



NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: CTH 271

COURSE TITLE: CHRISTIANITY IN WEST AFRICA



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CHRISTIANITY IN NIGERIA

COURSE GUIDE

CTH 271 CHRISTIANITY IN NIGERIA

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NATIONAL OPEN UNIVERSITY OF NIGERIA

CTH 271 COURSE GUIDE

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Introduction

CTH 271: Christianity in Nigeria is a one semester and two units undergraduate level course. Presently, it is a requirement for those who wish to obtain degree in Christian theology. In this Course you will be introduced to the History of Christianity in Nigeria. The Course is also suitable for anybody who is interested in the History of Christianity in Nigeria.

This course consists of three modules which include, the early Portuguese Missionaries in Nigeria, other Missionaries from European Countries; the Catholic Missions in Nigeria, the contribution of the British Parliament in the stopping of slave trade in Nigeria ;the arrival of freed slaves to Nigeria around eighteenth century, the arrival of the Methodist Missionaries to Nigeria around 1840, the arrival of the Baptist Mission to Nigeria, the planting of Christianity in Ibadan, the Anglican Mission in Ikare-Akoko area, the problems encountered by Christians in spreading of Christianity in the Yoruba land, some possible steps that were taken by Missionaries to minimize their problems in the Yoruba land, other people that helped in the spread of the Gospel in Yoruba land, the spread of Christianity in the Eastern parts of Nigeria by the Holy Ghost Fathers in the nineteenth century, the practice of Christianity in Agouleri village, the problem of Christian village evangelism in Onitsha area, Lord Lugard the Governor of the Niger Area, the role of Lugard in the Northern Nigeria, the planting of Christianity in Dekina, Egba, Delta, Brass, Akoko- Kukuruku, Kabba and Yagba areas, the burning of Dekina Mission station by the Muslims, the activities of Christians in Egba land, Christianity in Niger Delta area, Christianity in Brass area, the Presbyterian Missionaries imposed Christianity on the Ibos around 1898, the Indigenous Christian Movements in Nigeria, these include; Christ Apostolic Church of Nigeria, Cherubim and Seraphim Movements, Nigeria, Celestial Church of Christ, the impact of Christianity in Nigeria, Problems and Prospects of Christianity in Nigeria.

Course Aims

The aims of the course can be summarized as follow: to introduce you to the history, achievements, problems and prospects of Christianity in Nigeria.

Course Objectives

To achieve the aims set above, there are set overall objectives. In addition each module and unit also has specific objectives. The unit objectives are included at the beginning of a unit. You should read them before starting to read your work in each unit. You may want to refer to them during your study of the unit to check on your progress. You should always look at the unit objectives after completing a unit. In this way you can be sure that you have done what was required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you should have achieved the aims of the course. On successful completion of the course, you should be able to: Explain the period in which Christianity took root in Nigeria. Analyze the role of the freed slaves in the planting of Christianity in Nigeria. State the role of the early Missionaries in Nigeria in the growth of Christianity in Nigeria. State the roles of indigenous Christian Movements in the spread of the Gospel in Nigeria. Describe the problems and prospects of Christianity in Nigeria.

Working through this Course

To complete this Course, you are required to read the study units of every module. Each unit contains self-assessment exercise, and at points during the course, you are required to submit assignments for assessment purposes. At the end of this course there is a final examination. Below you will find listed all the components of the course and what you have to do.

Course Materials

Major components of the course are:

1. Course Guide
2. Study Units
3. Textbooks
4. Assignments file
5. Presentation Schedule

In addition, you must obtain the materials. You may contact your tutor if you have problems in obtaining the text materials.

Study Units

There are seventeen study units in this course, broken into three modules. They are as follows:

Module 1 The Roman Catholic Missions

- Unit 1 Portuguese and Catholic Missions in Nigeria
- Unit 2 the Catholic
- Unit 3 The Methodists
- Unit 4 The Spread of Christianity in the Eastern Parts of Nigeria by the Holy Ghost Fathers in the Nineteenth Century
- Unit 5 Relations between the British Government, the Missions and the Emirs

Module 2 The Protestant Missions

- Unit 1 Sir Lord Lugard Promised to Emirs
- Unit 2 The Activities of Christians in Egba Land
- Unit 4 Christianity in Brass Area
- Unit 5 Christianity Imposed on the Ibos
- Unit 6 The Planting of Christianity in Akoko-Kukuruku Area
- Unit 7 The Planting of Christianity in Kabba Area

Module 3 Independent Movements

- Unit 1 Christ Apostolic Church of Nigeria
- Unit 2 Cherubim and Seraphim Church, Nigeria
- Unit 3 Celestial Church of Christ, Nigeria
- Unit 4 The Impact of Christianity in Nigeria
- Unit 5 Problems and Prospects of Christianity in Nigeria

Textbooks and References

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Moses Oludele Idowu, (2007). *African God's General Series Joseph Ayo Babalola, the Mantle of an Apostle, a Study on Spiritual Power*, Ikeja, Lagos: Divine Artillery Publications.

Olatunde Oyewole Ogunbiyi, (1996). 'Religion and Cultural Identity, The Experience of the Cherubim and Seraphim Church, Nigeria' in the *Jars Journal of Arabic and Religious Studies*, The Department of Religions, University of Ilorin, Nigeria, vol. 13 December.

Olu Famodimu, (1990). *Moses Orimolade Tunolase Supreme Founder Cherubim and Seraphim Worldwide*, Kaduna, Abi Bcom. Nigeria Ltd. Omotoye Rotimi Williams, 'Religion and service to Humanity; A case study of the contribution of Bishop Charles Philips to Ondo 1875-1906, in the *Religion and service to Humanity*,Ilorin. Chisty- David Printers.

Taiwo C.O. (1980). *The Nigerian Education System; Past, Present and Future*, Lagos: Thomas Nelson (Nig.).

Assignment File

The assignment file will be posted to you in due course. In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain for these assignments will count towards the final mark you obtain for this course. Further information on assignment will be found in the assignment file, itself and later in this course guide in the section on assessment.

There are more than twenty assignments for this course. Each unit has one or two assignments, which are designed to cover every unit.

Further information on assignments will be found in the assignment file itself and later in this Course Guide in the section on assessment.

Presentation Schedule

The presentation Schedule included in your course materials gives you the important dates for the completion of tutor marked assignments and attending tutorials. Remember, you are required to submit all your assignments by the due date. You should guard against lagging behind in your work.

Assessment

There are two aspects to the assessment of the course. First are the tutor marked assignments; Second, there is a written examination. In tackling the assignments, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the assignment file. The work you submit to your tutor for assessment will count for 30% of your total course mark. At the end of the course, you will need to sit for a final three-hour examination. This will also count for 70% of your total course mark.

Tutor-Marked Assignment

There are twelve tutor marked assignments in this course. You need to submit all the assignments. The best three (i.e., the highest three of the fifteen marks) will be counted. The total marks for the best three (3) assignments will be 30% of your total course mark.

Assignment questions for the units in this course are contained in the assignment file. You should be able to complete your assignments from the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to

broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment, send it together with form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given. If, however, you cannot complete your work on time, contact your tutor before the assignment is done to discuss the possibility of an extension.

Final Examination and Grading

The examination will consist of questions which reflect the type of self- testing, practice exercises and tutor-marked problems you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor- marked assignments and the comments of your tutor on them before the final examination.

Course Marking Scheme

This table shows how the actual course marking is broken down.

Assessment	Marks
Assignment 1-4	Four assignments, best three marks of the four counts at 30% of course
Final	70% of overall/ course marks
Total	100% of course marks

Course Overview

This table brings together the units, the number of weeks you should take to complete them, and the assignments that follow them.

Unit	Title of Work	Weeks	Assessment
	Course Guide	1	
Module 1	The Roman Catholic Missions		

1	Portuguese and Catholic Missions	1	Assignment 1
2	The Catholic	2	Assignment
3	The Methodists	3	Assignment
4	The Spread of	4	Assignment
	Eastern Parts of Nigeria by the Holy Ghost Fathers		
5	Relations between the British Government, the	5	Assignment 5
Module 2 The Protestant Missions			
1	Sir Lord Lugard	6	Assignment
2	The Activities of Christians in Egba	7	Assignment 7
3	Christianity	8	Assignment
4	Christianity in	9	Assignment
5	Christianity in	10	Assignment
6	The Planting of	11	Assignment 11
7	The Planting of	12	Assignment 12
Module 3 Independent Movements			
1	Christ Apostolic	13	Assignment
2	Cherubim and Seraphim	14	Assignment 14
3	Celestial Church of	15	Assignment
4	The Impact of	16	Assignment
5	Problems and Prospects	17	Assignment 17
	Revision	18	
	Examination	19	

Table 2: Course Overview

How to Get the Best from this Course

In distance learning the study units replace the University lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at time and place that suit you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might set you some reading to do, the study units tell you when to read your set books or other material. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate points.

Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives enable you know what you should be able to do by the time you have completed the unit. You should use these objectives to guide your study. When you have finished the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this you will significantly improve your chances of passing the course.

The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from a reading section.

Remember that your tutor's job is to assist you. When you need help, don't hesitate to call and ask your tutor to provide it.

1. Read this Course Guide thoroughly.
2. Organize a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you chose to use, you should decide on it and write in your own dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reasons that students fail is that they lag behind in their course work.
4. Turn to Unit 1 and read the introduction and the objectives for the unit. Assemble the study materials. Information about what you need for a unit is given in the 'Overview' at the beginning of each unit. You will almost always need both the study unit you are working on and one of your set books on your desk at the same time.
5. Work through the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
6. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
7. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit

through the course and try to pace your study so that you keep yourself on schedule.

8. When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit.

Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also written on the assignment. Consult your tutor as soon as possible if you have any questions or problem.

9 After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (list at the beginning of each unit) and the course objectives (listed in this Course Guide).

Facilitators/Tutors and Tutorials

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistance to you during the course. You must mail your tutor- marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help. The following might be circumstances in which you would find help necessary. Contact your tutor if;

you do not understand any part of the study units or the assigned readings,

you have difficulty with the self-tests or exercises,

you have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a question list before attending

them. You will learn a lot from participating in discussions actively.

Summary

CTH 271 Christianity in Nigeria; intends to introduce you to the history of the planting, the growth, impact, problems and prospects of Christianity in Nigeria. Upon completing this course, you will be able to answer questions such as:

Explain the period in which Christianity took root in Nigeria? State the role of the early Missionaries in Nigeria.

Describe the problems and prospects of Christianity in Nigeria. State how many Mission stations were opened by Catholic Priests in Nigeria in the early period of the planting of Christianity? Examine the role of the Nigerian freed slaves in the planting of Christianity in Nigeria.

Discuss the method used by the Methodist Missionaries to spread their faith in Nigeria.

Enumerate the problems that the early Missionaries faced in the planting of Christianity in the Yoruba land.

Explain some of the steps that were taken by the Missionaries to minimize their problems in the Yoruba land during the early period of the spreading the Gospel in the area.

State the role of title holders in the spread of the Gospel in Nigeria.

State the role of the Indigenous Christian Movements in the spread of the Gospel in Nigeria.

Discuss the impact of Christianity in Nigeria.

Of course, the questions you will be able to answer are not limited to the above list. Christianity in Nigeria offers you more. I am excited to lead and guide you in this course. I hope you will enjoy the course.

MAIN COURSE

Course CTH 271

Course Title Christianity in Nigeria

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MODULE 1 THE CATHOLIC MISSION

- Unit 1 Portuguese and Catholic Missions in Nigeria
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by the Holy Ghost Fathers in the Nineteenth Century
- Unit 5 Relations between the British Government, the Missions
and the Emirs

UNIT 1 THE PORTUGUESE AND CATHOLIC MISSIONS IN NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Portuguese and Catholic Missions in Nigeria
 - 3.2 The Contribution of the British Parliament in the
Stoppage of Slave Trade in Nigeria
 - 3.3 The Arrival of Freed Slaves of West Africa
to Freetown around 18th Century
 - 3.4 Freed Slaves from Sierra-Leone
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

The first unit will introduce you to the Portuguese voyages of the 15th Century that brought Christianity to Nigeria. However, the planting of Christianity in Nigeria soon terminated because of their involvement in slave trade.

Many Nigerians were sold to them and were taken as slaves into exile, such as America. For this reason, Nigerians were not converted to Christianity by the Portuguese. Christianity could not penetrate into Nigeria through the Portuguese slave-traders and the religion soon fizzled out of Nigeria. This unit will also introduce you to the coming of the Roman Catholic Church into Nigeria, but, the Denomination too soon

short lived in Nigeria in the early 18th Century. However, in this unit, you will also learn how the Yoruba wars of the early 19th Century paved way for the sale of many men to various places in the world. But the sale of these slaves became blessings to Nigerians after their freedom. Many of these people who were sold into slavery by Nigerians, got converted into Christianity at their new world in which they found themselves.

In 1841, the British government embarked on the campaign for the abolition of slavery in Africa, many slaves were set freed. The freed slaves settled at Freetown, Sierra-Leone. The freed slaves had accepted Christianity as their main religion instead of the Africa Traditional Religion into which they were born. These freed slaves were also said to have engaged in the legitimate trade. The freed slaves introduced Christianity to their relatives in Nigeria. They also invited missionaries to Nigeria to continue planting the Christian religion which they had introduced in their various towns and villages in Nigeria. In other words, this unit discusses the planting of Christianity in Nigeria through trade and the freed Nigerian slaves. Therefore, the specific objectives and outline below are what you should expect to learn from this unit.

2.0 OBJECTIVES

- Explain the period which Christianity took root in Nigeria. analyse the roles of the freed slaves in the planting of Christianity in Nigeria state the roles of the early missionaries in Nigeria describe the problems and prospects of Christianity in Nigeria.

3.0 MAIN CONTENT

3.1 The Portuguese and Catholic Missions in Nigeria

About 15th century A.D, Henry the Navigator of Portugal, desired to sail further in the Atlantic Ocean . He loved buying the gold of West Africa. Henry wanted to get the West African gold directly, without going the Muslim Kingdoms in North Africa and Arabia in the middle East.(Ade Ajayi 1977). Henry sent out his ships accompanied by some Roman Catholic Missionaries to Nigeria. They visited Benin and Warri. Around the riverian areas in Nigeria, slave trade was the business of the day. Most of the kings the missionaries preached to were interested more in the Portuguese guns than were in Christianity. For this reason, the

planting of Christianity by the Roman Catholic missionaries failed in fifteenth and sixteenth centuries A..D. in Nigeria.

3.2 The Contribution of the British Parliament to the Stopping of Slave-Trade in Nigeria

Andeyatso Addo *et al*, (1985), in their work entitled *The Church Missionary Society and the Anglican Church*, state that the Crown passed the bill of the abolition of slave trade into law in 1807. The Crown Government therefore assigned some British naval officers to patrol the sea and arrest whoever they found involved in carrying slaves on boats from Africa to their own countries.

The British navy would capture boats that were used by the Portuguese carrying slaves, and would send them to Freetown slave court for trial. At Freetown, the slaves who were in the captured boats were set freed and the captured boats were seized and sold by the British Armed Forces to the rich freed slaves.

The arrival of freed slaves into Sierra-Leone in 1841, made Christians in the Great Britain to change the policies of the government. As a result, many Britons saw the evils of slavery and took steps to stop it. William Wilberforce encouraged the British government make slave trade illegal and to send British armed ships on the oceans.

3.3 The Arrival of Freed Slaves of West African Ancestry in Free Town

At the close of the 8th century, freed slaves of West African ancestry began to arrive and settle in Freetown. Reverend Mulvilles an Anglican priest came to Sierra/Leone to serve as Chaplain to the European traders. He preached the gospel to the freed slaves and cared for them at Free town. He later returned to Britain and he became one of the Chief advisers of the Church.

3.4 The Arrival of Freed Slaves in Nigeria

Some of the freed slaves in Sierra-Leone were engaged in trading. They travelled from Sierra-Leone to Lagos and Badagry. The Yoruba freed slaves were organized. They engaged in buying captured boats condemned by free town slave courts. One of the boats bought by them was named Wilberforce. Some of the freed slaves settled at Abeokuta, the capital of Ogun State, Nigeria. Many of them were educated by the Church Missionary Society. Their association with the British government helped them to purchase fire arms. Abeokuta served as a home place for those freed slaves

that settled there.

While in Abeokuta, they practiced their Christian faith. They also preached the religion to others who were not Christians. They converted many to Christianity.

SELF ASSESSMENT EXERCISE

Account for the stoppage of Christianity in Nigeria around fifteenth century.

4.0 CONCLUSION

In this unit, you have learnt about the Portuguese voyages of the fifteenth century that brought Christianity to Nigeria. You have also learnt what led to the stoppage of Christianity in Nigeria at the period in question. For example, the involvement of the Portuguese Christians in slave /trade led to the stoppage of the spread of Christianity in Nigeria. The Yoruba wars of the early nineteenth century caused many Yoruba people to be sold into slavery.

They were taken away by their buyers into various parts of the world. However, some of them had close contact with their masters who then introduced Christianity to them. When such slaves were set free, they returned to Nigeria and introduced Christianity which they had come across to their relations.

5.0 SUMMARY

The following is a summary of the major points in the unit:

The involvement of the Portuguese Christians in slave / trade discouraged many Nigerians to accept Christianity. The campaign against slavery by the British government led to the eradication of slave/trade in Nigeria in 1841. As a result of this, many Nigerians who were sold into slavery regained their freedom and returned to their home towns to introduce Christianity which they had accepted in foreign lands.

6.0 TUTOR-MARKED ASSIGNMENT

The campaign against slavery by the British government around 1841 was a blessing to many Nigerians who were in slavery in exile. Discuss.

7.0 REFERENCES/FURTHER READINGS

Ade Ajayi J.F., (1977). Christian Missions in Nigeria 1841-1891: The Making of a New Elite, Lagos: Longmans Group Ltd.

Kalu, O.U. (1980). The History of Christianity in West African, Essays *Lectures*, London and New York: Longmans Group Ltd.

Taiwo, C.O. (1980). The Nigerian Education system: Past, Present and *Future*, Lagos: Thomas Nelson Nig. Ltd.

UNIT 2 THE CATHOLIC MISSIONS

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Formation of the Society of the African Mission (S.M.A)
- 3.2 The Spread of the Roman Catholic Faith to Lokoja, Onitsha and Asaba
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In the first unit you read about the Portuguese traders who came to Nigeria to trade as well as to spread Christianity which however was short lived due to their involvement in slave / trade. In this unit, you will study about the formation of the Society of the African Mission by the Catholic missionaries in order to plant Christianity in West Africa, especially, Nigeria.

2.0 OBJECTIVES

By the end of this unit, you should be able to:
identify the contribution of the Catholic Mission to the growth of the Christian Church in Nigeria state how many mission stations were opened by Catholic priests in Nigeria in the early period of Christianity.

3.0 MAIN CONTENT

3.1 The Formation of the Society of the African Mission for Spreading of the Roman Catholic Faith The formation of the Society of the African Mission for the spreading of the Roman Catholic faith helped in the planting of Christianity in Nigeria. The Society attempted to plant Christianity in Sierra-Leone around 1860, but, it failed. However, it moved from Sierra-Leone to Dahomey to plant the Roman Catholic Faith. The planting of the Catholic Faith at Dahomey, now the Republic of Benin, began with

Father Borghero who was assisted by two other Missionaries. In 1860, the Italian Roman Catholic Father, Borghero who was stationed at Whydah in Dahomey, paid a visit to Abeokuta and Lagos. In 1862, he re-visited Lagos. However, on reaching Lagos, he met some of Nigerians Catholic freed slaves from Brazil who had settled there. In addition to this, Father Borghero was also surprised at meeting some Brazilians who had baptized in the Roman Catholic Church, but, were living in Lagos. Father Borghero was encouraged when he saw some of his natives and Nigerians who were adherents of the Roman Catholic faith in Lagos. He established a Mission station at Lagos. But, it has no permanent Priest. He made Lagos one of the out-stations of Ouidah in Dahomey. By 1862, Father Borghero sent a Catechist named Padre Antonio who was a freed slave from Sao Tome Island to the Lagos Mission.

While Catechist Padre was stationed in Lagos, he taught Nigerians and other nationals who lived in Lagos the Roman Catholic faith. He baptized Children, prayed with the dying and buried the dead.

In 1868, Father Pierre Bouche was sent to Lagos by the Catholic Mission to resume duty as the residential Priest in Nigeria. The Roman Catholic Mission built a Chapel in Lagos in 1869 for the adherents of the Catholic Faith. The Church also established a Primary School in Lagos the same year. From Lagos, the Roman Catholic Faith spread across Nigeria. The faith spread to Onitsha through another Father named Lutz who worked around Onitsha town. This marked the growth and expansion of the Roman Catholic faith towards the Niger Delta area. The Catholic adherents further sent Fathers Chausés and Holley from Onitsha, towards Ilorin, and Ondo.

In 1885, the Catholic Mission sent two Irish Priests who were members of the Society of the African Mission to Lagos. They were Fathers Healey who stationed at Abeokuta and Father Connaughton who was made the Lagos schools Manager in Nigeria. In 1886, Father Chausés opened a Mission Station at Oyo. In 1891, he was collated Bishop of Nigeria. He died around 1894. Father Chausés was succeeded by Bishop Paul Pellet who opened a Mission Station at Ibadan in 1895. Around the period, Father John. M. Coquard established the Sacred Heart Hospital at Ibadan.

3.2 The Spread of the Roman Catholic Faith to Lokoja, Onitsha and Asaba

In 1884, the Roman Catholic Mission opened a Mission station at Lokoja in Kogi State, Nigeria. Three Fathers were sent by the Catholic Mission to Lokoja to continue spreading the Catholic Faith in the area.

However, one of the fathers died at Lokoja in 1885. Father Andrew Dornan was sent to replace the deceased Father. After some years, the Roman Catholic Mission Headquarters was removed from Lokoja and it was located to Asaba by Father Carlo Zappa who was placed to head the Lokoja Mission area. Father Bishop Shanahan built a Mission house at Onitsha. He spread the Catholic Faith to Oghuli, where he built a Primary School, conducted baptism classes and learnt Ibo language. His speaking the language made many Ibo people to be converted into the Catholic faith. Bishop Shanahan founded the congregation of the sisters of our Lady of the Holy Rosary in Ireland in 1920. The sisters were trained to offer service to the Catholic Missions of the Holy Ghost Fathers in the Eastern parts of Nigeria.

In addition to these, Father Shanahan also converted many other Nigerians into the Catholic Faith in Ibo land. By 1924, the Catholic Church in Nigeria was staffed by natives of Ibo who were priests. In 1933, Father Shanahan consecrated the new Cathedral that was built by the Church in Nigeria.

SELF ASSESSMENT EXERCISE

Assess the roles of the Society of the African Mission in Nigeria.

