



LESSONS OF THE EUROPEAN MISSIONARY REVIVAL MOVEMENT FOR CONTEMPORARY NIGERIA CHURCH

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Abstract

The attempt to introduce Latin Christianity in Benin and Warri in the fifteenth and sixteenth centuries by Roman Catholic priests was short lived due to poor approach, inadequate personnel, and harsh climate among others. The efforts of missionaries of both Reformation (Protestant) and Roman Catholic churches after the abolition of slave trade made the church to be rooted in the geo-political entity called Nigeria. This paper critically examined the fundamental lessons of the missionary revival movement for contemporary Nigeria church. It answered such questions as what gave rise to the formation of missionary societies in Europe, their characteristics and strategies. Data was drawn from literature and findings revealed that the spirit of Colonialism occasioned by scientific inventions and Industrial Revolutions as well as spiritual revival triggered missionary movement in western Christianity. The missionary societies helped to take the gospel beyond European boundaries. Characteristically, their formation featured spontaneity, volunteerism and lay and female involvement. Their acts were scripturally based, translation of scripture and literature into native languages, accommodation of worthy native culture, anchored on three-self and comity policies. Through the proclamation of the gospel, humanitarian ministries, and native agency efforts, they achieved conversion, planted churches, and social transformation in Nigeria and other nations of the world. Consequently, the contemporary Nigeria church should demonstrate the virtue of patience, sacrifice, team work and willingness to take the gospel across cultures, as well as invest in educational and other humanitarian ventures for common good and development.



Keywords: Contemporary church, humanitarian, missionary, revival movement, and scripture

Introduction

The reasons for the formation of missionary societies in the seventh and eighteenth centuries are to propagate Christ's gospel among the pagans of New England and beyond; pastoral care of the subjects in the territories under the control of western countries; and to improve the intellectual, spiritual and material conditions of those outside the salutary influence of English education (Catalano, 2014). The driving force in the formation of missionary societies was passion for souls. Conversion of the "heathen" was one of the major concerns of local congregations in every city and town in Europe. The conversion of the "heathen" was the main concern of many local churches in Europe then. The watchword for the Student Volunteer Movement for Foreign Mission was "the evangelisation of the world in this generation" (Shelley, 1995, p. 378). Thus, by the end of the nineteenth century almost every Christian body had its share in missionary enterprise over sea.

At the centre of modern missionary movement was William Carey (1759-1831). He was born to Edmund and Elizabeth Carey in August 17, 1761 in Northamptonshire, England, and raised in an Anglican family. He never had any formal education but became a cobbler. After the age of 12, he turned himself into productive self-educator and enthusiastic reader, and delighting in books about travel and adventure. He was introduced to the Bible by John Warr, his co-apprentice, and once said; "My heart was hard and proud. Nothing but a change of heart could do me any good" (Pena, n.d., para 9). He began to study the Bible after his conversation while he worked on leather shoes. He married a Baptist lady, Dorothy Plackett in 1781 and became a Baptist minister in 1789. Frequently he made preaching trips to surrounding villages and laid the foundation of a number of churches in his zeal for souls (Pena, 2021). He did four things to revive missionary movement:

- i. At a meeting of Northampton Association of Ministers in 1786, he suggested for the inclusion of "The conversion of the heathen", and the chairman, J. R. Ryland responded; "Young man, sit down! when God pleases to convert the heathen, He will do it without your aid and mine!".



- ii. In 1792, he published a missionary manifesto, 'An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens'.
- iii. On May 30, 1792 he preached to a group of Baptist ministers in Nottingham from Isaiah 54:2-3, entitled, "Expect great things from God; attempt great things for God".
- iv. On October 2, 1792 he, Fuller, and eleven Baptist colleagues founded the 'Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen' that became known as Baptist Missionary Society (Onu, 2018, Catalano, 2014, William, 2007, Chessman, 1989).

