

Christian Missions and Educational Growth of Ogbomoso Land 1960-1990

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Abstract

The general opinion is that education is an instrument of ensuring positive changes in the society however; positive changes have not been achieved in Ogbomoso prior to the arrival of Christian Mission. Traditional education was then characterized with vocational training such as basketry, blacksmithing, carving, arts, crafts, sculptures, painting and decoration. This education is not formal because there are no lesson notes, curriculum, school register and school buildings as in the western sense. Therefore, the stated objectives of the aforementioned education were not achieved. It is on this note that we want to embark on historical excursion to the impacts of Christian missions in the educational development of Ogbomoso land. Secondary source of gathering information such Books, journals, magazines and Archival materials were all germane to this work. Interpretative research method cannot be divorced from this because opinion put in place by scholars were interpreted. It was observed that Christian missions are in the front in the establishment of primary schools, secondary schools and tertiary institutions in the town; the state government is building on the existing protocol laid down by the missionaries. It was recommended that government should release mission schools to their founders for proper monitoring. Missions and Philanthropists in the town must be encouraged by the government to establish schools.

Key words: *Traditional Education, Christian Missions, Philanthropists, Painting, Decoration.*

Introduction

Education is a process that knows no barrier, age, creed, colour or race. In any society, be it simple or complex, the transmission of skills knowledge and attitudes for the younger as well as the older generations for the sustainability of that country continues through various rituals, ceremonies and other activities. Thus, learning can be delivered both formally and informally. Non-formal education is not a new concept but an educative phenomenon integrally incorporated in even pre-literate societies increasing evidence exists to substantiate the claim that no formal education is an old concept with a new game.

The Word “Education” has been variously defined by different eminent and erudite scholars. Perhaps, the most appropriate and relevant definition we would adopt in this study, is that given by Abiri (2003) that, “Education is the total efforts of a community to raise its social, economic and political standard of life. This definition is in consonance and agreement with the importance of Christian Mission in raising the standard of living of the Ogbomoso people.

Education in Nigeria has metamorphosised through several phases over the years. The objectives of education have changed along the needs of the country. According to Fatobu (1999) education is seen as the bed rock of national development. The relevance of education, therefore to development in any given society cannot be overemphasized.

Ipaye (1996) affirms that education is an instrument of social mobility, a potent actor in national development and social engineering. With this in mind, one cannot but agree with the meaning given to the concept of education which in its broadest sense mean the ways in which people learn skills and gain knowledge and understanding about the world and themselves.

Most people would agree that, it is difficult to conceive education today without thinking about the transfer of knowledge and acquisition of understanding. Education must be understood as the process through which people internalize their culture, through which they learn to conceptualize their environment and to orient behavior. According to Brownson (1993) Education is a process which is never complete, contained but never static, bounded but undergoing constant transformation.

It is in the appreciation of the aforementioned facts that Christian Mission like Baptist, Methodist, Roman Catholic, Anglican and a host of others come to Ogbomoso to plant the seed of education. Christian Missions acknowledged the facts that education is one of the instruments that can be used for positive change. Couple with that fact, they believed that one of the factors that helped Jesus Christ during His earthly ministry was the practical assistant that He gave to people free of charge. To that effect, the missions established schools, Hospitals, Leper colony, centre for the blind e.t.c in ogbomoso.

The objectives of this paper are to draw our attention to the importance of Western education as provided by the Christian missionaries in Ogbomoso. It aided the development of the geographical area when compared with other towns in Yoruba land.

Education in the Biblical View

In the Jewish tradition, the education of the children used to hold in the Temples and Synagogues. For instance, as far back as the time of Ezra, there was public reading of the law and instruction in its meaning – a kind of adult education that was consistently maintained by the synagogue. The Jewish community usually provided some sort of instruction for children that they might learn to read the Torah, to write and to do some simple arithmetic.

Jesus Christ referred to such schools in the Gospel of Saint Matthew 22:35-38 when he asked about the greatest commandment of law. It is very clear in the New Testament that Christianity cannot be separated from service to the community. Jesus Christ identified himself with the dictum in Luke 4:18-21 when he said: The spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.

