until they get it. In Accra mobs smashed up cars belonging to whites and slashed the tires. Here in Nigeria scores of rebels have fallen before the rifles of the police, but the day will come when the puny British forces can no longer check the rising black tide, and when that time comes the spears of Yoruba, Efik and Jos will gleam red in the fireside. Even though the tribes have enjoyed much more government under the British than they ever knew under their Moslem princes, good government is contrary to their savage natures, and they want to return to the cruel rule of their black emirs.

We went down to Barclay’s Bank to cash some traveler’s cheques this morning and were obliged to stand for a long time before we could get the native cashier to wait on us. Savages, with impudence wonderful to be guessed at, took a ten shilling fee off of each of us in spite of the fact that we had already paid £3 10s. apiece for our Nigerian visas. It’s these little financial rabbit punches that run up the expense of a trip. Taxis to the various government offices also add up a considerable bill, but it cannot be helped as they are often miles apart. We always walk whenever possible.

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We went down to Barclay’s Bank to cash some traveller’s cheques this morning and were obliged to stand for a long time before we could get the native cashier to wait on us. Savages, with impudence wonderful to be held, kept pushing their way into the line ahead of us, and if a native flapper came mincing into the bank—well—all business had to stop while the goggle-eyed cashier changed her dollars (acquired from some merchant seaman) into West African pounds. The British are making a mistake by putting the natives into important positions in business for which they are unprepared. They wear loud ties and speak passable English but one quarter inch under the skin they’re as wild as whirling dervishes.

Our worst fears are realized. We cannot get accommodations in the government rest house in Port Harcourt. The West African Airways people have received a radio message from their agent there saying that he cannot get a room for us. We are nevertheless determined to fly down there Friday morning, for we have come too far to go back now.

Boyd sent the following telegram to Essien this afternoon:

**MYSELF AND ECHOLS ARRIVING BY AIR PORT HAR­ COURT FRIDAY ELEVENTH TEN O’CLOCK PLEASE RE­ PLY ADVISING HOW TO CONTACT YOU. R. B. REESE**

Since Essien lives at Itu, nearly a hundred miles from Port Harcourt, it is extremely unlikely that he will be able to assist us in finding transportation. There is, fortunately, a telegraph office at Itu, so he should receive our message in time to add some water to the pot of whatever-Nigerians-eat.

Our round-trip air tickets from Lagos to Port Harcourt cost £18 apiece. We were sorry not to be able to go by train, as we could have picked up a great deal more first-hand information that way which might have been useful to anyone planning to come to Nigeria. The extra expense was prohibitive, however, as we both cleaned out our bank accounts to make this trip and it is going to be touch-and-go whether we shall have
August 10. There is a strong wind this morning from the southeast which smells of rain. A native told me that the heaviest rains fall in June and July, and are abating in August.

We were interested in crossing the lagoon to the coconut groves which line the strand between the lagoon and the sea, but the current looked too strong to risk in a frail dugout. Also, waterfront natives being what they are, we thought the paddlers might take us to the other side and then demand a large sum to bring us back. We contented ourselves with watching the various boating and fishing activities from the end of a pier until an officious young man with unruly red hair and a British accent curtly ordered us off. We had not been aware that we were on a private wharf, since there were no signs to that effect, and would have been glad to get off it if he had politely asked us to do so. We found his uncalled-for impudence extremely annoying and would have cheerfully have cooled him off in the harbor if it would not have endangered our mission here.

No reply to our urgent telegram to Essien has been received, which is very disappointing. We are now more in the dark than ever, not knowing what to expect at Itu, when and if we ever get there. Our plane for Port Harcourt is due to leave Lagos at 8:15 tomorrow morning.

We paid our hotel account tonight which came to seventy-five shillings apiece. Seldom have I paid so much for so little, but we were fortunate to get a dry place to sleep. I only wish we could hope for as much at Port Harcourt, and Aha, and Itu.

August 11. The room boy brought our tea at 6:30 this morning and informed us that he had arranged for a taxi to take us to the West African Airways terminus. Since breakfast was not served in the hotel until seventy, we had to leave without breakfast but we managed to snatch a cup of tea and a few bites of tomato sandwich at the airport before boarding the plane. The aircraft was a tiny "Dove" which seven people can barely squeeze into. Our fellow passengers were a white youngster and two natives. Before the little plane nosed up through the heavy overcast we caught a glimpse of Lagos sprawled on its island of mud with the thin line of Victoria bridge joining it to the mainland.

