

EDITORIAL

When about 700 years before the birth of the messiah, the prophet Isaiah said, “The people who walked in the darkness has seen a great light; those who dwelt in the land of intense darkness and the shadow of death upon them has the light shined “(Is.42:6; Matt 4:15, 16)

Did he know or understand what he was saying? One thing is obvious, that he did not know how larger the world was, nor did he know of the other peoples on earth behind the little he knew. He was certainly saying something that Jesus would build on through the Great commission .The culmination would be the out –reaching efforts of the church to obey the Lords command to declare and demonstrate the Good news of the salvation of all humanity on the faces of the earth.

The disciple was propelled out of Jerusalem by the persecution God permitted to result in the fulfillment of the mission of God (Mission Dei) for the redemption of mankind. The Apostles Paul, the evangelist to the Gentiles was a man about whom the lord said, “for this man is chosen instrument of mine to bear my name before the Gentile and the Kings and the descendant of Israel” (Acts 9:15).The Apostles of whom this was said could not have known the scope of his work- the Gentile world.

When the vision for the preaching of the gospel in Africa, especially Africa south of the Sahara, was given to the Late German, Dr.Karl H.Kumm (founder of the Sudan united mission),it couldn't have been spread out comprehensively ,yet he never waited to have that done before launching out and reaching the river banks settlement of Ibi on the Benue River, in September 1904.

For the former Ekklessiyar Kristi A Sudan (EKAS), later Ekklessiyar Kristi A Nigeria (EKAN) Lardin Benue, and now Christian reformed church of Nigeria (CRCN), Ibi has been considered as the entry gate of the gospel into the CRCN area. Through her, the overcoming light has come to shine in the nooks and crannies of the land.

Good things that punctuate a man's trip through life are often recalled with great joy and satisfaction. Recently, the TAKAN fellowship has awoken to the reality of the need to appreciate the goodness of the lord Almighty as witnessed in the hundred – years journey in his grace, to where we are today, the land and the people in the dark dungeon of Satanism, death and decay now in the living and gracious embrace of the ancient of Days.

CRCN is into a deliberate retrospection and the results have been awesome: the Lord is good and we are celebrating the gift of life, hope and all the revolution witnessed through the advent of the gospel. We fondly remember the bearers of the great tidings both expatiate and nationals.

OUR DWELLING PLACE

Our God has been our mighty fortress; the Bulwark who has never fails nor will fail us in the journey.

The Lord is our Helper in the mist of the flood of mortal ills all around us. The ancient enemy is still working tirelessly to bring us down and great are his craft and power. He is arrived with cruel hate.

All along the corridors of our history our strength failed us, so also our striving.

But “hallelujah!” the right man chosen by God, Christ Jesus, and the Lord of the Sabbath, the immutable King, gives victory.

The world, the demons are everywhere, and vomiting their venom which greater intensity, to undo us.

No fear, the truth in us will triumph; our flesh can wane and fall in the battle that rages now unending but Gods truth Abides forever. Hallelujah!

And the light shine on in the darkness, for the darkness has never over powered it ...the true light that came into the world and has illumined every person. Now, arise from the depression and prostration in which circumstances have kept you ! Shine and be radiant with the glory of LORD !

By CALEB S. AHIMA

(CRCN Ordained minister)

PRESIDENTIAL CENTENARY ADDRESS

AN ADDRESS DELIVERED BY THE CRCN PRESIDENT ON THE OCCASION OF THE CENTENARY CELEBRATION OF THE COMING OF THE GOSPEL ON 12 NOVEMBER 2005 AT TAKUM

INTRODUCTION:-Go therefore and make disciples of all the nations, Baptizing them in the name of the father and of the son and of the Holy spirit “Matt 28:19

GREETINGS: - The vice president of CRCN, General Secretary, the chairman of this occasion, the chairperson, special guest of honor, Guest of honor, Chief Host, the chief launcher, Royal Fathers of the day. Special Mother of the day, mother of the day, Guest speaker, members of the CRCN Executive council, Board of Trustee, Pastors church leaders here present, Gentlemen of the press, distinguished guest, ladies and Gentile men.

With great pleasure and gratitude to Almighty God, I welcome you all to this historic occasion. One hundred years is not 100 days or weeks. It is indeed marvelous, with us present here, to celebrate the wonderful grace of Almighty in our land.

Thank God for you and I that are here present to celebrate this historic event.

THE JOURNEY SO FAR:-

It is exactly hundred years ago ,when the missionaries from the north, obeyed the command of our Lord in Matt 22:8 to come to this land to bring the good tidings of our Lord. In 1904 the missionaries led by a German, Dr.Karl Kumm came to Ibi, on their way to wase.In the year 1905,Dr Burt and others were urged by the holy spirit ,to come over the Benue river, to a land of the heathen, who needed the light of the salvation. These men were welcome by the Aku Uka Agbunshu.That is wholly why we felt that, it is important and honoring to the lord, to call all sons and daughters of the former wukari division and well wishers to celebrate with us.

As we all know from the experience of the early missionaries, it was not easy to start the church. But with the persistence of our finding fathers, the gospel spread like a wild fire, from wukari to all other parts of the present Taraba and beyond.

It was indeed started, in a humble beginning. The missionaries later moved to Donga Takum, Nyita, Baisa, Mararraba, Serti, Kente, Ibi, Abong Nyakwala and Jalingo, which are today referred to as the twelve regional church councils of the CRCN.

SPREAD TO THE CITIES

Besides the twelve regional areas mentioned above, the mission of the church has reached out to other states of the federation, such as Plateau, Borno, Adamawa, Benue, Gombe and recently to Niger and Akwa Ibom states, and the federal capital Abuja.

We have also followed the footsteps of our missionary founding fathers by bringing the gospel to neighboring countries such as Chad and Cameroon Republics. We are now, hoping to partner with our mission partners to reach out to the Niger Republic.

WHY THE CELEBRATION

I do not want to waste your time telling you about the history of the church, as it's already contained in the documentary, which we will soon launch. I feel it will interest you to note why we are celebrating today. As I mentioned earlier, 100 years is not 100 days. I am pretty sure that if our founding fathers and all our past leaders were alive today to see the church, they would indeed thank God for the growth the church witnessed.

This land, before the advent of Christianity, was in total darkness of traditional idol religion. But Christianity brought not only the message of salvation of the soul: it also brought education and health services to the people. It was the mission that first established a secondary school in this land, the precious and prestigious Wukari division combined secondary school. It was second to none in this land. Many of our sons and daughters received qualitative education from the school. We must thank God for the school. It is interesting to note too, that before the establishment of the combined secondary school, there was a school established by the mission in 1915 in Wukari, and by 1992, it was the first school to award grade two certificates.

HEALTH / FOOD

The church (Mission) saw the importance of holistic ministry, of caring for the body and soul. Therefore the SUM CRC mission established the famous Takum Christian Hospital. It was second to none in the land. A lot of premature deaths and infant mortality was prevented as a result of the hospital.

And many more, it's indeed worth celebrating, a centenary of bringing good tidings to this land. This was indeed courtesy of the Sudan United Mission SUM – (1905 -1940) and the Christian Reformed Church of North America (1940) through the effort of Mama Johanna Veenstra (Uwa – Kwakhi) who networked with the CRC from North America to

come and work in Nigeria. Today the SUM CRC, is working with us(a very good partner of the church).

MINISTERIES

For the past 100 years, the church, has been preaching the gospel in various ways.

Through that, she established ministries as an arm of the church to reach out to various people at their areas. Such ministries include:-Theological seminary in Donga that is named after a pioneer missionary Johanna Veentra;then the youth ministry, church ,Education, Literature Department, Theological Education by extension (TEE),Mission Board, and the Urban ministry (with focus in our cities such as Abuja,Lagos,Maiduguri,Jos,and many others.).There is also the CRCN AIDS Action committee, to reduce the rapid spread of the HIV and AIDS and to also care for the people living with AIDS.

Recently, CRCN established a pastoral center in wukari. It's a center that cares and rehabilitates alcoholics and drug addicts in the society.

YOUTH

The youth, it is said are the leaders of tomorrow. I am very sure that some of you today we see as older generation were young when the missionaries came. And 80% of us present today were not yet born. But today we are the leaders. Hence ,there are young ones that are growing and will be leaders of tomorrow ,while those yet unborn are leaders of next tomorrow. With this concept in mind, and following the foot – steps of our pioneer missionaries, CRCN has encouraged both local and regional churches to establish Nursery and primary school so that our children will get better Education. Hence we have established a comprehensive secondary school in Baissa, to give our young ones the desired Education needed. For today. It is really seat that those school and hospital established by our missionaries, that provide us with good health service and education, were taken over by the government in 1976, and no single compensation were paid to he church. Worse still they all lost their former glories.

Hence we felt we cannot sit back and let this vision and dreams of our fore fathers die, without establishing a new and hopeful standard. We hope in the near future, this school shall be second to none in this land.

THE CHALLENGES

In the documentary, you will notice that, in the 1970s there was a setback in the church, where, some of our beloved brethren, decided to break away to form their own church. We continue to struggle for re – union, but it had been of no avail, until two years ago, 1st March 2003, when there was reconciliation, to recognize and accept each other living side by side, as independent churches, preaching the same gospel. We look forward and pray that one day, if the lord tarries, it shall be a celebration of a reunion, Amen.

APPEAL

Beloved in Christ Jesus, we have come to celebrate, 100 years of spreading the good news of our lord and savior Jesus Christ in this land, through the activities of the Sudan united mission which gave birth to what we call today CRCN. I would like to appeal to you that, you be part of his great gospel witness today. CRCN is now growing in our cities. My dear sons and daughters of the soul, here is your mother the church, support her, pray for her, join her in the cities let there be a witness there through you. You can be the Smiths, the Reckes, Dekkers, Browneyes, Seines, Veckamps Deyonges, Van Rikens, Holkeboer, Harry Grays, Jan Boer, Veeckes, Systma, Streilstra, Lodewyks, Vanwyks, Van tols Dykstras, Buys, Grays, Dr. Chinas, etc, of the cities in which you are. The lord called these people and used them to make you what you are today, why not emulate them in response to God in what he call you to do?

Secondly, as already mentioned, these ministries of the church need your support, morally and all otherwise to enable them function effectively .Especially in the areas of education, health and mission work. It's our intension to give our children a better education, therefore support for the church school, will really actualize the children's dreams for the future.

Your support today for the church in this centenary celebration will really go down into history of the church in the next generation as future generation will hold a bicennial celebration. Then they shall remember what happened today.

APPRECIATION

I can not conclude this address without expressing my gratitude to all the dignitaries that are here today. Some we have met physically to invite you, some we talked to on phone, some, we only sent messages and invitations, yet you have spared your time to be here. May God bless you bountifully, especially our dear friend, Chief Owelle Rochas Okorocho, we have hard about you a lot. Your Education Foundation across the nation talks much about you. And today you are here, we say thank you. Our Governor (people's choice) thank you for coming. Our dear son of the soil, the Abonta, we are grateful for you numerous assistance to the church.

The Guest speaker, Ron Geerling, thanks for coming we appreciate what SUM – CRC has done, is doing, and will do. Rep. Bwacha, words can not express your wonderful contribution to the church. Our mother, you are indeed wonderful mothers, we are thankful. TEKAN, thank you too. Planning committee, word can not express it all, I will say thank you.

CONCLUSION

To all sons and daughter of CRCN, wherever you are, remember your mother that gave birth to you; support her to grow from strength to strength, so that she can fulfill the great commission of our Lord.

May our good Lord grant you journey mercies to your various destinations, may you be protected in his wings, and may you prosper in all your endeavours, Amen

REV. ISTIFANUS BALAHAGO

CRCN President

A DIARY OF THE ADVENT AND SPREAD

- 1902 - Sudan pioneer Mission formed in Britain
- 1904 - SPM changed to Sudan united mission (SUM)
The SUM reached Ibi on the Benue River.
- 1905 - SUM in Wase (present plateau state).Burt, one of the SUM team members, travelled to wukari for mission work. Second mission trip by Lowry Maxwell and Burt.
- 1906 - C.W.Guintier, J.S.Derr and Watter Hooever arrived wukari town known for Very strong attachment to idolatery, hence very poor response to the gospel
- 1910 - Timon Mama, a convert from donga, in Takum for mission work live in Takum 1910 -1917.Many visit to Luwpe between 1916 and 1917.Timon later joined by two convert from wukari (Evangelist Irimiya and Evang Filibus Ashu Angyu).
- 19017 - First congregation organized in Donga
- 1918 - Johanna Veenstra formally requested the CRCNA to take over work From the SUM British Branch.
- 1921 - Rev.O.L White and Miss Johanna Veenstra arrived Luwpe from Donga.
Worship center organized in wukari.
- 1922 - Congregation organized in Ibi which was then SUM Headquarters, until 1934 when it moved to Gindiri and later Jos.

Between 1910 and 1920, spread of gospel through joint effort of expatriate and national missionaries.

1933 - Children of the first convert baptized by Johanna Veenstra, Death of Veenstra

1936 - Late Rev. Edgar H. Smith and Siman Atajiri visited Nyita: The chief then urged his people to embrace the new faith.

1937 - Sum –CRC considered taking over the Nigeria field

The Ndoro, Tigun, Itchen embraced the gospel through the evangelic campaign of laborers like Istifanus Audu, Edgar Smith, Musa Ciroma and Habila Adda, all of blessed memory. Mention needs to be made that these evangelized tribes mentioned above. It was then contact was first made with Baissa.

1939 - SUM American Branch recommended to SUM British that Lwpe plus Wukari, Ibi and Donga be given to Sum CRC

1940 - Seven years after Veenstra's death, the Christian Reformed church of North America (CRCNA) officially accepted to take over in the Nigeria area from the SUM British branch.

1942 - A Kuteb convert named Bulus Kwashe was sent to work among the Ndoro.

1943 - The Takum church sent Daniel Ndeyantso to Baissa and Ashuku for Evangelism. Later in the year, Dauda Mbo, a son to the Nyita chief and first Jukum convert in Nyita, was sent to Ndoro for mission work.

It must be mentioned here that the indigenous converts were, generally, submitted to severe persecutions, and they suffered sickness, poverty, death, as they sought to obey the great commission. They were men of faith, daring spirit and unflinching dedication, even when they were threatened with death.

- 1950 - Moves to unite all indigenous places of worship
- 1951 - On July 25, the first general meeting of all fields was held at Ibi with representatives from all the fields. At that meeting an indigenous church was born under the name "Ekklessiyar Kristi A Sudan (EKAS), Lardin Binuwe." Service was held in, Nyita, Donga, and Takum and birth of the indigenous church was explained, and writing was emphasized
- 1955 - All the existing missionary field of the SUM met from the fellowship, "Tarayyar Ekklesiyoyin Kristi A Sudan (TEKAS) was born .It later metamorphosed into TEKAN (Tarayyar Ekklesiyoyin Kristi A Nigeria).and remains so.
- 1960 - In August of this year, Ekas Lardin Binuwe trustee were registered and the church thus became a legally constituted, autonomous body, in corporate under the land perpetual Act, Cap 98 in Lagos, under the name EKAS Lardin Binuwe.
- 1967 - The creation of he 12 states in Nigeria under the regime of General Yakubu Gowon saw the church located in wukari, Takum, Donga, and Sardauna in the Benue plateau state.
- 1976 - Late General Murtala Mohammed created the 19 states and this was placed EKAN Benue Gongola.It was then that the move for a change of name came up.
- 1977 - In the general church council meeting of May 17, 18, the name "Christian Reformed church of Nigeria (CRCN) was permanently adopted as the name of the church.
- 1973 - There was friction in the church which threatened its unity .It was between the Kuteb group and the rest of the church. In the general council meeting of the year, there occurred a split in the church in which the Kuteb walked out of the fellowship of the church and formed their own church.