The above passage is a clear testimony of the purpose of Jesus coming to the world. It was a message of hope and service to the Jewish community. The beneficiaries of these services were the poor, the captives, the blind, the bruised and in fact the entire humanity.

This percept of Jesus Christ was commissioned unto His disciples in the Great Commission (Matthew 28:19-20) and Acts 18. In compliance with this directive, the Ogbomoso people in particular, and Nigerian in general, benefited from the purpose of Jesus coming and service to the community.

Aims of Education in Nigeria

According to Ore and Odetokun (2000) educational aims and practices change in time and place as the society changes. They should prepare people for the best kind of life. To them, for education to be worthwhile, one should not divorce it from the society which it serves. Education, thus should be geared to the culture, needs and aspiration of the people in the society. Teen education in accordance with the aims should accept and attempt to develop the personality of the child and prepare him for membership of his society. This dual function corresponds the double role a person has to play in life both as individual and as member of a society.

It is expedient to note that the five main National objectives of Nigeria as highlighted in the second National development plan endorsed the necessary foundation for the National policy on education. The policies are as follows;

- (i) to build a free and democratic society;
- (ii) to build a just and egalitarian society;
- (iii) to build a united, strong and self-reliant nation;
- (iv) to build a great and dynamic economy and
- (v) to build a land of bright and full opportunities for all citizens

Ogundare (2006) opined that if we are serious about building a just and egalitarian society, our educational opportunities for all the citizen of the nation should start from the primary where it is assumed that everybody who passes through it should be able to obtain at least 3RS which include: **‘Rithmetic, Reading and ‘Riting.**

That education is concerned with the development of personality is a normal assumption in our society today. Also one of the tasks of education is to hand over the cultural values and behavioural patterns of the society to its young and potential members. By this, we mean society achieves basic social conformity and ensures that its creative individuals who are able to make inventions, discoveries and willing to initiate social changes that are adequately equipped. To actualize positive changes is the creative function of education.

Emergence of Christian Missionaries Into Yoruba Land

The European Christian Missionaries made a second attempt to Christianize Nigeria in the 19th Century. This phase was spearheaded by the Methodist, Anglican, Catholic and Baptist Missionaries (i.e African Independent Churches like the Christ Apostolic Church (C.A.C), Cherubim and Seraphim (C&S), Church of the Lord (Aladura), and Celestial Church of Christ) came in the 20th Century. In the last four decades, we have witnessed the emergence of Pentecostal Churches like the Deeper Life, The Redeemed Christian Church of God, Living Faith, Rhema, New Testament, and New Covenant Church. All these Churches have made an attempt to contribute to the development of education in Yorubaland.

The Methodist Mission was led by Thomas Birch Freeman in 1842 in his evangelistic mission to Abeokuta; while Henry Townsend of the Church Missionary Society (C.M.S) led the Anglican Mission through Badagry to Abeokuta, which was regarded as “sunrise within the tropics”. It was from Abeokuta that the various Christian Missionaries moved to other parts of Yorubaland. For example, David Hinderer led a party of the Christian Missionaries to Ibadan in 1851 to establish the Anglican Church. From Ibadan, Christian Missionaries were sent to some parts of Yorubaland like Ife, Ondo, Ile-Ife and other Eastern Yorubaland.

The Baptist Mission concentrated its efforts in Oyo, Ogbomoso, Iseyin and other Northern parts of Yorubaland. This Missionary enterprise was spearheaded by J. T. Bowen, A German Missionary.

The Beginning of Western Education

Missionary activities in Nigeria had its historical antecedent in the second half of the fifteen century. It began when the catholic Portuguese made contacts with the coastal areas in about 1472. Since then, Christian Missionary influence started to be felt in various parts of the Yorubaland. Indeed, little was achieved during this period because the effort failed to displace the traditional religion.

At any rate, enduring successful missionary activities in Yorubaland began in the nineteenth century. Consequent upon the anti-slave trade and anti-slavery Abolitionist Acts of 1807 and 1833 respectively, many freed slaves of Yoruba origin returned from Freetown to Badagry, Lagos and Abeokuta in the 1830s. In fact, by 1842, not less than five hundred Christianized liberated slaves from Sierra Leone had settled in Abeokuta alone. It was the freed slaves that appealed to C.M.S. in Sierra Leone for missionary work among them. Consequent upon this appeal therefore, the C.M.S. began to establish missions in Yorubaland.

