THE IMPACT OF PENTECOSTALISM ON ORTHODOX CHURCHES IN NORTHERN NIGERIA (1976 -1996)

BY

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DECLARATION

I hereby declare that this thesis has been written by me and that it is a record of my own research work. It has not been presented in any previous work for a higher degree. All quotations are indicated and duly acknowledged by means of references.



KWASAU, JOHN NA'ALLAH

CERTIFICATION

This thesis entitled "The Impact of Pentecostalism on Orthodox Churches in Northern Nigeria (1976 – 1996) meets the regulations governing the award of the degree of Doctor of Philosophy of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is dedicated to my wife, Hannatu and to our children:

Amaya Grace
Ashigandil Nathan
Gubiya Eunice
Aloya Gideon

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I would like to express my gratitude to all who have contributed to the success in this work, and especially all those who contributed to its completion. Their support, assistance and cooperation have made the completion of this research by the grace of God.

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ABBREVIATIONS

C.M.S.	Church Missionary Society
E.C.W.A.	Evangelical Churches of West Africa (now Evangelical Church of West Africa)
E.K.A.S.	Ekklesiyar Kristi A Sudan (Hausa) The church of Christ in the Sudan.
R.C.M.	Roman Catholic Mission
Q.I.M.	Qua Iboe Mission
S.I.M.	Sudan Interior Mission (now Service in Mission)
S.U.M.	Sudan United Mission (now Action Partners, otherwise named by their various denominations)

DEFINITION OF TERMS

ORTHODOX CHURCHES

The Orthodox Churches are Churches established as a result of the efforts of the European Missionaries. These Churches are not Pentecostals. Their origin can be traced to countries outside Nigeria.

PENTECOSTAL CHURCHES

These are churches that lay emphasis very much on the gifts of the Holy Spirit, such as speaking in tongues, divine healing, attention to singing and drumming, clapping and dancing. These churches are mostly indigenous and independent from foreign control. Only a few of such Churches, for example, Assemblies of God's Church, have their roots outside Nigeria.

Pentecostal as used in this study does not include white garment or uniform Churches, such as Cherubim and Seraphim, Celestial Church and Olumba Olumba.

ABSTRACT

This research study investigated the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria (1976-1996). The interest of the researcher on this subject arose from the numerous constant criticisms levelled against the Pentecostal movement. They are accused of commercializing Christianity, over-simplifying the truth of the Gospel, preaching Christianity without theology *et cetera.*

The study examined the growth, strategies of expansion and effects or impact of Pentecostalism on the Orthodox Churches in Northern Nigeria.

Seven null hypotheses were formulated for the study. The data gathered through questionnaire were analyzed using frequency, percentages and T - Test as appropriate. The statistical tests revealed that three of the seven null hypotheses were retained while four were rejected.

The instruments used for the collection of data for this study were questionnaire and observation. A total of 900 copies of the questionnaire were sent out and administered to ministers and members of both Pentecostal and Orthodox Churches of which 798 were returned. Of these, 720 were found to be usable for the research. The researcher personally observed three Pentecostal Churches and three Orthodox Churches. The findings of the research revealed that:

1. There was a rapid growth of Pentecostalism across the Northern States of Nigeria from 1976 - 1996.

2. The factors responsible for the rapid growth of Pentecostalism include: the crave for materialism, spiritual malnourishment of members of the Orthodox Churches, deeper understanding of the Bible, loose living (sin) and disbelief in the spiritual gifts by some leaders of the Orthodox Churches and the search for miracles.

3. Both Pentecostal and Orthodox Churches used similar strategies for the expansion of their Churches - such as evangelism, crusades, advertisement on Radio and Television houses, demonstration of love among members and charismatic leadership of the Church leaders.

4. The Pentecostal Churches influenced many Orthodox Churches in a number of ways, e.g.: regular prayer meetings, all-night prayer, shouting "Praise the Lord, Hallelujah," drumming and clapping of hands, singing and dancing during Sunday and other worship services, casting out of demons, laying of hands, giving testimonies of the goodness of God.

5. The infiltration of Pentecostal tendencies into the Orthodox Churches has influenced the style of prayer, mode of worship, music and even administration of the Church affairs among the Orthodox.

6. The impact of Pentecostalism includes spiritual awareness among Christians, relying on prayers, willingness to give sacrificially for the sake of the gospel.

7. The negative influence or impact of Pentecostalism has led to some broken homes, separation of children from their biological parents, separation between husbands and wives and loss of close relationship between Christians and unbelieving members of the extended families.

It can be concluded that the rapid growth of Pentecostalism in Northern Nigeria was not unconnected with the economic situation of the entire country. In the light of the findings of the study, specific recommendations were made:

A. The government should provide the needed atmosphere that would facilitate a peaceful co-existence between the Pentecostal and Orthodox Churches through the teaching of Christian Religious Studies in schools.

B. Both Pentecostal and Orthodox Churches should organize joint annual seminar in each major town or local government on topics that will create mutual understanding, unity of purpose and healthy relationship.

C. Christians should be more practical in showing love to one another as commanded by Our Lord Jesus Christ. This may be demonstrated through mutual acceptance and respect, peaceful co-existence, sharing of Christian fellowship in worship, prayer and material blessings.