- 1974 - In May of this year, report of the split rang everywhere in EKAN. Many attempts to solve the problem became futile.
- 2003 - In March of this year, subsequent to years of effort, reconciliation service was held in Takum where the CRCN and the RCC claimed forgiveness for each other.
- 2004 - In the January of his year, by CRCN permission, RCC the church formed by Kuteb, was accepted into the TEKAN fellowship.

CRCN HQS.

REGIONAL *BRIEFS*

BRIEF HISTORY OF THE ESTABLISHMENT OF RCC ABONG

INTRODUCTION:

We thank the lord for the allowing us to live and to witness the day of the establishment of RCC

- LCC Akwanwe
- LCC Atta
- Akia

At the time of the inauguration of this RCC it had the following RCC: Abong, Aha, Akwanwe, Akiya, Attah and Akwabe.

THE COMING OF THE GOSPEL

Abong area brought the gospel in the establishment of the church in the east(Asha) in the year 1956.This church was the first local church ever established in RCC Abong, with the headquarters at Asha .The following were the pastors who worked in the church upon its establishment :

- Rev. Illiya C Abowa
- Rev.Dauda Efi
- Rev.Nuhu Pamciri
- Rev.Dauda Efi
- Rev.Nuhu Pamciri

The church expanded very rapidly within this period because of the devotion and commitment of these clergy men to the work of mission in this area.

ESTABLISHMENT OF MISSION HOUSE

The spread of the gospel in the area made it necessary for the service of a white missionary to be employed, and hence the building of a mission house with help of the indigenes at Akwanwe.Rev.Case Van wyk was the first man to serve as a missionary in the area with his base at the mission house which is still in use up to date.

THE FIRST LEADRES OF THE RCC ON ITS ESTABLISHMENT

- Rev. Emmanuel Sam - Chairman
- Rev. Ayuba G. Solomon - Vice chairman
- Rev. Ayuba U. Sule - Secretary
- Rev. Shedrach T. Zororto - Asst Secretary
- Rev. Philip K. Garba - Treasurer
- Rev. Siman Nuhu - Asst Treasurer
- Rev. William Abo - Auditor
- Rev. Istifanus T. Chuama - Adviser

THE CURRENT LEADERS OF THE RCC

- Rev. Ayuba G. Solomon - Chairman
- Rev. Mathias D. N. Jatau - Vice chairman
- Rev. Ayuba U. Sale - Secretary
- Rev. Musa Akwawu - Asst. Secretary
- Rev. Siman Manasseh - Treasurer

REV. AYUBA G. SOLOMON

RCC CHAIRMAN

BRIEF HISTORY OF THE CRCN BAISSA

INTRODUCTION:

We give thanks to God, who through the love of our Lord Jesus Christ granted this opportunity to the officials of RCC Baissa to present this brief history of its RCC. May the Lord guide us all. Amen.

INAUGURATION: RCC Baissa was inaugurated on 19-5-1985.

THE COMING OF THE GOSPEL

The Christian Gospel first came to Baissa through the effort of two people namely: Edgar Smith and Rev. Istifanus Audu from Takum and Rev. Habila Adda from Wukari. They came to Ichen Ndoro Land and Tigon Land in the year 1936.

On arrival, they discovered the people were very receptive towards them and the gospel, and then Mr. Bulus Kwashi, a Kwanbai man, was sent to them as an Evangelist.

He came and started work as an Evangelist in the year 1943 in Ndoro land, at Galea town. Also Mr. Daniel Ndeyantso was sent to start work as evangelist in the year 1947 in Tigon land, and he stayed in Ashuku town. Seeing how the gospel was expanding, another Evangelist by name Mr.Dauda Efii from Nyita was sent to come and work.He came and started working as an Evangelist at Tubum that is the present Ndaforo.Again the work expanded, so much that,Mallam Habila Adda from wukari was sent to work in Biassaula in Ichen land as an Evangelist. Since then, through the guidance of the lord they work of propagating the gospel has been growing.

ESTABLISHMENT OF A MISSION STATION

Work on the mission station at Baissa started in the year 1948.After it was fully put in place, the medical worked followed in the year 1915, with the erection of a dispensary by the native. The first Dispenser was Mallam Yakubu Bete.In addition to his medical work he was also involved in the preaching of THE GOSPEL.

In the year 1952,a Bible school was opened at Baissa.The school was started by Miss J.Stielstra assisted by Mallam Nuhu Pamciri.When Mallam Nuhu Pamciri went for pastoral training,Mallam Musa Yerima replaced him to assist Miss Stielstra.This school became a source of many blessings in Kasar Gabas(Eastern Area).

THE ESTABLISHMENT OF A CHURCH

As the work among the natives progressed and the church grew in numbers,the eastern area(Gabas) was divided into two. Gabas and Bathel which is Nyita in the year 1956.As the growth continued,the church was further divided into two.Ashun taking the name Gabas,while Baissa took the name Ebenezer.

The church of Na'oAshon which presently comprises of Ashuku and Nama Baba(Eneme)was established in the year 1961.Also in the same year the Ebenezer church was further divided into two,with Baissa still maintaining the name Baissa,while Ndoforo took the name Ebenezer.The pioneer Pastors in Gabas church were:Rev.Illiya C Abowa,Rev.Dauda Efi and Rev.Nuhu Pamciri.During their time the gospel greatly flourished in Kasar Gabas(the Eastern area).

SERTI AREA

In the early part of the year 1950, Rev.Dr.Harry Boer and Rev.Daniel Ndeyantso together with Mallam Yakubu Bete surveyed the Gashaka area. After their survey, the church sent Mallam Nuhu Pamciri to the Gashaka area in the year 1952.Ten years later in 1962, the Serti mission station was also built. With these developments, through God's help and guidance, the gospel became firmly planted in Gabas area.

THE PIONEER PASTORS OF RCC BAIUSSA AND THEIR PLACES OF WORD

- Rev. Nuhu Pamciri GU Serti
- Rev.Illiya C.Abowa GU Baissa
- Rev.Samuel G.Garkye GU Ashuku
- Rev.Markus Jatau GU Asha
- Rev.Istifanus Tafinata From Takum
- Rev.Jonathan Y.Ekefa GU Didan
- Rev.Filibus Gamme GU Ndaforo
- Rev.Bitrus Jedere GU Abong
- Rev.Waziri Maikidi GU Gayam
- Rev.Nahum V.Ndungu GU Akanwe
- Rev.Ishaya A.Umaru GU Mayo Salbe

NAMES OF OFFICERS WHO PILOTED THE AFFAIRS OF RCC BAISSA SINCE ITS INCEPTION TO DATE

CHAIRMAN

- Rev.Illiya C.Abowa
- Rev.Samuel G.Garkye
- Rev.Caleb Barde
- Rev.Boniface S.N Tukura(the current chairman)

SECRETARIES

- Rev.Nahum V.Ndungu
- Rev.B.B.A Galadima
- Rev.Jethro J.Musa
- Mr.Agabus Hassan
- Mr.Danlami Maishere
- Mr.Jeremiah Haruna
- Mr.Ezra F.Ishaya(the current secretary)

TRESURERS

- Mr.Ifraimu
- Mr.Timothy
- Mr.William Habila

- Mr.Habila D.Bello
- Hon.Enoch A.Tabena
- Hon.Philemon Tabena(the current Treasurer).

As the journey continued and the RCC grew both in size and numbers,RCC Baissa was divided into namely:RCC Baissa and Serti.

RCC Serti being a new RCC was inaugurated in the year 1995.Again RCC Baissa grew in numbers; as such it was still divided into two.RCC Baissa and RCC Abong which was inaugurated on 16/11/2000.

PRESENT GU – IN RCC BAISSA AND THEIR PASTORS

- | | |
|-----------------------|--------------------------------|
| • GU Baissa No 1 | Rev.Boniface S.N Takura |
| • GU Baissa No 2 | Rev.Jacob M.I Kabra |
| • GU Ndoforo | Rev.Nacho Bako |
| • GU Ashuku | Rev.Bitrus Angyekalia |
| • GU Eneme | Rev.Ali Wuyu |
| • GU Kofai Ndoforo | Rev.B.B Audu Galadima(Adviser) |
| • GU Danbaki | Rev.Tanko Jolly |
| • GU Didan | Rev.Innocent N.Audu |
| • GU Sabongida Twaira | Rev.Yakubu Musa |

BRIEF HISTORY OF EACH GU

GU BAISSA NO 1

GU Baissa No 1 was founded on 31/12/1961 under the leadership of Rev. Nuhu Pamciri. After he left, Rev.Yohanna Ashige succeeded him. Thereafter, the following pastors: Rev.William C.Abowa took over from Rev Ashige He was later succeeded by B.B A.Galadima who was Rev.Theophilus Z. Danjuma.presently the pastor in charge off GU Baissa No 1 is Rev.Boniface S.N Takura who came in the year 2001.

PLACES OF WORSHIP UNDER GU BAISSA NO 1

GU Baissa No 1 has the following places of worship

- Baissa No 1
- Baissa Sashin haske

- Gidan Haske(s/boka)
- Yalkum
- Gidan Mamman
- Sun Kuru
- Bada Koshi
- Gidan Garba
- Fali Isa
- Bente Galea
- Gidan Buba

GU BAISSA NO 1 HAS FIVE EVANGELIST AS FOLLOWS

- | | |
|----------------------------------|--|
| • Evangelist Samuel Titus | Gidan Haske |
| • Evangelist Benjamin Mai Anguwa | Sashin Haske |
| • Evangelist Matthew Saidu | Fali Isa |
| • Evangelist Titus Hassan | Sun Kuru |
| • Evangelist Daniel Jawo | Bente, Galea and another Pastor by name Joshua Markus. |

GU BAISSA NO 2

GU Baissa No 2 was founded between 2001 and 2002, under the leadership of Rev.Habila Nwunuji.

PLACES OF WORSHIP UNDER BAISSA NO 2

- Baissa No 2
- Kpawola
- Gidan Mallam
- Tulori
- Gidan Sambo
- Sarkin Boka

GU BAISSA NO 2 HAS TWO EVANGELISTS

- Namely:
- i.Evangelist Ibrahim Ahamadu Gidan Sambo
 - ii.Evangelist Obadiah Maihankali Kpawola

GU NDAFORO

GU Ebenezer (Ndoforo) was founded on 9/9/1996 under the leadership of Rev.R.Reekers.After he left he was succeeded by Rev.Nuhu Pamciri, who was also succeeded by Rev.Avennego S.Maianguwa, Rev.Samuel G.Garkye succeeded by Rev.Abednego ,and was himself succeeded by Rev.Caleb Barde,who was succeeded who was succeeded by the current Pastor Rev.Nacho Bako.

GU NDDAFORO HAS THE FOLOWING PLACES OF WORSHIP

- Ndaforo
- Ewanda
- Kwancha
- Tafari
- Dandin kowa
- Gidan Yaro
- Tudun Haske

GU NDAFORO HAS NO EVANGELIST

GU ASHUKU

GU Na –Ashon(Ashuku) was founded on 8 /1/1961 under the leadership of the chairman of the Gu Mr.Samuel G. Garkye. After him the Gu called Rev. Iliya Abowa to take over, and he worked there for a long period of time. Rev. Iliya was later called by Gu Ebenezer, thereafter Samuel. C.G. Garkye was ordained, and he became his adviser in the year 1981. Since then he continued working until he retired, then Rev. B.B.A. Galadima succeeded as adviser to Gu Ashuku from 1997 – 2000. After that the Posting and Transfer committee sent Rev. Innocent N. Audu to take over from him who worked from 2000 – 2002, before he was transferred by the Posting and Transfer committee. In his place the post and transfer Committee brought Rev. Bitrus A. Agyekila who is still working in Gu Ashuku at present and update.

GU ASHUKU HAS THE FOLLOWING PLACES OF WORSHIP

1. Ashuku
2. Guduma
3. Kararuwal
4. Ambwe
5. Elwarlu
6. Busun

GU ENEME

Gu Eneme was founded on 5/7/2002 under the leadership of Rev. Silas D. Dauda, who worked in the Gu from 5/7/2002 to April, 2005. The current pastor Rev. Ali wuya came in May,2005.

GU ENEME HAS THE FOLLOWING PLACES OF WORSHIP

1. Eneme
2. Mbiseh
3. Gidan Sule
4. Abongbiiya

GU KOFAI NDAFORO

Gu kofai Ndaforo was founded on 4/7/2002 under the leadership OF Rev. Innocent N. Audu as its Advicer he was transferred, Rev.B.B.A Galadima became their Adviser. This Gu has no president Pastor as of present.

GU KOFAI NDAFORO HAS THE FOLLOWING PLACES OF WORSHIP

1. Kofai Ndaforo
2. Mgbashi
3. Tsakuwa
4. Gidan Maishera
5. Samaria
6. Ndaforo Dutse
7. Afantukwe
8. Akutukwe
9. Alisco
10. Bamgara
11. Apikoni

GU DANBEKI

Gu DAbbeki was founded on 25/10/1996 under the leadership of Mallam Daniel Mamman, the evangelist, as the chairman. Then RCC Baissa asked Rev. Jethro J. Musa to be their Adviser. Thereafter, the Gu called Rev. Emmanuel Sam to be in charge as from 3/11/1998, and he was incharge till 28/5/ 2000 when he was transferred to Abong. Rev. Buluj's D. Dauda took over from him on 2/9/2000 when he joined government service. Rev. Jolly T. Bako succeeded him by taking over the mantle of leadership on 8/82003 to date.

GU DANBEKI HAS THE FOLLOWING PLACES OF WORSHIP

1. Danbeki

2. Gidan Ali
3. Gidan Maiyanba
4. Gidan Mai lamba
5. Gidan Yusufu
6. Gidan Shidawa
7. Gidan Yusufu

GU DANBEKI HAS OE EVANGELIST CALL EVANGELIST AYUBA A. ALI

GU DIDAN

Gu Didan (Yahweh) was established on 27/8/1967, under the leadership of Rev. Jan Boer. When he returned to the Mission Centre Lupwe, Rev. Samuel G Garkye became the advser to thid Gu. The DGu later called Rev. Jonathan Y Ekafa, and after his demise, Rev. B.B.A. Galadima became their adviser. In addition, the Gu also called Rev. Jethro J. Musa. After his transfer to Wukari, the posting and transfer committee posted Rev. Daniel D. Kune to Gu Didan who later left the church to joined government service Rev. Innocent N. Audu replaced him to January.

GU DIDAN HAS THE FOLLOWING PLACES OF WORSHIP

1. Didan
2. Gindinwaya
3. Shaju

GU SABONGIDA TUKURA

Gu Sabongida Tukura was inaugurated on 5/11/1993, under the leadership of Rev. Nahum V. Ndugu as its Adviser, with Mr. Zabadi Mutsen Joshua as the chairman. After that, Rev. Boniface S.N Tukura took over as the pastor incharge from 1/6/1995 to 23/3/2001. Rev. Simon C. Bala took over from him on 24/3/2001 to 112/7/2004 when the left the church to joined government service. The posting and transfer committee then posted Rev.Ayuba Musa who commenced work on 19/7/2004 to date.

