<table>
<thead>
<tr>
<th><strong>Author</strong></th>
<th>OCHULO, Agodi Uchechi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PG/MA/83/2005</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Title</strong></td>
<td>The Missionary Expansion and Growth of the Qua Iboe Church in Igbo Land (1917-1983)</td>
</tr>
<tr>
<td><strong>Faculty</strong></td>
<td>Social Sciences</td>
</tr>
<tr>
<td><strong>Department</strong></td>
<td>Religion</td>
</tr>
<tr>
<td><strong>Date</strong></td>
<td>November, 1984</td>
</tr>
</tbody>
</table>

**Signature**

Digitally signed by Okoye Michael Onuchukwu
DN: CN = Okoye Michael Onuchukwu, C = NG, O = University of Nigeria, OU = Library Department
Reason: I have reviewed this document
Date: 2008.08.20 11:18:45 +02'00'
"THE MISSIONARY EXPANSION AND GROWTH OF THE
QUE BOS CHURCH IN IGBO LAND
1917-1953"

OCHULO, Agodi Uchechi
PG/H.A/83/2005

DEPARTMENT OF RELIGION
UNIVERSITY OF NIGERIA
NSUKKA

NOVEMBER 1984
"THE MISSIONARY EXPANSION AND GROWTH OF THE QUA IBORI CHURCH IN IGBO LAND 1917-1983"

By

OCHULO, Agodi Uchechi
PG/M.A/85/2005

A SPECIAL PROJECT REPORT SUBMITTED TO THE DEPARTMENT OF RELIGION, UNIVERSITY OF NIGERIA NSUKKA

IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR A MASTER OF ARTS DEGREE IN RELIGION

SUPERVISOR: PROF. O.U. KALU

NOVEMBER 1984
This Research Project has been approved for the Department of Religion, University of Nigeria, Nsukka.

By

SUPERVISOR

HEAD OF DEPARTMENT

EXTERNAL EXAMINER

DEAN OF FACULTY

DIRECTOR, SCHOOL OF POSTGRADUATE STUDIES
DEDICATION

Dedicated to my Dear wife, Chinenye Ochulo,
My son Ikechukwu Ochulo;
My three daughters:
Chinyere Ochulo,
Chinwe Ochulo,
Oninachi Ochulo and
To our Lord and Saviour Jesus Christ.
iv.

**LIST OF ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q.I.C.</td>
<td>Qua Iboe Church</td>
</tr>
<tr>
<td>N.D.P.</td>
<td>Niger Delta Pastorate</td>
</tr>
<tr>
<td>C.M.S.</td>
<td>Church Missionary Society</td>
</tr>
<tr>
<td>R.C.M.</td>
<td>Roman Catholic Mission</td>
</tr>
<tr>
<td>S.D.A.</td>
<td>Seventh Day Adventist</td>
</tr>
<tr>
<td>N.A.E.</td>
<td>National Archives Enugu</td>
</tr>
</tbody>
</table>
I sincerely acknowledge the immense assistance which I received from many hands up to the successful completion of this project report.

My gratitude first goes to my loving Supervisor, Professor Ogbu U. Kalu. I look at myself honored for having worked under him. His profound scholarship, devotion to duty, open mindedness and his rich library which he made available was an asset to me and to all who worked under him.

Professor Ogbu Kalu is really an invaluable asset of to every student of Church History because of his knowledge of that field. I am warmly thankful to him for his excellent academic motivation, lasting friendship and fatherly appreciation of problems.

Rev. (Dr) Fr. T.E. Akunanya, Head of Department of Religious Studies, A.I.C.E. Owerri 1983/84 Session, deserves special thanks. He granted me the permission to undertake the programme. Equally, he provided me with the encouragement and support. Mr. Sunday Chuta of the General Studies Department, University of Nigeria
Nsukka deserves thanks for his great contribution and open mindedness to direct, advise and help during my academic struggles.

Likewise, I am indebted to the Q.I.C. authorities and her Superintendent Pastors for their eagerness and promptitude of action to my demands. The Secretary/Treasurer, Q.I.C. Area, IgboLand, Rev. S.I. Irohdi deserves special thanks for releasing necessary information to me regarding the Church.

My relations, personal friends and colleagues who stood by me and spurred me to this success, I thank you.

Finally, my beloved brother Ukpai of the School of Postgraduate Studies, University of Nigeria, Nsukka who carefully typed this work as well as many of my other papers, I am much grateful.

Agodi U. Ochulo

Department of Religion,
University of Nigeria,
Nsukka.

November, 1984
In recent years, interest has grown among Nigerian scholars in the study of Church History. Many contributions in books and articles have been made by scholars like Prof. O.U. Yalu, Prof. G.O.M. Tasie and a host of others touching on different areas of Church History.

But very few have had an indepth study on the history, expansion, and growth of the Qua Iboe Church, except passing statements scholars like Prof. O.U. Kalu, E.A. Ayandele, Edmund Illegu and few others have made about the church in their books and articles.

There is nevertheless a new interest among undergraduates in the study of some aspects of the church, mostly members of the church.

The Qua Iboe Church was a small, poorly financed, non-denominational mission which had started work on the Qua Iboe River in 1887, through Samuel A. Bill among the Ibibio of Cross River State. After thirty years of hard work, it spread across to Igboland in 1917 and had since cuddled around Ngwaland parts of Ukwa and Asuicyi Olokoro area. After twenty four years of its entry into Igboland,
it spread to Igala in Benue State in 1931 by invitation of the O.M.S., and not by her own evangelistic effort.

This study, therefore, is aimed at investigating the missionary expansion and growth of the Church in Igboland 1917-1983. An attempt would also be made to look into the factors militating against its expansion beyond the areas it presently found herself especially between 1947-1983, and make possible suggestions for greater expansion and growth.

This project will reappraise the historical situation, and suggest that certain external historical factors to the mission played greater role in either the retardation or promotion of its missionary expansion in Igboland during the period 1917-1983.

Ochulo, A.U.

University of Nigeria, Nsukka.

November 1984
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Title Page</td>
<td>i.</td>
</tr>
<tr>
<td></td>
<td>Approval Page</td>
<td>ii.</td>
</tr>
<tr>
<td></td>
<td>Dedication</td>
<td>iii.</td>
</tr>
<tr>
<td></td>
<td>List of Abbreviations</td>
<td>iv.</td>
</tr>
<tr>
<td></td>
<td>Acknowledgement</td>
<td>vi.</td>
</tr>
<tr>
<td></td>
<td>Preface</td>
<td>vii.</td>
</tr>
<tr>
<td>Chapter One</td>
<td><strong>INTRODUCTION</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The Problem</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>The Scope and Area of Study</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Literature Review</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Method of Research</td>
<td>8</td>
</tr>
<tr>
<td>Chapter Two</td>
<td><strong>Brief Background History</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Samuel Alexander Bill - His Birth and Call</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>The Birth of the Qua Iboe Church</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>Qua Iboe Mission Council</td>
<td>32</td>
</tr>
<tr>
<td>Chapter Three</td>
<td><strong>Qua Iboe Church In Igboland: Background History</strong></td>
<td>39</td>
</tr>
<tr>
<td></td>
<td>Other Missions Operating in Igboland before</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>the Coming of the Qua Iboe Church</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Qua Iboe Church at Ogbor Hill Aba</td>
<td>44</td>
</tr>
<tr>
<td>Chapter Four</td>
<td><strong>Qua Iboe Church Missionary Expansion In Igboland: A Reassessment of Factors</strong></td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>The Township Churches</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td>Church Growth and Impact of the Q.I.C. in Igboland</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td>Conclusion</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td>Appendixes</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td>Bibliography</td>
<td>86</td>
</tr>
</tbody>
</table>
CHAPTER ONE

INTRODUCTION

Missionary Enterprise into Igboland occurred during the latter half of the nineteenth century, pioneered by the British Church Missionary Society (C.M.S.) But very significant in this effort was the role played by liberated Igbo men from Sierra Leone who for the first thirty years of missionary activities in Igboland (which was dominated by the C.M.S.) provided the leadership under the supervision of Samuel Ajayi Crowther, who became Bishop in 1864.

The Roman Catholic Holy Ghost Fathers, who appeared on the scene from 1885 followed in the race.

It was however, the Aro-Expedition which facilitated the expansion into Owerri and Igbo-hinterland.

Among the Protestant missions that operated in Igboland within this period, the most aggressive were the Primitive Methodists. They came late (in 1893) suffered disasters in the early period but soon recovered to race from Oron on the Cross River to the interior of Igboland in two decades.
Thej-r expansion into Igboland was much influenced by the construction of railroad.

Within five years, the Methodist had occupied important railroad junctions: Ovim, Agbani, Uzuakoli, Umuahia and Aba where they ran into the Qua Iboe Mission which had established there since 1917. This denominational supremacy in Aba and its environs by both the Primitive Methodist and the Qua Iboe Mission necessitated the calling of the conference of Protestant Missionary Societies which was held at Aba from 30 January to 1 February 1917.

This research will survey and evaluate the effects such rivalries had on the Missionary Expansion of the Qua Iboe Mission in Igboland within the period in later sections.

But suffice it to say that the Qua Iboe Mission, a small, poorly financed, non-denominational mission found herself in Igboland in 1917, having started work on the Qua Iboe River in 1887 in Ibeno among the Ibibio of the Cross River State.

The spread of Sectarian groups into Igboland contributed greatly to the entire Christianization of Igboland.
These are of two types: foreign-based and indigenous. Among the foreign ones are the Seventh Day Adventists and the Jehovah’s Witnesses. The indigenous Churches include the Christ Army Church, various groups of Faith and Apostolic Churches, Mount Zion Churches (1946) Spiritual Kings Church, St. Josephs Chosen Church of God etc.

Most of the indigenous churches arose in Yorubaland; others arose in Ibibioland and spread into Igboland. A few, like Uno Uzo Ndu, Christ Apostolic Church (1953) the St. Josephites (1947), and the Christ Disciples (1953) are of Igbo Origin.

The phenomenal spread of the indigenous churches constitute a major theme in modern Igbo Church History and cannot be treated here since it is not the subject of this research. Suffice it to say that the overall evangelization of Igboland was as a result of the missionary enterprise of both the foreign and indigenous churches, sectarian or orthodox.

1 THE PROBLEM:

This research is primarily concerned with the missionary expansion and growth of the Qua Iboe Mission in Igboland 1917 - 1983, covering a period of sixty six
4.

years. In this work, attempt would be made to account for the reasons why the Qua Iboe Mission since after its entry into Igboland in 1947 has muddled around Ngwaland, parts of Asa in Ukwu Local Government Area and few villages in Ikwuano/Umuahia Local Government Area.

Just after the Nigerian Civil War, the Qua Iboe Mission found itself in towns like Enugu, Nkwerre, Umuahia, Owerri, Lagos struggling for converts with the older established churches in these towns.

Since the scope of this research is limited within Igboland, I would therefore mention casually that in 1931 the Qua Iboe Mission was established in Igala land in Benue State pioneered by David O'Neill and Herbert Dickson with some Ibibio converts. In Port Harcourt, Rivers State, efforts by Qua Iboe Mission stranger elements made up of Ibibios, and Igbos living in the town yielded result with the establishment of some churches in the town.