We always take dramamine before leaving the ground as insurance against air sickness. It has a strong sedative effect which was intensified by our taking it on practically empty stomachs, and before many minutes elapsed we were in a drugged sleep. I was dragged back to consciousness by the stabbing pain in the ears which is the result of a sudden loss of altitude, and noticed that we were circling a landing field in the jungle. This was a refusing stop and the little bush station was called Benin. As passengers always have to disembark during refueling, we dragged ourselves out of the plane half-asleep and found some lemonade waiting for us. As soon as refueling was complete we got back in our seats and fell asleep again, to be awakened by the ear popping that announced Port Harcourt.

Just how Port Harcourt got its title I don't know, as no sign of the ocean was visible from the plane. Although it is really only a tiny village, it is clean and attractive. One gets the impression that it has to fight against its life against the green wall of vegetation surrounding it, and which is only waiting for a chance to pounce on it and smother it with a blanket of ferns and creepers.

We had better luck getting accommodations here than we ever expected. The air traffic officer met us at the plane with the cheering news that he had managed to get us into the government rest house for one night. He is a pleasant young Englishman. In spite of an almost frail appearance, he speaks with the quiet, crisp authority that is the badge of British administrators. He was obliging enough to call the District Officer at Itu and inquire for us
We found out where Port Harcourt gets its name. The gulf is about 45 miles away but ships reach the town by way of the Bonny River. Banana boats carrying up to twelve passengers and occasional larger ships call here, usually after stopping at Lagos.

There is no train to Aha upon which we can get seats until Monday. The fast train to Kano leaves at nine this morning, but does not stop at Aha. Incidentally, "Fast Train" in Africa means one that roars along at twenty miles an hour instead of the usual ten. There is also a train at three o'clock this afternoon but it is exclusively for Africans and white people are not allowed to ride it. Since we have to vacate the rest house by tomorrow, we shall have to try to hire a car to take us to Aha. Even if we are able to get one it will no doubt be very expensive. A trip to Nigeria without a car is a mistake, as almost every move depends on one. If we had had the capital then have sold it on the way out.

We passed through a dense jungle all the way with here and there small cultivated patches of cassava, yams, and plantains. Once we thought we had hit one flimsy wooden structure and began to slide on the wet planks, barely managing to escape plunging through the railing. This seemed to make no impression on the natives present, but two members of the party became almost hysterical. We reached Aha at three o'clock a phone call came through from Aha. It was Essien. He hadn't received our telegram until today. He wants us to visit his mission points and had planned that we should stay in a rest house there. When he learned that we have no camping kit whatever, he agreed to come on down to Port Harcourt to discuss further plans. We expect him to arrive some time tomorrow.

It has rained off and on throughout the day. My suit is as wrinkled as an elephant’s hide.

August 12. I was awakened during the night by a frightful clatter outside the window, which emanated from a gathering of exuberant tree frogs. The din set up is about on a par with a free-for-all alley-cat fight.

Most of the population of Port Harcourt seems to be made up of vultures. They sit on roofs and trees and stand about on the walks and lawns like silent, grim specters. They’re not a very good recommendation for the healthfulness of the town.

We returned to our taxi and found the driver fast asleep. We had him take us a couple of blocks to the center of town. Then ensued one of those painful scenes that years of haggling with cabbies have not accustomed me to. The price we were willing to pay for the use of the taxi and the sum which the driver demanded were at wide variance. We offered him three shillings while he insisted that nothing short of seven shillings and sixpence would suffice. We pointed out that an official notice in the rest house signed by the D. O. himself regulated the price of a taxi journey anywhere in town at two shillings. He hotly denied that there was any such price ceiling. We finally handed him five shillings and a penny (which was all the change we could muster between us) and walked away. He continued making comments about us to the bystanders which he might possibly better have kept to himself, as they neither altered his financial status nor added anything to our reputation. Therefore we walked wherever we had to go, considering the loss of shoe leather less liability than the loss of energy spent in arguing.

We called Aha to inquire of the District Officer there whether his rest house would accommodate us tomorrow. That dignitary informed us that he didn’t control the booking of rest house accommodations and told us to call No. 25 after five o’clock.

At about three o’clock a phone call came through from Aha. It was Essien. He hadn’t received our telegram until today. He wants us to visit his mission points and had planned that we should stay in a rest house there. When he learned that we have no camping kit whatever, he agreed to come on down to Port Harcourt to discuss further plans. We expect him to arrive some time tomorrow.

