

THE ESTABLISHMENT OF THE LUTHERAN CHURCH IN NIGERIA
AND
THE FORMATION OF CHRIST THE KING LUTHERAN CHURCH

ESHIEET, Edet
The Formation of Christ the King Lutheran Church

WISCONSIN LUTHERAN SEMINARY

Library

6633 W. WARTBURG CIRCLE
MEQUON, WISCONSIN 53092

THE ESTABLISHMENT OF THE LUTHERAN CHURCH IN NIGERIA
AND
THE FORMATION OF CHRIST THE KING LUTHERAN CHURCH

GENERAL BACKGROUND:

The first Christian organization that came into the Calabar Province (now the Headquarters of South Eastern State) was the Prebyterian Church of Scotland. This Church group came out as early as in 1846. The Star among the first missionaries was Miss Mary Mitchell Slessor. While the men concentrated their activities around the Calabar town, she crossed the river by canoe, moved to the Western Part of Calabar, and performed her evangelistic activities among the tribes in the interior part of Calabar along the Cross River.

The Methodist Mission arrived later. The Methodist Mission performed her services on the mainland, while the Presbyterian mission confined her services to the Cross River creeks. The Headquarters of the Methodist mission was at Ikot Ekpene. She also extended her services to Ituk Mbang and ~~Oron~~, but was very slow in her mission activities.

In 1887, Mr. Wills came to Ibuno in Eket Division. This man was not a pastor, but a carpenter. Other men also came with him. Some of these men were farmers and some traders. They came to Ibuno through the Qua Iboe river. When they arrived, they found out that the inhabitants of this area were without Christ and the Gospel. They felt it a duty to bring Christ to these people. They opened preaching stations, trained these men, and brought them to the knowledge of their Lord and Saviour. Since these men were not trained as pastors, their teachings was very shallow. They invented a code of laws which they forced the people to follow. In short, theirs was a religion of a "work righteousness". From Ibuno they travelled to Ndiya, Etinan, and Itam. Wherever they went, they established preaching stations. They also opened a school at Etinan. Mr. Jonathan Ekong is a product of that school.

After his education, Mr. Ekong was employed as a catechist in the Qua Iboe Mission. He served as a catechist for many years. As the Qua Iboe mission was not interested in the field of education, the people of Ibesikpo felt that this was not the right mission with which they would happily affiliate. After series of meetings,

the people of Ibesikpo decided to send Mr. Ekong to the United States of America for the purpose of studying and, at the same time look for, and introduce them to a mission that will take active interest both in teaching the Word of God in its truth and purity, and in helping in the development of the area.

In 1928 Mr. Ekong arrived at the United States. He attended many schools in the South. He also studied in the Agricultural and Technical College at Greensboro, North Carolina, where he had his Bachelor of Science degree. It was during this time that he made contact with the coloured brethren in the South. Through these brethren, he had the opportunity of attending and worshipping in the Lutheran Church. After he had been duly indoctrinated, he was confirmed and received into full membership in the Church. Mr. Ekong also studied theology in the Immanuel Lutheran College at Greensboro, North Carolina.

In compliance with the demands made to Mr. Ekong by his people, Mr. Ekong wrote back to his people about the Lutheran Church and urged them to invite the Church to come out immediately and open their mission field in Nigeria, particularly, in Ibesikpo.

On November 16, 1930, Mr. J. E. Eka, being mandated by the Ibesikpo people, wrote to the mission Board of the Synodical Conference, inviting the Church to come out immediately and establish her mission field in their clan. This letter, with the former request made by the brethren in the South, incited the Synodical Conference to take an immediate line of action.

The Synodical Conference appointed a special committee and asked them to conduct further investigations and also offer some suggestions on the matter. The committee met and acted on the demands of the Synodical Conference. They afterwards submitted their suggestions and findings to the Board.

