

**CONTRIBUTIONS OF QUA IBOE CHURCH (UNITED EVANGELICAL
CHURCH) TO NATIONAL DEVELOPMENT**

By

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REG. NO. PG/MA/06/41860**

**DEPARTMENT OF RELIGION
UNIVERSITY OF NIGERIA, NSUKKA**

DECEMBER, 2009.

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REQUIREMENT

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A THESIS

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SOCIAL SCIENCES, UNIVERSITY OF NIGERIA, NSUKKA AS
PARTIAL FULFILMENT OF THE REQUIREMENT FOR AWARD OF
MASTERS OF ARTS (MA) DEGREE IN RELIGION**

SUPERVISOR: PROF. C.O.T. UGWU

APPROVAL PAGE

This thesis has been approved for the award of Masters of Arts(MA) Degree in Religion in the Department of Religion, University of Nigeria, Nsukka.

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SUPERVISOR

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DEAN OF FACULTY

DATE

DECLARATION

Itodo I.J., a postgraduate student of the Department of Religion, University of Nigeria, Nsukka with Reg. No. PG/MA/06/41860 has satisfactorily completed the requirement of the course and research work for the award of Masters of Arts (MA) Degree in Religion.

This thesis is original and has not in any way been submitted in part or full for any diploma or degree of this or any University.

PROF C.O.T UGWU

REV.FR.DR.H.C.ACHUNIKE

SUPERVISOR

HEAD OF DEPARTMENT

CERTIFICATION

We certify that ITODO, I.J. Reg. No PG/MA/06/41860 has satisfactorily carried out all the corrections on this project report as suggested by the External Examiner.

PROF. C.O.T. UGWU
SUPERVISOR

REV.FR.DR.H.C ACHUNIKE
HEAD OF DEPARTMENT

DEDICATION

To

My wife, Elizabeth and our children

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ABSTRACT

Although Qua Iboe Church is mainly understood from the angle of Spiritual formation of individual human beings, the contributions it has made and is still making to national development are immensurable. For instance, the Qua Iboe missionaries came along not only with the Good news but also came with western education which is the foundation of civilization, and healthcare services. Now, observation has shown that if the church had folded her arms and kept aloof to issues of national interest, there would hardly any development, because development can only take place where individual persons are well informed morally and spiritually. This work through secondary sources of information, observation, questionnaire has discovered a lot of contributions that Qua Iboe church has made and is still making to national development. However, Qua Iboe Church has internal problems which, (besides these external ones), have hampered its effective contribution to national development. This work addresses this issue so that Qua Iboe Church will effectively contribute to national development. With this, the contribution of Qua-Iboe church to national development will be appreciated.

CHAPTER ONE

INTRODUCTION

1.0 Background of the Study:

This tells us: the observed sorry state of affairs within Qua Iboe Church in relation to National Development. There is a great debate on whether government and the church can work together towards national development. Some individuals and groups are strongly against the notion that government and the church can agreeably work together for national interest. For these people, government and the church are like the lion and the goat that do not see eye to eye. Government works to achieve earthly pleasure while the church concerns herself with the eternal blessedness of man. This is why some Christians frown faces at their members taking part in partisan politics. On the other hand, other individuals and groups have different view. For them, government and the church work towards national development. They went further to say that government, especially in Africa is thriving well on the soil tilled by the church and that some of the laws enshrined in the constitution of most countries are what the church has already made.

This argument has necessitated a thorough research on the contributions of the church to national development, taking a case study of the contributions of Qua Iboe Church (United

Evangelical Church). Qua-Iboe Church came into Nigeria at the time when Africans were not aware of the Good News as the white missionaries claimed. But Mbiti (1975.15) refuted this by saying that Africans are notoriously religious. It came along with certain tools which are very helpful to national development. So Qua-Iboe church cannot be accused of being adamant to national development even though there are evidences of internal problems that are likely to threaten the unity of the church, and thus hinder its contribution to national development.

1.1 Statement of Problem:

A reflection on the advent of European missionaries to Africa shows that like other missionaries, Qua-Iboe church strived towards restoring the worth of man to morally approved level by the spreading of the Good News and ensuring of national development through the provision of education, healthcare services and infrastructure. One can, therefore say that the church is not uninterested in the national development as some people use to claim. Qua Iboe church has contributed and is still contributing to the national development even despite its internal problems, as will be presented in this work.

In other words, it is the concern of this work to clearly examine the contributions of Qua-Iboe church to national development by presenting all it has done for national interest.

1.2 Purpose of the Study :

Among other aims, this work is poised to present what the Qua Iboe Church had done and what it is still doing to achieve or bring national development in our country. It will open our eyes to see and appreciate the contributions Qua-Iboe church has made and still making in the development of our country and some of this benefits are; educational development, provision of health care services to the people, moral teaching, introduction of modern agricultural techniques and elimination of bad human practices such as killing of twins and their mother.

Again this work aims at providing reading material for those who know little or nothing about Qua Iboe Church. This will help many to emulate and learn more about this denomination (Christian) the life of the faithful of the Qua Iboe church. To clear the age long doubt on whether religion and politics can go hand in hand is also another aim of this research.

1.3 Significance of Study:

In the Bible, Christians are advised to support the civil authority (Romans 13). Therefore this research will make the people of our society comprehend the fact that the church is in the forefront of the national crusade for peace and stability without which national development cannot be achieved.

Again, the significance of this work will be seen in its effort in presenting the divine origin of the civil authority. With this, those in leadership will understand that they are to rule with the fear of God and when this is achieved, the national development will progress. This research will also bring the readers to better understanding between corporeal and spiritual.

It will also reveal to those Christians who shy away from taking part in the government of their nation that they are hindering national development by not bring in their own contributions.

In addition, this research presents the church as the institution that cares for not only the heavenly well-being of mankind but also his earthly well-being.

1.4 Scope of Study:

Many missionaries of various Christian denominations came to Nigeria in the 19th century and this planted different Christian denominations in the country for further evangelization. These denominations have slight differences in liturgy and doctrine, although, they profess one faith. Therefore to write on the contributions of these denominations to national development is an onerous task. It is too wide in scope. Hence any attempt to carry a research on such topic will make one to end up in clumsy superficial work.

Therefore, to avoid the risk of producing a project report that lacks enough information, the researcher limits his work to the contributions of Qua-Iboe church (United Evangelical Church) to national development of the country, Nigeria.

With this, one can grasp the contributions of the church in general to national development without difficulties. The scope is also limited to make it easy for the further researchers.

1.5 Research Methodology:

In this work, data were gathered through primary and secondary sources eg. from books, journal, periodicals, unpublished research

works and to a certain degree feasible observation. So it involved secondary source method.

The researcher also made use of questionnaire to ascertain truth on certain contributions of the Qua Iboe church to national development. This helped to make the research findings more appreciable. That oral interview method was applied. This is the primary source method, and the information gathered were interpreted analytically.

1.6 Definition of Terms:

It is pertinent, for the sake of clarity to define certain words which appear in this thesis to help one understand them as used in the study. They are as follows.

1) Qua Iboe Church:

The world church takes its origin from the Greek word 'Ekklesia' meaning, congregation of God's people. In Hebrew it is translated 'Kahal Yahweh', the community of God. So the church in its Greek and Hebrew terms mean the same thing – the assembly of people of God (Achunike, 1996: 17).

Qua-Iboe church is the church founded by an Irish missionary, Samuel Alexander Bill in 1887 at the bank of Qua-Iboe river in Calabar, Cross River State of Nigeria. The name of this church was derived from the Qua-Iboe river where the founder started his evangelistic work.

2) United Evangelical Church (U.E.C):

In the National Annual Church Conference held in December 2001 in Aba at Ogbor Hill, there was unanimous agreement among the members to change the church's name from Qua-Iboe church to United Evangelical Church. Although some members of the church protested against the change of name, but the highest administrative council of the church conference consented to use the two names concurrently until the new names is officially changed by the government of the Federal Republic of Nigeria. So United Evangelical Church is the same with the Qua Iboe Church. The two names belong to the same church.

3) National Development:

Development has to do with promoting economic and social advancement, tolerance among all who are living in peace with one another as good neighbours (Kudadjie etal, 2000: 32). They

went further to explain that the indices used in measuring the development of a nation include the types of highways, forms of transportation and communication systems, industries and technology, kinds of energy in use, forms of entertainment and the likes.

It is also defined as the progressive sequence of changes in the nature and organisation of an organisms structure and behaviour, which proceed in a systematic manner (Ngwuoke and Eze, 2000:51). Development changes in the ability of the organisms to function in a higher level.

CHAPTER TWO

LITERATURE REVIEW

2.1 Origin of Qua Iboe Church:

The advent of the Scottish missionary work in Nigeria (Calabar) was unique and it prepared the enabling condition for the birth of Qua Iboe Church (United Evangelical Church). Kalu (1996: 1) observed that certain factors accounted for the establishment of Presbyterian church in Calabar in the nineteenth century and these factors were.

The new tone in evangelism in Scotland, a more vibrant evangelical stirring in Jamaica and the instrumentalist of Christianity in the hub of trans – Atlantic trade among the Efik.

At this time, there was a radical shift in favour of home mission and the debate on the worthy prospects of world mission continued in many sessions both in Scotland and in England. But the impulse began in Jamaica in the West Indies with the approval of Scotland. However, Jamaica was a slave colony founded by the British Government in 1838 after the abolition of slave trade. It is without doubt, the majority of these slaves were taken from the West Coast of Africa and it is also possible that most of them might have been brought from Calabar. Despite the miserable life and suffering in the plantations, the Jamaican slaves had not forgotten their native land.

Ajayi (1968: 44) recalled one of the sayings of a Presbyterian minister with regards to the emancipated slave.

Our emancipated people, finding their conditions so much improved by freedom, and appreciating their Christian privileges, began to commensurate their brethren in Africa (Calabar).

Ajayi (1969) further documented that;

The mission finally got underway in 1846 led by Hope Waddell and comprising Samuel Edgerly (Catechist) and his wife, Andrew Chilsolm (assistant) Edward Miller – (carpenter) and G.B. Waddell (Hope's houseboy).

At that time a Presbyterian called Foster from Jamaica was given the save-our-soul letter of the Ibeno Chiefs of the Qua Iboe River area of Calabar to be delivered to the principal of Harley college, a missionary training institute in London, called Grattan. Samuel Alexander Bill was a student of the college then and the principal read the content of the letter to the students at break fast time, the "IBENO Qua Iboe" chiefs of the southern shores of Nigeria requested for a "teacher to tell our people of God" it is a wild country and a treacherous climate, but will any of you young men volunteer to go? Samuel Alexander Bill responded; "i will", an Irish student and that was the spiritual conception of Qua Iboe Church and birth in Calabar (Nigeria) in 1887. He came and settled by the bank of Qua Iboe River. But Qua Iboe is

not merely a river, it is also a district, comprising many small fishing towns, sprung up along the river banks.

The evening before landing at Calabar in 1887, the young pioneer reflections portrayed mixed emotions and the battling of faith as he, Ukpana (1999:2) wrote:

5th October – nearing my new home. Can't help wondering what it will bring! Feel rather downcast and helpless, as I drew near the place in which it is probably I shall have a hard struggle to obtain a footing. However, he who is with me is more than all they who can be against me. I need grace to depend entirely on Him, that I may be faithful in the great work to which He has called me.

The Presbyterian missionary already in Calabar town aided Samuel Alexander Bill in his planting of the gospel of Jesus Christ among the Ibeno tribes of Cross River and Akwa Ibom states.

The subsequent arrival of other Qua Iboe missionaries such as Rev. John Nelson, William Wheally. Rev. A.V. Willou, Rev. H. Dickson, Mr. David Oneil, Rev. Archie Bailie, Rev. J.W. Westgarth, John Kirk (Rev.), John Ewaining – Ukpana (1999:8) amidst others preached and laboured sincerely and faithfully to the full spread of the gospel of Jesus Christ in Nigeria, until the church became fully grown and deeply rooted among many tribes in Nigeria such as among the Ibenos, Ekets, Ubiums, Nsits, Ibibios, Annong, Imans, Igbos, Aros, Igalas, Bassa Nge Bassakomo, and Idomas. Between 1887 and 1930, the Qua Iboe

Missionaries established eleven Qua Iboe Church mission fields districts in Akwo Ibom, cross River, Imo, Anambra and Kogi states and these mission districts expanded the evangelisation activities of the church to many towns and villages in Nigeria.

2.2 Religious and Social Influences of Qua Iboe Church to National Development:

The Qua Iboe Church missionaries on the Nigerian scene came solely to preach the gospel of salvation through Jesus to the people with the aim of converting them to christianity from being adherents of African Traditional Religion. Today thousands of Nigerians have their faith solidly built on Jesus Christ as their Lord and personal saviour, with the eternal hope of salvation along with all spiritual benefits of the gospel. Millions of Nigerian Christian had directly or indirectly heard the gospel from the missionaries and this is an asset to national spiritual development. As an insight into the figure, Crampton: (1975: 186) wrote:

Doctor Gray, who was in charge of the medical work of the C.R.C. mission in Tiv land, produced some interesting figures. He estimates that about 300,000 persons heard the gospel between 1935 and 1955 in the Mkar mission hospitals and the mission dispensaries in Tiv land.

The Qua Iboe Church established mission districts along with all the missionary societies in Nigerian and so adopted the system of evangelism and conversion.

The role of Qua Iboe Church to national social revolution and morality is highly commendable as no nation of the world can progress without religious morality. The church religious moral upbringing of Nigerians enhances moral virtues such as honesty, truthfulness, sincerity, hard work, obedience to law of the land, probity and accountability.

Agha (2003:73) buttresses the above as he wrote that:

Morality is part of religion. A moral person does not consider it right to commit an act of plunder, ritual murder, embezzlement, theft and robbery at the cost of another person's life and property. A good citizen is guided by social norms and societal values is responsible, law abiding, accountable and self disciplined. Morality leads a good citizen to leave out some evil minded and thought.

Again, Qua Iboe Church operational doctrine emphasizes more on self-discipline and moral sanity which are necessary for national stability and growth. Agha (2003:41) concludes on the importance of religious morality thus;

No society can live without morals.... A nation without morality is a nation without religion. Morality moulds a good man and the good man moulds a good society.

Before the arrival of the missionary societies to Nigeria, many of the ethnic groups and powerful empires and kingdoms fought many inter-tribal, inter empires/kingdom wars of supremacy, domination and survival and the resultant effect were the destruction of towns , villages, destruction and plunder of farm and house – hold goods, anarchy, insecurity of lives and property, sacrilege and torture. The Qua Iboe missionary society preached love, brotherhood, oneness and equality of all men before God to all the warring peoples of Nigeria. As Christianity gained ground, love for one another and equality of all men before the Finite Being reigned supreme. Crampton (1975:201) has this to say;

In place of these, Christians came to recognise that the supreme Being is almighty but not remote. Infact He is our father which art in heaven. Obviously a Christian family attempting to model it self on the Holy family is going to be a different social unity than the traditional polygamous social unity, and a community influenced by Christianity where twins and orphans are cared for and compassionate efforts made to habilitate the blind, crippled and lepers is going to be different from traditional one where twins and orphans may have been left to die and lepers made outcasts and blind left to beg.