In spite of the above mentioned efforts by the Mission in Igboland and beyond, there still exists large expanse of Igboland where the Qua Iboe Mission has not registered its presence.

The boundary agreements entered into by the early rival missions cannot satisfactorily explain the poor
spread of the Qua Iboe Mission in Igboland. Because the whole exercise failed to achieve its major objective of creating their mission colonies, analogous to the territorial scrambles of European powers for Africa.

Nevertheless, the research would also try to examine those areas where the Qua Iboe Mission gained ground, effectively winning converts from other churches.

There still exists a tremendous unaccounted history of Mission Expansion of the Qua Iboe Mission in Igboland. The materials available dwell primarily on the "history" of the Mission from 1887 when it was founded by S.A. Bill neglecting a very important policy of the Mission which is its spread from one locality to the other. Very unfortunate is the fact that the sources that have yielded much of the history written about the church are primarily outside the area under review. However, written accounts about the church are documented by foreigners - missionaries, administrators and travellers - and stored away in home archives in Belfast Northern Ireland.

The authenticity of missionary records and their propriety in the reconstruction of local church history has been severely queried. Says Paul Jenkins,
"missionary records are radically inadequate for the history of the third world church. They are usually oriented towards missionary institution for the most part so by definition a poor reflection of the life of local congregation under local leadership."

II. THE SCOPE:

For the purpose of indepth investigation, the period dating from 1917 to 1983 has been chosen. 1917 relates to the establishment of the earliest local church in Igboland of the Qua Iboe denomination situated at Ogbor Hill near Aba Waterside. 1983 marks the highest point in the Church's development in terms of expansion and growth.

Another significant aspect of the year 1917 is that it marked the coming together of Protestant Missionary Societies on the question of delimitation of areas of operation by the different missions to avoid clashes. This decision of the conference assigned all towns beyond 10 mile radius, South and East of Aba to the Qua Iboe Mission, but that no new stations be occupied outside that radius.

This research assumes the following headings each dealing with topical issues.

Chapter 1 will look at Problems the research aims to identify. Other issues under this section include Scope and Area of Study, some existing literature and method of investigation.
In chapter II, the author will look into the background history of the Qua Iboe Mission. The coming of the Qua Iboe Mission into Igboland will form the main subject of chapter three. Its settlement at Ogbor Hill Aba and rivalry with other missions will form the main arms of this chapter.

Chapter IV will reassess the factors that influenced the missionary expansion of the Qua Iboe Church in Igboland. Growth of the church within the period would also be looked into.

The impact of the Qua Iboe Mission in the areas it evangelized within Igboland followed by conclusion and contribution will also be considered in this chapter.

III AREA OF STUDY:

The research work is not looking at the Qua Iboe Mission and its missionary expansion from global perspective. Neither is the work covering the whole of Nigeria rather the research is restricted within Igboland as suggested by the title of the work: MISSIONARY EXPANSION AND GROWTH OF THE QUA IBOE MISSION IN IGBOLAND 1917-1983. For specific case study, the focus is on
Igboland from 1917 to 1983 when the mission reached its highest point in expansion.

Igboland covers the whole of Imo and Anambra States.

The main cultural areas of Igboland are namely: North-West made up of Onitsha, Southern Igboland is occupied by Owerri Igbo, Western Igbo made up of the Ika Igbo, Eastern or Cross River Igbo comprising of Aro-Chukwu, Bende and Abiriba and Northern Igbo comprising of Nsukka, Abakaliki and Afikpo.\(^{15}\)

Igboland is traversed by the Imo River in the East, with the Aba River as its main tributary. On the Western side is the River Niger while the Eastern Railway line cuts the whole area into two from Port Harcourt in the South passing such towns like Aba, Umuahia, Uzuakoli to Enugu and beyond in the north.

IV SOME EXISTING LITERATURE:

However, missionary enterprise of the Qua Iboe Mission in general has been given considerable treatment by the early European pioneer missionaries, though none specifically looked at the missionary activity of the mission in Igboland.
Firstly Jean S. Corbett in her book *According to Plan* (Worthing, Sussex 1977) has a recorded story of Samuel Alexander Bill, founder of the Qua Iboe Mission in Nigeria. The author compiled her work from entries made in diaries and letters by S.A. Bill himself about his journey from Belfast to Calabar. The book does not pretend to be a definitive history of the Qua Iboe Mission since it lacked significant events and personalities. It is rather a resume of Bill's early missionary activity and his enthusiastic endeavours to extend the Mission beyond Ibuno on the bank of the Qua Iboe River.

Secondly, *All The Days of My Life Qua Iboe Mission Belfast (1981)* was a recollection of Herbert W. Dickson and his missionary efforts with the Qua Iboe Mission in parts of Mboto, Eket and Ibiaku Districts all in Cross River State. Herbert Dickson in this book reviewed episodes during his missionary work in Nigeria for more than fifty years service with the Qua Iboe Mission. Moments of difficulty and embarrassments as well as those of great joy were included.
Great Door is Open Unto Us (1951) which is also a collection of addresses given at a conference held on 20 October 1950 in Portrush Ireland. Each article highlighted the successes of the missionaries with the Qua Iboe and the need for renewed enthusiasm to meet the new challenges in the field.

In his own contribution, Sunrise in Nigeria - A record of Missionary Service from 1920 to 1952 - Qua Iboe Church Publication (1977) Rev. W.L. Wheatley recounted what he saw and experienced mostly in the Oloko District during twenty-five years of Christian Service.

Twenty-Five Years in Qua Iboe, a story of a missionary efforts in Nigeria written by Robert L. Mckeown London (1912) looked at the missionary work as it is around each of the stations in Ibibio land. There is more contemplation in the evolution of the native church especially at Ibuno within this period of twenty-five years the mission was established.

When we research into available literature on the Qua Iboe Mission from the nationalist side, there seems to be a total neglect by some writers on the activities

The author recorded considerable church growth in membership within the mission between 1911 and 1963 and it had 42,692 communicants as against 245 it had in 1911 recording an average of 821 communicants yearly.

In his work *Christian Missionary Enterprise in The Niger Delta 1864-1918* (Leiden 1978) G.O.M. Tasie reviewed the partnership or rivalry which prevailed between the mission societies engaged in the evangelization of the Niger Delta. The Q.I.M. was one of these mission societies.
In Volume III of his book *The Planting of Christianity in Africa*, (London: 1955) C.P. Groves recorded the coming of S.A. Bill to Ibuno on the Qua Iboe River as the first missionary of the Qua Iboe Mission in Nigeria. The steady advance up the Qua Iboe River and the establishment of stations on the eastern side of the river marked a tremendous achievement by the mission within the first twenty-five years. C.P. Groves commented on the converging at Ikot Epene of the Qua Iboe Mission, the Scottish Presbyterian Mission and the Primitive Methodist. And this resulted in boundary agreement reached by the three missions.

In recording the activities of Protestant Missions in the evangelization of Igboland, O.U. Kalu in his contribution "Protestant Christianity In Igboland" in *Christianity in West Africa: The Nigerian Story*, O.U. Kalu (ed) (Ibadan Daystar Press: 1978) traced the expansion of the Qua Iboe Mission from the Qua Iboe River where it was first established in 1887 among the Ibibio to the Western part of Imo River in Igboland as a result of rivalry and scramble for spheres of influence with the Primitive Methodist. The first conference of Mission Societies held in 1917 and 1926 was as a result of such
clashes. The conference though it lacked enforcement sanctions, attempted to hold back Qua Iboe Mission expansion into Aba, Bende and West bank of Imo River.²⁵

There has been recent writeups by undergraduates referring directly or partially on the activities of the Qua Iboe Mission. For instance, Ignatius Uleanya in his thesis submitted to the Department of History, University of Nigeria, Nsukka looked at Missionary Activity In Northern Ngwa 1909 to 1960. The Qua Iboe Mission was among the frontline missions that pioneered the evangelization of Northern Ngwa within the period.

In his own contribution, C.D. Ogugbue, in a research project submitted to the Department of Religious Studies, University of Ibadan 1981, for an award of a B.A. Degree looked at the Origin and Expansion of the Qua Iboe Church in Ngwaland. It is a pioneer work on the missionary activity of the mission within Ngwaland. Other areas covered by the essay include some features of the Qua Iboe Church such as Doctrines and Ordinances, Membership, Marriage, Discipline, Church Organization and the impact of the Qua Iboe Mission in its area of influence.²⁶
The author however, did not look into some of the factors that triggered off expansion and areas of church growth.

In his own thesis on *The Missionary Enterprise of the Seventh Day Adventist Mission in Ngwaland 1910 to 1960* submitted to the Department of Religion, University of Nigeria, Nsukka 1979, this writer noted that before the coming of the S.D.A. in Ngwaland in 1923, the Qua Iboe Mission had settled at Ogbor Hill in Aba six years earlier, hence when Pastor Clifford of the S.D.A. came to Aba, he lived with Mr. O'Neill an English Missionary working with the Qua Iboe Church at Ogbor Hill.  

D.E. Etukudo, had a case study of *The Qua Iboe Mission in the mainland of the Cross River of Nigeria, 1887-1960*; a project he submitted to the Department of History, University of Calabar (1982). He traced the arrival of the Qua Iboe Mission in the mainland part of Cross River State and the impact of the Mission on the area.  

*The Qua Iboe Mission and Its Impact on Its Environs since 1898* was a research conducted by T.S. Ekpa, Department of History, University of Calabar, 1980.
In this contribution, Ekpa noticed that Etinan became one of the mission stations of the Qua Iboe Mission on 25 November, 1898 established by S.A. Bill himself the founder of the Mission. Etinan later became very important in the mission history of the Qua Iboe Mission, having its first secondary school and hospital established there.

Very few articles exist on the Missionary activities of the Qua Iboe Mission. Edet A. Udo remarked the activities of the Qua Iboe Mission in the Missionary scramble for spheres of influence in Eastern Nigeria 1900-1952 which appeared in Ikenga Vol. 1/2 July (1972). Competing with other missions like the Primitive Methodist Mission, the United Free Church of Scotland and (C.M.S.), a boundary delimitation agreement reached by the missions in their 1926 Conference requested the Qua Iboe Mission to withdraw entirely from the western side of the Imo River "that all towns now occupied by the Qua Iboe Mission beyond a 10 mile radius south and East of Aba be retained by them, but that no new stations be occupied outside that radius."
The boundary agreement could be responsible for the mission's inability to register her presence West of Aba town to Imo River until later sixties.


In that article he saw that most of the Qua Iboe congregations in Ngwa and Ukwu had once been members of the Christ Army Church changing their religious allegiance between 1927 and 1930 as a result of the collapse of the movement. 31

**V METHOD OF RESEARCH:**

In addition to secondary sources, oral information forms a major source of historical reconstruction. This was tremendously used to supplement knowledge gained from written sources. In all cases however, the oral information was compared with written sources.

In order to identify and locate dependable informants, the quality and quantity of available records, and lead
information relating to patterns of missionary expansion and church growth, questionnaires, modelled to elicit these information were designed and distributed to church leaders in the area under study.

At another level, interviews were conducted with identified informants most probably the oldest members of each local church with the help of field assistants. There was inspection of local church records at the various Superintendent and District Headquarters. These records supply information relating to number of communicants, baptisms, ordinations, church fund, deaths etc. within a particular period. Carefully carried out analysis of it would confirm growth or decline within the period in the District.

