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.
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.”

I. 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 “har-mattan,” 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 many times not even that.

Nigeria has a population of between 23 million and 30 million. There is quite a concentration of population along the coastal belt.

These millions of people are divided into five main tribes; Yorubas, Ibos, Fulanis, Hausas and Efiks.

The Yorubas and Ibos are found in the southern and western parts of Nigeria. The Efiks are to be found in the southeastern and eastern parts. The Hausas inhabit the northern part of Nigeria and the Fulanis, who are nomads with herds of cattle, have now pretty well settled in the northeastern part of Nigeria and northern parts of British Cameroons.

We were among the Yorubas, Ibos and Efiks. All of these tribes are believed to partially belong to the Bantu group of black people in Africa. None of these tribes understands the language of the other, so English is fast becoming the lingua franca. It is the ambition of practically every Nigerian to be able to converse in English.

These people feel that there should be no segregation whatsoever between black people and whites. The loud-mouthed Yorubas sit in the hotel lounges drinking bottled beer along with the white population. They eat in the cafes and dining rooms established by white people, for white people.

Not long ago the government proposed allocating money for the building of a school for white children, but the black people rose up in protest—claiming the white children should go to the existing schools which are for Africans. The government withdrew its proposal and to this day there is no school for white children unless one goes to the African school.

Compared to the millions of black people, there are only a few thousand white people. Some black people feel that these few whites are intruders. Large cities are interspersed throughout Nigeria. In most of these cities about 99 per cent of the population is black.

Lagos, the capital of Nigeria, is built on an island, a lagoon coming in from the sea and surrounding the city. There is one large bridge leading from the city to the mainland. Lagos is also a port—the chief port of Nigeria. It is estimated that there is a population of 300,000 black people and about 2,000 white people in Lagos.

From Lagos a railway runs northward through the towns of Abeokuta, Ibadan, Jebba and Kaduna to Kano. At Kaduna a branch line runs southeast through Makurdi and Aba to Port Harcourt. This makes up the railway system in Nigeria. Africans ride the trains extensively but white people ride them only when it is absolutely necessary. Considerable freight is carried on the trains—machinery and manufactured goods going north—cocoa, rubber, palm oil and ground nuts coming south.

The many rivers and waterways are used extensively for transportation. Most of them are too shallow for motor launches but thousands of night during this season. The rest of the time one needs only a sheet and many times not even that.

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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'La 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 levels out 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 Men 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 mush 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 usually considered the shopping center for this area, and is an easy distance from the town. The Leopard Men 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.

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The nearest railway to Ikot Usen is at Aba, 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. Aba 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 (1 ½ 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 although not strong in the Itu district it is the chief religion in the northern 

Denominational bodies have worked for many years throughout Nigeria. Sects which are strong in the Itu district are the Church of Scotland, Lutheran, Qua Iboe (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 hymnbook 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 which gives 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 Ibiiono Membership 80
- Okobo Ibiiono Membership 80
- Ikot Mbuk Membership 65
- Atansai Membership 80
- Ntan Ekere Membership 140
- Ibiakpok Iko Oku Membership 96

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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 Ibiakpam 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 lessee 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 1 1/2 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 lessees, and 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 bedrooms, 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 ones 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) 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.
who expect to come to Nigeria.

The first essential in visiting any foreign country is a passport. Every United States citizen is, in normal times, entitled to a passport provided that he can show the Department of State that he will not work against the interests of the United States while abroad and that he will not have to be brought home at government expense. To obtain a passport, it is necessary to complete an application form at the office of a United States District Clerk, who will forward it to Washington. At the same time the application is made the following must be submitted to the clerk:

1. Your birth certificate
2. Three photographs, full face, not larger than 3” x 3” or smaller than 2” x 2”.
3. A letter from your sponsoring congregation stating that you are an ordained minister of the gospel under appointment to Nigeria and that the congregation assumes full responsibility for your salary, and in case of repatriation becoming necessary, for your return passage to the U. S. A. It should be written under the church letterhead and signed by the elders.
4. A money order for $9.00 made payable to the Secretary of State.

Your application should be made about three months before you expect to sail and request it to be sent within a month so that you will have ample times to get your Nigerian visa stamped in the passport.