GU SABONGIDA TUKURA HAS THE FOLLOWING PLACE OF WORSHIP

1. Gidan Tukura
2. Mbwe

Rev. Boniface S.N. Tukura

Chairman

Mr. Ezra F. Ishaya

Secretary

THE COMING OF MISSIONARIES TO DONGA AND THEIR ACTIVITIES

INTRODUCTION

“You shall be my witnesses in Jerusalem, and Judea and Samaria and to the ends of the earth” (Acts 1:8b). This verse became true and with power upon believers or followers of Jesus Christ.

THE BEGINNING

A Mission body from the Western World became so concerned on how to reach the unreached. Then in 1902 a German Doctor by name Dr. Karl Kumm founded a group that is aimed at taking the Gospel to the unreached. The group was founded in England and he named it Sudan Pioneer Mission (SPM). However, in 1904 the name was changed to Sudan United Mission (SUM). Dr. Karl Kumm travelled to most countries in the west telling them about the group and its objectives. Three other people joined him; they were Dr. A. Bateman, Mr. G Burt and Mr. Lowry Maxwell (nickname Lengelenge) with Dr. Karl Kumm as their leader.

These people came to Nigeria, upon arrival, the colonial administration whose headquarters was Zungeru in present Niger State, directed them to proceed to Wase in present Plateau State and open their mission station there. Unfortunately after staying for one year, the station was engulfed in fire. This incidence forced them to relocate to another place of their choice in the year 1905. Therefore, in the year 1906, the missionaries came to Ibi and Wukari. There they put up their new mission stations was established in America.

THOSE WHO WENT TO WUKARI

Mr. J.L Maxwell and John Young were the ones who opened the first Mission station in Wukari in the year 1906. In the same year Dr. Karl Kumm went back to England to look for more missionaries. The news of this group spread to other parts of

the world such that in the year 1906 the American Branch of the Sudan United Mission was established in America.

DONGA TOWN

Before the coming of the Missionaries to Wukari Federation in 1907, Mr. Guinter Hoover, Mr. Der, and Mr. J.L Maxwell came to Donga during the reign of Gara Sonyonga Garbosa II. The Gara of Donga showed them a piece of land where they built their tent. From there they went to the market square where they had their first preaching in year 1907. After some days they went back to Wukari and Ibi where they (Lived) had their mission station. From time to time they used to visit Donga to preach the gospel. When the need to have a resident missionary in Donga became necessary, they sent to England for one. The Mission in England sent Mr. Whiteman and his wife who arrived Nigeria in 1910. They stayed in Ibi for one year so that they could learn Hausa language. When they became fluent in Hausa, they moved to Donga in January, 1911 during the reign of Gara Garkiye II who came to the throne in 1910. The Gara was officially confirmed as Gara of Donga on 28/4/1911. The Gara was so friendly to the missionaries. He accommodated them and gave them piece of land for their house close to the market square and the mosque in Donga.

In January 1913 Mr. and Mrs. Guinter from Wukari came with another Missionary Miss Stella Abiah Ryan to Donga to preach the gospel. Miss Stella Ryan died in Donga on 22/11/1918 and was buried there, her grave is in Donga.

Rev. Whiteman built a two bedroom house in 1914 at the Donga Mission station.

NEW CONVERTS

As Rev. Whiteman commenced preaching the gospel in Donga, the Lord opened the heart of Habu Kunlomiya Likita and Afu, they repented of their sins. In the month of January 1912, they proclaimed Jesus Christ publicly and accepted him as their Lord and savior. After them another woman by name Laiya Mama got converted to Christianity.

In the same year 1912, there were many more who got converted and the church grew. On 6/8/1916, the son of Gara Sonyonga by the name Sambo who was a Muslim got converted to Christianity by accepting Jesus Christ as his Lord and Saviour. Immediately after his conversion he began witnessing by preaching the gospel of Jesus to his people openly.

THE FIRST BAPTISM

The first person to be baptized was a man by name Istifanus Lar who was brought by the Missionaries from Wase. Istifanus Lar was baptized in the year 1911. The second baptism took place on 2/1/1913 in which four (4) people all from Donga

were baptized. The baptism was administered by Rev. Whiteman and those baptized were: Timon Mamman, Jonathan Habu, Danyela Afu, and Siman Attajire. Also the sacrament of Holy Communion was administered the same day in the evening. Those who took the Holy Communion were nine in number: four (4) Europeans and five (5) indigenes. This was the first Holy Communion celebrated in the town of Donga.

CHURCH BUILDING IN DONGA

When Mr. Guinter and Maxwell came to Donga to preach the gospel, they came in company of Rev. Paul Bumhurt, who later visited the place more frequently than the rest. It was Rev. Paul Bumhurt who first put up a place of worship on Sunday and other days of prayer in 1908.

ESTABLISHMENT OF A CHURCH IN DONGA

Thanks be to God the Head of the Church who is faithful to his promises. On 17/7/1917 a great thing happened in the history of Donga, when the Church of Jesus Christ was opened in Donga under the Sudan United Mission (SUM). Those who came to witness for themselves among the missionaries were: Rev. Guinter from Wukari, Rev. C.U.I Whiteman and his wife. Also in attendance were the natives all in all twelve in numbers (12) men (16) and six women as follows;

- a. Timon Mamma and Hauwa his wife
- b. Siman Atajiri and Astire his wife
- c. Habu K. Likita and Hauwa and his wife
- d. Danyela Afu and Esther his wife
- e. Irimiya and Martha his wife
- f. Gadu and Maryamu his wife.

Rev. Guinter asked these church members to stand and he asked them questions on receiving the responsibility of running the church of Christ among traditional worshippers, and they answered yes, they would with the power of the Lord the king of the church. Among these people, two Elders and two Deacons were elected. Thereafter the constitution of the church was read to them, they in turn agreed to abide by and work in accordance with the provisions of the constitution. At the end they appended their signatures as a mark of their affirmation.

NEW CHURCH BUILDING

Earlier on we mentioned that Rev Paul Bum hurt erected the first place of worship at Donga, in the year 1908. However, as membership increased Mr. Maxwell and Mr. Tullock in the year 1928 built a new church in Donga town. This church was in use until the coming of Mallam Dawuda Kwacha to Donga in the year 1930, when the

leaders of this church seeing how the membership had outgrown the size of the present structure decided to build a bigger one. The GU council together with Mallam Dawuda Kwacha decided to build a bigger place of worship (church) in Donga town. They approached the then Gara of Donga His Royal Majesty Mallam Sambo Garbosa II, The Royal father instantly granted their request by giving them a big piece of land where they built a church, Primary school and grave yard. Work on the new church started in the year 1951 and was completed in the year 1952 and was thatched with grass. Rev. Bulus Inashi resumed work in Donga as a Pastor in the 1958. However, the congregation had a sad experience a year later as a result of the death of Mallam Dawuda Kwacha on 17/9/1959.

Seeing how civilization was fast approaching, Rev, Bulus Inashi and the church council decided to remove the roof of the church and replace it with corrugated iron roofing sheets. This took place between 1965 and 1966.

This is the brief history of the coming of the Missionaries in Donga and their activities up to the time when the church became fully established during the time of Rev. Bulus Inashi.

1. Additional Missionaries who died in Donga are
Miss Stella Abiah Ryan, Born 27th May 1885
Died Nov 22th Nov.1918.
2. Measuring of sites for the church building
3. Iron bell for summoning people to worship
4. First residential house

CONTRIBUTORS (WRITERS)

- | | |
|------------------------------|---------------|
| 1. Mr. Andrew B. Shingwa(JP) | Chairman |
| 2. Mr. Stephen Z. Gana(JP) | Vice chairman |
| 3. Mr. John A.P. Binga(JP) | secretary |
| 4. Mr. Isaac Pavali | Member |
| 5. Mrs. Esther Lomi | Member |

Rev. Wisdom B.E. Surupe
RCC Chairman

BRIEF HISTORY OF CHRISTIAN REFORMED CHURCH IN NIGERIA LCC GU IBI RCC IBI 1904 TO 2005 MARKING THE CENTENARY CELEBRATION

BACKGROUND:

Ibi is known to be the gateway through which the Christian gospel gained entrance into most parts of the North Central and Eastern parts of Nigeria particularly the CRCN areas. Before the advent of Christianity, Ibi was already a commercial and administrative centre of the British colonial trades. One of the most reputable companies, which started her business in Ibi in the early days of Nigeria, was the Royal Niger Company (CRCN). It started operating fully in Ibi from 1884. Two other Companies including John Holt later joined the Royal Niger Company in Ibi.. When the British Government took over the territories earlier claimed by the Royal Niger Company, Ibi again became the district Headquarters of the British Colonial Government of the Benue Province from 28th December, 1899.

Under this development many Soldiers were stationed in Ibi by the British Government to maintain peace and order and also to maintain the abolition of slave trade in most part of Eastern Nigeria i.e. Muri, Adamawa, Benue, Plateau and part of Cameroon. Of course it is worth noting that this development came about as a result of the strategic position of Ibi by the River. It was because of this development that many people from far and near came to settle in Ibi. No wonder that a Missionary briefly commented on the status of Ibi by 1917. He says, "Ibi was originally a Jukun Town but is now a cosmopolitan place". He goes on saying, "It is a normally a Mohammedan town, but has a large population of pagans" This statement tells us that by early 20th century Ibi had different ethnic groups, Fred slaves and white men both economic exploiters and administrators in her. And because of its cosmopolitan face it was nicknamed "Small London". When the time had fully come, God ushered in His messengers who pitched their tent in Ibi and set the ball of the gospel rolling to almost all areas of TEKAN Churches today.

THE BEGINNING OF CHRISTIAN CHURCH IN IBI

Prior to the commencement of the Missionary activities in Ibi and elsewhere a chapel was in Ibi serving the British Christian Soldiers and Police, but was dormant in terms of reaching out to the lost souls.

However, in September 1904, when the fullness of time had come the first team of Sudan United Mission (SUM) led by DR. Karl W. Kumm arrived Ibi and were distributed among Government Officials for lodging. But the work of grace did not commence here immediately. Under Government instruction they commenced work at Wase, which later did not continue. Later they opened a station at Wukari in 1906 and that of Donga in 1907 and Ibi where they first pitched their tent and which was the gateway, it station was opened officially in 1908. In 1909 the Sudan United Mission (SUM) headquarters was established in Ibi serving all the branches of Missionary organizations. This was later moved to Gindiri in 1934 and finally to Jos some few decades ago.

It is quite interesting that between 1913 and 1917 places like Sarkin – Kudu and Dampar up the Benue River were reached through Ibi. By 1915 (December) the first Christmas celebration was observed in Ibi by youth numbering about twelve (12). The church in Ibi is numbered among five (5) organized TEKAN churches in 1922, i.e., Donga in 1917. Wukari, Langtang, Numan and Ibi. (See the “road to freedom” by Mollie, Etett and “Half century of Grace” by Maxwell).

The period between 1922 – 1928 was a period of struggling to build a worship center. In 1929 a worship center was built under the influence of a Jukun chief from Wukari who took over the throne (Smith, P.25). He granted the permission for the church to be built under Native Authority. The organized church of Ibi which initially was under Sudan United Mission I (SUM) British Branch was formally merged with SUM CRC Benue church in the 1940s. Ibi church was described by Smith in those days as, a light surrounded by darkness” because of the influence of Isla. The church of Ibi did riot shrine, but it kept growing even when it was Missionaries freed throughout 1940s as a resulo of second World war. In the 1950s. Peter Dekker who stationed in wukari also took care of the church in Ibi. On 27 october 1963 the first indigenous pastor in Ibi Rev.Ezekiel Nyajo arrived. When he took over the church most of the members were old men and women numbering between fifty (50) to sixty (60).

Under Rev.Ezekiel Nyajo the church witnessed a tremendous growth towards the end of 1960s. This happened because of intensive Evangelism campaign launched by Rev.Ezekiel Nyajo. By 1970s a wind of Revival was blowing all over the areas surrounding Ibi. Men and women were turning to Christ in mass particularly the Jukun fisher men. The development led to a stable church in Ibi today .Today Ibi is a regional church Headquarters comprising of 12 local church council(LCC) or consistories. These are: LCC Ibi, Nwonyo, Sarkin Kudu, Jibu, Gindin Waya, Sabon LOayi, Dorowa wase, Rafin Darisa, Damper, Tapga Dooshoma 1 and 2. In retrospection to the tiny church of Ibi in its early beginning ,we will all conclude that it grew in line with he plan of God .All hurdles cannot stop her growing. The gate of hell was Ibi, but praise be to God for turning Ibi to be the gate of glory to all people in CRCN areas and beyond. Amen

REV.NUHU AKOGA

Registrar VTS Donga

For CRCN LCC Ibi

BRIEF HISTORY OF JALINGO REGIONAL CHURCH COUNCIL OF CHRISTAIN REFORMED CHURCH NIGERIA (CRCN)

RCC Jalingo which is the last established amongst the 12 RCC that are presently existing in the CRCN.It was conceived when it was observed that the RCC Nyakwala was becoming too difficult to properly administer considering the number of LCC 's ,land mass and the population of members of he church which had grown astronomically over the years.

To effectively co ordinate the activities of the Lcc in the defunct Tella DCC ,The General Church council(GCC) approved that RCC Jalingo be established out of RCC Nyakala.TQ the glory of God,RCC Jalingo was established on the 2 March 2001 with the following DCC 's and the LCC's accordantly.

(JALINGO)

I .Jalingo LCC

II .Haske – Kufai LCC

III. Yola LCC

(TELLA)

I. Tella LCC

II .Bode LCC

The following persons were also inaugurated same day as the pioneer officials of the Jalingo RCC.

- I. Rev. Exodus M.Adi – chairman
- II. Rev. Yohanna K.Amaangelu – vice chairman
- III. Elder Samuel Dan Adi - secretary
- IV. Elder Zubairu M Maidawa - Asst .secretary
- V. Elder James A. Danjuma - Treasurer
- VI. Evang.Iliya Jodi - Treasurer
- VII. Elder Micheal D. Add - Auditor
- VIII. Rev.Iliya M.Bako - Adviser.

In 2002 ,barely one year after the establishment of the baby RCC of CRCN in between 3 days now came to 8.Having in mind that the RCC headquarters is located in Jalingo the seat of Taraba state government and the need to having a priority project that will stand the test of time ,the RCC has embarked on the building of its secretariat which will provide office accommodation and conference hall for the coordination of its activities and holding of meeting respectively. The project which began in 2002,has since been roofed and work in still on – going.

The RCC as part of it's major responsibilities has been constantly getting in touch through visitation to he LCC's to encourage and advice where necessary for the spiritual growth of the church and management of both human and material resource. The visits have yielded much results and progress is being witnessed.

Sub – groups in the RCC are faring well as they strive towards righteous living and the spread of the gospel through Evangelism to the rural areas.Annual conference of the RCC and of the sub – groups like the choir,KYK,Band,Youth Fellowship held their National conference in this RCC in the year 2004 successfully.

Membership of the church keeps increasing day by day as a result of the Evangelic efforts In the RCC.Many people gave their lives to Christ as a result of this and were accepted while many churches were opened within and outside the state as a result of the activities of CRCN.