The effort began in 1841 when two CMS Missionaries, J.F. Schon and Samuel AjayiCrowther (later to become the first African Bishop of the CMS) accompanied the 1841 Niger Expedition. In 1846, Henry Townsend of the CMS established a resident mission at Abeokuta with Samuel AjayiCrowther as one of his helpers. It was from there that C.M.S. expanded to other Yoruba towns notably Lagos, (1852) Ibadan, (1853) and Oyo (1856). Other missionary bodies who followed suit were the Methodist Mission who established Missions at Badagry and Abeokuta in 1842 and 1848 respectively and The Baptist Mission, with its base in Ijaye and Ogbomoso where it established Missions in 1852 and 1855 respectively. The consequence of this missionary enterprise in Yorubaland was the eventual European influence in all aspects of life-religious, economic, social political and Education. Their greatest, and perhaps most spectacular achievement, and far more relevant to this topic was in the educational sphere.

Even though, the various missions adopted different approaches to the implementation of their policies, they all regarded literacy education as an indispensable tool in the course of evangelization. Thus, it was promoted right from the beginning. It was because of their singular contribution in this respect, perhaps, that Ayandele (1996) was inspired to say: of all the agents of imperialism, it was the Missionaries who made the most revolutionary demands on the Nigerians.

Yet, it should be remarked that missionary education was designed to aid the Christian religion, to enable converts into the religion to read and have greater understanding of the Bible. But even then, parents favoured the schools established more than the religion because of the opportunity of learning useful skills, such as, the reading and writing of English and Arithmetic, which the school provided. In any case, the primary objective of the early Christian Missionaries as already pointed out, was to convert the 'heathen' or the benighted African to Christianity via education.

Thus, their first contribution in this sphere was the linguistic study and reduction to writing of some major languages especially Yoruba and the translation of the Bible into Yoruba language. In this way, the missionaries were able to teach their converts how to read the Bible in their mother tongue and thus produced the first wide spread literate class in western Nigeria. To further promote the study of Yoruba language, some of the missionaries established printing press and published newspaper. The Rev. Townsend was said to have brought the first printing press to Nigeria in 1852 and started the first Yoruba Newspaper in this country – the "IweIroyin" in 1859.

Closely connected with their literacy development of the indigenous languages was their other contribution namely: the promotion of education through the opening of primary and secondary schools, as well as training colleges for the training of teachers and trade schools for the training of craftsmen.

It was the CMS Mission that made the most important contribution to education in the early period. In 1843, for instance, a team of CMS evangelists on their way to Abeokuta, made a stop at Badagry where they established a mission station and two schools. In 1846, the CMS party finally reached Abeokuta where Ajayi Crowther and Rev. H. Townsend, each built a mission house, a church, and a school.

Missionaries; aims in Western Nigeria were not different from their aims and objectives in other parts of the country. In the light of the above, all Mission Schools were similar in content and methods. The missions conceived education as a means of proselytization. To a large extent, thus, Christian Missions continued to look at education from the strictly evangelical point of view. There was no question of whole-hearted patronage of an educational system that would emphasize the social and material needs of their converts and prepare them adequately for various works of life.

Their curriculum was heavily weighted in the three Rs – Reading, Writing and Rithmetic to the relative neglect of the vocational and technical aspect of education. This, however, should not be surprising since their primary objective was to produce school masters who were to graduate to Catechists, Deacons and Priests. Under these circumstances, therefore, missionary achievement in the nineteenth century was, in the words of Osoba and Fajana, very modest indeed;

They never interested themselves in the promotion of secondary education which from their evangelical point of view was superfluous and was likely to make the ‘natives’ materialistic and intellectually arrogant.

We may disagree with their views on the role of education today, but in fairness to them, during the forty years, they had full control of policy, they produced within their limited and parochial scope, men and women particularly in Yorubaland, who became notable leaders in various fields among their people and laid the foundation of the present day educational development. The inevitable consequence was the establishment of a very few secondary schools.