4.0 CONCLUSION

The formation of the African Mission for the spread of the Catholic faith helped in the expansion of the faith in Nigeria. The Roman Catholic Mission began in Lagos around 1860 with Father Borghero. The Church spread from Lagos to Onitsha, Ilorin, Ondo, Oyo, Lokoja, Oghuli and other parts of Ibo land in Nigeria. The mission had established Schools in all its mission stations in the country where children were educated and converted into the Catholic faith.

5.0 SUMMARY

Father Borghero and the freed slaves of Nigerians championed the planting of Catholic faith in Nigeria. Bishop Shanahan founded the Roman Catholic Mission station at Onitsha in 1886. He evangelized Oghuli. He built a mission house and School there. Many Nigerians received Bible instructions in the Bible Classes at the various Catholic Mission stations in Nigeria. In addition to these, many Nigerians benefited from the Catholic Mission through the receiving of Western education from them. The Catholic mission spread from Lagos to other parts of Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

Examine the roles of the Nigerian freed slaves in the planting of Roman Catholic Faith in Nigeria.

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UNIT 3 THE METHODISTS

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1.0 INTRODUCTION

This is the third unit of module one of your study.

So far, we have been able to trace the period of the coming of the missionaries who first planted Christianity in the Yoruba land. The roles of the freed slaves who were Nigerians in the planting of Christianity in Nigeria were also noted in the previous studies. In this unit, you will learn about the Methodist Mission's quests in the planting of Christianity in Badagry.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Identify the roles of the Methodist Mission in Nigeria discuss the methods used by the Methodist Missionaries to spread their faith in Nigeria list the mission stations that were opened by the Methodist Mission in Nigeria.

3.0 MAIN CONTENT

3.1 The Arrival of the Methodist Missionaries in Nigeria around 1840

The Yoruba settlers in Freetown, Sierra / Leone had appealed to the Queen of England to permit them established a Colony in Badagry. They also demanded that soldiers, traders and missionaries be sent to them at Badagry to help them wage war against slavery, especially the Ado people ,and to preach the Gospel of Christ. In 1841, these people wrote letters to missionaries who were stationed in Sierra-Leone to come and preach the gospel of Christ in Badagry. When their letters were read to the Christians in Sierra / Leone, some people liked the idea and appealed to missionaries to assist the Christians in Badagry. On 24 September, 1842, the Reverend Thomas Birch Freeman and William de Graft arrived at Badagry. Reverend Freeman preached the gospel to the people who lived in Badagry. He made many converts in the town. The Clergy built a mission house at Badagry. He organized prayer-meetings for the Christians. Freeman paid a visit to Abeokuta to open a mission station in Egbaland. When he got to Abeokuta, he met Henry Townsend an Anglican Catechist and two Egba freed slaves from Sierra-Leone spreading the gospel there. When he had returned from Abeokuta to Badagry, he left for his home country. Freeman left De Graft behind at Badagry to care for the adherents of the Methodist faith both in Badagry and Abeokuta respectively. However, he used to pay visits to De Graft once in a blue moon. The Methodist mission later transferred De Graft and posted Samuel Annear to replace him at Badagry. The mission station at Abeokuta was shut down due to the Dahome wars for a period by the Methodist Mission. However, when the war ended, a teacher was sent there to reopen the Mission Station at Abeokuta. The Methodist outreaches spread from Badagry to Lagos. In addition to the above named means used to spread Christianity in the Yoruba land, mention could be made of the freed slaves who went from Sierra-Leone to settle at Abeokuta after gaining their freedom from the Dahomean armies. In 1846, the Methodist and Anglican Missions were established in Lagos and Abeokuta. Besides, as soon as the Lagos slave market was shut down, the Methodist and Anglican Missionaries entered there and they established

Mission Stations and Schools in both towns. African ministers were stationed in the two towns to spread Christianity [Geoffrey Parrinder, 1969]. In the Schools that were established by the Missionaries in Lagos and Abeokuta towns, instructions were largely oral since books were scarce. Prayers and Biblical texts were learnt through oral recitation.

Christianity could not penetrate into the Northern parts of Nigeria in the early period, because the then Governor-General of Nigeria, Sir Lord Lugard ruled that Christianity could only be allowed to enter the Hausa land through the agreement of the ruling Chiefs who were the Custodians of Islam religion.

3.2 The Baptist Mission

In 1850, the American Baptist Missionary, Thomas .J.Bowen arrived Badagry. He established a mission station there. He built a Mission Station at Ijaye. In the same year, he moved from there to Abeokuta. There he met the Wesleyan and the Church Missionary Society Missionaries. While Bowen was at the town, he studied Yoruba language in order to be able to communicate with the people without any interpreter. He later wrote Yoruba Grammar and Dictionary for the use of Yoruba people. Bowen proceeded from Abeokuta to Ibadan and Ogbomosho where he established Baptist Mission Stations in 1854.

At Ogbomosho, converts saw themselves as superior people over the traditionalists. For this reason, the traditionalists developed hatred against Christians in the town. Besides, they abandon tradition of burying the dead in their family compounds. This act compounded their problems in the town. Christians then started burying their dead in the bush. This is because Christians considered burying of dead persons in the houses unhygienic.

On the other hand, traditionalists viewed burying the dead in the bush as separation from their ancestors. In traditional beliefs, the moment a person is dead, he has become an ancestor, to be revered and worshipped. The traditionalists hated the Christians the more for not allowing the buried Christians to join their ancestors. The traditionalists also Kicked against the idea of the Christians burying the dead in the bush for only criminals were buried in the bush at Ogbomosho. In 1879, according to Ayandele, all Christians were expelled from Ogbomosho [Ayandele, 1979 p.14].

Bowen built a Mission station at Ijaye. In 1854, Harden also established

a Mission Station in Lagos, Lagos State, Nigeria. From Lagos, the Baptist Mission also spread to Oyo, Shaki, Igboho, all in Oyo State, and Ilorin, in Kwara State, Nigeria. [E.O. Babalola, 1979, p.14] The spread of the Baptist Mission to the Northern parts of Nigeria was done by some Nigerians who were working in the Northern Nigeria. The Government posted them to the place after the Second World War. The Yoruba government workers in the North were located mostly in Jos.

There they worshiped as adherents of the Baptist faith. However, in 1912, the Nigerian Baptist Convention was officially formed. It is now completely self-governing, self-propagating, and self-supporting. In 1920, a Minister of the faith paid a visit to them. There he officially established a Mission Station for the Baptist adherents. While he was returning from Jos, he stopped at Kaduna and established a Mission Station for the Yorubas who lived in the town. He baptized eighteen people in River Kaduna. In 1913, Mr. M. A. Adeniran established the first Baptist Mission Station in Zaria. According to Crampton, the Nigerian Baptist Convention posted Reverend J.A. Adejumobi to Kaduna as its first Pastor to oversee the rest of the Mission Stations of the Baptist faith in the Northern Nigeria in the year 1925. Furthermore, when the American and some of the Nigerian Missionaries worked together in Northern parts of the country they established a Secondary School at Jos, a Teacher Training College in Minna and a Seminary School in Kaduna. The Nigerian Baptist Convention operates nine theological training centers for pastors, the largest being the Nigerian Baptist Theological Seminary in Ogbomosho. The Nigerian Baptist Convention also operates several hospitals and medical institutions across the country. The Baptist Hospital in Ogbomosho remains one of the leading hospitals in Nigeria. Besides, it is used as a University teaching hospital by the Ladoke Akintola University jointly owned by Oyo and Osun states. In 1969, a separate Conference for Ilorin and Kabba faithful was established and it was named Kwara Baptist Conference. The Church has planted about 100 Mission Stations in the Area. Besides, a group of Longuda who broke away from the Lutheran faith has joined the Baptist faith in Northern Nigeria. In 1972, Etubi who was a missionary in the Qua Ibo Church at Idah, broke away and he joined the Baptist. In 1974, a second Baptist church was established at Idah it is named Emmanuel Baptist Church, Idah. The Baptist Mission has the Northern Conference Convention, which has its Headquarters at Beulah.

It comprises Adamawa and Sardauna Provinces. The Mission Stations are located in the following towns, Zaria, Kano, Katsina

and Sokoto. The Nigerian Baptist Convention has founded and operated several primary Schools and Secondary Schools across the nation. The Mission has established a University at Iwo in 2002. It is named Bowen University in honour of Reverend Thomas Jefferson Bowen, the first American Baptist Missionary from the Southern Baptist Convention. The named institutions above are established to convert pupils, Secondary school students and the post secondary school students into the Baptist faith in Nigeria to date.

In 1969, a separate Conference for Ilorin and Kabba faithfuls was established and it was named Kwara Baptist Conference. The Church has planted about 100 Mission Stations in the Area. Besides, a group of Longuda who broke away from the Lutheran faith has joined the Baptist faith in Northern Nigeria. In 1972, Etubi, who was a Missionary in the Qua Ibo Church at Idah, broke away and he joined the Baptist. In 1974, a second Baptist Church was established at Idah, it was named Emmanuel Church, Idah. The Baptist Mission has the Northern Conference Convention, which has its Headquarters at Beulah. The Mission Stations were located in the following towns: Zaria, Kano, Katsina and Sokoto. The Nigerian Baptist Convention has founded and operated several Primary Schools and Secondary Schools across the nation. The Mission established a University at Iwo in 2002. It is named Bowen University in honour of Reverend Thomas Jefferson Bowen, the first American Baptist Missionary from the Southern Baptist Convention.

3.3 The Planting of Christianity in Ondo Area

In 1853, David Hinderer introduced Christianity in Ibadan. In 1856, Christianity was established in Ilesha. In 1859, Christianity was planted in Ile-Ife. In 1875, David Hinderer introduced Christianity in Ode, Ondo. In 1877, Charles Philips was posted to take over from Hinderer. This was during the period that Oba Ajimekun the then Osemawe of Ondo land and some of his Chiefs embraced Christianity. In 1876, the first worship Centre was built for Christians to worship. In 1877, Philips demanded for another land to build a bigger place of worship in the town because the population of Christians increased daily. The land that was given to the Christians to build a Church was the land of the evil spirits. It was a place where people who died unpleasant death were buried. The evil forest was allocated to Christians in order to discourage them from serving Jesus Christ. The adherents of the traditional religion hoped that Christians would be afflicted with incurable diseases. However, the Church accepted the land and their spiritual leader in person of Philips prayed over the land for God's protection. On the land, there was an Iroko

tree that the Ondo people believed that evil spirits inhabited. The adherents of Christianity prayed on the site for seven days and the tree that was believed to be the abode of witches fell down.

The Christians cleared the tree away from the site and they built a Church on the land. There they worship the Living God. It was reported that Philips cared for the people spiritually and materially. The Christians built Schools and Colleges in Ondo area. Many people were trained in those institutions that were established by Christians in the town. The first Primary School was built in Ondo in 1890 by the Missionaries. There pupils were taught Christian education. The old pupils of the School can be found in all parts of Nigeria occupying important political, social, economics and administrative positions. They are also in law, politics, medicine, theology, technology and education all over the country. The Christians in Ondo area made use of the converts to spread the Good News to others in Nigeria. In 1879, Ondo town was affected by small- pox. The mortality rate was high, and it was reported that about ten people died daily in the town. The traditional Chiefs gave a heifer to Sango priest to offer as sacrifice of propitiation. However, Philips and Christians in the town were able to inform the people that the disease came there because of their disobedience to the commandments of God.

The Living God used it to punish them for their evil acts to fellow human beings in the town. However, the Lord God demanded from them repentance from their wicked deeds. It was noticed that none of the Christians was reported dead, except two people who were affected and later received healing as the Church prayed for them and they repented from their sins. The Church prayed for the forgiveness of sins of the entire people of Ondo town, and God heard their prayers and the disease vanished from Ondo town. This made many people to join the Church.

Another important thing that Christianity brought to Ondo town was the introduction of corrugated iron sheets for roofing houses instead of leaves that had been previously in use. Many people in Ondo town roofed their houses with iron sheets. The Christians also made the people to stop the act of burying living slaves with their masters when they die. The Christians also introduced the planting of economic trees, such as cocoa and breadfruit to farmers in Ondo area in 1890. Reverend Charles Philips distributed the seeds of the trees to Ondo farmers to plant in their various farms which later brought to them economic reward.

Reverend Charles Philips succeeded against the power of darkness and illiteracy in Ondo area. He died in 1906. It is a testimony to his efforts that the spread of Christianity continues in Ondo area after his death.

3.4 The Planting of Christianity in Ibadan

Reverend David Hinderer introduced Christianity in Ibadan around 1854. He was a German Missionary of the Church Missionary Society. It was Reverend Henry Townsend who was then at Abeokuta who paid a visit to the town during the reign of Baale Ope Agbe and requested a mission station for the area. Townsend returned to Abeokuta and requested for more Missionaries from his Mission. In 1852, Hinderer established a mission station at Ibadan. Many Evangelists were also posted to him and he sent them to open mission stations in various towns, such as, Iwo, Ilesha, Modakeke, Ile- Ife and Oshogbo to mention just a few places. In April 1896, the Church Missionary Society established a Training Institute in Oyo. There they trained professional teachers, but the students in the School looked to the priesthood as their mentor. The college in question is now known as the Ajayi Crowther University, Oyo. In 1900, the Mission established an Institute in Oshogbo to train vernacular evangelists for the spread of the Gospel in Yoruba land. On the other hand, the Baptists likewise built the Baptist College, at Iwo. In 1901, the Wesleys established Wesley College at Ibadan.

3.5 The Introduction of Christianity in Ikare-Akoko Area

The introduction of Christianity in Ikare-Akoko Area took place in various routes. In 1870, one Michael Badoro at Okela quarters in Ikare, returned from slavery and preached the Gospel to his people. Christianity was also introduced in the area through Lokoja in Kogi State, Nigeria in 1883. The Anglican priest named J.J. Williams who was the vicar of the Holy Trinity Church, Lokoja, spread the Gospel to the area in 1883. At the same period, many non-native traders, rubber-tappers, saw millers, produce buyers, and Christian sojourners who were soldiers in Ikare area also spread Christianity in Akoko area. Mention could be made of David Oluguna and Peter Arowolo, natives of Ilesha who were traders. In 1910, Reverend H.F. Gani, the Superintendent of Owo, Ogori, and Akoko Churches visited the Ikare Church. He influenced the Anglican Church authorities in Lagos Diocese to merge the Akoko Churches to Yoruba Mission. In 1915, Mr Aiyebusi became the Church administrator in Ikare Mission stations. He imposed Church wedding on Christians. Adherents who could not comply with Aiyebusi on the marriage

order, left the Anglican Church. They established African Church in Ikare. Despite the break away of some members, Saint Stephen's Church Ikare began to exercise the leadership role among Ikare Churches from 1915 to 1920. On 29 September 1920, Mr Lackland Augustus Lennon, a Jamaican was posted to Saint Stephen's Church Ikare, as an administrator. In 1922, he was ordained Priest at Owo and returned to Ikare Mission Area. In 1924, the Bishop of Lagos Diocese, Melville Jones authorized Lennon to extend the spread of Christianity to Kabba, Ebira and Akoko-Edo areas. Lennon established schools in those areas to convert children.

In 1922, Lennon established Post Office at Ikare. By the middle of 1940's, the Ministry of Communications, Nigeria, took over the Post Office. In 1923, Lennon built a magnificent office and he allocated a room to his wife, Mrs. M. Lennon to serve as dispensary to Ikare people. Many people, who were not Christians but benefited from the Clinic, became Christians. In 1922-1925, Lennon, Chief Ajaguna and Momoh gave able leadership to the people of Ikare to construct Ikare-Owo road.

In 1943, Lennon was appointed a parliament member to represent the Western-Region in the house of parliament in Lagos. His cordial relationship with Christians and other faith members in Akoko area, earned him popularity among them. Lennon used the opportunity that was offered him in the House of Parliament to appeal for essential amenities for the people of Ikare. However, the government could not meet his demands due to the Second World War that had just ended for it had affected the economy and the finance of Nigeria. Based on this, Reverend Lennon advised that the Ikare people levied every taxable male some amounts along with their yearly poll tax. He made it clear to the people of Ikare that if they could produce the materials and used direct labour methods for the pipe borne water and the light projects, the government would render the technological assistance for the Ikare community. The people yielded to the advice of Lennon. Between 1943 and early 1950 pipe borne water and electricity were provided in Ikare area. Many non- Christians who witnessed the events became Christians. Lennon advised Christians to participate in Nigeria politics in order for them to bring light into the Country.

In January 1921, Reverend Lennon established a Primary School at Ikare. He christened it Saint Stephen's School, Ikare-Akoko. On 23rd September, 1935, Lennon established Jubilee Central School to train Pupil-teachers, clerks, Church workers and would -be students for Saint Andrew's Teachers College, Oyo, Oyo State, [now Bishop Ajayi Crowther University, Oyo, Nigeria]. Lennon left Nigeria on 7 July

1951 for his home country, Jamaica [Akeredolu, 1986.]

3.6 The Problems Encountered by Christians in Spreading Christianity in Yoruba Land

This course material seeks to discuss the contact of Christianity with Islam in the Yoruba land. It has been discovered by Scholars that Islamic religion predated Christianity in Nigeria. Islam had been planted and nurtured in the land before the introduction of Christianity. Besides, Islamic propagators in Nigeria were Africans who were accustomed to the harsh climatic conditions and diseases of the land. These Islamic scholars continued spreading Islam faith in the land.

They also established Quranic Schools where children were taught of Arabic language as the official one in spreading Islamic religion in Yoruba land. For this reason, the Muslim community had grown both in size and stature ever before the coming of Christianity into Yoruba land. The contact of Christianity and Islam created many problems for Christianity at the initial stage of expansion in the land. Among these problems in the wheel of was bad climate. The climate served as a great barrier against the efforts of foreign missionaries who came to plant Christianity in Yoruba land. This is because they were not used to the tropical climate of the land.

For instance, some missionaries died of heat-stroke caused by the heat of the sun. Malaria was another disease militating against the progress of Christianity in Yoruba land. It could be recalled that right from 1841, which was the period of the Niger expedition, malaria was a very significant barrier to the spread of Christianity in Nigeria. About one hundred and thirty-six out of one hundred and forty-five Europeans who took part in the expedition died of malaria and they were buried at Lokoja in Kogi State. Their graves remain in Lokoja town up till date. For the reasons mentioned above, the spread of Christianity in Lokoja area stopped for the main time. But, for Muslims, their religion continue to spread in the land for their propagators were Africans who had all natural endowment in terms of energy and natural adaptability to the situation in the tropic. Islam came in Yoruba land by land. The early propagators did not face the sea problems encountered by the propagators of Christianity since most of its propagators came from the hinterland.

The Christian missionaries were also faced with the problem of language, a problem which created a favorable avenue for Islam to spread since Islam was propagated by Yoruba-speaking people. Consequently, Islam had an edge over Christianity. In this situation, the Christians in the Yoruba land were not happy at the rapid expansion of Islam in the land. As a result, some measures were adopted either to limit the rate of the spread of Islam in the area or to help in their own way of spreading Christianity in the same manner as Islam. To achieve this goal, the following efforts were made by the Christians. Native Clergy learnt Arabic language which they used in spreading the gospel in the Muslim populated areas. Schools were built to educate Yoruba children in order to attract their parents to become Christians.

However, the strategies such as discussion on Christian faith, preaching, baptism and training the native Clergy in Arabic language adopted by the Christian missionaries to counter the rapid growth of Islam in Yoruba land had little or no effect, but they were most successful through the use of education and health-care delivery strategies. All these, we shall discuss in other units of this course. But an example is mentioned below.

In 1922, Lack land Augustus Lennon used the above-mentioned methods spread Christianity in Ikare-Ikare Akoko area of Ondo State. In Schools and Hospitals, the Christian missions had all the resources within their control to serve as magnet to attract adherents of other religions in Yoruba land to the Christian faith. Moreover, in some areas, this method did not work. This is because the adherents of Islam had also introduced Quranic schools that served as alternative to the type of Christian-sponsored schools to train their children.

From the whole episode, it seems that right from the beginning of the contact of Islam with Christianity in the Yoruba land, the two religions have been witnessing a kind of revivalism with a view to winning souls from one to the other faith. On other hand, both religions have several things in common including the belief in One Creator who had sent many prophets, The only Son of God Jesus Christ the Messiah of mankind. Muslim hold Muhammad as the Prophet to mankind. They both claim Abraham as their ancestor and both teach morals and peace.

However, Christianity teaches Trinity to their adherents, which Islam

did not accept. This makes Islam and Christianity to become rivals in the Yoruba land.

3.7 Steps Taken by Missionaries to Minimize Their Problems in the Yoruba land

During the period that arrangements were being made for Niger Expedition and a mission was projected for the model farm at Lokoja, the mother Church of Anglican in London, assigned duties to Reverends J.F. Schon and Samuel Ajayi Crowther to train interpreters and themselves to learn the languages of the people of Nigeria that could help them communicate with Nigerians.

Schon chose Hausa and Ibo languages. While Samuel Ajayi Crowther studied Yoruba language for the same purpose. Other missionaries in Yoruba land also studied Yoruba language. In 1852, Samuel Ajayi Crowther published an enlarged edition of Yoruba Grammar and Vocabulary as well as translations of four books of the New Testament.

Professor Carl Lepsius guided the Church Missionary Society linguistic studies in Hausa, Kanuri, Ibo and Ijaw. While Bowen a Baptist missionary also learnt Yoruba language and drew the attention of the missionaries to the poetic excellence of the invocative prayers of traditional Yoruba worship, especially those of Ifa for use in Christian worship by Christians in the Yoruba land. His works were published in volumes of the Smithsonian contributions to knowledge in New York. Crowther and Thomas King translated the Bible and the Prayer book into Yoruba language for the Yoruba Christians. In 1854, another expedition was sent up the River Niger by the Crown Colony. The British Government and Macgregor Laird organized the expedition. The aim of the trip was to introduce legitimate trade and plant Christianity in the Niger-Benue area. According to Crampton, many of the explorers were Africans.

The white men were very few at this period this was due to the death of many of them that died during the first expedition that took place in the year 1841. The few white men that accompanied the black men to the upper Niger-Benue came with quinine, which they used to cure malaria whenever they were attacked. Bishop Ajayi Crowther left the Yoruba Mission and joined the expedition. At the period in question, every body that made the journey back alive for there was no report of death among the explorers. In 1857, the Crown Colony, the

Church Missionary and some traders made another journey to the area in question. While they got to Idah in Kogi State, the Attah of Igala land did not grant them permission to establish a Mission Station there. However, he sent some of his servants to accompany them to the confluence area. He told them to sell the war sport to the explorers so that they could settle there and help him wage war against the Nupe warriors who used to wage war against the people of Igala.