Presently the leadership of the RCC is as follows:

- | | | |
|-------|-------------------------|-----------------|
| I. | Rev. Nuhu Peace Nyajon | Chairman |
| II. | Mr.Bulus A Maiyaki | Vice chairman |
| III. | Mr.Willie J.Ashigye | Secretary |
| IV. | Mr. James Nde – Nimang | Asst secretary |
| V. | Mr. James A.Danjuma | Treasurer |
| VI. | Evangelist.Philip Vandi | Asst. Treasurer |
| VII. | Mr.Irimiya Filibus | Auditor |
| VIII. | Rev. Ishaya Adata | Adviser |

Rev. Dauda Kure served as chairman between March 2004 and March 2005.His tenure had to terminate following his posting out of he RCC to coordinate The ABF administration of the CRCN has been committed of the goals and objective of the church, which is winning souls for Christ and preparing believers for the kingdom.

WILLIE J. ASHIGYE

BRIEF HISTORY OF RCC KENTE

CRCN RCC Kenta came into being twenty years ago, it was inaugurated on 23 /3/1985. The gospel came to the area in the land of Katon – Bagha in the year 1939 – 1945 through the servant of God, Manu Kafas Atenwunu, during the time of Miss Jennie Stielstra, a missionary. These people had never come in contact with the gospel. When the gospel did come it spread as the people readily embraced it.

At that time Kenta was under the District of Yamma. The pioneer officers were:

- Mallam Samuila Passa Vyonku Chairman
- Mallam Solomon Abaka Vice Chairman
- Mallam Ishaku Gambo Secretary
- Mallam Simon Agege Asst. Secretary
- Mallam Samuila Abe Treasurer

The following were the pastors serving at that time; Rev. Nuhu D. Okpa, Rev. Daniel K. Adi.

As earlier mentioned, CRCN RCC Kenta was inaugurated in the year 1985, under the leadership of the following people.

- Rev. Nuhu D. Okpa Chairman
- Rev. Daniel K. Adi Vice Chairman
- Mr. Samson Abbawa Secretary
- Mr. Dawuda Akhisani Asst. Secretary
- Mr. Samuila Abe Treasurer
- Mr. Emmanuel Aduniya Finc secretary
- Mrs. Elizabeth Sabo Women Fel. Leader

At the time of the inauguration of this RCC it had the following LCCs Bege Sondi, GU Abise, GU Haske Kenta, Gu Kauna Ikwe.

Therefore, as many people gave their lives to Christ after hearing the gospel preached to them, Two GUs were added namely; Gu Chinkai and GU Bajinsa.

THE SECOND SET OF THE RCC KENTE OFFICIALS

1. Rev. Nuhu D. Okpa Chairman
2. Rev. Daniel K. Adi Vice chairman

3. Mr.Dauda Akhisani

Secretary

4. Mr.Samaila Abe

Asst secretary

THE THIRD SET OF THE RCC KENTE OFFICIALS

- | | | |
|----|------------------------|----------------|
| 1. | Rev. Istifanus A. Agbu | Chairman |
| 2. | Rev. Bitrus A.Akafya | Vice chairman |
| 3. | Mr.Illiya Istifanus | Secretary |
| 4. | Rev.samson A. Abbawa | Asst.Secretary |
| 5. | Mr. Solomon Angu | Treasurer |
| 6. | Mr. Gideon Ajinfkwen | Fin. Secretary |

THE FOURTH SET OF OFFICIALS

- | | | |
|---|----------------------|----------------|
| • | Rev.Samson A.Abbawa | Chairman |
| • | Rev.Daniel K. Adi | Vice chairman |
| • | Mr.Geofrey G.Gassari | Secretary |
| • | Mr.Alfred S.Hikon | Asst secretary |
| • | Mr.Ezekiel M. Aji | Treasurer |
| • | Mr.Bulus Anyebe | Fin.secretary |

THE FIFTH SET OF OFFICIAL

- | | | |
|---|---------------------|----------------|
| • | Rev.Samson A.Abbawa | Chairman |
| • | Rev.David N.Zajani | Vice chairman |
| • | Hon.Raymond A. Abe | Secretary |
| • | Mr.Iliya Istifanus | Asst secretary |
| • | Mr.Alfred S. Hikon | Treasurer |
| • | Mr.John Dan – Igye | Fin. Secretary |

THE SIXTH SET OF THE RCC KENTE OFFICIALS

- | | | |
|---|-------------------------|-----------------|
| • | Rev. Richard I.Ato (JP) | Chairman |
| • | Rev.Joel A.Tuwasen | Vice chairman |
| • | Mr.Iliya Istifanus | Secretary |
| • | Hon.Jolly A.Addua | Asst. secretary |
| • | Mr. John Dan – Igye | Treasurer |

- Mr.Bulus A. Anyebe

Fin. Secretary

RCC Kente has two District which are SonDi District and Abise District.It also has six GU – GU.Presently,God willing.we will have two additional GU,these are:GU Anifu and GU Azyoko.

RCC Kente has 57 District places of worship and Ten (10) pastors.From the small beginning RCC Kente has now grown in size spreading to places like;Makurdi,Niger,Cameroon and Chad Republics.Plans are on the way to take the gospel to the land of AGATU and IDOMA.Again RCC Kente is planning and thinking of how to get to Nassarawa state.In the past RCC Kente took the gospel to Abuja among the Gwaries of Gwagwalada Area council of the FCT,in a village called Tatur.

In the whole of CRCN ,RCC Kente was the first to start thinking of building its secretariat.We have started collecting building materials such as;blocks,sand,and gravel .We were to start building when war broke out ,which forced us to abandon the work.All the things we collected and brought to thr site for the commencement of work were stolen.

This is the brief history of CRCN RCC Kente Thank you.

ILLIYA ISTIFANUS

RCC Secretary

BRIEF HISTORY OF CRCN RCC MARARRABA

1.THE ESTABLISHMENT OF RCC MARARRABA

The Mararraba RCC was created out of Salama district and was inaugurated on 28 /7/1985,at its headquarters Mararraba,under the leadership of the following people:

- | | |
|-------------------------------|-----------------|
| • Rev. Adenego S.Maiangwa | Chairman |
| • Mr.Kefas D. Gimba | Vice chairman |
| • Evang.Jonathan D. Mijinyawa | Secretary |
| • Evang.Mannasseh A.Maikarfe | Asst .secretary |
| • Evang.Benjamin D. Musa | Treasurer |
| • Mr.Elisha F. Audu | For Treaturer |

2. CONGREGATION THAT MAKE UP THE RCC

The following are the GU –GU that makes up the RCC Mararraba: Nyita, Kumbo, Nyivu, Gayama, Tudun – Beekhan, and Mararraba.

3. ADDITIONAL LCCs:

Since the day RCC Mararraba was inaugurated on the 28/7/1985 to the year 2000,RCC Mararraba has witnessed tremendous blessing as it grew with other additional 13 LCC which brought the total number of LCCs in RCC Mararraba to 18.

4. DIVIDING THE RCC INTO TWO

Due to the increase in the number of LCC in RCC Mararraba, the leadership of the RCC in a unanimous decision agreed to forward their request to the GCC for permission to divide and create a new RCC out of RCC Mararraba .The GCC granted this request and the new RCC Nyita was created on 20/10/2000 with its headquarters at Nyita. The new RCC Nyita has the following LCCs :Tudun Beekhan,Tatin Ngoro,Bbinu,Gayama,Nyimui,Nwuhwa,Kumbo,Nyivu and Nyita which became the headquarters of the RCC.

5. RCC MARARRABA PRESENTLY

By the year 2000, RCC Mararraba had nine (9) LCCs which were: Kungana, Maigoge, Zagar, kwassa, Suntai Bakundi, Jatau, Mararraba, Sabon gida, Tudun – Wada and Mararraba which became the headquarters of the RCC.

6. THE SAD YEAR OF RCC MARARRABA:

In the year 2003 the RCC Mararraba had a sad experience with the death of some of its leaders. The following were the deceased leaders:

- Rev.Waziri Maikidi,the chairman of Mararraba District who died on 11- 9 -2003
- Rev. Obadiah Yerima,the chairman of the RCC who died ON 18/8/2003
- Evang.Daneil B.Manti,the treasurer of Mararraba District and the RCC Mararraba Treasurer who died on 1/10/2003.
- The leadership and member of RCC Mararraba mourned for them as they prayed and fasted. They cried unto the lord throughout their mourning period on set aside days. Thereafter the lord gave them peace and comfort .This church is very grateful unto God.

7. PASTORS OF THE RCC AND THEIR PLACES OF WORK

- Rev.Emmanuel N.Sabo Kungana
- Rev.Monday Z.Longshiwe Maigoge
- Rev.James A.Yerima Zagah
- Rev.Jethro J Musa Mararraba
- Rev.Yahaya A.Magaji Est.Pr.school Mararraba
- Rev.Gideon D.Mashi Pri.school Maigoge
- Rev.Yohanna N.Ishaku Speacial Pr.school Mararraba
- Rev.Sila D.Dauda Pri .school Sabon Gida
- Rev.Adams Eyab(Rtd) Sabongida Ndetsin

8. THE HEADQUARTERS OF RCC MARARRABA

RCC Mararraba bought a big piece of land at Mararraba for the building of its headquarters. Presently; the RCC has also bought some building material with the hope that building will commence in the coming year 2006 God willing.

9. COMMITMENT TO THE GCC

We the leaders and members of CRCN RCC Mararraba are extremely happy with the expansion of the CRCN to the south south. We also applaud the leadership of the GCC for their determination for the progress of the CRCN .Our prayer is that may the good Lord bless you abundantly. Amen.

10.PRESENT OFFICIAL OF RCC MARARRABA

1. Rev.Jethro J.Musa Chairman
2. Rev.Monday A.Yerima Vice chairman
3. Mr.Istifanus G.Exekiel Secretary
4. Evang. Manasseh A.Maikarfi Asst.Secretary
5. Mr. Stephen U.Abwage(JP) Treasurer
6. Evang Nuhu J.Magaji Fin. secretary

REV.JETHRO J.MUSA

CHAIRMAN

BRIEF HISTORY OF CRCN RCC NYAKWALA

CRCN, RCC Nyakwala was inaugurated on 10/3/1985. Before then, CRCN was using District. It was the District of Taraba that was converted into the Nyakwala RCC with its headquarters at Nyakwala. The decision to turn Taraba District to the status of RCC taken so as to enable it commence the payment of budget to the GCC in accordance with the decision of the GCC in the year 1984. Below are the name of the chairman and secretaries of RCC Nyakwala since its Inauguration to date.

CHAIRMEN OF THE RCC

- Rev.Ezra M.Gangum (Late)
- Rev.Yakubu N.Maisoyi (Late)
- Rev.Dauda A.Agbu
- Rev.Iliya D.Lena 1991 – 1993
- Rev.Dauda A.Agbu 1994 – 1997
- Rev.Nuhu D.Okpa 1997 – 2000
- Rev.Kiloyobas D.Passa 2000 – 2002
- Rev.Zachariah D Agbakyeni 2003 to date.

SECRETARIES OF THE RCC

- Rev.Dauda A.Agbu
- Elder J.B Angyu 1991 – 1993
- Elder J.B Angyu 1994 – 1997
- Elder Samuel Dan Adi 1997 – 2000
- Elder Samuel G.D Adini 2000 - 2003
- Elder Bitrus T.Dan – Maigona 2003 to date.

CURRENT OFFICIALS OF THE RCC

- Rev.Zachariah D. Agbakyeni Chairman
- Rev.Moses D. Ahmadu Vice chairman
- Elder Bitrus T. Dan Maigona Secretary
- Elder L.D Aboki Asst.Secretary
- Engr.James N.Isa Treasurer
- Elder. Habila Solomon Asst.Treasurer

- Rev. Samson A. Abbawa Member
- Rev. Elkannah D. Chigero Member
- Rev. Nuhu d. Okpa Member

NAMES OF LCCS OF RCC NYAKWALA

1. Nyakwala
2. Rafin Kada
3. Tsokundi
4. Gidan – Idi
5. Gindin Dorowa
6. Nwuko
7. Nayinawa
8. Kwararafa
9. Kata – Iko

NAMES OF PASTORS WHO WORKED IN THE RCC

1. Rev. Ezra M .Gangum (Late)
2. Rev. Yakubu M. Masoyi (Late)
3. Rev. Dauda A Abgu
4. Rev. Iliya D. Lena (Late)
5. Rev. Ishaya B Gani (Late)
6. Rev. Kefas J.U. Ajiduku
7. Rev. Daniel K. Aboki
8. Rev. Emmanuel Ashu (Late)
9. Rev. samson Dan Usman
10. Rev. Nuhu D. Okpa (Rtd)
11. Rev. Adams Eyab (Rtd)
12. Rev. Kiloyobas D. Passa
13. Rev. Ismailu A. Agbu
14. Rev. Isaiah A. Ashu
15. Rev. Luka Azentu
16. Rev. Solomon G. Bako (Late)
17. Rev. Ezekiel Dan Azumi
18. Rev. Isaiah J. Magaji

NAMES OF PASTOR CURRENTLY WORKING IN RCC NYAKWALA

- | | |
|-------------------------------|-------------------|
| 1. Rev. Zachariah D.Agbakyemi | LCC Tsokundi |
| 2. Rev.Moses D.Ahmadu | LCC Gindin Dorowa |
| 3. Rev. Yohanna S.Adi | LCC Nyakwala |
| 4. Rev.Elkannah D.Chigero | LCC Nwuko |
| 5. Rev.samson Alabama | LCC Gidan – Idi |
| 6. Rev.David Illiya | LCC Rafin Kada |
| 7. Rev. Nuhu U.Adi | LCCNayinawa |
| 8. Rev.Dauda Tsokwa | LCC Kata – Iko |

Pastors / who are working under government

1. Rev.Jonathan B. Fachano
2. Rev. Musa N.Lena

ACHIEVEMENT OF THE RCC

- 1 When this RCC was inaugurated, it had nine LCCS, but now it was grown to fourteen (14) .LCCs Jalingo was created out of these fourteen (14) LCCs on 2/ 03/ 2001, the remaining nine (9) LCCs are from this RCC.
- 2 Initially, RCC Nyakwala had three Districts namely; Tella District, Rafin Kada District and Gindin Dorowa District.
- 3 Since the inception of this RCC it has been training two students every year at the Veenstra Theological Seminary (VTS Donga).
- 4 The RCC had a land for building of its headquarters secretariat measuring up to 82 Hectres. It also has a land which it intend to build a school on at Tella now in RCC Jalingo.
- 5 The RCC went on Evangelic trip to the Dakawa land between 1991 – 1993; as a result we now have many CRCN churches among the Dakawa people.
- 6 The RCC presently has a car for the execution of some of the activities of the RCC that requires a vehicle.

FUTURE PLANS

- 1 To enhance the work of evangelism within and outside the RCC.
- 2 To commence our secretariat building project on the permanent site as God gives grace.

This is the brief history of RCC Nyakwala.

Thank you.

Elder Bitrus T.Dan Maigona

BRIEF HISTORY OF THE ESTABLISHMENT OF NYITA REGIONAL CHURCH COUNCIL

OUR ORIGIN

1. At first we were together with the eastern District, but when the work of the gospel progressed, the eastern District was split into two at CRCN Gayama on 20/7/2005, then the name of our district with headquarters at Nyita.

At that time Salama district had six LCCs (6) congregation, these were:

Behter (Bathel)	Nyita
Maranatha	Gayama
Elohim	Mararraba
Calvary	Kumbo
Nyivu BK	Nyivu
Alheri	T/Ndoro

2. SALAMA DISTRICT WAS A REGION

When the general church council (GCC) decided merge to two districts to form a region, the Salama district was paired with the district of Emmanuel Donga to form a Region.