In 1934, the Synodical Conference sent Rev. Edwin L. Wilson to London, England, Belfast, and Ireland for a consultation with Missions authorities regarding the establishment of the Lutheran Mission in Nigeria. At the Synodical Convention which met at Milwaukee in August 8-13, 1934, Rev. Wilson gave the report of his visitation.

On January 22, 1934, Ibesikpo people had written to inform the Synodical Conference that they had met and discussed this matter with the Government of Nigeria and that the Government had

granted them permission to come in and establish the mission field. The Board, on the basis of these reports, decided to send three pastors to go and survey the field in Nigeria and bring back their report to the Board.

On January 5, 1935, Dr. Henry Nau (the President of Immanuel College, Greensboro, North Carolina), Rev. Imm. Albrecht (the President of Minnesota District- Wisconsin Synod), and Rev. O Boecler (Des Plaines, Illinois), left New York and landed at Lagos, the capital of Nigeria, on February 4, 1935. These men arrived at Ibesikpo, met the people, and made every possible survey of the work. On May 16, 1935, Pastors Albrecht and Boecler landed at New York, while Dr. Nau came later through Cameroun. On their arrival, they ~~se~~ carefully reported all their findings to the Board. They also urged the Board to initiate on-an immediate mission activities in Nigeria.

On a special meeting of the Board which met in St. Louis, Missouri, on January 14, 1936, a resolution was made that a temporary call be extended to Dr. Nau to go to Nigeria and make a begining. It was also agreed that he be given a one-year leave of absence from his Presidentship at the Immanuel College, Greensboro. Dr. Nau accepted the call. On March 4, 1936, Dr. Nau and his wife left New York to Nigeria. On April 26, 1936, they arrived at Nung Udoe Ibesikpo. They were given accommodation in Chief Nyong's house.

On December 10, 1936 the Board in a special meeting extended three calls to Rev. William H. Schweppe of Osceola (Wisconsin Synod), and Rev. Vernon Koeper of Chicago (Missouri Synod), and Miss Helen Kluck of Beaver Dam in Wisconsin. The two pastors and the deaconess accepted the calls. The two pastors, the deaconess, and the pastors' wives left New York to Nigeria on March 14, 1937. They arrived at Nung Udoe on April 24 of the same year. When they arrived, they met 32 Churches already organized by Dr. Nau. The 32 Churches were shared equally to them so that each had to serve 16 Churches. Miss Helen Kluck was mainly incharge of the dispensary. After he had acquainted these people with their duties, Dr. Nau returned to the United States in December 1937. Within few months of hard labour, Rev. Koeper developed a sickness which could not be cured in Nigeria. He was urged to return to the United States for treatment. Rev. Schweppe served the then existing 36 Churches with 1,459 communicants.

WISCONSIN LUTHERAN SEMINARY

Library

LRX 270

The Mission Board, realizing the difficulties under which Rev. Scheweppe was labouring, issued out four calls to pastors, but all were declined. On July 3, 1938, Mr. Jonathan Ekong completed his theological studies in the Immanuel College at Greensboro. He was ordained at Chicago and commissioned to serve as a missionary among his people.

In September 8, 1938 Rev. Jonathan Ekong arrived in Nigeria. He worked among the Annang people. He also assisted Rev. Scheweppe as much as he could. Two other calls were extended to Rev. Justus Kretzmann of Orange, New Jersey, and Miss Christine Rapier of Kansas City, Missouri. Both accepted the calls. On May 19, 1939, Rev. Kretzmann and his wife, and Miss Rapier left for Nigeria.

GIRLS SCHOOL: On May 27, 1939, the Lutheran Girls School was officially opened with an initial enrollment of 18 students. Miss Christine Rapier was the first Principal.

LUTHERAN SEMINARY: The Lutheran Seminary was opened in January 1939, and was conducted in Rev. Scheweppe's home. This was discontinued in 1940 because there were not enough students.