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We found out where Port Harcourt gets its name. The gulf is about 45 miles away but ships reach the town by way of the Bonny River. Banana boats carrying up to twelve passengers and occasional larger ships call here, usually after stopping at Lagos.

There is no train to Aha upon which we can get seats until Monday. The fast train to Kano leaves at nine this morning, but does not stop at Aha. Incidentally, “Fast Train” in Africa means one that roars along at twenty miles an hour instead of the usual ten. There is also a train at three o’clock this afternoon but it is exclusively for Africans and white people are not allowed to ride it. Since we have to vacate the rest house by tomorrow, we shall have to try to hire a car to take us to Aha. Even if we are able to get one it will no doubt be very expensive. A trip to Nigeria without a car is a mistake, as almost every move depends on one. If we had had the capital then have sold it on the way out.

We passed through a dense jungle all the way with here and there small cultivated patches of cassava, yams, and plantains. Once we thought we had hit one flimsy wooden structure and began to slide on the wet planks, barely managing to escape plunging through the railing. This seemed to make no impression on the natives present, but two members of the party became almost hysterical. We reached Aha at three
We had services for an hour last night with about seventy people. What Mungo Park and the early explorers must have suffered in this country! They had to face hostile natives in addition to blackwater fever, sleeping sickness, Guinea worm, snakes, and so on. These Efiks are falling over each other to see who can be most hospitable to us. The women of the church have just brought us some eggs.

We are amused at the attempts of our hosts to be super-clean. When the people here apparently have the impression that we're going to stay in their house all day, they try to make everything perfect. The night watchman, for example, was surprised upon arising to find a strange cook but learned that our cook had already returned with the meal. He made some point he felt was particularly appropriate. The only words I caught in the prayers were "missionaries," "America," and "Nigeria." "Amen" heartily when the one leading the prayer made some point he felt was particularly appropriate. The only words I caught in the prayers were "missionaries," "America," and "Nigeria."

At dawn, a cracking of sticks presaged the preparation of breakfast. I was surprised upon arising to find a strange cook but learned that our cook had already returned with the meal. He made some point he felt was particularly appropriate. The only words I caught in the prayers were "missionaries," "America," and "Nigeria." "Amen" heartily when the one leading the prayer made some point he felt was particularly appropriate. The only words I caught in the prayers were "missionaries," "America," and "Nigeria.

Both of us are broken out with fiery red splotches on our skins. Whether they are marks of insect bites, food allergies, or the beginning of some fever we have no idea. These poor people have been using little flat cookies they buy in stores so they use sugar-cane juice for the Lord's Supper. Some solution must be found to that problem immediately.

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An elderly man, who purports to be one of the deacons in the local church, brought us a great number of green coconuts. He sliced the top off of each and we drank the refreshing fluid in the shells which had a taste similar to carbonated water mixed with milk. We also ate some of the meat which had a somewhat gelatinous texture, totally unlike the coconut meat we are accustomed to.

Our quarters consist of two bedrooms, a sitting room, a bath room, a porch and a kitchen. Considering that every inch of construction is from materials grown on the spot, it is quite a rest house. We are somewhat apprehensive over the absence of doors however. One doorway is covered by a fine screen of bamboo slivers but the other is wide open. We asked Essien whether snakes are numerous here and he assured us that they are plentiful. Among others there are pythons and the giant Gaboon adder, or butterfly snake, whose bite is swiftly fatal. Spiders are abundant and I feel sure that we'll discover other unpleasant residents of the district before the night is over.

The bell is now ringing (more accurately, a native is beating a gong) to call the faithful to the evening service. These people conduct a prayer meeting every night of the week.

We have learned one alarming fact. These people don't grow grapes,
for use on the Lord's table. They had no idea of how to make unleavened bread and had used those as the nearest thing to it they could find. I made up a batch for them from corn meal and showed them how to do it.

Boyd preached at the morning service and I waited on the Lord's table. There was a large crowd. The building seats about one hundred and fifty, but the aisles were full and people were thronged around the building. They have individual communion cups and a home-made tray but there are only nineteen glasses and I refilled them so many times my arm ached from lifting the pitcher. We had fortunately brought a large bottle of wine with us from Lagos.