3. THE INAUGURATION OF SALAMA DISTRICT

The district of Salama became a region with the central Headquarters at Mararraba .The central region was established with two districts namely: Salama district with headquarters Nyita .And Haske district with headquarters at Gayama.

The Salama district is made up of the following three congregations:

- Bathel Nyita
- Calvary Kumbo
- Nyivu BK Nyivu

Like wise Haske district comprised of the following three congregations:

- Elohim
 - Maranatha
 - Alheri
- Mararraba
 - Gayama
 - T/Ndoro

CHANGE OF NAMES

We continued using the name central region until when the general church council GCC passed a resolution that all names of LCCs Districts, Regions be changed to names of towns. Therefore we changed the name of central region to Mararraba region.

4. THE CREATION OF A REGION IN MARARRRABA REGION

When we saw the church growing greatly, we decide to divide Mararraba region into two; Mararraba and Nyita regions.

a). The Mararraba region has two district made up of nine (9) LCCs. The : The district are; District of Mararraba with headquarters at Mararraba district of Maigoge with headquarters at Maigoge. The following are the nine (9) LCCs .The two districts are Nyita district with headquarters at Nyita Gayama district with headquarters at Gayama. The nine (9) LCCs are as follows: Gayama, T/Beekah, T/Ndoro, Bibinu, Nyita, Nyimui, Nwuhwa, Kumbo and Nyivu.

5. THE DAY NYITA REGION(RCC) WAS INAGURATED

Nyita Regional church council was inaugurated on 20/10/2000. The region today is four years and six months(4 years 6 months). Old.

a). The Region started with two district as follows: Gayama district and Nyita district.

b). The following are equally the pioneering LCCs of Nyita region: Gayama, T/Beekah, T/Ndoro, Bibinu, Nyita, Nyimui, Nwhwa, Kumbo and Nyivu.

c). Since its inauguration in 2000 ,the region have not witnessed any increase in the number of either district or LCCs yet.

d). The pioneering officers of Nyita regional church council are as follows

Rev.Silas Dauda	Chairman
Rev.Dauda Akhisani	Vice chairman
Bro.Benjamin Sabo	Secretary
Mr. Habila Ma'aji	Asst Secretary
Evang.Ezekeil Waziri	Treasurer
Evang.Tadawus Youte	Fin.secretary
Rev.Joel Aji	Adviser

(e) Pastors during whose time the region was created:

Rev.Silas Dauda	Gayama
Rev.Yunana Elisha	T/Beekah
Rev.David Fanchano	Nyita
Rev. Joel Aji	Nyimui
Rev.Abednego Mai' anguwa	Nyimui
Rev.Dauda Akhisani	Kumbo

f). Current officers of the RCC

Rev.Markus Nukun	Chairman
Rev.Ishaku D.Isa	Vice chairman
Bro.Moses Waziri	Secretary
Mr.Yakubu Uten	Asst.Secretary
Evang Benjamin Musa	Treasurer
Evand.Dauglas Maisamari	Finc.Secretary
Rev.Emmanuel Danjuma	Adviser

g.) Current pastor working in RCC Nyita

Rev. Iliya D.Shamaki	Nyivu
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Rev.Stephen Hamidu	Kumbo
Rev. Luka Azyitu	Nwuhwa
Rev.Markus Nukun	Nyimui
Rev.Amos A.	Gayama
Rev.Emmanuel Danjuma	T/Beekah
Rev. Ishaku D.Isa	Bibinu

h.) Progress in the last four and half years:

- We secured a temporary office and furnished it
- We have information officer(representative) for CRD and now,we are waiting for the CRD officer,because the former one has resigned from the service .
- We are planning to offer scholarship for two Diploma student at V.S.D ,even through we have not gotten the funds yet,we are assisting all student from our region studying theology.

OUR VISION FOR THE FUTURE

- Looking forward to secure a permanent ite for office
- We want to employ a watchman now
- We want ti divde the RCC into two

REQUESTS:

- We request you all to put the thingslisted above in our future plan into pryersnow and always.
- Pray for our church activities from LCCs to regional church council level as you praay always.

CONCLUSION:

We wish to conclude this brief history of RCC Nyita with prayers that May God cause his Gospel to greatly progress from the Lcc to the general church council up to the whole world according to the command of Jesus Christ in Acts of the Apostle 1:8 :Amen

Rev.Markus Nukun

Moses Waziri

BREIF HISTORY OF THE PROGRESS OF THE RCC

SERTI PRESENTED AT THE CENTENARY

CELEBRATION OF THE CRCN

Thanks and praise be to God through whose the gospel reached our place.

Thanks to the gathering of the workers of the Lord through whose effort the gospel led to the establishment of the local church GU Serti on the 17 th May 1964.The work of the gospel progressed steadily leading to the establishment of GU Mayselbe and GU Gayam,GU Bali from GU Serti.The Regional church council of Serti was later created.

NOTABLE DEVELOPMENTS The Regional church council Serti has it growth evident in the following areas:

- Airfield established on the 28th May 1963.Till date small passenger plane and Helicopter land and take up.
- There is an existing mission house.
- There is a Bible College

The four local church council and worship centers have been endeavoring in the spread of the gospel and the expansion work of the church leading to an increase in the membership of the church.

LEADERSHIP

The first leader of RCC Serti was Late Rev. Waziri MaiKidi. The second in succession is Rev. Javan Shamaki, Followed by Rev. Titus Sale. As at present, Rev. Javan Shamaki has been returned into office.

PASTORS (RCC SERTI)

- The RCC corrently have 6 pastors namely;

Rev. Habila F.Wunuji	CRCN Serti
Rev. Salama Mazado	CRCN Gayam
Rev. Bulus Azama	CRCN Bali
Rev. Titus Sale	Currently in government
Rev. Buyiru	Principal CLTC Serti
Rev. Javan G.Shamaki	Currently in government

RCC Serti does not have a white missionary working with it .

VOTE OF THANKS

RCC Serti is grateful to God for the grace these 100 years .She is also hopeful and prayerful that God will see us through the centaury celebration .She also looks forward to another 100 years of work in the lord's Vine yard.

IMPORTANT DATA ON CRCN REGIONAL CHURCH COUNCIL (RCC TAKUM)

PROFILE:

The Takum regional church is one of the present twelve regional church council that makes up the Christian reformed church of Nigeria. The RCC came into being following the resolution adopted in the CRCN synod of 10th 12th July ,1984 recorded under minute no CRCN GCC 2848/84.The RCC then had ten (10) local church council (LCCs) namely:- Takum,Alumashi,Lupwe,Maya ,Bissaula,Dogara (Nyito),Bete,Lufu,Sabon,Sabon gida yukuben and Zababbu(Bibi).

Takum RCC is privilege and honored to the house the headquarters or secretariat of the Christian reformed church in Nigeria. The RCC singly owns a Christian leadership training center, which is situated in manya town.Thye famous wukari division combined secondary school (COMBIYA) now M.G.S.S.Takum, Rev.Jonathan wamada memorial secondary,the famous former Takum Christian hospital ,the missionary Airstrip are all situated in RCC in Takum.

The RCC is rich indeed in agricultural produce ad the commercial status of the RCC is highly commendable.

THE PEOPLE OF RCC TAKUM

RCC Takum is made up of the following ethnic groups,Ichen,Kpanzo,Kuteb,Chamba,Ndoro,Yukuben,Tigun.The vernacular spoken is generally the Jukun and because of the strong cord of unity that binds they people of this RCC together ;you hardly notice who is a chamba,Kpanzo,or Ichen,etc.thanks to Christianity .Yet English and Hausa Languages are widely used and visitors can make himself understood even in the humblest hamlet if he can speak English and Hausa.

With a religion population credited with ingenuity, resourcefulness and innovativeness, RCC Takum has acquired whatever it was denied it in terms of modern technology. We have mineral resource deposit, and highly quality manpower in virtually every field including business, commerce agriculture, engineering and other professions.

That RCC Takum is described as a “HOME FOR ALL: is not exaggeration because it is a home that captures the diversity of human resources, which consist of notable achievers whose name have been etached in the wall for various endeavors both locally and internationally. Famous Takum sons and daughters include among others: -

- The Rev.Istifanus Audu,first ordained minister in the CRCN Church
- The Rev. Jonathan Wamada,first secretary of the CRCN church
- The Rev. Siman D. Ikpi,the longest serving general secretary of the CRCN so far

- Mrs. Abigail H. Abutu, first TEKAN Women leader from CRCN
- Lt. Gen. T. Y. Danjuma, former chief of army staff and minister of defence, federal Republic of Nigeria.

Other prominent personalities include: Ambassador Tanko Jolly Yusuf, comptroller Nahum H Angyu, Commandant customs collage, Barr Chris Abongaby, Editor in chief of the famous heritage magazine, Engr. Joshua Hassan of the NTA. The list is simply in exhaustive.

LEADERSHIP OF THE RCC

Since its creation these are the first leaders of the RCC :

- Rev. Andrew U. Bako Chairman
- Rev. Musa Y. Eyaphher Vice chairman
- Rev. Nwunuji Kitika'a Treasurer

Successive leadership led the RCC through her existence for twenty years. The present leaders are:

- Rev. Jerry W. Agabison (JP) Chairman
- Rev. Richard C. Abowa (JP) Vice chairman
- Mr. Mamto N. Afera Secretary
- Rev. David M. Adamu Asst. secretary
- Mr. Samaila B. Yebsaya Treasurer
- Hon. Gideon A. Ikpi Asst. Treasurer

PROGRESS AND ACHEIVEMENTS

There are sixteen (16) ordained minister (pastors) serving in various capacities in Takum RCC, about forty (40), Evangelist spread all over the region with about Sixty – Two (62) worship centers. The Achievement of the Takum regional church councils since inception spread across.

- The creation of four (4) additional local church councils namely: Gateri, Fete, S/G Lissam and Anguwar Tikari.
- The training of a great number of her member and evangelist in theological institution who are pastors in various regional church of CRCN
- The payment of some Evangelist to plant and grow churches within the region
- The establishment of the Christian leadership training centers in Manya, and the payment of the staff salaries.
- Opening up an office to serve as the RCC secretariat where administrative matters have been handled.

- Employing and paying the salary of the CRCN intergrated development progress facilitators.
- The RCC has fourteen (14) local church council(LCC),The highest in the whole of CRCN,spread through three(3) local government areas :Takum,Ussa and Kurmi
- The member of sub – groups in the RCC stands at twelve (12),which includes the women fellowship,the choir,and boys/girls brigade etc.

CHALLENGES AND VISION

Through with the vast achievement recorded so far, the Takum RCC is faced with the challenges of spread of the gospel in the large area under her jurisdiction. There is also the problem of good roads linking each of the local church councils.

The leadership has as her vision for the next three (3) years to:-

- Establish more churches to allow for the creation of an additional RCC
- Acquire Land for the establishment of skills training institution
- Establish cassava farm to boost food production
- Staring a poultry farm to enhance the economic and protein intake of her members
- Acquire land to set out an agro – chemical store
- Building of a guest house to ease accommodation problems in Takum town

PRAYER NEEDS:

- The role of the Christian church is to proclaim the gospel of Jesus Christ .And as mentioned earlier ,the RCC Takum is situated in a difficult terrain where there are no good motorable roads.Therefore,we depend on the depend on the prayers of Godly men and women that God will raise leaders in the government (local ,state or federal)who will come to the plight of his people .
- The need to improve the status of CLTC Manya is our concern and we pray that God will make providence both within outside to get funds readily available for the building of more classroom,and residential accommodation for the school.
- As CRCN celebrate one hundred(100) years of the coming of the gospel of jesus Christ to our area , we depend on god to continue to unite the church to accomplish his will here on earth.

FELICITATION!!!

The chairman and the entire Christian community in RCC Takum, rejoices with the CRCN as she celebrates a hundred years of preaching the gospel.

We applaud the harvest gathered through the fireless and sacrificial commitment of our founding fathers, past and present ;we especially applaud what God has made CRCN to be under the present leadership ,and may the church continue to prevail over and against the gates of hell !!!

We are proud to identify with your success long live CRCN Long live RCC Takum.

Signed:

Rev. Agabison .J.W Azooka,
Chairman RCC Takum

BRIEF HISTORY OF THE CHRISTIAN REFORMED CHURCH OF NIGERIA – RCC WUKARI(2005)

Marking the centenary celebration of missionary activities (gospel) in wukari and its environs.

INTRODUCTION:

Wukari the key seat of the (Jukun) is no doubt a big name as far as the history of missionary activities in Nigeria, particularly in the southern part of Taraba state is concerned .It is quite obvious that Wukari before the advent of the Christian missionaries was rooted in idolatry .Shrines of assorted types dedicated to different gods and goddess were a common sight within the town and its environs.But to God be

the glory that despite all this ,the gospel preachers persevered and took the gospel to every nook and crannies of the land.

ADVENT

The arrival of the Christian missionaries as well as their activities in wukari and its environs cannot be discussed without recourse to the Sudan United Mission (SUM); the pioneer missionary body that visited wukari from Wase, Plateau state in 1905. Sequel to this visit ,Dr. John Burt came to wukari in the same year when the Aku Uku Manu Agbunshu was on throne. The mission board (SUM) sent another missionary Rev. W. Maxwell (fondly called Lange – Lange by the Jukun) together with Burt during the latter 's second visit to the area in the same year.

The hospitality accorded these two missionaries by both the Jukun divine king and his subject based on their report motivated the Sudan United Mission to commence missionary work in wukari. It is on record that on 29 May 1906 they built (opened) a mission station in wukari and left the same under the auspices of Mr .Young and Rev. Maxwell. While the former was the head teacher, the latter was his assistant . Besides ,while Young learnt the Hausa language ,Maxwell learnt Jukun and was able to translate and publish in 1914 the st .Mark's gospel in the Jukun dialect of wukari wapan .Infact ,they labored tirelessly in the aspect of evangelism and health.

In recognition of the fact that the harvest was plentiful but the laborers are few more missionaries were sent to wukari. To be precise on 26 November ,1906, Mr. Hoover, Dr. Derr and Rev. Guinter arrived wukari .Butt the responses of the natives to Christianity (the gospel) was poor .Progress was snail – paced as the natives ssaw Christianity) as White man's religion, as it was foundly called ,a threat to their most cherished way of life idolatry .As a result ,Maxwell and Burt moved down to Donga

It is worthy to note that on 19 March 1911 a convert named Istifanus Lar(a tarok man) from Dampar were baptized in wukari. Similarly, in 1912 Mr. Filibus Ashu with Esther (Astire), student of the then orphanage home / school in wukari to assist in the soul harvest. Among them was Mr./Mrs .Farrant. The missionaries held their first conference in Ibi on the 18 December 1913. They unanimously resolved at the said conference that a school be established in wukari in order to equip the natives with writing skills. Dr. Paul Krusius a German was charged with the responsibility but for the world war I, he left the country. This responsibility was immediately transferred to Rev. J. Maxwell. The dream came true in 1915 with an enrolment of fourteen pupils (13 men and 1 women). Six out of the total enrolment were Jukun men. The school was located at the site where the central mosque of the Darika sect stands today in wukari.