D. To ascertain whether some Pentecostal Churches were established on material benefits, a comparative study of the New Testament Church and Pentecostal Churches should be undertaken.

Chapter 1

INTRODUCTION

1.1 Background to the Study

It is about two thousand years ago when Jesus of Nazareth from whom Christianity originated was put to death on the Cross in Palestine, a province of the Roman Empire. Today, in the 20th Century, this faith in the risen Christ has grown as never before, not just in the so-called Christian West but has also reached all the continents of the world (Dowley, *et al* (ed) 1977).

Dowley *et al* (1977) has the following questions to ask: How has the faith of a handful of persecuted and frightened people in Jerusalem expanded into a world - wide faith? How has it out-lived the mighty Roman Empire and out-lasted the more recent empires of the last century? How did the Christian Churches, denominations movement's doctrines and beliefs we know today come into existence? How has the faith been passed on from one generation to the other and from country to country?

According to Dowley *et al* (1977) the years between the beginning of World War 1 and the aftermath of World War 11 were marked by spiritual ill health in the Christian community. These were times of religious controversy, fragmentation, and polarization realignment. Ironically, both division and unity were fundamental issues of the period, which in itself speaks of the dissonant nature of the age. The period did not witness any major revivals but only a few smaller ones in places such as Northern Ireland. Evangelism and missionary work went on in all parts of the world but at a much slower pace than towards the tail end of the 19th century during the heyday of Dwight L. Moody and Billy Sunday (who lived between 1837 - 99 and 1862-1935 respectively),

renowned preachers of the Gospel of Jesus Christ. The reason why evangelistic and missionary work slowed down during the years between first and second World Wars was simply because Christians were expending their major energies elsewhere - in theological debate, denominational quarrels, and organising ecumenical and counter ecumenical movements. Perhaps, the major pre-occupation between 1900 and 1939 was the controversy over theological liberalism.

Pentecostalism was born in 1901 in the U.S.A. It spread rapidly to Europe, and later was greatly successful in South America. Within half a century it had become a major force in the Christian World (Blumhofer, 1989).

Ogunyanju (1994) argues that indigenous independent Churches (Pentecostal Churches) have being proliferating in Nigeria for the past two decades. Presently, there seems not to be any universally accepted statistics of Christian population and Churches in Nigeria. However, it has been observed that Churches are springing up at a very fast and alarming rate. He went on to say that any objective observer of the religious scene in Nigeria would be impressed or amazed by the plethora of Churches bearing all kinds of unimaginable names in nearly all towns and villages, and many of these Churches are small and of different types. The American Pentecostal prosperity evangelists could have influenced some of these Pentecostal Churches, the kind seen from American films. They are most likely parts of the burgeoning Pentecostal movements observed in various parts of the world.

According to Awosika (1994), Bible experts periodize the origin of the Pentecostal movement in Nigeria to the seventies, locating its Patrons between late Benson Idahosa, the Benin City based flamboyant leader of God's Mission International Inc. and William

Folorunsho Kumuyi, the electrifying but socially controlled leader of Deeper Life Bible Church, based in Lagos. He went further to assert that after these, a floodgate of new Churches and Ministries had been opened as would be expected. While some of the Pentecostal Churches, perhaps a few have been steadfast to the faith; many are to extort money from adherents.

Awosika further observes that the Pentecostal movement in Nigeria has turned Christianity into a new experience and reality. While there are those who see in this faith revolution a positive revivalism, a large number believe that the revolution also came with a cascade of miasma, a stultifying nausea that renders faith into a self-righteous experience where the laity become the victim of a misguided priesthood that is "answerable to God alone".

Barrett (1968) argues that the emergence of the Pentecostal Churches is an attempt to create a kind of genuine indigenous Christianity in Africa. Barrett's argument is not unconnected with the fact that the Pentecostals have introduced clapping, drumming, and dancing during worship services. In addition, Barrett observes that the proliferation of Pentecostal Churches today cannot be unconnected with economic situation of the country.

The interest of the researcher on this subject arose from the constant numerous criticisms against the Pentecostal movement. They are accused of commercialising Christianity, over - simplifying the truth of the Gospel; preaching Christianity without theology, snatching members from Orthodox Churches etc. Awosika (1994), Arowolo (1994) and many more criticism that came through the mass media tend to dwell on the above stated accusations.

To the best of the knowledge of the researcher, there has not been any empirical research to find out what actually are the effects of Pentecostalism on the mission based Churches (Orthodox Churches) in Northern Nigeria, despite the out-cry of the Orthodox Churches and even non Christians against the Pentecostal movement in Nigeria in general and Northern Nigeria in particular. Therefore, this study is set forth to investigate the impact of Pentecostalism on the Orthodox Churches in Northern Nigerian.

