DOING CHURCH HISTORY IN NIGERIA TODAY

By
Ikenga R.A. Ozigboh, Ph.D.
University of Nigeria, Nsukka.

Introduction

Interest in Church History is increasingly gaining momentum in Nigeria. Theological colleges, seminaries and departments of history and religious studies in tertiary institutions have been offering courses in the discipline and advanced research and writing on local church history have become marked aspects of the study of church history in Nigeria today.

This paper seeks to dwell on four main issues. It will first review the encouraging progress already made in efforts at doing church history in this country. Thereafter, it will meditate on the introduction and development of christianity in Nigeria. Thirdly, it will highlight some of the tasks that await church historians today in this country. Finally, it will reflect briefly on the recent formation of the Association of Igbo Church historians on April 16, 1993, at the Centre of Igbo Studies, Abia State University, Uturu.

I An Encouraging Progress

a. Light has encouragingly begun to emerge from the dark tunnel of church historiography in Nigeria. Until the 1960s and 70s, what passed for *church History* here was either an apprenticed recitation of general European Church history or a recount of missionary expeditions, adventures and exploits of favoured missionary heroes in Nigeria or Africa. As for the former alternative of doing church history in Nigeria then, it was unmindfully silent on the history of Christianity in the African continent. Regretful sighs were generally emitted in sympathy with the church in Northern Africa which was deemed "to have been smothered" by the rising tide of Islam in the 7th century AD. Though that is a botched version of the history, it is probably the thesis of C.P. Groves' *Planting of Christianity in Africa* (Vol. 1, 1948) regarding the northern parts of the Continent. Apart from the happy reminiscences of the great saints and scholars of Northern Africa (Augustine, Cyprian, Tertullian, Clement of Alexandria, Origen, Felicitas, Perpetua etc.), little indeed was retold of the over 600 years of christianity in Northern Africa before the Arab muslim invasion and

conquest. The long and chequered histories of the coptic and the Ethiopian churches remained then hazy and distant.

As for the history of Christianity in Nigeria, it was hardly on the curriculum of any theological school or college in the country. This writer read church history at the Bigard Memorial Seminary, Enugu, in the year 1958-1960 but no reference was ever made of the Nigerian church history. Another brush with church history in Urban University, Rome, during the years 1960-1964, passed both Africa and Nigeria by in blissful unconcern. When he went to the University of Nigeria, Nsukka, in 1965 to read history, the course on "Christianity in West Africa" was a disconnected historical excursion led by a borrowed staff of the Department of Religion.

In fact, what served then for missionary historiography in Nigeria were a number of missionary memoirs, profiles of missionary societies and journalistic accounts of acclaimed missionary heroes. (See J. Page 1908, W.R. Livingston 1916, J. Mellet 1964, J.P. Jordan 1949, W. R. Miller 1967, M Marioghae and J. Ferguson 1965, R.F. Guilcher 1928, F.D. Walker, 1931, H. Goldie 1901, J.M. Todd 1961). As part of the colonial history in Nigerian schools then, lives of Ajayi Crowther, Shanahan of Southern Nigerian, Hope Masterton Waddell and Mary Slessor of Calabar were recounted. These were indeed, among the privileged few whose lives and deeds constituted the known local church history of the time. Little, by way of researched history, was ascertained of christianity in Nigeria.

Not unconnected with the general anti-colonial temper of the 1960s, was the increased interest of Nigerian and western scholars in the general history of the African continent. That interest rubbed off handsomely on the church historiography of Nigeria and indeed of Africa. For some time thereafter, the focus of interest became the christian missionary enterprise. (J.F.A. Ajayi 1965, E.A. Ayandele 1966, F.K. Ekechi 1972, G.O.M. Tasie 1978, S.U. Erivwo 1979, I.R.A. Ozigboh 1988, E.P.T. Crampton 1979 etc). An expansive look began to be taken at the exploits of the various christian missions in the country, though not much attention was then focused on the tasks, roles and activities of the Nigerian christians themselves. Research papers, special first degree projects, master's dissertations and doctoral theses invaded the christian missionary terrain of Nigeria. The "missionary

impact", first broached by Professors Ajayi and Ayandele (1965-1966), became the lodestar of the historiography. Incidentally, documentation and cataloguing of hundreds of those research projects, which now gather dust on the shelves of many university departments and colleges of education, are necessary tasks that need to be accomplished as quickly as possible.

b. **Improved Source Materials**

Increasing research and quarrying from the rich archival sources and oral traditions, have greatly improved the health of church historiography in our land.