Such field investigation was, however, preceded by a meticulous searching of various archival source materials relating to the Qua Iboe Mission.

Archival work is also necessary in overseas repositories, despite the pessimism expressed by Prof. O.U. Kalu over the inaccessibility to the documentary sources for Church History. He emphasized
that the Qua Iboe Mission records are in far away Dublin, therefore unless funds exist to permit a trip to the home base, it becomes difficult for a researcher to come out with authentic information about the Church. 32

His observation need not be discouraging. It should rather be seen as one of the problems of African Historiography.

In addition to the above research methods, local church history committees were constituted whereby both the priest and members of the committee could look on such an exercise as an opportunity to write their own history for the first time—an exercise that could be undertaken with the utmost religious zeal as an opportunity to serve.
FOOTNOTES

1. F.K. Ekechi: Missionary Enterprise and Rivalry In Igboland 1857-1914 Frank Case: London (1972) p. 1


3. Ibid., pp. 313-314


6. O.U. Kalu, "Protestant Christianity" p. 315


17. J.S. Corbett: All The Days of My Life, Qua Iboe Mission Publication is a collection of addresses given at a Conference held on 20th October 1950 in Portrush Ireland.
20. H.L. McKeown: Twenty-Five Years In Qua Iboe - A Story of a Missionary Effort in Nigeria, (London: 1912)


32. O.U. Kalu, "Doing Church History", p. 87.
By 1846, the Presbyterian Church had been established at Calabar following persistent appeals by Calabar chiefs for a missionary to settle among them. The Presbyterian Christian Expedition arrived at Calabar on April 10, 1846 accompanied by John Beecroft, the Governor of Fernando Po. The Reverend Hope Masterton Waddell, an Irish Presbyterian and Rev. Samuel Edgerley formed "the Vanguard of this movement which developed into the United Free Church Mission of Calabar".

Converts were soon made as the fame of the missionaries spread rapidly and Calabar being a very important administrative and commercial headquarters attracted many people from the hinterland among whom were the Ibuno people. In 1886, the Ibuno people at the mouth of the Qua Iboe River through trading contacts in Calabar developed a keen interest for the gospel. They reported their experiences to their people at home and Mr. Williams from Sierra Leone, a Christian and one of the foreign traders who settled in Ibuno started teaching them the Ten
Commandments, gathering them on Sundays to tell them the word of God. Eventually, their desire was made known to the Presbyterian Scottish Missionaries at Calabar when they requested for a missionary to come and live in their midst and teach them more about God.

The request was forwarded by Mr. Foster, a Jamaican missionary to Dr. Grattan Guinness, the principal of Harley Missionary Training College, London. He immediately placed the request before his graduating students in 1887.

"Gentlemen, he said, 'I have here a remarkable letter. It has been written by a trader at the request of West African Chiefs. They want a white man to live among their people and teach them about God. The Scottish Mission at Calabar has lost so many workers, through illness and death, that it is unable to answer this call and has sent it on to me.'"

Throwing the travel stained envelop on the table he looked around the serious young faces and issued a formidable challenge. "It's a treacherous, fever-ridden climate, and cannibalism is not unknown in the area. You would have no Mission behind you, but will one of you young men offer to go?"

Mr. Samuel Alexander Bill of Belfast made an immediate personal response and proceeded from Liverpool to Nigeria.
As recalled by J.W. Westgarth,

Unlike many missionaries he was not sent by any Church or missionary society, so he was without the support such societies gave and had no means of his own, but trusting God, he made up his mind to take this arduous work, travelling from Ireland, he arrived in Eastern Nigeria, 4000 miles from Ireland.

SAMUEL ALEXANDER BILL - HIS BIRTH AND CALL:

Samuel Alexander Bill was born in Belfast, Northern Ireland, January 1864. His mother had offered him to the service of the Lord, Samuel had earlier made up his mind to go out as a missionary to one of the many unoccupied fields scattered over the globe. To get him well equipped for the work his mother sent him at the age of twenty-two to Harley Missionary Training College.

S.A. Bill attended a lecture in Ballymacarrett Presbyterian Church by the late Rev. Win Rodgers, L.L.D; of Whiteabbey entitled - "Glimpses at the Map of the World" By these lectures, Dr. Rodgers sought to rouse missionary interest, and to direct attention to the many unoccupied fields, still scattered over the globe. Thenceforth, Mr. Bill felt constrained to spend his life in the evangelization of some parts of the great heathen world.
MR. AND MRS S.A. BILL. FOUNDER OF Q.I.C. OF NIGERIA.
Several associated with him in Christian work, experienced the same Divine compulsion. One of these — Mr. John M'Kittrick — became the pioneer of the Congo Balolo Mission, where he fell a victim to the climate after five years' arduous work. Another Mr. Archibald Balie, followed Mr. Bill to Qua Iboe in 1888. Others like Rev. Samuel Kosimou, Mr. James Ferguson, Mr. D. M'Master, and Mr. R.M. Steele, to whom the way did not open counted it a privilege to have fellowship, by gift and prayer, with those called to the front.

The Birth of the Qua Iboe Church:

Samuel Bill sailed on 14 September, 1887 of the same year, Dr. and Mrs. GWashington having defrayed the cost of his passage besides furnishing the means for a limited outfit. Apart from this, Mr. Bill had no help. He hoped to support himself by trading or working, and at the same time teach the people, who desired to hear about God.

After a good passage the steamer reached Calabar on 6 October, and the desires of years was realised. In his regular reading of the scriptures, Mr. Bill's portion for that day included the twenty-third Psalm. Nothing
could have been more appropriate to himself or to the
enterprise upon which he had embarked.

He arrived Ibune about 1 December of that year
having spent a short time with Mr. Foster at Calabar
learning something about the people, their language, and
the prospects of work amongst them. In anticipation of
receiving a missionary the natives had built a small
house, which Mr. Bill roofed with corrugated iron, given
him by a trader.

He usually gets provision through a launch that
sailed between Calabar and Eket. Making his lonely abode
in his house, he visited the nearest towns. He began work
forthwith by teaching the alphabet to a number of young
people every morning, and holding services on Sundays.
It was possible for him to do so with the help of the
Efik books, obtained from the Mission Press at Calabar,
and by the fact that a coloured English-Speaking trader
named Williams, a native of Sierra Leone, had acquired
the native language, having settled in Ibune several years
previously. Mr. Williams interpreted for Bill, until
he acquired sufficient grasp of the language.
He soon discovered that the conditions of life, the methods of trading, and the nature of the native food precluded him from even attempting to make the work self-supporting. In these circumstances, he communicated with his old friends in Island Street, suggesting that they should help by endeavouring to raise £25 annually.

He suffered much not only from fever and its depressing effects, but from other hardships, and the quality of the available food. In a letter to a friend he said all was dark except what was visible to the eye of faith. He was sustained at this season by constant visions of the One who had called him to that isolated spot. He was also cheered by the kindness of Mr. and Mrs. Williams. When they saw he had trouble about food, they invited him to partake with them; whilst they and others sent him gifts and fish and yams. Nor was he forgotten by Dr and Mrs. Guinness, who despatched several supplies of stores.

Meanwhile, interest in the services and classes was increasing. Many of the natives were evidently pleased to have a missionary in their midst. Few were really hostile, and a number were earnest and attentive in
listening to his teaching. Several of the young people were so eager to learn that they readily agreed to give an hour or two helping Mr. Bill to clear the bush around his house, in return for daily lessons.

The Sunday meetings were held in the yards of friendly Chiefs, whose wives, children and slaves composed the congregation. Shortly, a mud-and-wattle church was erected capable of accommodating 200 worshippers. Altogether the outlook was so encouraging and the need so great that Mr. A. Bailie joined him before the end of 1888.

The first of his converts were David Ekong, belonging to the principal priestly family who came to live with Mr. Bill shortly after his arrival and a woman called Mmn Etia. David Ekong later became the first ordained native pastor of the Qua Iboe Church.

By 1890, when Bill travelled to Belfast, there were fourteen professing Christians and nine registered inquirers in the Church and the first two converts received baptism on December 29, 1889. The first communion service in connection with this church, held on 1 February, 1890, is thus referred to in Mr. Bill's diary.
“Today the Lord’s Supper was observed for the first time in Qua Iboe. Eleven sat down on the table, all with black skin—except Mr. Bailie and myself—but all looking to a common Saviour.”

Though the friends in Island Street had not guaranteed even £25, they were able to raise £70 in 1889 and £75 in 1890. Out of these amounts supplies barely sufficient for the missionaries’ food were sent to the field.

Early in the latter year, Dr. and Mrs. Guinness intimated that they could undertake no further help, at the same time offering to transfer Messrs. Bill and Bailie to the Congo. The missionaries replied that they would not see their way to leave Qua Iboe. God had set before them an open door from which they dare not withdraw. They felt He had led them to this corner of Africa, and that it would please Him to raise up friends and funds for their support.

QUA IBOE MISSION COUNCIL FORMED:

With the withdrawal of Dr. & Mrs. Guinness’s support, there was urgent need to seek for alternative sponsorship and support for the mission. With this in view, Bill (in 6 June 1890) went home taking with him David Ekong
partly to recruit his health and also to secure wider and
more definite interest in the new work.

In this he obtained help. Ministers in Belfast freely
gave him the opportunity of speaking about Qua Iboe to
their people. His way was opened into Mission Halls and
Sabbath Schools, with the result that many responded to
his appeal by prayer and gift. He received valuable
assistance from Mr. D.A. Black, of the Y.M.C.A., and
from Mr. Robert M'Cann, then Secretary of the Irish Union
of Y.M.C.A.'s. Mr. M'Cann introduced Mr. Bill to many
places in different parts of Ireland, and arranged meetings
at which he gave an account of his three years in Qua Iboe.

There was something so practical and straightforward
about his story, as to call forth the sympathy and gain the
support of spiritual people from the very first. No
mission ever enjoyed the cooperation of more devoted
helpers.

An Interdenominational Council was formed, of which
Dr. D.C. Hamilton was appointed Hon Secretary, and
Mr. W. Strain, Hon Treasurer. Several members of the Qua
Iboe Missionary Association in Mount-Pottinger joined this
Council, and the Association itself became the first Auxiliary of the Mission responsible for the support and management of the affairs of the Qua Iboe Mission.

The membership of the Council reflected the leading churches of different denominations in Belfast. So, the Qua Iboe Mission Council in Belfast became the "Home Council" of the Qua Iboe Church of Nigeria. Because of the growing nature of the work, rendered the use of a large office necessary, and in 1903, home headquarters were secured at 317 Scottish Providence Building, 7 Donegall Square West, Belfast BT1, 6JE.

Before Mr. Bill returned to Ibunu in May 1891, he wrote with a joyous heart - "Many friends have been raised up who have promised to pray for and otherwise aid the work, so that we can look forward with confidence - not so much in the friends, although many of them have become very dear to us - but in the Lord, who has laid this work on their hearts, and caused them to take an interest in it."