1.2 Statement of the Problem

It has been observed that the Pentecostal movements have departed radically from the mainstream Churches in terms of doctrine, articles of faith, architecture, structure of worship and hymns. Though, in its relation to principal positions on institutions like marriage, polygamy, divorce and premarital sex, the tendencies of the two Churches remain relatively the same (Awosika 1994). It could be argued that though the Pentecostal Church movements have departed radically from the Orthodox Churches in many respects, it can be said that the Orthodox tendencies still have influence on the Pentecostal Churches in areas like marriage, polygamy, and so on. Following the explosion of the Pentecostal Churches in Nigeria, Awosika argues that experts put the number of the various Pentecostal Churches (as of April 1994) to not less than 5,000. Ordinarily, one would have thought that the rapid growth of the Pentecostal Churches should be a blessing to the Christian faith in Nigeria but unfortunately, the reverse has been the case. The growth has brought about a lot of conflicts and bitterness among Christians. Kukah (Secretary, Catholic Bishop Conference of Nigeria) likens the Pentecostal Churches to finance houses, which will predictably crash like the Nigerian finance houses in the past couple of years. By this,

LIBRARY

Kukah seems to be saying that a few years ago, there were as many as 5,000 finance houses in Nigeria but today only a few stood the test of time and are still in existence. In the same vein, there are many Churches all over the country but predictably most of them (Pentecostal Churches estimated to be 5000) will fold up and only those (Orthodox Churches) that will stand the test of time will be left.

As earlier observed above, the Orthodox Churches have accused the Pentecostal new arrival of "Sheep stealing", over-simplified conceptions of the Bible, and a religion without theology. However, the Pentecostal Churches have consistently defended these accusations by saying that the Orthodox Churches are not lively Churches hence their members voluntarily move out to the Pentecostal Churches to be fed with the word of life. This division still stands as the most powerful force against the ecumenical drive within Christendom. In spite of this conflict, nevertheless, the Pentecostal continue to exercise very powerful influence on the orthodox Churches and this is the problem.

It has been observed that the above accusations levelled against the Pentecostal Churches are definitely the talk of the day among members of Orthodox Churches in and around Kaduna State. Therefore, the main focus of this study is to find out whether or not the Pentecostal Churches have had any effects on the Orthodox Churches from 1976 - 1996 and the possible implications of such effects on the Orthodox Churches.

Some questions, which this research aimed at investigating, are as follows:

1 How was the rate of growth of the Pentecostal Churches in Northern Nigeria between 1976 - 1996 affected the Orthodox Churches?

2 What factors caused the growth rate of the Pentecostal Churches in Northern Nigeria between 1976 - 1996?

3 What strategies of expansion do both Orthodox and Pentecostal Churches use in Northern Nigeria?

4 What impact does Pentecostalism has on the Orthodox Churches in Northern Nigeria?

5 What are the implications of the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria?

6 What are the opinions of the Ministers of both Orthodox and Pentecostal Churches on the implications of the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria?

7 Is there any difference between the opinions of male and female respondents about the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria?

.3 Objectives of the Study

The following are the objectives the study:

i) To find out whether the Pentecostal Churches have witnessed any significant and numerical growth between 1976-1996 in Northern Nigeria.

ii) To find out why the Pentecostal Churches are expanding so fast at the rate they do and the influence they have on the Orthodox Churches.

iii) To identify whether there were significant similarities or differences in the strategies of expansion of the Pentecostal Churches and those of the Orthodox Churches.

movement on the entire Church of Christ in Northern Nigeria in particular and Nigeria in general.

1.5 Hypotheses

In this study, the following hypotheses are formulated:

1. There is no significant difference between the average opinions of members of the Orthodox Churches and the Pentecostal Churches on the rate of growth of Pentecostal Churches from 1976 - 1996 in Northern Nigeria.
2. There is no significant difference between the average opinions of the Orthodox and Pentecostal Church members in respect of the causes for the high growth rate of Pentecostalism in Northern Nigeria.
3. There is no significant difference between the average opinions of Church members and the Church Ministers about the strategies of expansion of both the Orthodox and the Pentecostal Churches in Northern Nigeria.
4. There is no significant difference between the average opinions of members of the Pentecostal Churches about the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria.
5. There is no significant difference in the average opinions of members of the Orthodox and the Pentecostal Churches on the implications of the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria.
6. There is no significant difference between the average opinions of the Ministers of the Orthodox and Ministers of the Pentecostal Churches on the implications of the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria.

7 There is no significant difference between the average opinions of male and female respondents about the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria.

1.6 Scope of the Study

This study examined the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria. The researcher chose Northern Nigeria because of its cosmopolitan nature where almost all groups of people in Nigeria are represented. The findings and recommendations of the study are specific to the area under study though could be generalized for the entire country.

The study attempts to cover the period from 1976 - 1996. The choice of the period is due to the fact that Pentecostalism started to make some impact in the mid-seventies especially after the take over of schools by government in 1976. The investigation into this study includes the views of the laity and the clergy of both the Pentecostal and the Orthodox Churches in Northern Nigeria.

1.7 Basic Assumptions

The following assumptions are made in this study:

1 Considering the background and the problems of this study, it is feasible to discover the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria between 1976-1996.

2 It is possible to carry out the examination of the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria without any problem using, questionnaire and observation methods.

3 That it is possible to obtain maximum cooperation from all respondents in both the Pentecostal and the Orthodox Churches alike in the cause of the data collection.

4 That it is feasible to assess the impact of Pentecostalism through the responses of both the laity and the Clergy of the Churches.

5 It is assumed that both the Pentecostal and Orthodox Churches believe in salvation through Jesus Christ, though their mode of worship is different.