Boyd preached on “Baptism—its subject, mode, and purpose” to an intense audience and at the end of the service fourteen responded to the invitation. Brother Essien asked us to do the baptizing. Boyd agreed to do it so that I could manipulate the cameras. We walked about a mile to the place where the people of Ikot Usen baptise, a clear brook babbling over a gravel bed. The stream flows through a perfect tropical setting framed with feathery palm fronds. When we reached the stream's edge sixteen more made the confession—making a total of thirty who were baptized. It was after two o'clock when we got back to our quarters for lunch. We were drenched with perspiration after the long walk in the overpowering heat. Fortunately it was very cloudy, so we were spared a baking by the sun. I'm afraid the cloudiness of the day is going to have disastrous effects upon the pictures I took.

We had some lovely bananas for lunch which our cook had bought in our absence. I notice that he has also brought a huge pineapple. He promises that we shall have papayas and yams tomorrow.

We have had a steady stream of visitors since lunch, many of them ministers from outlying churches. Some of them have been walking since the early hours this morning in order to be here and welcome us. I am staggered by the size and importance of the church here. There are 45 churches among the Efik people, for which the chief credit must go to Essien. There are also two schools with 12 teachers and 256 students who are under the supervision of the churches. There are, in addition, twenty-one students who have finished a Bible course under Brodier Essien. He uses the Lawrence Avenue Bible correspondence course as a guide along with the Bible, and each student completes the course. All of the ministers get together for two days each month and have a refresher course in Bible knowledge.

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1. Immersion for the remission of sins.
2. The Scriptures as the only guide in religion.
3. Observance of the Lord's Supper every first day of the week.
4. Scriptural organization of the local assembly with elders, deacons, and evangelists.

They do not use instrumental music in their services and there is no discernible difference between the Sunday morning service at Ikot Usen and the Sunday morning service at the average Texas or Tennessee congregation.

Two chiefs came to visit us today. Both are Christians and expressed the welcome of their people. One chief said that he was particularly anxious to have a missionary from America settle near his village. He had set aside a tract of land to be given for the mission and wants us to come tomorrow and see whether it is suitable. He suggested that before a missionary comes here, it would be advisable to send a certain amount of money to the brethren here together with plans for a house and they would have it ready for him. Naturally, it would be constructed of adobe with a palm thatched roof, which is after all the type of house best suited to the climate and district. A palm thatch roof is cool and rainproof and a well thatched roof is a work of art. The lathing used in this type of roofing is the mid-rib of palm fronds which are stripped of leaves and seasoned. These poles are about an inch-and-a-half in thickness and from fifteen to twenty feet long. They are as beautifully even and smooth as though they had come from a planing mill. There is a young Christian boy and speaks good English. It is a pity that he is doomed to disappointment.

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do not itch and no bump is produced.

Essien has asked for the names of all the natives in this part of Nigeria and in Lagos who have taken the correspondence course. He expects to contact them, and judging from his unflagging zeal for pushing the frontiers of the church, I have no doubt that he will trace them down to a man.

Another chief has appeared with an offer of land for a mission. We are beginning to feel like the prettiest girl at a village box supper.

Our cook has taken the liberty to eat his supper with one of our two spoons. I shall have to note which one it is and make sure that Boyd gets it.

August 14. After breakfast (of eggs and bananas) we set off for the village of the first chief who has offered land for a mission. He had sent word by his deputy that he wanted to talk to us but that he was too important to come to see us. We, being unimportant, sent word that we would go to see him. He was waiting with his ministers of state on the verandah of his mud and thatch palace.

We talked at some length with the chief and his councillors. They pressed us for some commitment or promise about starting a mission on the land. We pointed out to them that we had no authority to promise anything—that we had also been offered a building site by the village of Ikot Usen—but that we can only look and make recommendations to the churches in America. They wanted to know whether a school would be built on the property, assuming that the church accepts the piece of ground and builds a missionary's house on it. Boyd asked, "Is your offer of land made on that condition?" They said, No, that it was an entirely open offer, but that they hoped that the church would establish a school where they could send their children. We again explained that we could not promise them a school inasmuch as we would be committing the church in America and whatever missionaries they might send to an agreement which we are not empowered to make. The chief, his councillors, some of the brethren and ourselves then walked up the hill to look over the plot of ground. It is on the brow of the hill and is a very picturesque spot overlooking a little valley. There are a number of palm trees on the property and it borders a beautiful palm grove. The soil seems to be very fertile but there is no stream or spring. The Africans declare that if one digs a well he could certainly get water, but they are not in a position to know, as they never dig wells. I judge that the extent of the land is roughly thirty acres and it is about three-quarters of a mile from the Ikot Usen church.

