

A Concise History of the Presbyterian Church of Nigeria

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Abstract

*The Scots had begun work in Jamaica as early as 1800, but it was not until 1824 that they really began to build up their staff. Among the pioneers was Hope Masterton Waddell, whose arrival in 1829 coincided with the great years of Church growth in Jamaica. In the middle of those busy years came one of the most momentous events in West Indian history, the abolition of slavery. The slaves expressed their gratitude in terms of their newly found faith. The eve of freedom was spent by the people in their places of worship, to praise the lord for the peaceable termination of their weary slavery, and that night the hospitals were emptied of patients whose ailments were all miraculously cured. The song of Jubilee from every village awoke the next morning's sun, and soon processions with appropriate banners were seen in all directions moving to the Church. In Africa, before 1838, the Presbyterians had started taking collection for African mission but their plan did not really begin to take shape until the appearance of a book by the well-known British abolitionist Thomas Buxton, entitled *The African Slave Trade and its Remedy*. Before the appearance of Buxton's book, none of the Scots in Jamaica had very clear ideas about Africa, nor did they even know the first principles of an African mission. Buxton provided both in his book.*

Keywords: Christianity, Presbyterian Church, Abolition, Slavery, Freedom, Gospel

Introduction

News of this grisly debacle was still ringing in Scottish ears when the Jamaican mission, small and dependent though it was, proposed a permanent establishment in the same "pestilential district." The directors of the society, with commendable tact, praised the Jamaicans' zeal, but did not think such a mission was "expedient at present." Though official doors in Scotland might be closed for the time being, much could still be done. Contacts were established in Liverpool, which carried most of the West African trade, and through them an invitation was received from the King and Chiefs of Duke Town. John Beecroft, Her Majesty's informal representative on the coast, had spoken to them about a mission, as had Commander Raymond of the Royal Navy when he signed the anti-slave trade treaty with them in 1841. Eyamba II was prepared to accept a mission even then: Now

we settle treaty for not sell slaves, I must tell you something I want your queen to do for us. Now we can't sell slaves again, we have too much man for country, and want something for make work and trade, and if we could get seed for cotton and coffee, we could make trade, and plenty sugar cans live here, and if some man come teach we way for to do it we get plenty sugar too, and then some man should come for teach book proper and make we all Expansion on Cross River. Saby God like white man and then we go on for same fashion. By the middle of 1884, the invitation was on hand with Beecroft's approval attached. In the meantime, a certain amount of publicity had made the idea more familiar, and the society was willing to listen. At this point one of the many reunions of nineteenth-century Scottish Presbyterianism intervened. The new United Secession Church adopted the mission, appointing Hope Waddell to raise the necessary money. He proved an effective propagandist. In a few months he had 3,000 in hand, plus a coasting vessel and a schooner for trips to and from Africa. In April 1846 Hope Waddell, Samuel Edgerley, catechist and printer (with his wife), Andrew Chisolm, assistant, Edward Miller, carpenter, and G. B. Waddell, the founder's houseboy, arrived before Calabar to open the mission. Operations began at once in Duke Town and Creek Town, and when a second party arrived the following year a new station was opened in Old Town, the third of the Calabar communities.

Calvinism: *Calvin and Religious Reforms*

The most famous sixteenth century leader after Luther was John Calvin (1509 – 1564). Born of middle-class family of Noyon in Picardy in France, Calvin studied theology and law in Paris where he became interested in Luther's teachings. About 1533 he said he experienced a sudden conversion which he believed was a divine call to forsake Catholicism and teach a purer Christianity. Followers soon gathered around him to learn from his lips how Christians might recapture the supposed simplicity of early days. Since the French government of King Francis was pro-Roman Catholic religion and therefore hostile to Protestantism, Calvin saw little chance in bringing about religious reform in France. He, therefore, prudently left his native France and lived as an exile in Basel in Switzerland where Protestantism had a firm hold.

Formation of Presbyterian Church

There in Basel Calvin began to formulate a new theology and in 1536 published the first edition of his famous work, *The Institute of Christian Religion*; in this work can be found most of Calvin's beliefs and teachings. Calvin later left Basel for Geneva and settled there permanently influenced by his legal training as well as by humanistic scholarship and doctrines of Luther, Calvin and his followers developed special doctrines that set them apart from other Christian sects. Like Luther, the Calvinists abandoned all sacraments save

Baptism and Holy Communion or the Lord's Supper. They regarded Baptism as individual's initiation into the new community of Christ and the Holy Communion as merely symbolic and ceremonial. The Calvinists also stripped the church of all rites and ceremonies for which they could not find expressed authority in the Bible. They, accordingly, did away with vestiges, holy water, stained glass windows, sacred images, incense and organ music. The altar, they set in the body of the Church and called it Communion Table. They gave up the use of crucifix and other symbols such as ring in marriage ceremony.