1.8 Summary

This chapter examines the need for the study; the area of coverage and, it has helped to throw more light to vital aspects of relationship between the Pentecostal and Orthodox Churches. It is also hoped that the result of the research will be of great benefit to institutions of higher learning and the general Nigeria public.

Chapter 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

This Chapter examines some related literature that have in whole or in part dealt with the subject "Pentecostalism" and which Orthodox are under consideration. In doing so, the following sub-headings have been treated: Historical survey of Christianity in Nigeria, who are the Pentecostals, historical perspective of Pentecostalism, the Catholic Pentecostalism, Neo - Pentecostalism, Pentecostal - Charismatic tensions, the contemporary place of Pentecostal movement, similarities of Pentecostalism to other Protestant bodies, World Mission of Pentecostal movement and the "Later Rain" movement etc.

2.2 Historical Survey of Christianity in Nigeria

2.2.1 The Early Missionaries activities in Nigeria:

Falk (1997) asserts that Nigeria is one of the largest and most populous countries of the black race. In the about 356,000 square miles of this country there are grove swamps, tropical forests, Savannahs, and desert scrub. Temperature, rainfall, and soil vary greatly, and the people are unevenly distributed, according to the nature of the area.

Falk went further to argue that the overwhelming majority of Nigerians are of Negro blood. There are many tribes and languages, with a Negro-Mediterranean mixture in the north. Despite the ethnic similarities of the tribes, the structure of the Nigerian society, in which most of the tribes mingle, is quite very complex. In the

South the Negroes were predominant, while the Hausa and Fulani were widespread in the North. Many powerful native states and a score of cities with populations ranging from 20,000 to 65,000 had arisen prior to the British proclamation of Nigeria as a protectorate in 1885. The people of the Southern part were predominantly animists. Islam had penetrated some parts of northern region of Nigeria through the trade routes from the Southern shores of the Mediterranean and the Nile valley. The Muslims won the allegiance of a portion of the population, especially the ruling classes.

Crampton (1976) argues that during the nineteenth century external influences from the South and the Sea beyond to the north became more and more important. In 1807 British subjects were prohibited from participating in the slave trade and in 1833, slavery was abolished in the British Empire. Concerted efforts were made by philanthropists in Great Britain to stop the movement of slaves from the West Coast of Africa to the Americas. The movement for the abolition of slavery was followed by the activities of Sir Thomas Fowell Buxton to substitute legitimate trade. His book titled "The Slave Trade and its Remedy" was widely read in philanthropic circles. It made three vital points:

Firstly, the anti-slavery patrols of the Royal Navy should be made more effective. Secondly, there should be treaties containing anti-slave-trading clauses with the chiefs. Thirdly, the Niger should be opened as a highway to the interior by the combined efforts of government, commerce and missionaries.

Buxton visualised freed slaves from Sierra Leone returning to Nigeria from where they had been taken and establishing little cells of civilization in Nigeria.

Falk (1997) opines that Christianity was introduced into Nigeria following the return of Christian slaves, beginning from 1838. He argues that the spread of Christianity was largely determined by the physical geography and the receptivity of the people. The peoples South of the Niger and Benue rivers came face to face with Christianity, Western education and commercial developments from the Guinea Coast. This brought about the formation of a professional elite middle class, who demanded and enjoyed the comforts of urban living. In the north however, autocratic Emirs chose to have contacts with the Mediterranean and with Islam and seriously resisted the penetration of Christianity and Western civilization. Consequently, modern education with its influence penetrated the northern areas only a little. Although Ajayi (1969) opines that the commonly celebrated date for the introduction of Christianity in Nigeria is September 25th 1842, the day Rev. Thomas Birch Freeman, a missionary of the Wesley Methodist Mission put his feet in Badagry, however, it must be noted that prior to 1842, the Portuguese (Catholic) had earlier made attempts to introduce Christianity to Nigeria though it failed to make any remarkable success. Ogunyanju (1974) affirms that as far back as 1487, the Portuguese Missionaries laboured in Benin City and in what is now called Warri. The Oba of Benin requested for the Portuguese missionaries but it was too late when they arrived in August 1515, because he was away to war against the Nupe people. By this time he returned from the battle against the Nupes, he had lost interest, and therefore the missionaries had to go back without making any impact.

Kalu (ed. 1978) asserts that in 1840 the society for the Extinction of the Slave Trade and the Civilization of Africa was established with Prince Albert as President. It brought together those people in Great Britain who were interested in Africa and acted as a pressure group on the Government. Consequently, the following year (i.e.

1841) an expedition of three ships was sent out to the Niger whose mouth had only recently been established by Lander. Among the members of the expedition were the Reverend J.F. Shon, a German missionary of C.M.S. and a young African Catechist, the freed slave, Samuel Ajayi Crowther. The expedition attempted to introduce legitimate trade into the basin of the Niger and Benue rivers and established model farm at their confluence. Farming and evangelism was not thought of as unconnected. One of Buxton's slogans was "the Bible and Plough must regenerate Africa". Religion was to work along side with commerce and scientific investigation and because of this, the government sponsored the expedition. It was not until later that Christianity was to be presented as an isolated facet of civilization and its acceptance or rejection to become less related to the acceptance or rejection of other facets of Western way of life.