Some Missionary Societies

Society for Promoting Christian Knowledge (SPCK) Dr Thomas Bray (1656-1730), once Anglican Bishop of London's Commissary in North America founded the SPCK on March 8, 1699 with four laymen as a voluntary society of individuals to promote Christian knowledge and provide missionaries 'for the plantations'. They were prompted by the growth of vice and immorality greatly attributed to gross ignorance of the Christian religion (Neil, 1977). The aim was to advance the honour of God and the good knowledge of mankind, by promoting Christian knowledge both at England and in other parts of the world by the best methods that should offer.

Propagation of the Gospel (SPG) also founded by Thomas Bray in New England as an Anglican missionary agency in 1701 was initially "Society for the Propagation of the Gospel in Foreign Parts". It was authorized by Convocation, and Chartered to provide the ministrations of the church for British people overseas, and to evangelize the non-Christian races of the world (Cross, 1958). In 1965, the SPG merged with the (Anglican) Universities' Mission to Central Africa and became the United Society for the Propagation of the Gospel.

Baptist Missionary Society (BMS) In some Baptist circles, mission itself was not even thought to be very theologically sound. This idea began to change by the end of eighteenth century, and in October 1792 Carey, Fuller, and 11 Baptist colleagues with "passion to preach the gospel to the heathen" founded the "Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen". It later became known as Baptist Missionary Society (BMS). The charter members were Carey, John Ryland, Andrew Murray and John Sutcliff, and since 2000, it was named Baptist Missionary Society World Mission (BMSWM).

London Missionary Society (LMS) established in March 1795, was one of the voluntary missionary societies formed throughout Western Europe. The evangelical revivals that inspired



lay humanitarian activity at home, coupled with an increased sense of Britain's moral responsibilities to populations in its growing empire led to the wave of foreign missions that crested across the nineteenth century. The foundation was preceded by founders of BMS and followed by evangelical colleagues who established organisations in Scotland and England. They aimed at “planting the Church of Christ across the world in freedom from all preconceived Western pattern” (Cheesman, 1998, p. 57). Missionaries were drawn from many denominations and they adopted the fundamental principle of “not to send Presbyterianism, Independence, Episcopacy or any other form of church government ... but the glorious gospel of the blessed God of the heathen” (Shelley, 1995, p. 380). It was an interdenominational but practically congregational society.

Church Missionary Society (CMS) was founded April 12, 1799 in Aldersgate, London. The foundation was rooted in the middle of the eighteenth century when there was a great revival in the Church of England inspired by the preaching of Rev John Wesley and others. Although Wesley's followers left the Church and founded Methodism, some other Anglican clergy had the ambition to revive and reform the group by bringing personal conviction into religion at a time when clergy were often negligent and worldly. Their emphasis on individual conversion and justification by faith led them to be called Evangelicals. Inspired by the general interest in matters of missions which led to the formation of the BMS and the LMS; John Venn at a meeting raised the question of how they themselves should spread the gospel overseas. This led to the April meeting at the Castle and Falcon where it was resolved that, it is highly incumbent upon every Christian to venture to spread the Gospel among the “heathen”. The outcome of the meeting was the formation of Society for Missions to Africa and the East, renamed The Church Missionary Society for Africa and the East in 1812, and simply called Church Missionary Society. The fundamental missionary principles of the CMS as outlined by Venn are: to follow God in the same way as the missionaries of the early Church; to begin humbly and on a small scale; to put money after prayer and study; and to depend on the Holy Spirit (Keen, n.d).

Scottish Presbyterian Missionary Society A proposal to the General Assembly of the Church of Scotland to begin overseas mission work, despite its strong support was defeated on resolution because of disinterest on the part of the church. Those who were motivated to inaugurate a world mission approach had to find a way to do so outside the formal structures of the church which opened door for the growth of voluntary societies. A decision of the General Assembly in 1796



gave birth to the Scottish Missionary Society and the Glasgow Missionary Society that took cause of foreign missions (Duncan, 2013). These societies and later Free Church of Scotland Mission were founders of the African Presbyterian churches.

American Board of Commissioners for Foreign Missions (ABCFM) was proposed in 1810 by graduates of Williams College and officially chartered in 1812. It merged with other societies in 1961 to form the United Church Board for World Ministries.