The Attah of Igala land named Ocheji, sold the land to them for 700,000 cowries or goods worth of the amount. On the land, were the following buildings; Gbobe Chapel, Schools, a College and The Holy Trinity Cathedral Church, Lokoja, which is always headed by Lokoja indigenes in fulfilment of the prophecy of Lieutenant Glover in 1862. He wrote a private letter to the Authority of the Church Missionary Society in England that the Confluence area which was bought would be the area where future great Bishops that would be produced. He wrote 'this Lairdstown will be the ground of a future great bishopric.' Today there are many sons of Lokoja area that are Bishops, mention could be made of Ferron, Bako, Akanyan, and Igbunu to mention just a few of them. No any priest outside the area was made a bishop except the retired Bishop Haruna who was trained by Lennon, a missionary at Ikare- Akoko in Ikare, who was consecrated the Bishop of the Kwara Anglican Diocese, Offa, but later, the headquarters of the Diocese was moved to Ilorin. However, if the policy that was laid down by Glover is amended in the Lokoja Diocese, then other priests that are not an indigene of Lokoja area may be considered by the Anglican Communion in Nigeria to be consecrated bishop. If not, the Lokoja indigenes will continue to be bishop in the area.

3.8 Other People that Helped in the Spread of the Gospel in Yoruba Land The Creoles, that is, the freed slaves that were Nigerians, especially, the Yorubas contributed immensely to the planting of Christianity in Yoruba land. Another group that helped in the planting of Christianity in Yoruba land were noble persons; that is, men of local prominence who on their own initiative invited and patronized missionaries; among such people were Sodeke of Egba land and the Chief of Badagry. The lay converts, especially traders who acted as a group used their social powers to aid the establishment of missions in Yoruba land. Catechists, Evangelists, Church elders and School teachers were also used to plant Christianity in Yoruba land.

In addition to these, Congregations which pioneered

expansion of Christianity to other parts of Yoruba land and paid for the upkeep of ministers also helped in the planting of Christianity in Yoruba land through financial aids. Mention could be made of All Saints Anglican Church Yaba, that paid for the upkeep of ministers. Furthermore, local communities built maintained Church and school infrastructures for the spread of the Gospel in Yoruba land. Another set of people that helped in the planting of Christianity in Yoruba land were the Charismatic, or Prophet figures who quickened the planting of the religion in their brief careers in the land.

SELF ASSESSMENT EXERCISE

The freed slaves of Yoruba land started the planting of Christianity in Badagry. Discuss.

4.0 CONCLUSION

This unit has taught you to know some of the problems that were encountered by Christians in the planting of Christianity in Yoruba land. Among these problems were the harsh climatic conditions and diseases of the land. The missionaries also faced the problem of language which they could use to preach the Gospel to the people of Yoruba land.

They also encountered opposition from adherents of other religions in their quest to win converts. In this unit, you also learnt about some steps that were taken to minimize some problems that were encountered by the missionaries in Yoruba land.

5.0 SUMMARY

Having gone through this unit, you would have understood the following points:

The Methodist Mission got to the Yoruba land around 1840. The Yoruba freed slave settlers appealed to the Queen of England to establish a Colony in Badagry. They also demanded for missionaries be sent to them at Badagry to continue the spread of Christianity in Yoruba land.

The freed slaves in Sierra-Leone joined the settlers at Badagry and appealed for more missionaries for Badagry land. Reverends Thomas Birch Freeman and William de Graft responded to the requests of the settlers of Badagry and arrived in town on

24 September, 1842 to plant Christianity there.. Schools and Hospitals were used as means to convert people into Christianity in the Yoruba land. The Missionaries had problems of language, diseases and oppositions from other religion in the land. The Missionaries learnt some Nigerian languages and they made use of them to write the Bible for Nigerians to use.

6.0 TUTOR-MARKED ASSIGNMENT

1. Enumerate the problems that the early Missionaries faced in the planting of Christianity in Yoruba land.
2. Assess the spread of Christianity in Yoruba land between 1840 and 1842.
3. Explain some of the steps taken by the Missionaries to minimize their problems in the Yoruba land during the early periods of the gospel in the area.

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UNIT 4 THE SPREAD OF CHRISTIANITY IN THE EASTERN PARTS OF NIGERIA BY THE HOLY GHOST FATHERS IN THE NINETEENTH CENTURY

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
 - 3.1 The Purchasing of Slaves and Their Converting into Christianity by the Holy Ghost Fathers
 - 3.2 The Spread of Roman Catholic Mission at Nkissi
 - 3.3 The Evil practices of the Onitsha Indigenes in the Early Periods
 - 3.4 The Practice of Christianity in Agouleri Village
 - 3.5 The Problems of Christian Village Evangelism in Onitsha Area
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you will be introduced to the spread of Christianity in the Eastern parts of Nigeria by the Holy Ghost Fathers in the last quarter of the Nineteenth Century. The Holy Ghost Fathers focused their attention on village evangelism in the Eastern parts of the Country.

2.0 OBJECTIVE

At the end of this unit, you should be able to:

- Explain the method used by the Holy Ghost Fathers to spread Christianity in various villages in Eastern parts of Nigeria. Enumerate their achievements in the areas.

3.0 MAIN CONTENT

3.1 The Purchasing of Slaves and Their Conversion into Christians by the Holy Ghost Fathers The method of evangelization that was embarked upon by the Holy Ghost

Roman Catholic Missionary Society in Africa was the buying of slaves whom they settled in villages and converted into Christianity Around Nineteenth Century. This method was used to gather the scattered slaves who were displaced by the French and the European slave traders. The Europeans assembled the African freed slaves and gave them liberty in their various settlement areas. However, they used the slaves cheaply in the labour market. The missionaries also used the slaves cheaply to get themselves established in Africa. Around 1877, the Holy Ghost Fathers started buying African slaves at Bagamoyo. They used the opportunity to evangelize the African slaves whose souls were neglected in evangelism work. In 1892, the Superior of the Holy Ghost Fathers wrote from Paris to the Cardinal Prefect of the College of Propaganda in Rome to inform him of how they bought children, trained them, converted them into Christianity and settled them in Christian villages. He wrote:

...in all our missions our Fathers bring up young children, both boys and girls, at great expense and a good number of these, especially of the girls, are children bought out of slavery. We have to look after them for several years until we can establish them and make Christian house-holds and then Christian villages.

In 1896, 880 children were bought in the slave markets in Congo and 830 at Oubangui between 1894 and 1899 respectively by the Holy Ghost Fathers. In March 31, 1897, Father Hacquard, a missionary in Timbuktu reported to the General Assembly of the Anti-Slavery society in Paris that they had adopted slaves whom they settled in Christian villages. By this method, the inhabitants of the Christian villages were converted into Christianity by the Holy Ghost Fathers. However, the Holy Ghost Fathers had the problem of financing in the Christian village evangelism method. But on 5th May, 1888, a partial solution was reached through the letter which Pope Leo XIII wrote to the Anti-Slavery Society in Paris to establish and finance thirty Christian villages for evangelism among Africans who settled in the French territories. The Archbishop of Algiers Cardinal Laviegevie, pleaded for the abolition of slavery in Brazil. He made a request for abolition of internal slavery in Africa. The Cardinal put forward the following plans to other Bishops to stop the internal slavery in Africa.

Armed monks should be formed to fight the Negroes in order to end up the trafficking in slaves in Africa by using force of

arms. The Pope suggested to the Missionaries to buy the African slaves and settle them in a place called 'Christian village'. The suggestion of the Pope was taken by the Missionaries in Nigeria. In the Eastern part of the country, the Holy Ghost Fathers bought Nigerian slaves and settled them into Christian villages. In order to aid the Missionaries in the Eastern part of Nigeria to evangelize the people, the Pope introduced collection of money on 6th January annually in every Catholic Church for the Holy Ghost fathers for planting of Christianity in Nigeria. About fifty people were sent to evangelize the area. Among these people, there were twenty freed slaves in the mission work. In 1890, about fifty-five slaves were bought and in 1891, the missionaries bought about seventeen slaves. The slaves that were bought settled in Christian villages. In 1906, the Holy Ghost Fathers had established three Christian villages in the Niger Delta area of Nigeria. Agouleri mission stations had Saint Joseph as its headquarters for evangelism in the area. The mission also had about 500 Christians who were in charge of the spread of the gospel at Onitsha Wharf. Around 1902 The Vatican suggested that all Catholic Churches should contribute money for the spread of the gospel in Nigeria.

All Catholic Churches throughout the world, contributed money for the work of evangelism in Africa, especially, Nigeria. The French Anti—Slavery Society accepted the suggestion of the Vatican and promised to make funds available to the Missionaries in Africa, especially, those who were in the Eastern part of Nigeria. 50,000 Francs was sent to the Missionaries in the Eastern parts of Nigeria for the evangelism work by the named organization. However, in 1911, in Eastern Nigeria, the Superior of the Roman Catholic Mission, Shanahan, had a dispute with the Cardinal of the Propaganda colleagues in Rome over the misused of the money donated by the organization for the purpose of evangelism in the area. This was because he was accused of embezzling the money that was meant for evangelism in the Eastern parts of Nigeria by the Church.

3.2 The Spread of Roman Catholic Mission at Nkissi

In September 1885, four French Missionaries were sent to open a Mission station in the Eastern part of Nigeria. They opened a mission station at Nkissi near Onitsha Wharf which was opposite the bank of River Niger, near the slave market in the area. In 1886, Samuel Ajayi Crowther who was an Anglican priest

donated a piece of land to the Roman Catholic Mission to establish a Mission station at the Niger Delta Pastorate area. The area which Ajayi Crowther gave to the Holy Ghost Fathers to plant Christianity was formally used for buying slaves in the Eastern part of Nigeria. At Onitsha Wharf, a slave was bought for 90 Francs on 12th June 1886. Furthermore, on 6 August 1886, a three-year-old boy was sold for 12 sacks of salt. In 1891, the missionaries bought seventeen slaves. The slaves were established in Christian villages. In 1906, the Holy Ghost Fathers had established three Christian villages in the Niger Delta area of Nigeria. Agouleri Mission Station had Saint Joseph as its headquarters for evangelism in the area. The Mission also had five hundred Christians who were in charge of the spread of the gospel at Onitsha wharf in Nigeria around 1902.

3.3 The Evil Practices of the Onitsha Indigenes in the Early Periods

The Onitsha wharf Missionaries witnessed the practices of human sacrifice and slavery at Onitsha. It was said that the slaves departed Nupe kingdom for Onitsha. And the Asaba people bought them. For instance, two slaves were sacrificed during the enthronement of obi. Moreover, Obi titleholders were very many at Asaba. Each titleholder used to sacrifice slaves for their enthronement or burial. Besides, the Asaba people used to buy slaves from Nupe traders at Onitsha. The tasks for the missionaries at Onitsha and Asaba areas were to stamp out these evil practices among the indigene of the named towns. For these reasons, the missionaries started to purchase some of the slaves that were bought by the Obis in area. In 1887, the slaves that were bought by the Holy Ghost Fathers or Missionaries were used as labourers to build a hospital at Onitsha wharf for treating the sick among the slaves that settled in the area. However, they were accused of using the slaves for labour but the Missionaries claimed that slaves were used to build the hospital for charitable purpose.

3.4 The Practice of Christianity in Agouleri Village

In 1891, the Onitsha missionaries converted a Chief named Igigo Agouleri. At the village, the Holy Ghost Fathers celebrated Mass each morning at 4.45 am followed by communal prayer and meditation of the Christians whom they bought and settled there. After the morning Mass, the Christian ex-slaves were engaged in work on the coffee plantation that was owned by the Missionaries. In addition to these, during afternoon everyday, the Christian ex-slaves learnt catechism in

the church. The Christian ex – slaves used every evening to work around the mission buildings. In 1891, about seventy Ossamori who were adherents of the Anglican faith joined the Roman Catholic Church. In 1893, the Missionaries established a primary school at Onitsha wharf about five hundred people were admitted into the school to receive Western education .This served as the beginning of the Roman Catholic education in the Eastern part of Nigeria. Some of the ex – slaves, who were trained in the school, were engaged as teachers, interpreters and clerks in government service.

3.5 The Problem of Christian Village Evangelism in Onitsha Area

The Royal Niger Company was the lord of the Niger Delta area in the early 1890s. For these reasons, the company controlled all activities in the area. For example , the company imposed payment of 25 percent tax on all goods for the Missionaries that were sailed by the sea to Onitsha area .In addition to this, they were also taxed the sum of three pounds for the transportation of a ton of goods brought through the sea to Onitsha . Besides, whatever goods the Catholic Missionaries paid for at the Royal Niger company, would be delayed before delivery. The imposition of taxation on the goods of Catholic Mission by the Royal Niger Company led the Holy Ghost Society authorities into debt. In Nigeria, from 1885 to 1890 the Royal Niger Company saw the French Holy Ghost Society as French aides and abettors of French interests on the Nigeria soil. For example, Gold accused the Superior of the Holy Ghost Mission of engaging in slavery and had him prosecuted and fined. He also claimed that the mission site that was given to them by Ajayi Crowther to established a Mission station belong to the Royal Niger Company.

And that the Royal Niger Company was owned by the British Government. Therefore, the landed properties which were occupied by the French Holy Ghost Fathers belonged to the British government. So, their occupying of mission stations in Onitsha and Asaba was illegal. Marshall therefore, replaced the French Missionaries with the English Missionaries in the Niger area. He summoned Cardinal Ledochowzki, Prefect of the Congregation of Propaganda in Rome, and Cardinal Vaughan to remove the French Holy Ghost fathers from the Niger -Delta areas in Nigeria. Furthermore, Marshall also wrote to the Superior General of the Catholic Society in Paris, Father Emonet that there was rivalry between the French and the English missionaries in the land. Therefore , he would like the French missionaries to leave the area for the English missionaries, since they belonged to the British government that owned the disputed land

.This also made the new Cardinal get involved in the disputed land by looking for a West African Bishopric to which a British – born person could be appointed.

All these problems with the Royal Niger Company, over taxation, the buying of slaves and the French presence in the Eastern part of Nigeria made the operation of the Christian Village expensive and unprofitable in Nigeria. In addition to this, it was felt by the missionaries that it was better for Africans to evangelize themselves rather than using White Missionaries. This view compounded the problems of Catholic Mission in Nigeria in the early 1895 to 1890s. The attitude of the Holy Ghost Fathers showed their bias towards the Africans that they had little or no faith in the Africans evangelized in Nigeria. For they focused on the Christian village evangelization methods in the eastern part of Nigeria that was led by the white men only. The Holy Ghost Fathers also introduced other methods of evangelism in Nigeria. For instance, Lejeune, Superior of Onitsha Wharf Mission from 1900 to 1905, demanded for funds from the Cardinal Golti, Prefect of Propaganda of Christianity in Rome, to tackle the problem of slavery in Nigeria. As a result of this, the Missionaries converted sixty-five people in Agoudleri in Nigeria. In 1901, Golti sent Lejeune 20,000 Lira to be used for the conversion of African slaves to Christianity. Despite these methods that were used by the Missionaries to fight slavery in Africa, it was not totally eradicated. For this reason, Lejeune embarked on a research for an alternative method of evangelization which would be more effective in the spread of the Gospel in the Eastern Nigeria. The method was the introduction of Christianity to the Chiefs and Leaders of the Agouleri village. Through this, many people were converted to Christianity in the area.

4.0 CONCLUSION

It is expected that from the study of this unit, you should have learnt the following points:

The purchasing of slaves and their conversion to Christianity by the Missionaries. The spread of Roman Catholic Mission in the East of the Rivers Niger and Benue in Nigeria. The practice of the Onitsha indigenes in the early periods of Christianity.

5.0 SUMMARY

Having gone through this unit, you would have understood the following point: The Missionaries embarked on the buying of slaves in Onitsha area, settled them in villages and converted them into Christianity. The Pope introduced collection of money in the Catholic Church to aid the Missionaries in the spreading of the Gospel in the Onitsha area.

The Royal Niger Company was the lord of the Niger Delta area in early 1890s. Goldie accused the leader of the Missionaries of engaging in slavery, had him prosecuted and fined. Lejeune replaced Goldie in 1901 in Niger area. He searched for an alternative method of evangelising the people of Niger Delta area.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the following:

1. Goldie
2. Marshall
3. Obi title holders at Asaba land in 1885.

7.0 REFERENCES/FURTHER READINGS

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UNIT 5 ATTEMPTS TO ESTABLISH CHRISTIAN VILLAGE EVANGELISM IN NORTHERN NIGERIA BY THE MISSIONARIES IN 1884

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Lord Lugard, the Governor of Niger Area
 - 3.2 The Role of Lord Lugard in the Northern Nigeria
 - 3.3 The Holy Ghost Fathers' Response to Lugard's Request
 - 3.4 The Burning of Dekina Mission station by the Muslims
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit deals with the non-interference policy of Lord Lugard Islamic religion in Northern Nigeria. It also discusses the contributions of Roman Catholic Church towards the planting of Christianity in Nigeria.

You will also learn about how the Missionaries Planted Christianity in the Northern Nigeria.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Discuss how Christianity was planted in the Northern Nigeria describe the problems encountered by the Missionaries in the planting of Christianity in the Northern Nigeria state how the problems were solved.

3.0 MAIN CONTENT

3.1 Lord Lugard, the Governor of Niger Area

Sir Lord Lugard, the Governor-General of the Niger area made a policy that Christianity must not interfere with the Islamic religion in the Northern part of Nigeria. He made the policy in order to control the northern people.

However, he added a clause that whoever tried to plant Christianity in the area must seek for the permission of the Muslim leader in the area before embarking on it. In 1890, an attempt at establishing a Christian Village in the Northern Nigeria was made. This is because the Catholic Mission noticed that many slaves who were bought at Onitsha were taken beyond Lokoja, Iddah and were sold in the market at Inhitabu to the Igala people in the north. In order to stop the selling and buying of slaves in the Lokoja area, Father Lutz had established a Christian Village in the North. Besides, Lutz also aimed to continue the spread of the Church Missionary Society along the Benue River. For this reason, he planted a Catholic Mission to the area. He wrote thus;

“The struggle, with Crowther and the Protestants is therefore going to being. It’s a matter of not setting ourselves to be preceded in the great centers or along the Benue River where there is no mission at all so far”

The Missionaries believed that they would be the first permanent Roman Catholic Missionaries in Northern Nigeria, excluding the abortive attempt made by a Missionary from Lyons to settle at Lokoja in 1884. However, Roman Catholic Mission stations had been established in the Northern part of Nigeria around seventeenth Century. In 1708, they had about a hundred Catholic members in the Kororofa where a Catholic priest built a sixty-bed hospital for treating the sick people in the area. In 1708, Father Carlo da Geneva, was appointed Prefect for Bornu Mission, but he declined to accept the offer.

Another reason for the spreading the of the gospel from Onitsha to the Northern part of Nigeria is the belief that the Hausa people would be attracted by the doctrine of Roman Catholic faith. They hoped that the Hausa people if converted to Christianity, they would be used for the conversion of many people in the area. However, in 1890, Goldie hindered the spread of Roman Catholic faith in the Northern Nigeria. He did this by writing to the Headquarters of the Holy Ghost Society in Paris telling them that he had disallowed the Church Missionary Society from converting Muslims in the

Northern part of Nigeria and that he was not prepared to protect the Roman Catholic Missionaries that went beyond Lokoja in Kogi State to spread their faith. In the letter, he enclosed a copy of the Niger Territories public notice that was written in October 1889 forbidding Christian Missionaries to work in Muslim areas which is mainly the Northern parts of Nigeria. However, the home based Missionaries replied him that Hausa Muslims could be converted into Christianity without much problem. Lutz was warned by Goldie not to try to continue spreading Christianity beyond Lokoja area. If he does, then, his Mission Station at Onitsha Wharf which belong to the Royal Niger Company would be taken over by the government.

However, at the beginning of the twentieth century, the prospect of obtaining a foothold in the North for the purposes of evangelization looked bleak.

3.2 The Role of Lord Lugard in the Northern Nigeria

In 1900, Sir Lord Lugard, the Governor- General for the Niger area, tolerated the presence of Christian missions in the Northern part of Nigeria in order for Missionaries to establish Schools to teach the converts to read and know the Scriptures and to attract non-Christians to Schools and through this way, the Church was introduced to them.

However, a serious disaster occurred in the Hausa land mission of the Church Missionary Society. For that reason, Lugard decided to modify his views about the utility of Christian Missions in the Northern Nigeria. He believed that if the Missions that were established by the Church Missionary Society in the North were really practicing what they preached and taught, their efforts would be a great asset to his government in that part of Nigeria.

In 1901, the Acting High Commissioner, Wallace, made a pledge to the Emir which read in part thus:

I do hereby in the name of His majesty promise you protection and I do guarantee that no interference by Government shall be made in your chosen form of religion, so long as the same does not involve acts contrary to the laws of humanity and oppression to your people.

On the other hand, the Missionaries in Eastern Nigeria were aware of the British Government's policy of 'non-interference' in the religion of the Northern Nigeria and declared that 'this policy in Northern

Nigeria will be our greatest obstacle. Lugard's protection of the Muslims, 'with the maxim gun' as they put it, along with the establishment of Muslim Chiefs throughout the Northern Nigeria was the 'greatest evil imaginable'.

However, the missionaries believed that their religion would one day penetrate into Northern Nigeria. This is because they realized that one of the Government's most obvious problems was the question of the slave children freed under the slavery proclamation of 1900. The British government having freed the children was responsible for them. To settle them in families as wards would have simply turned them into domestic slaves.

Besides, the Public Works Department could absorb a few as apprentices.

Lugard planned a freed slaves Home where the children would receive a secular education. Sir Lord Lugard wrote:

I see no reason why religion be it of one sort or another should be forced upon the liberated slaves. I see much in it to exasperate the Mohammedan master who considers himself robbed of his property that we may further encouraged religious propaganda that is hostile to his Creed.

Lugard was rather perplexed about the whole question of slavery in the Northern Nigeria and was quite uncertain as to whether the proclamation forbidding it was a good thing. This proclamation could lead to economic chaos and rebellion since the Northern Nigeria economy was a subsistence one and with immense tracts of land there was no excess of labour. Slavery he believed, was built into the Hausa system. Some of the Missionaries in the East had advanced the same arguments and demanded the ending of the village of liberty or Christian village system of evangelization which was aimed at freeing and converting the slaves. The proclamation against slavery had been issued and Lugard was left with the problem. By 1905, according to a Colonial Office Report, about 3,070 slaves had been liberated, and it was added; 'these slave returns do not profess to be a complete record.

Lugard was beginning to realize that 'the care of children is not lucrative'.

For example, One hundred children in the care of a

European Supervisor, two European women helpers and two assistant African teachers cost one thousand four hundred pounds a year. Lugard knew that his administration in Nigeria dependent on an imperial grant-in-aid of the colonial masters. Therefore, the amount been sent to him by them to use in the area was inadequate to care for the liberated slaves. He pointed it out that he needed private philanthropy in the welfare of the people of Niger Area. (Kalu, O.U, 1976). However, Lugard was replaced by Lejeune as the Governor of the Niger Area by the Colonial masters. He requested for philanthropists to come to his aid in caring for the freed slave children in the Northern Nigeria.