Falk (1997) agrees with Kalu's assertion above hence his argument that, preparation for the introduction of Christianity into Nigeria took place from 1841 with the first Niger expedition, to 1885, when Britain proclaimed the protectorate. This period opened the way for the larger expansion that came about with the establishment of more Churches in the Southern regions, the extension of Christianity to the regions in which the gospel was not proclaimed, and the expansion of the Christian ministry to the northern regions.

Thomas J. Bowen of the Southern Baptist convention is said to have arrived in Abeokuta in 1850. Political situation at that time prohibited him from proceeding to the interior, as such; he began a ministry in Abeokuta. Reinforcements came and many centres were opened, but unfortunately the work was not successful during the first decades. In 1875, W.J. David and one other colleague came to revive the ministry. It was reported that at the close of the century the Baptist mission had six

churches and six outstations. Later, the work gradually became more successful productive. One of the stronger congregations was at Lagos. The Churches that were established were encouraged to assume the responsibility of evangelizing their people. In the 1880s several congregations opted out from the association to form an independent Baptist association. The mission proclaimed the Yoruba Baptist Association in 1914. Later the name was changed to Nigerian Baptist Convention when it had 31 Baptist Churches, of which 14 were independent; with a membership of about 2,880 had grown out of the ministry. In 1919 they formed the Women's Missionary Union of Nigeria (Falk, 1997).

The Society made significant efforts to train personnel for the task of evangelism. The theological college of Ogbomosho gave leadership in this respect. Added to this were three Bible schools and a teacher training college to prepare people for other church workers. The Baptist Church in Nigeria has been very concern about missionary work. In 1960 the convention sent two couples to Sierra Leon as its first missionaries. By 1968 the Church was reported to have had 65,000 members served by 125 pastors and 223 missionaries.

Another group of pioneer missionary is the Qua Iboe Mission an interdenominational body founded by Samuel Bill, through the inspiration of Grattan Guinness. This mission started work in the Qua Iboe River valley in eastern Nigeria (present Akwa Ibom State) in 1887. In 1888, A. Bailie joined Bill and by 1890 a small church had been gathered. In 1891 an interdenominational council of friends from Northern Ireland decided to support the mission. In 1898 the Ibuno Church had three hundred communicant members. Additional centres were opened and national workers were trained. The mission gradually advanced up the river. By 1912 a number of stations had been established, of which Abak and Uyo were the farthest

North. At Uyo the mission met with the Scottish Presbyterians, the Methodists moved about some thirty-two kilometres northward of Ikotekpene (Kalu 1978, Falk, 1997).

Both Falk and Kalu agreed that in the 1930s the Qua Iboe Mission extended its ministry to the Igala district of northern Nigeria. Later, it also undertook a work among the Bassange people of present day Kogi State, but few of these people have accepted the Christian faith. There was, however, impressive growth in the Qua Iboe Church, which in 1968 reported 40,945 members worshiping at 853 places.

Falk further argues that the primitive Methodists, serving on the island of Fernando Po, were restricted in their ministry by the Spanish authorities. As a result of this, in 1893 they established a work at Archibong, between the Presbyterian field and that of the Basel Mission in Cameroon. Four Christians of the Presbyterian Church assisted J.M. Brown in this work.

In 1896, Brown's successor, Thomas Stones, was invited by James Egbo Bassey to serve his people at Jamestown on the west bank of Cross River. This invitation led the Methodists to the populous region between the Presbyterians and the Qua Iboe Mission.

The primitive Methodist moved north to Ikotekpene in the Ibo region. Ikotekpene was their base for advancing into Ibo country. By 1914 they had come to the railway projected to Port Harcourt and by 1916 had established themselves at Nara. While the Methodists moved northward into Ibo country, on the other hand the Qua Iboe Mission arrived there eastward from the Niger (Falk, 342).

The Southern Baptists, Wesleyan and Anglican Missions were said to have undertaken the work of preaching the Gospel in Abeokuta in Western Nigeria and also extended it to neighbouring towns. The Yoruba war as a matter of fact disrupted

the progress of the work of the Gospel in the area. After the war much rebuilding had to be done as a matter of necessity. However, while the missions were re-establishing themselves, the Methodists Christians, in their travels for trade or business witnessed to their faith and consequently won many souls. This led to a significant expansion.

Kalu (1978) and Falk (1997) agree on the fact that the Lower Niger Mission, based at Onitsha, had a remarkable opportunity among the dense Ibo population of the hinterland. In 1903 T.J. Dennis was well received at Owerri and in 1906 he settled at Ebu. Both the towns and villages asked for teachers and evangelists and consequently many outstations came into being. In 1904, a training institution for evangelists was begun at Awka. The British occupied the hinterland, terminated the Aros' Salve-Trading practice and opened the country to foreign contacts and influence.

Falk (1997) affirms that by 1914 there was a steady advance into Ibo country stretching from the Niger to the Cross River. In the beginning of the extended ministry, the Onitsha Ibo version of the Bible was used to serve all the Ibo groups. But the Ibo language conference at Asaba in 1905 decided to produce a version of the Bible that would cater for the entire Ibo people more adequately, and the task was given to T.J. Dennis. He concluded the Union Ibo version in 1913.