Wesleyan Methodist Missionary Society (WMMS) was founded October 6, 1813 in Leeds for the support of overseas missionary work, without the sanction of Conference. The proposals by the District Auxiliaries in 1818 were approved by Conference and embodied in a general missionary society. Thomas Coke started the Wesleyan missions "among the heathen" in 1796 when he landed at Antigua in the British West Indies. He developed a successful mission of both slaves and landowners and within a few years, almost every British colony in the West Indies had been reached. He also investigated a mission to West Africa which was undertaken in 1811 and was successfully established at Sierra Leone after the failure of the first scheme for the establishment of a mission to West Africa devised by him in 1769. The Methodist Conference of 1804 established a 'Standing Committee of Finance and Advice' to act as an Executive through which the Conference would control its foreign affairs, under the General Superintendence of Coke. When Coke died in 1814, the London Committee of Finance and Advice was renamed the 'Executive Committee', and in 1815 an additional "Committee of Examination and Finance" was established to conduct detailed examination of missionary receipts and disbursements. In 1817, the new Committee mooted the formation of a permanent constitution for the missionary department, and in 1818 the Laws and Regulations of the General Wesleyan Methodist Missionary Society was accepted by Conference and the WMMS was fully constituted. The new society embraced the Auxiliary Districts and Circuit Missionary Societies that had already been formed (*Wesleyan Methodist Missionary Society Archive*). In 1932, the Wesleyan Methodist Church, the United Methodist Church, and the Primitive Methodist Church united to form the Methodist Church of Great Britain (Trove, 2018). The missionary societies of the three Churches merged to form the Methodist Missionary Society.

Other mission bodies were American Baptist Foreign Missionary Society in 1814; Basel Missionary Society by German evangelicals in 1815; and the Paris Missionary Society by French Reformed team in 1824. The Holy Ghost Fathers (CSSP) founded in 1848 was renewed by



Libermann; the Fathers of Lyons (SMA) in 1856; the Universities' Mission to Central Africa (UMCA) in 1858; the Student Volunteer Movement in the United States of America in 1891; and the Student Missionary Union in 1892 in Great Britain. The Foreign Mission Conference of North America was founded under the leadership of Robert E. Speer and John R. Mott in 1893. It was formally the Division of Foreign Missions of the National Council of Churches of Christ in the USA.

Missionary Characteristics and Theory

Spontaneity: The eighteenth century missionary movement was spontaneous in their formation. They happened suddenly without any already laid down plan.

Voluntarism: Many members of the missionary societies were volunteers who were willing to leave everything behind to move into the mission field. In pre-Reformation era, rulers supported missionary work in their domains. In modern mission, each member of the mission body pledged to devote his/her life to missionary service. The evangelicals freely answered "Here am I! Send me" to the call "Whom shall I send, and who will go for us?" (Isaiah 6:8). The response was not compulsory, no one was forced; however it seemed enjoyable and worth doing at that particular time such that by the end of the century almost every Christian body had its share in the missionary enterprise overseas. Thus, "with so many people willing to go anywhere in the world, the mission societies had enough people to enter new areas of Africa and start new mission stations" (Hildebrandt, 1988, p. 194). Natives also volunteered in support of mission work by offering community and family lands as well as provided materials for the construction of both mission house and school.

Lay involvement: A large number of lay volunteers were part of the movement. In the early missionary societies many lay people were ready to join the ordained to take the gospel to others (Catalano, 2014). Among the Reformation bodies, missionaries tapped on the wealth and talents of church people for the success of mission work.

Scripture: The basis for mission is the Bible and mission is fundamental to all of Scripture. The central theme of the Bible is God's redemptive mission. The Bible lays upon missionary the responsibility to evangelise the world, gives a gospel to proclaim, tells how to proclaim it, and promises that it is God's power for salvation to every believer (Starks, 1984). The Bible gives the mandate for mission and is its mission.