The ministers and leaders in the various congregations were assembled at the Ikot Usen church for their monthly Bible study when we returned. I spoke for about forty-five minutes on the organization of the church, after which we were subjected to a barrage of questions on that and other Bible subjects. Sample questions:

How can you prove that people do not receive a miraculous measure of the Holy Spirit today?
Is it wrong to celebrate Christmas?
What is the meaning of B. C. and A. D.
Why is foot washing not practiced today?
How can the four Gospels be written about a period before the church was established and yet be considered a part of the New Testament?

One man asked about people being able to speak in an unknown tongue. An evangelist from the Abak district rose and said that even if a man could do it Paul had told him to be quiet. We didn't get out of Bible study until two o'clock, and we were nearly spent from the heat and from hunger. The cook had made a delightful fruit salad from papayas, pineapple and bananas, and had boiled one of the small green pumpkins indigenous to the country.

The brethren here have arranged for us to visit a number of congregations each day for the next three days. They have been trying to talk us out of starting back to Port Harcourt next Friday, but we have told them that all of their argument will be of no avail, as we must leave in time to catch the Pan American plane for Johannesburg at Accra. They finally said that they would be reconciled to our going if we would promise to do everything possible to get missionaries to come here and live.

We had a long talk with Essien this afternoon. He and Bro. Akpan have arranged with a native taxi driver who lives in the town of Uyo to come here and take us around to the various congregations during the three days we are to visit. His price is £3 per day plus cost of gasoline. As we have only twelve pounds between us to get us back to civilization, we explained to Essien that we couldn't afford to pay anything at all toward the cost of the taxi as we would need every penny to get back to Accra. He urged us to have no worry on that account as the brethren here will see to it. Although there is not that much in the Ikot Usen treasury the other congregations have agreed to loan us £3 so to visit their congregations and we don't have the money to pay for transportation. We did promise them, however, that we would consider it a loan and would see that they get it back.

Essien said that the churches among the Ibo people need a white missionary very urgently, as Ezimo, the leading evangelist, is inclined to jump the track doctrinally. He has talked to Ezimo on these matters, but they do not understand each other's dialect and Ezimo's knowledge of English is very imperfect.

We wondered whether the churches here contribute to Essien's support and asked him about it. He replied that he had never been paid one penny but had supported himself and preached because he believed that God had given him the ability to win souls. He explained that the two schools belonging to the church have to be supported largely from the congregational
treasuries. This includes the salaries for the twelve teachers and leaves nothing for evangelistic work. He is hopeful that some support for evangelistic work will be supplied by brethren in America. He set as the figure needed £10 each per month for himself and the other three full-time evangelists and £12 for travelling expenses for the four—making a total of £52 ($146.60) per month. We told him we thought the figure excessively high in view of the average wage scale in Nigeria and that we could not recommend to the brethren that such a large amount be sent. £5 per month for each evangelist would be a more reasonable figure. This will seem too low to brethren in the States, but it must be remembered that these men derive some income from the sale of palm nuts from their own trees, and have part of their needs supplied from their kitchen gardens. Admittedly, if an evangelist left his home and went to Lagos, Kano or any other of the large cities to begin a work, he would require £10.

Essien has the strong conviction that Lawrence Avenue is going to send gospel preachers here and wants them to send him a house plan so that he can have a home ready when the first one arrives. He says he can build it of either burnt or adobe bricks and will install hardwood doors and windows.

I asked Brother Essien whether any of the brethren here had heard our Back to the Bible broadcast from Lourenco Marques. He said that none of the brethren owned radios and so had not heard the broadcasts, but that he had read about it and the work in Johannesburg in papers from the United States. He gets the Christian Chronicle and Gospel Broadcast and would like to subscribe to the Firm Foundation, Gospel Advocate, and Twentieth Century Christian but cannot get any dollars to send for them. I told him that we are now printing the Bible correspondence course in Johannesburg and he offered to grade all the papers of the Nigerian students to save time and postage. He asked us to tell the brethren that he can use any good gospel tracts that they are looking for a place to send. Address him: C. A. O. Essien, Minister, Church of Christ, Ibakun Iket Usen Ibiono; Itu Nigeria.