With establishment of the Qua Iboe Mission, Rev. W.H. Graddon, one of the Missionaries who worked in the mission commented
"The Qua Iboe Church is the spontaneous result of the faithful preaching of the Gospel of the Lord Jesus Christ and the systematic teaching of Biblical Truth in a virgin field, commenced with the coming of a single Irish missionary, Mr. Samuel Alexander Bill. As it has been noted earlier, this man had, in the first instance, no established organization behind him in his homeland no grandiose programme to present and no tailor made denominational programmed pattern to implement."

Mr. Bailie meantime remained at Ibuno, receiving considerable encouragement in the services. Four more were baptized, and the effect of the new teaching became apparent in the lives of all coming under its influence.

The work in the Qua Iboe field was growing rapidly and many more missionaries volunteered to come out to work for the mission. More converts had been won for Christ and many had learned to read and write and some were appointed teachers and preachers. The Church Workers were paid by the Council in Belfast up till 1908 when it was decided that "All native work should find its support from native sources".

THE NAME "QUA IBOE";

Concluding this section, I would endeavour to throw light on the historical meaning of the name of the Mission "Qua Iboe."
It is not uncommon to hear both members and non-members of Qua Iboe Church ask what the name Qua Iboe means. It is therefore only proper to make the following brief historical explanations.

In the 15th Century, names were given to several places and rivers explored by the Europeans. Examples of such names are Sierra Leone (Lion Range), and Lagos (named after the port of Lagos in Southern Portugal).

 Sometimes, the European explorers did not give new names to the explored areas but tried to use the local names. For instance, a look at the map of Nigeria, East of the lower Niger along the coast, will show Bonny town and Bonny River; Opobo town and Opobo River; Qua Iboe town and Qua Iboe River and Calabar town and Calabar River. They all derive their names from the towns at their mouths.

 The River now called Qua Iboe River empties itself into the Atlantic Ocean in Ibobo at a town called "Aqua Obio" meaning "Big Town". When the first Europeans on trade expedition reached Aqua Obio and asked of the name of the place, the natives told them "Aqua Obio". In order to record it on their map they wrongly spelt and
called it "Qua Iboev" or "Kwa Iboe". Of course, this mistake was not intentional but was a result of language difficulty. Many such mistakes abound in names of places in Nigeria where the early Europeans wrote down such names on their maps during their first visits.

For instance, "Nwosi" is spelt "Nbowsi"; "Qme Ahia" (market square) spelt Umuahia, all along the Eastern Railway line.

Thus the early Europeans spelt and called "Aqua Obio" town as "Qua Iboe" town and the "Aqua Obio" River as the "Qua Iboe" River. This was many years before the arrival of Rev. S.A. Bill. In order to locate the area of his missionary activity which was concentrated along the basin of the Qua Iboe (Aqua Obio) River, Rev. S.A. Bill chose to call the mission field "Qua Iboe Mission" or "Qua Iboe Project."

This means a "Mission" or "Project" operating along the basin of the Qua Iboe River. Had the name "Aqua Obio" not been corrupted he would certainly have named the mission "Aqua Obio Mission" just as the first Presbyterian Missionaries called their Mission work in Calabar "Calabar Mission."
An extract of the minutes of the Qua Iboe Mission Church Conference held at Etinan on 23 January, 1923 at which Mr. Samuel Alexander Bill was the Chairman read thus:

Joseph Ekandem asked for enlightenment regarding the meaning of the name Qua Iboe as applied to the Mission. Mr. Bill informed him that it was the name of the river, that at the beginning he had been asked to come to "Qua Iboe" and that ever since the Mission has been so called He has no idea as to the origin of the name.12

Prior to 1944, the Qua Iboe Church was known and called the Qua Iboe Mission of Nigeria because, she was supervised by the Qua Iboe Mission Trust Association in Belfast. But when the Qua Iboe Mission of Nigeria became full fledged and self-supporting, all the Qua Iboe stations were constituted into a church by the resolution adopted and passed by the Qua Iboe Mission Trust Association at a meeting held in Belfast on the 11 of September, 1944.

An extract from the constitution of the Qua Iboe Church of Nigeria reads:

"... And whereas the said Qua Iboe Mission Trust Association at a meeting held in Belfast on the eleventh day of September, one thousand nine hundred and forty four a Resolution was adopted and passed at the said meeting that a Church should be established in the area over which the said Qua Iboe Mission exercises spiritual jurisdiction..."13
Therefore in 1944, the Qua Iboe Mission of Nigeria founded by Rev. S.A. Bill in 1887 was constituted into a church. It was hence known and called the Qua Iboe Church of Nigeria. In May 1957, the Qua Iboe Church Trustees were registered and the Church then acquired the full legal powers of an incorporated body. She became registered as a Church in Nigeria.
FOOTNOTES


3. Qua Iboe Church Conference, A Short History of the Qua Iboe Church 1887-1972, Presented at the Qua Iboe Church 91st Anniversary 15th to 28th October, 1978 (Port Harcourt: 1978) p. 11.


8. Mr. Williams not only interpreted but assisted in the service for some time after Mr. Bill's arrival.

9. Mr. D.C. Hamilton continued to act as Honorary Secretary until he joined the South African General Mission in 1896 when he was succeeded by his brother, the late Mr. James Hamilton, who died in 1905. Mr. H.B. Niblock, now of Chefoo, was for some time associated with Mr. James Hamilton in the Secretarship.


11. O.U. Kalu, "Protestant Christianity", p. 316

12. Qua Iboe Church Archives, Etinan, Minutes of the Qua Iboe Church Conference held at Etinan on 23 January, 1923; cited by Ekpa, I.S., *Department of History, University of Calabar*, (1980).

S.A. Bill and Bailie were not satisfied to confine themselves to Ibuno. They went up the river preaching and establishing stations all over its basin. Having quickly established Ibuno as their centre, they moved to Ekct, Ubium, Imman, Ibesikpo, Abak and by 1909 to Uyo and then Itam in Itu District. 1

At Uyo, the competing missions converged, struggling for converts and areas of influence. The Qua Iboe Mission and the United Free Church of Scotland spheres had converged at Uyo advancing from Ibuno and Calabar respectively.

This affected the work of the third mission, the late-coming Primitive Methodist which advanced from Oron towards Uyo. Series of conferences were organised by the competing missions to avert possible dangers inherent with such clashes. Suffice it to say that there were delimitation boundaries which confined respective missions to certain areas of authority. Though most decisions of these conferences were flouted, but most geographical areas being maintained by individual missions today was as a result of such conferences.
With the expansion of the Qua Iboe Mission from Uyo to Ikot Ekpene, it could easily be possible to expand to Aba following the government road and Qua Iboe River as well.

The Calabar Conference of 1909 having opened a new era in the history of Primitive Methodism in Eastern Nigeria, affected seriously the ambition of the Qua Iboe Mission to settle at Aba because the Primitive Methodist had taken advantage of the Eastern Railway line establishing its station at Aba. The struggle for denominational supremacy in Aba and its environs by both the Primitive Methodist and Qua Iboe Missions and the fact that much of the hinterland remained untouched by the missionary influence, necessitated the calling of the Conference of Protestant Missionary Societies which was held at Aba from January 30 to February 1, 1917. Present were the Right Rev. Bishop Tugwell, (at the Chair) and the Venerable Archdeacon Crowther (W.D.P) Messrs S.A. Bill and E.C. Eakin (Q.I.M), the Venerable Archdeacon Dennis, Rev. G.T. Banden (C.M.S.) the Revs. Nathaniel Boocock, and A.H. Richardson - (Primitive Methodist Mission) and the Rev. E.E. Richard, a visitor from the Primitive Methodist Mission. Absent were two members of the United Free Church of Scotland, Drs. Wood and Hitchcock.
The conference recommended the transfer of Ikot Ekpene centre to Qua Iboe Mission, and Aba centre to the Primitive Methodist Mission. It further recommended that on the south and east of Aba the Primitive Methodist Mission should not extend beyond a radius of 10 miles, and that the boundary of that Mission to the west should be the Imo River. As for Aba and north of it, the Primitive Methodist Mission was not to enter any town which the Niger Delta Pastorate had occupied, except by the mutual agreement of the parties concerned.\(^3\)

The conference suggested that the Qua Iboe Mission should be granted permission to extend much further to the east, than the stipulation of three-miles radius allowed.

Very unfortunately, most of these recommendations that stipulated some missions to certain areas of operation or involved exchange of areas of influence were not complied with. Because none of these decisions was yet final until they had been ratified by the Parent Committee of the member missions.\(^4\)

The Primitive Methodist Mission abrogated the concessions that were made to the Q.I.M. in Ikot Ekpene. These set up a chain reaction. The Q.I.M. in turn refused to quit Aba to the P.M.M. The C.M.S. was informed by the P.M.M. that they would be obliged to nullify unilaterally the
boundary arrangements reached between them, should the United Free Church of Scotland raise any objections to the boundary drawn (in the absence of the latter) between the Primitive Methodist Mission and United Free Church of Scotland.

These revealed that the whole exercise had been a waste of time. The C.M.S. was most disappointed in July 1917, it revoked its agreements with the Primitive Methodist Mission and in February 1918 revoked all the other decisions of the 1917 conference.

OTHER MISSIONS OPERATING IN IGBOLAND BEFORE THE ENTRY OF THE QUA IBOE MISSION:

The entry of the Qua Iboe Mission in the Ibo country was something in the nature of "the fulness of the time." This was the observation of Rev. W.L. Wheatley one of the first missionaries of the Qua Iboe Mission to work in Igboland. This was true because, missionary activities in Igboland had existed since 1854 when the Church Missionary Society came with the explorers of the Niger River. In 1880's the pace was quickened with the arrival of an aggressive Roman Catholic Order, the Holy Ghost Fathers. Further still, the Aro Expedition of 1901/2 and the European Scramble for colonies at the turn of the century led to the opening of the Igbo hinterland.
Before the Qua Iboe Mission entered Igboland in 1917, other missions had prepared the ground. Especially in South-Eastern Igboland, the Church of Scotland Mission was working in the Aro Chukwu Area, the Primitive Methodist had started work in Aba dotting her stations along the railway line up to Umuahia, Ovin and Aghani and the Niger Delta Pastorate Mission (an all-African breakaway from the C.M.S.) had started work among the Ihani, Kalabari, Brass, Ogoni and Ikwerre Ibo etc. since 1891.

Missionaries scratched and elbowed one another in their haste to stake claims to the vast hinterland with its rich agricultural products. For instance, the N.D.P. desired the economy of her areas for viable native self-supporting churches; the absence of any regular external support meant that all its funds were to be raised locally.

The religious terrain in 1914/15 throughout Igboland was characterized by certain features: the European-centred churches were expanding more rapidly than they had before; they staked claims over wide areas which they could not effectively control and they won an impressive number of adherents who could hardly be called converts.
In the midst of this, the Garrick Braide phenomenon broke out in the Niger Delta in 1912. The movement flowed in all directions and by 1918 had virtually covered Ngwaland as far as Oloko on the Umuahia border. It easily outstripped the N.D.P. and opened up the mission field faster than any European mission could. So it did in South-Western Igboland around Oguta and from there reached inland into Owerri, Imo and Okigwe. But by the late 1920's the Garrick Braide movement had run into serious trouble. By 1927 and 1930, the Garrick Braide movement (the Christ Army Church as it was called) not only failed to expand but virtually lost grounds to the Qua Iboe Church, the Seventh Day Adventist Mission operating in Ngwaland within the period.