Greater effort should still be made to improve on the sources of Nigerian church history. The more abundant and varied the sources, the better the ability of the historian to reconstruct the past. In 1964, this writer did a master's dissertation on *Christian Missionary Penetration of Nigeria Before 1900 AD*, for Urban University, Rome. That project was so starved of both archival and field searches, that it was bound to be unpublishable. Researched information was not easy to obtain then by Nigerian theological students studying abroad, nor were the local church leaders at the time, keen on the study of local church history. Opportunity to do meaningful fieldwork was highly restricted. The best that such students could do was to post home research questionnaires to friends and relatives.

Another Nigerian priest theologian, wrote a doctoral thesis on *The Beginnings of the Catholic Church Among the Igbos of Southeastern Nigeria, 1885-1930*, for the University of Vienna in 1966. The bug of scanty and superficial research also bit that project, thereby rendering it unpublishable. Happily, opportunities for more thorough research are readily conceded these days.

It is important to reach the sources (adequate in quantity and quality) but it is even more vital to use the sources properly. In using historical source materials (archival, oral or published), there are snares to be avoided. Manuscripts and published materials left by missionaries (reports, magazine articles etc.) may have their slants, biases and exaggerations. Again, the type of a source material, determines the method of handling it. Evidence from oral tradition needs to be handled with extreme caution. It is necessary, for example, to strip the oral tradition of any unhistoric romance

and to seek to extract the historic kernel from an epic tradition. History narratives are often replete with folklore. Consequently there is always the need to separate legend from history. Furthermore, because chronology is vital in historiography, it is important to inquire into the reliability of the source materials. Insufficient and defective source materials vitiate historical reconstruction while accumulation of sources without historic perspective becomes mere cataloguing or chronicling, which is poor history.

Besides, professional historians and informed church leaders have been contributing highly valuable accounts of their own ecclesiastical confessions, particularly on the fortuitous occasions

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of jubilees and anniversaries. A number of commissioned official histories of denominational churches have, in that way, hit the Nigerian book - market. (See F.D. Walker 1942, D.M. Mcfarlan 1946, S.M.A. 1956, G.W. Sadler 1950, A.O. Makozi and G.A. Ojo 1982, S.K. Okpo 1985, V.A. Nwosu, C.A. Obi 1985, etc.). The centenary celebration of the catholic church in eastern Nigeria contributed no fewer than ten historical accounts of that church east of the Niger (See I.R.A. Ozigboh 1985, C.A. Obi 1985, V.A. Nwosu 1985, Metu E.I.. and Ejizu, C.I. 1985, M.O. Eneasato et al. 1985, A.G. Nwedo 1985, L.C. Nwankwo 1985, etc.).

c. **Emphasis on Denominational Histories**

In recent times too, some effort is being made to fix the disparate and often isolated histories of individual confessional churches on a single broad historical canvass so as to delineate the crucial outlines of the history of the christian church in Nigeria or in some given region of the country. As long as historians insist on doing "Church History" (history of the CHURCH) in Nigeria, they must necessarily rise high and above the mere concern with denominational histories. By accepting to study the history of the church, they implicitly profess that the church of Christ is one. Constituting that church are the people who accept, with all their hearts, that Jesus Christ is

their Lord and Saviour. The history of the church is the history of such a people. The church is essentially and primarily the people. If the church of christ is one, church historians must ever endeavour to attain a single historical picture of the multi-faceted christian church. Confessional histories when painted in isolation, tend to distort the history of the church in a given region or area. Denominational histories are generally discriminatory, complacent and triumphalistic. Such histories should serve as bricks, rather than models, in the construction of the history of the Church. Some attempts are already being made in this direction (See E.P.T. Crampton 1974, O.U. Kalu 1978, J.F.A. Ajayi 1965, E.A. Ayandele 1966, F.K. Ekechi 1972, C.P. Groves 1948-58, L. Sanneh 1983, etc.).

d. **Decline of Missionary Historiography**

It is gratifying that the chicks of our discipline are coming home to roost. Our tools and objectives are becoming sharper. Missionary historiography which touts a culture of tutelage is not entirely scorched from our land. But, the more our local church history is done by Nigerians, the more will the church historiography be of our christian people and for our people. The writing and publication of such histories are likely to be made in Nigeria too. We will need to singe the feathers of nationalist historiography but, happily, we are no longer being urged to prove our human dignity or cultural manhood. Christianity and its historiography have, indeed, come a long way in Nigeria.