Our cook has bought a quantity of limes, which he got at 15 for a penny. He says he will bring some grapefruit tomorrow. He asked us whether we would like roasted chicken for supper, which was an entirely unnecessary question. We have no oven but he claims that he can make an earthen one that will do a first-rate job of roasting. We are fortunate in having him for our cook. He was trained in Calabar but had to come back to the backwoods to look after his little brothers and sisters when his father and mother died.

August 15. Today has been one of the most exhausting days I have ever spent in my life. At eight o'clock this morning we set off in the little Morris taxi which Essien and Akpan had hired. We drove first to the piece of property the Ikot Usen brethren have offered for a mission site. It is well-located, with charming views on two sides overlooking deep valleys. There are several springs in close proximity. Boyd estimated the extent of the property at twenty acres. It is a very good building site and near to Ikot Usen church. We next drove to the first of the congregations we were slated to visit during the day, called Ikot Ebon. The people were assembled when we arrived. The membership was around sixty. First the preacher made a speech of welcome, after which we were expected to reply and deliver a brief sermon. At the conclusion of the service gifts of pineapples, yams, bananas, etc., were brought out. The whole group followed us to the car and said good-bye. This procedure was apparently standard, as the same pattern was followed at each of the other places we visited.

After leaving Ikot Ebon we drove to Itu to see the District Officer. He remembered us from our phone call from Port Harcourt and received us very cordially. He promised to answer any questions we might ask to the best of his knowledge. Here are recounted some of the questions asked and his answers:

Q. What regulations govern an American missionary coming into Nigeria to begin work?
A. You will have to get that information from either the Chief Secretary or the Chief Immigration Officer, both of whom are in Lagos. If you do it by writing you will get a quicker answer from the Chief Secretary. If you pay a personal call, it is easier to get an appointment with the Chief Immigration Officer, and your consul should make the appointment for you.

Q. If the natives offer land for a mission, have they the right to do it by writing you will get a quicker answer from the Chief Secretary. If you pay a personal call, it is easier to do it by writing you will get a quicker answer from the Chief Immigration Officer, and your consul should make the appointment for you.

Q. If the natives offer land for a mission, have they the right to do it by writing you will get a quicker answer from the Chief Secretary. If you pay a personal call, it is easier to get an appointment with the Chief Immigration Officer, and your consul should make the appointment for you.

Q. Can a missionary do purely religious work in Nigeria without getting involved in educational work?
A. Theoretically, yes. In actual practice, you already have two schools here and your missionary would soon find himself involved in considerable government correspondence regarding the schools. Incidentally, you might be interested to know that the government bears about two-thirds of the
cost of recognized schools.

Q. Would it be better for us to call in person on the Chief Immigration Officer in regard to getting missionaries into this country, or for the church in America to make a formal written application?

A. I can't answer that. Ask your consul.

Q. Have you any complaints to make regarding Essien's work here?

A. As far as religious work goes, absolutely none. From the educational standpoint I think he has moved his schools too much. He should make up his mind where he wants a school before he builds it and then leave it there.

The D. O. then invited us up to his house for tea. He has a double-storied house on a hill overlooking the native town of Itu. It commands a magnificent view of the confluence of the Okopedi and Cross Rivers, and of a lofty range of mountains. I say lofty in a purely relative sense, as some peaks exceed 5,000 ft. whereas the elevation of Itu is only 485 ft. The Cross River rises in Cameroons and is a broad stream where the Okopedi empties into it. It forms a main trade route and is the only link Itu has with the important port of Calabar. It is possible to travel by the regular launch service from Itu to Calabar every Thursday or travel by road down to Oron (51 miles from Itu) and then take the daily launch service (1 1/2 hrs.) from Oron to Calabar. The river steamers transport automobiles.

The District Officer, Mr. Clark, surprised me considerably by inviting Brethren Essien and Akpan into his living room for tea. The commissioners in Rhodesia never accept natives socially. We were all treated to ginger ale and lemonade with cookies.

Mrs. Clark is leaving for England on Friday by plane. All white government employees work here 18 months and then get 4 1/2 months leave, which they are required to spend in a temperate climate. The denominational missionaries spend two years and get six months leave. Staying longer in this climate is regarded as foolish.

Mr. Clark offered us the use of his phone to make plane reservations. Boyd talked to the W.A.A.C. office in Calabar. They promised to try to get seats for us on Saturday's plane. The D. O. is coming out to the Ibiono treasury tomorrow and will let us know if the reservations come through.