It is palpable from the above that Qua Iboe Church mission along with other missionary societies contributed much to national unity and love among the different ethnic groups. In short, the Qua Iboe Church missionaries preached against inter-family, inter village, inter tribal

and inter empires/kingdom wars among the warring peoples of eastern, southern and middle Belt of Nigeria. The peace, love and oneness and equality of all men/women before the supreme invisible Being helped greatly to unit the various hostile ethnic groups into a big country – Nigeria.

Corbett (1977:24) wrote on the anarchy and lawlessness that prevailed among the Ibuno people before the arrival of the Qua Iboe Church missionary society to Eastern Nigeria.

Twelve years previously the Ibuno had been attacked by a neighbouring chief, bent on annexing their markets and fishing rights. Hundred of armed men in fifty war canoes mounted with breech – loading cannon, invade the peaceful community – burning, looting, killing, enslaving, and driving the survivors up-river into hiding. Years later, the refugees ventured back; to find their homes in ashes and farms over grown.... let us ask for a white teacher, suggested one chief. If a white man lived among us, our enemies might fear to attack

The above gives a vivid situation analysis of vandalism and lawlessness among ethnic groups in the Nigeria before the advent of the missionary societies.

Again, Onwubiko (1976:211) agrees with the view above, as he wrote;

Above all, the (missionaries) have by their teaching and activities helped in bringing to an end the endemic inter-

tribal or inter-village wars which plagued west African society before their coming. In this way, they have contributed to the establishment of a stable and peaceful society in West Africa. A typical example of their influence in this respect was their success in the Egba-dahomey wars of 1850s.

Again, the Qua Iboe Church missionary society waged a fruitful battle against some inhuman demonic traditional practices which had for long held the people of Eastern Nigeria captive to traditional beliefs. Such practices with human sacrifice, killing of twins and Ogbanje/Abiku ritual killing, osu outcast system, torture to widows/orphans, trial by ordeal, cutting of clitoris among ladies and child abandonment to secret night masquerades. The stoppage of these bad practices by the missionaries have directly or indirectly helped to lift the dignity of man and population increase, which is an asset to national development and social stability. Onwubiko 1976: 211 had this to say;

The missionaries have by their teaching and activities tried to emancipate West Africa society from the slavery of superstition and disease. Christian teaching has destroyed the superstitions which propped such evil customs and practices as human sacrifice and the murder of twins. The work of reverend Hope Waddell in Calabar and the Cross River area illustrate this point.

This paved the way for the mass conversion of adherents of African Traditional Religion to Christianity nation-wide; who are faithfully and

religiously contributing their own quota to national, political, economic and educational development of the country – Nigeria.

Finally, as the Qua Iboe Church missionaries came to Nigeria with the Bible in their right hands, their left hands too were loaded with free medical services to the people. Ignorance and diseases had adversely affected the health of the people, thereby reducing their economic output and life span. The missionaries initially used the mission houses to dispense drugs to the sick on daily basis and this drew many people's attention to the gospel of Jesus Christ, having seen the efficacy of missionary orthodox medicine, Ugwu (1997:41) wrote on the missionary welfare programmes thus;

The Christian religion also has on their priority list, the welfare of the handicapped in Nigerian society. The churches have through their various welfare programmes provided schools and hospitals, wheel chairs for cripples or those maimed by accidents or war victims, Braille machines for the blind, free drugs to lepers and people who have other epidemic diseases, who left alone, may have found themselves in the cold hands of death.

In this wise, the Christian churches left a lot of legacies for modern day government to emulate.

Onwubiko (1976:211) buttressed the above assertion that;

The missionaries have also waged war against disease among the people. They have led the way in the development of medical services in west Africa by the

establishment of hospitals, maternity homes, dispensaries and clinics. It is significant that the history of medical services in Nigeria began with father Coquard who arrived in Abeokuta in 1890. Today, the high rate of mortality formerly the great scourge of our society has decreased appreciably, and disease is steadily retreating before the unrelenting assault of missionary medical work.

It is worthy of note to mention that the coming and preaching of the Qua Iboe Church in Nigeria negatively affected the traditional festivals, songs and dances which the Igala people cherished and enjoyed for many decades before the coming of the missionaries to Nigeria. Such cultural festivals as ochoo, Egbe, Ogani, Ote-Egwu, Ukopku, Okwula, italo, and Ogbaa, Iya-oyue, Ajamalede, Igbaa, Olele and new-moon-light dances were labelled idol practices. The same was the situation among the Ibibios, Efiks and Igbos of Cross River, Akwa Ibom, Imo, Abia and Enugu states respectively, who had to forsake Ekpo secret society, Egungun/Egwungun, initiation ceremonies and different types of masquerade dances, all in the name of becoming faithful and outstanding members of Qua Iboe Church.

These age-long traditional social institutions which untied the people were sharply cut off by the Bible in the hands of the missionaries. This accounted for the writing of Achebe (1958:V);thus

Things fall apart, the centre can not hold. The falcon can not hear the falconer, and mere anarchy is loosed upon the world.... Now, he has won our brothers and our clan can no

longer act like one. He has put the knife on the things that held us together and we have fallen apart,.

The above is a vivid summary of the negative influence of the Christian missionary society on the traditional belief and practices of Nigerian in particular and Africa in general. Onwubiko (1976:215) corroborates the above;thus

In the social sphere, the missionaries in their zeal to convert the people from their traditional religion and customs, acquired a disdain for everything African such as African art, music, dancing and marriage customs. They even rejected African names for Baptism. Some results of this negative approach were the retardation of the development of good African culture or its total elimination, the undermining of parental authority, the weakening of traditional sanctions and the creation of divisions within the African society.

The above undeniable situation accounted for the bastardization of the African rich-cultural heritage, acculturation and westernization.

2.3 Educational and Economic Impacts of Qua Iboe Church to National Development:

Reverend Samuel Alexander Bill, from Belfast, a student of Harley college, in London, was the pioneer Qua Iboe Church missionary to old Cross River state – (Calabar), who carried the Bible to the people with his right hand, while his left hand was loaded with western education since education is an agent for all round development of man.

Garret, et al (1965:4) defined education as;

The development of the mind, character, and intellect, so that a man may come into character maturity with the realities and circumstances of his existence and of his society.

The Qua Iboe Church missionaries who came to Cross River state, Akwa ibom, Imo, and Kogi state, introduced western education to the indigenous people right from 1887, for the overall development of man and Nigerian society. No wonder then, that Garret, et al (1965:5) maintained that;

Western education is the most valuable contributions of Christianity to the overall development of man.

Another visible contribution of Qua Iboe Church western education to national development is visible in the area of mass literacy of the indigenous people. The products of Qua Iboe Church educational institutions right from primary to tertiary institutions acquired knowledge based on western culture and so were able to read and write in both local and foreign languages and solve simple arithmetics, algebra, geometry, trigonometry and more complex statistics and calculus. Writing on the importance of mass literacy to Africans and Nigerians in particular, Kalu (1978: 141) said :

It is difficult to appreciate fully the impression which the ability to read and write made on African peoples. It was a new magic, and was in most societies, sought after as much

and at all cost as it opened the treasure house of the modern world, a world into which Africans were fully drawn with the imposition of colonial rule... and it was the quest for literacy that made many an African family send their children to school even after having sworn to live and die by the traditional culture.

The educated elite are gainfully employed and contributing their quota to national development in many sphere of human endeavour such as in economic, social, political, military, naval, Air and police forces, oil and gas, iron and ore, education and in judicial industries of the nation Nigeria.

Supporting the important contribution of missionary educational mass literacy and man power needs of the nation, Ugwu (1997:42) stated that;

Besides, Christianity has through its well organised work of evangelization, preaching and education, played a vital role in training Nigerians in all works of life, who helped not only themselves but other Nigerians to develop the society and the much needed good man power. Some have been trained to qualify as doctors, teachers, lawyers, and other professionals. In all these training, Christianity has always emphasized such virtues like peace, respect, honesty, devotion, cooperation, dignity of labour, service, justice and progress.

These virtues inculcated in the lives of many Nigerians who attended the mission schools are unquantified asset to national development but the government take – over of schools from the

missionaries opened the pandora box of evil and many vices into Nigerian society at large.

Development of indigenous local languages by the Qua Iboe Church missionaries is another historical milestone contribution of the church to national development. Right from the on set of the mission in Ibuno in 1887, the missionaries and colonial linguists and etymologists become fascinated and interested in the development of local languages of the people. This led to the development and production of local alphabet for the composition of words among the various ethnic groups such as ibibios, Nsits, Annong imans, Aros, Igbos, Igala, Idomas and Bassa. The resultant effect of the development of local/tribal languages was the establishment of mission printing press in Etinan and Ika for the production of books and Christian literary works. Other missionary societies in Nigeria such as the Roman Catholic mission, Presbyterian mission, Baptist mission, Church Missionary Society in many lands (C.M.M.L.) Church Missionary Society (C.M.S.), Evangelical Church of West Africa (E.C.W.A) and Church of Christ in Nigeria (C.O.C.I.N) did the same and now the nation can boast of the Holy bible translated to Yoruba, Urhobo, Igbira, Bassa Komo, Bassange, Nupe, Gwari, and Hausa

languages. This is an asset to national education industry. Crampton (1975:209) concluded by stating that;

However, all over Nigeria, the growth of Christianity has been associated with the advent of western culture in their encouragement and development of indigenous languages, the missions have assisted indigenous cultural development.

Corroborating the writing of Crampton on the development and importance of missionary education to national development of indigenous languages (Onwubiko 1976: 212) stated that:

Their first contribution in this sphere was the linguistic study and reduction to writing of many languages of West Africa and the translation of the Bible into these languages... In Nigeria, Crowther reduced the Yoruba language to writing and translated several books of the Bible into that language. Nupe, Hausa, Kanuri, Ibo and Efik were also developed in the same way by the missionaries. By 1880, most of the above – mentioned languages had grammar books and dictionaries.

Finally, the development of journalism, news paper industry and modern dissemination of information in Nigeria which is necessary for national stability, peace and progress is traceable to the foundation laid by the Qua Iboe mission and other missionary societies in Nigeria. (Anene 1966:255) summed up the discussion by stating that;

To further promote the study of West African languages, some of the missionaries established printing press and published newspapers. The Rev. Townsend brought the first printing press to Nigeria in 1852, and started the first Yoruba newspaper in Nigeria the Iwe Irohin in 1859.

From the foregoing, it is undisputable to conclude that the Qua Iboe Church mission from Belfast and other missionary societies from Europe to Nigeria Laid a solid educational foundation for the overall development of the Nigerian nation.

Again, the Qua Iboe Church along with other missionary societies in Nigeria contributed positively to the economic advancement of the country by their introduction of agricultural tree planting system, gardening and horticulture, animal rearing and poultry system to the indigenous people of Nigeria.

Crampton (1975:199) buttressed the assertion in his writing, that;

The introduction of Christianity also influenced farming. In the early days, individual missionaries planted trees round their houses and made vegetable gardens. Enterprising local people followed suit... in several non-Muslim areas, the missionaries introduced pigs and local people soon realized that there was a way of raising meat at little cost.... Some missionaries kept poultry and this led to an increase in the size of chickens and eggs. In more recent,` years several missions and churches have made more organised effort to improve agriculture and the C.M.S, S.U.M., C.B.M. have had agricultural missionaries.

On the permanent economic contribution of Christian missionary to the

national economic emancipation of Nigeria, Ugwu (1997:40) rightly affirmed that;

It must be noted that religion is always at work within cultural setups and the economy is one, of them. On the economic emancipation of the country, and the improvement of well-being of the populace, Christianity has actually pulled the bull by the horn and the legacies or prints it has so far left are permanent and indelible.

Conclusively, the Qua Iboe Church missionary society, pioneered by Reverend Samuel Alexander Bill, from Belfast to Calabar Nigeria in 1887 spread from a little beginning in Ibuno to many states in Nigeria, made million of converts from African Traditional Religion to Christianity and its social, economic and educational programmes laid giant-solid foundation for the development, stability, peace and progress of the country Nigeria as giant of Africa.

CHAPTER THREE

ADVENT OF QUA IBOE CHURCH TO NIGERIA

The main thrust of this chapter is to examine critically the origin of Qua Iboe Church Missionary Society from Belfast to Calabar in Southern Nigeria, and its mission and problems.

3.1 Introduction:

The 19th century witnessed the formation of many missionary societies in Europe, with the sole aim of bringing the gospel of the salvation of Jesus Christ to Africa. Some of these missionary societies were – Church Missionary Society in Many Lands (C.M.M.L), Evangelical church of West African – (E.C.W.A), Anglican Church of England, Church Missionary Society in many land – (C.M.M.L), Qua-Iboe Missionary Society (Q.I.M) and the Roman Catholic Church.

The Qua-Iboe church was born at Ibuno in Cross River state on 5th October, 1887, by a young energetic and spirit filled missionary from Belfast called Samuel Alexander Bill. He was a student of Harley College, a missionary training institute in London, under Doctor Grattan, the founder and principal of the college.

It was break fast time in the college and the principal seated, at the table with the students, read, the “IBENO QUA IBOE” save our soul, letter from the chiefs of the IBENO tribe of the southern shores of

Nigeria for a “teacher to tell our people of God. It is a wild country and a treacherous climate, but will any of you young men volunteer to go? Samuel Alexander Bill an Irish student responded, “I will”, and that was the spiritual conception of Qua Iboe church (Ukpana 1999:1). He came and settled by the bank of Qua Iboe River. But Qua Iboe is not merely a river. It is a district, comprising many small fishing towns, sprung up along the river banks. The water way conveniently connects them and provides means of transportation between several clans occupying the river basin namely – the Ibenos, Ekets, Ubiums, Nsits and further inland Ibibios, Annong, Imans, Igbos and Aros(Ukpana 1999:5).

The subsequent arrival of other Qua Iboe missionaries such as Rev. John Nelson, William Wheatly, Rev. A.V. Willou, Rev. H. Dickson, Mr. David Oneil and others, spread the gospel of Jesus Christ to the Igalas of Kogi State in the 1930s(Ukpana 1999:30). soon, the Igala towns at Idah, Ugwolawo, Alloma Ejule, Ogugu, Okpo, Anka, Ochaja and Ochadamu were caught up with evangelical fire move of the Holy Spirirt of God.

It is worthy of note to state here that despite the move of the Holy Spirit of God and the perseverance of the Qua Iboe missionaries, many problems bombarded them in the cause of preaching the gospel

of Christ. Some of the formidable problems are – Language barriers, hostilities of the indigenous people, climate, transportation and feeding.

The thesis seeks to categorically state her that as Qua Iboe church missionaries came to Nigeria in 1887 with the Holy Bible in their right hands, their left hands too were filled with reading, writing, Arithmetic, health care and other social enlightenment services, which contributed to the national educational, medical, economic, social, scientific, technological and political emancipation of the nation, and brought the country to the present atomic, nuclear and computer age. In short, these missionary churches that came to Nigeria such as the Anglican, Methodist, Evangelical Church of West Africa, Sudan Interior Mission, Baptist Church, Church Missionaries society in many lands, Qua Iboe Mission, Church of Christ in Nigeria, Church Missionary Society and the Roman Catholic Mission can be likened to the Biblical mustard seed (Mark 4:31 – 32) for national development.