During this period Roman Catholic missions were moving into new centres. The Upper Niger prefecture comprised the region west of the Niger from Forcados to Lokoja and from there eastward to Yola, with headquarter at Lokoja. This centre was established in 1884 and entrusted to the Society of African Missions of Lyons. The Lower Niger prefecture comprised the region bounded by the Niger and Benue up to the Cameroons, with headquarters at Onitsha. The centre was established in 1889 and

handed over to the Holy Ghost Fathers. They consolidated their efforts in Nigeria from their field of activity in Gabon. They emphasised schoolwork to match the protestant efforts. In the Ibo region converts were made in large numbers. In 1932 the St. Patrick's society for foreign Mission came to boost and strengthened the Catholic work in the region (Falk, 1997).

The Niger Mission was said to have realised that its work was not progressing satisfactorily due to the incapability of the catechists who were sent to the frontier towns and cities to proclaim the gospel. Consequently, they decided to send national Christians and missionaries together in order to establish the Christian ministry in unevangelized regions.

2.2.2 The Church in Northern Nigeria

According to Crampton (1976:31), by 1889 the European missionaries (under C.M.S.) formed a "Sudan Party" under the leadership of Brooke with headquarters at Lokoja. This was meant to be responsible for the Northern part of the Niger Mission. It was evident that there was conflict between the C.M.S. missionaries and the African missionaries of the Niger Mission. The Europeans missionaries took control of the Church Missionary Society (C.M.S.) activity in the north and put aside all claim to protection from the Royal Niger Company as British subjects, and as far as possible adopted a native way of life. Though their headquarters was at Lokoja, they moved north and spread the Gospel to Hausaland.

The Reverend Robinson began to gather material for a revision of Schon's Dictionary and the translation of the New Testament into Hausa. However, he died in 1891 and Brooke, who succeeded him, also died the following year. It is quite evident that the Sudan Party was plagued with a number of problems hence the party

broke up and its only survivor, Archdeacon Robinson, later apologized for the part he played in the removal of the African Missionaries. He pleaded for more Africans to work on the Niger. He accepted the fact that the European missionaries expected things to be of higher standard than was possible and were unintentional oppressors. This suggests that the European missionaries were ignorant of a number of factors that stood as hindrances to the preaching of the Gospel. In actual fact African clergy mostly did the C.M.S. work at Lokoja after the collapse of the Sudan Party. The Sudan Party however left a legacy of anti-Fulani feeling (Crampton, 1976).

Similarly, Falk (1997) maintains that in order to advance its ministry into the north, the Niger Mission in 1890 divided the area of work into the Sudan and the upper Niger Mission, and the Delta and Lower Niger Mission. The headquarters for the northern work was Lokoja. The ministry was among the Hausa people who had been seriously influenced by Islam, consequently, very little success was achieved contrary to the expectation of the mission. Some of the first missionaries died while attempting to establish the work, while others were sent back by the Muslim emirs. The C.M.S. made three attempts to enter the Sudan and suffered a similar loss of life. In 1905 Dr. W.R.S. Miller was permitted to reside in Zaria, where he established a small dispensary. Other recruits followed, and the translation of the Bible in Hausa was undertaken. An earlier version of the New Testament was presented to the people, and in 1932 the entire Bible was published.

Crampton (1976) and Falk (1997) agree on the fact that the coincidental occupation of the central and northern parts of Nigeria by the British and by missionary societies caused the Muslim emirs to consider the two movements as too related aspects of Western influence and control. Whereas the missionaries had established ministries in Southern Nigeria before the traders and government

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agencies arrived, in northern Nigeria it was not so, the missionaries were seen as close allies to the political and financial interests of their country.

In 1897 the Royal Niger Company took a stand against the Fulani slave activities in Nupe area. In 1900 the British flag was raised at Lokoja and the protectorates of Southern Nigeria and Northern Nigeria were established. In 1903, by reason of the murder of an English officer; Lord Lugard occupied Kano and, a few weeks after that, Sokoto was also occupied. This was the dawn of a new era in Hausaland. However, the British maintained a policy of excluding Christian missions from Muslim areas. The Christian missionary societies were discouraged or disallowed to move directly to the Hausa people of the northern territories, and as a result of this policy, Christian missions ministered to the animist tribes between Zaria and Niger and Benue rivers. These people responded to the Gospel more readily than did the Islamized Hausa people. The British administered their rule in Northern Nigeria through the Local Chiefs and their Councils, supervised by the British administrators. The Local Chiefs were friendly to the missionaries and interested in the ideas they brought. They soon became eager to have their children receive the schooling largely offered by missions and assisted by government grants (Falk, 1997).

Roland V. Bingham, founder of the Sudan Interior Mission (S.I.M.) was said to have made two but unsuccessful attempts to establish a ministry in Kano and his colleagues, Gowan and Kent, died in the effort. Again in 1901 the Sudan Interior Mission made a third attempt to establish a ministry in this region of which was successful in entering the Nupe tribe and opening a station at Pategi on the Niger. Banfield A.W. translated the Bible and compiled a dictionary all in Nupe language, and established the Niger Press, which has prepared much Christian literature in many languages. It is evident that despite the resistance the S.I.M. faced in their

attempts to establish a ministry in the north, they persisted until they were successful. From Pategi the mission extended into the surrounding territories. The mission is said to have established 57 stations within the central Belt, and 37 to the north, and 7 to the South of it. It is very clear that the mission worked among many tribes in these regions. It established a very large ministry in Nigeria where in 1960 it had about 650 missionaries serving actively with the society (Falk, 1997).