BOECLER MEMORIAL SCHOOL: This school was formerly called Ibesikpo United School. When the information reached the brethren in Nigeria that Rev. Boecler, who came with Dr. Nau and Rev. Albrecht developed a sickness on his return from Nigeria, and died, the name of the school was changed ~~the~~ to Boecler Memorial. This was the largest Lutheran School at that time. In 1939, the school had an enrollment of 269 students.

SCHOOLS: In 1940, the Lutheran Mission opened many schools. As a matter of fact, the impact that the Lutheran Mission made in Nigeria on the field of education is great. Before the advent of the Lutheran Mission in Nigeria, the progress in the field of education was too slow. Every other denomination, either old or new, came to copy the Lutheran Mission on her educational policy.

SYNOD: In 1949, the Nigerian Synod was formed. The President of this Synod was our former field Superintendent, Rev. William Scheweppe. Mr. Ete Frank was the first Secretary, and Rev. Kretzmann was the first Treasurer of the Synod. The Synod had her Board of Directors which met once every month. The annual convention, which was called AQUA ESOP, usually met in January.

INTERPRETERS: Since the missionaries could not communicate directly

with their members because of language, each missionary had his interpreter. These interpreters were to go with them to anywhere ~~to~~ they went.

LUTHERAN SEMINARY: The Lutheran Seminary was officially opened on January 31, 1949 with an enrollment of ten students. The seminary started in a mud-block house. Rev. Schweppe, the suprintendent of the Mission and President of the Evangelical Lutheran Church of Nigeria became the first President of the Seminary. Rev. Kretzmann was the first Dean. On January 13, 1950, after he had accepted the call extended to him, Rev. Norbert Reim (Wisconsin Synod) was installed as the first called professor of the seminary. Rev. Schweppe preached the sermon, and Rev. Kretzmann conducted the installation.

LUTHERAN HIGH SCHOOL: The Lutheran High School was opened in January 1949. The first Principal was Rev. J. Konz. The first enrollment was 75 students.

FOUNDLING HOME: A foundling home was established at Kung Udoe. This was a home ministering to children which needed the mission's care and help), in 1949. Miss Helen Kluck was incharge of this home.

TEACHER TRAINING COLLEGE: The Lutheran Teacher Training College was established in January 1951. The first Principal was Rev. Paul Anderson.

HOSPITAL: The building of the Lutheran Hospital was completed and was being used in 1952.

NATIVE PASTORS: In December 1952, 8 native pastors graduated from the Lutheran Seminary at Obot Idim. By December 1955, there were 15 native pastors in the field.

GROWTH: The Lutheran Church in Nigeria grew in number and in spirit throughout the entire period of Rev. Schweppe's headship. After he had left Nigeria ^{for} ~~to~~ South Africa, the Church took a new shape in doctrine and practice. When the Wisconsin Synod, because of confessional reason, left the Synodical Conference in 1962, and withdrew all his pastors from Nigeria, everything in doctrine and practice collapsed. False doctrine crept into the Church from ~~far~~ all quarters. Unionism was practised. Polygamists became leaders in the Churches and Districts. At certain areas, they were installed to administer Sacraments. Interdenominational studies were arranged. During the Nigerian Civil war, few of their pastors were trained at a joint seminary at Eukuru in the Northern Nigeria. In 1973, the

17/1/70

Evangelical Lutheran Church of Nigeria was officially accepted as a member of the Lutheran World Federation in Geneva.

CHRIST THE KING LUTHERAN CHURCH- ABAK- NIGERIA

Almost all the Churches that formed Otoro District during the time of Rev. Schweppe were from Qua Iboe Mission. Some of these congregations left Qua Iboe mission as early as in 1937. Some left in 1939. Of ~~a~~ all the Churches that left Qua Iboe Mission to the Lutheran Church, only Uruk Uso Church left the Qua Iboe mission enmasse.