Translation: A major gain of the Reformation was making the word of God accessible to the people of God. The missionaries reduced many local languages to writing. Through the linguistic work, books were made available for the people to read; the most important was the Bible which was translated with vigour to guide the people's Christian life. The first Scottish missionary to arrive Eastern Nigeria went into the study of local language and not long portions of the Scripture were translated. At the end of nineteenth century, a hundred languages had the complete Bible and over 300 others had the New Testament or some part of the scriptures.

Accommodation: The method of accommodation, acculturation, adaptation, or indigenisation was prominent in their bid to win converts at mission stations. Apostle Paul said, "For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some" (1 Cor. 9:19-22). Missionaries adopted Japanese houses, costume and the "etiquette of social intercourse" (Beaver, 1981, p.194). In India, a leading missionary became a Christian Brahmin and dressed like a *guru*. The national way of life and fundamentals of Chinese civilisation was adopted as to win the people to the Christian faith. There was positive approach to African culture in the nineteenth century. Missionaries were keen to learn native languages, tribal customs and history (Baur, 2005). The success of missionary linguistic work was evidenced in the translation and distribution of the Bible which made Africans see Christianity as indigenous.

Civilising: In the eighteenth century, missionaries stressed the "civilising" objective in primitive regions. There was the issue of sending well-educated ordained missionaries to high civilisations with high religions. Others wanted to send artisan missionaries under an ordained educated superintendent. Both were adopted for the purpose of "civilising" regions of the world. G. O. M. Tasié remarked that the main reason of King Dappa William Pepple of Bonny in the Niger Delta of Nigeria for inviting missionaries was "not to introduce a religion but to get a civilising agency" (1978, p.324).

Three-Self: In the eighteenth century, the Moravian church under the direction of Count Zinzendorf and Bishop Spangenberg developed the principle of "self-supporting" which led to



the creation of industries and business concerns that not only supported the work but brought the missionaries into intimate contact with the people (Beaver, 1981). Henry Venn, general secretary of CMS London and Rufus Anderson, foreign secretary of ABCFM were the theoreticians of the three-self formula that aimed to “plant and foster the development of churches which will be self-governing, self-supporting and self-propagating” (Beaver, 1981, p.200). The theory which was developed in the nineteenth century, purposed building a regional church from button upward. Venn of the Anglican Church (Episcopalian) wanted a bishop appointed as the crowning of the process of church development when there was passable native clergy and a church supported by the people.

For Anderson, (congregational) the missionary task was to preach the gospel and gather converts into churches. Missionaries should always serve as an evangelist and never a pastor or ruler; an adviser, and elder brother in the faith to the pastors and people. They should leave once the church starts functioning well and go to “regions beyond” and start the evangelistic process again in the new place. In Africa, a fundamental goal of the CMS mission “was not to establish itself but to establish a church- a church for the local people run by the local people, so that the Mission could move on and do the same elsewhere, farther and farther afield” (2006, p.19). The “self-support” policy that could be regarded as Mission Code placed responsibility on natives to invest in the growth of the church in their land. The policy also distinguished between a missionary and a pastor. The missionary simply came to help and should take nothing of the gentile; he remains accountable to an outside power, to God and his conscience, as well as to the missionary body which had sent him out. The pastor rather, must be supported financially by his congregation (Ajayi, 1965).

However, the three-self policy was shifted after the death of Henry Venn. European missionaries introduced imperialistic idea that despised “the African middle-class businessman and intellectual” as of “inferior quality and could not provide ministerial leadership” (Beaver, 1981, p.202). They and reduced the native church to a colony of the foreign planting church. In a jubilee article of the CMS in 1849, they expressed the hope for “Native churches under European superintendence” (Baur, 2005, p. 108).

Female Missionary: A peculiar aspect of modern missionary movement was the idea of involving single female volunteers. The wives of Reformation (Protestant) missionaries with the assistance of these young single ladies shared domestic skills with their African sisters. The



cooperative spirit of these women was a great innovation in mission that increased the number of workers and contributed immensely to the success of mission work.