3.2 Advent and Growth of Qua Iboe Church to Nigeria:

Before the advent of the Qua Iboe Church, the Presbyterian church had already been established in Calabar in the present Cross River State, which is also the state capital city. The intention of the Presbyterian Church was to move steadily to the interior with the

Gospel. The hope started to materialise and in 1887, a ministry was begun at Ikotama and Unwana about a hundred miles from Calabar. It was at this time that a young Irish Missionary at the invitation of the Local Chiefs from Ibeno arrived at Calabar, to take up missionary work. It was Mr. Foster, a Jamaican Missionary who received this letter from the Chief in Ibeno and forwarded it to Presbyterian Missionaries in Calabar for onward delivery to Dr. Guinness, the principal of Harry Bible College in London. This college was a center for the training of Missionaries. Mr. Samuel Bill, an Irish man had a mother who has dedicated him to the service of God and prayed for him continually. He was receiving training as a missionary at the college during this time (Ukpana 1999:2).

In June 1887, the Ibeno Chiefs' letter was received by the principal and read to the students at breakfast time saying "will any of you go for us"? "I will", Samuel responded. That was the spiritual conception of Qua Iboe Church as Samuel Bill took up the challenge to come to Ibeno. When the call came, he had nobody to sponsor his voyage to Nigeria, even his mother who wished him to become a missionary had no means to help. It was the principal of his college and the wife that took further challenge, to pay for his travel and feeding.

On the 14th September 1887, after a marathon night prayer, Samuel Bills sailed from Liverpool for old Calabar. On September 26th when the ship sighted Africa at Dakar, he got up before 5 am as the sun was rising, he got his first glimpse of the land of his new physical/spiritual home. The evening before landing at Calabar, the young pioneer's reflections showed mixed emotion and the battling of faith as he wrote in this diary thus: (Ukpana 1999: 2);

5th October 1887, - nearing my new home. I can't help wondering what it will bring! Feel rather downcast and helpless, as I drew near the place in which it is probably I shall have a hard struggle to obtain a footing. However, "He who is with me is more that all they who can be against me". I need grace to depend entirely on Him, that I may be faithful in the great work to which he has called me. If I am strained, it must be in myself. Oh! For approaching faith; and then all the fullness of Christ will be mine.

The above is a glaring predicament of a pioneer missionary coming to evangelize in a foreign land in the jungle of an African continent as his new home. Actually Rev. Samuel Bill depended completely on God's infinite grace and no wonder then, that the planted gospel germinated into a full giant tree called Qua Iboe Church, from Southern to Northern Nigeria.

He arrived at Calabar and was warmly received by the Presbyterian missionaries there. After two weeks of stay with them

and as he was able to express himself to greet in the morning, afternoon and evening, having some knowledge of words in Efik, he left Calabar and arrived at Ibeno (his new home) on 1st of December 1887. The memorable and historical welcome fellowship organized by the Ibeno Chiefs and the entire community gave much encouragement to the pioneering missionary as physical/spiritual evidence of answered prayer.

According to Ukpana (1999:2), that night, he settled in the little two-roomed house (30 x 21 feet), the chiefs had prepared for him on the bank of the Qua Iboe River. In his hut in Ibeno, "on his knees before his divine master, he laid his plans and set his nets to catch men" for the kingdom of God. His task was enormous and too demanding and so Qua Iboe Fellowship (1887 – 1987) century of Service in Nigeria (1986) documented thus.

It was a great task learning to live as a white Christian missionary in pioneering conditions, and learning a new language in a trying climate. But he knew that the one who called him was with him, and that He will guide and help him in bringing the light of the gospel to these people who had requested a teacher.

Rev. Samuel Alexander started his initial work by organizing little school on the verandah of his house where boys learned the sounds and meanings of the Efik language. Here, his first three converts

between December 5th ,1887/1888 were David Ekong, a young boy of fourteen, later became the first indigenous Reverend Pastor of Qua Iboe Church, and Etia a woman of forty years old and an influential chief Egbo Egbo, an illicit-gin-trader, abandoned the trade as the light of the gospel pierced through him, and the first two converts to be baptized by the pioneering missionary of the church and remained faithful stalwarts of the cross of Jesus to death.

A few months later, two of Chief Eshiet's wives, on hearing the gospel came to the mission house (Rev. S.A. Bill's house) one sweltering afternoon saying that they wanted to come to Jesus for His salvation before now but Eshiet had only now freed them to follow the dictates of their conscience (Ukpana 1999:5) wrote:

We decide to leave the juju and follow Jesus on the day of Etia and Min David Ekong's baptism. We are getting old and soon we must die. How could we stand before the son of God in heaven and tell Him to His face that we heard, sure enough, about His death for our sins, but we would not believe?

Rev. Samuel Bill whole-heartedly responded in thanksgiving to his master and Saviour, Lord Jesus thus as Ukpana (1999: 5) put it:

What glorious news was this, this afternoon, our blessed Lord answering our prayers and setting His seal on our work. Here are two poor women who have eventually been cherishing deep in their heart for months the thought of Jesus' love and power. And now they want to confess him

publicly in baptism. Praise God for this wonderful display of sovereign grace (p.5).

The news of the public confession and baptism of Chief Eshiet's two wives, coupled with that of Min, (David Ekong) ,a child dedicated to the service of a god called Nyena, the great spirit of a grove, near Big Town Creek by his father, Chief Ekong and grand Father, spread among the heathen people of Ibeno tribe like wide and fast harmattan bush fire saying "since our chief's wives and priest Min (David) to our great goddess Nyena have abandoned and accepted Jesus, unharmed and accepted by our chiefs, who else will not follow them to Jesus? That was a landslide victory for the cross of Jesus and Rev. S.A. Bill. The first missionary to join Rev. S.A. Bill on the Ibeno Mission field was Archibald Baillie, a friend to him and a student of the same Harley College, a missionary training institute in London, where Rev. S.A. Bill received the clarion golden call to Nigeria – (Calabar) among the Ibeno Chiefs. With the help of Archibald Ballie, some small congregational churches were established along the banks of Qua Iboe River, starting from Ibuno (first Church build).

After about three years labour, Rev. S.A. Bill went on furlough with his first convert (David Ekong) to Belfast in 1880. At home, he visited some church denominations to inform them of how God was

using him in that jungle and as well as soliciting for support. Consequently, other missionaries from various denominations like the Presbyterian, the Anglican and the Baptist joined him. He got wedded in United Kingdom in Belfast on October 14th 1890 to a woman called Grace. Kerr, in Muntpottinger Presbyterian church.

The return of Rev. S.A. Bill from his furlough and the formation of the Qua Iboe Church council (Qua Iboe mission Trust Fund) in 1890 in Belfast gave much impetus to the expansion of the church. The association was responsible for recruiting of missionaries and financing of Qua Iboe Mission (QIM) projects, and consequently many missionaries, doctors, engineers, teachers and builders joined Rev. S.A. Bill and his friend Archibald Baillie in Nigerian Qua Iboe Mission field.

Ukpana (1999: 8) said By divine response, some missionaries offered themselves freely for the service in Q.I.M. fields and eleven Qua Iboe Church mission fields/districts were established here and there between 1887 and 1930 in a chronological order. These mission fields are:

- i. Ibeno Qua Iboe Mission field established in 1887 by Rev. S.A. Bill.

- ii. Okat Qua Iboe Mission field (Q.I.M.F.) in 1894 by Rev. Archibald Baillie and Mr. John Ewuaining.
- iii. Etinan Q.I.M. field in 1898 by Rev. John Kirh and Mrs. Stephen Equolo. That year witnessed the first ordination of eight (8) Qua Iboe Elders in Ibeno. Some of these Elders were: John Ewaining, Stephen Equolo and David Ekon (Min).
- iv. Ikot Ubo QIM Field established in 1904 by Rev. Edward Heaney.
- v. Iko Edong was the 5th QIM field, opened in 1909 by Rev. Eddie Smith.
- vi. Itam Q.I.M. field in 1910 by Rev. J.W. Westgarth. Mbioto Q.I.M. fielf was the 8th field by Rev. George Weeks in 1812 but the field was merged to Okat mission field because the mission house was unsafe for missionaries.

As s practical and physical demonstration of the church growth, David Ekong (first indigenous convert, elder and Reverend) wrote in 1913 of a baptismal service held: Corbett (1997: 80);

128 persons were presented from the various outstations, principally in Eket country, to the Elders for examinations, which lasted for three days from 9 am till 5 pm each day

with only an hour break for lunch. At the end only 100 converts were baptized on the profession of their faith in Christ.

Other mission stations opened included:

- vii. Ika (Annang Land) QIM field was opened in 1916 by Rev. John Nelson and Mr. John Ibanga of Ikot Edong.
- viii. Further inland and Northwards was the 8th QIM field in Aba (Igbo land) in 1917, manned by Rev. A.V. Wilcox
- ix. Oloko Q.I.M. field was the 9th opened in 1920 by William Wheatly
- x. Ibesit QIM field was opened in 1926 by Rev. Isaac McEwan and Evangelist Robert Attai of Etinan and Mrs. Isaac McEwan helped greatly in the expansion of the church there.
- xi. The last then, but not the least, but the widest QIM field in Middle Belt Nigeria is the Igala land. In August 1931, by Rev. David O. Neil, Rev. Dickson and hosts of indigenous Pastors from the above 10 QIM fields with Ugwolawo (Headquarters of the present Ofu L.G.A. of Kogi State) as Mission House.

He lived in a grass house which was built in one day with only one door. A permanent residence was however, provided after one year. Mr. David H.O. Neil encountered serious opposition from the palace of the Attah of Igala land at Idah in his attempt of preaching to the people of Igala land. He soon overcame the Attah's opposition by lavishing some gifts of cap, mirror, traditional regalia, umbrella and beads on the traditional ruler and so obtained Attah's permission to preach to Igala people. The Attah's permission to Neil was carried to the Onu of Alloma, Ogugu, Imane, Ankpa, Abejuloko and Ibaji and this opportunity enabled him to visit many villages with the gospel of Jesus Christ in Igala Land unmolested. He traveled extensively on bicycle to open churches in every nook and crannies of Igala land. In doing this, he employed the usual method of building Church Religious instruction classes as well as putting up primary schools, with the help of Philip Okolo. Later, Rev. J.Y. Okpanachi joined for interpretation work. Mr. and Mrs. Dible joined H.O Neil later for the translation of scriptures in Igala land, the day that 16 converts from parts of Igala land were baptized at Ugwolawo, with over 250 people in attendance, including Mr. Samuel Bill, the founder of the Church in Nigeria.

Another dynamic and cherished missionary who opened Igala land to Gospel and education was Mr. H.W. Dickson who brought several of the Ibibios to Igala land as evangelists and primary school teachers. Mr. H.W. Dicson and the Ibibios teachers/pastors toiled under the hostile climate and the thick forest to bring the message of Christ and western education to the Igala land. Among the earliest who accepted Christianity and became helpers of the missionaries were Joseph Y. Okpanachi and Jonah Ape from Idah and Ogugu respectively. According to (Abah, 1984). "Everywhere you go in Igala land to find the Qua Iboe church, you hear the people saying, M. H.W. Dickson and his assistants were the first to visit our village with the Gospel" (p. 59). Within a very short time, the Gospel spread to Alloma, Ogugu, Okpo, Odolu, Ankpa, Inye, Ochaja, Ochadamu and other parts of Igala land were caught up with the gospel of Jesus Christ.

It is worthy of note to state here sadly that as Qua Iboe Church continued to expand from the above eleven Q.I.M. fields, the wife of Rev. S.A. Bill (Mrs. Grace Bill) died on active service in the mission field and was buried in Ibeno in 1933. Nine years later, on January 14th 1942, the Chief Servant of Christ in Qua Iboe Church and pioneer

missionary died as he fulfilled his mission to Africa. He was buried beside his wife in Ibeno (their new home). The inscription on his tomb in Ibeno reads thus;

In memory of Samuel S.A. Bill, M.B.E., founder of Qua Iboe mission. His work for his Master began in this hall which his father built. He sailed for Africa in 1887 and died there in the service of the Qua Iboe Mission 24th January 1942 to bring light to them that sit in darkness.

The above inscription is a truism of the Q.I.C. pioneering missionary to the jungle in Africa and the answer to his prayer on 5/10/1887 by his unfailing Master Jesus, brought the birth and growth of Qua Iboe Church in Nigeria.

The church continued to grow even after the death of Rev. S.A. Bill, under the leadership of Holy Spirit of God and in 1944 by a resolution of the Q.I.M. Trust Association, Q.I.M. (Qua Iboe Mission) was changed to Q.I.C. (Qua Iboe Church) and the Q.I.M Trust Association changed to Home Council in Belfast. That was a major policy thrust as the mission looked forward to indigenising the church and promoting Africans to accept higher responsibilities in the Church, and better working conditions for the Pastors, Evangelists and preachers were instituted in 1944.

As evidence of further growth of the Church, Ukpana (1997: 18) documented that;

Conference of 1955 went a step further to adopt a revised constitution for the Q.I.C., while the Qua Iboe Church, Church conference of 1956 approved the appointment of 6 trustees for the church, and in 1959 the six trustees were registered and the Church acquired the full legal powers. They were Pastor John Akada, J. Okpananchi, S.I. Irondi, J.N. Ahunanya, Elder A.J.U. Ekong and S.O. Udoukpong. Regrettably, as at the time of this wrting all the trustees have received their home call.

To fill the vacant seats, in 1995, the Qua Iboe Church Annual Conference called for new nominees. The names of the current trustees of the church are:

- 1) Elder I.U. Akpanson
- 2) Elder S.E. Essien
- 3) Rev. (Dr.) J.Y. Onogu
- 4) Elder N.E. Eduok
- 5) Rev. (Dr.) D.M. Akwu
- 6) Rev. (Dr.) E.O. Inyang
- 7) Elder C.R. Etang
- 8) Elder E.E. Nwobia
- 9) Elder S.R. Uko

10) Elder (Barrister) Joe Abraham

Later in 1966, Q.I.M. handed over all mission schools, clinics, hospitals, leprosy settlement/colonies and properties to Nigerian Administration at the wake of the catastrophic Nigerian civil war of 1966 to January 1970. Writing on the state of the church during the war years, Ukpana (1999) documented thus;

A bleak picture of the church, no chairman, no secretary at the seat of administration and I fled home. Movement those days was not an easy affair, however, few days after the liberation (Calabar) I managed my way back to Etinan, to discover that the whole of the church office had been looted and the safes blown off. Files and document littered carelessly all around. I picked what I could for safe keeping. Efforts to contact Elder A.J.U. Ekong, principal of Etinan Institute and Pastor Usanaga failed. The town was empty and I managed my way back to my village (Utu) Nsukhe in Ikot Edong) only to return a week after. (p.23).