In church organization likewise, the Calvinist made many changes. They did away with bishops and regular clergy, the presbyters or ministers, who together with elected elders from different congregations formed a governing council called Consistory or Presbytery which made and enforced laws. Above the presbytery was a periodical assembly called Synod. This comprised a number of Presbyteries. The most striking development in the new religion was the new teaching of Calvin about salvation. While the Catholic Church taught that man could obtain salvation through faith, sacrament and good works and Luther maintained that salvation could be obtained by faith, Calvin propounded the doctrine of predestination. He held that man from birth was predestined by God for salvation or condemnation. The elect or saint, that is, those destined for salvation, would go to heaven, while the damned, that is, those destined for condemnation, would go to hell without regard to deeds or manner of life.

Calvin's doctrine of natural selection or division of people into elect and damned groups was emphasized further in the nineteenth century by Charles Darwin (a biologist) and Herbert Spenser (a sociologist). In his theory of survival of the fittest, Darwin believed that the world is full of struggle and competition and those who can adapt themselves to their environment could survive. Then, Spenser in his theory of social Darwinism saw the world as consisting of two groups of people. One group, according to him, consists of superior men who are well adapted to the society. In exercising their natural rights, these men also contribute to the progress of mankind as a whole. The second group of people in the world, Spenser said, contains inferior men – the poor, the lazy, the stupid, the criminal – who contribute nothing to the development of the society. And so for the society to progress these men should not be allowed to live. All these teaching were to influence Europeans including Christian missionaries in their dealings with people outside Europe.

In setting standard for good life, the Calvinists frowned at life amusement such as dancing, games and theatre. They insisted on rigid observance of Sabbath and regular church going and stressed the virtue of thrift, sobriety (uprightness and industry). Although the Bible was regarded as the supreme authority in the matters of faith and moral, the chief instrument of government was the Consistory or Presbytery, which as stated earlier, was a council of

ministers and elders, which made and enforced laws. Calvin who became the chief pastor of Geneva dominated the presbytery, which maintained strict discipline and punished those guilty of bad behavior. For common offences like absence from sermons, laughing or dozing during church service, wearing of bright colours or having one's fortune told by gypsies (seers), the guilty could be reprimanded or given short term sentences. For more serious offences especially those involving heresy, blasphemy, witchcraft and adultery, Calvin and his followers acted with severity. For instance, when the Spanish physician and reformer, Michael Servetus, visited Geneva, Calvin had him arrested, tried, convicted and burnt at the stake for challenging the doctrine of Trinity. In many cases torture was used to obtain confession.

Spread of Calvinism

From Geneva, Calvinism spread far and wide. Hundreds of students and preachers went to Geneva to absorb Calvinists teachings, imbued with Calvin's spirit of austerity and self-righteousness borne of confidence in being among the elect of God, they returned home to establish the new religion in their native lands. In France, despite opposition from the Pro-Catholic government, Calvinism gained some ground. Both the nobility and the bourgeoisie were converted to Calvinism. The French Calvinists were called Huguenots. Though they remained a minority, their importance far outnumbered their number. For, by 1560, they were a political as well as a religious force to be reckoned with.

In the Netherlands Calvinism was called the Dutch Reformed Religion. It was the members of this religious body who later migrated to South Africa where they established the inhuman policy of administration called apartheid. In Hungary and Poland, Calvinism won many converts and in Germany it made headway against Lutheranism and Catholicism. In the British Isles, Calvinism was introduced into Scotland by John Knox under the name, Presbyterian. Knox was for many years a disciple of Calvin in Geneva. After returning to his native Scotland in 1559, he became the leader of a group of Protestants nobles who wished to overthrow both the jurisdiction of the Roman Catholic Church and the monarchy, Queen Mary Stuart, whose husband was the Catholic King of France. In 1560 the Scottish Parliament severed all ties with Rome and accepted Knox's articles of the Presbyterian Church modelled after Calvin's view on theology and church government. For instance, the Scottish, Presbyterian Church was democratically organized. The main organs of government, whose members were generally elected, were the Presbytery, Synod and General Assembly. In 1567 the Scots deposed their pro-Catholic Queen Mary Stuart, in favour of her Presbyterian son, James who favoured Presbyterianism