THE QUA IBOE MISSION AT OGBOR HILL ABA:

The foregoing was the background of Christianity in Igboland prior to the advent of the Q.I.C. in Igboland.

In 1917 Bishop Tugwell of the Church Missionary Society (C.M.S) invited the Qua Iboe Mission which had been working amongst the Ibomo and Ibibio people since 1887 to enter the Ibo country and establish churches maintaining Biblical discipline.
So the Qua Iboe Mission entered Igboland on the invitation of the already existing mission in the area. There seem to exist a friendly relationship between the Q.I.M. and the C.M.S., because for the second time the C.M.S. is inviting the Qua Iboe Mission to operate in the former’s area of influence. The second occasion was in 1931 when the C.M.S. could not extend its own commitments to Igala land, south of Benue River. The C.M.S. Bishop invited the Qua Iboe Mission to consider missionary work in that territory.

Rev. Albert V. Wilcox was appointed to pioneer the work into Igboland. Having set off from Ibudo, he arrived and worked in Aba and Oloko areas from 1917 to 1922. His method of evangelism was to visit the chief of a village and obtain his permission to open up a church and a school in the area.

Before Rev. A.V. Wilcox died in 1922, he was joined by William Lord Wheatley in 1920 who continued the Qua Iboe Mission work in Igboland.

Rev. Wilcox before his death in 1922, had opened a small school at Ogbor Hill just outside Aba township in 1920 and the first twelve boys who attended were given
school instruction and Bible teaching. He named the school "Ogbor Hill Institute" and later it became Wilcox Memorial Primary School, after the death of Wilcox.

In 1962, the site became the Wilcox Memorial Comprehensive Secondary School, Aba. 16

In 1922, Rev. Wheatley applied to the District Officer Aba for lease of land to build a permanent church at Ogbor Hill, and on May 7, 1925, the request was granted. 17

(See Appendix IA and I B)
FOOTNOTES


3. E.A. Udo, "The Missionary Scramble", p. 28


11. W.L. Wheatley, Sunrise in Nigeria, p. 45


16. Information from Rev. S.I. Irondi, Secretary/Treasurer, Q.I.C. Imo State Area Conference. He was also a Supervisor of Q.I.C. Schools before the Government take over of Schools in 1970.

17. NAE File No. Riv Proof. 04/220/1922, 8/10/171
Missionary expansion deals with the quantitative and geographical spread of a mission within a given space of time. And this is influenced by factors both external and internal. In assessing the missionary expansion of the Qua Iboe Mission, one would conclude that the Qua Iboe Church has not performed very well after sixty six years of its operation in Igboland.

A critical study of the statistical data showing numerical growth between 1917 and 1983 of the church in Igboland, Appendix II, could reveal that between 1917 and 1926, 1927-36, 1937-46; the church experienced tremendous expansion into parts of Ngwaland, Oloko and Umun areas. This is reflected by the number of churches established and preachers serving under the mission. Information from the questionnaire and from oral interview confirmed that the Qua Iboe Mission made its greatest inroad into different parts of Igboland within the first thirty years of inception in Igboland.
On the same data, the number of pastors, evangelists and preachers ordained within the period was not commensurate with the rapid increase in converts. The statistics show that between 1917 and 1926 only two pastors were responsible for eighty churches scattered all over Aba and Olokpo areas of Ngwaland with over one thousand communicants. Rev. W.L. Wheatley and Rev. A.V. Wilcox had the responsibility of overseeing these churches.³

It is obvious that a greater responsibility of church expansion within this period was borne by natives when one considers the number of ordained pastors, evangelists and preachers.⁴

Certain factors could be responsible for this momentary spread of the Qua Iboe Mission in Igboland within the short period. Firstly, the collapsing of the Garrick Braide Movement between 1921 and 1928 hastened the spread of the Qua Iboe Mission in Ngwaland and parts of Ukwa.

Most of the Qua Iboe congregation in Ngwa and Ukwa had once been members of the Christ Army and had changed their religious stripes between 1927 and 1930.⁵
The Seventh Day Adventist Mission also benefitted as a result of the collapse of the movement. One of their missionaries R.P. Dauphin wrote to the Resident at Owerri thus:

Sir,

Permit me to state for your information that the Christ Army Church which was born of a great religious awakening in the Niger Delta Pastorate Church and seceded from that Church on account of difference of opinion is now under the leadership of the SDA Denomination, with Headquarters in Washington, D.C., U.S.A. and we have undertaken to set in order the things that are wanting, and to correct any abuse of religious liberty that may be found amongst this people.6

S.P. Dulphin noted that the real threat to the Braide Movement was the resurgent Q. Iboe Mission. The Q.I.C. in their competition with the Primitive Methodist had crossed into Western bank of Imo River in 1924 but were forced to retreat because of the delimitation boundary agreements, which limited the Q. Iboe Mission to areas east of Imo River.7

The Q. Iboe Mission nevertheless benefitted from the spiritual movement and with a reinvigorated sense of mission moved into Ukwa and Eastern Ngwa areas bordering on Ibibiiland.
Rev. W.L. Wheatley and David O'Neill with their enterprising and aggressive missionary strategy, aided by two native agents - Nwankpa and Onuchekwa supplanted the Christ Army Church and the N.D.P.

The District Officer (Bende) mentioned in his Intelligence Report for 1930 that:

"In Ochoe Area, the Q.I.M. seem to be at loggerheads with the African Church and NDP mainly because the first named society is endeavouring to take over the churches from the two last named. The Q.I.M. European Missionary, Mr. Wheatley has been told that he is adopting the wrong attitude."

A second factor that quickened the rate of expansion was that the Qua Iboe Church stood ready to exploit any local church dispute. Appendix III is a sample record of twenty four Q.I.C. stations that traced their origin from disputes arising from other existing churches like the N.D.P., Christ Army Church, African Church, etc.

Such disputes resulted to members deflecting to the Qua Iboe Church which they claimed attracted their interest. Sometimes, the parent church may not take it lightly when her members deflect to the Qua Iboe Mission. For instance in March 1931, Rev. W.L. Wheatley of the Qua Iboe Church was dragged to court by Rev. M.H.D. Abayoh of
the Niger Delta Pastorate all in Oloko District of their missions because eight of his village churches seceded and joined the Qua Iboe Mission.

In his statement before the District Officer, R.L. Archer in the Provoenicial Court helden at Umuahia on 2nd March, 1930, Rev. W.L. Wheatley of the Qua Iboe Mission stated:

About November 1928, these and other towns ceased to contribute to the funds of the N.D.P. In January 1929, I was asked if the Qua Iboe Mission would accept these towns if they decided to come to this mission. In January 1930, after furlough the following eight towns definitely asked me to take them into this mission: Oloko Proper, Ahaba, Mbubo, Nchara, Umu Akwu, Ajatakirik, Umugo and Umueesukuka.9

These secessionists had accused the N.D.P. of (i) strictness of the Niger Delta Pastorate rules; (ii) refusal of baptism to people who had attended a long time; (iii) insistence on reading the Bible; (iv) insistence on marriage by church rites; (v) over assessment.

The Qua Iboe Church capitalized on such disputes which enhanced its expansion programme within the early period of its missionary inception.

Third in these factors, was the fact that the N.D.P. had prepared the ground for Christianity within Igwaland, Ukwa and Oloko - Umuahia where the Qua Iboe
Church triumphed. So that, the Qua Iboe Church sowed on a titled ground.

In 1917, Bishop Tugwell of the C.M.S. invited the Qua Iboe Mission to enter the Ibo country in the Aba and Oloko Districts and establish churches. Reasons for this invitation could be deduced. Though this area was specially assigned to the C.M.S., they felt that they could effectively evangelize the area with another mission coming into the area. Possibly, the N.D.P. could not provide enough man power to man their stations. Lack of finance must have hampered the efforts of the mission because they could not provide schools and other social welfare institutions for their converts. No wonder Rev. Abayeh lost eight of his churches to Qua Iboe Mission in N fazwi District of the mission. One would say that there was that mutual agreement among the leaders of the N.D.P. to allow the Qua Iboe Mission come into their field and make converts. hence Rev. Ockia of the N.D.P. handed over his numerous stations to the Qua Iboe Mission without any resistance. See Appendix V. In another occasion, the N.D.P. seconded three of her trained preachers to the Q.I.C. to assist the missionaries at the initial stage of their mission work in Mgwalad.
Having looked into the Qua Iboe Mission in Igboland and its initial fast spread within the first thirty years of its inception, one would have expected a wider geographical spread of the Qua Iboe Church throughout Igboland at least before Independence.

When we examine the statistical data under review Appendix II, it is evident that the second thirty years of the church in Igboland witnessed slow rate of expansion. Between 1946 and 1947 the church was only able to add 10 stations to its original figure of 120 stations, between 1956 and 1966, the church had 20 stations in addition and between 1966 and 1977, the church had additional 5 stations.

In this second paragraph, some pertinent reasons would be deduced as being responsible.

Firstly, the Qua Iboe church is a poorly financed denomination which would not like to expand beyond the reach of her resources. Because the church had no home base and being founded by one man S.A. Bill from Belfast in Northern Ireland and consequently was poor. Unlike other missions like the S.D.A., the C.M.S., the Methodist and the Presbyterian, their missionaries were sponsored
As a result of poor finance, the Qua Iboe church could not employ or maintain many missionaries in the field as was the case with other missions nor could it stand the keen competition which characterized missionary enterprise of the period. Since it hadn't enough finance it was difficult to establish schools, hospitals and other social welfare institutions which were baits that attracted converts. Though the Mission had schools and colleges, they were few compared to other missions like the Roman Catholic Mission, the C.M.S. or the Methodist.

It would be erroneous to say that the delimitation boundary agreement entered into by the C.M.S., the Primitive Methodist, the United Free Church of Scotland and the Qua Iboe Mission in 1917 was responsible for the poor expansion of the church within Igboland. Because those boundary agreements were not seriously complied with and the Catholics and Lutherans though they were not signatories to these agreements, recognised no boundaries. These two white missions and the African Churches defied the power of the five protestant missions and established
their churches and schools in all towns that accepted them.

So one would say that if the Qua Iboe Mission had the resources it would have spread beyond Imo River and far into Igbo heart land before Independence since other missions were encroaching into her own presumed area of influence.

Other factors responsible for this retardation may be accounted for by the Structural Organisation of the Church, decisions and resourcefulness by the leaders on the spot and other local factors.

The structural set up of the church is such that a local church could not undertake expansion programme unless the leaders saw the need for such expansion.

Between 1947 and 1977, the ability of any denomination to expand depended largely on what it could provide for the natives, and since the Qua Iboe Church could not afford those adequately because of limited resources, she considered it very proper to consolidate the grounds she gained when the competition race had not intensified and during the period of local crises within the other denominations. See map - Extent of Qua Iboe Church in Igbo Land.
THE TOWNSHIP CHURCHES:

Just after the Nigeria Civil War, there arose a new awareness among the Qua Iboe Church Stranger elements living in townships. They wanted to identify themselves with their home churches and to satisfy the expansion need of the church. Such awareness became real with the establishment of Qua Iboe Churches at Enugu, Owerri, Umuahia and Nkwerre. In Lagos about seven Qua Iboe Church stations have been founded and four in Port Harcourt.