The Nigerian visa itself will have to be applied for by your sponsoring congregation. As this usually takes a long time, preliminary negotiations for it should have begun long before any application for a passport is made. Explanation of the necessary steps to be taken by your sponsor has already been given. Once assurance has been received from the British Passport Control Office in New York City that the Nigerian government has approved your application, your passport must be forwarded to them for the visa stamp, together with the fee they specify and usually some photographs (which they will explain in their letter). We are assuming that you will travel by Delta Line from New Orleans. If you travel by Farrell or Barber-West African, you can have your visa affixed while you are in New York.

Travelers to West Africa are required to have certificates of smallpox vaccination and yellow fever inoculation in their possession when they land. It is best to have these done within a few months before you leave as their period of validity is four years and you won’t have to have it done again when you get ready to return to the States. For your own protection you should take the typhoid shots too. Ask your doctor to obtain an international health certificate which has forms for all of the named inoculations and a number of others. It is recognized as standard throughout the world.

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 latticed-palmfronds 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 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, 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 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.

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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 mos-
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—$0.50 each; bananas—$0.25 each; pineapples—$0.75 to $1.00 each; papayas—$0.50 to $1.00 each; yams (5 to 8 lbs.)—$1.50 to $2.00 each; Pumpkins (small)—$0.25 each; chickens (small) 60c to 70c each; goats (small and fat) $7.00 to $8.50; potatoes—7c per lb; greenbeans—1c per ½ pt. cup; peas (shelled)—6c per cup; limes—1c per dozen; oranges—5c per dozen; fish—$0.28 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 Afa (40 miles from Ikot Usen). Some of the things listed may not be available in the smaller towns. If you have to have them, you may have to buy them from Lagos to Afa (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 Phillips radio ...................................... 28.00
Cabinet radio with record player ...................... 336.00
4¼ cu. ft. Electric refrigerator ......................... 182.00
Singer sewing machine .................................. 72.80
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. ......................... .94
Potatoes, per lb. ......................................... .10
Jam, strawberry, 1 lb. jar .............................. .385
Jam, orange marmalade, 1 lb. jar ................. .30
Jam, black currant, 1 lb. jar .......................... .245
Pink salmon, 8 oz. can ................................ .23
Sardines, 3½ oz. can .................................... .19

Herrings, large can ........................................... .19
Hormel’s vienna sausage, large ....................... .35
Hormel’s vienna sausage, small ....................... .175
Swift’s ham loaf ............................................ .315
Lobster, No. 1 can ......................................... .33
Apple, No. 3 can ......................................... .42
Apples, No. 3 can ......................................... .42
Peaches, No. 3 can ......................................... .445
Apricots, No. 3 can ....................................... .375
Green beans, No. 3 can ................................ .525
Peas .......................................................... .56
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 ½ pt. can .................................... .17
English walnuts, 1 lb. .................................... .315
Almonds, 1 lb. ............................................. .315
Hazel nuts ................................................... .27
Heinz soups, per can ...................................... .165
Mars candy bar ............................................ .07
Pepsodent tooth paste, small ......................... .175
Pepsodent tooth paste, large ......................... .28
Film, Super XX, 35 mm. 36 exposures ............. 1.00
8 mm. Kodachrome, per roll ......................... 3.50
Ice Cream, per dish ....................................... .14
Soda pop, per pint, raspberry ......................... .16
Soda pop, per pint, lemonade ......................... .08
Gasoline, per American gallon ....................... .14
Bacon, 1 lb. ................................................ .37
Smoked ham, 1 lb. ........................................ .40
Cheese ....................................................... .37
Butter, 1 lb. can .......................................... .60
Bread, large loaf .......................................... .14
Powdered milk, 5 lb. can ............................... 2.31
Sweetened condensed milk, per can ................ .26
Evaporated milk, small can ........................... .10

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 $0.25 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 can 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 Aka 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 missionaries 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 can buy a Phillips 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 mailing them to Aka 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, Ibonio, Itu, Nigeria) telling him the date of your arrival in Port Harcourt and ask him to meet you there. It is about a three hours’ drive to Ikot Usen from Port Harcourt via Aka and Ikot Ekpene.

When you land have a couple of months’ salary in dollar traveller’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 of 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 firearms) 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 of indifference, 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 strengthen 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 on Friday 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
suggested that we might find accommodations in a grass hut, but we find the idea repugnant. In the first place, native huts are the habitations of every manner of disease-carrying vermin and are the night clubs for reptiles and spiders. 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 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 firelight. Even though the tribes have enjoyed much better 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 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 amazed, 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 hold, 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 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...
enough to get by until we can get out. From the purely personal standpoint we are relieved to escape making the four-day train journey for we have ridden too many African trains to entertain any illusions about a comfortable trip. Our regret is over being unable to make as complete a report on conditions here as we might otherwise have been in a position to do.