The leader of the group was Elder Frank Udo Etim. Elder Frank was a close friend of Mr. Jonathan Ekong in Etinan Institute. As a friend to Mr. Ekong, he became interested in the Lutheran Church as a Church brought back from America by his friend. He also believed that this must be a Christian Church. Elder Frank, and all the Churches that broke away from Qua Iboe Church joined Rev. Ekong and became Lutherans. When Rev. Ekong came back from the United States, he was first sent to this group. The group cooperated with him. In short, there was a steady growth in number and in spirit. After some years of service, Rev. Ekong was removed to Calabar. Since then, many expatriates had been serving this group, including Rev. Edgar Greve (the Principal of Kenosha Lutheran High School).

In 1959, this group extended a call to Rev. Efiang Johnson. Rev. Johnson accepted the call. During the first few years of his service, Rev. Johnson proved to be hard working and faithful. In 1962, he committed adultery and attempted to commit abortion. The parents of this girl nearly killed him. The Church also ~~was~~ was offended and so refused to continue to accept his services. The Synod suspended him from office. But before six months expired, Rev. Stade went and took him from his home and employed him. Abak people resented and remarked that this could ^{bring into} disrepute the good name of the Lutheran Church. From this time Abak people were no more happy to remain with the Lutheran Church of Nigeria.

In 1962, James U. Idiong invited a mission from the United States to come and established her mission field in Abak. When Abak people heard about this, they were strictly against it because James had not discussed this matter with them. As a result, they turned their backs against James, thus leaving him alone.

In an address of send-off to Mr. Ikpe Ben Udofia, now studying in Nebraska, he was commissioned to come and search for a Lutheran Church which holds to the true word of God in its truth and purity,

J
L
C
C
C

and which would like to come out and work among them.

As false doctrine and practice continued to grow in the ELCN day after day, Abak people decided to ~~break~~^{break} away from the ELCN. In 1969 they conducted series of meetings and finally resolved to write and declare their position officially and also inform the ELCN that they were no more in fellowship with them. Rev. Okon O. Umoh was the Pastor at Abak during this time. He was standing solidly with Abak people on all points, and even led the Churches at Abak on the right procedure to follow.

In a special meeting at Ikot Ufen, the letter which was intended to be sent to the Evangelical Lutheran Church of Nigeria was read to the representatives of the 19 Churches. After the reading of the letter, the representatives of the Churches were required to sign the letter before forwarding it to the ELCN. Some representatives from the Churches signed the letter, but some refused to sign. The representatives of the following Churches refused to sign: four Churches forming the Nung Ukim parish refused to sign on the grounds that they were not Annang tribe, and as such would like to continue with the ELCN which is in Ibibioland; Nkara and Ikot Obio Edi made the same statement; Ikot Odon people told the meeting that they would only join ~~this~~ this group if they succeeded having a mission field established in their midst; Ikot Ebok made the same statement. A confirmed report made it clear that the ELCN campaigned and confused these churches after they had heard that ~~O~~Otoro District was breaking away from the ELCN. However, the eleven Churches signed the letter and was sent to the Office of the President of the ELCN.

Rev. Umoh also wrote to the ELCN that he had left them ^{on} the same reason that his group gave, and that he was going to continue with his group.

As the Vice President during that year, the President invited me to his office. The letter was presented and I suggested that the people should be ~~released~~^{released} to take their own course, provided they really understood what they were talking. The President invited Rev. Umoh to his office and told him about many things which he would have to suffer if he went away with the group. Rev. Umoh also revealed the fact that he was not ready to go with Abak people. Rev. Umoh came to my house one day and asked about my opinion on this matter. I advised him to go and help the people to build up a strong confessional Lutheran Church which we had before the mess that we then had. He agreed, but did not go because he doubted the