Comity: The practice of comity and cooperation was adopted in the nineteenth century to make some missionary agency responsible for the evangelism of every last piece of territory and every people. It aimed to prevent double occupancy of a region (excepting big cities) and overlapping of mission programmes, so that competition might be eliminated along with denominational differences that would confuse the natives and hinder evangelism. Comity produced “denominationalism by geography” and promoted cooperation among mission bodies. It made missionaries to recognise each other as valid branches of the one Church of Christ; on baptism and transfer of membership, on discipline, on stipends, and on transfer of national workers (Beaver, 1981). In Igboland, Reformation (Protestant) missionaries made different efforts to delimit areas of operation for each denomination when they realised the undignifying and non-biblical dimensions to competition (Kalu, 1978). The Presbyterian, Anglican/CMS (Bishop Tugwell), Methodist, and Qua Iboe missions met in the south-south and south-eastern Nigeria at different times between 1905 and 1932 to avoid the anticipated trouble which the overlapping spheres of influence by mission could cause. They assisted each other in areas of post facilities, occasional hospitality, sharing of literature, educational curricula, and policies among others.

Conferences: The ecumenical attitude exhibited through comity led to the home base consultation and planning among mission bodies in the twentieth century. There was a universal system at various levels for the voluntary study of problems and common strategic planning by many mission boards. The conferences were “occasions for comparing notes on attitude to African culture” (Kalu, 1978, p.313). At the Conference of Missions in Liverpool (1860), Hope M. Waddel said according to Ogbu U. Kalu that;

The rousing welcome accorded to a new missionary did not usually mean acceptance of the gospel. Some people were interested solely in material gains and others in education. Some were intrigued by the novelty and wanted protection from the brutality of colonial governments. A few did swallow the new religion hook, line and sinker and ended up in European monasteries (1978, p.316).



In 1910 the World Missionary Conference was held at Edinburgh while the International Missionary Council was organised in 1921. These encouraged “partnership in obedience” to the Great Commission.

Mission Strategies and Methods

Proclamation of the Gospel (Evangelism): The first, greatest item, and grand means in missionary strategy was evangelism and preaching supplemented by teaching. The announcement of the Good News of Jesus Christ brought the most wonderful changes in people’s lives. Missionaries used the power of persuasion-preaching, crusades, teachings, fellowships, door-to-door canvassing, and Christian witnessing in mission stations. They developed the idea of introducing hymn signing into the public worship and Sunday schools that gave opportunity for converts to learn how to read the Bible, and presented the facts of Christianity to the young ones in a way they would easily understand (Babalola, 1976). The characteristic advice of Samuel Ajayi Crowther to a missionary at a new station was, “Your ministerial duties will be very simple and plain: you shall have to teach more by conversation when you visit the people or they visit you at the beginning than by direct service” (Ajayi, 1965, p. 216).

Native Agents (Pastoral Training): Missionaries engaged in the training of native agents to help in solving the problem of language and indigenisation. The loss of Europeans due to harsh climate and malaria attack made this policy realisable. It anchored on a well-known axiom in the evangelisation of Africa that; “Africa must be converted by Africans” and aimed at having a self-responsible church in Africa. Peter Falk (2015) remarked that, “the evangelisation of Africa has mostly been through the testimony and ministry of African Christians” (p. 430). The native agents were encouraged to initiate evangelical outreaches and served as interpreters. The native agents were able to educate Europeans on information they needed for successful missions such as concept of the divine, places, and names among others. Africans were trained as co-workers from agents, catechists, evangelists, and to the ordained ministry. The spread of Christianity in many parts of Nigeria was mostly by the agency of natives, some initiated the invitation of foreign missionaries.