From all indications also, the Christian Mission in Nigeria from the 1880s onwards were no longer interested in secondary education. As rightly observed by Ayandele:

These schools were no longer serving evangelistic purpose because students were already Christians. Because of this unsatisfactory nature of the secondary grammar schools from the evangelical viewpoints, elementary schools became their real concern after 1900. These schools later became the most effective tool or agent of evangelization.

In fairness to the missionary bodies, however, certain objective constraints on their initiative should be recognized. In the circumstance in which they found themselves, it should be understood that missionary educational enterprise in the entire country was inspired more by the spiritual and secretarial concern of the churches they represented, than by the secular needs either of the citizenry or of a colonial policy that was being hammered out only gradually and haphazardly. This was because they were guided almost exclusively by their own conservative instincts. It was not until the closing years of the nineteenth century that they began to feel influence of some effective secular authority on their activity in the field of education. In any case, the missionaries have entered the annals of history as playing the pioneering role in the course of Western Education not only in Yorubaland but the country as a whole.

The Introduction of Primary School Education in Ogbomoso and its Environs

The history of Western-Oriented Christian Education in Nigeria and indeed in our area of study was intimately bound up with the history of the church. As in the case of any traditional society, the church saw that it could not its own work effectively unless its adherents were able to read and write. It therefore, decided to start the church schools. At the initial stage, these schools provided education that was tailored to its needs. Alabi (2003) described the church schools thus: They were religious oriented. The curriculum was specifically designed for the purpose of the church, bearing in mind the advantages it would bring to the faith.

The monopoly of the church on primary education lasted until 1955 when the free universal primary education (UPE) was established in Western Nigeria, and as a matter of extension, to the area of study.

However, before the introduction of free primary education, the missionaries from different Christian denominations, and especially the Baptist and the Roman Catholic Mission, introduced the primary school system to Ogbomoso and its environs. Primary education, the first stage of the formal system us a six-year course given to children of the range 6 to 11 plus. Since it was the Christian Missionaries that established these schools, the schools came under the supervision of the church of which missionary agents were responsible for its administration. There was little or no financial support from the regional government.

It is essential to emphasize that generally speaking, the mission did not consider it their business to provide the high form of education. The opinion varied from mission to mission as to the form and quality of elementary education that should be imparted on their converts. Naturally, to the White Missionaries, the mainobjective of all education was religious instruction, especially to the young children who could be weaned easily from the ‘pagan’ ideas and prejudices of their unyielding parents. Ayandele (1966) further observes:

The elementary day schools were an evangelistic agency of the highest importance. All the knowledge that was considered really essential to impact was the three Rs with particular emphasis on the Bible. Great emphasis was also placed on character training and spiritual development rather than not the raising of the status and material standing of the pupils and converts.

The ideal of many of the missions was to make their converts spiritual and moral automatons to live literally as the unlearned and ignorant apostles of old, according to the tenets of the new faith. To this end, the children were “overdosed” with religious instructions and all their behavior watched and frequently corrected. Moral lapses were not expected and when they began to occur, were severely punished. Elementary schools became the Mission’s real concern especially in this area, after 1900. These schools became the most effective agency of evangelism.

As soon as the various Christian Missions came toOgbomoso and its environs, they began to build churches where they preached and made converts. They also built school where they taught those converts the rudiments of Christian life and western civilization. There was no formality in recruiting the children as some were brought by their parents or relations. Initially, it was the availability of funds which dictated the number of children to be admitted. The expenses were met by donations from friends of the missionaries and from philanthropists, organization and individuals.

The claim by the Baptist Mission to be the first body to introduce a well organized Day School in Ogbomoso may be justified because the attempts made by Mrs. Bowen and Mrs. Reid who started by teaching some few pupils in the 1850s in the town were short lived and the institution which W.W. Colley alluded to in his description of the Baptist Work in 1878 must have

been a small “Sabbath Day School.” Even as late as in the 1890s, the pupil were taught solely, Bible knowledge.