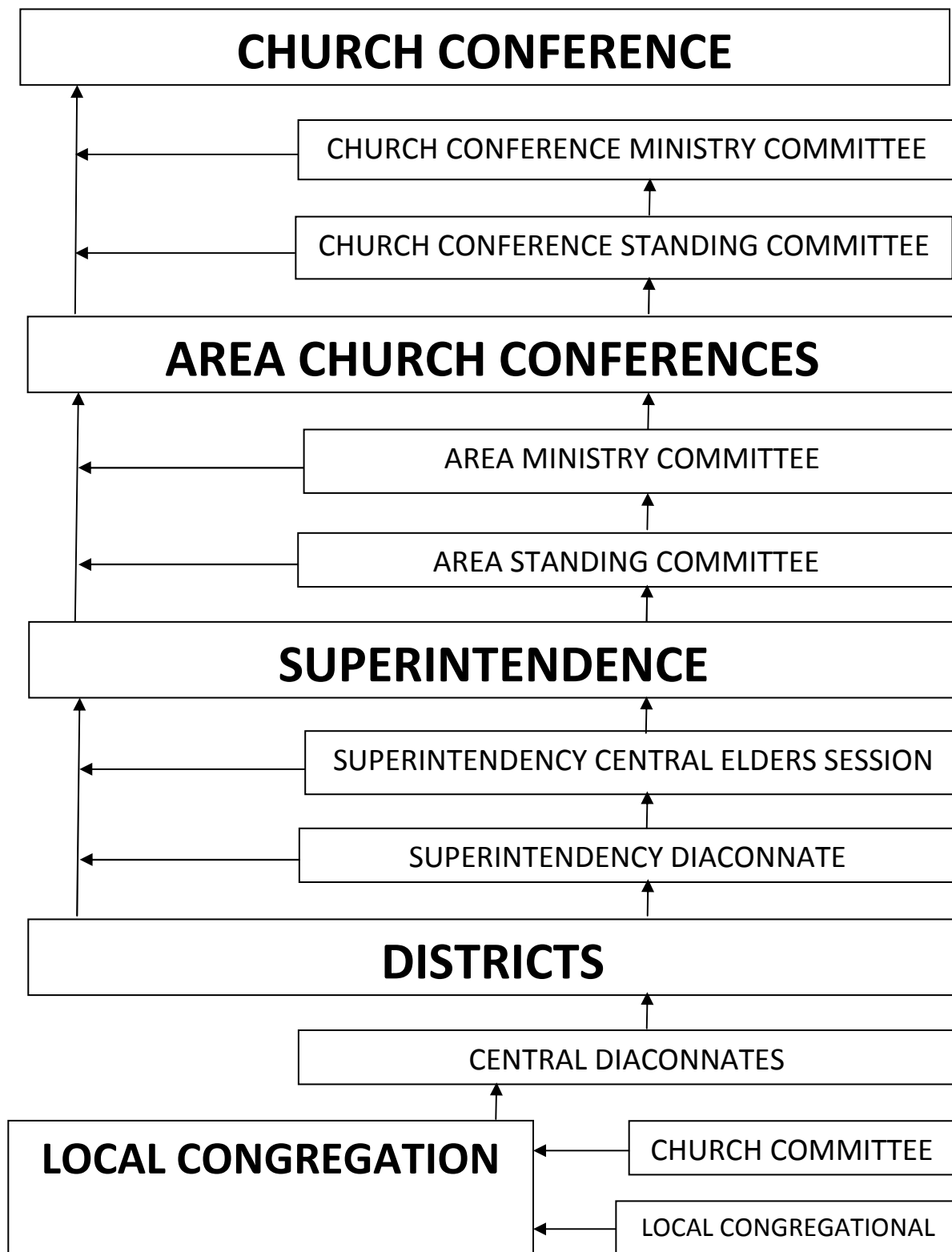
It is worthy of note to state here categorically that the Nigerian civil war disrupted the developmental progress of the church. Thanks to God Almighty that members of the church from East, Middle Belt and Northern Nigeria are united again under the love of Christ, and the church took the gospel to Port-Harcourt, Lagos, Benin and far North into Kaduna, Jos, Sokoto, Maiduguri and Abuja at the instance of the indigenous pastors after the civil war.

Today, the church has grown far and wide to all the nooks and crannies of Nigeria with the following Area Conferences for convenient church administration:

- 1) Etinan Area Conference
- 2) Uyo Area Conference
- 3) Ibeno Area Conference
- 4) Ikot Area Conference
- 5) Ibesit Area Conference
- 6) Ika Annang Area Conference
- 7) Aba Area Conference
- 8) Igbo Area Conference
- 9) Idah Area Conference
- 10) Ankpa Area Conference
- 11) Abuja Area Conference
- 12) Ogugu Area Conference
- 13) Ejule Area Conference
- 14) Ibaji Area Conference

Since the church has fully grown from 1887 to date (2008), the following church structure is in place for effective and efficient administration from the grass root to towns and cities churches.

QUA IBOE ADMINISTRATIVE ORGANOGRAM



3.3 Problems Encountered by QIC Missionaries in Nigeria:

It is worthy of note to state here indisputably that despite the move of the Holy Spirit of God and the physical and spiritual perseverance of the Qua Iboe missionaries, many problems bombarded them in the course of preaching the gospel of Christ to the indigenous people of Nigeria. Some of the formidable problems are ill-health, language barriers, hostilities of the indigenous peoples, tropical climate, transportation, feeding, finance and inadequate personnel compared to the vastness of the areas to be evangelized. Writing on the ill-health, Onwubiko (1971: 218) said:

The missionaries often suffered from ill-health owing to the unhealthy climate and tropical diseases such as malaria and yellow fever. Even the use of quinine from 1854 as a protection against malaria did not improve the situation much. The humid tropical climate quickly told on the health of many energetic missionaries who either died prematurely or were invalidated.

The implications of this are that the sun is always over-head and the rays of the sun is directly on the soil surface leading to hot and perspiring condition compared to the cool temperate climatic conditions in Europe where the missionaries came from. This hostile climate was unbearable coupled with its tropical diseases. The much

presence of mosquito and tsetse fly bites made the matter worse for them, consequently many missionaries to West Africa died in Nigeria. The European cemetery in Lokoja where many of the missionaries/colonial administrators were buried is a living testimony to the high death toll of Europeans that came to Nigeria. Even the failure of the Niger Expedition is attributed to the above factor.

More than that, another glaring problem that initially hindered the evangelization was the language barrier. Almost all the missionaries could not speak nor understand the indigenous languages of the people and the natives too could not understand the foreign language of Europeans. On this Onwubiko (1976: 217) concluded by stating that:

Although efforts were made to overcome the language problem by preaching to the people through interpreters, the interpretation was inadequate to meet the needs of the ever-expanding missionaries, moreover speaking through an interpreter is a defective means of communicating one's thought to another.

From the foregoing, it is clear that many of the missionaries could not communicate to the people and even the uses of interpreters at that point in time in the history of Nigeria had many unavoidable defects. Ejeba (1994: 5) confirmed the above by saying that many of

the initial interpreters did not really understand English language but spoke only pidgin language, which is an adulterated language of English and native languages. He went further to say that many of the interpreters interpreted wrongly to parties in dialogue.

Again that same interpreters point to the sky, sun and moon to communicate ideas about the omnipresence and omnipotence of the Supreme Being and point to the heart and eyes to show the omniscience of God. To overcome the above problems, some of the early and later missionaries resorted to the study and learning to speak the indigenous language of the people as Rev. S.A. Bill did in Calabar town for some weeks among the earlier Presbyterian church members to study Efik language before going to live among the Ibeno people of the Qua Iboe river.

Another problem that the missionaries encountered in the mission fields was lack of adequate transportation and communication system between Europe and West Africa on one hand and moving from one mission field to another and communicating among same and different church missionaries in their distant various missions on the other hand. Due to inadequate and inefficient transportation and communication system at that time, many of the missionaries in the

hinterland could not communicate easily to the coastal towns and home missions in time of sudden illness, shortage of food materials and sudden attacks from the natives. Many Q.I.C. missionaries in the South East places of Calabar, Abak, Ikot Ekpene, Uyo, Etinan and Igala land had to travel along bush pathways on foot or on bicycles for many miles in the forest infested with wild animals and suspicious natives. Abah (1984: 57) went further to say that the Q.I.C. missionaries such as Mr. M.H.W. Dickson and Mr. David O. Neil had to hire the services of the natives to serve as guards to lead them from the mission station at Ugwolawo to Ogugu, Inye, Okpo and Ankpa villages and hamlets then through the thick forest. This generally endangered the lives of the Q.I.C. missionaries but the spiritual zeal for the salvation of mankind propelled them the more to go out and preach the gospel of Jesus Christ to the heathen tribes. Mr. M.H.W Dickson's name is immortalized in Igala land for travelling on foot for miles across the length and breadth of the land. On the above Abah (1984:59) documented thus "every where you go in Igala land to find the Qua Iboe church, you hear the people saying, M.H.W. Dickson and his assistants were the first to visit our village with the gospel".

The strong oppositions from the indigenous people was another area where the missionaries suffered greatly. The Nigerian chiefs, Obong, emirs and the heathen priests opposed the planting of Christianity on their soil as it is against the age long cherished African traditional religion. The long juju oracle of the Aro people seriously opposed the penetration of Qua Iboe mission into their land. The coming of Qua Iboe mission to Igala land was vehemently opposed by the Atta of Igala, more so that the itinerant Moslem scholars from Northern Nigeria dominated Atta's palace. For the missionaries to see the Atta face to face was at first a taboo in the kingdom. No wonder then that Igala mission headquarter was shifted to Ugwolawo, some miles away from Atta's palace. Ejeba (1994:55) wrote an-eye-witness account of Chief Amehojia Onu, aged 97, a Madaki of Ajobi Onicha – Igbo that on one occasion when he came to pay homageto the Atta of Igala land, some of the missionaries who came to Idah through River Niger were shot on the river at the order of the powerful and mysterious Atta called Ameh Oboni. No wonder then that Mr. M.H.W. Dickson and Mr. David O. Neil lavished costly gifts on the Atta of Igala land before obtaining Atta's permission to preach to his subjects at Ejule, Alloma, Ogugu, Okpo, Ankpa, Inye and Anyigba villages. There is a traditional slogan in the land that "Nobody can see Atta with

empty hands". This implies that any one who wants to see the powerful ruler must first of all present some gift package as a sign of subordination and acceptance of Atta's power. All the above accounted for why Idah town, which was the seat of Atta attacked early missionaries and colonial masters.

Finally inadequate finance and resources was a major problem that handicapped some missionaries on the mission fields. That was so because the missionaries depended on food and other resources supplied from their home country. The only means of transportation and communication then was through ships which took about two months between Europe and Africa. In the presence of the above, some missionaries ran short of food and medical supply. The Q.I.C. local congregations in Ogugu contributed eggs, yam, cock, chicken and red palm oil to the Ugwolawo, Ogbulu and Ochadamu mission houses to augment supply from their home countries and many converts happily contributed the food items on many occasions on rotation basis to keep the mission Houses. On the above, Onwubiko (1973:217) wrote:

Communication with the home base in Europe was equally difficult for the missions had no ships of their own. They depended on the trading vessels for transport and supplies

of their needs from the home base. And the visits of the trading vessels or mail boats to the coasts were most infrequent.

In conclusion, many of the missionaries who came to West Africa and Nigeria suffered many untold hardships in the jungle of the Tropical Rain Forest but the commandment of Jesus in Matthew 28:18–20 propelled them to preach the gospel of Christ and some died and were buried in Nigeria.

CHAPTER FOUR

CONTRIBUTIONS OF QUA IBOE CHURCH TO NATIONAL DEVELOPMENT

4.1 Religion and Development:

It is important to note that both religion and morality are relevant to wholistic development. Moral education helps to mould good character which is both a mark of personal development and a factor of development in the wider society.

Whether we take the narrow or the more comprehensive concept and model of development, the fact which we hope to demonstrate cannot be denied that religion is relevant and can be of profound influence on development of a nation like Nigeria. Unfortunately, its influence is often ignored or at best, taken for granted. This attitude is regrettable as Kudadjie et al (1992:60) noted at Ghana Academy of Arts and Sciences Symposium of The Role of Religion and Morality in fostering accountability in national life. In the paper, they observed as follows: The story told by Apuri, (1986:3) as quoted by Kudadije (2002: 43) reads:

of a little girl who was asked which of the two is more important: the sun or the moon? She answered that the moon was more important because it shines at night when we need light, while the sun shines in the

day when we already have light and we do not need the sun's light.

What the little girl who sounded so intelligent did not realize was that without sun, the moon would have no light on its own. She took the sun for granted. This is not different from the Nigerian situation. In a similar way, many take the influence of religion on society and development for granted in matters of attaining high moral ideals, and so on. Yet the truth is that throughout human history, the quest for God has inspired the art, poetry, music, literature and morality that have enriched human civilization and it still does.

So they further explained that religion, like the sun, has primacy of place. When people have truly encountered God, what is referred to as religious experience, they gain a new insight into the way things are, their outlooks on life changes for the better, their lives are ennobled, their consciences are sharpened, a fundamental change in the disposition of their heart occurs, and their sensitivity to abhor evil is heightened. Such persons have the capacity to tell right from wrong, their one great desire is to be good, and develop an irresistibly urge to do the right and avoid the wrong. If they default morally, their consciences give them no rest until they repent and change to better ways. Religious devotion makes one hunger and thirst after

righteousness. There is something beautiful, something serene about such transformed people, they have divine power – God’s Holy spirit – that empowers them to take decisions and act freely, responsibly and spontaneously, not so much because laws or regulations stipulated such acts, but it is their second nature as liberated persons to do the right and avoid what is wrong.

If this description of the truly religious person is correct and much empirical evidence bears it out, then religion has tremendous socializing influence and can make valuable contributions to the development of a nation like Nigeria.

They went further to explain that apart from the divine impact that religion can have on an experience (i.e. on who has had a religious experience), which may sound like something for the mystic few, religious institutions and bodies do give to the rank and file of their membership a lot of moral teachings, all emphasizing a life of love, righteousness, justice, kindness and so forth. They prepare their members through scriptural studies sermons, talks, meditations and prayerful life to help them live the morally good life. In addition, they enforce various kinds of sanctions in order to make the members conform to their high moral standards.

Again, through the ministry of the prophetic role and advocacy, the church and all the other identifiable religious bodies are expected to, and they do from time to time function as a conscience of the nation.

This role of religion, even if it is indirect and seemingly remote can keep a nation like Nigeria on the right path as it seeks to attain development.

4.2 Contributions of Religion to National Development:

Having shown how religion can contribute to national development of the Nigerian nation, it is now proper to show how religion can contribute to development both in spiritual and mundane senses. Writing on it Kudadjie (2002: 45)

observed that it is on record that religion and devout religious personalities made significant contributions to insights and discoveries in the 17th and 18th centuries which enabled science to make the great strides that have laid the foundations for much of modern (and even post-modern) science, technology and development.

For example, Christianity did not only encourage science from a distance, for in Britain, many devout Christians were actively involved in scientific research. It was recorded that at a point in time, seven out of the ten members of the Royal Society of Science were puritans.

Again, the navigators were exploring the world with the Cross of Christ on their sails and the Bible in hand. With the power and spirit of Christianity, scientists were enabled to overcome the fear of demons and idols, thus making general and technological development relatively easier than it would have been. The same can apply to the Nigerian situation.

It is also common knowledge that modern economic and industrial development were given tremendous boost if not originated by the protestant ethics" which encouraged hard work, thrift, and the accumulation of capital and investment for development.