Christianity as hitherto mentioned was met with stoic resistance among the people of wukari during the formative years .But to God be the glory that in the year, 1917, the church was said to have been firmly established .In the said year ,the Rev, Guinter administrated the holy communion in Donga -.Indigenes then saw the

need to be actively involved in propagating the gospel. To buttress this assertion the first SUM development were discussed. Also in the year 1928 the first indigenous conversion (RCC) of the church of the then Benue Provinces (Lardin Benue) was held at Ibi and many peoples from places like Langtang, Takum, Donga, Wukari etc attended. People like Johanna Veenstra, Rev. H. J. Evenhouse, Dr. J. C. Derkorne, Margret Dyksta, Rev./Mrs. Peter Ipemas, Miss Jennie Stielstra, Mr. Lemcke, Miss Dorothy Sysma, among others missionaries contributed immensely to the growth and development of Christianity education and health program among the Jukun.

EVANGELISM BY INDIGENES (NATIVES):

Through the effort of the missionaries some natives saw the need to give their lives to Christ. They renounced their old ways despite persecution from their parent and relation. They became very instrumental in spreading the gospel in the area and beyond. Some of them were Mall Aygo Likita, Mr. Matsonde, Apaji, Mr. Adashu, Mr. Istifanus Lar from Dampar, Mr. Illiya Gani, Filibus Ashu, Bulus Maji Gadu, Aboki Wakani, Ato Kuku, Adi Sonyi, Habila Adda Angyu, Mr. Shawulu Angyu from Rafin – Kada, Mr. Sambo Donga, Mr. Umar A. Donga and a host of others. They usually met for worship at the site where the old church building in the present GU Wukari stands till this day. Worship then was done under the auspices and guidance of Rev. Guinter and other missionaries. Suffice it is to say that the missionaries then resided at the site where the St. Mary's primary school is today. It is interesting to say that Mall Aygo Likita was sent as evangelist and health personel to Akwana, Mr. Filibus Ashu was in 1919 sent to the Takum area.

He worked as an evangelist in places like Luwpe, Lissan etc. Mr. Illiya Gani was then in charge of the Wukari flock. Before the entire Jukun land came under the auspices of American missionaries, the missionaries from England controlled the area from Wukari to Ibi while American missionaries controlled Takum, Bissula on the Nigeria / Cameroon border. It became necessary to transfer control entirely to American station or headquarters to Gindiri, Plateau state.

It is sad to say that Mr. Illiya Gani later backslide (he became a polygamist) and was laid off. The Wukari flock was left without a shepherd. In November 1940 some church elders from Ibi, Donga and Takum came to Wukari together with some missionaries to deliberate on the fall of Gani as well as of the Wukari church. It was resolved that the church be closed down and that the other churches (believers) should be interested for her.

In December of the year above, Mr. Smith visited the church to give what was to be the final message and then close down the church. After his message, he addressed the congregation and explained to them why the church would be closed. Mr. Istifanus Aygo and Mall Kefas Angyu Atewunu felt touched and acted. Upon Kefas Angyu's Advice a letter was written to the missionaries pointing to them the implication of their proposal. The missionaries reasoned with these men and entrusted the leadership of the church into their hands. They assured the missionaries that they would do their best by

his grace .Mr. Smith assured them that the church would no longer be closed down.In addition ,it was resolved in January 1941 that at the end of every month believers be sent from Takum,Ibi,or Donga to encourage / advice the church .Moreover, Mall .Kefas and Istifanus were saddled with the task of taking care of the mission quarters(residence).They were placed on monthly salary of forty – five pennies. In fact, they were very instrumental in teaching basic reading and writing skills.

December 2, 1950 marked yet another turning point in the life of the church in wukari with appointment of four persons as elders.These were Mr.Istifanus Agyo Kefas Angyu Atenuwu, Andrawus Agbu and Polycarp Umaru.While Istifanus Agyo,the chairman ,Kefas was the secretary,Mr Istifanus Agyo preached the gospel within wukari with the surrounding villages .These men suffered greatly for Christ .Christianity in the western region (Lardin Yamma) is traced to Mall .Kefas Angyu Atewunu .He commenced soulharvest there on 19 December 1955.He took the gospel to places like Akwana,Abinse,Arufu,Ikwe,Chinkai,Ando- Yaku,Tsufa,Fyayi,Ando – igba,Sondi,Rafin – Kada etc.Through on foot , he persevered .

The church wouldn't have progressed in the area of evangelism were it not for the literacy classes tutored then by Mr.organizer Dangana.Through the effort of Mall.Kefas and Istifanus,more converts were added to the body of Christ.These were Mr.David Bako Agbu,Solomon Gambo Ahima and women like Mrs.Agyinwakwa,Hawa Saratu etc.Between 1950 – 1956 the population of communicant men in the wukari church stood at 32,women 22.TYhe number of infant baptized was 14.The result of this increase was the upliftment of the status of the church to a consistory (GU in Hausa) on 16 May 1954 with the four elders earlier mentioned .Mr.David Bako Agbu,SamuelDanjuma Gani,Ibrahim Sangari Usman And Solomon Gambo Ahima Were Later Absorbed into the council of elders.

In the year 1957,the council of elders in their meeting resolved that a pastor be called to take care of the church in wukari .Habila Adda Angyu was immediately chosen by the elders as he had then completed his studies.

Churches sprang up,grew and became consistories (GU) .Such churches include CRCN Bege (sondi) 24 February 1963 ,CRCN Rafin – Kada 24 January 1965,Nyakwala 14 march 1965,Tsokundi 20 January 1971.The missionary ,Rev. Peter Dekker was during these formative years in charge of the church in donga (Emmanuel church),Ibi and wukari.The consistories mentioned above constituted the first district(Gundumar wukari)before the district was later split as follows: wukari district, Western district 9Gundumar Yamma) ,and Taraba district for ease of administration and evangelism .

In November 1973,the Rev.Ezekiel Adamu was ordained as pastor to assist in fending for the Gu Wukari flock. Like Habila he worked elentlessly for Christ and was even made the chairman of wukari district church .Rev.Ezekiel W.Nyaqjon now addressed as Alhaji Muhammadu Nyajon succeeded him as chairman .In addition to the Ibi consistory on other consistories – Sarkin Kudu,Puje and Kyakyawa (Dooshima) were created .The wukari district church became a regional church on 9 june 1985 with GU Wukari as the headquarters and Rev.Ishaya B.Gani as the first chairman .other pastors were.

- | | | |
|------------------------|---|---------------|
| - Rev. Ezekiel A.Adamu | - | Chairman |
| - Rev. Filibus D.Aboki | - | Vice chairman |
| - Rev. Manasseh Gokum | - | Secretary |
| - Rev.Luka D. Agbu | - | Jukun |

Rev Ishaya B.Gani also labored for Christ that GU Nwuban was created with Rev.Joel W.Gongung as the first pastor .It must be mentioned that the explanation of the church during his tenure also saw the establishment of the Puje consistory on 29 / 1/84 with Rev.Luka D. Adamu as the first pastor and wapanNghaku consistory on the 16 /2/96 with Rev.Yakubu Ishaya Tsonjo as the first .Similarly,therough Rev.Luka Audu Byepyi consistory was established in February 1990 with Rev.Exodus M.Adi as the first pastor.

Th & missionaries came ,saw and conquered !As we celebrate the 100 years of their fruitful labour in our land we should be thinking about others such as Late Rev.Habila Adda Angyu, a graduate of Veenstra Junior Seminary Lupwe .He labored faithfully to Zinna (Zing) for the gospel .He also went to jalingo ,Baissa and the Mambillia area with Edgar Smith .He visited Kpanti Napo,Kona,Lankaviri,Yankoko,Bete ,Malumshe Klashimbila,Lufu,Bissaula,Lupwe etc on the foot for the seek of Christ .

He was ordained as pastor on 2 March,1958.In fact ,he contributed immensely to the growth and development of the church in diverse aspects, He baptized many believers within wukari and the surrounding village .This celebration should be a moment of sober reflection :CRCN IS 100 years; what have been my contribution toward its growth / development?

HAPPY CELEBRATION!

Elder Amos Adi
Secretary RCC wukari

CRCN SCHOOL AND MINSTERIES

THE HISTORY OF VEENSTRA THEOLOGICAL SEMINARY (VTS) DONGA

BEGINNING

The Sudan United mission(SUM) arrived in Nigeria from Europe in 1904 and in the CRCN area (body) in the same year (lbi on its way to wase).In 1905,missionaries had their first contact with wukari which led to the opening of a station in 1906 and Donga in 1907(respectively).

The coming of the SUM missionary to this area marked the beginning of the light of Jesus Christ on the people .The zeal for evangelism was inculcated into the minds of the indigenes.To achieve this goal and objective,there was the need to establish a training institute.

In 1915, atraining institute was started in wukari to train evangelist and teachers,it is said that the school was the first ti issue the first grade two certificate in the whole of northern Nigeria.But today,not much is said and heard about it.The

school did not last long .In 1934,the mission headquarters in Ibi were transferred to Gindiri and there the SUM established school to provide education for the people of this region.

VEENSTRA THEOLOGICAL SEMINARY (VTS) DONGA is the official institute of the Christian Reformed church in Nigeria (CRCN).It was first established in 1960 at Lupwe near Takum in Taraba state.

THE NEED FOR INDIGENEOUS PASTORS

With the training of the evangelist and teachers at wukari,the gospel was now growing to various areas as there was a lot of response from the people. Therefore ,the need arose that indigenes be trained and ordained as ministers to work in the fast growing church.The first to be trained and ordained as pastor was Rev.Istifanus Aken Audu of Takum in 2947.He was trained by the SUM missionary in Foron,Plateau state.The work was too much for one pastor even though there were missionary pastors as well.So in 1955, a special three year course was conducted in the Hausa language for the benefit of evangelist of long standing .There ,student were chosen by the church and were the responsibility of the church .The smith ,Miss Dykstr,Harry Beor and Dekker all took part in this training program.The ten men trained were all ordained into the ministry of the church .Thus they are referring to as the first class pastor trained in the CRCN.But their training as said above was a special program and it was not called a seminary as such.

THE FIRST STUDENTS,ENROLMENT

Following the establishment of the theological college of northern Nigeria (TCNN) Bukuru in 1957,there was the need to prepare people who would go in for the full theological training at TCNN.The is course was refered to as pre – seminary meeting (now GCC meeting) of EKAS Benue church (now CRCN) AT lissam on 13November 1959.The school was officially opened on 1 March 1960 with six students,namely Abednego S. Mai'angwa,Adamu Musa Eyab,Bulus Agyo Musa,Ibrahim Kefas,Dawuda Gani Angye and one Tiv man named Vershima who did not compltet the course.

THE FIRST STUDENTS' PROFILE

- Abednego S.Mai'angwa is now the pastor of CRCN GU Nwuaha (pastor wuta wuta)
- Adamu Musa Eyab is now the pastor of CRCN GU Kapye.He served as principal of the veenstra seminary Donga before his present work (He is the chairman of the planning committee of this program).
- Bulus Agyo Musa is apastor with the CRCN (Reformed church of Christ in nigeria)
- Ibrahim Kefas did not become a pastor ,but after pre- seminary went to Bristow military administration in cross River and Delta states .Presently ,he is retired as an Air commodore .He is in Wukari
- Dawuda Gani Abye became the first CRCN pastor to get a master degree and he served the government for several years.He served as the president of the CRCN .He is now retired

- Mr .Vershima .of this man from NKST we do not have detail or information since he could not finish with his colleagues

The school was established at Lupwe near Takum.On the first day of its opening on March 1,1960,it was begun by a short worship service in Lupwe chapel in the morning .The service was conducted by the first teacher and principal ,Rev.Gilbert Holkeboer(now late).This ceremony was attended by some EKAS Benue leaders .The schoolbulding was at aplace called Kuchi near Lupwe .But the student lived at the Lupwe station.Some Lupwe women were assigned to cook for them because they were all single .The school fee was 3.00(3pounds)per term.

“During the 1960s,the lupwe facilities were used to prepare men to attend the theological college .Likely student s,who support themselves ,were given a two year course at Johanna Veenstra junior seminary special emphasis was given to obtaining a better knowledge of the Englishlanguage and a clear understanding of the Reformed doctrines .Gilbert Holkebeordid much to get this started and he was followed by Cornelius Korchon a Calvin seminary graduate ,and later the Rev.L.VanEssen.”

DIPLOMA COURSE

Improved educational standard and changing condition in the country propted the CRCN to upgrade the seminary from Hausa – Based instruction to English language instruction at the time the school was moved to Donga in 1990.Mr.Bob Lodwyk to (now late) and his wife ineke Moved to Donga toward the end of 1989 to begun the seminary in Donga.On his arrival ,Mr.Lodwyk started the building of the staff quarters.He also was made the acting principal .On 1 September ,1990,Istifanus b. Bahago ,who was graduated with a B.D .degree from TCNN in June the same year joined Mr.Lodwyk to prepare ground for the new intake of the students.

Two weeks later ,Moses D.Ahmadu joined them.He too was a graduate of TVNN with B.D .The three of them ,Bob Lodwyk ,Istifanus Bahago and Moses D.Ahmadu ,worked out the modalities for the take- off of the school .Already ,the board of governors with the Assitance of Mr.Caleb S.Ahima (now Rev) drew up the forms for admission.The three teachers prepare the question for the entrance examination which was conducted in October 1990.The board of governors whose chairman then was Rev.Abednego S.Mai’anguwa with the teachers ,conducted the interviews and 35 students were admitted .Six were from the NKST left the school and another one from CRCN left too. The remaining 33,who continued and finished their studies in 1994,were the first diploma class that graduated from Veenstra seminary in Donga.

Mr.Bob Lodwky continued to act as principal until 1 February 1992 when pastor Adam Eyab who was the principal of SMBC Baissa ,was transferred to head Veenstra seminary .With the coming of pastor Eyab ,the faculty strength rose to four(4).Pastor Kilyobas Passa of Sondi and Ezekeil Nungala were asked to come and help in the teaching of some course on a part time basis.In November ,1994,Mr.Bob Lodwyk was transferred to Takum to start the church planning institute.Mr.Bernhard Vanderr Vlis came in as a missionary to replace Mr.Lodwyk .Rev.Bahago then went back to TCNN for his second degree.Already before the time , in 1992 Rev .Moses D.Ahamadu resigned his appointment as a lecturer in the seminary to take up appointment with the Donga Local Government as CRK Supervisor.Mr.David U.Ibi(now Rev) was appointed to replace him.He too resigned his appointment in December 1995.

GRADUATION

On 8 July 1994, the first diploma class graduated here in Donga. There were 33 students in all.

In February 1996, Pastor Adam M. Eyab received a call to serve as the pastor of Kapye church in Donga. And so in the Board meeting of 14 February 1996, the Board of governors appointed Rev. Istifanus B. Bahago to be the acting principal. So on 31 March 1996, he was then installed at the GCC by the CRCN president, Rev. David G. Angye (now Dr.). Rev. Bahago continued to serve in that capacity up to date. Mr. Vander Villis was appointed the first vice Principal.

On July 3, 1998 the second diploma class graduated. Before that in 1996 double streaming was begun at the seminary. On 10 of June 2000 the third diploma class graduated, with twenty – two students. This is the first diploma class that will graduate with women inclusive in the history of the seminary.

ACHIEVEMENTS

The seminary which started as a small school has trained and graduated not less than 347 leaders for the church and for the society. Some of her graduates have held various positions of leadership in the church and the government.

AFFILIATION WITH UNIVERSITY

As early as 1968 – 69, the school was already recognized and the students were allowed to take the London university GCE for those doing the pre – diploma course. Even though that did not continue, the school continued to grow and have recognition.