The involvement of Smith in the Baptist educational work in 1897 saw a remarkable progress in the history of primary education in Ogbomoso. He re-organized the Primary School and established what Fafunwa (1991) called the “Baptist Training College” or what may appropriately be called a “Preachers School” which was meant for the training of Pastors and teachers.

The immediate effect of this was that within a couple of years the mission’s problem of lack of teachers and preachers was drastically reduced. No wonder, by the early 1940’s, the Baptist had taken an impressive lead with eight(8) primary schools in Ogbomoso town alone as against one by the CMS and one by the Wesleyan Methodist Missionary Society (W.M.M.S.). it must be observed that of all denominations in the town, the Baptist Mission was taking the lead in the expansion of both the Schools and churches. This was based on the principles applied which were the following:

First, than any effective system of education depends on a supply of “trained” teachers, and secondly, that the training must be confined to the academic alone but it should be aimed at developing sound standards of individual’s conduct and behavior, and thirdly, teachers in Baptist Schools were expected to be active members in their local church. As a result of this, the personnel in the Baptist School were teachers and catechists who became the key figure, not only in educational advancement but in the growth of the church. Ayandele (1966) remarks may fit in well here, when he said that; It was such amateurish but effective training that has produced the Ogbomoso showers and nurtures of the gospel seed not only in the town but beyond the frontiers of their father land.

Up to the year 1944, the colonial government took little active interest in the schools established by the various missions. But in 1945, the colonial government enacted the ten-year Educational Development Plan. By this scheme, Ogbomoso was grouped in the Ibadan Northern District School under R. P. Erington, the District Officer in Osogbo

The District Officer after assuming office wrote to the Baptist School Board in Ogbomoso as observed by Oyerinde (1934)... in the ten years educational development, it is realized that the demand of the town is not as great at present as in a town like Osogbo... since the mass of the people in Ogbomoso are farmers,

Pool, the chairman of the Baptist Education Board in his reply pleaded that some schools should be established at least in some of the villages surrounding Ogbomoso. In 1954, just a year before the free primary education was launched by Obafemi Awolowo under the umbrella of Western Region Government; there were 37 schools in township and district of Ogbomoso. Out of these, were managed by the Baptist Mission.

In 1955 when the free primary education came into effect, the government became involved, more than ever before, in the education of the people. In 1955, more District Council Schools were established. Six D.C. Schools were established in the town, but more missionaries appeared. At this time, Christ Apostolic Church (CAC) and The Apostolic Church (TAC) established a school each. Even up to date, there is no improvement in the number of schools established by these missions.

The Muslim community in Ogbomoso also established two primary schools at this time. Precisely in 1946 the Baptist Mission established four schools, namely: Ayegun, Baaki, Ebenezer and Emmanuel Primary Schools in the town; that same year. At the time of the total take-over of

the voluntary agency schools which took effect from 1975, the Baptist Mission had 66 primary schools in Ogbomoso North, Central and South respectively Local Government Areas, But from this time on: all schools now belonged to the State, the government not only determined educational policies but also made substantial financial contribution towards the upkeep and administration of schools.

Obemeata in an interview added that from that time, the voluntary agencies could not play any significant role in the administration of schools in the country again. On the reasons for the take-over of schools, Obemeata wrote: Schools were taken-over

- (a) to ensure that schools are properly and the efficiently managed in order to provide good quality education in the form of better academic performance and a high level of discipline;
- (b) to provide even and adequate facilities in schools;
- (c) to ensure a coherent planning and efficient execution of educational policies;
- (d) to nip in the bud the inter-denominational rivalry which was believed to have disruptive effect on community life and which resulted in an unnecessary and expensive duplication of school facilities;
- (e) to reduce the cost of running schools; and
- (f) to provide improved condition of service for teachers.