3.3 The Missionaries' Response to Lejeune's Request

As private philanthropists who happened to be missionaries heard of the request, they responded and sent the Missionaries to help in caring for the liberated slaves, especially the children. They used the opportunity to plant Christianity in the Northern Nigeria. The Missionaries established Primary Schools in Dekina in Kogi State. They also built a Mission station in the area. In 1903, the Catholic Church had 1,100 children in seventeen Primary Schools in Northern Nigeria. The Catholic Mission destroyed the economy of the Islamic adherents in the Northern Nigeria. That is, slavery business which they were engaged in has been discouraged by Christians. The Missionaries taught moral instruction in the villages of liberty rather than the Catholic Creed.

3.4 The Burning of Dekina Mission Station by the Muslim

In 1904, the Dekina Mission station was set on fire by the Muslims in order to prevent the spreading of Christianity in the area by Missionaries. In 1905, another riot took place in Dekina. It was between the Christians and the Muslims. The Muslims wanted Christianity to be eradicated in the area. While the Christians insisted in the spreading of Christianity on the area.

About ten British Soldiers lost their lives under Major Merrick in another riot that took place in the same area after the burning of the Mission Station at Dekina by the natives who were Muslims. However, in December, 1905, the Missionaries withdrew from Dekina area, but, they left the Christian villages which they had established in the area.

SELF ASSESSMENT EXERCISE

Account for the role of Sir Lord Lugard in regards to religion in Northern Nigeria around 1900 to 1905.

4.0 CONCLUSION

You are now concluding the study of the Roman Catholic Mission in Nigeria in the early 1890s to 1905 in this unit. The Missionaries were able to stop human sacrifice, slavery and the worship of ancestral gods in the Eastern Nigeria through Christianity. They also established Christian villages in the area.

Many Primary Schools were also established to train children in the Eastern and Northern Nigeria. The Missionaries also attempted to establish mission stations in the Northern parts of Nigeria.

However, they were confronted with many obstacles from the Muslims in the Northern area. For this reason, they had little achievements in the Northern Nigeria.

5.0 SUMMARY

In this unit, you have studied the following facts:

Attempts were made by the Missionaries to establish Mission stations in the Northern Nigeria. The policy of Sir Lord Lugard hindered the spread of Christianity in the Northern Nigeria. The Missionaries faced hostilities from the Northerners. For example, their mission stations were burnt down in Dekina. However, they were able to establish a Mission station at Dekina where freed slaves were cared for by them in 1903.

6.0 TUTOR-MARKED ASSIGNMENT

1. State the roles of the Missionaries in the planting of Christianity in the Northern parts of Nigeria.
2. Narrate the obstacles that confronted the Catholic missionaries in the Northern Nigeria between 1900 to 1905.

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MODULE 2 THE PROTESTANT MISSIONS

- Unit 1 Sir Lord Lugard's Promise to the Emirs
- Unit 2 The Activities of Christians in Egba Land
- Unit 3 Christianity in Niger Delta Area
- Unit 4 Christianity in Brass Area
- Unit 5 The imposition of Christianity on the Ibos
- Unit 6 The Planting of Christianity in Akoko-Kukuruku Area
- Unit 7 The Planting of Christianity in Kabba Area

UNIT 1 SIR LORD LUGARD'S PROMISE TO THE EMIRS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Appointment of Emirs by Sir Lord Lugard
 - 3.2 Tugwell's Missionary journey to Kano
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit discusses the relationship between the British Government, the Missions and the Emirs in the Northern Nigeria. In the previous unit, you have learnt that attempts were made by the Missionaries to plant Christianity in Dekina area. In the same unit, you have also learnt that the Missionaries were faced with hostilities in the area. In this unit, you will also learn about the administration of Missionaries in the Northern Nigeria. On the other hand, you will also learn about the policy of Sir Lord Lugard which had hindered the spread of Christianity in the Northern Nigeria. In this unit you will learn how Sir Lord Lugard exercised British authority over the Northern people. For example, he installed some rulers who agreed with him in the method of administration of the Northern Nigeria. Moreover, the use of the Emirs by Sir Lord Lugard in his administration in the area encouraged them to kick against the establishment of Christianity, since he had earlier promised them that he would not allow other religion to exist in the area.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- explain whether the British rule was a help or a hindrance to the Christian Mission in the Northern Nigeria discuss the attitudes of the Englishmen against Christianity discuss the attitudes of the white men in favour of the Islamic religion in the Northern Nigeria state the problems of finance that confronted the Missionaries in the spread of Christianity in the Northern Nigeria.

3.0 MAIN CONTENT

3.1 Sir Lord Lugard's Promise to the Emirs

By 1903, Sir Lugard had succeeded in imposing the British authority over various groups in the Northern Nigeria. He appointed Emirs who accepted to co-operate with his method of administration to rule the entire Northern Nigeria on his behalf. Lugard also logically used military power to suppress the Fulani people who would have kicked against the rule of the British government in their Kingdom. While the Hausa people submitted themselves to their Emirs who subjected them to the rule of the British. He promised them that his rule would be just and fair, and that every man would be free to worship God as pleased.

At the installation of the newly appointed Sultan of Sokoto in March, 1903, he promised that his government would not interfere with the Muslim religion in the Northern Nigeria. This statement caused satisfaction and pleasure to the people of Sokoto Caliphate. However, on the other hand, the promise of Lugard as stated above, became the source of controversy when Tugwell and his party made their journey to Kano to plant Christianity. On the other hand, the coming of Christianity to Northern Nigeria coincided with the coming of the military to the region. For this reason, the Emirs were against the Christians and the Soldiers in their territories. Therefore, the Missionaries were handicapped in the planting of Christianity in the area. They could not plant Christianity in the area where they were being opposed by the Muslims who have been assured by the British government that no religion would be allowed in Northern Nigeria except Islam. Residents in Northern Nigeria attested to this by saying that the British authorities deemed it

prudent to restrict Missionary enterprise in the Muslim emirates till the introduction of the railway communication that came which made the army's presence in the area more secured. Ayandele believes that the administrators used the fear of Islam to counteract the influence of the Church Missionary Society with the Colonial office. The cautious attitude of Lugard caused great disappointment to the Missionaries in the Northern Nigeria. Apparently Tugwell assumed that Missions would follow the military expeditions in the Northern Nigeria just as they had in Ijebu area in the Southern part of Nigeria.

SELF ASSESSMENT EXERCISE

- Why was Christianity not able to flourish in the Northern part of Nigeria?

4.0 CONCLUSION

The role of the British government cannot be over looked in the set back that Christianity suffered in the Northern Nigeria as you might have learnt in this unit. The promise that Lugard had made to the people of Northern Nigeria that gave them assurance that there would be no other religion in the area except Islam probably made the Hausa- Fulani people to accept Christianity in the early period that the religion was introduced to them by the Missionaries. The promise made by Lugard to some of the Emirs in the Northern Nigeria on the restriction of other religions probably made some Emirs to kick against some Evangelists such as Tugwell and his party in Kano when they tried to plant Christianity in the area. However, the coming of the railway from the Southern part of Nigeria paved the way for some Yoruba workers and traders to plant Christianity in Kano, Kaduna, Ilorin and other parts of the Northern Nigeria.

5.0 SUMMARY

The Governor of the Crown Colony in Nigeria needed the co-operation of the people of the Northern Nigeria to pay tax to the Government, for this reason, they allowed the religion of Islam which they met in Northern Nigeria as the only official religion of the people. Besides, the Colony wished to have the area as their colony, so they, in conjunction with the Emirs, were ruling the Northern area by what is called indirect rule.

6.0 TUTOR-MARKED ASSIGNMENT

1. What will you consider as the reason for the controversies on the introduction of Christianity in the Northern Part of Nigeria?
2. Should the Emirs of the Northern Nigeria be blamed for the setback Christianity suffered in the North?. Discuss.

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UNIT 2 THE ACTIVITIES OF CHRISTIANS IN EGBA LAND

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 Henry Townsend and Wilhelm arrived Badagry

3.2 Reverend Johnson Samuel Appointed the Secretary of Egba United Government

4.0 Conclusion

5.0 Summary

6.0 Tutor-Marked Assignment

7.0 References/Further Readings

1.0 INTRODUCTION

In the first unit, you studied the roles of Lugard and the Emirs obstruction of the planting of Christianity in Northern Nigeria. You have also read about how the establishment of the railway in Nigeria aided the spread of Christianity in the Northern Nigeria in the early 90s. This unit will enlighten you on the planting of Christianity in Egba land in Nigeria.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- discuss how Christianity was planted in Egba land identify the problems that confront the spread of Christianity in Egba land.

3.0 MAIN CONTENT

3.1 Henry Townsend and Wilhelm Arrived Badagry

On 24 December, 1842, Reverends Henry Townsend and Wilhelm arrived Badagry and worshipped with Reverend Birch Freeman who was an adherent of Methodist faith. On 29 December, 1842, Townsend left Badagry for Egba land. He was received by Oba Sodeke of Abeokuta. All commercial activities were suspended to welcome the Missionaries to Egba land since they requested for them to plant Christianity in the land. The Missionaries established Mission

Station in Abeokuta on 27 July, 1846. Abeokuta was made the Headquarters of the other Mission Stations for Yoruba land. In 1847, the Church Missionary Society planted their Missions in the following towns:

Ake, Owu, Ikija, Itoku, and Igbein. The Missionaries established Sunday School, and Primary Schools for both the old and young people in Egba land. The wives of the Missionaries cared for the women of Egba land. In Egba land, the Missionaries were also involved in the economic, commercial, social and political life of the people as stated by Oshitelu. They encouraged the people to trade by using Ogun River as waterway for trading. They bought and sold farm product such as palm oil and cotton. In 1862, the Missionaries built Ake Orphanage in Abeokuta to take care of Orphans in the land. The Mission also established a News paper called Iwe Irohin in Yoruba language. It was used as a medium of information for the people in Egba land in 1859.

3.2 Reverend Johnson Samuel Appointed the Secretary of the Egba United Government

In 1902, Reverend Johnson Samuel was appointed the secretary of the Egba United Government. He was also known as Adegboyega Edun. C.B. Moor was also appointed the treasurer of the Society. The highest judicial authority in Egba land was no longer held by the Ogbonis but by a Christian named J. Martin. While Reverend D.O. Williams became the 'Prime Minister' of the Alake around 1898 and 1911. In 1900, the Alake of Egba land named Gbadebo attended Church service at the opening of the Townsend Wood Memorial Church. Since then he attended services regularly. He became a devoted Christian and abandoned the traditional customs of the land. For instance he allowed his face to be seen by his chiefs. Furthermore, He prayed to God whenever drought or illness befell his domain. Oba Gbadebo no longer consulted diviners for solution to the problems of Egba land But went to Saint Peter's Church to pray to the living God to solve such problems. He also had a Chaplain for the king's palace in Abeokuta town. Oba Gbadebo paid a visit to the king of England in 1904. king Edward vii gave him a Bible as a special gift.

SELF ASSESSMENT EXERCISE

State the roles of the Alake of Egba land in the spread of the Gospel in his land.

4.0 CONCLUSION

You have read in this unit that the Egba people sent for Missionaries to plant Christianity in their area. They accepted Christianity and it brought to them social, spiritual, educational and economic gains which further spread to the other areas of Yoruba land. Christianity paved way for Oba Gbadebo to pay visit to England. The happiness and gains which other Yoruba people saw among Christians in Egba land made them open their gates to the Missionaries. The Christians who were traders also spread their faith to some parts of Northern Nigeria.

5.0 SUMMARY

In this unit, you have learnt the following:

The Abeokuta people welcomed the Missionaries to their land and allowed them to plant Christianity.

Many Mission Stations were opened by the Missionaries in Egba land. The Missionaries established a vernacular newspaper called "Iwe Iroyin".

6.0 TUTOR- MARKED ASSIGNMENT

1. Discuss the roles of Alake of Egba land in the spread of Christianity in Egba land.
2. State the benefits of Christianity to the people of Egba.

7.0 REFERENCES/FURTHER READINGS

Ayandele, E.A. (1966). *The Missionary Impact on Modern Nigeria 1842-191: A Political and Social Analysis*, London: Longman.

Ade- Ajayi, (1977). *Christian Missions in Nigeria 1841-1891: The Making of a New Elite*, London: Longman.

UNIT 3 CHRISTIANITY IN NIGER DELTA AREA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Christianity in Bonny
 - 3.2 The Contribution of King George Pepple I in the Planting of Christianity
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the planting of Christianity in the Niger Delta. Many Mission Stations were established by various Missions in the area. This is because the people of the area even invited some Missionaries to establish their Mission Stations in the area. The people welcomed the Missionaries because they wanted them to educate their children. Christianity brought peace to the people of Delta area. King William Pepple invited the Presbyterians to establish a Mission station in the area. He paid the salaries of the Missionaries. This brief introduction to this subject should spur you to study more about the planting of Christianity in the Delta area by various Missions.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- discuss how Christianity got to Delta area enumerate the benefits that Christianity brought to the people of Delta describe the negative attitude of Jaja to the growth of Christianity in Delta area.

3.0 MAIN CONTENT

3.1 Christianity in Bonny

In 1864, Christianity got to the Niger Delta area. Mission stations were

established in Bonny, in 1864, Brass in 1868, Calabar in 1874 and Okrika in 1880. The people were responsible for the expenses of the Missionaries that were stationed in their areas. They did this in order for the Missionaries to educate their children whom they believed would be enlightened to boost their commercial trades in the future. Besides, the land of Bonny which was known for violence became very peaceful as a result of Christians' involvement in the political and social affairs of the city. The establishment of the Christian Mission in the area encouraged King William Pepple who was the ruler of Bonny land between 1835 and 1867. He then appealed to the Presbyterian Mission in Edinburgh 1848 to come to his kingdom and establish a Mission station. He and his chiefs volunteered to support the educational programmes which they wanted the Missionaries to embark on in the area.

Furthermore between 1849 and 1860, the King offered to pay the annual salaries of the Missionaries worth five hundred pounds in order to encourage them to spread the Gospel in his land. However, the Presbyterian Missionaries turned down the offer because the Bonny people did not agree to abandon their traditional religion. Again in 1864, King William Pepple approached Samuel Ajayi Crowther who was in charge of the Niger Mission to open a Mission Station in Bonny area. In **1867**, Crowther accepted the invitation of the King and he established a Mission Station in Bonny. The religion of Christianity dominated other religions in the area. This however led the opposition groups especially the Manilla Pepple to cause civil war in the area. The civil war took place between 1869 and 1873.

The Manilla Pepple waged war against the Annie Pepples who had accepted Christianity and also controlled the political affairs of the area. But the Christian groups had the upper hand over the Manillas and this made Jaja flee Bonny. Among the people who had accepted Christianity in the area were Oko Jumbo and the Annie Pepple people. They were very devoted to their new religion and thus incurred the hatred of the non-Christians in the area. Despite their hatred Oko Jumbo submitted himself to learning, reading and writing. He went about reading the Bible even in Qua Ibo market, the famous oil trade area. His action of reading the Bible in the public places indicated that he supported the spread of Christianity in Bonny area. Oko sponsored thirteen pupils in the boarding school at a cost of one hundred and fifty six pounds. In addition to this, he also built a tower for the Church bell in Bonny.

3.2 The Contribution of King George Pepple I to the Spread of Christianity in Bonny

Jumbo further championed the campaign on stopping the killing of twins in Bonny in 1868. Jaja was against the Christians for preaching against the sacrifice of the iguanas, that is, the big lizard to the idol of the land. So, he persecuted the Christians in the land. However, the Missionaries did protect the family of Manilla Pepple by providing shelter for them in the mission house. But the people of Jaja, they had no protector for this reason, they were killed in the civil war. Jaja saw Bishop Ajayi Crowther as his enemy therefore, would not welcome him and other Christians in the new land named Opobo which he had relocated after escaped from Bonny.

In 1867, King George Pepple I became the King of Bonny. He was an adherent of the Anglican Church in Bonny land. He encouraged the citizens to abandon their traditional religion for Christianity. He also encouraged them to adopt the white man's dressing. George Pepple had his formal education in England where he was converted into Christianity. He also accepted the White man civilization which he introduced to his people in Bonny Kingdom. He kicked against belonging to secret society while he was on the throne in the land. He encouraged his subjects to serve the living God instead of idols of the land. George avoided the taking of oaths and performing of the traditional rites in the land. Instead, he kept to his Christian faith [Ayandele pp.78-79]. He also replaced their traditional constitution with the Christian constitution. George gave the citizens equal rights and gave slaves freedom in the land of Bonny. He also taught Sunday School Children on Sundays in Bonny. In 1881 he was appointed the Finance Committee member of the Niger Mission. He seek political advice from the Missionaries instead of the traditional chiefs of Bonny land. He was hated by the chiefs for these actions. He patronized Missionaries in order to liberate his people from ignorance and superstitious beliefs. All Christians in the land enjoyed brotherhood, freedom, individual rights, justice and honour that were lacking during the reign of Jaja.

Under Jaja, slaves were badly fed and ill-treated. For example, according to Ayandele, slave masters had power of life and death over them. The ruling house denied slaves many liberties such as freedom of speech and inheritance marriage.

However, in 1901, Lord Lugard, the Governor of the Niger area, enacted a law that abolished unjust practices in the land. The outcome of the presence of the Missionaries in the Niger Delta area indicated that the acceptance of Christianity by slaves in the area saved them from the humiliation of the ruling house. Christians in the area

became the most useful and law-abiding citizens of the land. According to Ayandele, they were industrious and they practiced the principles of their faith and they were found more trustworthy than the non-Christians. In the Niger Delta area, Christianity provided a social leveler for the citizens. For example, slaves were treated equally with their chiefs and the children of chiefs and slaves attended the same school, they sat together in the same class room to learn and worship in the same Church.

However, in 1883, the Church Missionary Society tried to make Bonny the headquarters of the Niger Mission thinking that Bishop Ajayi Crowther and the European Missionaries would leave in the area. The chiefs of the land put the case before King Jaja who advised them to reject the offer for it would pave way for the British to colonize them. But George pressed the chiefs to allow the Missionaries to establish in the area. However, he was accused by Jaja that he had interest in the issue because he was given one thousand pounds by the Missionaries as bribe. For the wrong notion which Jaja had against the establishment of the mission station in the land, he advised the chiefs to send away African Missionaries including Bishop Samuel Ajayi Crowther. The chiefs therefore sent away Bishop Crowther from their land. Consequently, Bishop Crowther relocated to Brass and established a Mission station.

SELF ASSESSMENT EXERCISE

Discuss the roles of some chiefs in the planting of Christianity in Delta.

4.0 CONCLUSION

The people of Delta invited the Missionaries to their area to plant Christianity in various places. As a result, they welcomed the Missionaries to their land. They also contributed to the welfare of the Missionaries voluntarily. For instance, King William Pepple supported the Presbyterian to establish Mission station and schools in the area. Some of the chiefs believed in Jesus Christ. They allowed their children to receive formal education from the Schools that were established by the Missionaries. However, Jaja kicked against the Missionaries for his selfishness. You have also learnt that Ajayi Crowther was sent away from the area. He later relocated to Brass where he established a Mission station.

5.0 SUMMARY

The following are the major points you have learnt in this unit:

The people of Delta invited some Missionaries to establish various Mission stations in the area. The people of Delta aided the Missionaries with finance to pay their workers. Many schools were established by the Missionaries in the area as means of converting them into Christianity. Some of the pupils were also used to interpret the gospel to people in the Niger Delta. Later the Missionaries were persecuted by some chiefs in the area in order to achieve their selfish ends. The persecution became a blessing to the spread of the Gospel to other areas, such as Brass area.

6.0 TUTOR-MARKED ASSIGNMENT

1. Christianity brought progress to Delta people. Discuss.
2. Why did Jaja persecute the Missionaries?

7.0 REFERENCES/FURTHER READINGS

Ayandele, E.A. (1966). *The Missionary Impact on Modern Nigeria, 1842-1914: A Political and Social Analysis*, London: Longman.

Ajayi, J.F. (1965). *Christian Missions in Nigeria, 1841-1891: The Making of a New Elite*, London: Longman.

UNIT 4 CHRISTIANITY IN BRASS AREA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Invitation of the Missionaries to Brass Land
 - 3.2 The Imposition of Christianity on the Ibo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit introduced you to the planting of Christianity in the Brass area. It is interesting to note that while others were rejecting the Missionaries in their land, the Brass people were anxious to receive them and wish them to plant many Mission Stations in their land. The chiefs of the land volunteered themselves to aid the spread of Christianity in their areas. However, in 1871, there was an out break of small-pox that killed many children in the area, and Christians were held responsible. They were persecuted by some of the traditional chiefs as a result. All these you will learn in this unit. Despite the persecution of Christians in Brass, some prominent chiefs were won for Jesus Christ in the land. You will also learn from this unit how Christianity brought peace to the people of Brass.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- identify the reasons why the Brass people invited the Missionaries discuss how Christians were later persecuted by some of the chiefs in Brass State the reasons for imposing Christianity on the Ibos.

3.0 MAIN CONTENT

3.1 The Invitation of the Missionaries by Brass

The Missionaries were invited by the people of Brass to plant Christianity in their land between 1884 and 1887.

The chiefs accepted Christianity as their main religion of their society. However, in 1871, there was an outbreak of smallpox that affected their children. Some people in the land accused Christians that they were the ones that caused it. The Brass chiefs imposed a fine of seventy thousand pounds on all the adherents of Christianity in the land. After the payment of the fine the slaves in Brass gained total freedom from the chiefs in Brass. The slaves put their faith into practice by behaving very well in the land of Brass. In 1874, King Ockiya testified that Christians in the land were law-abiding citizens.[Ayandele, 1991, pp.84-85]. In 1879, political and social affairs changed in Brass as Christianity influenced their lives positively.

Furthermore, it was reported by Ayandele that King Ockiya and the other chiefs of Brass land surrendered their idols and they became Christians in 1876. In the same year, many people in Twon and Nembe the capital of Brass were converted by the Church Missionary Society into Christianity. Samuel Ajayi Crowther was in charge of the area as a Missionary. The King and the chiefs of the area respected him for educating them and their Children.

3.2 The Presbyterian Missionaries in Ibo Land

The Presbyterian Missionaries imposed Christianity on the Ibo around 1898. The imposition of Christianity on the Ibo was championed by Aro Chukwu people during an expedition around 1898. Between 1901-1902, Sir Ralph Moor and the Presbyterian Missionaries agreed to force the people to accept Christianity. They did it by destroying the juju that was the citadel of the traditional religion of the Ibo. Dr Rattray, a medical missionary accompanied the warriors or troops to launch an attack on the people. When the troops defeated the Ibo, Dr T.B. Adams started preaching the Gospel to them. After some weeks, James Johnson and Mary Slessor preached the Good News to the Ibo. In 1888, the Niger Company forced the Chiefs of Asaba to set free slaves that were in their possessions. They were also directed to hand over the freed slaves to the S.M.A. Missionaries who started the spread of the Gospel in the Lower Niger area since 1884. In 1893, Egbosha became the regent in Issele-Uku.