II Implantation and Growth of Christianity in Nigeria

Christianity was brought to Nigeria lame, disfigured and disunited from Europe. Since that was decreed by divine providence, Nigerians had no option. That is the brand of Christianity with which they will be praised, blamed, rewarded or punished on the Day of Reckoning. Christ spent about a third of his earthly life in Africa and not a single day in Europe, yet the development of Christianity has seemingly been more favourable to Europe than Africa. King Herod the Great died 4 BC and Archelaus was deposed by Emperor Augustus in AD 6 (See F.V. Filson, *A New Testament History*, London, 1977, pp. 28 - 31. And also Mt. 2:13-23).

Christianity flowered and blossomed for some centuries in Northern Africa but, for some inexplicable reason, it failed, unlike its cousin, Islam, to cross

the dry sands of the Sahara into the more hospitable Sudan. Black Africans had to wait another millennium to receive the Gospel second hand from Europe. Favoured Portugal had over 200 years to plant catholicism in Nigeria. She failed even though she had no rival competitors. Protestant Christianity was not officially born until 1529. Even then, rival christian churches did not begin to intrude into black Africa until 1648 - the Peace of Westphalia. (See A.F.C. Ryder 1960, 1961, R. Gray 1967).

It was, in fact, in the dying months of 1842 that rival Wesleyan Methodism and Anglicanism reached Nigeria for the first time. The two denominations had come in pursuit of their delinquent children who had, since 1839, been deserting the christian haven of Freetown for their newly discovered Yoruba homeland. (See J.H. Kopytoff 1965, J.F.A. Ajayi 1965). Providence too directed the presbyterians into Calabar in 1846 and the Baptists and the Roman Catholics into Yorubaland in 1850 and 1862 respectively (See J.M. Todd 1961, D.M. McFarlan 1946, T.J. Bowen 1857 etc.)

The Anglicans also entered the lower Niger in 1857 under the aegis and protection of the British government, British humanitarians and British businessmen. The acclaimed Niger expeditions had been unfulfilled colonial ventures. By 1890, the almost four decades of Anglican evangelism on the Niger was on trial. (See C.C. Ifemesia 1962, J.B. Webster 1963, F.D. Walker 1931). The Roman catholics (Holy Ghost Fathers) arrived in 1885 to contest eastern Igboland with the Anglicans. The Qua Iboe church and the Methodists (Primitive) entered Eastern Nigeria through Ibibioland in 1887 and 1893 respectively. It was not until the British conquest and reorganisation of Eastern Nigeria by the first decade of this century, that these churches began to find their bearings in the region.

As for Northern Nigeria, the Anglicans had been courting the banks of the Niger and the Benue since the middle of the 19th century. Even with the British conquest of Northern Nigeria by 1906, the Anglican fortunes did not improve dramatically in the region. The British administration under captain Lugard, eager to placate the subdued Emirs, did not give the various christian missions unfettered access to the Northern provinces. The Sudan Interior Mission (1901), the Sudan United Mission (1904) and the

Roman Catholics had also entered Northern Nigeria but were confined to the "pagan" parts of the Middle Belt. From 1911, christian traders, artisans, mercantile clerks and government staff were allowed into the sabon-garis of the muslim cities of the North. It was not until the mid 1930s that Governor Cameron lifted the ban on christian evangelism in Northern Nigeria.

In the meantime, several significant innovations were being made in the configuration of Christianity in Nigeria. Reacting to the rising tide of racism among the European missionaries, aggrieved Nigerian christians withdrew from some main-line churches to found their African churches, totally independent of missionary control. This movement was championed by the Nigerian "Sierra Leonians" who were the main butt of the European political, mercantile and missionary revisionism of the time. The situation was further fouled by the CMS Niger crisis of the 1890s which fathered not only new schismatic churches but also the short-lived Niger Delta Pastorate. (See J.B. Webster 1964, W.O. Ajayi 1975, E.A. Ayandele 1971).