The new spirit of evangelizing which has invaded Nigeria since after the war was embraced by Qua Iboe Church Youths. They seem to forget the old conservative structure of the church and moved ahead single-handedly under the direction of the Holy Spirit in attempt to propagate the gospel and project the image of the church which for many decade has lived in obscurity.

From the returns, the township churches suffer from numerical strength. Membership is not steady caused by transfers, retirement, loss of job and serious competition among the younger churches.
The statistics on Appendix IVB shows yearly returns of these township churches. Enugu church recorded very high membership in 1973. Elder Arungwa, in my interview with him noted that this high increase in membership was the fruit of a Crusade the Church organised that year.13 He further stated that downward trend in membership was because the church embarked on a permanent church building. Those who could not subscribe to the levies are gradually leaving.

Since the church is unable to maintain permanent and residential preachers in some of the township churches because of meagre resources of the church, three of the four township churches were empowered by the Area Conference to take care of themselves in terms of organising Sunday services.

CHURCH GROWTH AND IMPACT OF THE QA IBOE CHURCH IN IGBO LAND:

Church growth is the extent the church prospers both quantitatively and qualitatively, an evaluation of the spiritual depth attained at both personal and fellowship levels, and the extent of missionary outreach. Thus, it is possible that the church could experience expansion.
without an appreciable growth, just as there could be a noticeable church growth within a given space and time without a significant missionary expansion. And since every denomination has a different historic background, such background would greatly affect its growth both in the spiritual and secular realms.

Church growth involves conversion of the whole man, growth in number won to Christ and depth of commitment of those to God and to the way of Christ. And the fruit of the growing experience is seen in society at large. Frequency in attending services, growth in the knowledge of the Bible, willingness to assume responsibility in the church and zeal in winning other people to Christ should be basis for measuring spiritual growth.

Church growth may be numerical, spiritual and organic. Even the success of such church and mission activities and programmes like medical services, schools, institutions etc. could be measured in line with the extent they enhance church growth.

The three spheres of church growth as put forward by Olson Gilbert are embraced by every church or denomination depending on the area a particular denomination may stress.
For instance, the Roman Catholic Church, one could say lays much emphasis on number, good organisation, and infrastructure but places less emphasis on the spiritual need of her members.

The Anglican takes interest on the spiritual growth of her members. It enjoys great followership, well organised, and has infrastructure which her members enjoy.

The Presbyterian and Methodist, though their strength cannot be measured with the first two denominations, but their members have sound spiritual balance; and also well organised, but with few infrastructure.

When we look at the independent churches who broke away from their mother churches like the Apostolic Faith, Power in the Word, Assemblies of God, Cherubim and Seraphim, Deeper Life Christian Ministry, All believers etc, one could notice that they lay strong emphasis on the spiritual growth of the members and the church as a whole. Little stress is placed on organisation and number. Evidently, the Qua Iboe Church sees her growth under these three headings: Spiritual, Numerical and Organic. The church has grown to produce dedicated,
committed christians and this has in greater measure affected their lives in the society.

Great emphasis is placed on members studying the word of God, passing rigorous examination before baptism based on ones ability to read the Bible. Regular church services is emphasized and strong disciplinary action is taken against members who go against church doctrines.

In terms of numerical growth, the church, from the 1983 annual returns, has 166 stations. See Appendix II. Most of these stations are located in rural areas with an annual average attendance of 80 people. And the annual statistical returns of the church for 1983 recorded a little above 15,000 people. The church, one could say has grown tremendously when one considers its limited financial resources having an average annual increase of 237 members.

The church from the beginning was modelled to be self-reliant and self-sufficient not depending on home base for financial support as with other missions.

The numerical strength of the church would improve with the emergence of township churches, and the youths involving themselves in enlargement campaigns.
Organically, the church has very simple organisational structure which enhances efficient administration. Appendix VI. Every member in the church is a part of the organisation and has a say in the daily administration of the church. Members of the local church nominate and confirm the appointment of deacons and elders.

Another area of growth worth mentioning touches on provisions of medical services, schools and other social institutions.

The Mission was able to provide a primary school for her members in every village it established even if there has been one provided by another denomination in that same village. It had only one teacher training institution throughout Igboland at Azuiyi Olok and a Secondary School at Ogbor Hill, Aba. Church growth in this area is deficient because of limited financial resources.

Impact or contributions of the Qua Iboe Church within the communities she found herself and Igboland in general has been tremendous.

The impact of Christianity on Nigeria as a whole and Igboland in particular has been discussed by many prominent Nigerian scholars. J.F.A. Ajayi (Christian

Christianity, which the Qua Iboe Church stood for, sought the creation of a completely new social order which tended to wipe out most of the customs and institutions of Igbo society, which do not fall in line with her teaching.

Persistent attacks were directed to secret societies, feasts associated with idol worship and converts were encouraged to desist from partaking.

After about twenty years of Q.I.C. in Igboland, all these societies and feasts were no longer attractive to any Qua Iboe Church member because of the indoctrination given them.

Rev. W.L. Wheatley in his record of missionary service noted:

"Old Ajuzie was in the church (Nenu) that day... He had now renounced Okonko and heathenism, and had separated from his old cronies." 17

Burning of "Juju" and the Garrick Braide movement were the consequences of Christianity in Igboland especially within
The NDP between 1914 and 1917 carried out a massive burning of idols and the Q.I.C. demanded that all her members should not worship other gods. Only the "God in Heaven" was the true God.

The impact of the Qua Iboe Church on the society was also much felt through her educational programmes. Reading and writing received much encouragement right from the founding of the Qua Iboe Church in Igboland. Schools were built where ever a church was established. The first Q.I.C. regular primary school in Igboland was the "Ogbor Hill Institute" which was opened in 1917 by Rev. A.V. Wilcox and in 1918 another famous primary school was opened at Asuiyi Oloko. The Qua Iboe Church had thirty-eight primary schools in Igboland before the Government take over of schools. In 1962, it opened her only Grammar School in Igboland at Ogbor Hill, Aba - Wilcox Memorial Grammar School; and in 1966 the site for the primary school at Asuiyi Oloko was converted to a Teacher Training College.

This implies that the Q.I.C. contributed in giving Igbo people basic educational background.
The mission schools and all the educational programmes were aimed at indoctrinating the converts to the beliefs and teachings of the Qua Iboe Church.

Prof. E.A. Ayandele was right when he said, "... in the village community of the Ibo... the mission school became from the beginning of this century the instrument for the conversion of children for more than a generation."

By converting the children through her mission schools the Q.I.C. hoped to produce a future Christian society in Igboland.

In a rural egalitarian society such as Igbo society, the assessment of the standard of the development of a village was based on three things, namely market, school and church. The Q.I.C. gave many villages churches and schools and could not build other social institutions because of meagre financial resources.

CONCLUSION:

In this project, effort has been made to reconstruct the missionary expansion and growth of the Qua Iboe Church in Igboland from 1947 to 1983.
An assessment of the factors responsible for the tremendous gains made within her first thirty years in Igboland could be traced firstly, to the fact that the N.D.P. Church had prepared the ground before the entry of the Qua Iboe Mission. Not only was the ground prepared, there were at that time revolts within the N.D.P. Church which the Qua Iboe Church wasted no time to exploit.

The collapsing of the Garrick Braide Movement also enhanced the growth and expansion speed of the Qua Iboe Church between 1917 and 1928.

But after this first thirty years of rapid expansion, the church found itself stagnant, only to consolidate her ground just around Ngwaland and the environs.

For the church to gain more ground within this period in Igboland when there are acute rivalry among the various christian denominations, certain factors must be taken into consideration.

The Qua Iboe Church must step up its evangelical efforts so as to win souls and gain fresh grounds.

It should be borne in mind that conditions prevailing today are quite different from what obtained when the pioneer missionaries came into the scene. Today all sorts of religious denominations have penetrated into all nooks and corners of Igboland. There is a sort of evangelistic
competitions and every denomination would naturally like to see their church established in every towns and villages in Igboland and Nigeria as a whole.

Evangelism these days is very competitive and expensive, competitive in the sense that besides the move by most denominations and orthodox churches to expand, there are other well equipped and organized non-denominational groups of young promising evangelists who make good impression on their audience anywhere they can possibly gather. Such groups usually have modern instruments to aid them in their work.

To compete favourably with such groups, the church should mount roving evangelistic campaigns or concentrate permanently in some areas.

It may involve acquiring land and erecting decent church buildings.

The conference should provide fund to support evangelistic campaigns and compel their preachers to acquire the necessary training vital for the work.

However, the existing churches should be consolidated and its growth maintained through well planned executed projects. There should be love among the members since this may enhance growth and foster expansion.
FOOTNOTES

   
   
   

2. i) Interview with Rev. S.I. Irondi, Church Secretary, Q.I.C. Igboland, in his Office on 27 August, 1984
   
   
   iii) Over Eighty Churches within Igboland were founded within this period as indicated in the questionnaire filled by the different churches.

   


5. O.U. Kalu, "Waves from the Rivers" pp 89-100
    Former Class Mark CSE 603-8 799/19.
    ii) Rev. W.L. Wheatley, Sunrise in Nigeria, p. 70
3. National Archives, Enugu 17/1926
9. National Archives, Enugu - OW 626 Um DIV 3/1/4
10. W.L. Wheatley, Sunrise in Nigeria, p. 45
11. Rev. A.V. Wilcox's Diary containing important events from the time he visited Amuvi Ooko District first in 6 September, 1917 to May 1921 when W.L. Wheatley came to Amuvi to live.
13. Interview with Elder Arungwa at 26 Pever Okoye Street,
    Enugu on 21 September, 1984.
14. John B. Grimley and Gordon E. Robinson, Church Growth
17. Rev. W.L. Wheatley, Sunrise in Nigeria, p. 54
APPENDICES

Appendix III: A Reproduction of the Application made by Rev. W.L. Wheatley requesting for lease of land at Ogbor Hill, Aba for a Church Building.

QUA IBOE MISSION
Oloko District

Missionary in Charge: W.J. Wheatley
Address: P.O. Box 28
Azuiyi
Aba
S. Nigeria
Via Fort Harcourt
West Africa
6th Mar 1922

Dear Sir,

For sometime past a number of Ibibios have been attending the Church at Ogbor Aba on Sundays after it has been used by the Ibo people there.

They have now expressed a desire to have their own building in the Native quarter at Aba. At the present time there is an attendance of 90 and I am sure that many more would attend if they had a Church of their own at Aba. I am writing to ask if land could be leased from the Government for that purpose.

I may add that the Mission has been established at Ogbo since 1917.

Thanking you for an early reply.

Yours faithfully,

/Spd/

W.L. Wheatley

The District Officer,
Aba
MEMORANDUM

FROM:
The District Officer
ABA

TO:
The Honourable, The Senior Resident,
Owerri Province

LEASE OF LAND AT OGBO TO QUA IBIE MISSION
YOUR MEMORANDUM NO. 335/1925 OF 2ND MAY, 1925

I recommend the granting of the conditions asked for, please.