Veenstra seminary was granted provisional approval by the Taraba state ministry of education in Jalingo. Besides, we are pleased to say today that Veenstra seminary is now affiliated to Ahmadu Bello University Zaria. This indeed is a laudable achievement.

Today Veenstra Seminary has a permanent campus that hosts at least 60 students, 40 married and 20 single within the campus.

Veenstra seminary has three computers. We have built five houses for the faculty (senior staff quarters) and three (3) junior staff quarters. The seminary has one Yamaha Rex125 motorcycle.

All these achievements came as a result of the effort of both the past leadership and the present leadership of the school, beginning from Gilbert Holkeboer at Lupwe to Rev. I. B. Bahago at Donga who is currently the principal (rector) of this seminary. It was during his tenure that the school received her approval from the senate ministry of education and also the affiliation with A B U Zaria.

2. PURPOSE OF ESTABLISHMENT:

1. To train evangelists and teachers of the word: -1904-1907 witness the arrival of SUM missionaries to Nigeria from Europe, establishing stations at Ibi, Wase, Wukari and Donga ... the zeal of evangelism was inculcated into the mind of the indigenes. One of the ways of fostering this goal and objective was to establish training institutions for evangelists and teachers of the word. In 1955, a special three-year course was conducted in Hausa for outstanding evangelism.

2. to prepare prospective student for higher theological training :-when TCNN bukuru was established in 1959 , there was need to prepare prospective student for higher theological training .hence ,the school was upgraded to seminary (lower level .

Between 1960 and 1967,V .T. S graduated three section of which 23 of the graduate proceeded to TCNN for higher theological training

In 1968 ,the seminary was upgraded from pre –seminary to pre –diploma training popular known as junior seminary institution .This was higher preparatory course for better- educated students.

As the church ,CRCN was growing fast as wild fire and there were need for more labourers, the church in 1976 converted the junior seminary to full-fledged seminary in Hausa based program upon the graduation of this class in 1980 the school was moved to Wukari in 1981 and 1988,the school graduated two Hausa based programs.

The seminary moved to present site (diploma) in 1990 ,while here the challenges of church and society on the theological training has continued to meet the educational standard of the time ,CRCN changed the language of training from Hausa to English language institution.

From 1968 to date ,the school has continued to grow and maintain an outstanding status in different faces . most of the graduates are presently pastoring churches or serving director /co-ordinator of the church ministry and board while some serve as the religion teacher in various secondary school and primary schools .some of the graduates retire from active service in government or churches .All these are as the result of tireless toil of past leaders of the school ,the church and the mission immediately past leaders built on the foundation laid.

The seminary prepares men and women to serve Jesus Christ in ministries marked by faith , integrity ,scholarship ,competence ,compassion,and joy ,equipping them for and / or in leadership in the church in particular and in society at large . It trains, equips, and prepares people for God's tasks in church and society. The seminary affirms the sovereignty of the triune God over all creation . It engages the Christian faith within intellectual, political, and economic life pursuit of truth , justice ,compassion and peace. The seminary's foundation is the "sola Scriptural" as God's saving word for all people. The seminary also embraces in its life and work a rich racial and ethnic diversity and the breadth of communion represented in the church world over. The shape of the instruction ,research and practical training provided by the seminary . VTS does not only train CRCN members exclusively but opens its doors and warmly welcomes students from other denominations as well. Presently , the school has candidates from HEKAN'NKST, Protestant Amy, and COCIN etc. Beside, the seminary provides an environment where a sense of calling is tested, where scripture and the Christian tradition are appropriated, where faith and intellectual mature and lifelong friendships begin, and where habits of discipleship are so nourished .

Accreditation: - Veenstra Theological seminary [VS] Donga has since been granted provisional approval by the Taraba state of Education in Jalingo.

Besides, the school is affiliated with University of Jos [Uni. Jos].

Change of the school's name:-From the inception of the school from the sixties to date, the school assumed various name or status such as: Pre-Seminary, Pre diploma and Veenstra Seminary. Owing to its academic standard, the school's name was changed to Veenstra Theological seminary [VTS] Donga in 2003.

3 & 4. Courses currently offered/ programmes:

*All Diploma courses used to be four years but now reduced to three years.

1. Diploma course :-Veenstra Theological seminary over the years is offering two four-year Diplomas in Theology [Dip. The]. But now commenced since 2004/2005 Academic session [August 2004].

2 Degree program:- This program took up fully in August 2004. The degree programmes are in three phases

i Bachelor of Theology =B.Th [years, 3years and 2 years tracks] :- The primary focus will be pastoral/practical training. The four track focuses on first time Theological students, while the 3years and 2 years are meant for those who have completed their Diploma in theology and intend to update pastor /practical pursuits.

ii Bachelor of Christian Ministries = CM [3 years]:- The primary focus will be in the area of leadership development. This is meant for Diploma in Christian Ministries [DCM] holders who cannot meet the requirements of B. Th admission and yet wish to receive further training.

iii Bachelor of Christian Education = BCE [2years] :- The primary focus is update professional teachers in their teaching profession so that Christian Education is inculcated.

3. VTS Abuja Extension :- VTS will be starting a pastoral training for CRCN potential leaders and in FTC, Abuja hopefully in 2006. The course to be offered is Bachelor of Theology [B.Th]. The focus Theological and pastoral education as well as Discipleship. This will help the students carry out their study while ministering.

4 Women School:-The Seminary offers courses at the Women's School to improve the general level of education of their husbands. The school offers Christian Education [CRS]. The first is offered to those who start from the grass root. The second is offered to the literate those having school's leaving certificates and adult education.

5 ENTRY REQUIREMENTS

Veenstra Theological seminary offers two tracks of study for 2005/2006 Academic years. This includes: Bachelor of Theology [3years] Pastoral and theological in focus; Bachelor of Christian ministry [3years] focuses on leadership development; and Bachelor of Christian Education focuses on Education. The admission requirements are as follows:

Bachelor of Theology. [B.Th] 4years

The applicant for B.Th 4years must possess one of the following:

1. The school certificate [WAEC/WASC/NECO/GCE/SS] with 5 credit including English and CRK obtained at more than two sittings.
2. A teachers Grade II Certificat with 5 credits obtained in not moer than two sittings

Bachelor of theology [B.TH] 3years

1. NCE holders may take the degree course in three years provided one of their major subject areas is Christian religious studies or equivalent. May take the Bachelor of Theology [B.Th] in three years provided they have three [3] credit including English from WAEC/WASC/GCS/SSCE/NECO/Grade II obtained at not more than two sittings.
2. Holders of Diploma in Christian ministry [DCM] or Diploma in Religious Studies [DRS] with GPA 3.00 and above may take the Bachelors of theology [B. Th] in three years provided they have three [3] credits including English from WAEC/WASC/GCS/SSCE/NECO/Grad II obtained at not more than two sitting.
3. Holders of a Diploma in theology [Dip.Th]with the GPA 3.00 and below may take the Bachelor of Theology [B.Th] in three years provided they have two [2] credits including English from WAEC/WASC/GCS/SSCE/NECO/Grade II obtained at not more than two sittings.

Bachelor of Christian Ministries [BCM] 3 years

This degree is mainly for the holders of Diploma in christen Ministries [DCM]recognized by the seminary, who cannot meet the requirement of B.Th admission and yet wish to receive further training in degree program as a part of leadership development.

Bachelor of Christian Education [BCE] 3 years

NCE holders may take the degree, Bachelor of Christian Education [BCE] course in three years if one their major subject area is Education or its equivalent. Must have three [3] credits including English from NTI obtained at not more than two sitting.

6. The profile of staffVTS donga.

a. Rev. Isaiah Bako Hinkon [Rector]

BDD [TCNN;1992] , M.Th [TCNN; 2003], Biblical Theology ; area of specialization, New testament.

b. Rev. Kilybas Danjuma Passa [Deputy Rector]

BDD [TCNN; 1992], CBS [Nairobi international school of theology; 2000]; area of specialization, Practical Theology.

C. Rev. Ishaku Iliya Abe [Academic Dean]

BDD [TCNN; 1996], M.Th [TCNN;2003], Biblical Theology; area specialization, Old Testament.

d. Mr. Nuhu Bala Akoga [Registrar]

BDD [TCNN; 2003]; area of specialization =church History.

e. Rev. Nehemiah James Wabah.

BDD [TCNN; 1998], M.Th [TCNN, 2004] New Testament; area of specialization, New Testament.

f. Mr. Yusuf B. Adamson [Women school supervisor] Dip (Gindiri college of Theology)

g. Sam Christopher Garum(W.S Staff / Liberian) Dip .th.9VST ;2002);area specialization ,church history

h.Mr .Isaac M.Nyiage

Di.Th(VTS;2002);area of specialization – Home Economics

j.Rev.Sagarga Nulvaga Gargea

BDD(TCNN;2002);M.Th(Calvin usa.....)on progress

k.Mr.Samuel Yobe Abba

Certificate in Christian Religious Studies (SMBCBaissa; 1997) on study leave.DCM(VTS Dontga) in progress

Part – Time Teachers.

- Mrs.Comfort Emmanuel Solomon B.D.D.T.C.N.N.Bukuru Jos
- Mr.Isaac B.Pavali B.A.in English A.B.U Zaria
- Mrs.Rhoda S.B.S Tukura B.Dd.D.M.Th N.T.(T.C.N.N).

Adjunct Lecturers

- Rev.Dawuda Bulus Tanko,BDD,M.Th(TCNN),M.AA.Biblical studies(WAT,2002).Area of specialization, New Testament
- Rev.Nuhu Bwese Elisha Sr.BDD,M.Th(TCNN).PHD in progress.Area of specialization ,New Testament.
- Rev.Istifanus B.Bahago,BDD.M .Th(TCNN) .Area of specialization ,church history
- Pastor Adam M.Eyab,Dip .Th(TCNN),B.R.E(Reformed Bible Collage ,Gran Rapids, Michigan),M.A Church Education (Calvin Theological Seminary,USA).
- Rev.David Gani Angye,Dip.Th(TCNN),Dip.Th in Teaching (RBC),B.R.E.RBC) and M.C.E(RTS) = All in USA.
- Rev. Habila Z.Gani B.D.D.M.Th.O.T(T.C.N.N).
- Rev.(Dr) Caleb S.O.Ahima(N.C.E,B.E.M.A.E.D)TEKAN General Secretary.

DEVELOPMENTS:

VTS Clinic:- the school sees the need for a health center in order to manage the medical emergencies that occurs and respond to the health need of the students and staff.

VTS Alumni:- VTS established its Alumni since 2000.It has already taken its full fledged and its growing stronger and stronger.

7.Need and future plans;

- Recruitment of more academics staff with Masters and degrees
- Building of a Modern Library to accommodate the school 's increasing volume of books
- Link up with the internet to be as current as possible
- Installation of satellite and thereby, bring the world to VTS
- Sinking more Boholes to halt the water scarcity which is or hazardous to the life of the community
- Purchasing of additional school vehicle (bus or car) to meet the transportation needs
- Additional non- teaching staff to boost the school's departmentalization
- Starting VTS Extension at Abuja Federal Capital Territory
- Building of additional student housing to accommodate an increasing student enrolment
- Building of a modern chapel where God may be properly worshipped
- To train Theological Librarian in the near future
- Offering Diploma in Religion studies(DRS) in the woman school as soon as possible
- Building of school's Dispensary to halt the health in the community
- Building of school's Modern Auditorium

Rev.Isaiah Bako Hinkon
Rector (Veenstra Seminary Donga)

CRCN CHRISTIAN EDUCATION MINISTRY

On behalf of this ministry I give thanks to God Almighty for his love and grace to this church from its beginning to this centenary celebration .I also thank the leaders of CRCN Rev.Istifanus Bala Bahago CRCN President ,General Secretary Rev.Yakubu Ishaya Tsonjo all EC members and the board of trustee. Accept this ministry's congratulations.

When the SUM and CRCN missionaries came ,their main target was to witness and nature .They were evangelizing and training people to be able to read and write and also people who will become evangelist,Pastors leaders in the church and the society ,etc.They established school ,eg Bible school ,Wukari Division combined secondary school,Veenstra Semanary,Smith Bible college and the Bible schools.

Seeing the importance of training and educating, in 1982 CRCN established the Christian education ministry with the following goals:-

- To encourage ,challenge and develop the CRCN members spiritual growth through Bible studies , course and other appropriate material.
- To teach ,train , encourage and challenge those under their materials.
- To advice the staff and broad of the various CRCN EDUCATIONAL INSTITUTION in regards to curricula materials etc.
- To assist by ways of course or workshop in the training of student in these institutions.

- To develop, plans and model for establishing school with CRCN. These and many others this ministry is looking forward to achieve for promotion of Christian Education in the CRCN and without.

THOSE THAT EVER SERVE IN THE MINISTRY

Since the establishment of this ministry in 1982, God has blessed her with leaders that kept the ministry alive to this great historic celebration. They include Rev. Dr. John Beor, the adviser of this ministry when he was still in Nigeria, and directors of the of the ministry such as, REV. Luka Agbu (Late), Miss Susan Porter, Rev. Habila Ahima, Elder Jonathan Gagara, Rev. Siman Ikpi and Rev. Exodus M. Adi who is the present Director.

DEPARTMENT UNDER THIS MINISTRY

The CRCN Education Ministry has the following department under her:

1. TYOUTH DEPARTMENT

Rev. Enoch Aboki is the coordinator. This department was established in 1974 but was brought under christain education in 1999. With the coming of Rev. Dr. Caleb Ahima as the general secretary of CRCN (1989 – 98), this department that was dying was brought to life again. Dr. Ahima then handed the department to Elder Josep Weyi who also handed to Rev. Bulus Surupe, and the present coordinator. Some of the goals of this department are :-

- To bring the youth to Christ
- To equip the youth to maturity in Christ
- To create a forum for interaction, cross pollination of ideas, encouragement of one another for the progress and better living both within and outside CRCN
- To coordinate the activities of the youth and give them a Christian education.
- To encourage youth participation in musical life of the church.

2. HASKE DA GASKIYA BOOKS (LITERATURES)

This department was established in 1971 by Andy Horlings who handed over to Mr. Habila Tadawus. He also handed over to Elder Timothy U. Joro who is the present coordinator. The department was brought under education ministry in 1999. There are some of the goals of this department:-

- To translate and publish books for CRCN and other users outside of CRCN
- To reach out with the gospel through literature
- To encourage the use of Christian literature to teach and give our time to the Lord's works.
- To encourage pastor and church leaders to read and write Bible commentaries and Christian Books.
- To buy and sell school books and stationeries and Christian cassettes.

3. LITERACY DEPARTMENT

This department was established in 1987 and was brought under christain education in 1999. The department was headed by Rev. Simon Dd, Ikpi. The

church wants all members to be able to read the Bible and other Christian books themselves. This department has the following goals:-

- To train teachers both in Hausa and other languages who will in turn to teach others.
- To help members to know how to read and write
- To assist and advise existing translation committee to translate Bible and other Christian cassettes.

4. SCHOOL

The church had for Christian leadership training centers but that of Baissa is now CRCN Comprehensive Secondary School while the 3 remaining. They are in Wukari Serti, and manya. The goals of these CLTCs are:-

- To train those that will be able to teach Religious Knowledge in our primary schools
- To prepare student that will go into seminaries to train as pastors and church leaders.