He went further to explain that the contribution of African traditional Religion (whose practitioners) in Ghana have resolved to call it Africana) has not been properly acknowledged. In spite of the criticisms that may be raised against it (as against religion in general) as being conservative and recalcitrant for often rejecting modernization and advancement, it must be acknowledged that in the spheres of health, psychological therapy, morality and spiritual development, African Traditional Religion has contributed its share towards human development. It probably would have contributed significantly to scientific and technological development if it has been given the opportunity. In traditional African society, claims abound

that some people walk through flames without being burnt. Others allegedly use concoctions which protect them from being cut or harmed by even the sharpest knives and cutlasses and gunshots. At times, leaves are said to be used to attract or ward off lightning. It has been claimed that remote objects are used to lock up other objects. These claims could be investigated and the laws of nature behind them discovered and applied for scientific advancement. Such a research could lead to discoveries that would enhance medical science, the development of military accoutrements, and electronic gadgets. This is not a far cry, if we consider that a remote control of garage doors, air conditioners, radios and television sets are now commonplace.

They went further to explain that throughout the West African sub-region, Nigeria inclusive, the church's contribution to development is evident. Although, the advent of Christianity in west Africa and colonialism brought the pillaging of the wealth of West Africa, it also brought the following developments in modern West Africa.

1. The introduction of a new universal faith which changed people's outlook.

2. The production of literate and skilled men and women for the administrative, economic, industrial and commercial life of the various countries.
3. Introducing new skills (carpentry, tailoring and new agricultural practices and crops like pawpaw, pineapple, orange and cocoyam.
4. New forms of transportation like the use of the mule and the construction of roads.
5. The introduction of new styles of life leading to the forsaking or modifying of some of the old ways considered to be unprogressive.
6. The introduction of modern architectural style of building houses.
7. The provision of modern health care facilities and services to the people.
8. Modern styles of dressing and clothing.
9. Church wedding and monogamy.
10. Western civilization.

Unfortunately, we have not always critically adopted these and by our uncritical adoption allowed some of them to have our native

development to our disadvantage. Nevertheless, some of these new practices and ways of life have proved helpful.

4.3 Religious Impacts of Qua Iboe Church on National Development:

The "Save our Soul Letter" of the Ibeno Qua Iboe chiefs to London in 1887, from Calabar reads "for a teacher to tell our people of God' saw the planting of Christianity among the Ibibios, Annangs, Imans, Ibenos, Eket, Aros, Ubims, Nsits, of Cross River State and Igala of Kogi State. The light of the gospel of Jesus Christ destroys many forces of darkness which had for long held people captive to demonic practices such as human sacrifices, killing of twins, ritual killing and child abandonment to secret night masquerades. This led to mass conversion of adherents of African Traditional Religion to Christianity nation wide.

Today the Qua Iboe church in Nigeria has over 20,000 local congregational churches, has over 100,000 baptized members with over 60,000 ordained Elders of the Church, over 300 ordained and inducted Reverend Ministers and over 100,000 Deacons/Deaconesses, seen across all the 36 states of Nigeria. This data is according to 2006 Annual Church Conference Reports, under the chairmanship of Rev. Nathaniel S.A. Isa, held in Lagos.

The mustard seed of the gospel of Christ planted in Ibuno in 1887 has germinated and grown to many major towns in Nigeria such as Calabar, Ikot Ekpene, Abak, Uyo, Umuahia, Lokoja, Makurdi, Abuja, Kaduna, Jos, Zaria, Sokoto, Maiduguri, Ilorin, Benin, Port Harcourt, Lagos, Idah, Ankpa and Anyigba. To support the ever growing nature of Qua Iboe Church in Nigeria, a missionary of the church Corbett wrote:

S.A. Bill's work may be finished but the plan revealed to him by God is still developing in remote rural areas and teaming modern cities of the new Nigeria.. the Qua Iboe Church not only survives, but continues to grow and mature according to plan of God. As a sunrise in Nigeria, its growth will not stop till the sun from which its light shines on Nigerians shines no more.

Religiously, Ejeba (1994:11) said the translation of the old and new Testament into English in 1952 and 1970 respectively, led to the birth of Igala Bible (Baibu). Again the Igala version of the sacred songs and solos (SS and S) was also done at a missionary printing press at Ika, in Ankpa Local Government Area of Kogi State. Today many ethnic groups such as the Yoruba, Hausa, Igbo, Efik, Ibibios, Ijaw and Uhrobos have got English Bible translated to their local languages and dialects. Today, many Christian literatures have been

translated into many local dialects. A very good example is the John Buyand's pilgrim progress translated into Igala.

Again, for the Qua Iboe Church to effectively manage the ever-increasing local congregations, they opened up Bible Seminary Colleges such as Peter Achimugu College of Theology Ankpa in Kogi State in 1964 and Samuel Bill Theological College Abak in 1941 all these, pointing to their positive contributions as these theological institutions have trained many preachers, pastors and Reverend ministers who are preaching the gospel of Christ and teaching moral instructions to Nigerians.

Christianity is an agent of national peace, love for all men- (John 15:12) "love one another even as I have loved you" and in this area of fostering national peace, unity and progress, the church has done much to unite many ethnic groups in Nigeria especially as ethnic groups from Northern and Southern Nigeria now see themselves as men and women of one faith; one God and one eternal destiny. This ushered in national peace, unity and stability among different ethnic groups in Nigeria. This contribution is in tandem with what James (2002: 2) wrote in the second stanza of the National Anthem thus:

O God of creation, direct our noble course, guide our leaders right, help our youth the truth to know, in love and

honesty to grow, and living just and true great lofty heights attain to build a nation where peace and justice shall reign

The above is calling on the omniscient, omnipotent and omnipresence God to pilot the social, education, economic, religious, moral and political affairs of the nation to greater lofty heights. It then becomes mandatory on the church to pray always for the nation.

Another glaring contribution of Qua Iboe Church to national development is the role of the Church in intercessory prayer. The church along with other Christian denominations have been praying for the national military and civilian leaders for national prosperity, stability, peace and progress. The church is faithfully and religiously doing this and no wonder then that some Nigerian heads of state and governors had declared some days of prayer and fasting for the country knowing fully well the potency of prayer for the nation.

More than that, the very wide evangelization of the Qua Iboe Church among the Igala and the Idoma of Kogi state and Benue States respectively, helped greatly to halt the further spread of Islamic religion and its fanaticism into Eastern Nigeria. On this Crampton (1975:35) wrote that:

The presence of Qua Iboe Church in middle belt region of Nigeria posed a formidable challenge to the Sultan of Sokoto's religious plan to Islamize the people of Eastern Nigeria.

This is an asset to the Christendom and national peace and stability considering the number of many destructive Islamic crises launched in Northern Nigeria with its attendant huge economic and human losses to the nation. The Kaduna, Maiduguri and Jos religious crisis are clear cases of national woes and calamity.

The religious morality instituted by the Qua Iboe Church among its adherent is an indispensable tool to national development. The religious moral upbringing of Nigerians by the church enhances honesty, sincerity, truthfulness, obedience to law of the land, probity and accountability among Nigerian populace.

Agha (2003:73) buttressed the above as he wrote that:

Morality is a part of religion. A moral person does not consider it right to commit an act of plunder, ritual murder, embalmment, theft and robbery at the cost of another person's life and property. A good citizen who is guided by social norms and societal values is responsible, law abiding, accountable and self-disciplined. Morality leads a good citizen to leave out some evil mind and thought.

The Qua Iboe Church pioneer missionaries introduced Children's Religious Instruction (C.R.I) in all their congregational churches in Eastern and middle Belt regions of Nigeria. The Children's Religious Instruction classes were the nucleus of formal education and children are taught how to read and write and the teachings of Christian

morality were given prominent position in the school curriculum of the Church. Virtues such as truthfulness, honesty, integrity, fellow-feeling, kindness, modesty, humility, unity, patriotism, being one's brother's keeper, obedience were taught in the children religious instruction classes, to the Nigerian youth. They were also taught to abhor and disassociate themselves from vices such as dishonesty, insincerity, wickedness, selfishness, laziness, pride, fornication, arrogance, indiscipline, disrespect to elders, stealing, drunkenness and telling lies. The above, Qua Iboe Church Children's Religious Instruction helped greatly to mould the behaviour and character pattern of the Nigerian youth who are the leaders of tomorrow and it is an unquantified asset to national economy and stability. Agha (2003: 40) summarized the above by saying:

No society can live without morals. A nation without morality is a nation without religion. Morality moulds a good man and the good man moulds the good nation.

Government take Over-of-primary, secondary Teaches Training Colleges nationwide in the 1970s witnessed the sharp decline in the teaching of moral education. Consequently, the Nigerian society started experiencing a cankerworm of corruption, embezzlement of public fund, destruction of government property, ritual murder for money and power, illegal oil bunkering, armed robbery, kidnapping of

people, vandalization of petroleum pipe-lines, electric cables and all forms of sexual abuses. All these social vices in Nigeria are off schools of the decline in the teaching of morality in the Nigerian public schools from primary to tertiary levels of our educational system.

The coming of the Church to Eastern Nigeria and the Middle Belt of the country witnessed the elimination of some inhuman practices associated with African Traditional Religion such as human sacrifice, torture to widows and orphans, killing of twins and the Osu outcaste, ogbanje/abiku, lepers and the less privileged people of the society. African Traditional Religion reduced the status of women to nothing, good for only child bearing and farming but Christianity came to raise the status of women and the less privileged as all are equal before God.

Crampton (1975:201-202) supported this when he wrote that

Obviously a Christian family attempting to model itself on the Holy family is going to be a different social unit that the traditional polygamous social unit and a community influence by Christianity where twins and orphans are cared for and compassionate efforts made to habilitate the blind, the cripple and the lepers is going to be different from a traditional on where twins and orphans may have been left to die and lepers made outcast and the blind led to beg.

A trustee of the church from Ogugu Area Conference Rev. J.Y. Onogu corroborates the above by saying that "women in traditional

Igala land have no rights of their own except as dictated by their husbands and have no traditional rights to inherit their husbands' property and farm land, but left to suffer and mourn for about one/two years for the husbands' death, before the coming of Qua Iboe Church to the land of Kogi State". Today the situation has changed for better as the Qua Iboe Church preached against denial of right to women, widows and orphans and preached equality of all people irrespective of gender and status in society, since all men and women will appear before the judgment throne of God on the last day".

Finally mention must be made that the advent of Qua Iboe Church to Nigeria negatively affected the traditional festivals and songs and dances which the Igala people cherished and enjoyed for many centuries before the coming of the missionaries to Nigeria. Such cultural festivals include Ocho, Egbe, Ogoni, Ote-Egwu, Ukpoku, Okwula and Italo festivals and Ogbaa, Iya-Oye, Ajamalade, Igbaa, Olele, new-moon-light dances in Igala land.

Traditional song/dances in Igala kingdom were labelled idol practices. The missionaries preached against these social institutions and the true communicant and outstanding members of the church had to do away with these social institutions. The same was the story among the Ibibios, Efiks, and Igbos of Cross River, Akwa Ibom and

Imo States, respectively who had to depart from Ekpo secret society, Egungun/Egwungwu festival, initiation and different types of masquerade dances, all in the name of becoming faithful and outstanding members of Qua Iboe Church.

These traditional social institutions which united the people for long were sharply cut off by the Bible in the hand of the missionaries. This is why Achebe wrote:

Things fall apart, the centre cannot hold. The Falcon cannot hear the falconer, and mere anarchy is loosened upon the world.

4.4 Educational Contributions of Qua Iboe Church to National Development:

Education could be defined as the development of the mind, character and intellect, so that a man may come into character maturity with the realities and circumstances of his existence and of his society. (Garret, et al 1965: 4). Before the advent of Christianity and colonialism to African, the various tribes of the continent had various forms of informal education and culture.

Writing on the importance of western education to national development, Garret, et al (1965: 5) maintained that "Western education is the most valuable contributions of Christianity to the overall development of Nigeria.

The advent of Qua Iboe Church among the peoples of Cross River, Akwa Ibom, Imo and Kogi States of Nigeria from 1887 witnessed the introduction of formal educational system among the indigenous peoples of these states. The missionaries initially introduced Children's Religious Instruction (C.R.I) classes attached to the mission houses and all opened congregational churches of Qua Iboe Mission. Here the children of church and non church members received basic education of reading, writing and arithmetic, coupled with moral and religious teachings. The missionaries believed strongly that the introduction of formal education should go hand-in-hand with the evangelization of the people, as they saw education as a tool for mass conversion of people to Christianity. To buttress the above, Nwosu (1950:45) citing Bishop Joseph Shanahan explains thus;

Now you know why I am putting a school in your village/town? It is because I want the children to come to it and learn all about Jesus Christ, they come to Him by going to the school/church and finding out there what His will is and doing it afterwards.

Again, Forde et al (1956:96) said the elementary day schools were evangelization agencies of the highest importance.

The above explains further why the Qua Iboe Church and other missionary societies in West Africa and Nigeria in particular established Primary, Secondary and Teachers Training College all over the country

as a lasting and efficient form of evangelization. Garret et al (1965: 55) concluded by writing that:

Whenever the Christian mission had gone, with it had gone learning, literacy and education in the Arts of learning. Without such education, the technical development would not have been possible.

For example, Q.I.C. primary schools were opened in all the eleven mission stations of Ibunu, Okat, Etinan, Iko Ubo, Ikot Edong, Aka Itam, Aka Annang, Abah, Oloko, Ibesit, Uyo, Ikot Ekpene, Calabar, Eket just but to mention the initial few in the South Eastern part of Nigeria. As from 1930 the mission came to the Igala people of Kogi State and the following Qua Iboe church primary schools were established at Idah, Ugwolawo, Ibaji, Onyedega, Odeke, Iyano, Odoru, Obagu, Ejule, Alloma, Ogugu, Okpo, Ankpa, Inye Ochoaja, Onicha-Igo and Ochadamu as pioneer missionary primary schools.

The mass establishment of primary schools resulted into mass turn out of many pupils on the completion of the primary school education. The Qua Iboe Church reacted rightly and timely by establishing secondary schools, Teacher Training Colleges, institutions and Bible Colleges to produce the man-power needs of the church, and the colonial administration.

Writing on this, Crampton (1975: 209) said:

The mission did have great benefits however for being the agents of western education for which increasing trade and opportunities in a western form of government created a demand... it is realized that many of those who attended, did so not for religious reasons, but to acquire knowledge which would enable them to earn money.

The above implies that many of the indigenous people that embraced mission educational institutions did so not because of their being Christians but because of enormous opportunities available to them in mission and colonial administrations.

The following are Qua Iboe church established post-primary pioneering institutions in Nigeria.

- i. Q.I.C. Training institution for girls opened in Okat in 1906.
- ii. Q.I.C. Etinan Training Institute (boarding primary school) in 1916
but later upgraded to Boys/Girls Secondary School in 1938 by
Mr. R.J. Taylor.
- iii. Q.I.C. Girls Institute in Afaha Eket in 1920
- iv. Q.I.C. Bible College Abak in 1941 later renamed Samuel Bill
Theological College – SBTC)
- v. Q.I.C. Ika Anang Girl's Secondary School opened in 1959.