The regent invited the S.M.A. to establish a Mission Station in the land. Chiefs of the land were evangelized and they became Christians. Among them were Eyo Honesty II of Creek Town. Both the king and

their chiefs set their slaves free. The slaves became Christians. Egbosha also abandoned the traditional rites. Instead, he prayed to the Living God to overcome problems of the land. Moreover, the Scottish Missionaries also spread the Gospel to Itu and in the South-East area. And the Niger Delta Pastorate continued the spread of the Gospel in the Delta area. The Qua Ibo Mission Congregationalist organization at Belfast established their Mission station Headquarters at Etinam. The Methodists established their Headquarters at Uzuakoli. The Church Missionary Society established their Headquarters at Onitsha. The Roman Catholic Mission also established their Headquarters in Onitsha. The Roman Catholic Mission spread the Gospel to Awka and Owerri. While the Church Missionary Society and the S.M.A. spread the Gospel towards Benin and the Kukuruku area.

SELF ASSESSMENT EXERCISE

Name three Mission stations in the Ibo land and state the benefits that the people in the area derived from Christianity.

4.0 CONCLUSION

From the beginning of this unit, you have studied the various methods that were used by the Missionaries to spread the Gospel among the people in their various locations in Nigeria. You have also studied in this unit how the invited warriors defeated the people of Ibo. In the unit, you have learnt how people like Adams, Rattray and Mary Slessor accompanied the Missionaries into the land of the Ibos in Nigeria. Besides, you have learnt how some Missionaries planted their faiths in Ibo land between 1888 to 1893. It is believed that you have also learnt that some Missionaries used Ibo land as their headquarters for the spread of the Gospel to other parts of Nigeria. For instance, Onitsha was used as the headquarters by the Catholic Mission to spread their faith to Awka and Warri areas in Nigeria. While the Church Missionary Society and S.M. A. also used Onitsha for their Mission headquarters to spread the Gospel to Benin and the Kukuruku area.

5.0 SUMMARY

From the beginning of this unit, you have studied the various methods that were used by the Missionaries to spread the Gospel among the people in their various locations in Nigeria. You have also studied in this unit how the invited warriors defeated the people of Ibo. In the unit, you have learnt how people like Adams, Rattray and Mary

Slessor accompanied the Missionaries into the land of the Ibos in Nigeria.

Besides, you have learnt how some Missionaries planted their faiths in Ibo land between 1888 to 1893. It is believed that you have also learnt that some Missionaries used Ibo land as their headquarters for the spread of the Gospel to other parts of Nigeria. For instance, Onitsha was used as the headquarters by the Catholic Mission to spread their faith to Awka and Warri areas in Nigeria. While the Church Missionary Society and S.M.A. also used Onitsha for their Mission headquarters to spread the Gospel to Benin and the Kukuruku area.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss some lay people who were involved in the spread of the Good News in Ibo land.
2. Account for the spread of Christianity to Warri.

7.0 REFERENCES/FURTHER READINGS

Ade Ajayi, J. F. (1977). *Christian Missions in Nigeria, 1841-1891: The Making of a New Elite*, London: Longman.

Ayandele, E. A. (1966). *The Missionary Impact on Modern Nigeria, 1842-1914*, London: Longman.

UNIT 5 THE PLANTING OF CHRISTIANITY IN AKOKO-KUKURUKU AREA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Planting of Christianity in Akoko- Gbangiri
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you will study how the adherents of the Anglican faith in a town at Akoko-Gbangiri named Ogori came in contact with the adherents of the Anglican faith from other Western parts of Nigeria who were traders. The people of Ogori spread Christianity to other people in Akoko-Gbangiri. You will also study how the people later invited Joseph Okorogbo, a teacher and a Catholic faithful member in the area to teach them the art of reading and writing Yoruba alphabets. They believed that this would boost their interaction with other traders whom they might come across in their business. After they had learnt how to read and write from Okorogbo, they embarked on trading and spreading of the Gospel to their neighbours at Akoko- Gbangiri area.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- describe how Christianity was spread to other parts of Akoko- Gbangiri by the Ogori people identify the benefits that were derived from Christianity by the Akoko- Gbangiri people.

3.0 MAIN CONTENT

3.1 The Planting of Christianity in Akoko- Gbangiri Area

The Akoko-Gbangiri area comprises Ogori and Magongo in Ogori/Magongo Local Government in Kogi State, Bekuma, Lampese,

Semolika, Ibillo, Enisan, Odagbala, Ojilami, Ikpesi, Ojah, Ogugu, Makeke, Umoga and Ososo in Akoko-Edo Local Government in Edo State. Between 1820 and 1860, Akoko-Gbangiri was administered as part of the Northern Nigeria by Massawa, the Emir of Nupe in Niger State of Nigeria, and Ikare-Akoko was made the headquarters of the Nupe Emirate. Before the coming of Christianity to the area, African traditional religion and Islam were the religions of the people.

Islam was introduced to the people by the Nupe Muslim traders around

1860. However, in 1865, the Royal Niger Company helped the people of Akoko-Gbangiri to chase away the Nupe warriors who were then terrorising them under the Emir Massawa of Nupe land. The Royal Niger Company took over Akoko- Gbangiri Area from the Nupe warriors. But in 1900, the British Government took over the area. Sir Fredrick Lord Lugard was made the Governor-general by the British government. He controlled Akoko-Gbangiri people and the Lokoja Areas. The presence of Sir Lord Lugard in the Lokoja Area brought freedom to the people of Akoko- Gbangiri. From 1890, some of Akoko- Gbangiri people who had run to other lands started returning to their various homes. Some of such returnees who had the opportunity to engage in trading with other people outside Akoko-Gbangiri, they came in contact with Christianity.

According to Akande,(1999), many traders who were indigenes of Akoko-Gbangiri who hailed from Ogori were introduced to the Church Missionary Society by other traders in Ejirin near Ijebu-Ode area. Among the traders who were adherents of the Church Missionary Society in Ogori were Messrs Moses Anuwesi Egbadi, Daniel Akerele, Samuel Aiyebusi and Josiah Daramola. These people brought the people of Ogori together and they formed Bible reading groups in Ogori. In 1911, the Bible reading group of Ogori was turned into the Church Missionary Society. The Ogori people invited the late Joseph Okorogbo from Okpe in Edo State to Ogori in order to teach them how to read the Holy Bible. Okorogbo was a Roman Catholic faithful. He was probably educated by the Roman Catholic Missionaries who arrived at Benin in early 19th Century. This probably gave him the opportunity to educate the Ogori people. Adults who received formal education under Joseph Okoropo at Ogori joined the indigenous traders that brought Christianity to Ogori in Christian worship services in 1911. In 1913, these Christians at Ogori constituted Saint Peter's Church, Ogori. In the same year, the Church trained many of her members as Evangelists. They became Roving Evangelists in Akoko-Gbangiri Area.

Samuel Aiyebusi was sent to Ososo to spread the Gospel in the area. As a result of the presence of Aiyebusi in the area, adherents of the Anglican faith in Ogori established a Mission Station in Ososo in 1920. They named the Mission Station Saint Peter's Church, Ososo. In the same year, Mr. Isaac Tenabe was posted from Owo Mission station to Ogori by the Anglican Church in the area to formalize the presence of the Anglican Communion in the area. He was also made a teacher/catechist of both the Church and the Saint Peter's school that was established by the Anglicans in Ogori. The school was founded by them in order to train their children on how to read and write in the Yoruba and English languages in order to boost their trades with other Christians especially in Yoruba land. However, many pupils that were trained in the school were engaged by the Anglican Mission to preach and train pupils in the Mission schools that were established by the Anglican faith members in Akoko- Kukuruku areas.

The catechist/ teachers used many strategies to convert the Kukuruku people. Among these were house to house evangelism, the use of open places for evangelism, class meetings, visitations and Sunday services to mention but a few methods.[Owolabi 2005 PP.90-101,112, 170, 179.] On 25th March, 1920, the Yoruba Mission Stations and Northern Nigeria Mission Stations were constituted into the Lagos Diocese. The Reverend Frank Melville Jones was its first Bishop. On the 29th of September, 1920, the Bishop posted Reverend Lackland Augustus Lennon to Ikare- Akoko. He took over Akoko-Kabba Mission Stations. In 1924, a Church Council was held at Ogori, the Council approved the elevation of Akoko, Ogori Churches together with Kabba Churches and Ebira Churches to the status of District Church Council under the superintendence of Reverend Lennon. Olagboye[2002] states that for easy administrative purpose, Lennon divided the area into five groups, as follows: Ikare Mission Station, 16 stations, 13 Schools; Ogori 33 Mission Stations, 17 Schools; Arigidi 32 Mission Stations, 18 Schools; Oka-Akoko 20 Mission Stations,14 Schools and Kabba, 28 Mission Stations, 16 Schools. The above named Mission Stations continued to spread the Good News in their areas. As a result, many people became Christians and also became educated Many of the adherents of the Anglican faith in the areas were engaged in trading, and other professions to earn their living and also spread the Good News wherever they went.

SELF ASSESSMENT EXERCISE

Account for the role of Okorogbo in the spread of Christianity in Akoko- Gbangiri area of Nigeria.

4.0 CONCLUSION

In this unit, you have learnt about the traders who invited the Anglican Mission to take over the planting of Christianity which they brought with them from the Yoruba land as a result of their engagement in trading with some adherents of the Anglican faith. The adherents of the Anglican faith in Ogori planted Christianity in many towns and villages in the Akoko- Gbangiri area. Many Mission Stations and schools were established by the adherents of the Anglican faith in the area in question. The adherents benefited from Christianity that was introduced to them by some of the Ogori Mission evangelists that were sent out by members of Saint Peter's Anglican Church, Ogori, between 1911 to 1960s to spread the Good News to other areas in Nigeria. Many people who received Jesus Christ as their Saviour were engaged in various trades, such as trading, teaching, preaching and ministering in Churches.

5.0 SUMMARY

In this unit, you have studied the strategies that were used by the indigenes of Akoko-Gbangiri to plant Christianity in the area. Among such strategies, mentioned could be made of the following; schools, trades, evangelism, and Church services to mention but a few.

6.0 TUTOR-MARKED ASSIGNMENT

1. The planting of Christianity in Akoko- Gbangiri was through the efforts of the indigenes of the area. Discuss.
2. State the role of Western education in the planting of Christianity in Akoko- Gbangiri Area.

7.0 REFERENCES/FURTHER READINGS

Akande, P.A. (1999). *The Coming of Christianity to Ogori(1911-1999): A David Muga publication(place of publication not indicated).*

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Ezekiel Komolafe [aged 90 years] Private Interview at Ogori on 7/8/2002.

Dr. Samuel Jemitola, [aged 70 years] Private Interview at Ogori on 7/8/2002.

UNIT 6 THE PLANTING OF CHRISTIANITY IN KABBA AREA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Introduction of Christianity to Kabba Land by Olowolayemo
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit will address how Christianity first reached Kabba through one of the freed slaves who had accepted Christianity while he was enslaved in the foreign land. Olowolayemo settled at Abeokuta on his freedom from slavery. In 1900, he felt like coming back to Owe land where he was sold out as a slave. He left for Obele his home town to introduce the new religion which he had accepted in slavery.

But, before he was sold into slavery, he was an adherent of the African Traditional Religion in Obele land. On getting home, he introduced Jesus Christ to them as the only Saviour for mankind. He told his hearers that intermediaries, whom they consulted in time of problems, could not deliver them.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- discuss how Christianity got to Owe land state the effect of Christianity in Kabba land.

3.0 MAIN CONTENT

3.1 The Introduction of Christianity to Kabba Land by Olowolayemo Mr. Obaganiye who was the father of Daniel Olowolayemo was a warrior at Obele [Gbeleko] but he was hated by

the people who sent him out to Ebira land where he was assassinated. His children too were sold into slavery. Among them was Daniel Olowolayemo an Owe son, but the abolition of slave trade freed him. Olowolayemo settled at Abeokuta and became a devout Christian. By 1900, he became home sick, so Olowolayemo returned home and began to preach the gospel. He was the first Christian contact between the Kabba and the Anglican Church. In other words, the spread of Christianity in Kabba land was not through the Missionaries but by Mr. Daniel Olowolayemo.

By 1904, Mr. Olowolayemo moved from Gbeleko to Kabba town in order to continue the spread of the Gospel in Owe land and Yagba land. But, the adherents of the African Traditional Religion in Owe land were against him because his new Christian religion which he introduced in the land had turned many people away from their indigenous religion. Many people were reported to have abandoned the worship of Eborá (god) (Adebola, 1980). For this reason, he could only approach the citizens of the town individually to preach the Good News. However, by 1905, Olowolayemo was able to convert many freed slaves at Odo quarters in Kabba town. The Reverend Mycmyre who was the Minister at the Holy Trinity Church, Lokoja, became the roving pastor for the Kabba Mission Station through the invitation of Olowolayemo in the year 1905. In 1906, Mr. Paul Aribido was sent to Kabba as the first Mission Station agent to continue the spread of the Gospel. With the help of Mr. Olowolayemo, the Gospel spread into all towns and villages in Owe land in the early 1900s. Christianity has enlightened the people of Kabba and Yagba land through formal education which it has provided for them. The adherents of Christianity stopped consulting diviners for any thing, instead, they resorted to prayers to solve their problems. Today, Many Owe people are now Priests and Church leaders in various denominations in Nigeria. Mr. Daniel Olowolayemo died in 1931 and was given a Christian burial at Egbeda-Kabba.

SELF ASSESSMENT EXERCISE:

The enslavement of Olowolayemo is a blessing to Owe land. Discuss.

4.0 CONCLUSION

You have studied how Christianity came to Kabba land through the hard work of Olowolayemo. The invitation of the Missionaries from Lokoja by him helped the rapid spread of Christianity in Kabba land. Western education that accompanied the introduction of Christianity in the Owe land also helped in converting many people in the land.

5.0 SUMMARY

If you have gone through this unit conscientiously, you should be aware of the following points:

The freedom of Olowolayemo from slavery. The conversion of Olowolayemo into Christianity while he was in slavery. The return of Olowolayemo to Owe land. The sharing of Christian faith with his people in Owe land. The persecution of Christians in Owe land by the traditionalists. The invitation of the Church Missionaries from Lokoja Mission Station by Olowolayemo to help in the spread of the Gospel in Owe land. Some benefits that are derived from Christianity by the people of Owe land.

6.0 TUTOR-MARKED ASSIGNMENT

1. Comment on the spread of the Gospel in Owe land.
2. Enumerate the benefits of Christianity to the people of Owe land.

7.0 REFERENCES/FURTHER READINGS

Alemayo, K. A. (1986). *'The Ofosi Cult in Kabba'*. Department of Christian Religious Studies Kwara State College of Education, Ilorin, N.C.E. Unpublished Long Essay.

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UNIT 8 THE INTRODUCTION OF CHRISTIANITY IN EKITI LAND

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
- 3.1 The Introduction of Christianity in Ekiti Land by the ex-slaves
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

a

1.0 INTRODUCTION

This unit will address how Christianity first reached Ekiti Land through the freed slaves who had accepted Christianity while they were enslaved in the foreign land. Almost every village or town in Ekiti Land had ex-slaves who had embraced Christianity at their various foreign land. As soon as any one of the ex-slaves gained freedom from his or her master, he or she returned to his village or town to preach the new religion to his or her people.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- discuss how Christianity got to Ekiti Land state the effect of Christianity in Ekiti land.

3.0 MAIN CONTENT

3.1 The Introduction of Christianity in Ekiti Land by ex- slaves

Christianity was established in Ekiti Land in 1893 by the ex- slaves. Between 1893 and 1910, each village and town in Ekiti Land had some freed slaves who returned from their various places where they were enslaved but gained freedom from their masters to their various original villages or towns. All of the ex-slaves worked hard to make it possible to see that Christianity was planted in Ekiti Land. Adebisi

Peter (2003), says that among the freed slaves who had accepted the religion of Christianity at their masters' towns were illiterates.

Such people only stayed in their villages and towns to preach the religion of Islam to their people. While those who received the Western Education from their masters had the opportunities to move from one village to other villages or towns to spread the religion of Christianity to the inhabitants of such villages and towns. While some of them were not allowed by their relatives to embark on the spread of Christianity to other places beyond their local areas. Among the pioneers of the ex-slaves who spread Christianity in Ekiti Land were Mary Oja of Ode, Madam Helena Fatiregun Doherty of Ijero and Ifamuboni.

3.2. THE FREEDOM OF MARY OJA

Mary Oja was born in Ode- Ekiti in Ekiti State, Nigeria. She hailed from the family of Fabomi. At her early age, she fell victim to the Portuguese slave traders at Ode – Ekiti. She was captured and taken away to a foreign land by the Portuguese slave trader. While she was at Lagos, she was converted to Christianity. At the Anglican Church in Lagos, she was baptised and she took the name Mary Oja.

However, around 1893 the British administration in Lagos which had authority over Yoruba hinterland proclaimed a general emancipation for slaves and ordered slaves who so wished to return to their former homelands. As a result, many citizens of Ekiti land returned from captivity. Among those who returned from Lagos to their homes was Mary Oja a native of Ode –Ekiti land. At Ode –Ekiti, she introduced the religion of Christianity to her people. However, many elders of Ode – Ekiti were against her for introducing Christianity in the land.

3.2 THE ROLE OF MARY IN ODE- EKITI

It happen that some British envoys who were passers –by through Ekiti Land got to Ode – Ekiti in the night and they stopped there in order to pass a night at the village. There was nobody who understood their language in the town but Mary. The town people sent for her to interpret what the Europeans were saying to them. She accompanied the envoys to the palace of Oba of Ode- Ekiti Land. When they got there, Mary told the King of their mission to Ode- Ekiti –Land. For the sake of Mary who accompanied them to the palace of the King, he allowed the white men pitched their tent and they slept in it till day break. When the envoys had left the village to Omuo Ekiti, some elders went to meet Mary and they expressed their happiness to her for interpreting what the envoys came to do at Ode – Ekiti Land to them. Mary used the opportunity to tell them that her convert from their

traditional religion into Christianity enlightened her to know how to speak the language of the British people.

She told them that their own children can also speak English language with White men only they allow them to embrace the religion of Christianity. Mary's speech to the elders led the elders brought together the community to debate on the acceptance of the religion of Christianity instead of the practice of Traditional religion which they had embraced. Many Ode – Ekiti people then listened to her to preach the gospel in the public for the first time. The first man whom Mary had converted into Christianity was Awodunmila a son of a priest of Olu Oke god in Ode – Ekiti land. Mary accompanied him to his father at the presence of both Mary and his father, Awodunmila told his father that he would like to be an adherent of the religion of Christianity. His father allowed him accepted Christianity. Awodunmila was Christened Michael.

3.3. THE PERSECUTION OF MARY OJA

After the conversion of Michael Awodunmila, Mary started house to house evangelism. But some of the elders were annoyed because she has converted the son of the priest of Olu Oke god whom the elders looked upon to take after his father in serving the god of Ode – Ekiti land when his father dies. Mary alias Iya Eko was accused by the elders of trying to kick against the Olu Oke god and the tradition of Ode – Ekiti land. Despite the persecution which Mary faced, yet she was able to persuade some of the Ode – Ekiti accepted Christianity. Mary urged the people of Ode –Ekiti released their children to her in order to teach them how to read and write in the Yoruba language. Some people released their children to her.

She educated them and converted them into the religion of Christianity in Ode – Ekiti land. Other elders who were attracted by seeing the children who received education under Mary also joined the adherents of Christianity in Ode – Ekiti land. Among the people was Daniel Iyun. He was later sent out for further studies by Mary. When he returned to Ode –Ekiti, he started to spread the gospel at Ode – Ekiti land. A Church was built at Ode – Ekiti named Saint Mary Church, Ode – Ekiti. Mary spread the gospel towards Imesi – Lasigidi but she was accompanied by Mr. Kumuyi. As the adherents of Christianity increased at Ode – Ekiti, she employed Mr. Kasumu as the first catechist at Ode – Ekiti. While she also employed Mr. Kumuyi but stationed him at Imesi – Lasigidi. She used her personal money paid the two catechists.

3.4 HELENA FATOREGUN DOHERTY

Helen was another woman who aided the spread of Christianity in Ekiti land. She was a princess of king Agbeleja Odundun 1 and Olori Ode of Olomofe Oriki stock at Iwaro Street in Ijero – Ekiti. Helen was born around 1828. She began to trade at the age of twenty – four years. She was captured as a slave at Ijero –Ekiti. Helena was converted into Christianity by her slave master. She got married to Mr. Dherty at Saint Peter’s Church, Lagos. In 1893, She sent Mr. Ogunleye a native of Ipoti – Ekiti to go to Ijero to evangelise the people. While he was at Ijero, he also served as a Secretary to the Ajero, Oba.

In 1895, she appealed to Bishop Philips and Reverend Oyebode to send Mr. Olulode to Ijero as an evangelist to evangelise the people of Ijero. He was able to convert many people in the village. Mr. Olulode also educated about eight Children in Ijero –Ekiti. In 1896, Mrs Helen Fatoregun Doherty went to Ijero her village to reunite with her people. She took part in evangelising the Ijero people. She distributed Yoruba alphabet books to pupils in the Anglican Primary that was established to teach and convert them into Christianity. Many Ijero people were converted into Christianity at Ijero Ekiti. In 1897, Helen took up the work of evangelism as she organised crusades in Ijero, Ikoru, Ipoti, Ara, Iloro, Odo – Owa, Epe, Iroko, Idao, Osi, Ido, Usi, Ilogbo, Ifaki, Igbole, Emure and Ikere .Many freed slaves joined her to evangelise Ekiti land.

3.4 THE ROLE OF IFAMUBONI IN EVANGLISING EKITI LAND.

Ifamboni was born at Uyin – Ekiti. He was captured during the inter-tribal war about 1874 and taken to Ibadan by the warrior. At Ibadan, he was sold into slavery to Mr. Daniel Olubi. He gained his freedom and he returned to Uyin in 1894 to spread the gospel to the people there. Mr. Osewa an ex-slave also joined him to spread the gospel to Aramoko and its environs. In 1892, Mr. Vaughan and Mrs Dorcas Oloju also evangelised Ise Ekiti. On the 20th of September, 1894, Ifamuboni evangelised the Ewi of Ado –Ekiti, he gave him a copy of Holy Bible. The Ewi Ajimudaoro advised his people to accept the religion of Christianity. Many people became adherents of Christianity at Ado – Ekiti. On the 5th of May, 1895, Mr. Sowumi arrived at Ado – Ekiti to resume as the first catechist of Emmanuel Church, Ado – Ekiti.