5. SMITH COMPREHENSIVE SECONDARY SCHOOL BAISSA

This is a new school CRCN is establishing to give quality education to her children. It began in September 2005. It is situated in Baissa, Kurmi Local Govt. of Taraba state. Goals of the school:-

- Is to give comprehensive and qualitative secondary school education to especially children of the church
- To promote secondary school graduate who can further be trained in various fields of endeavour so that they can be useful to the church and the society.

I am calling on all CRCN members and friends to support this school. This

:

PROFILE OF CRCN – INTERGRATED DEVELOPMENT PROGRAMME

INTRODUCTION

CRCN – Integrated Development programme is the merger of both CRCN Rural Health programme and CRCN – Rural development that were started in 1958 and 1969 respectively. The merger as mandated by the church is meant to provide direction as well as foster sustainable impact at target group within the CRCN jurisdiction. The ministries from inception had overarching goal of reaching the lost souls with the message of hope through whatever means practicable. The many decades of ministry work resulted in the establishment of clinics / maternities and or initiation / implementation of different community projects. More significantly, worship centers were attributed to the enormous work done here.

BRIEFS OVERVIEW OF CRCN – RURAL DEVELOPMENT

The programme legality is enshrined in the CRCN Constitution. It was one among several ministries with the mandate to providing agricultural extension services, teaching of new farming techniques, thrift and savings scheme, and establishment of orchard for fruits and livestock production. While support remained, target people continued to benefit from the activities of the programme until a complete phase over to the national church by the then sponsor, Christian Reformed World Relief Committee (CRWRC) of North America.

With changes in and around, the programme approach needed a change to meet challenges of the day. This was helpful, as attention was more project and development institutionalized. Programme dichotomy was also seen not addressing the needs of the people. In that sense a new approach was adopted that has now shifted programme focus from project and institution to people and community for sustainable development. The new approach aims at improving the welfare of the rural dwellers. With this approach, people's potentials are explored for maximum benefits of the community generally. They are mobilized around identified needs and enable towards project

execution. Experience has shown that this is the most effective way of doing any development that would stand the changes in the society

Through the new thrust there are identified communities who through their initiatives have embarked on some useful project that tends to meet their present needs. On the whole, it is only people – centered and community – based programme that would effect positive changes amidst its target group.

OVERVIEW OF CRCN – RURAL HEALTH

The above – mentioned programme was established to present the gospel through the practice of orthodox medicine to address the health needs of the rural people within the CRCN jurisdiction. Main practice has been more of curative with very little preventives outfits. Reason was partly due to the level of education, which made it difficult for new practice of medicine to be accepted by the people then. At the beginning, an enormous size of the CRCN community and beyond benefited from the ministry because of specialized and quality services. This led to conversion of people of other faith to Christianity. However, in the process of the time things took a new turn when funds were no longer forthcoming to continue the programme activities. This affected the entire system leading to mass turnover of staff.

The present approach to health needs has been seen to be inadequate given the existing situation and prevalent challenges in communities. It has been estimated that about 70 %- 80 % of topical diseases are water – related which are preventable. That means only about 20 % - 25% medical cases requires curative measures. It shows that concentration of energy on health education would be a worthwhile effort towards addressing health needs of the rural populace and comparatively less expensive.

AIMS

CRCN – IDP believes that the entrance of sin into human race its subsequent consequences are the roots cause of hardship experienced by man in the community today.

The effect of this fall, which are manifested in poverty, sickness, disease, death, hunger etc, could be grouped into both physically and spiritual needs. It is for this reason that CRCN – IDP seeks to bring about a positive change through community organization for self – help projects.

MISSION

The mission statement of the CRCN – Integrated Development as summarized from its constitution states that CRCN – IDP will Endeavour to accomplish THE WHOLISTIC DEVELOPMENT OF MAN IN COMMUNITY TO PROMOTE THE KINGDOM OF GOD.

GENERAL OBJECTIVES

To mobilized and empower communities through training for sustainable community project, such as well digging, bridge construction, tree planting , animal production etc.

To raise income level of families who benefited from revolving loan scheme and facilitate their independence.

To raise awareness of communities within the target on the HIV / AIDS pandemic through health talks , drama and film shows.

To raise income generation for programme through expansion of orchard and other activities.

Expand the rural health programme to areas which need health care and where none exists.

- To establish a self supporting programme
- To train more village health workers and birth attendants.
- Survey areas needing health care using staff at the worker in wukari central office
- Conduct refreshers courses for rural health workers in wukari
- Receive referral cases from other location for adquate health care services to the clinics.(the wukari clinic to serve as referral center)
- An increase revenue generation for programme through procurement and distribution of genuine drugs from reputable pharmaceutical companies.(eg IDA,Nethrrange core training for staff in appropriate areas of needs
- Erlands, CCP,Chan Pharm)

Specific Activities.

- Assist communities to initiate project and execute them participatory
- Organize communities into small cooperative groups to benefit from revolving loan scheme
- Organize workshop / Training for members on identified appropriate needs for communities.
- Engage in production and sale of budded citrus , improved palm seedlings , grafted mango plants and agro – chemical

- Networking among groups and other project with similar vision
- Train staff members for additional skills.

CATEGORIES OF PROGRAMME ACTIVITIES

Considering the type of activities of the merged programme it would be appropriate to categorize the programme into four units thus:

A) Community Development Unit

This comprises of the following offices:

1. Programme officer
2. Community Development Officer
3. Community Facilitator
4. Area Selection Committee
5. Village Communities

B) Community – Based Health CARE

This comprises of the following :

- Medical Officer
- Pharmacy (drug store)
- Clinics
- Clinics committee

C) Commercial Unit

The following make up the unit:

- Agricultural – inputs
- Livestock attendant
- Store assistant
- Gardener

D) Credit scheme Unit

The unit comprises of the following :

- Cooperative officer
- Credit Scheme Assistant
- Cooperative officials
- Members

In this arrangement , all activities aimed at generating income are grouped under commercial unit.They are to operate solely for the purpose of revenue generation .It must be separated to ensure that commercial activities are carried out without any interruption .This is expected to increases reserve for the continuity of programme service to the people .The church is expected to make conscious effort towards ensuring that this unit gets enough capital base for smooth operation .However income

from clinics will be managed by LCC s to pay salaries of staff and to ensure the sustenance of such clinics.

EXPLANATION OF MAJOR UNITS

A) Community Development

This unit concerns itself with community mobilization towards felt needs prioritization .Assists in the implementation of community projects as well as carry out training for both field staff and communities .Engage in awareness on hazards associated with deforestation , bush burning , use of agro – chemicals and raising tree nurseries for distribution to farmers .It is headed by programme officer.

B) Community – Based Health Care.

This is a sector that relates with the community development unit to raise awareness on preventable health related issues through campaigns and health talks.A trained medical doctor is to head this unit with responsibilities of developing materials for training to the field staff and as well double with strengthening , supervising and in the management of clinics to build their capacities towards provision of quality curative service .He shall collaborate with other health agencies and together with the Pharmacist / drug storekeeper procure genuine drugs and medical equipment.

C) Credit Scheme

The credit scheme works closely with cooperative groups formed in communities where the programme presence is felt and beyond .It is responsible for training of members in income generation of accounts supervisor to trained groups and are supervised for optimal benefits to members .A credit scheme assistant is to keep record of monies disbursed and repayment .Since it is a programme targeted at women at the grassroots level, a lady shall heads the scheme.

D) Commercial Unit

This unit basically about procurement of agro – inputs for sale, poultry production , raising of tree nurseries for distribution and purchase of drugs for sale to clinics through the pharmacy. All transaction are carried out under the supervision of the commercial officer.

The unit head shall form the management team of this programme. They shall meet on monthly basis to plan and review activities towards the overall goals of the programme.

Achievement so far

Involved with over 100 communities engaged in different projects and successfully through community participation implemented over 30 projects to beneficial level.

Initiated raising of chicks for both family use and income generation and still the most reliable distributor

Sensitize and assist in the sale of improved hybrid seeds to farmers and the major distributor in the southern Taraba state.

The most dependable supplier of genuine drugs and provision of health care services in communities even amidst competing forces.

Board

There are eight persons that constitute governing board of the programme with only one female .They are as follows:

- Mr.Clement D.Angyunwe
- Mamtso Afera
- Hosea W.Sale
- Ezekiel Nyajo
- Ezekiel Obadiah
- William Abo
- Polycarp Abowa
- Mrs.Keziah Danjuma

The CRCN General Secretary and programme Director are on the board as non voting members .

Staff

There are over 200 staff in the programme, 15 staff members are on the programme payroll while clinics staff are being paid by their location committees .At present there are 8 RCC Community facilitator seconded to the programme.

Target Groups.

Families whose main occupation is farming and petty trading. Factors under consideration include the inaccessibility to the mass city life social amenities and other useful benefits. Women and children form the major membership of the target group.

Methodology

A shift from project – centered approach to people – centered approach, and institution based approach to community – based approach, in place for sustainable projects.

Partnership / funding

The programme is in partnership with EED (Germany), CRWRC,(USA).

Others include: CRUDAN, NIPRANET, NICAN etc.

Contact Address

Coordinator

CRCN – IDP

P.O.BOX 136, TAKUM

Taraba state .Nigeria.

Tel/Fax: 041 – 20776,

[Tel:041](tel:041-20274) – 20274(office).

Email: crcnrd@infoweb.abs.net; Kefas-akundo@hotmail.com

CRCN AIDS ACTION COMMITTEE (CRCN AAC)

PROFILE

CRCN AIDS Action Committee (AAC) was established in 2001 and is led by Rev. Shem Nuhu Dwawhi (Pr.CHA,BDD) project manager. The church (CRCN) Audit our financial transaction in conjunction with other sponsor organization. We are registered with CISGHAN,LACA,SACA and other FBO

MISSION STATEMENT:

Prevention and mitigation of HIV/ AIDS! STI in the church CRCN

GOAL:

Providing Education and care for the church on HIV / AIDS / STIs

STRATEGIES:

CRCN AIDS ACTION Committee, has put modalities of

- Peer Education
- Integrated of HIV / AIDS! STI Education into the regular our church activities
- Integration of HIV / AIDS / STI Education into Bible schools / seminary / colleges educational curricula
- Capacity Building
- Advocacy
- Counseling
- Care / support

ACTIVITIES:

- 1. Formation of committee members/ project team (PIT):** The AIDS committee was constituted by the church Executive council (EC) in the year 2001. The project staff were employed, following the inauguration by CRCN General church council (GCC). CRCN went into project contract with FHI- an international NGO. Rev. Shem Nuhu Dwawhi took up the leadership, under the supervision of other members: Rev. Jethro Musa, Rev. Kilyobas Passa till date.
- 2. Project Advisory committee (PAC):** Project advisory committee formed, of five member from the three local government areas FHI was operating in, this includes the church president, General secretary, the project manager and the director of finance of CRCN. They were charged to play advisory role. Little changes have since been made after FHI'S Project was completed.
- 3. Mobilization and Sensitization:** Stakeholder and the church leaders are mobilized and sensitized during General church synod, Regional church council, District, and local church council, on the menaces of HIV / AIDS infection in the church and the need for prevention and care.
- 4. Procurement of equipment:** CRCN in conjunction with family Health international provided office accommodations in Wukari. We procured electronic Television, computer sets and office furniture etc.
- 5. Base line survey / formative Research:** CRCN congregation has been surveyed through focus Group Discussion (FGDS). Female youth and adult, male, youth and adult in three (3) region were interviewed. We are planning to continue the survey to other regions.
- 6. Participation in capacity Building workshops:** We participated in over 15 FHI / USAID organized workshops both National and international, starting from strategies planning to the world conference in Spain 2002. We also participated in the beacon of hope, CEDPA, Taraba state AIDS Action committee (SACA), S organized capacity building workshops. We appreciate our staff capacity being built.
- 7. Conduct Training workshops:** We have conducted many training workshops for the subgroups leaders, Pastors and church leaders of the church denomination and communities, including TOT, PE, Counseling, IPCC, and VCT workshop. We have recently trained our Health workers, on interpersonal counseling on HIV / AIDS.
- 8. Development, Production and Distribution:** Behavioral changes communication (BCC) materials in thousands--- ranging from T-shirt, stickers, Face caps, posters, Hand bill, Booklet, Peer Educator kits etc- were developed, produced and distributed.
- 9. Organization Linkages:**

CRCN AIDS Action committee has linkages with other organization in Taraba state that are working on the HIV / AIDS .Through FHI organized activities have been carried out with world AIDS Day, Workers Day, National Day, AIDS e.g. Day, and youth Day SPT World bank assisted programs,SACA ,NACA, FBOs activities organization UMCN, SWAAN, NURTW ,JAYDA ,NUT ,NMA, St Monica NGOs sponsored by SACA – Taraba ,etc .Workers Day.

10. Integration of HIV AIDS STIs Education into the Bible schools and seminary training curriculum:

A curriculum ‘Life Line ‘, was developed through the help of FHI USAID on HIV AIDS STIs educations in conjunction with, UMCN Church, Reformed churches, Anglican, RCCG, Catholic church Presbyterian at Ijebu – Ode .The curriculum has been recently given to 6Bible schools / seminaries following our last 3 days workshop at wukari April 2005.The school are currently teaching HIV AIDS as a course unit.

11. Integration of HIV AIDS STIs into CRCN Activities:

Various subgroups the women fellowship, youth, Boy, Brigade, Girls Brigade, (etc) are reached during their annual and periodic activities with HIV AIDS information through seminars, lecturer , and film shows etc.

12. Grass Root Mass Media Outreach :

We have several broadcasts over the Taraba radio stations in Jalingo and wukari on HIV AIDS STI information.

13. Monitoring:

We tracked all information, record of activities through monthly reports, quarterly narrative report , project review meeting at state level and through the LCCs RCCs and with other implementing NGOs to review progress made .The M / E officer and the PM pay monthly and quarterly visits .

14. Evaluation:

To ascertain progress of our work, all our inputs and outputs are evaluated through a designed framework adapted from the FHI / USAID .Evaluation indicators thus:

- Knowledge of HIV prevention
- No incorrect beliefs about AIDS
- Comprehensive and correct knowledge about AIDS
- Risk behavior and risky sex taking
- Accepting Attitudes towards those living positively with HIV

PLEED

We call on all INTERSETED SPONSOR organization / faith – based organization to help support or sponsor CRCN AAC in her fight against HIV / AIDS in the church.

Contact:

Rev.Shem Nuhu Dwawhi

[Tel:04120242,08042691212,0803291042](tel:04120242,08042691212,0803291042)

Email:crcnaidsactioncom@yahoo.com

Shem_nuhu@yahoo.com

Or

CRCN HEADQUATERS P.O.BOX 31,TAKUM .Tel:009-88216 – 46689829

MINISTRIES:CRCN MINISTRIES AND THEIR DIRECTORS

- Integrated Development Programme (IDP) Rural Development and Rural Health Programme (Mr.Kefas Akundo as the director.
- Mission Board:- KYB ,ABF and Urban Ministry Mmmrr Mike Vvaander Dyke as their director.
- Christian Education takes care of the literacy programme, Adult education and subgroup is the current.
- Theological Education controls Veenstra Theological seminary Rev. Isaiah Bako Hinkon is the director
- School based on the general church council resolution the church now has only but three CLTCS
- CLTCS Serti Manya da Wukari
- Comprehensive Secondary school Baissa which will commence September = [2005
- Veenstra Theological college Donga