- vi. Wilcox Primary School of 1920, was upgraded to become Wilcox Memorial Secondary School in 1960.
- vii. Q.I.C. Teachers Training College Eket opened in 1960
- viii. Ochaja Secondary School (now Ochaja Boys Science Secondary School) established in February 15th 1960.
- ix. Ochaja Teachers Training College opened in 1962 (now Ochaja Girls Secondary School).
- x. Peter Achimugu College of Theology Ankpa, Kogi State opened 1964.

The above pioneering post primary schools gave rise to the establishment of many Q.I.C. secondary Schools in many parts of the country by the indigenous Christians after the departure of Western Missionaries. Some of these are:

- i. Q.I.C. Secondary School Obagu, in ofu L.G.A. of Kogi State Obagu,
- ii. Dickson Memorial Secondary School, Idah
- iii. Q.I.C. Secondary School, Ankpa
- iv. Q.I.C. Secondary School, Inye, Ankpa, Kogi State
- v. Q.I.C. secondary School, Ogugu, in Olamaboro LGA of Kogi State.

- vi. Q.I.C. Secondary Makurdi, Benue State
- vii. Q.I.C. Secondary School Angwashanu, Kaduna.
- viii. Q.I.C. Secondary School Utako Abuja (F.C.T).

It is glaring from the above primary and post primary schools established all over the country that the first impact of the missionary education in Nigeria is the mass literacy of the indigenous people. The people who attended the educational institutions acquired knowledge based on West culture and so were able to read and write in both local and foreign languages and solve simple arithmetic, algebra, geometry trigonometry and more complex statistics and calculus. Writing on the importance of literacy to Africans and Nigerians in particular, Kalu (1978: 141) reveals out:

It is difficult to appreciate fully the impression which the ability to read and write made on African peoples. It was a new magic, and was in most societies, sought after as much and at all cost as it opened the treasure house of the modern world, a world into which Africans were fully drawn with the imposition of colonial rule.. and it was the quest for literacy that made many an African family send their children to school even after having sworn to live and die by the traditional culture.

The above is a vivid description of why Africans sent their children to mission schools as literacy and the school merely served to open the floodgates of many far-reaching social changes.

Another glaring contribution of Qua Iboe Church to national development was in the area of producing man-power needs for the missionaries, colonial administration and the contemporary government of Nigeria. The products of the mission schools acquired knowledge of western education and so became low, average and high technical and administrative man-power needs whose services are highly valued and demanded for. In this regard Ugwu (1997:42) stated that:

Besides, Christianity has through its well organized work of evangelization, preaching and education, played a vital role in training Nigerians in all walks of life, who helped not only themselves but other Nigerians to develop the society and the much needed good man-power. Some have been trained to qualify as doctors, teachers, lawyers, and other professionals. In all these trainings, Christianity had always emphasized such virtues like peace, respect, honesty, devotion, cooperation, dignity or labour, service, justice and progress.

These virtues inculcated in the lives of many Nigerians who attended the mission schools are unquantified asset to national development but the government take-over of schools from the missionaries opened the Pandora box of evil and many vices into Nigerian society at large.

Development of indigenous local languages by the Qua Iboe Church missionaries is another historical milestone contribution of the

church to national development. Right from the on set of the mission in Ibuno in 1887, the missionaries and colonial linguists and etymologists became fascinated and interested in the development of the local languages of the people. This led to the development and production of local alphabets for the composition of words among the various ethnic groups such as the Ibibios, Ijaws, Ekets, Ubiums, Nsits, Annang, Imans, Aros, Igbos, Igala, Idomas and Bassa. The resultant effect of the development of local/tribal languages was the production of books and Christian literary works in local dialects and languages of the people. To boost the development of local languages, the Qua Iboe Church Mission established Q.I.C. printing press in Etinang and Ika and this led to the translation of the Bible into local languages/dialects of the people. Many other missionary societies in Nigeria such as the Roman Catholic Mission, Presbyterian Mission, Baptist Mission, Church Missionary Society in Many Lands (C.M.M.L).did the same and now, the nation can boast of the Holy Bible translated to Ibibio, Ijaw, Efik, Igala, Igbo, Idoma, Yoruba, Urhobo, Igbira Bassa Komo, Bassa-Nge, Nupe, Gwari and Hausa languages of Nigeria. This is an asset to national education industry in Nigeria.

Crampton (1975:209) concluded by stating that:

However, all over Nigerian the growth of Christianity has been associated with the advent of Western culture in general. In some ways, particularly in their encouragement and development of indigenous languages, the missions have assisted indigenous cultural development.

The Qua Iboe Church left another permanent contribution to national development in the area of training and retraining of clergy who are vested with the responsibilities of evangelization and administration of the church on the eventual withdrawal of the expatriate from the Nigerian scene. The church established Bible Colleges such as Samuel Bill Theological College Abak in 1941 and Peter Achimugu College of Theology Ankpa 1964 in old Cross River State and Kogi State respectively. This is a positive contribution by the church as the trained indigenous pastors, Reverend Ministers, Elders, Deacons and Deaconesses became guardians of Christian morality as the teaching of morality is an indispensable tool for the inculcation of virtues in the peoples of Nigeria. On the importance of morality to the nation, Agha (2003:41):

No society can live without morals... we all concede that morality is necessary to society, we must therefore support the use of these instruments without which morality cannot be maintained and these instruments are teaching or doctrine and the law. Morality is concerned with the field of human

value or with the right, the good and the desirable in respect to conduct.

It is therefore necessary to state here that Qua Iboe Church mission along with other Christian missions are part of the instrument in the teaching of morality to enhance good character of Nigerians.

In conclusion, the Christian missionary educational programmes in Nigeria contributed immensely to the overall national development since education is the foundation stone for the growth and prosperity of all nations of the world.

CHAPTER FIVE

HEALTH AND SOCIAL INFLUENCES OF QUA IBOE CHURCH TO NATIONAL DEVELOPMENT

The health and social impacts of Qua Iboe Church to national development of the country lies in its healthcare facilities and services rendered to people. The Western orthodox medical services rendered by the Qua Iboe Church missionaries greatly enhanced the people's physical wellbeing.

Socially, the mission eliminated some bad human practices such as the killing of twins, torture to widows and orphans. In short, the missionaries brought a lot of positive social changes that generally improved dignity and personality.

5.1 The uses of Traditional Herbal Medicine in Nigeria in Pre-Missionary Colonial Era:

The different ethnic groups in Africa and Nigeria in particular depended solely on traditional herbal medicine as curative solution to many sicknesses, and diseases before the advent of missionary societies and colonialism. In short, traditional herbal medicine is as old as man in the African continent.

Mume (1985:27) defined traditional medicine as

the transmission by work of mouth and by example the knowledge and practices based on customary methods of natural healing or treatment of diseases.

Traditional herbal medicine refers to the practice of medicine by the indigenous Africans as opposed to the practice of orthodox medicine among the Europeans. The missionary societies and colonial masters came from Europe to African as pioneered by the Portuguese missionary society in the 15th century and the 19th century witnessed the influx of many missionary societies and colonialist to many kingdoms and empires in Africa.

Anya (1994:253) viewed traditional herbal medicine as

A means of preventing and/or curing disease. However, Arubalueze (1990:120) is of the view that medicine in the concept of the Igbo people, and in fact all Africans, is wider than the Western view of it. Among the Igbo people, medicine is known as "Ogwu", Oogun or Agbo or isegun among the Yoruba, "Cibge" among the Nupe and "Suman" among the Akan of Ghana. For the Africans, medicine goes beyond mere administration of herbs for physical treatment of diseases to the invocation of magical or spiritual influences for wholesome treatment of the sick.

To support the above position Sofowora (1984:2) defined traditional medicine as

The total combination of knowledge and practice whether explicable or not used in diagnosing,

preventing or eliminating physical, mental or social disease and which may rely exclusively on past experience and observation handed down from generation to generation verbally or written.

Corroborating the view of Sofowora with regards to the definition of traditional medicine, Arubalueze (1990:120) states categorically that "herbs administered orally or administered externally as ointment, as well as charms, sacrifices and incantations are of traditional medicine.

With regards to the causes of illness or sickness, an orthodox medicine holds the view that it is physical while in the realm of traditional medicines, the causes of illness are multidimensional. It can either be physical, supernatural or mystical or a combination of last two of these causative agents. A spell can be cast on an individual and such a person becomes sick or the Supernatural being can become angry with the person for some acts of commission or omission and strike such a person sick. In the above two causes, the causative agents are mystical and supernatural. And each requires different medicinal treatment. It is in view of this situation that incantations sacrifices, rituals, charms, talisman, herbal concoction, ointments, etc. are all regarded as medicine in African traditional set up. The charms and the talisman can be worn on the neck, waist, fingers (as rings),

feet, ankles, wrists or swallowed or put inside the pocket, bags, under the bed, inside the room, on the roof top, in the farms, shades, workshops, offices, etc. to ward off all possible malevolence to an individual and attract all possible favour and protection to the person. The type of treatment to be given to any illness in the traditional African set-up is dependent on divination.

Before the advent of the European missionaries and colonialists to the African continent, the Africans used traditional herbal medicine to cure different types of sicknesses/diseases through physical and spiritual means or combination of both. To buttress the above Mume (1985:28) listed out that the African traditional herbal medicine is capable of curing sicknesses and diseases. He therefore listed the following thus;

Convulsion, headache, cough, fever, piles, sores, dysentery, diarrhoea, elephantiasis, ulcer, measles, rheumatism, tuberculosis, jaundice, sleeplessness, sleeping sickness bleeding, bleeding during pregnancy, pneumonia, nose bleeding, gonorrhoea, impotence, snakebite, stomach ache, chest pain, eczema, ringworm, eye trouble, fracture, sprain, poison etc.

The African traditional herbal practitioners use many different types of ingredients for curative purposes from the natural African

forest, it is the belief and submission of Ubruhe (2001: 39) that

The Supreme Being has imbued nature, both animals and inanimate objects, with some active ingredients which man can harness to maintain, enhance and sustain his health. These natural objects and materials that have been imbued with active ingredients include different herbs, leaves, roots, fruits barks, grasses, various animals, feathers, powders, smokes from different objects, excreta of various animals and insects, shells etc.

Quracoopome (1987:142-143) agrees with the above mentioned submissions of Mume and Ubruhe and others that;

Some of these material are believed to possess both curative and protective magical powers. Some of these materials include among others skull, sharp quill, bones, dried bats, dried lizards, red parrots, horns of animals, teeth of lion, crocodiles, snakes and other animals. Some of these traditional herbal ingredients are often rapped in leather as talisman and worn around the neck or waist and wrist as protective medicine.

In summary, the uses of African traditional herbal medicine are of multidimensional curative importance as some are used for wining some one's love, success in an endeavour, toward off power of evil-spirit, witches, wizard and other super natural forces waging war on man/woman on continuous daily basis. Aneke (2008:23) in his unpublished Departmental seminar paper title "A Comparative Study of

African Traditional and Orthodox Medicine: A case study of Igbo people of Nigeria stated that:

Within the traditional herbal set-up, there are mystical preparations against witchcraft, for love, prevention against untoward occurrences of bullets, sharp objects, for success in business, hunting and trading, for retentive memory, and winning court cases, and also used for the treatment of mystically and supernaturally induced disease

In conclusion, the African traditional herbal medicine played an indispensable significant role in piloting the health sector of the people long before the advent of the missionary societies and colonialism and is still augmenting western orthodox medicine even in the present computer age in curing complicated cases of magic spiritual mystical sicknesses and diseases.

5.2 Social Contributions of Qua Iboe Church to National Development:

In discussing the social contribution of Qua Iboe Church to national development, it is necessary to state that, it has both negative and positive contributions on the social life of the people of Nigeria.

One of the indisputable positive contributions of Qua Iboe Church to national growth and stability was the abolition of human sacrifice and the killing of twins among the Igbo, Igala and the peoples of the

Cross River states of Calabar. Amongst these ethnic groups, human sacrifice to the gods/goddesses was an acceptable practice along with killing of twins as they are regarded as ill omen to the family and society.

The Qua Iboe Church and the Presbyterian church missionaries in Eastern Nigeria vehemently preached against human sacrifice and the killing of the twin children to their new converts and to the whole people of the region. No wonder then that the name of a missionary called Mary Slessor was immortalized in the Nigerian Chronicle as an abolitionist of human sacrifice and the killing of twins. In this regard Onwubiko wrote to say that;

The missionaries have by their teaching/preaching and activities tried to emancipate West African society from the slavery of superstition and disease. Christian teaching has destroyed the superstitions which propped such evil customs and practices as human sacrifice and the murder of twins. The works of Reverend Hope Waddell, Mary Slessor and Reverend Samuel A. Bill in Calabar and Cross-River area illustrated this point.

The resultant effect of the work of the missionaries was that peace, stability and population increases which are assets to national growth reigned among the people.

Another notable social contribution of Qua Iboe Church to national stability and growth was the stopping of intercommunity wars and the elimination of internal slavery and servitude. Before the advent of the missionaries most of ethnic groups in Nigeria such as the Igala kingdom, Benin kingdom, Oyo/Yoruba, Nupe, Igbo, Itsekiri, Urhobo, Efik, Idoma Tiv, Gwari, Bassa Nge/Bassa Koma and the Fulani fought many inter-clan, inter-community and inter-tribal and inter-kingdom wars of survival and supremacy for political and economic domination. The wars left many villages, hamlets, communities, tribes and kingdom desolate and depopulated. The arrival of the Qua Iboe Church, Roman Interior Mission, Church missionary Society and other missionary groups to the warring zones brought peace, oneness, equality and brotherhood as the various missions preached against fighting wars, looting and killing of human beings. The popular political dictum then was that the "Might is right, every body for himself, and God for us all". This led to anarchy, raiding, looting and internal slavery among the various ethnic groups. The effect of the missionary preaching was that peace was restored, love for God and for one another reigned, and servitude and slavery were stopped and mission Houses became social refugee camps, health centres and resettlement centres for the victims of wars and run-away-slaves.

Corbett (1977:71) credited the noble roles of the missionaries in Calabar area in championing the gospel crusade against human sacrifice and the killing of twins thus "a number of reforms had been introduced, including the abolition of human sacrifice, trial by ordeal, and the killing of twin children".

Beyond that, the pioneered missionaries of the Qua Iboe church introduced social welfare programmes for the church members and non members to cater for the indispensable needs of the people. Some of the welfare programmes were the provision of free medical treatment in the mission health centres, clinics, maternity centres leprosy settlements, donation of cloth and other household needs to the poor, orphans and widows, housing and the feeding of the destitute in mission houses, and the provision of cooked rice, bread and tea to Sunday Sunday Christians. On this positive social contribution of the church, Ugwu (1997:412) wrote;

The churches have through their various welfare programs provided schools and hospitals, wheel chairs for cripples or those maimed by accidents or war victims, Braille machines for the blind and free drugs to lepers. In this wise the Christian churches left a lot of legacies for modern day government to emulate.

It is visible from the above that the church's various welfare programmes improved the people's standard of living and their life span.

The Qua Iboe church mission left another indisputable legacy, for modern day Nigerians in the area of preaching against many social injustices such as oppression of the widows and orphans and for equality of all men before God, irrespective of sex. In pre-missionary era in Nigeria, women were denied of many of their rights and regarded as good for child bearing and farm/domestic works. The church' presence brought changes that led to the emancipation of the women folk from servitude to equally political, economic and educational rights with the men folk.