ETH 570

ability of these people ~~xxxxxxhisxxxx~~ in paying his salary. Being so confused by the ELCN, Rev. Umoh changed his mind and would no more want to go with Abak people. Yet, he was not bold ^{enough} to speak to the people. He even became a spy and an informant to the ELCN. When Abak people knew the double game that Rev. Umoh was ~~not~~ playing, they rejected his services and asked him to leave them. When Rev. Umoh left Abak, the ELCN appointed him to stay at Ikot Odon, one of the Churches that decided to go out with the rest of Abak. The only reason that he was asked to be there was to see if he could confuse ~~more~~ Churches and thus make the formation of a new Church body impossible. He was, however, able to take back Nkara, Ikot Obio Edi, and Ikot Ebok. These were the Churches that refused to sign the letter. He also broke Manta Two into two small groups. He tried very much to do more than this, but could not.

In December 1969, I resigned my position as the Vice President of the Evangelical Lutheran Church of Nigeria. I went back to my war-torn home and remained there, knowing not what I would do. I did not very much know if Abak people meant what they were doing, because this was not the first time of their breaking away, and afterwards went back to join this ELCN.

In April 1970, while Abak people were having communion service conducted by the two boys who had had their three years training in the Lutheran Seminary at Obot Idim, and were dropped because of the stand that Abak people were taking, Revs. Umoh and Johnson went right into the Church ^{with some policemen} and arrested the leaders of the Church. Those arrested included:- Mr. Ibanga A. Okon (the leader of the group), Elder Frank U. Etim (the Patron), Elder Sam Akpan, Elder Etim Akpan, Elder Jimmy U. Akpan, Elder Okon James, Elder Nathaniel U. Ekpo, Elder Robbisonson etc. I was somehow shocked when I heard about this and I decided rightaway to join the group. Rev. Umoh and Rev. Johnson were greatly rebuked by the police for what they did. The police even told them that they were acting contrary to the government regulation and that of God ~~and~~ as well

On the first Sunday in August, I attended service in Abak Church. The people were excited to see me coming into the Church and thought I was coming as a spy. Seeing how restless the people were, I called Mr. Ibanga A. Okon outside and told him that I was prepared to preach that morning. He hesitated to say anything but asked me the reason I came. I explained to him everything ~~in~~ ~~the~~

as simple as I could. After he had met with many of his members outside, he agreed that I preached. I introduced myself after the service and told them that I was now with them. They were happy, ~~was~~ though they did not yet believe.

In a meeting in that August, I urged them to have a name. We looked for the possible name by which we could be called and afterwards decided to go by "the Christ the King Lutheran Church". The eleven remaining Churches were broken into three parishes. (1) Uruk Uso parish consisted of ~~th~~ four Churches. Uruk Uso itself is a very strong congregation. The total communicant members here is about 170. When these people broke away from the ELCN, they really meant it. No one was prepared to stand and listen to anybody who would mention the ELCN. The leaders were also prepared to withstand any threat or persecution that might come upon them as a result of their confession. They were also prepared to remain alone even if ~~any~~ other Churches went back to ELCN. Another Church in Uruk Uso parish was Manta One. Manta One was a very small mission Church. This small Church was nurtured by Uruk Uso Church. Manta One had declared that they would only follow Uruk Uso to anywhere they felt would give them nothing but the true word of God. Another Church here was Abak. Abak Church was a mission Church nourished by the Otoro District. It was a city Church, and Otoro District wanted to work this Church to a standard so that their children going to stay there and work might have a place of worship. The next Church was Manta Two. This also was a small Church. It became too small when one Mr. Udoette broke the Church into two because the ELCN had promised to re-absorb ~~him~~ him as an untrained teacher, whose appointment was terminated several years ago, following the government's education regulation.