/sgd/
District Officer
### Appendix II

**Statistical Data Showing Numerical Growth Between 1917-1983**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Pastors</td>
<td>2</td>
<td>4</td>
<td>4</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>No. of Elders</td>
<td>3</td>
<td>8</td>
<td>10</td>
<td>25</td>
<td>100</td>
<td>156</td>
<td>290</td>
</tr>
<tr>
<td>No. of Deacons</td>
<td>12</td>
<td>35</td>
<td>80</td>
<td>132</td>
<td>200</td>
<td>230</td>
<td>483</td>
</tr>
<tr>
<td>No. of Evangelists</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>No. of Churches</td>
<td>80</td>
<td>100</td>
<td>120</td>
<td>130</td>
<td>150</td>
<td>155</td>
<td>166</td>
</tr>
<tr>
<td>No. of Preachers</td>
<td>50</td>
<td>60</td>
<td>95</td>
<td>95</td>
<td>98</td>
<td>103</td>
<td>117</td>
</tr>
<tr>
<td>Churches with Preachers</td>
<td>50</td>
<td>60</td>
<td>95</td>
<td>95</td>
<td>98</td>
<td>103</td>
<td>117</td>
</tr>
<tr>
<td>Churches without Preachers</td>
<td>30</td>
<td>40</td>
<td>25</td>
<td>35</td>
<td>52</td>
<td>52</td>
<td>47</td>
</tr>
<tr>
<td>No. of Communicants</td>
<td>1,625</td>
<td>1,638</td>
<td>2,560</td>
<td>4,224</td>
<td>9,825</td>
<td>10,834</td>
<td>12,632</td>
</tr>
<tr>
<td>No. Baptised within the Period</td>
<td>436</td>
<td>756</td>
<td>963</td>
<td>1,256</td>
<td>3,262</td>
<td>4,948</td>
<td>5,474</td>
</tr>
</tbody>
</table>

**Source:** Returns from the different Superintendencies supplied to the General Secretary, Q.I.C., IgboLand Annually.
### Sample Records of Defections to Qua Ibae Church

<table>
<thead>
<tr>
<th>No</th>
<th>Q.I.C. Stations</th>
<th>Former Church</th>
<th>Former Agents</th>
<th>Year</th>
<th>Reasons for Defection</th>
<th>Year of Defection</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Owo</td>
<td>N.D.P.</td>
<td>A.O. Cokiya</td>
<td>1915</td>
<td>Excommunication by Cokiya for discovering that the money sent to him by Owo members was illegal tender.</td>
<td>1920</td>
</tr>
<tr>
<td>2</td>
<td>Oma N'Uzu</td>
<td>N.D.P.</td>
<td>Mr. Okereke</td>
<td>1916</td>
<td>Attracted by Q.I.C. Teaching</td>
<td>1930</td>
</tr>
<tr>
<td>3</td>
<td>Umukulu (Ansa)</td>
<td>Christ Army Church</td>
<td>Not Available</td>
<td>1916</td>
<td>Land dispute and Swearing of Oath</td>
<td>1940</td>
</tr>
<tr>
<td>4</td>
<td>Ngwa Ngwa</td>
<td>Nwankwu Nwosu/Ugbaja Broda etc.</td>
<td>1916</td>
<td>Riot in Church</td>
<td>1927</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Obingo (Ansa)</td>
<td>African Church (Ukan)</td>
<td>Mr. Brown (Ukan)</td>
<td>1917</td>
<td>African Church Doctrine Unclean</td>
<td>1927</td>
</tr>
<tr>
<td>6</td>
<td>Onicha Igwe</td>
<td>N.D.P.</td>
<td>Igoni/Emmanuel (Benny)</td>
<td>1916</td>
<td>The doxology was bad. &quot;As it was in the beginning,&quot; was meaningless</td>
<td>1920</td>
</tr>
<tr>
<td>7</td>
<td>Akwa Afaghia</td>
<td>N.D.P.</td>
<td>Allison</td>
<td>1915</td>
<td>Re-organized Church Fund</td>
<td>1924</td>
</tr>
<tr>
<td>8</td>
<td>Umuhu N'Uzu</td>
<td>N.D.P.</td>
<td>Not Available</td>
<td>?</td>
<td>Dissatisfaction with N.D.P. Performance</td>
<td>1934</td>
</tr>
<tr>
<td>No.</td>
<td>Village</td>
<td>Party</td>
<td>Candidate</td>
<td>Notes</td>
<td>Year</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>--------------</td>
<td>-------------</td>
<td>-------------</td>
<td>----------------------------------------------------------------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Itu-Bgun</td>
<td>U.D.P.</td>
<td>Not Available</td>
<td>Member cannot withdraw assessment</td>
<td>1929</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Amuzu</td>
<td>African Church</td>
<td>Yellow, Walter Gogo, Etubu</td>
<td>African Church was in a lukewarm state</td>
<td>1929</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Ovon I</td>
<td>N.D.P.</td>
<td>Enoch E. Epalle</td>
<td>Inability to stop Ngopo ceremony</td>
<td>1930</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Itu-Bgun</td>
<td>N.D.P.</td>
<td>Not Available</td>
<td>Disagreements on Church Principles</td>
<td>1930</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Umurukwu</td>
<td>N.D.P.</td>
<td>Cockey</td>
<td>Hatred of the N.D.P. Creed</td>
<td>1930</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Akwai mg Ntagha</td>
<td>N.D.P.</td>
<td>Not Available</td>
<td>Suspension of members for failing to present yam sticks</td>
<td>1931</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Ihie Ukwu</td>
<td>African Church</td>
<td>Not Available</td>
<td>General dissatisfaction</td>
<td>1932</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Ezebudjie</td>
<td>Christ Army</td>
<td>Rev. Nwokoche</td>
<td>Burning of crops presented during harvest</td>
<td>1929</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Ogwe</td>
<td>&quot;</td>
<td>Not Available</td>
<td>No reason</td>
<td>1927</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>Village</td>
<td>Church Type</td>
<td>Leader Name</td>
<td>Year</td>
<td>Problem Description</td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>----------------</td>
<td>-----------------------</td>
<td>-------------</td>
<td>-------</td>
<td>-------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Ozotta</td>
<td>African Gospel Church</td>
<td>Rev. Kori</td>
<td>1914</td>
<td>Rev. Kori took court action against members</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Mr. Nwangwa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Kalabari)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Umuajuloke</td>
<td>B.D.P.</td>
<td>Not Available</td>
<td></td>
<td>Excessive class fees and seizure of members property</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Umuajuloke</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Oma-Umuobugwu</td>
<td>African Church N.D.P.</td>
<td>Emenye Icha</td>
<td>1925</td>
<td>General Disatisfaction</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Pastor Enoch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Umobickwa</td>
<td>N.D.P.</td>
<td>Mr. Brown</td>
<td>1925</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Rev. Enoch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Umuajuloke</td>
<td>N.D.P.</td>
<td>Mr. Brown</td>
<td>1925</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Rev. Enoch</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Obihe</td>
<td>N.D.P.</td>
<td>Mr. Nwangwa</td>
<td>1925</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Abayich)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Umulolu/Isaka</td>
<td>N.D.P.</td>
<td>Job (Ubeni)</td>
<td>1925</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Local Church History: E.T. Epelle, Department of Religion, University of Nigeria, Nsukka, 1971
### Appendix IVB


<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Enugu</td>
<td>1</td>
<td>Rev. J.N. Nwuru</td>
<td></td>
<td>48</td>
<td>150</td>
<td>109</td>
<td>31</td>
<td>34</td>
<td>42</td>
</tr>
<tr>
<td>Nkwerre</td>
<td>1</td>
<td>Elder J.I. Akwarandu</td>
<td></td>
<td>31</td>
<td>34</td>
<td>30</td>
<td>36</td>
<td>39</td>
<td>39</td>
</tr>
<tr>
<td>Umasia</td>
<td>1</td>
<td>No Preacher, Services are organised by Members</td>
<td></td>
<td>5</td>
<td>10</td>
<td>15</td>
<td>9</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>Owerri</td>
<td>1</td>
<td>Members organize Services</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>83</td>
</tr>
</tbody>
</table>

**Source:** Returns made to the General Secretary, Q.I.C. Igboland between 1978-1983 from the different Township Churches.
Appendix Vi

An Extract from Rev. A.V. Wilcox's Diary in his own Language

This record is with Elder H.N. Okike of Azuiyi Oloko

AZUIYI OLOKO DISTRICT

6th Sept. 1917: First visited when itinerating finding out what towns were occupied. Found Church here and there.

11th Sept. 1917: Deputation came from Oloko to Aba asking me to take them over. Told them to bring letter from Chief (with some request).

18th Sept. 1917: Deputation came again with letter from Chief with some request. Promised to go next week to see their town.

14th Oct. 1917: Was delayed going to Oloko so Chief (Uluka) himself came to Ogbor today and personally asked me to take over their school and give them a teacher.

15th Oct. 1917: Went to Oloko and stayed until 17th Oct. Chief and people again asked me to come myself. Promised to come in 10 days time if they sent carriers. Wrote to Ookiya about state of affair about 20th Oct. letter 3.


27th Oct. 1917: Went to see Mr. Alibo, but he was out.


30th Nov. 1917: Counted house in Azuiyi and found 22 compounds with 330 people. Varying from 5 to 30 in a compound.


5th Feb. 1918: Had talk with chief and people about new teacher and new site for school. Tom Iregbu made monitor at 3/6d a month.
27th April, 1918: Jonathan returned. School reopened 29th April, 1918. Jack made ass't. Teacher at 10/- a month from 1st May 1918.

13th May, 1918: People started to build Teachers' house.

July 1920:

First 4 from Azuiyi baptized:

1. Moses Okoronkwo Omero-onyia
   Obos. Bapt. July 1920 by Mr. Wilcox.
   Teacher at Uwaaka 2 and in Aba District.

2. Margaret Usonna Obonnaya
   Bapt. July 1930 by Mr. Wilcox.

3. Alice Bapt. July 1920 by Mr. Wilcox.

4. Johnason Dingba Obedeagu
   Bapt. July 1920 by Mr. Wilcox. Teacher.

20th Oct. 1920: W.J. Wheatley reached Aba to take over Okofo District. Lived at Aba until bush house completed.

Dec. 1920:

Five more baptized:

1. Moses Ubani Rwoko, Bapt. 19-12-20 Teacher.

2. Kanu Cnyokwere Iwoha, Bapt. 12, 1920 Teacher.

3. Jonah Ubani Iregbu, Bapt. 19-12-20 Teacher.

4. Eli Ahamaleya Ubani,
   Bapt. 19, 12, 1920.

5. Thomas Marizu Ibeji, Bapt.
   12, 1920.

May 1921, W.J. Wheatley came to Azuiyi to live.
Appendix VI
ORGANISATIONAL STRUCTURE OF THE QUA IBOR CHURCH - IGBOLAND AREA CONFERENCE

General Secretary
(Pastor)

Superintendency
ASA

PASTOR i/c

1 2 3 4

DISTRICTS
EVANGELIST i/c

Each District contains six or more Local Churches under a Preacher.

Superintendency
OLOKO

PASTOR i/c

1 2 3 4 5

DISTRICTS
EVANGELIST i/c

Superintendency
OOWE

PASTOR i/c

1 2 3 4

DISTRICTS
EVANGELIST i/c

Superintendency
ISIALA NGWA

PASTOR i/c

1 2 3 4

DISTRICTS
EVANGELIST i/c
Definitions

Area Conference: (Igbooland) This is the highest authority of the Church in Igbooland. The church conference is therefore a unified factor for all the three State area Conferences made up of Cross River State, Imo State (Igbooland) and Northern States.