Another development was the invading of the country by mushrooms sectarian churches from Britain and North America, particularly after the 1920s. The Salvation Army (1920), the Assemblies of God (1930), the Lutheran Mission 1936), the Seventh Day Adventists and Mennonite Brethren (1959), Jehovah's Witnesses, Faith and Apostolic churches, the Moonies (unification church), pentecostal and Sabbath churches, and many others besides, entered the Nigerian missionary field.

Yet another development was the prophet movement in the Niger Delta region (Garrick Braide) which resulted in the formation of the Christ Army church. (See G.O.M. Tasie 1972, O.U. Kalu 1977).

The Pentecostal movement which arose in California, USA, during the first decade of this century spread like wild fire through North America to Europe and other parts of the world. By the 1920s, its ripples were already being felt in Nigeria. Its by product was the formation of ingeniously Nigerian - bred prophet - healing churches which began to grip Yorubaland, to the chagrin of the main-line churches. Prominent among these aladura churches are the Cherubim and Seraphim, the Christ Apostolic Church and the Church of the Lord. (See J.A. Omoyajowo 1982, C.O. Oshun 1981, J.D.Y. Peel 1968, H.W.Ta 1967 etc.). The faith-healing church movement

has continued to assume greater dimensions in the christian terrain of Nigeria. It is, perhaps, the fastest growing sector of the christian church in the country. Despite some aberrations, the movement remains within the christian religious orbit. Their creativity in church order, liturgy, social ethics and communal life has remained their greatest source of strength.

By the 1950s and 60s, the various christian churches had each succeeded in securing tolerable lebensraum for themselves. The colonial environment in which they were planted had left marked and often distorting marks on them. The mission churches adopted a number of strategies and tactics to maximise their evangelical successes. They readily collaborated with the colonial government whenever their interests stood to gain. They entered into court alliances with the local chiefs and dignitaries. They exploited the offer of western education and literacy to satisfy the voracious local demand. "The school", in fact, became the royal road that led millions of young and teenage Nigerians, of both sexes, into the christian church. Door-to-door canvassing, industrial missions and the interested cult of charity were other approaches adopted by the churches to win and hold converts.

Because the churches were often very impatient with the traditional culture of the people, the christianity that succeeded the expatriate missionaries has characteristically remained European. The adaptations that might have been made, but for the colonial pressures, have left Nigeria (and, indeed, all black Africa) with a church that, in the opinion of Professor O.U. Kalu, has "no theology, no indigenous liturgy and poor understanding of stewardship and mission; a church caught in the webs of denominationalism and conservatism". (O.U. Kalu, *Christianity in West African: the Nigerian Story*, Ibadan, 1978, p. 318).

Today, most mission churches in Nigeria have attained some sort of home-rule, subject to the built-in teleguidance of the former metropolitan parent churches. One of the greatest tasks facing the church in Nigeria is the need to firm up its stand and posture on the cultural milieu of the people. The church's appearance is still largely unAfrican. Its head and heart are still under the magnetic pull of Europe. It has yet to learn to speak its own language and to think its own thoughts within the native koinonia

of the christian churches.

The Roman catholic church in Nigeria, for instance, needs to graduate from the tutelage of the sacred congregation for the Evangelization of Peoples (the former Propaganda Fide). The catholic church in Nigeria is still being canonically treated as "a minor" (a so-called "missionary church" in the process of development). The catholic churches in Europe and North America, on the contrary, are deemed to be adult and full-fledged. Consequently, they function under a different curial arrangement: the *Sacred Congregation for Bishops*. They enjoy rights and privileges which are denied the so-called mission churches and which enable the full-fledged churches, under the accepted primacy of the bishop of Rome, to act and be truly themselves. The setting up of the hierarchy in British West Africa in 1950 has remained till now a mere legal fiction.

III The Task Before Nigerian Church Historians

a. Need for Cooperation

Nigerian church historians have hitherto been working in isolation. Few of them hardly know what their other colleagues have published, are writing or are researching on. They cannot, as of now, tell who the church historians in the country are or where they are working or teaching. This is, indeed, an unfortunate situation which should not be allowed to continue. The formation of such a society is understandably one of the principal tasks that face Nigerian church historians today.

b. The Rubrics of History-Writing

It is necessary to dwell a little on the rubrics of the historical discipline in order to highlight some of the lacunae that need to be filled up. A lot of church history-writing is going on right now in Nigeria. There is need to intensify archival, field-work and oral tradition researches in our pursuit of scientific church historiography. Many people that are engaged in this church history writing are unfortunately not trained for the job. It is good that they want to write. More church historians are needed. Consequently, trained professional historians should endeavour to lend them a helping hand, by publicizing and popularizing the rules and guidelines of the trade. It is important to teach them how to collect and how to use historical source

materials.