(2) Abiakpo parish was a big one with big problems. It consisted of 5 Churches. Of all the Churches that broke away from the ELCN, Abiakpo was the largest. It had a total communicant members of 250. But there was one man in this Church who was an instrument of the devil. This was Mr. Joshua Edet Umoh, the principal of Otoro 11 Lutheran School. No one knew that the President of the ELCN was working out something through this man. None of us knew that he was still the member of the Board of Directors of the ELCN, the Secretary of the Lutheran Relief Committee, the Secretary of the Lutheran Teachers Association of the ELCN. Here in Christ the King Lutheran Church, he was the Chairman of the Finance Board, a member of the Board of Directors, an Elder of Abiakpo Church and a member of the

217

Church Council. This was a man who was making a double deal. When I first discovered that he was serving both sides, I went and talked to him, but he assured me that he was only going there for the sake of money that they usually paid him for his work as the Secretary of Relief Committee and the Lutheran Teachers Association. Most of his closed relatives attested this to be true.

In 1971, he was one of those men selected to come with us to Port Harcourt for the reception of the Wisconsin Synod officials who were to come and visit us. These men could not come because they were refused visas ~~by~~ by the Nigerian Embassy in Washington. A week or two after we had returned from Port Harcourt, we were told that he went to Obot Idim, and that the ELCN told him that the Wisconsin Synod officials would never come out to Nigeria because they (the ELCN officials) had closed the way against them. It also came to our understanding that the ELCN had given to him an amount of three hundred pounds (£300.00), out of the amount given to the ELCN by the Missouri Synod for the relief of the suffering victims of the Nigerian civil war, for the purpose of campaigning against us and thus stealing back our members.

Mr. Joshua Umoh used this money wisely. He bought some heathen oath and gave ~~it~~ ^{it up} to those who collected this money from him. Each had to take oath that he or she would remain with the ELCN until death. Many, out of greed or poverty, took this money and declared for the ELCN. They usually conducted their services in the mission house where Rev. Greve lived some years ago. In October that year, he was given money by the ELCN for the purpose of suing us to court. First, ~~they~~ ^{he} brought the President of the ELCN into the Church one Sunday and asked him to preach in our Church. My members revolted. Joshua Edet and his adherents began a fight. My members went to Abak and reported the matter to the police. The police came and arrested them. After the police's investigation, they were warned ~~to~~ not to interfere with this Church anymore, since it was not their Church. The next thing was for them to hire a lawyer and asked him to take the case to the court. We also were required to hire a lawyer. The case is still in the court. However, this is a small group still remaining with us. The entire District is considering this group a mission Church.

Ikot Osom is another Church in Abiakpo parish. It is a small Church. They were strong until in 1974 when Joshua Umoh went in with overflowing promises. Some were attracted by these promises.

EHY 548

However, there are a few that are not trapped by these promises. Generally speaking, there are two parties worshipping in this Church. This makes everything difficult here. We have tried to send out these men, but they would never want to go out. While these men are pretending to be for us, they ~~were~~ are against us. The members who were against us only changed their minds when I was called or invited to come to States. Ukana Church was a small but dynamic Church. The President of this Church was Mr. Michael B. Udoette, the Principal of Ikot Osom Lutheran School. Mr. Udoette was the person who strongly stood against Joshua Umoh, and always knew how to frustrate Umoh's plans. But he gave us a shock that endures. When we were building on him as one to look to, he took the members of Ukana Church to the Restored Church of Jesus Christ. We had tried all we could to bring them back, but they are set. Ikot Ufen is another Church in Abiakpo parish. The members are neither strong nor weak. Our only consolation is that there is one young boy here who is so dynamic and faithful in his confession. The entire Church here has confidence in him. Eriamis another Church which was considered a mission Church. Abiakpo parish and, especially, Abiakpo Church really cared for the Church. But when the Church saw that the officials of the Wisconsin Synod could not come out in 1971, they left us and joined the Church of God mission.