Crampton (1976) affirms that the practice on the mission field tended to follow the lowest common denominator. Baptism is for adults only and is by total immersion. There is no suggestion of any connection with the historic episcopate. Communion is administered infrequently even where those who are ordained to celebrate it are available. Smoking, dancing and drinking, if they are brought to the attention of the authorities, bar one from communion. This strict practice suggests the reason why the growth in membership was slow compared to denominations such as Roman Catholic who arrived later but made a large membership because they tolerated a number of things such as drinking, smoking, etc.

Falk (1997) opine that in 1917 the ministry of S.I.M. among the Tangale was begun. In 1923 the S.I.M. opened a station at Jos, and soon a cluster of stations were opened in the region around Jos, which eventually became the headquarters for the society. In 1925 it began work in Kano in the Hausaland. Thus the S.I.M. extended its frontier to six provinces of the middle Belt and into at least twenty-seven tribes. The indigenous Church was recognized as the Evangelical Churches of West Africa in 1956 and continued to work hand in hand with S.I.M up to 1960.

The Sudan United Mission was formed in Britain to preach the gospel to Bilad Sudan. In Nigeria, it started its ministry at Wase (in the present Nasarawa State) in 1904. From Wase the mission moved north into Birom land in Plateau State. A second

This applied to Britain, America and South Africa. When a Branch was established in Denmark the Danish missionaries were assigned the Numan area as their responsibility. Now most Danes are members of one Church, the Lutheran. The missionaries did not follow the interdenominational pattern of Church teaching and practice for the mission field. They adopted the Danish Lutheran pattern with one omission. In Denmark itself the leaders of the Church are bishops, though unlike the Swedish Lutheran bishops, they are not part of the historic episcopate' as defined by Catholics. The Danish S.U.M. did not station a bishop in their area of coverage and it was not until after the indigenous Church was established that a bishop was consecrated. It is interesting and quite significant to note that, though the S.U.M. was composed of missions from various denominational backgrounds, yet they had a single focus and that is to preach the gospel of salvation to the people of the `Sudan'.

Falk (1997) affirms the fact that in 1913 the Danish Lutheran Church, as a branch of the Sudan United Mission (S.U.M.), started a ministry at Numan in Adamawa province. The Evangelical United Brethren branch of the S.U.M. undertook to serve an area of its own north of the Benue River and to the east among the Wurkum and Jukun and later extended its work to the Mumuye.

The Church of the Brethren Mission (C.B.M.) opened a ministry to the Bura tribe around Biu in southern Borno province to the north of the area where the Danish Lutherans work. It took a number of years before the Christian ministry in Central Belt of Nigeria showed significant growth. In 1930 there was a remarkable increase in attendance at Christian worship in the areas of the Sudan United Mission. Between 1935 and 1940 the Nigerian Evangelists assumed increasing responsibilities and the outstation Ministry grew more than doubled. This movement continued after 1945.

station, started in 1906, at Wukari, South of the Benue River. The Wase work was transferred to Langtan in 1909 and from there to the highland Plateau among the Birom tribe. The ministry of the British Branch of the Sudan United Mission was carry out in three areas: the Langtang Lowlands, the Central Plateau and in Bornu and Sardauna Provinces, reaching to the tribes around Lake Chad (Falk, 1997).

The Sudan United Mission (S.U.M.) started as an interdenominational mission and it became an international federation of missions with a representative board of directors. Each agency is responsible for its own staff and provides the needed finances, but work hand in hand with other missions of the federation.

Crampton (1976) asserts that the founders of the S.U.M. were more concerned with the evangelisation of the "Sudan" rather than extending any particular denomination. The branches of the S.U.M. were national rather than denominational in character. The missionary of each branch drew up a church order for use on the mission field which all agreed to follow. The British Branch tended to attract more evangelical churchmen of the Church of England and members of smaller religious groups that did not have their own missionary society. In the field the Church was patterned on the Baptist lines. Adult baptism by total immersion was the rule.

Crampton further observes that in the beginning the small band of missionaries worked together, but as the work progressed it was needful and of course it was decided that it be divided into areas. Each country represented was given the opportunity to have an area allotted to her and made responsible for the work in it. Crampton quoted Farrant as saying:

> They came from different denominations, but their denominations did not take an official share in the S.U.M. The Branches were national in character.

Representatives of the Dutch Reformed Church Mission of South Africa began a ministry at Saai among the Tiv people in 1911. The mission moved as far as Katsina Ala River. In 1940 the Christian Reformed Church of North America started work among the Jukun and Kuteb tribes. As time went on the ministry was extended to other tribes and in 1961 assumed full responsibility of the work of the Dutch Reformed Church of South Africa.

In 1955 the Churches that were established under the Sudan United Mission and the Church of the Brethren in conjunction with the United Church of Christ in Kaduna established the Fellowship of the Churches of Christ in Nigeria (TEKAS), which was officially registered with the government in 1956. In 1975 the name TEKAS was changed to read "Nigeria" instead of "Sudan" (TEKAN). The Pastors of the TEKAN Churches are trained in the Theological College of Northern Nigeria, Bukuru, established in 1957.