While Boyd was using the telephone I chatted with Mr. Clark. He has been in Itu 18 months and seems to be well content to be where he is. I asked where he managed to get fresh butter and he replied that they used canned butter from Australia. I said that we had tried some of it but had found its rancid taste extremely unpalatable. He thought it most appetizing with the flavor of cream cheese, which shows how depraved a man's tastes become when forced to adapt himself to unfavorable conditions.

I inquired about wild life in the district and he said that there is no game at all with the exception of red buffalo in the swamps adjacent to the large rivers. Predatory beasts are not found in the area. Big game in Nigeria is confined to the Northern part of the country in the vicinity of Lake Chad and to the jungles of the Niger River. Crocodiles abound in all the waterways and fish are plentiful.

After leaving Itu we visited the congregation at Usuk Ibiaku Uran which has a membership of 180. When the service was over we were dragged, half-fainting from the heat, to the home of the evangelist, whose name is Essien but who is no relation to C. A. O. Essien of Ikot Usen. Here we were revived with large glasses of green coconut milk. Brother Essien showed us the tree off which the coconuts had been plucked. It is not native to this country but was brought by himself from Cameroons. It differs from the Nigerian coconut palm in two respects. Whereas the Nigerian palm soars up into the air fifty to a hundred feet, the Cameroons variety had a trunk only 4 1/2 feet tall, at the top of which was a great cluster of coconuts. Also, the Nigerian coconut palm produces only after twelve years from the date of planting, but the Cameroons tree requires only four years to begin bearing.

Now the Morris began to show the unpleasant side of its character. Any obstacle much deeper than a mouse track proved insurmountable for its big wheels. I say big because to an American accustomed to riding in a car the Morris looks like a toy car. We tried to get across the river to the opposite bank, but a'nd to the jungles of the Niger River. Crocodiles abound in all the waterways and fish are plentiful.

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Now the Morris began to show the unpleasant side of its character. Any obstacle much deeper than a mouse track proved insurmountable for its big wheels. I say big because to an American accustomed to riding in a car the Morris looks like a toy car. We tried to get across the river to the opposite bank, but...
We had a very late supper of pineapples, bananas and limeade.

The brethren here are having great difficulty in getting Bibles in Efik and find it impossible to get song books. The Bibles are printed by the National Scottish Press and seem to be in very short supply. The song books are printed by the Church of Scotland and they will not sell them to members of the church of Christ. The leaders here want to compile a small song book of their own and see if Brother Short will print it for them. They have four characters not found in English printing: õ, ö, û, ŋ (sometimes written n).

I have listed some prices prevailing at present on native produce of this district: (Given in report).

August 16. Boyd stayed home today, as we were expecting the District Officer to drop by, and I made the round of church visits with Essien. We made about seven public appearances between 8:30 A.M. and 3:30 P.M. I told Essien that we must get back by one o'clock so that Boyd would have time to go to Itu this afternoon to call West African Airways in case our reservations had not gone through. In typical native fashion, he agreed without any serious intention of doing it. Every time I pressed him with the urgency of getting back, he held out for one more call until it was after three o'clock before we headed back to Ikot Usen. At one church we were held up for a long time for no apparent reason. I finally became impatient and inquired the cause of the delay. A deacon confessed shamefacedly that the congregation had bought a chicken to present to us, but that he had escaped into the woods and they were trying to run it down.

When we got back to the rest house there was a note from the District Officer saying that we couldn't get plane reservations until next Monday and even that was doubtful. Since that would cause us to miss the Pan American Clipper to Johannesburg, Boyd went into Itu as quickly as possible and called Port Harcourt. They said that we can get a plane out tomorrow afternoon at three o'clock. This will necessitate our leaving here early in the morning. It will cut into our planned itinerary, as we were scheduled to visit churches in the Abak district tomorrow. Essien is inconsolable because we shall not have time to visit the Abak churches and insists that we call at one on the way to Port Harcourt, which we shall try to do.

Animal life in Nigeria seems stunted. One gets the feeling that they are engaged in a life-and-death struggle with an overbearing plant kingdom and that they are losing the battle. The goats are roly-poly little fellows with short legs. Often they are white with black-and-white striped feet and then they bear a ludicrous resemblance to ridiculously fat and nimble baseball players. The dogs are odder still. Usually brown and white, they have alert ears like a Chihuahua but with the general appearance of a fox terrier, but smaller. Like the goats, they are short-legged. I have not heard one bark. They run after the car with fierce expressions on their small, intent faces, but the chase is carried on in uncanny silence. I am informed that they have the ability to bark when the occasion is sufficiently serious to merit it. Sheep, chickens—everything, except the people, are made on a tiny scale.