SELF ASSESSMENT EXERCISE

Discuss the roles played by some ex-slaves in the spread of Christianity in Ekiti land.

4.0 CONCLUSION

This unit has taught you how Christianity emerged in Ekiti land and it spread throughout the land between 1893 to 1895. In this unit you have learned that there were two ex- slave women who were the source to the planting of Christianity in Ekiti land. Mary was able to enlighten the elders of Ode – Ekiti accepted the religion of Christianity as she demonstrated the education skill she derived from being a Christian as she served as an interpreter of the white men who paid a visit to the village.

5.0 SUMMARY

Having gone through this unit, you would have understood the following point:

Immediately the law of the eradication of slavery was signed by the British government, some slaves returned to Ekiti land. Those people who returned home introduced the religion of Christianity to their people. They also introduced the Western Education to their people in the land. Mrs. Mary Oja used her personal fund paid the catechists whom she employed and stationed them at two mission stations in Ekiti land. Helen Fatoregun Doherty also sent evangelists to evangelise Ekiti land. The evangelism of Ekiti land was showcased by two indigene women of Ekiti land named above.

6.0. TUTOR – MARKED ASSIGNMENT

1. Account for the role played by Oba Ode in the spread of Christianity in Ekiti land.
2. Assess the spread of Christianity in Uyin – Ekiti land.

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UNIT 7 THE PLANTING OF CHRISTIANITY BY THE SUDAN INTERIOR MISSION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Coming of Sudan Interior Mission to Nigeria
 - 3.2 The Spread of the Gospel in Yagba Land
 - 3.3 The Arrival of Mr. Lang to Patigi
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

From the previous unit, you learnt about the planting of Christianity in both Owe and Yagba land. In this unit, you will study the growth of Christianity in Yagba land. One of the major points is the establishment of Mission Stations in the area by Titcombe a foreigner who volunteered himself to come over to Nigeria and helped in the spread of the Gospel to interior areas like Egbe land.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

identify the role that Titcombe played in the planting of Christianity in Yagba land describe the development of Christianity in Yagba land.

3.0 MAIN CONTENT

3.1 The Coming of Sudan Interior Mission to Nigeria

The Sudan Interior Mission Missionaries came to Nigeria in 1893 to plant Christianity. The first batch of the Sudan Interior Mission that came to the country were Walter Gowans, Thomas kent and Roland Bingham. However, Gowans and Kent died in that same year in Nigeria. As a result of their death, Bingham returned to Canada. In 1900, Bingham made a second trip to Nigeria. He became sick, as a

result, he could not make converts to Christianity. So he went back to his country for treatment. On getting well, he made his third Missionary journey to Nigeria, accompanied by a medical doctor. He started his Mission work among the Nupe people in Patigi. In 1902, Bingham opened his first Mission station in Patigi. At the town, the missionary doctors treated people who were sick. For this reason, many adherents of Islam religion accepted Christianity. Many Mission stations were opened in various parts of Nupe land.

3.2 The Spread of the Gospel in Yagba Land

Daniel Onisanaiye was captured as slave at Ogga in Kogi State and was taken to Abeokuta. At Abeokuta, he grew to adulthood and was able to redeem himself from slavery. He left Abeokuta for Lagos. There he took up painting as a profession. Daniel responded to the gospel, and began to attend Araromi Baptist Church, Obalende. Evangelist Dr. Agbebi was in charge of the Church. He taught his Church members to read and write in Yoruba and English languages. Onisanaiye participated in the reading and learning processes. He bought a Yoruba Bible, read it and taught others the Bible stories. Daniel married in Lagos and had a son. As he studied the Bible, he had a vision to go to Ogga his home town to share the Gospel with his own people. This is because as at that time, Missionaries had not reach Ogga to plant Christianity in the area.

His wife and son tried to discourage him but he did not yield. Daniel left Lagos for Ogga to begin preaching the Good News to his people. At Ogga, he met his people who were fearful of evil power that troubled them daily. His people spent their time and money appeasing the devil at the whim of the witch doctor in the village. Daniel preached against such in the land. He taught them about the living God. He taught them that the only thing they needed in their lives was Jesus Christ who could save them from their fear and not the witch doctor. Daniel was the first Christian the people of Ogga ever had in their village. He read the Gospel from the Yoruba Bible to them daily and they listened to him. By this method, he was able to convert some of his people into Christianity. In 1901, the Sudan Interior Mission [now called The Evangelical Church of West Africa] sent four young men up the Niger River to Lokoja area in Kogi State to spread the Good News. In 1902, they established a Mission Station among the Nupe people in Patigi in Kwara State, Nigeria. Meanwhile Daniel and his people did engage in praying to God to send Missionaries to them in Ogga land.

3.3 The Arrival of Mr. Lang to Patigi

In June 1905, Mr. E.P. Lang and other Missionaries trekked from Patigi spreading the Gospel towards Yagba land. As the Evangelists got to Ogga, they found a group of people listening to Daniel as he read and interpreted the Holy Bible to them under the tree. The Missionaries decided to stay with Daniel and the people. They joined the people in praying to God for the salvation of the Ogga people. Daniel told the visitors to send Missionaries to them establish Mission stations in Yagba land. In 1906, Mr. Lang and his group revisited the people. Many converts at Yagba land demanded for water baptism from Evangelist Lang. He baptized them and returned to Patigi.

In 1906, the first Evangelist of the Evangelical Mission returned to Canada. Mr. Charles Waddel, who was one of the Evangelists who visited Nigeria appealed to the Christians in Hamilton Ontario to take the Gospel to Nigeria. Tommie Titcombe volunteered come Nigeria to continue the spread of the Gospel. On July, 1908, a commissioning service was held for Titcombe and others who volunteered to go to Nigeria. Titcombe arrived in Patigi to continue the spread of the Gospel there. He spent some times to preach the Gospel until God commanded him to move from the place to Yagba land to spread the Good News there. He left Patigi for Egbe in obedience to the voice of God. At Egbe, he established a Mission station. In 1954, the Sudan Interior Mission and other Missions in Nigeria came together to form an indigenous body known as the Evangelical Churches of West Africa [E.C.W.A.] The Church has spread from Patigi to Egbe land. And from Egbe towards the Northern Nigeria where majority populations are Hausa. It has also spread to the East, West and Southern parts of Nigeria. The Church has established Schools, Colleges, Hospitals and a university in Nigeria.

SELF ASSESSMENT EXERCISE

Account for the role of Daniel Onisanaiye in the planting of Christianity in Yagba land.

4.0 CONCLUSION

In this unit, you have learnt that the spread of Christianity in Yagba land began with Mr. Daniel Onisanaiye who was an ex- slave converted to Christianity. However, as he gained his freedom, he returned to his people to share the Gospel with them. He also spread the Good News to other people beyond Yagba land. Also when the American Evangelists came to Yagba land, Mr. Daniel joined them to spread the Gospel in Yagba land and beyond the area.

5.0 SUMMARY

It is expected that from the study of this unit, you have learnt the following points:

Daniel was the first indigene who spread the Gospel to his people in Yagba land. American Evangelists came to Patigi to plant Christianity. They extended the spread of the Gospel to Yagba land and other areas in Nigeria. Titcombe established schools and colleges in Yagba land and other areas. Many Mission Stations were also planted by them in many parts of Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the role of Titcombe in the planting of Christianity in Yagba land.
2. Account for the spread of the Good News in Yagba land.

7.0 REFERENCES/FURTHER READINGS

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MODULE 3 INDIGENOUS CHRISTIAN MOVEMENTS

- Unit 1 Christ Apostolic Church of Nigeria
- Unit 2 Cherubim and Seraphim Church, Nigeria
- Unit 3 Celestial Church of Christ, Nigeria
- Unit 4 The Impact of Christianity in Nigeria
- Unit 5 Problems and Prospects of Christianity in Nigeria

UNIT 1 THE CHRIST APOSTOLIC CHURCH OF NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Birth and Early Life of Apostle Joseph Ayo Babalola
 - 3.2 The Call of Ayo Joseph Babalola
 - 3.3 His Meeting with Faith Tabernacle at Ilofa
 - 3.4 The First National Meeting of the Faith Tabernacle at Ilesa, Osun, State
 - 3.5 The Great Revival held at Oke-Ooye
 - 3.6 The Persecution of Joseph Babalola in 1931-32
 - 3.7 Apostle Babalola handed over the Church to Prophet S.O. Akande at Ede and pass away on Saturday 25th July, 1959
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you will learn about the call of Apostle Joseph Babalola who was the first indigenous Church founder in Nigeria. Besides, you will also learn about how he has healed several people in Nigeria. Furthermore, you will also read about how Babalola was used by God to perform miracles that brought joy to many people in Nigeria. In addition to these, you will also learn about how he invited many foreigners to spread the Gospel in Nigeria. However, the invitation of the strangers cost him of losing some of his members to their Church when they fell apart over doctrinal differences. You will also learn how he was persecuted by the then Government and his own people at Odo- Owa in Kwara State, Nigeria. In this study, you will also learn about his

marital life as an ideal Christian family. Lastly, you will also learn about his preaching.

2.0 OBJECTIVES

By the end of this unit you should be able to:

- Chronicle the call Apostle of Joseph Babalola
- describe his meeting with Faith Tabernacle members at Ilofa identify the contributions of Babalola to the planting of Christianity in Nigeria
- discuss his persecution over the spread of the Gospel in Nigeria.

3.0 MAIN CONTENT

3.1 The Birth and Early Life of Joseph Ayo Babalola

Joseph Ayo Babalola was born at Odo-Owa in Kwara State, Nigeria, on the 25th of April, 1904. His father was Pa David Lawani Rotimi, while his mother was Martha Talabi Rotimi. Both of them were of the Anglican Church in Nigeria. Pa Rotimi was one of the early strong members of the Anglican faith in the then Lagos Diocese of Nigeria. Joseph Babalola started Primary School at Ifo. He later transferred from the place to Oshogbo in Osun State, Nigeria. There he read Standard Four, but could not proceed further. For this reason, Babalola took an appointment with the Public Works Department, Lokoja, in Kogi State, Nigeria. He was employed as a tractor driver. On the day, he was called by a mysterious voice to take up preaching as a vocation, as he was driving a roller on the road of Akure—Ilesha in 1928. He thereafter heeded the call and resigned his appointment. Babalola later married Mrs Dorcas [nees Adetoun] a native of Ilesa in Osun State, Nigeria in 1935.

3.2 The Call of Joseph Ayo Babalola

On October, 9th 1928, Babalola heard a Voice calling him from heaven to leave his job. He asked others who were near him if they heard the voice that spoke to him. But they said to him that they heard no voice. The next day, he went to the Akure-Ilesa road to continue his work. At 12 noon, Babalola heard the mysterious Voice the second time repeating the same words that were spoken to him the previous day. So he came down from the roller and told one of his

assistants to take over the driving of the roller from him. As the man started the roller, it cut fire. As a result of the burning of the roller, Babalola resigned his appointment with the Ministry of works, Lokoja. While he returned from Lokoja, to Ipetu-Ijesa, the same Voice spoke to him to fast for six days and also pray 120 times and he obeyed. In his room, he saw a very bright light, and a Voice accompanied the light, saying to him that the Lord Jesus would like to send him with important message to various towns. The Voice further said to him that if he did not obey his words, he would die. For obeying the voice, he would not die.

He decided to heed the Voice. Babalola further had revelation from heaven. He began his ministry by paying visits to many towns and villages in the Yoruba area preaching the Good News. As he preached the Gospel, he also healed many people that were ill. He went about ringing a hand bell to call the attention of people his messages of salvation. As Babalola went to Odo- Owa to preach the Gospel, he was rejected by his people. He pronounced epidemics on the people that disobeyed the Word of God which he preached to them. Many people at his home town were afflicted by small pox. However, those who heard the Word of God and obeyed it were healed by him. The people of the town decided to kill him for they could no longer tolerate his words.

A man volunteered himself to kill Babalola in the elders meeting that was held to find solution to the problem of his preaching which they claimed was against them and their way of life. The second day, as he was going out to proclaim the Good News, he saw a snake about to strike him on the road. However, God sent an Angel that stood between Babalola and the snake, and the heavenly Being used a sword in his hand to kill the snake. Also, according to Idowu,(2007), some evil spirits that were shouting behind Babalola while he was preaching along the road, also disappeared as he kept ringing the bell and pronouncing the Word of God to warn his people to repent of their evil deeds in the land.

3.3 His Meeting with the Faith Tabernacle at Ilofa

At Ilofa in Oke-Ero Local Government, of Kwara State, there was an Anglican Church which had a Society named the Faith Tabernacle. The band was headed by Daniel Ajibola in 1918. The Society engaged in all season prayer meetings. He used the opportunity to involve the members of his Society to participate in many evangelistic programmes of the Church. The Society became attractive to many members of the Church in Nigeria. More members of the Anglican

faith joined the Society. Mentioned could be made of Mr. J.B.Sadare and Miss Sophia Odunlami. The Faith Tabernacle Society became popular among the Anglicans in Nigeria. For instance, it has been mentioned that the following Anglican members also joined the Society: Messrs I.B. Akinyele, Odubanjo and Babatope. The Faith Tabernacle Society spread to the following towns through the Anglican Church Lagos, Ibadan, Ijebu-Ode, Ilesa and Zaria.

However, as more people joined the Society in Nigeria, it became affiliated to the American Faith Tabernacle that has its headquarters in Philadelphia, USA. The members of the Society who lived in Lagos invited Joseph Babalola to come and preach to the people of Lagos. Joseph Babalola was hosted at the town hall at Ebute-Elefun to preach the Good News to the people who had gathered themselves there to hear him. According to Idowu, Babalola used six hours to address the audience about his calling, he then preached the Good News to them. Many people who were ill, were brought to him for healing and were healed. Many people also got converted. According to historical accounts, Babalola said that the Holy Spirit, told him to join the Society and he did. Babalola joined the Society and he was baptized into the Faith before he continued in his missionary journey in Nigeria. Members of the Faith Tabernacle chose Mr. J. A. Medaiyese who probably hailed from Kabba area to accompany him in his missionary journey to Odo-Owa. Babalola did not limit himself to his home town, as he also spread the Gospel to Ibadan. Many people went to hear him there and were saved. Many ill people were also healed by him at the various crusade grounds at Ibadan.

3.4 The First National Meeting of the Faith Tabernacle at Ilesa, Osun State

A meeting was held at Ilesa on July 9th and 10th, 1930 by the Faith Tabernacle Society in Nigeria. The main reason for holding the meeting was to settle the doctrinal differences among members of the society. Some members held that polygamists should not be admitted into the Church. While another group among them accepted the view that they should be accepted into the Church, but they should be denied baptism. Yet some other group also argued that polygamists may be given the chance to attend Church services, but they must be excluded from participating in the Holy Communion. Another issue that also needed to be settled was the case of the use of drugs to heal the sick. While some believed that only the name of the Lord Jesus Christ should be used to heal the sick, some others believed that both methods should be used. Among those groups who wanted

the two methods to be combined for healing was Joseph Babalola who was station in Ilesa at this time.

Besides, members of the society also planed to introduce Babalola to others as the leader of their Society. Members of the Society assembled at Oke-Oye Street in Ilesa town for the meeting on the above mentioned date. Before the deliberation on the above issues, Babalola preached to the assembled members. After his preaching, he stepped aside with Mr. Medaiyese in one of the rooms that was attached in the church building. Delegates of the various Churches deliberated and finally arrived at the conclusion that a Christian husband should marry one wife. Likewise, a Christian woman should marry to one man. While the delegates were deliberating on the issue of divine healing, there was an incident that disrupted their discussion. It was the death of a child that was brought from the farm by its parents for burial.

As Babalola heard the cry of the community over the dead child, he was moved with pity then he had compassion on the child and the parents. He prayed on the dead child and the child was brought back to live. This became the first miracle which all the delegates from various towns and villages that attended the conference witnessed. The raising of the dead child, convinced every body that Jesus Christ is the Lord over sickness and the dead. Every body who saw the child brought back to live believed in the Lord Jesus Christ as the only Saviour and Messiah. Many people who witnessed the miracle became convinced that Babalola was a prophet anointed by God. As a result, many repented of their sins and became converted. Babalola stayed in the town spreading the Good News for many days. Many people visited him and he prayed for them. Some people brought water to him to pray on it for their use. According to the late Chief Ezekiel Komolafe who also witnessed the great crusade that took place at Ilesa, there was a prominent king from Akoko land who was warned not to drink the water which Babalola prayed on. But the king insisted and drank the blessed water. Immediately, he fell down and blood began to rush out of his mouth and he died.

Reverend Lennon, an Anglican priest at Ikare Mission Station, who went to Ilesa to hear Babalola preach, used his car to carry the deceased king to his town for burial. Also, a woman from Ogori named Mrs. Rebecca Jemitola, who was childless for many years, went to the crusade and Babalola blessed the water for her to drink. She drank the water and she conceived and gave birth to a son named Samuel Jemitola. The son later became a doctor. The crusade of Babalola spurred the growth of the Church in the Yoruba land. It also

became as the first time for Christians to gather in one place to witness the preaching and performing of at the same time. Not long after, the Faith Tabernacle Society got transformed into Christ Apostolic Church of Nigeria.

Babalola later moved from Ilesa to Efon-Alaaye where he later settled as his missionary home in the Yoruba land. From there, he proceeded to the following towns for evangelism: Offa, Aramoko, Ijero, Ikole and Iddo. Many sons and daughters of these towns are now Ministers of the Gospel in Nigeria and overseas.

3.5 The persecution of Apostle Joseph Babalola in 1928-32

Babalola was persecuted by his own people at Odo-Owa, his home town, the people hated him for his preaching in which he warned them to turn away from their evil acts, and if they were adamant, they would perish. He was beaten up by some people who felt that his words were against the culture and values of their society, for his preaching did not exempt the elders of the town. His parents and sisters were also persecuted because of him. As many of his people did not listen to the Good News preached by him, there was a revelation which was shown to him by God concerning the wrought of God on those who were opposing the Gospel. An epidemic of small pox broke out in Odo-Owa. This caused many people to die in the town. For this reason, he was hated the more. Therefore, some people plotted to kill him. While they were busy planning to kill him, he was fasting. A man volunteered at the meeting that was held at the palace of their king to eliminate him. Apostle Babalola kept on preaching the Gospel in the town, ringing the hand bell to call the attention of the people to the Gospel. According to Idowu, Babalola was confronted on the road by evil spirits but they could not harm him. In addition to this, a strange snake also appeared to him on the road, but an angel of Lord appeared and killed the snake. Likewise, the evil spirits also appeared to stop him from continuing his preaching. At Offa, Babalola's crusade drew many crowds and this angered the Muslim community as they could no longer bear this. Consequently, they called their king to send away Babalola from the town. Not long, he was sent away from the town.

In 1932, Babalola was imprisoned in Benin-City. This was because he identified two women who attended his crusade at Otuo as witches. The people of the town reported him to the Oba of Benin. The chiefs in the town felt bad over the matter. The Court sent officials with warrants to Ilorin that was the headquarters of his home town to effect

his arrest through the Government. So he was arrested and brought to Benin-City, where he was sentenced to six months' imprisonment.

3.6 The Hand Over of the Church by Babalola to Prophet Akande at Ede

Babalola attended the Sunday Service in the morning of 26th July, 1959 at Ede. After the service, he called on Mr. Odusona to take up the expenses of a young man whose wedding he had promised to sponsor, for the man had no helper. He also had a dialogue with Mr. S.O. Akande who was instructed to take care of the Church. According to Idowu, aside the discussions which Babalola had with the two men mentioned above, a strange event also marked his departure from the earth. The Holy Spirit was said to have filled the room where he bid them good- bye. After these events, Babalola passed away peacefully.

SELF ASSESSMENT EXERCISE

Account for the persecution of Babalola by his own people and government.

4.0 CONCLUSION

From this unit, you have read how God called Apostle Joseph Ayo Babalola to be His Servant. You also learnt how he was persecuted by his people, and also the authorities. The crusades of Babalola also brought salvation and healing to many people who had accepted the Gospel. You have also learnt how many people who did not accept the Gospel at Odo-Owa perished with the epidemic that took place there. You also learnt how the evil king who drank the water died. Also, you learnt how a childless woman who had faith in the Good News preached by Babalola gave birth to a son who later became a doctor.

Finally, you studied how the Faith Tabernac Society transformed into Christ Apostolic Church and how the Church was handed over to Prophet S.O. Akande before the Apostle of God, Joseph Ayo Babalola departed this world.

5.0 SUMMARY

Babalola was called by God when he was working with the Public Works Department in Lokoja, in Kogi State, Nigeria in the year 1928 along Akure-Ilesa road.

He was use by God to spread the Gospel in Nigeria. God also used him to bless many people in the country. He was imprisoned at Benin- City, Nigeria.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the call of Joseph Ayo Babalola.
2. Asses the roles of Babalola in the planting of Christianity in Nigeria.
3. How was Christ Apostolic Church, Nigeria founded?

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Dr, Samuel Jemitola, aged 60 years, Private Interview at Ogori on 7/10/2002.

UNIT 2 THE PLANTING OF CHRISTIANITY IN NIGERIA BY THE CHERUBIM AND SERAPHIM MOVEMENT

CONTENTS

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 - 3.3 The Missionary Journeys of Orimolade
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 - 3.7 The Successor of Orimolade
 - 3.8 The Death of Orimolade
- 4.0 Conclusion
- 5.0 Summary
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- 7.0 References/Further Readings

1.0 INTRODUCTION

In the first unit, you learnt about the Faith Tabernacle, a Society in the Anglican Church, which later metamorphosed into Christ Apostolic Church. You were told that it was God who called Babalola out of secular work to come and serve Him in the spread of the Gospel in Nigeria. You were also taught how he was persecuted by the enemies of the Gospel in Nigeria. Also, you learnt how he handed over the Society that had now metamorphosed into a Church, to another Servant of God. In other words, God does not use lazy people to carry out His purpose, but hard working people like Babalola to carry out His plan on the earth. Babalola's case assured others that it was not only the White Missionaries that can proclaim the Good News to people, but that God uses whosoever responded to His call. In this unit, you will learn how God used Moses Orimolade to spread Christianity in both Western and Northern Parts of Nigeria. You will also learn about his persecution too.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- narrate the call of Moses Orimolade identify the

contributions of Orimolade to the growth of Christianity in Nigeria.

- enumerate the mission journeys made by Orimolade. discuss the persecution of Orimolade.

3.0 MAIN CONTENT

3.1 The Birth and Childhood of Moses Orimolade

Moses Orimolade Okejebu Tounlase was a son to Pa Tounlase who hailed from the royal family in Ikare in the present Ondo State, Nigeria. He was born in 1879.