It is necessary to state here that the Christian missions have left some negative impacts on the lives of Nigerians and Africans in general. The various missionary societies in Nigeria vehemently preached against many African cultural practices such as polygamy, cultural festival songs and dances, masquerade songs and dances, traditional norms, mores and taboos, oath taking, title taking, traditional names of persons and African traditional religion received deadly blow from Christianity. The missionaries gave many derogatory names to African cultural practices such as barbaric,

uncivilized, uncultured, untutored, animism, fetishism and paganism.

Onwubiko (1976:21) summarized the above as he wrote that;

The missionaries have as well exerted a tremendous influence on our culture and social life by the introduction of European ways of life along with Christianity. For instance the European system of marriage and styles of dress and architecture have been adopted by many people in West Africa.

In conclusion, African Traditional Religion and its social traditional institutions which served as a uniting force of the traditional societies and its people in Nigeria was destroyed by the activities of the missionaries and the colonial masters. No wonder then that Achebe (1985:5) laments

Turning and turning in the widening gyre the falcon cannot hear the falconer, things fall apart, the centre cannot hold, mere anarchy is loose upon the world ... now he has won our brethren and our clans can no longer act like one. He has put knife on the things that held us together, and we have fallen apart.

The above refers to the missionaries and the knife stands for the Bible/Christianity, which came to Nigeria and destroyed the age long cherished traditional social institutions.

5.3 Qua Iboe Church and Health Services in National Development:

The Qua Iboe church under the pioneering leadership of Rev. Samuel Alexander Bill right from the beginning of his missionary

activities at the mouth of Qua Iboe river in Calabar took bold steps to help the multitudes of people inflicted with various sicknesses and diseases as mission houses served as dispensaries, clinics and maternity centres. Njoku (1977:174) in his unpublished M.A. thesis threw a some light on what prompted the missionaries to be deeply engaged in health service delivery to the teeming population of Nigeria.

It may be right to say that the original interest of the catholic agent in the apostolate of medical services was purely charity and compassion they have for those they have come to evangelize... medical services come to be seen as means of winning converts when they saw its effects on the general life of the people and the response it brought about to the missionary propaganda

Many people of Nigeria in pre-missionary era depended mainly on the traditional herbal medicine as solution to all sickness and diseases but when the received orthodox western medicine brought them by the missionaries and its efficacy, they flooded the mission houses on daily, and weekly to receive the drugs almost free of charge. Njoku (1977:174) quoted Rev. Father Lutz that

Morning and evening, a long file of these unfortunate sick arrived at the mission, so that we might soothe their ills. They are of all ages, but greater number of them are children ... in caring for the bodies we have the sweetest consolation of caring for their soul too.

Various missionaries in Nigeria discovered that healthcare services rendered to the people freely was a very big tool for the evangelization of the indigenous people and so they used the opportunity wisely by preaching the gospel to the people at the beginning of the administration of healthcare services in the mission houses, clinic, maternity and leprosy settlements. As the Qua Iboe mission discovered that the rendered healthcare service was a great agent of evangelization, and so more and more medical missionaries were sent from Europe to Nigeria and the following eleven Mission Houses were equipped with drugs to cater for healthcare needs of the people.

- 1) Ibuno Mission House
- 2) Etinan Mission House
- 3) Okat Mission House
- 4) Ikot Mission House
- 5) Ikot Edong Mission House
- 6) Itam Mission House
- 7) Ika Annang Mission House
- 8) Aba Mission House
- 9) Oloko Mission House

10) Ibesit Mission House

11) Igala land Mission house

The medical missionary doctors such as Dr/Mrs. W.N. Holly, Dr/Mrs. J. Kearney, Mr. Hilda Dickson, Dr. J. Kennedy Miss Mary Russel, miss Jean Corbett, Mr. R.L. McKeown, Mr/Mrs Baillie, Mr. I Fetlis, Mr. John Nelson, Mr. John Taylor, Mr/Mrs. Weeks, Mr. Westgarth, Dr/Mrs Nunchheimer, Dr/Mrs Mitchel, Dr. Stanley brown and Dr. Ester Davis amidst other nurses, midwives and attendants worked and preached to the people in and around the mission houses. (Okpanachi 1981:10).

As evangelization of the native expanded due to the positive response of the people and the availability of more workers, the dispensation of drugs graduated from the mission houses to the establishment of clinics, dispensaries and maternity centres at Ibuno, Uyo, Calabar Abak, Aba, Ikot Ekpene, Eitinan, Itu, Ekpene-Obom, Ugwolawo, Alloma, Onicha – Igo, Ankpa, Ogugu, Idah, Ochadamu and Kanye-hiu.

Another permanent area that the Qua Iboe Church featured in healthcare delivery to Nigerians is the establishment of leprosy clinics

and hospitals. Leprosy was a very dangerous and incurable disease before the advent of Qua Iboe Church Missionaries to Nigeria.

Men, women and children suffering from leprosy were rejected and separated from the family and public; social life and were cited in Biblical Mathew 8:14 as "unclean, unclean, unclean as they rarely moved from place to place.

The church saw the horrible plight of Nigerians and acted promptly by establishing Itu Leprosy colony in 1920s and Ekpene Obom leprosy Hospital in 1932 in Cross River state and Ochadamu leprosy colony Hospital in 1949 in the present Igala land in Kogi State. The names of some missionaries such as Dr/Mrs W.N. Holley, Dr/Mrs J. Kearney and Mr. Hilda Dickson remain indelible in the history of leprosy treatment among the Ibibio, Eket, Igbo, Idoma, Bassa-Nge/Bassa Komo and Igala. The Ochadamu leprosy colony was expanded to full hospital in 1959, with in-patient and out-patient departments by Dr/Mrs J. Kearney and Dr/mrs W.N. Holly.

According to Njoku (1997: 126)

The traditional Igbo society stigmatizes victims of small pox, chicken pox and leprosy. Some were excommunicated and at death were not buried at home, but thrown into or (buried unceremoniously) in an evil forest.

In summary, the researcher shares the view with people that health is wealth and that the Qua Iboe church laid a solid foundation in healthcare delivery services and is still competing favourably with the present day government (local and state) in providing healthcare services to millions of its adherents in Nigeria. Onwubiko (1976:211) concluded this when he wrote that:

The missionaries have also waged war against disease among the people. They have led the way in the development of medical services in West Africa by the establishment of hospitals, maternity homes, dispensaries and clinics. It is significant that the history of medical services in Nigeria began with father Conquered who arrived at Abeokuta in 1890. ... the great scourge of our society has decreased appreciably and disease is steadily retreating before the unrelenting assault of missionary medical work.

CHAPTER SIX

CONTRIBUTIONS OF THE QUA IBOE CHURCH TO NATIONAL DEVELOPMENT: THE POLITICO-ECONOMIC DIMENSION

6.1 Pre-Missionary Economy of Nigeria:

Hornby (1995: 68) defined economy as “the relationship between production, trade and the supply of money in a particular country or region”. The pre-missionary economy of Nigeria was purely centered on subsistence agricultural farming. This is the practice whereby the farmer plants food crops such as yam, cocoyam, maize, guinea corn, beans, groundnut, bambara nut (okpa) with the rearing of animals such as goats, sheep, pigs, cow, and chicken and tree crops such as palm tree, bush mango (Ogbono) and apple. The farmers used these farm proceeds to feed their immediate and extended family members and the other farm products to the village markets for trade by barter. The farmers then mainly used hoes and cutlasses as their farm implements. Ugwu (1997:38) writing on the economic state of the nation in the pre-colonial period says:

Prior to the advent of European Christianity, our economy was relatively viable, the major sources then being from our agricultural products. Most Nigerians were farmers especially at the subsistent level.

This was accentuated by the report given in Encyclopedia of Religion which says "that most primitive societies were engaged in various livelihood such as hunting, gathering, tilling the soil and livestock raising. This was in brief the major sources of economy before the colonial administration and missionaries arrived.

Apart from agricultural practices which was the major economic sector, many of the Nigerian ethnic groups such as the Igbo, Yoruba, Igala, Itsekiri, Urhobo, Tivs, Idoma, Ijaw, Efik, Ibibio, Kalabari, Jukun, Igbira, Hausa and the Fulanis, were gainfully engaged in other economic activities. According to Njoku (1997:183):

Many of the Nigerians in pre-missionary period were in various traditional occupations in-

Building technology

Cloth – weaving

Soap – making

Mat making

Basket making

Pottery

Black smiting

Broom making

Hair – do

Food preservation technique

Dyeing of clothes

Herbal medicine

Palm wine tapping

It is worthy to note that the pre-missionary economic practices of the people encountered many glaring problems which hindered or discouraged the traditional farmers from extensive and commercial farming. Some of the problems were lack of viable and profitable markets, poor preservation of food crops, lack of technical knowledge, non availability of herbicides/pesticides and very poor transportational system for the carriage of goods from the forest belt to grass land savannah of the country and vice versa. But the arrival of missionaries and the colonial masters changed the situations for better as food crops such as palm kernel, palm oil, groundnuts, cocoa, coffee were bought and exported to Europe on large scale and road and railway-lines received a boost as Eastern and Western railway lines were constructed in Nigeria. The agriculturists that followed the missionaries and the colonial masters from Europe introduced some food preservation techniques and pesticides to the farmers to improve agricultural practices.

6.2 The Impact of Qua Iboe Church to National Economic Development:

The advent of Qua Iboe Church on the Nigerian soil ushered in many cultural, educational, social, religious, political changes. The economic sector is another area that received the attention of the mission, and all the changes contributed much to national development and stability.

On the permanent economic contribution of the Christian missionary church to the national economic emancipation of Nigeria, Ugwu (1997:40) affirmed that:

It must be noted that religion is always at work within cultural set ups and the economy is one of them. On the economic emancipation of the country, and the improvement of the well-being of the populace, Christianity has actually pulled the bulls by the horn and the legacies or prints it has so far left are permanent and indelible.

Again, Ugwu (1997:32) opined that:

It should be acknowledged that the Christian religion ab-initio had extended its tentacles of cordial relationship to the West African coasts with three paramount objectives. This was succinctly put by Ogbu kala when he wrote that "it much be pointed out that the upsurge of missionary activity in this period arose from many factors which are usually captioned with the slogan, for glory-gold and God. The gold objective at the back of the mind of the missionary from Europe was for economic cooperation to tap the raw materials such as cocoa, rubber, groundnut, cotton palm oil/kernel and tin ore and to create

oversea markets as dumping ground for the many manufactured products of the industrial revolution in Europe.

Onwubiko (1976:214-215) complimented the above by stating thus:

Some of the missionary bodies even formed trading companies to supply necessary imported goods at reasonable cheap price to the people. The Basel Missionary Society in Ghana formed the Basel Trading Company now the United Trading Company (U.T.C) in 1859.

The Qua Iboe Church missionaries on their arrival in the Old Cross River State, East Central State and on the old Igala Kingdom with its headquarters at Idah met the people in bad and miserable economic plight as a result of poor economic incapacibilities. The mission reacted promptly from the on-set by making a lot of charitable donations to twin/triplets (babies), nursing mothers, orphans, widows, the out-casts of the society, the invalids and to new converts. Some of the charitable gifts were clothing, shoes, umbrellas, mirrors, eye spectacles, earrings necklaces, rings, hand bangles, kerosene lamps, caps traditional regalia, chief/rulers and domestic cutleries and cooking pots. The overall effects of all these donations/gifts generally enhanced the economic welfare of the entire population of Nigeria directly or indirectly (Crampton : 1975: 199).

Another glaring contribution of the church is in the history of pioneering employment opportunities in Nigeria and African continent in general. The various missionary societies in Nigeria, the Qua Iboe Church inclusive opened the way of employment opportunities to the indigenous people as they employed interpreters, stewards, clerks, servants, cooks, carpenters to man the administration of the mission houses and preachers and pastors of the gospel were gainfully employed to meet the ever-increasing local congregational need of people to minister the gospel of Christ of people.

Today, according to Qua Iboe Church, annual church conference held in December 2006 in Lagos, reported that the church has employed over 5,000 congregational Rev. ministers, pastors, evangelists, clerks, superintendencies and area conference ministers, and church conference chairmen, secretaries and treasurers. The above employees of the Qua Iboe Church are taking adequate care of their immediate and extended families. A lot of economic hardships would have befallen these average Nigerians if the church had not gainfully employed them. Crampton (1975:150) applauded this by writing thus;

Some of the first generation Christians were eager evangelists/pastors and responsible for taking the Gospel beyond the parts visited by expatriate

missionaries or at any rate visited by them rarely. The church made a practice of paying salaries to its indigenous workers, but most of the protestant missions made it clear that the indigenous Christians were responsible for any payments to workers who gave up a great deal or all of their time to evangelism.

No wonder then that the Qua Iboe Church congregational local churches/Christians are responsible for the salary payment of the church pastors and reverend ministers of the gospel.

Still on employment opportunities, the Qua Iboe Church established many primary schools, secondary schools and teachers training colleges in Calabar, Abak, Aba, Etinan, Uyo Ekpen, Okat, Eket, Ikoi Idong, Ika Annang, Ochaja, Idah, Ankpa, Alloma, Ochadamu across the length and breadth of Nigeria, (Lear 1986:33-44). Other institutions of the Qua Iboe Church are Ochadamu Hospital (Holley Memorial) Etinan hospital, Ekpen-Obom and Itu Leprosy Hospital, Ikot Okoro Hospital, Peter Achimugu College of Theology Ankpa and Samuel Bill College of Theology Abak. All the above educational health and Bible colleges became floodgates of employment opportunities for low, average and high-income earners of the country. This no doubt has reduced to a large extent the problem of unemployment which has always stared directly at the face of Nigerians.

Finally, the Qua Iboe Church along with other missionary societies in Nigeria contributed positively to the economic advancement of the country by their introduction of agricultural tree planting system, gardening and horticulture, animal rearing and poultry system to the indigenous people of Nigeria.

Crampton (1975:199) buttressed the assertion in his writing that;

The introduction of Christianity also influenced farming. In the early days, individual missionaries planted trees round their houses and made vegetable gardens. Enterprising local people followed suit... in several non-Moslem areas, the missionaries introduced pigs and local people soon realized that there was a way of raising meat at little cost... some missionaries kept poultry and this led to an increase in the size of chickens and eggs. In more recent years several missions and churches have made more organized efforts to improve agriculture and the C. M. S., S. U. M., C. B. M. have had agricultural missionaries.

The overall economic implication of all the missionary innovations in the agricultural sector of the Nigerian economy led to the transformation of subsistence agriculture economy to modern agricultural practices which has improved the standard of living of Nigerian and boosting foreign income earning of the country and national progress and stability, since no nation of the world can undermine the importance of buoyant agricultural economy.

6.3 Traditional System of Administration of Nigeria in Pre-Missionary/Colonial Era:

In discoursing the missionary impact to political development in Nigeria, it is necessary to know the basic traditional political system in the pre-missionary/colonial era. The political and judicial administration of the various ethnic groups in Nigeria in the pre-missionary colonial period was purely based and derived from the traditional culture of the people. The major ethnic groups such as the Yoruba, the Igbo, Hausa/Fulani and Igala, Tiv, Idoma, Itsekiri, Ijaw and the Gwari of Nigeria in the pre-colonial era had distinct and different forms of political cum traditional system of administration and the dispensation of justice. For the purpose of this research, the researcher will focus more on the system of administration of the Yoruba Kingdom, Hausa/Fulani empire and the Igbo decentralized system of Government.