Precious source materials are currently being wasted for want of guidance. Yet, local source materials constitute the groundwork for local church history. It is necessary to collect and to store up these source materials.

Each, local church and congregation should have some archives where church books and files that are no longer in current use should be collected and stored. Copies of church and parish journals, magazines and bulletins should be serially preserved in the archives or libraries. Churches that already treasure large stores of historical materials in their archives may need to be persuaded to open them up to researchers. A good many of the churches tend to be unduly secretive. Historians shall seek to reach as many churches as possible so as to allay their fears that the archives, if freely opened to researchers, might be abused. Leading churchmen will need to be informed and conscientized as to the rules and practice of scientific historiography. History is essentially interpretative. The historians task is to reconstruct the past. In doing so he must respect the inviolability of established facts and the discipline demands that the historian be critical. It may become possible to persuade each church to pool some select archival materials at one defined centre. The Bigard Memorial Seminary Library could become one of such centres. Preferably each ecclesiastical jurisdiction should establish a single archival research centre.

The accumulation and preservation of historical data cannot be over-stressed. Easy access to such collections is equally important. Church archives need to be professionally kept and operated, like such archives overseas. The greatest handicap in this matter is that the churches do not seem to be interested in scientific historiography. Most of them appear to be more in favour of hagiography and moralistic history.

Theses, dissertations and special church history projects written in the institutions of higher learning in Nigeria need to be fully documented and publicised in the Journal of the Society for church historians in Nigeria. Professional historians in such institutions who guide the research and writing of their students should use every opportunity to get the best out of each exercise by exhausting the sources of information required for each research project.

Attempt will have to be made to assist researchers in getting the results of their research published. Theses and dissertations that deserve publication will need to be sponsored to get them on the book-market and thereby available to a wider reading audience.

c. **Need for Critical History**

Having settled the issue of sourcing the history of the church in Nigeria, our attention is now turned to the quality and character of the history we ought to produce. The general rules of professional historiography do apply. For sometime now, historical studies have been passing through revolutionary transformations. History has moved from chronicle into a veritable social science, concerned with change in human societies. Furthermore, ideological exploitation of the historical past, which Europeans once used to good effect in their quest to dominate the world, is no longer fashionable. National history was designed to build and reinforce national pride and the willingness of citizens to make sacrifices for the national cause. History was consequently perceived as both a narrative art and a vehicle of ethical and political instruction. In that wise, history sought to inculcate patriotism instead of giving a balanced view of human development. History thus become straight-jacketed and narrow. It was possible then to gain a Ph.D. in history of Europe or of England without knowing anything about American, Asian or African history.

In the past historiography provided a detailed chronicle of events but lacked broad perspective. Our study of Nigerian church history seems to suffer a similar malaise. Much has been written about particular churches in the country but there is hardly, as of now, a single church history book that gives a broad view of the history of christianity in Nigeria or Igboland. We seem to have taken the trees for the forest. The secret of the popularity of Professors Ajayi's and Ayandele's *opera magna* is that they attempted a nation-wide coverage. Professor Kalu's "Nigeria Story" (1978) suffers from its internal structuring, Crampton's study is limited to Northern Nigeria while Ekechi's, Tasie's and Erivwo's historic publications are regional. A good many of the other notable productions on Nigerian church history are sectarian and denominational. (See the works of E.M.T. Epelle, E.U. Aye, H. Goldie, R. Hickey, Makozi A.O. and Ojo G.A., Nwosu V.A., Obi C.A.,

Okpo S.K. and Ozigboh I.R.A., etc.). We should now begin to think church rather than denomination. As already noted, confessional histories are not useless. They have their merits but over-concentration on them is not too helpful for the history of the church in Nigeria. Denominational historiography is probably as myopic and conceited as missionary historiography. Both tend to reinforce each other.

Church historiography must be whollistic in its approach. It must view each particular church as a cell of the church. It should reckon seriously with the socio-political environment in which the churches thrive. It must be ecumenical in its sweep and give optimum attention to the responses and demands of the christians, who, themselves constitute the church and make the history.