However, before he was born, the mother suffered a prolonged labour to the extent that a native doctor was consulted by his parents on what they should do that would make his birth. They were told by the Ifa Oracle that the would -be child would be a great man. They instructed that the mother put on the chieftaincy beads of the family on her neck, and the baby would come out easily. This was done and Orimolade was born, he stood up and began to walk. This made the midwife to force him to sit down twice. However, Orimolade stood up the third time and he began to walk. At that moment, the midwife left him and sent for his father to come and see his miracle child. When his father saw him, he ran into his room and brought out some objects and made incantation to invoke powerful spirits to come to his aid since he was a medicine man in the town. He tied some objects on the legs of the baby in order to stop him from walking. The onlookers viewed the actions of Tounlase as trying to disturb the child. However, some neighbours went to remove all objects which his father tied on him. The child was then left undisturbed again by the parents. Many people within and outside the town who heard about this event began to pay visits to Ikare to see the miracle child. The king, named Ajiboye, also paid a visit to the child greeted him in the traditional way of the Ikare people. For this strange behaviour of the baby, the King marvelled and went back to his palace.

Among the people who visited the boy were old women who paid him obeisance. In addition to this, some of them used the opportunity to make requests, such as fruitfulness of the womb for the barren women in the town, prosperity, peace and good harvests, while some brought him gifts. However, as these events were taking place in the presence of both parents, the father was mystified. He became embarrassed by the constant visit of the people to see the child. At a point, he wanted to leave the town but he was dissuaded from leaving. People begged him to bear with the baby and stay in the town. He took their advice and stayed. On the eighth day of the baby, his parents

named him Orimolade, Tounlase Okejebu. When the father could no longer bear with the strange things that kept on happening through Orimolade, he summoned his family for a meeting to take his last decision concerning the child. The family agreed with him to allow the mother to take the child to her own parent's house and take care of him there.

At the age of eight, Orimolade went into Saint Stephen's Anglican Church, Ikare, in the night. Inside the Church there was a heavenly light shining within the Church and Heavenly invisible Beings singing melodious songs. The Pastor of the Church who lived in the vicarage heard the song, he woke up and walked towards the Church. He saw the door of the Church that was shut opened. The Pastor took courage and entered the Church, there he saw the lame Orimolade sitting in one corner in the Church. The Vicar asked him who he was and the voices that were singing in the Church. Orimolade answered him that 'they' were the ones. The Vicar further where the other voices were and Orimolade replied, "Here we are." According to Olu Famodimu, while both were still dialoguing the voices started singing the same song thus;

On the Mount above Jordan
I am called, I am called
By my favourites that had gone, that had gone
I like to enter eternity with them
Where there will be no more parting forever. Come home, Come to the
home of Love
The book of Jesus said to me
That Angels carried me
Home I'll rejoice
Jesus carries me home.

After the above song was over, the Vicar, having recognized the boy as the son of Tounlase, decided to let things be.

3.2 The Beginning of Orimolade's Ministry

In order for you to understand this unit, we intend to explain what probably made Orimolade lame in his boyhood. It is assumed that the charm used by his father to force him sit down when the midwife invited him to come and see the boy standing up on the very day that he was born caused this. The Vicar said that he was surprised to see Orimolade who was lame inside the Church alone without seeing anyone with him, and added to this was the mystery of unseen

voices singing with him inside the Church. Concerning the time when he started his ministry we were not informed by scholars. However, we were told that Orimolade began his ministry at his home town Ikare /Akoko in the present Ondo State. One-day, people just saw Orimolade walking on the street singing. Christians in the town were pleased when they saw him and they rejoiced with him for this miracle. Orimolade began to preach the Gospel to people who came out to see him as he walked on the street in the town. He also prayed for those who were ill.

Immediately he prayed for them, they received their healing. Many people who were healed began to spread the activities of Orimolade outside Ikare town.

Orimolade enjoined his hearers to confess their sins and turned away from them.

He taught about the existence of heaven and hell. He taught them that the righteous people would go to heaven after death, while the wicked people would go to hell. Those who believed were loosed from bondages. In addition to this, women who were barren gave birth to children as a result of his prayers. He converted many people including his mother Abigail, one of his sisters Mary, and two of his brothers, namely, Peter and Samuel (Famodimu 1990). Many people from other towns and villages visited Orimolade to listen to his preachings. Besides, many people also confessed Jesus Christ as their Lord and Saviour. The population of Christians increased within and outside Ikare town. However, as the Christians were glad with the activities of Orimolade, the unrepented herbalists were sad and they began to persecute him. Orimolade also encouraged Christians to shun the worship of the ancestors in Ikare town. Male Christians who wanted to get married to females who were unbelievers were told by the parents of these women to forget the idea, unless they renounce the new religion.

The preaching of Orimolade encouraged many Christians to buy the Holy Bible, for they wanted to be reading the Word of God for spiritual growth. The lessons learnt from the Bible helped them to grow spiritually. The adherents of the traditional religion appealed to Orimolade to stop converting people into Christianity for it affected their livelihood. This is because people stopped consulting them over their problems after giving their lives to God. Orimolade was warned to stop converting people into Christianity or risk his life and the lives of his followers. He informed the Christians about

this but encouraged them not to fear the traditionalists and that the Lord Jesus Christ would glorify Himself. The traditionalists tried to carry out their evil plan against the Christians while Orimolade was preaching at Okorun street Ikare-Akoko. They went to confront the Christians at the preaching ground. The traditional priests used charms and cutlasses to harass the Christians. But Orimolade called upon the Lord Jesus Christ, to fight for them. He then stretched his staff towards the evil people and they began to fight themselves, while the Christians stood watching as they fight themselves. Many of them were wounded with their weapons and charms which they were suppose to use on the Christians. Some of them however, having seen the power of God as superior to their gods, joined the Church. The remaining traditionalists went to tell the king of Ikare that Christians were killing people in the town. The king sent for police men to arrest them. They were arrested and they were taken to Kabba prison in Kogi State. But Orimolade was excluded.

However, as he got to know about the incident, left Ikare for Kabba town. When he got there, Orimolade began to spread the Good News at Kabba town. Orimolade also told the people to release the Ikare Christians who were locked up in their prison. However, as the District Officer learnt about what Orimolade preached, he ordered the release of Christians that were brought from Ikare. After letting out the Christians, the Officer told them to go to their home town. All the released prisoners went to their various homes unhurt. On the arrival of detained Christians in the town people rejoiced and they continued in their journey of faith.

3.4 The Spread of the Movement in the Western Nigeria

Orimolade began his missionary journey in the year 1916. He left Ikare for Irun Akoko in 1916. In the town, he was confronted by witches, wizards and traditional worshipers. He was confronted because the Word of God was against their practices. In his preaching, he appealed to whoever belonged to such societies to repent, forsake them and accept Jesus Christ as their Saviour. Orimolade was also said to have destroyed one of the temples of the traditional worshipers in the town, after which he left the place for Ogbagi. There he preached the Good News to the people of the town. Many people who listened to his preachings accepted Jesus Christ as their Saviour. Orimolade further spread the Gospel to Akungba, Oka, Ikiran, Merri, Ifon, and Owo. He moved from these towns to Benin-City in the present Edo State, Nigeria. He observed that some of the traditional worshippers used human beings for sacrifices to

their gods. Orimolade preached the Good News to them and many of them repented and joined the Church. He moved from there to Itshekiri Kingdom to preach. Orimolade left Ishekiri land to Lokoja, in Kogi State, Nigeria. He spread the Gospel from there to Idah. At both towns, he preached the Gospel, and preached many miracles that people saw and they joined the church. Orimolade moved from Lokoja to Onitsha to plant a Mission Station. He left the place for Sapele in Delta State to spread the Good News. He further left Sapele for the following towns: Ogori, Akunnu, Ikaramu, Daja, Iga, Uromi, Igasi Omuo, Kabba and Ogidi where he planted Mission Stations. Orimolade was the only Missionary who voluntarily spread the Gospel to Ogori land without being invited by the indigenes as they did for the Church Missionary Society. Although they were invited to teach them how to read and write and not for the purpose of planting the Gospel nor to aid them fight their enemies as other Yoruba people, such as the Badagry and the Egba people did.

3.5 The spread of the Movement in Northern Nigeria and Lagos

Orimolade spread the Good News to the following towns: Bida, Zaria, Kano, Ilorin, and Ofa. Orimolade left the Northern parts of the country back to the Western parts of Nigeria to plant his Mission Stations: Ikirun, Osogbo, Ede, Ogbomoso, Ibadan, Abeokuta and Lagos. The movement was established in Kaduna by Mrs. Adebisi in 1927. In Lagos, Orimolade met a young girl called Abiodun Akinsowon. Abiodun joined Orimolade in the spreading of the Gospel when she was seventeen and a half years. In 1925, she went into a trance from 18th to 25th June Orimolade adopted her as his own daughter. While she was with Orimolade, she contributed to the spread of the Gospel. Many Mission Stations were opened by both of them. Orimolade later stayed put in Lagos Mission Station, while commissioned Abiodun to continue spreading the faith to other towns and villages. In Lagos, Orimolade preached the Gospel and performed many miracles. Many converts spread the Good News to their own people in various towns and villages. Orimolade further commissioned other members in Lagos, made the sign of the cross on their palms and sent them out to spread the Good News, to set the oppressed free from the devil and afflictions and to heal the sick. He warned them not to shake hands with people as they carried out their missions, many people they touched were healed of diseases.

In Lagos Orimolade healed Albert Ishola Cole of poison. According to Famodimu (1990), Orimolade made a sign of the cross on the man's chest three times and he vomited out an object in form of red parrot feather. Immediately, Ishola became whole. It was also said that

Orimolade raised up Matthew ‘Eku Ojo’ from the dead. The news of the two events spread in Lagos and people joined Orimolade’s Mission in large numbers. Orimolade then named the Movement as the ‘Seraphim’ on the 9th September, 1925. On the 26th March, 1926, he added the name ‘Cherubim’. Since then, the Movement became known as Cherubim and Seraphim. In addition to this, the Movement is later transformed into a Church with many branches all over the country.

3.6 The Persecution of the Movement

In 1925, the Cherubim and Seraphim adherents were persecuted by other Missions in Nigeria. In Lagos, Archdeacon Ogunbiyi of the Breadfruit Anglican Church, kicked against the angels’ names that the movement gave to their mission. In addition to this, he was also against people calling Orimolade the name ‘Alufaa’ meaning, ‘Reverend’ since he was not ordained by any Mission. Also a newspaper, Nigeria pioneer wrote critical articles against the practices of the Movement in July, 1927.

Further more, some people also accused the adherents of preaching against the use of traditional drugs. The preaching of the Movement against traditional gods, customs, witches, herbalists and wizards made members of such societies hate the adherents. Besides the above mentioned reasons, people persecuted members of the Mission because of one of their songs which went thus:

“ Sword of the Lord, sword of Holy Michael would destroyed the wicked people of the land unless they repent and accept the Good News they brought to them; Egungun worshipers were labouring in vain. Holy Michael would destroy them.

The adherents of the Church Missionary Society [Anglican] and the traditional worshippers wrote a letter to the Governor at Lokoja to help them stop Seraphim and Cherubim Faith in Nigeria. The Governor ordered Orimolade to stop spreading his faith in Nigeria. However, Orimolade quoted the Word of God in his letter to the Governors thus:

“If this counsel is of men, it will come to nothing, but, if it is of God, ye cannot overthrow it [Acts5, vs. 38-39]

However, the Governor ordered all District Officers to stop the spread of the Mission in their areas. For example, on the 22nd June, 1931, the District Officer at Ogbomoso sent away one of the prophets named Adeyemi from Ogbomoso town. In Oyo town, Mr. Ross sent

messages to all the Districts Officers under him to send away all evangelists of the Movement in Oyo Kingdom. Other methods that were used to curtail the spread of the Mission in the country were the use of Kings, Chiefs and the Nobles to stop giving them land to establish Mission Stations. However, it was reported that the King of England during this period was ill and he sent to the Governor in Nigeria to look for people to pray for his recovery. The governor in turn sent to all District Officers in Nigeria to look for people to pray for his recovery the king. The Governor finally sent to Prophet Orimolade to pray for the King of England to recover.

Prophet Orimolade prayed for the recovery of the King. The Governor sent message to the King that he had been prayed for by the Prophet in question in the country at a particular hour of a certain day. The King discovered that it was the very period that he was prayed for by Orimolade who was in Nigeria that he recovered from his illness in England. He sent 400 pounds sterling to Moses Orimolade in Nigeria as token of his appreciation for his effective prayer that he believed had healed him from a far distance. For this reason, the Movement was freed from the persecution of the Government. As a result of this the Movement became free to establish Mission Stations in every State in Nigeria. Since then, the Movement has built many schools, colleges and a university named 'Cherubim and Seraphim University of Nigeria, Omu-Aran, Kwara State, Nigeria.' The Institution is located at Omu-Aran town.

3.7 The Successor of Orimolade

Famodimu (1990), stated that Orimolade called some elders of the Movement to advise him on who to take the leadership after him. He was advised by the elders to take elder Onanuga. Orimolade then put on him one of his white prayer gowns, blessed him, anointed him and handed the Mission over to him. On the 18th October, 1933, the unseen guests of Orimolade who visited him when he was young inside Saint Stephen's Anglican Church, Ikare, Akoko, came to him and they sang songs of victory. Prophets Agbebi and Peter who were with him heard the songs but they could not see the singers. Famodimu further said that it was at about 3.am on the day in question that Moses Orimolade joined other faithfuls in the Kingdom of God.

SELF ASSIGNMENT EXERCISE

Discuss the name 'Cherubim and Seraphim'.

4.0 CONCLUSION

The Cherubim and Seraphim Church began as a Movement with Orimolade, a native of Ikare, in the present Ondo State. He was persecuted by Government agents and other people who were opposed to his Movement. He prayed for the King of England and God answered his prayer for the King recovered from his illness. Orimolade planted his Mission in the Western, Eastern, Southern and Northern parts of Nigeria. He healed many people, raised the dead and performed many miracles. Orimolade appointed many evangelists and commissioned them to spread the Good News in Nigeria. He handed over the Mission to Onanuga to lead the adherents of the faith. The voices that were heard by the Vicar of the Anglican Church, in the Ikare Mission Station before his call by God, also sang again on the last day of his life. Indeed his was a fulfilled life.

5.0 SUMMARY

You should have noted in the course of this study the following points as major roles played by the Cherubim and Seraphim Movement in Nigeria. These are:

- a. The Movement was an indigenous one.
- b. Moses Orimolade began its spread in Nigeria.
- c. The Movement was persecuted by the Government of the land, traditional adherents, chiefs, and other Missions in Nigeria.
- d. The Orimolade Mission was the only one that volunteered to spread the Good News to Ogori land without the people inviting him to do so unlike the Anglican Mission that were invited by them to the town.
- e. The Mission also used Abiodun to spread its faith to Nigerians.
- f. The Mission had appointed Evangelists to spread its faith in Nigeria.
- g. The Movement has spread to the Northern Nigeria, such as Kaduna, Kano, Bida and Zaria, Hausa and Fulani speaking areas which Lord Lugard prohibited the planting of Christianity without taken permission from the Emirs before preaching the Good News.

As for the Mission in question, it was not said by anybody in Nigeria that they took permission from any of the Emirs before planting their faith in the area.

6.0 TUTOR-MARKED ASSIGNMENT

- 1) Discuss the Call of Moses Orimolade.
- 2) The adoption of Abiodun as Orimolade's daughter was a

- blessing or a curse, Discuss.
- 3) State the factors that led to the rapid spread of the Movement in Nigeria.

7.0 REFERENCES/FURTHER READINGS

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UNIT 3 CELESTIAL CHURCH OF CHRIST

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main body
 - 3.1 The Birth of Samuel Bilewu Oshoffa
 - 3.2 The Birth of Celestial Church of Christ
 - 3.3 The Growth and Establishment of Celestial Church of Christ
 - 3.4 The Doctrines of the Mission and the Death of the Founder
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

This unit will introduce you to the founder of the Celestial Church of Christ. It will also enlighten you about how the name of the Church came about. Oshoffa Moreover, you will also learn about how Mr. Alexander Yanga fell into trance and Pastor treated him. You will also learn about the adherents relations with other religious bodies in Nigeria. Further more, this unit will shed light on how the Mission hopes to recovers the lost spiritual treasure. In this unit, you will also learn about the Mission's doctrines. The Mission also pays homage to the previous Indigenes Church founders in Nigeria. This you will learn in this work. You will also learn about the work of Oshoffa on the earth and his death in the year 1985.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- Narrate the story of Oshoffa
- Discuss the teachings of the Mission
- Describe the trance of Yanga.

3.0 MAIN CONTENT

3.1 The Birth of Samuel Bilewu Oshoffa

Samuel Bilewu Joseph Oshoffa was born in 1909 in Porto Novo, Republic of Benin. His mother hailed from Imeko in Abeokuta, Ogun State, Nigeria. His father Mr. Ojo had many children. All the male children except Bilewu died. His father Ojo Oshoffa hailed from Abeokuta in Ogun State, Nigeria. He was an adherent of Methodist faith. Bilewu was given to the Methodist Reverend to take care of him by his father in the early age. It has being said that Bilewu refused to mould blocks for the College building which he attended. For that reason, he was sent back to his father. His father immediately made him learn Carpentry and also to work with him until 5th June, 1939. After the death of his father, he specialized on trading in Ebony planks. While he was in the forest to purchase planks for sale, he would also pray and read his Bible. Bilewu got married to Alake Iyabo of Imeko, Egbado, in Abeokuta, Nigeria.

3.2 The Birth of Celestial Church of Christ

On the 23rd of May 1947, Bilewu went into the forest to pray in Porto Novo. It was at the period that the eclipse of the sun took place. While he was praying, he heard a 'Voice' saying; 'LULI' meaning; 'The Grace of our Lord Jesus Christ'. According to Okunola Bilewu saw the following objects as he opened his eyes after prayer.

1. A white monkey that had two teeth with winged hands. Its feet looked like that of the bat.
2. A stationary bird that was behaving like a peacock. It had various colours.
3. A short snake about one foot long and it stood coiled and its mouth was puffed like a cobra.

In the presence of the above named creatures, Bilewu felt awed and his body had goose pimples.

The interpretations of the visions which he saw here explained thus: The Monkey meant the tricks or pranks which human beings play in the universe to achieve their selfish goals or desires. Bilewu was then warned not to allow himself to be tricked by human beings, for tricks lead to the down fall of people. While the bird which he saw behaving like a peacock indicated the pride which do causes the downfall of many people. Bilewu was told not to imitate the people who are proud for pride leads to the downfall of such people.

The short snake signified deceit and mistake of the past in the Garden

of Eden. Bilewu was warned to learn from the lesson that the story of the Eden. He should probably avoid these things which God had shown to him. The inability of the snake to hurt him indicated that he was anointed to deal with all evil deeds in the Universe. It also fulfilled the Scriptures that says, “And these signs will follow those who believe; In My name they will cast out demons; they will speak with new tongues. They will take up serpents; and if they drink anything deadly; it will by no means hurt them; they will lay hands on the sick, and they will recover.”

All the named above incidents that took place in the bush with Bilewu marked the beginning of the Celestial Church of Christ.

3.3 The Growth and Establishment of the Celestial Church

On the 29th September, 1947, Bilewu was in his house praying when the angel of the Lord appeared to him in a strong ray of light and he was told that he had been chosen to carry out a Spiritual Message to the whole world. The angel further told him that many people die without salvation. This is because people do look for salvation from Satan when they face problems in life. Besides, they also fail to listen to the Word of God that is being preached to them by anointed men of God. He was told that his calling would be backed by miracles. Bilewu began his Mission by preaching and healing the sick came to hear the Word of God. He also healed those that were brought by their relatives to him. As these continued, Mr. Alexander Yanga was taken to Bilewu for spiritual healing. There, Mr. Yanga fell into trance for seven days. As he was in the trance, Yanga named the Mission of Bilewu, thus; ‘Eglise Du Christianisme Celeste’ which means ‘Celestial Church of Christ’.

Bilewu continued the spread of the Gospel to various places such as Agange, Kudiho, and Porto-Novo where the died were raised to live and people were healed. Bilewu also loved music. He played the following musical instruments: Piano, Guitar, Trumpet and Violin. These activities drew many people to hear him as he preached the Gospel. Bilewu used the following languages to preach the Good News to his hearers: French, Egun and Yoruba. He some times used English language to preach, but he often used interpreters to interpret his messages to English speaking people.

Bilewu spread his gospel to Abeokuta, Ketu, Lagos, Odogbolu, Ibadan and other parts of Nigeria

3.4 The Doctrines of the Mission and the Death of the Founder

The Celestial Church believes that all people who have faith in the Lord God worship the same Almighty who created human being and the Universe. The religious and denominational differences provided each adherent the way to practise his or her religion and have good relationship with other fellow human beings on the earth.

The Mission is out to seek salvation for all worshipers of God in the world. Believers should see themselves as brothers and sisters who serve God under the same umbrella. The adherents regard everybody that worships God as One body in the Lord God Almighty. Therefore, They see no reason for people to engage in religious quarrel. The mission of the Church is to shed more light on the Ministry of the Lord Jesus Christ on the Earth. The Mission is also out to search for the lost souls and lead them back to Jesus Christ. The mission also considers the period which Jesus Christ spent on the earth to set people free from bondages to have been very short. Therefore, the Mission has been commissioned by God to continue the spread of the Gospel and set people free from their bondages. The Mission is also out to continue the work of Salvation which the disciples were unable to complete while they were on the earth. The church regards the following prophets as the fore runners of Oshoffa: Orimolade, Babalola and Ositelu..

The Mission teaches Christians to love their neighbours who are not Christians, especially, Muslims. Christians and Muslims should be encouraged to live together as brothers and sisters who serve the same God. Also, white and black races should see themselves as Creatures of God. They must not discriminate against themselves. The mission believes that their achievements are part and parcel of Christ's achievements in the Universe. The Mission pays homage to those who have preached the Gospel and departed the world to paradise. The Church teaches that man's kingdom of heaven begins as soon as he or she dies. It also teaches that there should be no religious condemnation or discrimination of any kind. Further more, it teaches that it is only God that knows who and who will be saved. The Movement condemns pride. It also teaches people to respect constituted authority and also our parents. Oshoffa died in 1985.

SELF ASSESSMENT EXERCISE

The slavery of Ojo in the Republic of Benin was a blessing to the Christendom. Discuss.