The Yoruba state of old Oyo Empire was one of the oldest and greatest states to emerge in the forest zone. The administration of the empire revolved around the following organs of government: the Alafin, the Oyomesi, Bashorun, the Esos headed by Kakanfo (Army General), Ogboni, provisional governors, chiefs, Obas and the village/wards Bales and palace eunuchs/domestic palace officials.

Nwankwo (1993: 173) summarized the administrative system of the Yoruba thus:

The Alafin as the political head of Oyo kingdom is assisted by his son called Aremo, Oyomesi is the seven king makers, headed by the Bashorun, the Oyomesi is stronger than the Alafin and can overrule any decision made by the Alafin. Bashorun is the chief minister and head of Oyomesi. Ilari for advice. Other administrators included the Kakanfo (Army General/Commander, Esos and palace Eunuchs).

On the life span of the Oyo empire, Stride et al (1971:188) are of the view

That Oyo was a formidable inland state by the end of fifteen century and that it reached the height of its power in the eighteenth. The fact that Oyo empire lasted for more than three centuries in the absence of written records.

This is an indication that more elaborate administrative system is clouded by oral traditional of the people.

According to Stride et al (1971:86)

The Hausa speaking peoples have long occupied the plains of north-west and North central Nigeria. Although the majority of Hausa men are of necessarily farmers, they have long history of city life and their craftsmen and traders are noted for their skill and industry. Their language is one of the lingual franca of Africa and is spoken by many people with little or no Hausa blood, the administrative system of the Hausa land in the pre-colonial/missionary era stemmed from the oral traditional origin of the people. The origin of the fourteen-Hausa states was traced to a man called Bayagidda (Abuyazida) who fled from

Baghdad through Kanem Bornu to Daura in Hausa land. He married Queen of Daura in great recognition for his killing the notorious snake, which stopped the people from fetching water from the only source of water supply.

On the emergence of the fourteen Hausa states, Stride et al (1971: 86-87) wrote that:

As a reward, Bayajidda was allowed to marry Queen Daura and thus became the ruler of the state. Bayajidda's legitimate children founded the seven states which bore their names. These were Biram, Daura, Kastina, Zaria, Kano, Rano and Gobir, collectively known as the Hausa – Bakwai or pure Hausa states. ...Bayajidda is said to have had seven illegitimate sons by a slave named Gwari. This founded the states of Zamfara, Kebbi, Gwari, Yauri, Nupe, Yoruba (Ilorin) and Kwararafa the Banza Bakwai or impure Hausa states.

The administration of the fourteen Hausa states was directly under the control of Bayajidda's descendants and so practices decentralised system of government. Nwankwo (1992: 171) was of the same view as he wrote that "before the Fulanis conquered the Hausa land, the Hausa people were pagans and practiced decentralised system of government".

The Fulanis migrated from the Western Sudan in the 19th century into Hausa land. The Fulanis in 1804 organised and fought a holy war

(Jihad) against the whole of the peaceful Hausa states under the leadership of a Muslim Jihadist called Usman Dan Fodio and so Islamised and conquered the whole Hausa Land and so changed the administrative system of government in Hausa land from Hausa decentralised to centralized system of government. Nwankwo (1992: 171) gave a vivid description of the new government thus:

The Fulanis introduced centralized system of government after conquering the Hausa land. This gave rise to the Hausa/Fulani traditional or pre-colonial system being known as a centralized government. The Hausa/Fulani traditional society was feudalistic, hierarchical and oligarchic in nature. The Hausa/Fulani traditional society was an empire which was divided into several kingdoms or emirates. Sokoto and Gwandu were the administrative headquarters of the Hausa/Fulani empire ...Sokoto and Gwandu were headed by sultans known as the Sultan of Sokoto and Sultan of Gwandu respectively. Emirs headed the big emirates and their appointments were rectified by the Sultans.

Each of the emirs was expected to pay annual tributes to the sultans and any recalcitrant or disobedient emir can be deposed by the sultans. Emirs had executive, legislative and judicial powers according to the Moslem laws.

Finally, the emirs had certain principal officers that assisted in the day-to-day administration of the whole empire/emirates. Some of them were:

- i) Madawaki (commander of the Calvary/army).
- ii) Galadima (administrator of the capital of the emirate)
- iii) Sardi-fada (head of the palace workers)
- iv) Waziri (senior officer adviser to the emir)
- v) Sarkin ruwa (officer in charge of fishing in rivers)
- vi) Sarkin pawa (officer in charge of butchers)
- vii) Dogari (chief of the police)
- viii) Maaji (officer in-charge of the treasury) and
- ix) Arkimi (officer in-charge of district administration)

The Igbo on their own administration before the arrival of the missionaries and colonial masters had no absolute kings but operated a democratic system of administration based on village town Assembly. The Igbo of the Eastern Nigeria operated a decentralized system of government and the judicial power were vested in the village council. Nwankwo (1992:175)

Oha-na-Eze, the council of elders/chief, the Ofor titleholders, the family, the Ozor titleholders, the age-grades, the Umuada and the Ala or the Earth goddess represented by a chief priest. The assembly of the whole village/town group is the highest platform for political decision and actions. All adult male are qualified members of the assembly.

The above were the administrative systems of the various major ethnic groups in Nigeria before the intervention of missionaries and the colonial administration in the 19th century.

6.4 The Role of Qua Iboe Church to National Political Growth:

The roles of Qua Iboe Church and other missionary societies to the political advancement of many states in West Africa and Nigeria in particular is hinged on the introduction of the western education which most of the Christian missions pioneered among the indigenous people of the sub-region. The western missionary educational institutions established in all parts of West Africa including Nigeria led to emergence of educated elites who constituted themselves as vanguards of political, social and economic emancipation of the indigenous people from the foreign domination and exploitation.

On the political scene, the educated elites who were the products of Western missionary educational institutions were exposed to many aspects of life as with regards to western culture and many were privileged to attend overseas educational institutions. Consequently, they constituted themselves as vanguards of African nationalism for the political emancipation of the people and so formed national and

regional political parties and newspapers and agitated for self-government. Ogu (1978: 142) noted that:

For most members of the new elite their advantage lay in their education which gave them access to the scientific skill and social thought of western world, equipped them to enter into dialogue with the colonial authorities on the destiny of the colonies.

Some of the Nigerian educated elite who championed the agitation for political independence of the country were late Dr. Nnamdi Azikiwe, Late Chief Obafemi Awolowo, Late Sir Ahmadu Bello, Late Herbert Maucaulay, Late H.O. Davies, Ernest Ikoli, Dr. J. C. Vaughan, Ladipo Solanke, Samuel Akinsanya, Magnus Williams and Samuel Johnston, just but to mention a few. They joined their forces with other West African nationalists to impress much on the colonial administration for self and indigenously controlled type of government. Notable among them were J.E.B. Aggrey, Kwame Nkrumah, J.E. Caseley, Dr. J.B. Danquah of Gold Coast (Ghana), Ahmadu Ahijo and Leopold Senghor of Cameroun, Isaac T.A., Wallace Johnson of Sierra Leone and Dr. Rachael Armatoe of Togo. They formed regional and inter-regional political associations such as Aborigines' Rights Protection Society in 1897, National Congress of British West Africa, in 1920, Nigerian National Democratic Party in 1923, Nigerian Youth Movement in 1934, Gold Coast Youth Conference in 1938, West

African Youth League in 1938, Pan Africanism in 1900, West African Students Union in 1925, with their various newspapers that echoed the voice of the people to Britain, France, Belgium and Portugal. Onwumbiko (1973: 335) expressed one out of their many writings thus:

We demand for Black African autonomy and independence. We are determined to be free. If the Western World is still determined to rule mankind by force then Africans as a last resort, may have to appeal to force in the effort to achieve freedom, even if force destroys them and the world.

The content of the above quotation is a clear and purposeful undeterred determination by the educated elite for political emancipation of the Black peoples of the West African continent in general and Africa in particular.

Onwumbiko (1973: 341) wrote that the Zikist Movement under its president called Malam H.R. Abdullah in 1946 had this to offer

I hate the union Jack, with all my heart, because it divides the people wherever it goes. We have passed the age of petition. This is the age of action.

The agitation for self-government continued at regional, inter regional and international meetings of the educated elite. This led to the formation of frontline political parties in Nigeria and the Northern people Congress (NPC), National Citizens (formally known as National

Council of Nigeria and the Cameroon's – NCNC). Action Group (AG) and the United Middle Belt Congress ushered Nigeria into full national independence on 1st October, 1960.

In summary, Onwumbiko (1973:214) argued that the contributions of the missionary education to the political development and emancipation of West Africa countries from colonialism, geared up the rise of nationalism and agitation for self government. He opined that:

The missionaries have through their extensive evangelical work and long monopoly of education played a crucial role in the rise of nationalism and the consequent emergence of the modern states of West Africa. By their promotion of education, they helped to produce the West African elites who became the leaders of modern West African nationalism. This was because this class became dissatisfied with their position under the colonial regime, and being well-equipped by their training and education begin to cross swords with the colonial administrators until independence was won for their states. Says J.S. Coleman, "Without the missionary enterprise, both the timing and nature of the awakening of racial and national consciousness would probably have been different".

From the above, it is clear that the missionaries with their western education contributed greatly to the political emancipation of the country from the colonial administration.

CHAPTER SEVEN

Summary and conclusion

7.1 Principal Findings:

In conducting a research on the contributions of Qua Iboe Church (United Evangelical Church) to national development since its inception in 1887 in Nigeria, the following principal findings are outlined.

The pioneering founder of the Church was a young, energetic and Holy Spirit filled and led missionary, from Belfast and a seminary student of Harley College under Dr. Grattan in London.

On 5th October 1889, the pioneering founder of Qua Iboe church came to Calabar and was historically welcomed by the Chief of the Ibeno tribe of the old Cross Rivers State. He settled, preached, prayed by the banks of Qua-Iboe River and the seed of the gospel was sown in Calabar, spread to the present Akwa Ibom, Imo, Anambra, Kogi states.

The name Qua Iboe Church is not a name of any existing Church before October 1887. The name came as Samuel Alexander Bill preached and made many converts by the bank of Qua Iboe River in Cross River State, Calabar. As the Holy Spirit of God watered the gospel seed planted by Samuel A. Bill, a new Church was born called

Qua Iboe Church (United Evangelical Church) and the rapid and overwhelming spread from Calabar to many States in Nigeria is a Divine spiritual intervention to save the heathen tribes of Nigeria.

Many missionaries from Belfast joined Samuel A. Alexander Bill and his wife which made the evangelization of the people faster, couple with his answered prayer and the evangelistic move of Holy Spirit of God

The researcher discovered from his findings that the pioneering missionaries of the Church right from 1887 to the end of missionary activities in Nigeria suffered many untold hardships at the hands of harsh climatic conditions coupled with the problems of shortage of food materials, inadequate shelters, hostile natives, poor and inadequate communication and transportation within and outside the country, and the danger of forest wild animals. But they all persevered even to the face of staring death and no wonder then that Reverend Samuel Alexander and his wife Grace Bill lived, served, died and were buried in Ibeno Jungle of Calabar.

Finally, the religious, educational, economic, medical, social and political contributions of Qua Iboe Church to national peace, harmony,

cohesion, prosperity and development cannot be fully monetarily quantified, considering the enormous spiritual and physical legacies left behind by the church.

7.2 Contributions to Knowledge:

The birth of Qua Iboe Church in 1887 among Ibeno people in Calabar, spread to many other ethnic groups such as the Igbo, Igala, Idoma and Bassa. The Church contributed greatly to the preaching and conversion of millions of adherents of African Traditional Religion to Christianity. The traditional religion and its practices held many of its followers captives to fear of the spiritual unseen world, fear of traditional beliefs and taboos, fear and unnegotiated allegiance to traditional religious leaders. The unquenchable light of the gospel of Jesus Christ shone over the power of darkness and set millions of Christians free from satanic bondages. No wonder then that prophet Isaiah gave a vivid description of the power of the gospel of Jesus Christ in (Isaiah Chapter 9:2-5)

Another indelible contribution of this research to knowledge is in the area of the development of western education. The church right from the onset in Ibuno established many primary, secondary schools

and teacher's training colleges across the length and breadth of the country. These educational institutions served as a foundation to national educational, technological and computer development.

Gender equality of all men and women before God in social, religious/spiritual, economic and political spheres of life is another notable contribution of Qua Iboe Church. The Qua Iboe church Christian doctrines of equality of mankind is one of the Christian doctrines that sparked off overwhelming changes in the status of women in Nigeria. The women in many traditional societies occupied a lower status than their male counterparts but the advent of Christianity on the African soil dramatically changed the second class status of women as equality of men and women was preached and practised among all the missionary societies.

7.3 Recommendations:

Having conducted a research on the contributions of Qua Iboe Church to National Development, the researcher deems it expedient to make the following recommendations, to enable the church move forward.

The name Preservation Group" of Qua Iboe Church should be taken up at a round table discussion of all area Conferences of the

Church and the new name – United Evangelical Church (UEC) should be allowed to be registered. This will enhance the unity and stability of the church.

The problem of ethnicity should be de-emphasized through organized church workshops and seminars for church workers, elders, deacons and deaconesses of the church.

The constituted Ministry Disciplinary Committee should include ordained church Elders as pastors and Reverend Ministers alone cannot be judges in cases against them.

The Church Conference postings and transfers of Church Workers should be instituted to foster unity and love among various ethnic groups of the church in Nigeria.

The Church should invest her money in profitable ventures such as buying of shares in oil companies, opening bookshops and re-organizing its hospitals, midwifery, clinics, secondary schools and Bible Colleges. These projects should be profit oriented in order to improve church finance.

The constitution and established organs and practices of the orthodox Qua Iboe Church should be jointly and nationally reviewed from time to time to meet up with the yearnings and aspiration of its members as the Christian church is in a dynamic world.

The Qua Iboe Church national cathedral gigantic projects at Ibuno, Ogbor Hill and Abuja should be vigorously pursued and financed by all wealthy sons and daughters of the church.

7.4 Suggestions for Further Study:

Considering the birth age of Qua Iboe Church in Nigeria right from 1887 to the year 2009, no one can claim absolute and perfect knowledge of the developmental growth, contributions of the church and its extrinsic and intrinsic problems, hence other researchers can focus their work on the following issues of the church.

- i) The applications and uses of the gift of the Holy Spirit of God by the church, considering the fact that the Christian Church is in the dispensation of the Holy Spirit of God.
- ii) Problems and prospects of the church in the contemporary dynamic age of the church from orthodox to Pentecostal waves.
- iii) Church Finances
- iv) The relationship between the Qua Iboe Church (United Evangelical Church UEC) in Nigeria and its founding pioneering missionaries from Belfast, Scotland and Ireland for mutual co-existence and assistance.

- v) The moral teaching of Qua Iboe Church as a code of conduct for its teeming youth in line with the ten commandments in Exodus.

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