Humanitarian Ministries: Modern missionaries ministered the love of Christ to the people in a practical way by invested significantly in such humanitarian ministries as schools, hospitals,



printing press, and training centres for educational, medical, agricultural, and other services in different places. Drugs and ministrations were carried out on the sick at the hospitals and many became converts as soon as they were healed of their ailment (Falk, 2015). Evangelisation through education and educational establishments characterised the early beginning of Christianity in Africa. The Reformation and Roman Catholic missionaries in Uganda invested heavily in schools as they regarded children of mission schools as “tomorrow’s Church”. In Nigeria, the likes of Bishop Samuel Ajayi Crowther, believed that the paramount duty of the missionary was to attract people to the mission and the doctrinal refinements would follow. He remarked in 1874 that missionary primary school books were extracts from the Holy Scripture which were used to inculcate all virtues, condemned all vices and enlightened the idea of those who are brought under its influence (Onu, 2021 citing Ajayi, 1965). Perceiving the evangelistic potentials of education, Roman Catholic missionaries made it their chief instrument. Through the social actions, natives learnt new skills that improved their lives and the society.

Christian Village: John Eliot and his colleagues who worked in India established Christian villages and towns in the seventeenth century. They emphasised that “segregation and isolation were necessary to the converts’ growth in grace” (Beaver, 1981, p.195). The approach produced a kind of “praying natives” under a biblical form of government based on Exodus 18. The Holy Ghost fathers applied this approach in Nigeria.

Mission House: The building of churches in local communities served dual purposes. Church buildings provided a place for evangelistic programmes and education of the people as a civilising community. They were used as a nucleus of civilization and centre of a new way of life. They were more physically separate, eminently lonely, maintained distinct identity from the old towns, and sometimes located at the centre of the community to make it accessible to the people. The believers were organised into a worshipping community and placed under the care of agents, catechists, and evangelists.

Generally, the aim of evangelism, education, catechisation, translation work, production of vernacular literature, and medicine was to effect individual conversions, church planting and social transformation. Converts were gathered into churches after long years of probation.



Rooting of Christianity in Nigeria

The settlement of freed slaves at Sierra Leone after the abolition of slave trade in British Empire in 1833 was followed with Christianisation of the area and other parts of West Africa. Many of the ex-slaves from Europe and America had accepted Christianity at the time they were freed Olulana (2015). Some of the freed slaves Nigerians inclusive began to retrace their ways back home from Freetown. According to Kalu (1978);

In November 1839, 23 leading Yoruba merchants among the liberated Africans residing in Freedom Town, Sierra Leone pleading that Her Majesty, Queen Victoria of England be graciously disposed to assist them return to their home country, Nigeria and establish for them a colony in Badagry. In that petition, they begged of the Royal Majesty to send missionaries with them and by so doing, the slave trade can be abolished because the dealers can be afraid to go up the said place so that the gospel of Christ can be preached throughout the land (p.32).

The Methodist Church responded first to the appeal by sending Rev Thomas Birch Freeman from Gold Coast (Ghana). In 1842, he arrived in Badagry and Abeokuta with other missionaries. Rev Henry Townsend of the Anglican Communion followed almost immediately by arriving Badagry on Christmas Eve, December 24, 1842 and was received by Freeman (Onu, 2018). They were followed by the Presbyterian, Baptist, and Roman Catholic among others. The cardinal pioneering aspect of Christian enterprise in Nigeria lay on its variety of mission bodies and missionaries. Thomas Birch Freeman (Methodist)- Badagry, Henry Townsend (Anglican)- Abeokuta, the Hinderers (Anglican)- Ibadan, Bishop Samuel Ajayi Crowther (Anglican)- Onitsha and Bonny, Masterton Waddle (Presbyterian)- Calabar, Fr. Philip (Roman Catholic)- Bornu, Rev Thomas Bowen (Baptist)-Abeokuta, and Samuel A. Bill (Qua Iboe-Ibuno). God blessed their efforts, and Christianity became rooted in the geo-political entity called Nigeria.

Lessons of Missionary Revival Movement for the Contemporary Nigeria Church

The formation and activities of mission societies within and outside Europe has a lot of lessons for the church in Nigeria which cut across spiritual, physical, social, and moral aspects of the church life.

Patience: William Carey did not receive encouragement when he made a suggestion at the 1786 Northampton meeting. He was patient with the church leadership till the opportunity came a few years later, and his vision was achieved. The scripture said, "But they that wait upon the Lord



shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isaiah 40:31). Nigerian ministers should demonstrate humility and patience instead of rushing to start new independent ministry with even members from the original congregation.