Church historians need not be copy-cats. They should seek to understand weigh and assess their sources critically. African church and secular historians are often idle memorisers and uncritical historians. They still copy European and missionary historians uncritically. They still talk of "discovery of Africa", "legitimate trade", "protectorate", "military patrols" etc. in their writings and discussions of European colonial enterprises in Africa. Writing on early Portuguese missionary enterprises in Africa, Babalola E.O. wrote in his book (*Christianity in West Africa*, Ibadan, 1988, 2nd. edition):

> The spreading of christianity was the chief aim of Portuguese activities overseas... They attached importance to commerce because of the support it gave to missionary work (p. 5).

It is not hard to see that the primary aim of European presence in Africa was economic. In his *Dual Mandate* (1922), Lugard stated that "Europe was in Africa for the mutual benefit of her own industrial classes and of the native races of Africa". The French Colonial Secretary of State (Albert Sarrant) observed in 1923 that:

> At the start, colonization was not an act of civilization; nor was it a desire to civilize. It was an act of force motivated by interests... The people who set out to seize colonies were thinking primari-

ly of themselves and were working for their own profit.

Nigerian church historians should embark on necessary Africanization of the current church historiography of Nigeria and indeed, of Africa. Secular African historians share a similar responsibility. There is need to unburden the Nigerian church history of all European ethnocentrisms and value judgements. Expressions like primitive, barbaric, Dark continent, uncivilised, uncultured etc. are certainly misplaced. Europeans did not understand African customs and Africans did not, at first, appreciate the European ways too. European cultural inventions were indeed significant but they need not denigrate the African alternatives. The christian missionaries from Europe did not bring the knowledge of God to Nigerians. The African cosmology and Islam had already taken care of that. In fact, all was not darkness and superstition before the Europeans arrived.

d. **Periodization**

Another vital issue to attend to is the periodization of Nigerian church history. Internal watersheds in a history determine its main periods. The employment of the colonial factor (pre-colonial, colonial, post-colonial) does not appear to be adequate enough for the periodization of the Nigerian church history. The writer has, on some occasions, adopted a four-period approach for the story, viz:

i. Period of tentative beginnings, 1472-1800 AD.
ii. The insemination period, 1800-1880 AD.
iii. The imperial period, 1880-1960 AD.
iv. The period of Nigerian control, 1960 to the present.

The above is suggested as a point of departure for discussion.

IV Formation of Association of Igbo Church Historians

Trade unionism is the fad of the day. Fortunately however, the Association of Igbo Church historians has little to do with the employment of its members. It is solely meant to foster their professional well-being. Colleagues in related disciplines in Nigeria have already formed their professional associations. Time is indeed, ripe for the formation of the church history society of Nigeria. The Association of Igbo Church historians is only a stepping stone to the attainment of such an object. It is

important to make a beginning.

There is the Historical Society of Nigeria (HSN) to which most of us belong as trained and professional historians. There is also the Catholic Theological Association of Nigeria (Cathan) which was inaugurated ten years ago (1982) and to which some of us, as trained theologians and catholics, belong too. There is also WAATI (West African Association of Theological Institutions) and there used to be SACH (Society for African Church History, 1964). Catholic canon lawyers and scripture scholars in Nigeria have formed societies too for themselves. These, notwithstanding, there is need to constitute a society, specifically for church historians. It has earlier been noted that the church is one and that consequently, it would be inadequate to constitute a society for Roman Catholics or Anglican church historians alone.

It is my belief that the potential members of this society are plentiful. It may be necessary to write all departments of history and religious studies in universities, theological colleges and colleges of Education in order to advertise the formation of the society.

To provide a vent for the members' academic research and socialization of church history information, the society may need to own a Journal/Review/Bulletin. There cannot be too many of these related Journals. It may be recalled that the following Journals are or were in the Nigerian book-market:

- Bulletin of the society for African church History (1964-1970s).
- Journal of the Historical Society of Nigeria (1956).
- Horizons: Journal of Theology and Religion, (Bigard Enugu), 1983.
- Journal of African History.
- The Nigerian Journal of Theology (1985).
- Lucerna/Bigard Theological Studies.
- West African Journal of Ecclesiasical Studies (1989).
- West African Religion (Nsukka).
- Nsukka Journal of History.

There are a number of other related local and international journals besides. Church historians should individually and collectively seek to promote the study of church history in Nigeria. This essay has endeavoured to spell out

some of the initiatives that could be taken and some of the needs that should be attended to.

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