The Superintendency: The Superintendency in the Q.I.C. context, is a field of work having at least thirty churches under the supervision of a Superintendent. Each Superintendency has three or more Districts under its field.

The District: The District as used in the Q.I.C. consists of congregations and outstations of any number determined by the Church Conference and having among them not less than seven elders. It is manned by an Evangelist or a Pastor of lesser experience.

For instance, Aha Superintendency has four Districts with sixty-eight congregations; Nsukka has four Districts with thirty-three congregations; Ogwe has four Districts with thirty-six congregations and Isiala Nnewi has three Districts with thirty congregations or local churches

(See Appendix IVA)
Local Church or Congregation: The Q.I.C. believes that the primary unit of church organisation is the "local church" or "congregation." Each local congregation comprises of all the communicants and inquirers in the church.

The inquirers are the unbaptized members of the church. The ruling body of the Local Church is the Committee. The Committee of the Local Church consists of all Elders, Deacons and a few nominated members of the particular church. The Committee is responsible for the ordinary day to day running of the affairs of the church. The Elders in the church are responsible for the spiritual care of the church while the Deacons take care of the material.

A local church is manned by a local preacher.

(See appendix VI)
Appendix VII:

Correspondences of the Q.I.C. Deposited with the Public Record Office of Northern Ireland between 1917 to 1983.

<table>
<thead>
<tr>
<th>Class Mark</th>
<th>Date</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>D3301/AB</td>
<td>1920-1921</td>
<td>Letters from A.V. Wilcox, Missionary in the field to Mr. R.L. McKeown, General Secretary of the Home Council.</td>
</tr>
<tr>
<td>D3301/AF</td>
<td>1940-41</td>
<td>Letters from Belfast Q.I.M. to S.A. Bill, Superintendent in the field.</td>
</tr>
<tr>
<td>D3301/AH</td>
<td>1932-33</td>
<td>Letters from all interested parties concerning the erection of a tombstone for the grave of Mr. J. Kirk ex-Missionary in Qua Iboe.</td>
</tr>
<tr>
<td></td>
<td>May-June 1939</td>
<td>Letters from all parties involved concerning a derogatory article in the Qua Iboe local press about wages paid by the missions to their native teacher. Mr. S.A. Bill successfully invalidated the accusations on behalf of the mission.</td>
</tr>
<tr>
<td>D3301/AK</td>
<td>1940-41</td>
<td>Circulars from Qua Iboe Mission Belfast to field workers, containing general encouragement and some information of happenings at home.</td>
</tr>
</tbody>
</table>

MISCELLANEOUS TO HOME COUNCIL

<table>
<thead>
<tr>
<th>Class Mark</th>
<th>Date</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>D3301/AL</td>
<td>1927-32</td>
<td>Letters to Home Council, one suggesting what is required of a Secretary; one from the native pastor and elders in Qua Iboe petitioning for a helper for Mr. S.A. Bill.</td>
</tr>
</tbody>
</table>

DIARIES:

<table>
<thead>
<tr>
<th>Class Mark</th>
<th>Date</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>D3301/CC</td>
<td>1921-22</td>
<td>Diary kept by R.C. McKeown during visit to Qua Iboe, subject indexed alphabetically.</td>
</tr>
</tbody>
</table>
LEGAL DOCUMENTS:

D3301/F4/1 1946 Foundation deed of the constitution of the Qua Iboe Church.

ACCOUNT SHEETS:

D3301/F4 Account
Feb. 3, 1939 Capital Account of Native Church's Investment Account.
Jan 31, 1939 Capital Account of Retired Workers' Fund with a breakdown of investment income.
1939-40 Account of Qua Iboe Mission Trust Association and the Retired Workers' Fund.

HOME COUNCIL:

16 Mar. 1942 Council records of the death of Mr. R.L. McKeown 11/3/42, including a short synopsis of his work for the Mission.
3 April, 1942 Letter from Mr. J. McEwan to Miss. Jacob giving details of the death of Mr. S.A. Bill.


D3301/LG Dec. 1944 Circular commenting on the lack of candidates for missionary work.
MISCELLANEOUS:

April 1934-March 1957: Small posters advertising different talks given by various members of the mission to the public.

April 1938-March 1939: Sailing schedule for West African Mail Service, Elder Derpster Line.


D3301/OA

10 Jan. 1920: School Certificate for Smart Nsana of Ikot Abasi Town, signed by A.Y. Wilcox.

16 Dec. 1940: Crossed Cheque to Q.I.M. signed by S.A. Bill.

1913: Papers of Albert Victor Wilcox on his application to join the Mission; include medical papers, references, application to join etc.

MICROFILM:

D3301/P

1908-1912: Plans of Parts of the Qua Iboe Mission in Nigeria (D3301/Da/1-3)

1912-1916: Daily Journal of Mr. S.A. Bill (D3301/Da/12-16).

Oct. 1915: Daily Journal of Mr. S.A. Bill (D3301/Da/16-20).

Source: Public Record Office of Northern Ireland

D. 3301.

Records of Qua Iboe Mission in Nigeria and Belfast. Deposited by Qua Iboe Mission Belfast: From Prof. O.U. Kalu's Library.
BIBLIOGRAPHY

PRIMARY SOURCES: Oral Information from Direct Interview with some respondents in Q.I.C. IgboLand.


2. Irondi, S.I. (Rev. Pastor) Secretary/Treasurer, IgboLand Area Conference, He was a Supervisor of Q.I.C. Schools before the Government take over of Schools, Aged 75 years.


4. Okpolor, P.O., Rev. Pastor, in charge of Aba Superintendency, Aged 60 years.


ARCHIVAL SOURCES: NATIONAL ARCHIVES, ENUGU (NAE)

8. Abadist 6/1/1/ "Aba Native Administration Intelligence Report 1930"

9. Abadist 1/15/36, "Seventh Day Adventist Mission - Application for Site 1923"

10. Abadist 1/21/8 "Seventh Day Adventist Lease of a Plot of Land near Aba on Umunso Road 1929-30"

11. Abadist 1/23/26, "Schools and Missions Assisted 1931-1934"

12. Abadist 1/26/183, "Christ Army Church 1923-1948"
13. Abadist 1/26/391, "Hand Over of Government Schools and Mission Schools to Native Administration 1932-35"
15. Abadist 1/26/894, "N.D.P. Church Dispute 1943-47"
17. Abadist 49/1920: "Opening of Schools by Missions"
19. Cal Proof 2227 "Personal Papers of Mr. & Mrs. S.A. Hill"
21. OW 412/16, "Application for Land by some Christian Missions Owerri Province 1916-1919"
22. OW 187/17 "Mission and Mission Schools - Applications Received in 1917, 1917-1918"
23. OW 196/17, "Mission and Mission Schools - General Instructions" (1917)"
24. OW 195/17, "Christ Army Church - Protest Against Delta Pastorate Mission's alleged usurping of their property." 1917.
25. OW/87/18, "Schools and Missions - Application for 1918"
26. OW 246/21, "Application by Primitive Methodist Mission to open School"
27. OW/342/21, "Niger Delta Pastorate Mission Application for Site (1921-1922)"
28. OW/798/22 "Wilcox, Rev. A.V. Renewal of Passport (1921)"
29. OW/383/22, "United African Church Establishment of Church at Aba 1922-23"
30. OW/274/24, "C.H. S. Application for Site (1924-25)"
31. OW 626: "Rev. Abayeh on behalf of N.D.P. Mission Okoko versus Rev. Wheatley and 50 Others on behalf of themselves and Qua Iboe Mission Okoko"

32. Rev. Proof 8/10/713. OW 846/22 "Christ Army Church Garrick Braids Convention 1921-1922"


34. Rev. Proof 8/10/202 OW 365/22 "Niger Delta Native Church Application for site 1922"

35. Rev Proof 8/11/162 OW 194/23 "R.C.M. Application for site 1923"


37. Rev Proof 8/11/337 OW 508/23 "Niger Delta Pastorate Application for site 1923"

38. Rev Proof 8/12/46 OW 53/24 "African Church Application for site 1924-25"


40. Rev Proof 8/2/52 Mission Holdings in Owerri Province 1914.

SECONDARY SOURCES:


44. Arungwa, D.O., The Qua Iboe Church Field: Past and Present (Iroegbu and Sons Press, Umunhua 1984)


51. Corbett, J.S., \textit{According to Plan}, Henry E. Walter Ltd Worthing, Sussex, p. 103


54. Dike, K.O., \textit{The Origin of the Niger Missions} 1841-1891 (Ibadan Press 1952)


58. Epelle, E.M.T., \textit{The Church In the Niger Delta} (Port Harcourt Niger Press 1953)


70. Isichei, E., The Ibo People and the Europeans: The Genesis of A Relationship to 1906 (London Faber and Faber Ltd 1973)

71. Iwe, N.S.S., Christianity and Culture in Africa (University Publishing Company)

72. Iwe, N.S.S., Christianity Culture and Colonialism in Africa, R.S.N.C., Port Harcourt.


77. McCall, D.F., Africa In This Perspective; A Discussion of Historical Reconstruction from Unwritten Sources. (Boston University Press, 1964).
79. McKeown, R.L., My Tour In Qua Iboe, Belfast (1945)
80. McKeown, R.L., Twenty-Five Years In Qua Iboe, The Story of a Missionary Effort in Nigeria. (Morgan and Scott Ltd., Paternoster Buildings, Belfast 1912)
86. Olson, G.W., Church Growth In Sierra Leone (Michigan Grand Rapids, 1969)


99. Watt, E.S., *The Quest of Souls in Qua Iboe* (London)

100. Westgarth, J.W., *The Holy Spirit and the Primitive Mind* (Qua Iboe Church Publication (Belfast 1946)


105. Afigbo, A.E., "Christian Missionaries and Secular Authorities in South-Eastern Nigeria from Colonial Times" OONI 1/1 (October 1973)


UNPUBLISHED THESIS AND LONG ESSAYS:

143. A Brief History - Qua Iboe Church Bible College, Akpaa 1953-1983.


146. Ekpa, O.C.O., Christian Missions in Oku In Iyo Division (1920-1964) Their Impact in the Area, Department of History, University of Nigeria, 1975


150. Minutes of the Q.I.C. Conference held at Etinan on (23rd January 1923)


Publications Deposited with the Public Record Office of Northern Ireland


156. Q.I.C. Constitution Published (1978)

157. Q.I.C. Archives Etinan.


159. Records Kept at Q.I.C. Archives Etinan, Church United Field Conference Minutes.


162. *A Great Door is Open to Us,* Qua Iboe Mission Publication containing a collection of essays.

163. "David Ekong" *The First Pastor of the Qua Iboe Church. A Qua Iboe Mission Publication (1964).*

164. Large Bundle of Qua Iboe Mission Leaflets - c.e.* A Fruitful Field: the story of Qua Iboe "First Impression, Hearing the Gospel", The Leopard Man: Deposited with the Public Record Office of Northern Ireland.
165. A Short History of the Qua Iboe Church 1887-1978 - Presented at Qua Iboe Church 91st Anniversary (15th-28th October 1978).