We noted a few more prices today which we failed to get yesterday. The meat markets sell wild rabbits for 35¢ apiece.

Steamship lines with regular services between U.S.A. ports and Nigeria:

- Farrell Lines—26 Beaver St., New York
- Delta Line (Mississippi Shipping Co.)—21 Baronne St., New Orleans

The leading bank here with international branches is Barclay’s Bank, Dominion, Colonial, & Overseas, which has an agency in New York City. A missionary residing in Nigeria and receiving support from the United States could either have his salary deposited in Barclay’s New York branch and transferred to his account here or else have it sent direct to him in dollars in the form of a bank draft or cashier’s check drawn on the National City Bank of New York.

We stopped by the shore of the lagoon this afternoon to watch some native fishermen haul in their net. They caught two beautiful sole, which is the best fish available here. Fish are generally bargained for so there is no fixed price but they average about 28¢ a lb.

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 seven-thirty, 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 refueling 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.

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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 for 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 from the city. There is no train to Aba upon which we can get seats until Monday. The fast train to Kano leaves at nine this morning, but does not stop at Aba. 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 Aba. 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 we would have bought a small English car to use while in the country and then have sold it on the way out.

What a day! As we left the rest house to go down to the West African Airways office we ran smack into Essien and another native minister. They insisted that we hire a taxi driver to carry us on to their village, Ikorot Unen. We had them make the arrangements with the native driver while we made inquiries in the airways office. They insisted that we should not stay in the government rest house at Aba as it would be too far from their village. They had planned for us to stay in a rest house which they had built themselves for us to use.

The road was very good to Aba, being macadamized most of the way. The road was very good to Aba, being macadamized most of the way. The road was very good to Aba, being macadamized most of the way.
o'clock in the afternoon, having taken two hours to do the forty miles. Once in Aha, the arranged-for taxi failed to materialize and we finally persuaded our driver to take us on to Ikot-Usen—a further forty miles. It was interesting, if cramped, drive. Palm trees of several kinds grew in the thickest profusion. We saw a constant stream of pedestrians along the road, and at every stream (which, by the way, are clear as crystal) a crowd of people were bathing. They apparently have no aversion to nudity in public but scrub themselves vigorously in full view of the public road.

We arrived at Ikot Usen at five o'clock, shortly after passing the church where the minister accompanying Essien, J. U. Akpan, preaches. It had a large sign in front bearing the words: "Church of Christ, Ikot Oku." A couple of miles further on we came to the church where Essien preaches. It is a well-constructed building of adobe with a roof of palm thatch. It is furnished with benches ingeniously contrived from bamboo and palm ribs. We were met by a welcoming turn-out, including the chief. The rest house is very near the church building and is comfortably built by native standards. It is large and airy with several rooms. The windows are latticed with withes and the floors are of tamped clay.

We started to make down our blankets on the floor but the natives told us that they were bringing beds for us, which they did. They are home-made from poles and slats of bamboo. They have also brought rough mattresses of coconut fiber and pillows, much to our consternation! We would much prefer sleeping on the slats than run the risk of typhus or plague.

An elderly man, who purports to be one of the deacons in the local church, brought us a great number of green coconuts. He slashed 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; so they use sugar-cane juice for the Lord's Supper. Some solution must be found to that problem immediately.

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 they took out the coconut meat for us they carefully washed it in river water. The meat was of course perfectly pure until they contaminated it with that polluted water.

August 13. We had services for an hour last night with about seventy present. Boyd spoke first and I followed him. Essien interpreted, reading the passages selected from an Efik Bible. The congregation sang three hymns and had about as many prayers. One peculiarity of their services is that all the brethren "Amen" heartily when the one leading the prayer makes some point they feel is particularly appropriate. The only words I caught in the prayers were "missionaries," "America," and "Nigeria." At the conclusion of the service one of the leaders of the church made a speech of greeting and welcome. He said that they had been praying for a long time that God would clear the way for some gospel preachers to come from America, and they rejoiced that it finally had come to pass. The people here apparently have the impression that we're going to stay much, much longer than we are. They were very chagrined to learn that we cannot stay more than a week.