Late this evening the representatives of Ikot Usen and Use Ndon villages have come together to hear which of the two pieces of land offered for a mission we shall choose on behalf of the church. Since the properties are very near each other and in view of the fact that the churches at home should on no account send a single family to live in this isolation, we are disposed to accept both offers of land provisionally. The actual leasing of the land must be done by the congregations in America who send men here. The length of the lease and the amount to be paid must be agreed upon between the signing parties and approved by the government. The chiefs concerned do not wish any money for the leases, but there must be a token payment to make the lease valid. Usually it varies from a sixpence (76) to £1 ($2.80) per year for a mission site but there is no fixed amount.

The chief of Ikot Usen said that he found the idea of charging anything repugnant but since it is the law, the yearly amount of the lease would be £1. The representative of Use Ndon set 10s. ($1.40) a year on their tract. Both chiefs wanted the leases made out for the maximum legal period (we have not learned what this is). We instructed the chiefs to go to the District Officer and acquaint him with the conditions of the proposed leases and have a surveyor set the pegs. After the agreements have been made out and signed by the chiefs and the District Officer, they will be sent to Lawrence Avenue. We explained to the chiefs that unless the Lawrence Avenue elders (or some other congregation) signs the lease, it will not be of any force.

August 17. Today was good-bye to the brethren of Ikot Usen and the Itu district. We left the rest house at 7:10 A.M. after a last breakfast of corned beef, eggs, and bananas. The news that we would have to get to Port Harcourt today came too late to inform most of the brethren and very few were there to see us off. We chartered the little Morris for the trip to Port Harcourt and Essien accompanied us. As we had promised to visit one of the congregations of the Abak district on our way down, we turned off the main road and traveled several miles into the “bush” to find it. The going in the tall grass was slower than we expected and we had time only to greet the brethren and then on our way again, arriving in Port Harcourt at mid-day and getting into the air shortly after. As I write this we are cruising along at 2,000 ft. in a thunderstorm with Port Harcourt far astern. At 3 P.M. we are passing over the Niger River. A river steamer is just visible as a tiny speck on the great brown expanse of water. This mighty river swallowed up the expedition of Mango Park and the exploration ship Dayspring. Three quarters of an hour away lies Lagos—and then Accra—and Johannesburg.

I leave the Nigerian brethren with mixed emotions. I shall be glad to
get back to civilization, but it makes me sad to see many brethren who are new and weak in the faith left with so little guidance. Every congregation we visited begged for a missionary to come from America to help them.

A missionary from the United States will not find it easy in Nigeria. In the first place, the climate, while not intolerable, does not lend itself to active work, and coupled with this will be the natural fear that any man will have for the health of his family. The work itself, although encouraging in prospects when viewed impersonally from a detached point of view, will reveal many difficulties to a person in close contact with it. The growth has been phenomenally rapid and many carry-overs from denominationalism are certain to be encountered, e.g., we noticed the frequent use of the term “pastor.” Also, the leaders of the restoration exert more authority outside their own congregations than is compatible with congregational autonomy. This is inevitable in the beginning of a work, where there are no qualified leaders in most of the congregations and the evangelists are looked to for direction. Externally, there will be opposition from the leading denominations working in the Itu district, viz., the Church of Scotland, Lutherans, Presbyterians and Roman Catholics.

But far above these problems to be overcome shines one encouraging fact—several thousand native Africans have, without the presence of a single white man, fought their way out of denominationalism and have found the church of God. This is without precedent in Africa. In Southern Africa congregations have been established by native preachers who were themselves the converts of native preachers, but always the initial impetus is traceable to a white man. In Nigeria the initiative was taken by the people themselves when they requested the Bible correspondence course from Lawrence Avenue. Their fervor is evidenced by the fact that in 3½ short years they have established more congregations than we have in the whole of Southern Africa after thirty years of labor by white evangelists. As Essien said, “We do not want a missionary to preach to the heathen. We will do that. We want a missionary to teach us the Scriptures and strengthen us in the doctrines of the Bible.” In short, they want missionaries who will conduct regular Bible classes for the evangelists and leaders so that they in turn can impart that knowledge to their people. May God bless them with teachers!