The Establishment of Secondary Education

Secondary education is given to children from the age twelve. At its inception in the country and before the introduction of the 6-3-3-4 system of education in 1982, it was a five-year course leading to West Africa School Certificate. The Secondary Grammar School appeared to be very popular with the people at its inception, probably because of its immense advantages. According to Adesina, Secondary Grammar School was more popular than technical schools. The reason was that people had erroneous idea by then that Technical Education was meant for drop out or students who could not cope in secondary grammar school. Coupled with that was the notion that technical students cannot become medical doctor, lawyer, nurse etc. He further pointed out that its patronage was higher than the other type of schools of comparable level like the Technical colleges, Secondary Commercial Schools and Secondary Modern Schools which were both preparatory and terminal. Adesina, observed that Nigerians loathed technical education and preferred academic secondary education so that their children could become lawyers and doctors.

Secondary education in the former Western Region of Nigeria as at 1952 when it was established was for a period of five years as mentioned above. It was offered after primary education. However, it was not until 1952 when Ogbomoso and its environs were privileged to have a taste of secondary education. Ogbomoso Grammar School was established in 1952. By 1955, Baptist Modern School was established. As Adesina rightly observed; before that year, products of the free primary education in Ogbomoso area of the State had to go to school like Olivet Baptist High School, Oyo, or Baptist Boys High School, Abeokuta for acquisition of secondary education. The establishment of the institution was intended to help the increasing population of primary school leavers to further their education.

Perhaps, this prompted the Baptist Mission in association with other patriots in Ogbomoso area, to establish secondary schools at the time they did. Later, other denominations like Anglican, Methodist, C.A.C, Catholics and T.A.C joined Baptist Mission in the race. From all indications,

the Mission from 1880s onwards were no longer interested in secondary and grammar school education and so transferred the burden to the people themselves. As Ayandele (2000) had rightly observed, these schools no longer served any evangelistic purpose because pupils who had been admitted into various Mission Primary Schools were already Christians.

On the other hand, the Baptist Association and other patriots from Oke-Ogun area, who joined them in establishment of a secondary school, had at the back of their minds the possibility of giving the youth the opportunities necessary for the acquisition of the knowledge, skills, attitudes and values. This would enable the beneficiaries to leave happy and productive lives as individuals discharge their duties for the betterment of life in the society. Education that would be offered to beneficiaries would be geared towards the full development of the human personality and the strengthening of respect to human dignity, rights and fundamental freedom.

The Baptist Secondary Modern School (B. S.M.S.)

The Ogbomoso Baptist Secondary Modern School was established through the efforts of the baptsit Churches in Ogbomoso with some assistance from the missionaries in 1955. The establishment of the institution was intended to help the increasing population. This institution served as a very helpful supplement to the Ogbomoso Grammar School which was founded by the Ogbomoso Community in 1951. The Baptist Secondary Modern School (B.S.M.S) became the proto-type of the secondary modern school which was founded some years later by the C.M.S. in 1958, the Wesleyan Methodist Missionary Society (W.M.M.S.) in 1959 and the R.C.M. also in the late 1950s.

The Ogbomoso Baptist High School (O.B.H.S.)

The O. B.H.S. was established on 1st October 1973 through the contribution of the Six Baptist Association Churches in Ogbomoso and the surrounding villages. The first set of classroom block which was estimated at the cost of N4,000 was formally dedicated to the glory of God on March 2, 1974.

Ayandele at his Inaugural Lecture delivered on the occasion of the formal opening of the Ogbomoso Baptist High School wondered why it took the Baptist Christians more than a hundred years before establishing a denominational grammar school. He was very critical of the apathetic attitude of the people to education, no wonder, he titled his lecture, “Ogbomoso Baptist: Rip Van Winkles in the Kingdom of Western Education.” He felt the people were literally “sleeping” while other tribes like Egba, Ijebu Ekiti etc. which had the “gospel seed” sown on the soils several years later than was done in Ogbomoso, established their grammar school through communal efforts in the early years of the twentieth century. In any case, since its inception, it has been growing very rapidly and certainly, it was the first denominational grammar school, in the town.

The Pupils’ Institute (Vocational School)

Mention should also be made of the Pupils’ Institute which was organized by some ex-students of the Baptist Seminary, namely, Akinwale and a host of others. The school which was established in 1938, or rather probably in the early 1940s, was supported almost exclusively by the Baptist denomination. Dr. Agiri remarked that the Baptist remained the core of the Institute’s enthusiastic supporter because “the other Christian Mission, the C.M.S. and the W.M.M.S. were lukewarm. The school was a sort of “Polytechnic” because apart from liberal subjects, vocational course such as weaving and dyeing and other industrial crafts in leather works, smithing, block making, joinery, leather works and smithing were given a pride of place in Curriculum.