(3) Ibong parish was another parish in Otoro District. There were 6 small Churches in this parish. Four of the Churches refused to sign the letter to the ELCN. We had only two left. The two ~~Ekru~~ Churches were faithful to God and the Word until when Mr. Joshua Umoh went and confused them. Ibong Church was broken into two in January 1972. A great majority went back to ELCN because of money and food. We have a few loyal young men who are standing solidly with us. Unwana Peter, who is a friend to Joshua Umoh was mostly the cause of the break-away of Ibong Church. The other Church in Ibong Church is Ikot Akpan Abasi. Ikot Akpan Abasi was supported by the entire parish. This Church began to grow spiritually when Otoro District left ELCN. Although it is a Church for the poor people, they are struggling for survival. They are very firm in their confession and are determined to continue in the faith. The only Judas that was here was their lay preacher. The Church excommunicated him when they knew that he was on a double deal.

On account of the disturbances brought about, indirectly by the Evangelical Lutheran Church of Nigeria and, directly by

EHK 290

Mr. Joshua E. Umoh and his adherents, the Church's real interest and concern is on survival rather than progress. All available funds go to the court and cases. All matters regarding Church developments and renovations, replacements and equipments are dropped for the meantime. All workers in the Church live by the proceeds from their labours and not from the Church. The minds of the people are bent on survival and nothing more.

MY COMING TO THE STATES: My coming to the States is the result of the restlessness of the youth. When the youths heard that the officials of the Wisconsin Synod were coming out to see our Churches in Nigeria, and to bring back the informations to the Synod here in the United States, they were very happy. But when they realized that these men could not come, and heard the boastings of the Evangelical Lutheran Church of Nigeria that the officials of the Wisconsin Synod would never come because they had closed the way against them, they were very dispirited. They thought there was no way for someone to come from the States to Nigeria. From that time on they began to force us to join some other Church Body in Nigeria, even though this Church Body might not hold to the true word of God. I and all the leaders disagreed with them. For many months, the leaders left the matter into my hand and asked me to prepare some sermons which will be strictly against joining a false Church ~~and~~ and clearly indicate why it is dangerous to join such a false Church. I did. The youths were quiet for sometime. But it was not very long that they began to speak out again. When we could not hear again from the Wisconsin Evangelical Lutheran Synod, I was moved to write to Mr. Udofia ~~at~~ Nebraska to communicate with Rev. Rusch and see if he would like to come out and work with the group. Rev. Rusch ~~himself~~ immediately replied that he was coming out to survey the field. Just as the officials of the Wisconsin Synod tried and failed, he also tried and failed.

In July 1972, Rev. Rusch asked me to prepare and come to the United States for both consultation and refresher course. When the Evangelical Lutheran Church heard that Rev. Rusch had asked me to come to the States, they sent someone with some money to Lagos. The chief passport officer was tipped and was advised not to give me a passport. It was a real struggling before I got my passport. After one year of struggle, I had my passport and visa in June 1973. I arrived at Shepherd in Michigan on June 19, 1973.

~~My~~ disagreement on the doctrine of the Church and ministry made it impossible and impracticable to continue with them. I left them on December 13, 1973.

However, the youths in my Churches were happy when they received the information that I was coming here. Since that time, they had been always very happy to receive the tracts from certain ~~individuals~~ individuals and Churches which I met. The interest of the youths is to have tracts. They had been having the tracts from various religious groups such as:- Apostolic Faith in Oregon, Laymen Home missionary movement in Philadelphia, Spiritual Truth mission in California, Unity School of Christianity in Missouri, etc. Now that they ~~are~~ have begun to have tracts from the right source they are happy and satisfied.

CONCLUSION: Generally speaking, Christ the King is a group of men who have, in the face of trials and suppression by those Christians who are bent on, and had been adulterating and polluting the Gospel of Christ, and ~~stand~~ are closing the way against those who would want to seek the Christ of the Gospel, surrendered themselves to Christ and His cause, and are prepared to continue in confessing Christ under sorrow or joy, threat or freedom. There are also some among this group who are weak. The weak are encouraged and strengthened by the strong brethren. These men are prepared to confess the Christ unto the end of their life.