The Establishment and Expansion of the Presbyterian Church in Nigeria from 1846

The 19th century was the period of the arrival of the missionaries to their different locations or mission fields in Nigeria and it also marked a period of agreement between the Primitive Methodist Missions, the Church Missionary Society (Anglicans), Qua Iboe Mission and the Church of Scotland Missions. It is important to note that the Methodist Missionaries and the Church Missionary Society (the Anglicans) had already arrived in Nigeria in 1842 and 1844 respectively before the arrival of the Church of Scotland Missionaries (the Presbyterians) in 1846. Then the Baptist Church arrived in 1850, the Roman Catholic in 1860 and the Qua Iboe Mission in 1887.

The idea of bringing Presbyterian Church to Nigeria or more exactly Calabar, originated among the free slaves in Jamaica where the Scottish Missionary Society had been working among the freed slaves since 1842. The Jamaican Presbytery had planned to take some of the freed slaves in Jamaica back to their home in West Africa to teach Christianity to their fellow Africans. The plan, however, was to evangelize the native people but to set up an African agency to do so, to set up not a European branch of its church in West Africa, but an African one. In 1841 the Jamaican Presbytery submitted its plan to the Scottish Missionary Society. The plan was turned down by the society because, according to it, it was impossible for Europeans to live in the West African climate. This fear was not unfounded, recent British Expeditions to the Niger area had failed disastrously because of the high casualties from malaria fever and missionaries already working in the region had also suffered heavy casualties. In fact, not less than fifty of them had died. The Jamaican initiative was aided by the development in Calabar. After signing the treaty formally abolishing slave trade in their domain in 1842, King Eyamba of Duke Town and King Eyo Honesty of Creek Town requested the Queen of England to send her subjects to Calabar 'to teach their people to read and write, to understand God like whiteman and to establish industry. The Efik monarchs thus wanted missionaries to promote literary education, Christian religion, commerce and industry in their domains. The Jamaican Presbytery accepted the invitation from the Efik chiefs and on 10 April 1846, Hope Waddel, an Irish Minister from Dublin in Northern Ireland, who had worked among the Jamaican slaves for thirteen years, arrived in Calabar with two Scots, Mr. and Mrs. Edgerly and two Jamaicans, Andrew Chrisholm and Edward Miller, to establish the Church of Scotland Mission. The five missionaries counted among the most experienced missionary groups to arrive in Africa. The Jamaicans were people of African descent and the whites had worked among Africans for years and were much accustomed to treating them not as savages or heathen souls to be saved but as people. This gave them advantages over later missionaries from Britain who saw African countries under the worst possible conditions and therefore took years to see anything good under the ugly faces of cruelty and filth which confronted them.

The pioneer missionaries were joined by Rev. Hugh Goldie and his wife, Edward Miner's fiancée and William James, the first Jamaican clergyman (1847), William Anderson and his wife, Miss Miller and Mr. Sutherland who later married her, Mr. Newhall, Mr. Hamilton and Rev. Wilderson (1849), and Samuel Edgerly, the son of one of the pioneer missionaries (1851).