In order to help the institution in 1944, the Baptist missionaries assisted in sending two students from the school to Northern Nigeria. One was sent to Jos and the other to Maiduguri to study leather works. In the same year, a young man who had spent two years learning carpentry, cement works and house painting was sent to receive further training at the Public Works Department yard in Ibadan. These students returned to the institute where they acted as instructors. Partly because of financial constraints and the death of staff, the school was closed down in the early 1950s.

Establishment of Tertiary Institutions in Ogbomoso

There are four tertiary institutions in the town (Ogbomoso). These are Ladoke Akintola University of Technology owned by the Oyo State Government. The second one is the Nigerian Baptist Theological Seminary, Ogbomoso which is relevant to our topic of discussion. No other denomination had found it fit to establish any tertiary institution except Baptist Mission. Best Legacy College of Education and Bethsaida College of Health Technology which are private institution.

The Nigerian Baptist Theological Seminary was located permanently at Ogbomoso with a full time Baptist Principal in 1939. Since then, the institution has been better organized and has been up to its task of providing theological education and professional training for God-called men and women to help meet the need for effective leadership in the work of local churches, schools and areas of denominational life.

In 1948, the Nigerian Baptist Theological Seminary was affiliated with the Southern Baptist Theological seminary Louisville, Kentucky, United States of America. By this arrangement, qualified students trained in the Nigerian Baptist Theological Seminary in Ogbomoso have been granted degrees by the Louisville Institution. The NBTS also awards diploma and certificate degrees in Religious Education and Theology. In addition, Special Sub-certificate Courses are offered in the institution occasionally.

There was also a Women's Training Centre which provided special education for Student pastor's wives who did not qualify for entrance into one of the basic programmes of the Seminary. The institution also undertakes a programme of Continuing Education to aid the professional leaders and interested laymen in Christian Ministry. This programme is designed to help update and expand the theological education of ministers and to use the seminary's resources to deepen insights and improve skills of lay readers through specialized training. Cornell Goerner in his article, "Spreading the Light over the Dark continent" remarked that in a survey which was conducted of theological education in Africa by an Interdenominational group in the late 1950s, it was recognized that the N.B.T.S. is one of the best theological institutions in the Continent of West Africa.

Recommendations

Based on the findings of this work; the following recommendations were made:

1. Religious bodies and philanthropists must be at all levels. This will help to bring education to the door steps of all sundry.
2. For proper monitoring and supervision, there is need for Government to return schools to the original owners. i.e. Christian bodies.
3. Missions schools, especially tertiary institutions need to reduce their fees for the less – privilege to send their children to mission schools.

4. There is need for religious leaders to give proper orientation to their members on the importance of Education to individual and society at large
5. Establishment of schools should not be geared toward profit making but to meet the needs of society.
6. Religious Education should be made compulsory at all tiers of Education Institutions this will help to appreciate the roles played and still playing by the Christian Missions in the establishment of schools.

Conclusion

In Ogbomoso, the products of the early missionary school instituted a new intelligentsia. They possessed a great ideal of influence and were looked upon by the society as surpassing those with traditional authority. The educated elites before and in early 1900s were products of mission schools. They were men and women imbued with enthusiasm and desire to bring a better life to the generality of the people. They became influential members of the community and every parent was inspired and interested in making sure his or her child would attain the level of speaking the white man's language.

In view of the importance attached to western education, Muslims and traditionalists in the area of study released their children for education. However, in the process, many of them were converted to Christian religion. We believe that the legacy derived from western education as a result of Christianity is an enduring and imperishable gift. It is pertinent to conclude this paper with the submission of Ade Ajayi (1965). The Yoruba civilization could be said to emerge around the Mission house. For example, language studies, adult education, boarding schools apprenticeship scheme, building technology, printing and health programmes were all the legacies of a viable social order in Yoruba land.

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