Patterns and Strategies: The patterns and strategies of missionary societies were effective and goal oriented. Their focus was to win souls for Christ and not 'sheep stealing' in order to populate their churches. Evangelism and education was their chief method. Through these Africans became enlightened and began to learn how to read and write. In schools, they made prayer and Bible knowledge compulsory and introduced moral instructions that helped in shaping the lives of children towards the Children faith. Some parents who saw positive changes in the lives of their children became very receptive to Christianity. Contemporary Christian educational institutions in Nigeria should be avoidable to less privileged Nigerians as an attraction and penetration of the faith.

Passion for Souls: The missionaries had passion for souls and made efforts to reach the unreached not considering geographical location. Several missionaries and youths lost their lives due to unfriendly tropical climate and other difficulties. They endured the situation and persisted because of their passion for souls. Nigerian Christians should desist from scrambling for church members from the converted, rather map out strategies irrespective of the costs and go to the hinterland and reach the unreached. There is need to get out of 'sheep stealing' act.

Dynamism The success of the nineteenth century mission greatly depended on the application of new strategies. They used colonialist transport platform and involved lay members among others. Contemporary Nigeria church should be wise in their relationship with the government their officials. They should dynamically use programmes of the state to further the course of the gospel. New strategies should be adopted to penetrate the emerging communities in the country.

Transformational Approach: Missionaries transformed both their host communities and individuals spiritually, educationally, socially, infrastructure-wise and economically. The approach to evangelism today must be transformational in nature as to positively affect lives of converts and the community. Mission schools should not be made expensive as to accommodate the less privileged.

Cross-Cultural Mission: The missionaries crossed the Atlantic Ocean to evangelise African. Unfortunately, ethnicity and nepotism is hampering the spread of the gospel in contemporary



Nigeria. The call of God is to preach the gospel to every creation and not for only people from one's race, culture or ethnic group for Christ is for all. Ministers should be willing to move on transfer across cultures and share the gospel.

Unity of Purpose There was great sense of unity among the missionaries. The church in Nigeria should imbibe scriptural characteristics of holiness, tolerance, faith, and team work that will make for successful ministry in a troubled society. It is unhealthy to fight against each other over properties, doctrines, and members. The church as body of Christ should delight to work in unity of purpose irrespective of denominational differences.

Conclusion

The missionary revival movement of the eighteenth century came with a new dimension in the dynamism of the church in Europe. It is regarded as “the great century of Protestant (Reformation) mission” as it witnessed the formation of different missionary societies for the purpose of reaching out to the “heathen” with the gospel. After initial attempt to introduce Latin Christianity in West Africa, modern missionaries travelled with their home governments in their struggle to colonise the rest of the world including Africa. The driving force for mission work was the conversion of the “heathen”. The nineteenth century missionary enterprise in Nigeria was started at Badagry in 1842 after the abolition of the slave trade. European mission work was characterised by spontaneity, lay workers involvement, volunteerism, and based on scripture. They invested in translation work, accommodated worthy cultural heritage of mission communities, applied three-self and comity policy. The missionaries were ordinary men and women who, through the leading of the Holy Spirit, made themselves available to be used of God in the expansion of His kingdom. They left their comfortable and estimable life in Europe in order to take the gospel to people in foreign lands. Though they made various mistakes, yet through them Christianity became established in Nigeria and other nations of the world. They achieved conversions, planting of churches, and social transformation. It is therefore recommended that:

- i. The contemporary Nigeria church should build on these missionary legacies for effectiveness in obedience of the Great Commission of Christ, “go ye into the world and make disciples of all nations” (Matthew 28:18).
- ii. Ministers should demonstrate the virtue of patience, sacrifice, team work and willingness to take the gospel across cultures.



- iii. Church leadership should engage in educational and other humanitarian ventures for common good.
- iv. The scramble for church members from the converted should be discouraged; rather new strategies should be mapped out to reach the unreached in the hinterlands.
- v. The church in Nigeria should be deliberate in discipleship as to position converts for mission work.



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