Cross River Igboland

The establishment of the church of Scotland Mission in Cross River Igboland (Afikpo, Unwana, Abriba, Edda, Okposi, Ututu, etc) began in Unwana on 25 October 1888 when some Scottish missionaries under Reverends Gladston and Luke accompanied by two Africans – Ekpenyong Ekpenyong and Obot – moved to the town from Calabar. There, some zealous young men were said to have been converted to Christianity. They included Inya Agha, Uguba Ibiam and Qwara Ibiam. A church and a school were subsequently built at Unwana. In the first decades of the twentieth century Unwana became the gateway for the Christianization of Uburu, Okposi, Edda, Afikpo, and so on. The effective evangelization of Cross River Igboland, however, began after the Aro Expedition of 1901 – 1902 and was pioneered by Miss Mary Slessor. After the expedition which, as we noted earlier, was undertaken to put an end to the Aro slave trade and the Aro dominance of other groups through their oracle, the Long Juju of Arochukwu, Mary Slessor returned to her base at Akpap Okonyong. In 1903 she relieved at Akpap by Miss Wright. That enabled her to move to Itu which she used as a base for the survey and Christianization of Ibibioland and Arochukwu in Igboland. Accompanied by Mr. and Mrs. Willie, Mary Slessor moved along the Eniong Creek to Amasu and under government protection, provided by Colonel Montanaro, the Commander of Aro Expedition, itinerated easily among the Aro before returning to Itu. Then in 1904, Mary, as we noted earlier, left Akpap Okonyog for Itu. From Itu she began effective evangelization of Arochukwu. She started a church and school at Arochukwu. As a result of the work of Mary Slessor and her Lieutenants – Rev. and Mrs. Wilkie, Rev. Rankin, Rev. j. k. Macgregor (who had come out from Scotland to run the Hope Waddel Training Institute) and Peter Rattray (a medical Doctor), many Aro, including liberated slaves were Christianized. A dispensary was built at Amanagwu to provide medical services to the people. This attracted many people to the Christian faith. Thus, apart from school, medical services became an important instrument for the planting of the church in Arochukwu. Later in November 1921 Hugh Goldie transferred the Theological School started in Creek Town in 1918/19 to Arochukwu.

Beyond Arochukwu, the Scottish Mission was established at Isu (1908), Ututu (1909), Ohafia (1910), Abiriba (1911), Igbere (1916/1919), Abam (1918/19), Okposi (1913), Edda (1920), and Afikpo (1923).

The dedication of the Aro agents contributed immensely to the spread of Christianity in these other places. Between 1908 and 1909 the new Christian community in Arochukwu influenced some pioneers from the neighboring Isu and Ututu and also sent missionizing bands into these communities. The corps of early Aro converts, Mazi Okarafor, Iro of Amankuru and Mazi Nwafor Ogwuma, spearheaded the mission to Isu and Ututu. They were aided by local men who had visited Arochukwu. They marched into these neighboring communities at the head of a musical band with kerosene tins as instrument. Through a combination of preaching and iconoclastic destruction of sacred groves and family patron gods they were able to plant Christianity in the areas. It was, however, in Ohafia that the missionaries concentrated much of their work. The first incursion of Christianity into Ohafia by the Scottish Mission led by one of the early Ibibio converts from Ikoroffiong, Rev. Uwa Akpan Essien, of Ikorona Mission Station, visited Asaga on the invitation of Ohafia native doctors in Cross River who mistook Christianity for more potent control of the pace – time events. The ensuing conflicts among the Asaga communities forced the Rev. Minister to abandon his stays in Asaga. Only a few converts were thus made, Rev. Essien left with two of them who later sent to Hope Waddel Training Institute in Calabar for training.

The next attempt to Christianize Ohafia was undertaken by J. K. Macgregor. Inspired by Mary Slessor, Macgregor visited Ohafia and Abiriba in 1908. He was guided by Rev. Mba, one of the early products of Rev Essien Mission to Asaga. Macgregor failed both at Ohafia and Abiriba. It was not until 1911 that effective Christianization of Ohafia began and by 1921 Christianity had been firmly planted in Ohafia except the tiny village, Ihenta, which housed a powerful oracular deity and continued to resist Christianity till the 1960's. This achievement was the work of Robert Collins, J. K. Macgregory Weir, Rankin and Archdeacon Denis, A. K. Mincher and two missionary medical doctors, Hitchcock and Robertson. These men were often assisted in the execution of their work by converted Africans. Such Africans included Rev. Ugbagha of Ohafia. Rev. Awa Ugbagha of Ohafia. Rev. Ugbagha is said to have assisted Archdeacon Dennis in the interpretation of the Bible into Igbo Language.

Of particular note was the work of Robert Collins. From Arochukwu, Collins went to Ohafia on the invitation of the people apparently to protect them from the rapacious court clerks in the area. Collins had an immense energy. He traversed the territory so widely that he forced the space expansion into the areas which Calabar Mission did not know much about. He ordained elders in the various congregations, utilized schoolmasters as preachers and itinerated as a supervisory minister. He was a judge with consummate ability, a creative administrator and an endearing human being. Collins died in 1933 and was succeeded by Rev. A. K. Mincher, one of the few graduate clergymen. Mincher adapted himself to the