Most of the congregation accompanied us home from the services. One man was put forward as our cook and another was introduced as our assistant. We arrived at Ikot Usen at five o'clock, shortly after passing the church where the minister accompanying Essien, J. U. Akpan, preaches. It had a large sign in front bearing the words: "Church of Christ, Ikot Oku." A couple of miles further on we came to the church where Essien preaches. It is a well-constructed building of adobe with a roof of palm thatch. It is furnished with benches ingeniously contrived from bamboo and palm ribs. We were met by a welcoming turn-out, including the chief. The rest house is very near the church building and is comfortably built by native standards. It is large and airy with several rooms. The windows are latticed with withes and the floors are of tamped clay.

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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 thronging around the building. They have individual communion cups and a homemade 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 in­tent 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 baptize, 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 Brother 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.

In the Ibo territory there are 113 churches, mostly due to the labors of Brother James Ezimo, who lives at Enugu, Nigeria. He can be addressed c/o Engineering Dept., Nigerian Railways, Enugu, Nigeria. Bro. Ezimo also completed the correspondence course.

As far as I can tell the brethren whom we have met preach right down the line of the New Testament. They believe and teach:

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 thatched 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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1. Immersion for the remission of sins.
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 immanently 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 dug 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 will chip in. I regret that our visit is just about going to break 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
After leaving Ikot Ebon we drove to Itu to see the District Officer. He

Q. What regulations govern an American missionary coming into

A. You will have to get that information from either the Chief Secre­

Q. If the natives offer land for a mission, have they the right to do

A. The answer to the first question is Yes; to the second, Yes and No.

Q. Is each religious body assigned a certain area in which to work?

A. No. The goverhment recognizes no such arrangement. The Christian

Council, representing the Protestant bodies, has tried to set up "spheres

of influence" but the government doesn't recognize it. The Anglican

Church, Church of Scotland, and Presbyterian Church still adhere to tli.is

arrangement, but the Lutherans and Roman Catholics have never held to

it.

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 con2.Teo-ations we were 0 0

slated to visit during the day, called Ikot Ebon. The people were assembled

deliver a bnef sermon. At the conclusion of the service gifts of pineapples,

and would like to subscribe to the

Firm Foundation, Gospel Advocate,

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, Ibiaku Ikot

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,
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 washing machine motor. If a bump or a damp place in the road was observed, the driver ordered us all out into the furnace heat of mid-day, while he coaxed that temperamental toy into attempting the rough spot. In this distressing fashion we visited three more congregations—Ipkedip, Obio Ibieno, and Okobo. On more than one occasion throughout the day while we were going to carry on in that fashion. To do so would ruin his health in a few months. To begin with the第一届, the driver ordered us all out into the furnace heat of mid-day, while he coaxed that temperamental toy into attempting the rough spot. In this distressing fashion we visited three more congregations—Ikedip, Obio Ibieno, and Okobo. On more than one occasion throughout the day while we were going to carry on in that fashion. To do so would ruin his health in a few months. To begin with the first service, the driver ordered us all out into the furnace heat of mid-day, while he coaxed that temperamental toy into attempting the rough spot. In this distressing fashion we visited three more congregations—Ikedip, Obio Ibieno, and Okobo. On more than one occasion throughout the day while we were going to carry on in that fashion. To do so would ruin his health in a few months. To begin with the first service, the driver ordered us all out into the furnace heat of mid-day, while he coaxed that temperamental toy into attempting the rough spot. In this distressing fashion we visited three more congregations—Ikedip, Obio Ibieno, and Okobo. On more than one occasion throughout the day while we were going to carry on in that fashion. To do so would ruin his health in a few months. To begin with the first service, the driver ordered us all out into the furnace heat of mid-day, while he coaxed that temperamental toy into attempting the rough spot. In this distressing fashion we visited three more congregations—Ikedip, Obio Ibieno, and Okobo. On more than one occasion throughout the day while we were going to carry on in that fashion. To do so would ruin his health in a few months.
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: ọ, ẹ, ị, ị (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 shame-facedly 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 (7¢) to £1 (82.80) 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 was slow and we were faced 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
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 congrega-
tion 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
Ilu district, viz., the Church of Scotland, Lutherans, Presbyterians and
Roman Catholics.

But far above these problems to be overcome shines one encourag-
ning 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!