4.0 CONCLUSION

Oshoffa was born in the Republic of Benin. He was an adherent of the Methodist faith. His father called Ojo hailed from Abeokuta in Ogun State, Nigeria. Bilewu was the only son of his father. Ojo made a covenant with God that if He gave him a male child, he would be made to serve him. For this reason, when Bilewu was born, Ojo gave to one the Methodist Priest to take care of him. The Pastor put Bilewu in a School, but Bilewu disobey the School authority when all the pupils were ordered to mould blocks, he refused to compile. For this reason, he was sent out of the School. Bilewu was then forced by his father to learn carpentry skill. He was very good in the work. While at work, he was always praying and reading his Bible. Bilewu got married to Alake Iyafu of Imeko of Abeokuta in Ogun State, Nigeria. History has it that the grand father of Bilewu was taken as a slave from Abeokuta to the Republic of Benin. But when he got there, he fell sick. As a result of his sickness, his master who bought him could not resold him to any other slave buyers. So, he retained him. There he gave birth to Oshoffa who in turn gave birth to Bilewu the founder of the Celestial faith in the Republic of Benin and Nigeria. The teachings of the Church emphasize unity of all believers irrespective of denominational differences and also unconditional love among peoples of the world.

5.0 SUMMARY

In this unit, you have learnt the following points: the planting of the Celestial Church of Christ in Nigeria and the Republic of Benin. Bilewu whose grand father was sold into slavery at the then Dahomey was the Founder of the Celestial faith world wide. The adherents spread the Good news to all parts of Nigeria. Many people were healed of various diseases by Bilewu Members of the Celestial faithful helped themselves spiritually and financially. Members of the church are told to love one another and other people irrespective of their religious inclination.

6.0 TUTOR-MARKED ASSIGNMENT

1. Narrate the Call of Bilewu.
2. Do all believers worship the same God?

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UNIT 4 THE IMPACT OF CHRISTIANITY IN NIGERIA

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Improvement of Trade in Nigeria
 - 3.2 Building of Schools and Manpower by Missionaries
 - 3.3 The Provision of Postal Services by Missions
 - 3.4 Road Network Constructions by the Missionaries in Ikare-Akoko Area
 - 3.5 How Christianity Promotes Love among Nigerians
 - 3.6 Spectacular Missionary Outreaches by Indigenous Churches
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you will gain insight into how Christian Missions in Nigeria contributed to the spiritual, economic and physical growth of Nigerians. You will also learn how Christianity set many Nigerians free from various bondages in the country. For examples; it was many Christianity that eradicated slavery in Nigeria. It also set many people freed from satanic bondages such as illnesses, oppression and hatred. You will also learn how to behave in a godly manner from this unit. Furthermore, you will also learn how Christianity improved trade in Nigeria. Besides, you will learn how Christian Missions encouraged many Nigerians to be educated and gain employment in various fields of endeavour. You will also learn about how local people contributed to the spread of the Gospel in Nigeria.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state the impact of Christianity in Nigeria
- identify the effects of education among Christians in the country state the positives contributions of Christians to the development of Nigeria.

3.0 MAIN CONTENT

3.1 The Improvement of Trade in Nigeria

Before the introduction of Christianity in Nigeria, many towns and villages had no motorable roads. This is because they feared their enemies using such roads to get to them and carry them into slavery. For instance, it was an enemy that captured Ojo the grand father of Bilewu and sold him to a slave trader at the Republic of Benin. There he stayed and gave birth to Bilewu the founder of the Celestial Movement in Nigeria and in the Republic of Benin. At that period, the Egbas feared to open good roads to link other parts of Nigeria. But when they wanted the white men to aid them fight their enemies, they invited Missionaries into their land. It was the presence of the Missionaries and white soldiers that encouraged the Abeokuta people to open motorable road to link Lagos and Ijebu land. The linking of the road with Ijebu land encouraged legitimate trade among them and other parts of Nigeria.

In 1921, Archdeacon Lennon encouraged Ikare people to open the road that linked Ikare- Akoko with other towns, such as Owo, Ado- Ekiti, Kabba, Okene and Lokoja.

The opening of the mentioned roads, encouraged legitimate trade in the above named towns. The opening of Ikare road that link Owo encouraged many people in Ikare town joined the faith of Christianity.

3.2 Building of Schools and Man Power by Missionaries

In 1841, Thomas Fowell Buxton persuaded Lord Melbourned's government in Britain to send an expedition up the Niger to make treaties with the Chiefs in order to abolish slave trade. It was made also to open the way for improved trading and advancement in educational, scientific, technological and ultimately religious conditions of Nigerians. In 1841, specialists in various fields including a Chaplain and two Anglican Church Missionaries were sent to the River Niger area. The Missionaries were to report on the possibilities of missionary work in the area. During the expedition, treaties were signed with the Obi of Aboh named Ossai and the Attah of Igalla named Ocheji. They acquired land at Lokoja in which a model farm, school and a mission Station was established. In 1885, Ajayi Crowther built a Church made of mud and burnt bricks at Lokoja, he named it

The Holy Trinity Church. In 1867, Ajayi established The Holy Trinity Primary School at Lokoja. There, many Nigerians were trained and they were employed by the then Government and the Missionaries.

In 1911, the Anglican Mission established Saint Peter's Primary School, Ogori. There, many people were later trained and were later employed by the Missionaries and Government. In 1921, Lennon established a primary School in Ikare-Akoko to train many people who were later employed by Government and Missionaries in Nigeria. Various Missionaries have also established schools, colleges, and universities in Nigeria to train skilled workers.

3.3 The Provisions of Postal Services by Church Missions

Before 1920, paper communications were in the form of notes that were brought by those who work in Lokoja to people in their towns and villages in some parts of the Western Nigeria. Likewise in Lagos, Abeokuta, Ijebu and Onisha areas, letters were brought by workers to people by hands. In 1922, Lennon was assigned by the Ministry of Communications to assist in delivering letters in some parts of the Western Nigeria. He built and constructed wooden boxes where letters were posted and were to be delivered to those whom he had assigned such duty. However, around 1940's, the Ministry of Communications, Nigeria, took over the Post Office that was built by the Anglican Mission in Ikare which served many towns and villages in Nigeria.

3.4 Road Network Construction by the Missionaries in Ikare-Akoko Area

Lennon a missionary in Ikare area introduced motorable roads in the area around 1922-1925. He was supported by Oba Momoh who gave able leadership to the people of Ikare area to construct Ikare-Owo road. This enabled the traders in the area to engage in productive trade that promoted economy of the people. In Akoko-Kukuruku area, the Church established market in Ososo in order for Church women in the area to engage in profitable trade that would improve their standard of living and empower them to contribute to the evangelization of the area.

Missionaries in various parts of Nigeria did encourage the inhabitants of their Mission stations to construct good roads to link other towns and villages. Such roads encouraged many Nigerians to be engaged in various profitable trades in Nigeria.

3.5 How Christianity Promotes Love Among Nigerians

The Church leaders in Nigeria, teach their followers to love themselves and their fellow human beings. They are also taught to aid those who are in need in the society. They are also taught to get involve in the political life of their nation. Their participation in politics would probably bring peace and harmony to the country. The persecutions of Christians in the country strengthen them rather than the opposite. Christians in Nigeria regard themselves as brothers and sisters in Jesus Christ. They are also taught to love others irrespective of their religious inclinations. Most importantly, they are enjoined to demonstrate love in their actions to all people whether the people deserve it or not. That this is the hallmark of Christianity as taught by Jesus Christ.

3.6 Spectacular Missionary Outreaches

Aladura Churches such as the Cherubim and Seraphim Movement and the Christ Apostolic Church that are parts of the indigenous Missions have spread from the Southern parts of Nigeria towards Ilorin and to other Northern parts of Nigeria. They have continued to attract the interests of many Nigerians, more than the established Churches in the area. The activities of the Cherubim and Seraphim Movement have continued to pose a great challenge to Islam than Orthodox Churches because monogamy is less emphasized by the movement. For example in 1930, the Cherubim and Seraphim Movement extended her Evangelism to the Ebira area, many of the Ebiras that heard the Good News accepted Jesus Christ as their personal Saviour. Also many Muslims and traditional worshippers became members of the Movement.. In order for the Movement to continue winning more Souls for Jesus Christ, it established two secondary schools: Cherubim and Seraphim College, at Ilorin and Laruba both in Kwara State, Nigeria. In 2005, the Movement established the Cherubim and Seraphim University in Omu-Aran, Kwara State. The Movement also embarks on annual Crusades in many towns that are located in Muslim dominated areas in Northern Nigeria.

SELF ASSESSMENT EXERCISE

Discuss the impact of Christianity in Nigeria.

4.0 CONCLUSION

In this unit, you have studied the contributions of Christians to the economy of Nigeria. You have learnt how Christianity encourages love

and unity among Nigerians irrespective of their religious persuasions. Furthermore, you have learnt that it was Christianity that brought western education to Nigeria. through Christianity, many Nigerians in various fields, such as Clergy, teaching and trading to mention a few, have improved their lives greatly.

5.0 SUMMARY

You have learnt the following in this unit:

The Christian built schools and colleges in Nigeria where many people were trained. After their training, they gained employment in various fields of human endeavour. You have also learnt that the planting of Christianity in Nigeria by both the missionaries and the indigenes brought progress to Nigerians all over the country. Through western education brought by Christianity, ignorance, fear, poverty and the like have been banished for ever in the lives many Nigerians.

6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the roles of Lennon in the development of Nigeria.
2. State some benefits that Nigerians have derived from the panting of Christianity in Nigeria.

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UNIT 5 PROBLEMS AND PROSPECTS OF CHRISTIANITY IN NIGERIA

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Lord Lugard a Stumbling Block Against the Planting of Christianity in Nigeria
 - 3.2 The persecutions of Christians by the Rulers
 - 3.3 The Ogboni Society was Against the Spread of Christianity
 - 3.4 The Problems of Personnel and Schism in Churches
 - 3.5 The Attitudes of People to Islam was Against the Planting of Christianity in the Northern Nigeria
 - 3.6 Prospects of Christianity in Nigeria
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

By now you should understand how Christianity began in Nigeria as you have read in the previous units in this course. It is hoped that you have also understood how Christianity started and how its adherents were persecuted by the government, Chiefs and traditionalists. Also you should have read from the previous units the benefits derived by Nigerians from the coming of the Missionaries into Nigeria. It is believed that you have learnt how the indigenous Christians also contributed to the planting of Christianity in Nigeria in studying this course. However, in this unit, you will learn about some problems and prospects of Christianity in Nigeria.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- state and discuss some of the problems the early Missionaries had to contend with in the cause of their missionary expeditions
- explain prospects of Christianity in Nigeria.

3.0 MAIN CONTENT

3.1 Christianity and Some Traditional Rulers in Yoruba Land

The planting of Christianity in Yoruba land had problems at the initial stage of its introduction to the people of Yoruba. For it has been stated that the coming of the Missionaries to Yoruba land was accompanied with the political situation of the area. For instance, when the missionaries arrived Badagry and its environs some traditional rulers agreed that they should be allowed to stay in their land to establish mission stations. While others kicked against the settlement of the Missionaries in their territory on the ground that they were the representatives of the British Colony that was out to seize other people's land by force, and that they used to wage war against those who refused their authority. Some chiefs in the Yoruba kingdom were strongly against the planting of Christianity, which they called the White man's religion. This was the reason why the Ijebu people refused to grant permission to the Missionaries to enter their land around 1888. Furthermore, some of the Yorubas who enjoyed slave trade in their land also kicked against the coming of the missionaries whom they learnt preached against such trade. They see their coming as an end to slave trade.

The anti- Christian movement was led by Akitoye, the King of Lagos land around 1845. On the other hand, king Sodeke of Egba land welcomed the Missionaries to his Kingdom. He received Thomas Birch Freeman a Wesleyan missionary to settle in his land. Freeman established Mission stations in Egba land. He was told by the king to invite other Missionaries and legitimate traders to Egba land.

3.2 The Ogboni Society and the Planting of Christianity in Yoruba and Ibibio Lands

According to Ayandele, the Ogboni Society was the school of oratory and jurisprudence in the Yoruba land in the olden days. He further claimed that among the Egba and the Ijebu people, Ogboni was the court house that tried criminal cases and any one that was found guilty was sentence to death by the body in the Yoruba land. Moreover, the Ogboni body served as checks and balances on the power of the Yoruba kings. In the Ibibio land, the Ibibio women formed the secret society to check indiscipline among women of their

land. Offenders were punished. For instance, any woman that was caught stealing would be punished by them. But, when Christianity was introduced in the Yoruba and Ibibio lands, it preached against the acts of the society. For this reason, the Ogbonis were strongly against the planting of Christianity in their lands.

The spread of Christianity in the above named places suffered a set back hence a few people accepted the religion in such areas.

3.3 The Problems of Workers and Schism in the Churches

In 1905, the Emirs of Kontagora and Katsina sent message to the Church Missionary Society to come to their areas and establish Mission Stations to spread the Gospel to their Subjects, but the Mission turned their requests down because it lacked workers. Besides, it was reported that Lugard also sent to the same Mission to send Evangelists to Kano and establish Mission station in the town. But the Missionary could not respond to the call because it lacked workers. Besides, the Mission also lacked capital to recruit more evangelists for the spread of the Gospel to all parts of Nigeria. Apart from the above problems that confronted the spread of the Gospel in Nigeria, the restriction of Samuel Ajayi Crowther's activities to the Southern parts of Nigeria by the Church Mission Society in Nigeria, also contributed to the set back for the spread of the Gospel to other parts of Nigeria.

According to Babalola, a leadership issue was a major cause of schisms among Christians in Nigeria. This is because African Churches had quarrels with some doctrines and practices of Christianity in Nigeria. They claimed that European leaders in the established Missions monopolized leadership positions among themselves. They did not place Africans in the Church leadership positions, but, they do place them in subordinate positions to the Europeans. Besides, polygamy was another problem that faced established Churches in Nigeria. Mission kicked against polygamy in Nigeria. Many Africans who cherished their culture and tradition left the Orthodox Churches for indigenous ones. Mention could be made of the Cherubim and Seraphim Movement where many lovers of polygamy came to join. This is because the Movement accommodates some of the African traditions which the established Churches kicked against. In the Anglican Church, many adherents who opposed infant baptism were expelled from the Church. Those who were sent away from the Church joined the Christ Apostolic Church or the Celestial Church.

3.4 The Attitudes of People to Islam in the Northern Nigeria

It has been noticed that Islam was more acceptable than Christianity for the people of the North. This is because the religion accommodated the marriage style of the Northern people. But Christianity did not. For this reason, the Northerners were against Christianity. Apart from the above mentioned fact, it has been said that the Europeans that brought Christianity to Nigeria were reported to be drinking and importing gin that could cause intoxication for people that drank it. The religion of Islam opposed the drinking of alcohol which the Christian Missionaries trade in and also imported to some parts of Nigeria. That if they were allowed to gain access to the Hausa-Fulani areas, that they would compromise their people. For this reason, the Northerners were against the establishment of Christianity in the North.

3.7 Prospects of Christianity in Nigeria

With the spread of Christianity in Nigeria, it is hoped that activities of witches and wizards will be minimized if not totally eradicated since many of them have confessed and repented of their evil deeds as members of the named societies as they accept Jesus Christ as their Saviour. The Aladura Churches, the Christ Apostolic Church and the Cherubim and Seraphim Movement that accept some of the traditions of Nigerians would in future gain more ground in Nigeria than the established Churches that reject such practices.

Now that the restriction of the planting of Christianity in the Northern parts of Nigeria has been minimized, many indigenes of the area are now engaged in the planting of Christianity in various parts of Northern Nigeria; it is hoped that many people in the North will accept Christianity.

As many people have now accepted Christianity in Nigeria, it is hoped that they will continue to live godly lives and have peaceful homes. At a lower level, if Christian couples continue to live godly lives, more people will be drawn into the kingdom of God. It is hoped that the establishment of Christian institutions will also draw more people into God's kingdom.

The characters of many Christians in Nigeria could also influence many non-members to become Christians in Nigeria at all times. For example, in Ikare-Akoko, Ondo State, Christians do exercise love among themselves with all sincerity. They demonstrate this in some practical ways. The Anglican members called themselves

‘Arakunrin’ that is ‘Brothers’ and ‘Arabirin’ that is, Sisters, as a sign of oneness in Christ and fidelity. They visit one another regularly.

Those who are well to-do should continue to help the needy. Further more, it has been observed that the character of Lennon who was a Priest in St. Stephen’s Church, Ikare, in Ondo State, between 1920 and 1946, did encourage many people in the Yoruba and Ebira lands. It has been said of him that he loved both Christians and Muslims in Akoko- Kabba District area where he ministered as a priest. The Retired Bishop Haruna who was once an adherent of Islam religion told us that Lennon sponsored some Muslims Children including one of his late sister, a brother of his who built St. John Anglican Church, Obangede in Okehi Local Government Area in Kogi State. He later returned to the religion of Islam for his life was threaten by some members of his family that were Muslims[names withheld] and himself at Ikare- Akoko between 1934-1942 in the Jubilee Central School, Ikare- Akoko in Ondo State. The training of Bishop Haruna by Lennon encouraged many Muslims in Nigeria converted to Christianity. Likewise, Bishop Haruna has also established a Nursery- Primary School at Okene town in order to use it as a means whereby Muslim Children area could be attracted to accept the religion of Christianity. It is assumed that in the future, when those Pupils that are being trained in the various established institution by the adherents of Christianity grow up, some of them would later accept Christianity and their generations would continue to be Christians.

The training of the indigenous people in various Theological Colleges in Nigeria by various denominations for the spread of their faith, would increase the numbers of evangelists and this would further encourage the spread of Christianity. For this reason, it is assumed that in the future, Christianity would gain upper hand over all other religions in Nigeria. Many people in the country would accept Christianity as the method of evangelism and training of church workers continue to be improved upon. It is assumed that those who continue to receive theological training in Nigeria will continue to spread the Good News.

Another hope for the continuity of the growth of Christianity in Nigeria in the future is that it has been observed that many people who used to go to the witch doctors and priestesses that served as intermediaries between them and gods to help them find solutions to their problems which they could not solved, but, find solutions to their problems through Christians faith, now abandoned those doctors. Such people now go to consult some evangelists to help

them solve their various problems that they are facing in life.

Another factor that would probably contribute to the spread of Christianity in Nigeria is the room that various Missions give to their adherents to tell others what Christ did for them in their lives. There, some of them do tell how God do help them overcome their problems in life. Besides, the printing of such testimonies and its distribution to various people in Nigeria could also serve as means for the continue growth of Christianity. The use of mass media such as Television and Radio in preaching the Gospel in Nigeria would probably help to spread the Good News.

Another hope for the growth of Christianity in Nigeria is that it has been observed that many people who used to go to the witch doctors and priestesses but have now become Christians will encourage others to come to Jesus Christ who is the only one to solve their problems permanently.

Another factor that would probably contribute to the spread of Christianity in Nigeria is the opportunity that various Mission give to their adherents to tell others what Christ did in their lives. Besides, the Printing of such testimonies and its distribution to various people in Nigeria could also serve as catalyst for the growth of Christianity. The use of mass media such as Television and Radio in preaching the Gospel would probably help the spread of the Good News.

House to house evangelism that are earmarked on by Christian in Nigeria is another means of promoting the spread of the Gospel. The visitation to prisons by some evangelist

Furthermore, teaching of religion studies, especially, Christian studies in Primary, Secondary and Tertiary institutions in Nigeria is assumed would aid the continuity of the spread of the Gospel in Nigeria.

Apart from this means, the outreach programmes to places such as the Orphanage homes by various Denominations in Nigeria seems to promote the spread of Christianity in Nigeria now and in the future.

The distribution of Christian tracts and Literatures to people in the country by various Missions, would aid the continuity of the spread of the Gospel in Nigeria.

The formation of various Christian Organizations, such as, 'The full Gospel Business Men Fellowship International, The Young

Women Christian Association, The Young Men Christian Fellowship International Association, The Christian Council of Nigeria, Pentecostal Fellowship of Nigeria, The Boys Brigade Companies, The Girls Brigade, The Bible Society of Nigeria, The Gideon Society of Nigeria, The Christian Association of Nigeria and The Scripture Union of Nigeria, among others probably means for the continuous means for the spread of the Gospel.

Finally, the freedom of worship and association that are included in our Constitution of Nigeria of 1999, for Nigerians to use probably would encourage the continuity on planting of Christianity to all parts of Nigeria. The continuity of Church ceremonies. Such as burial and wedding in Nigeria by Couples would encourage the spread of the Gospel in Nigeria now and in the future. The provisions of Counseling units by Missions in the country which people who has problems run to as means where their problems were solved by Christian Counselors would also encourage the continuity of the spread of the Gospel in Nigeria.

SELF ASSESSMENT EXERCISE

Discuss the possibility of the continuation of Christianity in the future in Nigeria.

4.0 CONCLUSION

The planting of Christianity in Nigeria faced many problems that you have learnt in this unit. Despite the problems, the Church in Nigeria has achieved many good things for Nigerians. Among such things are the economic, social, health and education. Further more it has open the eyes of many people in Nigeria to engage in evangelism as their means for livelihood. For example, some people who are founders of the indigenous Churches has no other means to survive but through the evangelic mission. Besides, the planting of Christianity in Nigeria has also opened the eyes of some people to political posts in the country hence they had taken after some Missionaries, such as Philips and Lennon who once engaged in the politics of Nigeria and brought economics and social amenities to the people of Yoruba, namely, the Ondos and the Ikares in Nigeria.

The engagement of some Nigerians in the Evangelical works in the country would probably encourage the continuity of the planting of Christianity in Nigeria.

5.0 SUMMARY

You have studied the following points during the course of your studies: Christians in the country has liberated many people from various problems. Among such problems are sickness, confrontation of evil spirits, wizards, witches, slavery and illiteracy. They have won many souls for Jesus Christ in Nigeria. The planting of Christianity in Nigeria has brought civilization to Nigerians. The formation of some Christian Associations in the country would probably enhance the continuity of the spread of the Gospel in Nigeria. Further more, the use of the mass media means for the spread of the Good News in Nigeria would encourage the continuity of the Good News in the country. In addition to the above mentioned points, the method of allowing people to give testimonies in crusades, and other Christian services that take place in every denomination in Nigeria would probably encourage the continuity of the spread of the Gospel in Nigeria. The availability of the Holy Bible in the country is an opportunity for every body who wants to purchase the Good News does so, this would probably contributes to the continuity of Christianity in Nigeria in the future. The calling of many Nigerians by God to spread the Good News to people in Nigeria would probably aids the continuity of the Gospel in Nigeria now and in the future. Teaching of the Gospel in Schools, Colleges and Tertiary Institutions in Nigeria would probably aids the spread of the Good News in Nigeria in the future. The freedom of worship in Nigeria is probably hoped to encourage the continuity of Christianity in Nigeria in the future.

6.0 TUTOR-MARKED ASSIGNMENT

1. State the bodies that encourage the spread of the Gospel in Nigeria.
2. Explain the roles of Missionary Educational policies in Nigeria.
3. Discuss the role of media in the spread of the Gospel in Nigeria.

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