local environs. This helped raise the morale of the Church of Scotland to the extent that it hindered the infiltration of other churches into the area. As Ohafia lapped up Western education the missionaries turned Ohafia into an important Centre with administrative infrastructure, dispensary and Girls' Home. From Ohafia the Scottish missionaries undertook the Christianization of Abiriba. The first attempt was made by Rev. J. K. Macgregor. He visited Abiriba in 1908 and collected enormous ethnographic data but failed in his goal of planting Christianity in the area. The Abiriba traders were skeptical of the missionaries' intention. They warned the chiefs against parleying with the missionaries. From 1910 Collins made it his cardinal goal to Christianize Abiriba. In that year a team consisting of Collins himself, Ranklin, Gardine (from Unwana), and Cruicshank (from Ikoroffiong) visited Abiriba. Collins persisted. The following year he succeeded in Christianizing Abiriba with the help of a converted native doctor, Agwu Otisi. After conversion to Christianity, Otisi warned his people that if they don't embrace Christianity and receive Western education, Ohafia people would dispossess them of their land. Otisi's fear was not unfounded, most of the Africans who assisted the white missionaries in the Christianization of Abiriba were Ohafia converts and teachers. Since these men dominated both the Christian religion and education in Abiriba, Otisi probably felt that the only way to eliminate their influence was to get his people accept the white man's religion and education. Apart from Otisi, the missionaries were also assisted in their effort to Christianize and educate people of Abiriba by the District Officer for Bende who made a gift of tobacco to the old men urging them to accept school. However, even after a school was opened in 1912 conversion rate remained slow. By 1916 some stalwarts had emerged among the indigenes, notably, DingbaIkoro, Otisi, Ejemole (a native doctor), Okenwa Onyeije and Ikwan Onwuka. Soon, some of these men embraced other sects and got them established in Abiriba. For instance, IkwanOnwuka embraced Methodism at Uzuokoli around 1910/12. He returned to Abiriba in 1915 and founded both Methodist Church and school. Dingha Ikoro not only switched over the Faith Tabernacle introduced in Abiriba by one Ugurulbiam, but also headed the faith group. It was only the energetic and persistent effort of Collins that helped the Scottish Mission to carry the day at Abiriba.

The Scottish Mission thus retained control of Abiriba. And it was the Abiriba converts and the traders from Calabar and preachers from Ohafia who helped to spread Christianity in the neighboring Abam, Nkporo and Igbere from 1918 to the 1920's. In the Northern part of Cross River Igboland, it was as we noted earlier, the town of Unwana that first embraced Christianity. From Unwana, Christianity was later extended to Uburu (1912), Okposi (1913), Eda (1920), and Afikpo (1923). Christianity also extended to neighbouring Ikwo and Ezza where churches were established in 1937 and 1939 respectively.

From the above analysis, we can see the great wave of Scottish Mission expansion in Cross River Igboland after the Aro Expedition. By the end of the third decade of the twentieth century, the area was effectively under the purview of the Scottish Mission. The only possible competitors were the Roman Catholics who rejected any delimitation of areas of influence with the Protestants probably to avoid giving the impression that the rebels were no longer protesting. They made incursion into Afikpo, Ezza, Ututu and Arochukwu. Their presence in Afikpo was elaborate than elsewhere.

Africanization of the Presbyterian Church in Nigeria (1940-1970)

The period 1940-1970 witnessed rapid Africanization of the Presbyterian Church in Nigeria and its expansion beyond its traditional bases of Efik/Ibibio area and Cross River Igbo Land. It is true that prior to this period some efforts were made to Africanize the Church. But, as pointed out before, such efforts were minimal. For, apart from the publication of the Bible in Efik and Igbo Languages and the establishment of the Presbytery of Biafra in 1858, the other measures did not go far enough. Accordingly, the church and school still remained foreign institutions with foreign names, namely, Church of Scotland and Church of Scotland Mission School respectively.

The Church also experienced man power control and supervision from foreign missionaries. The Africanization of the clergy was also inadequate. The few ordained African Ministers controlled large parishes and were thus saddled with much responsibility with probably no corresponding material rewards. They were only encouraged to believe that their rewards were in heaven.

Also, in the preceding period, the Scottish Mission did not expand beyond the confines of the Bight of Biafra – Efik/Ibibio area and Cross River Igboland. Apart from the lack of manpower and poor funding, the non-expansion of the mission can also be attributed to the sluggishness of the Scottish Mission, the Scottish extreme and financial faithfulness to the missionary boundary agreement and their contentment with the area they had occupied. All these handicaps became minimal after 1940.

Manpower Development and Nomenclature

The first move in the process of the Africanization of the church was taken on October 19, 1945. On that date the church adopted its constitution and its name was changed to the Presbyterian Church of Biafra. The adoption of the constitution and new name for the Church was significant to the native African members of the church. In fact, the adoption of the constitution marked the beginning of more involvement of the native Africans in the administration of the church affairs without much interference by the foreign missionaries.

Equally, the adoption of the name, 'The Presbyterian Church of Biafra', gave a sense of identity and belonging to African members of the Church outside Calabar. Furthermore, the Church Synod established in May, 1920, began to plan her missions independent of Scotland.

On June 1, 1952, the nomenclature was changed from the Presbyterian Church of Biafra to the Presbyterian Church of Eastern Nigeria, probably to indicate the extent to which the church had expanded. The change of the name of the church to the Presbyterian Church of Biafra and then Presbyterian Church of Eastern Nigeria, however would appear to have been a mere paper work. For, inspite of the development, the church and the school were still known publicly as the Church of Scotland Mission and Church of Scotland Mission School respectively. A change came in 1960, the year of Nigeria's independence. On June 16, 1960, the name of the Church was changed to the Presbyterian Church of Nigeria. (PCN). This marked the final change of baton. With the new name of the Presbyterian Church of Nigeria, the Church of Scotland Mission completely surrendered the leadership and other offices of the church to the indigenous ministers and members. Henceforth, the name Presbyterian was attached not only to the church but also to all the mission schools as well. Thus, the Church became independent for months before Nigeria got her political independence.

Another development towards the complete Africanization of the Church was the introduction of the singing of choruses in the native language, Ibibio. The 'revolution' initiated by Rev. John Grimson, an Irish missionary, occurred in Ikot Inyang Church in Ibiono Ibom in 1955. Though condemned at that time by the leadership of the local church and Mission Authorities, the innovation gradually gained popularity and it is today an important feature of worship not only in the Presbyterian Church and Ibibio language but also in other churches and languages throughout Nigeria.

The Presbyterian Church of Nigeria in the Post Civil War Period

The end of the Nigerian civil war in 1970 marked a turning point in the history of the Presbyterian Church in Nigeria. From that year to 2005 tremendous developments could be said to have taken place in the church especially in the areas of its operation and Africanization practice. Within the period, the Presbyterian Church could be said to have been increase in the number of local ministers and other church workers turned out from the Local Theological Colleges, notably, Essien Ukpabio Theological College, Itu, and the Hugh Goldie Lay/Theological Training Centre, Arochukwu.

The General Assembly

The Synod served as the highest court in the Presbyterian Church of Nigeria, until August 22, 1987 when the General Assembly was created. With the creation of the General Assembly, the Synod became the second court in the Presbyterian Church of Nigeria. Like the General Assembly of the Presbyterian Church in Scotland, the General Assembly of the Presbyterian Church of Nigeria is responsible for all matters of the church. These include matters of economic interests, national and international relations, doctrine, faith, training, establishment of institutions, medical service, cooperate projects, posting, retirements and termination of the appointment of Church workers. The General Assembly is headed by the Moderator of the General Assembly. He presides over the meetings and administration of the General Assembly. Like any other officer in the Presbyterian Church of Nigeria the Moderator of the General Assembly does not hold office for life. He is elected for two terms of four years each. Initially, the Moderator of the General Assembly also served as a parish minister. This practice was stopped in 1998. He is at the present time concerned only with matters of the General Assembly.

Conclusion

In this study, it has been shown that what is today the Presbyterian Church in the world is a child of circumstance. It owes its origin to the Protestant Reformation of the sixteenth century in Europe, Emerging from that Reformation and under its energetic founder, John Calvin of France, and his immediate followers like John Knox of Scotland, the Presbyterian religion spread to other parts of the world including Nigeria. Those responsible for the diffusion of the Presbyterian religion to Nigeria were the Scottish and Jamaican missionaries. Under the energetic leadership of Hope Masterton Waddel, they brought the Presbyterian religion to Calabar under the name, 'The United Free Church of Scotland', in 1846. The name of Scotland Mission remained generally in use in Nigeria until 1960 when it was renamed The Presbyterian Church of Nigeria (PCN). From our study, we have seen that the Presbyterian Church from its establishment in Nigeria in 1846 to 2005 has expanded beyond its initial base to other parts of Nigeria, has recorded some successes and failures, and has also faced numerous problems whose solutions require the concerted efforts of its members.

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