Crampton (1976) and Falk (1997) very much agree on the fact that there existed a close relationship between the Sudan Interior Mission (S.I.M) and the Sudan United Mission (S.U.M) and as a result of this, a favourable setting for an indigenous Church emerged. The first Inter-Mission Conference was held in 1910. During a conference at Miango in 1926 the Sudan United Mission submitted a proposal or a draft of a Church Constitution with the hope that a United Church of Africa was to be established. At 1929 conference it was decided that the said proposal would not be possible and that instead a Federation of Missions of the Northern Provinces should be sought. The Northern Mission Council came into being as a result of these consultations, which eventually became the Council of Evangelical Churches of Northern Nigeria (CECNN). The Council meets annually and its role to the Churches is that of advisory.

It has been observed by several scholars that the establishment of British rule over northern Nigeria progressively reduced the fear of Fulani raids and the people who were taking refuge as a result of the Fulani raids began to spread into the surrounding territories. Much later own missions followed their converts to towns and regions, provided services for them, and with their help proclaimed the gospel to the populace. The Church Missionary Society turned its attention to the big cities of the north. The Methodist, the Assemblies of God the Quoa Iboe Church, and Southern Baptists followed their members to the north and established various strong city churches.

Falk (1997) asserts that the Assemblies of God came into Nigeria from USA in 1930 in response to an invitation by Ibo Christians. The idea of inviting the Assemblies of God Church came as a result of the Ibo Christians reading the Assemblies of God paper "Pentecostal Evangel". When they came they found thirty-two indigenous congregations and established a ministry among them and in the Southern Nigerian Delta in general. By 1934 railway workers who were members of the Assemblies of God who were living in northern cities and held prayer services in their homes. This testimony was indeed followed up by Assemblies of God missionaries who settled in Port Harcourt in 1939. By the early 1950s they had extended their ministry to Kaduna and in 1954 a ministry was established at Rahama. Within the same year the Northern Church of the Assemblies of God was formed. In 1961 a Nigerian assumed the leadership of the Assemblies of God in Nigeria. The Ministry gradually continued to grow until seventeen centres were opened in Nigeria. The Assemblies of God stress the training of leaders hence they established five Bible schools for the training of their Church workers.

It is clear from the discussion so far that the Church in Northern Nigeria grew and made some significant impact in the second half of the 20th century. It is quite interesting to note the vision and the zeal of the various missions, which was basically to preach Christ with on emphasis to denominationalism as it were (Ayandele, 1966).

2.2.3 Factors surrounding Church Growth

Crampton (1976) argues that the growth of the Church in Northern Nigeria was much quicker in some places than in others, Christian preaching began in Mumuyeland as far back as 1928 and a station was opened in 1932, but despite this early encounter with the preaching of the Gospel, the number of Mumuye Protestant Christians is still very small. This is no doubt is a result of a strong pagan influence and the unwillingness of the missionaries to tolerate anything connected with paganism and the people's drinking habits. The first S.I.M. station was opened at Pategi in 1901. There are still only a handful of Christians in that area. This is due to the fact that it is a small Muslim emirate. The Muslims have not been converted and the pagans have been attracted to Islam rather than Christianity. In-fact, it is not too surprising that the pagans tend to embrace Islam rather than Christianity. The reason for this phenomenon may not be far fetched. For instance, in paganism there is no restriction to the number of wives one should marry. Similarly Islam allows the marrying of four wives at a time. This is a very major factor that could attract the pagans to Islam rather than Christianity.

On the other hand, one may reasonably argue that the non-attraction to Christianity of both the Muslims and the pagans in the area may be due to the fact that the few Christians in the area have failed to live the practical life of love that could or should attract them to the faith.

At the opposite extreme is the Mountain Range area of Sardauna Province. Christian work did not really begin until 1943. Twenty years later there was an established indigenous Church with its own pastors and elders and virtually almost a fifth of the population as Church members. In this place paganism was weak and fragmented into small units. It is believed that the tribesmen were forced to inter marry with the Fulani and adopted the Islamic faith, but Islam had in fact made little or no impact and had little political benefit in this remote area so far from its established centres (Meek, 1943).

In the Numan Division of the then Adamawa province, the Sudan United Mission (S.U.M) started work among the Kanakuru before the Longuda, but the work among the latter has yielded more positive results. There was very little or no Islamic influence among the Longuda, but notably there was some among the Kanakuru and *Shellem, the Kanakuru headquarters, indicated traces of becoming a miniature* emirate. One of the characteristics of the emirates found in Kanakuru was the lack of interest in education compared with other parts of Numan Division.

Crampton (1976) opines that missions differed in the methods and strategies they employed and this has resulted in varying rates of growth to their activities, however the major factor appears to have been the degree of resistance to Christian work by the indigenous tribal religious and the influence of Islam. The S.I.M. works in various parts of northern Nigeria has been most successful in the Yagba area of Kabba and in the Southern part of Zaria Province (now known as Southern Kaduna). It has been observed that these areas have little Islamic influence and most of the Chiefs and officials are not Muslims. Similarly the influence of S.I.M. work has been significantly felt in the Tangale Waja area of Gombe State and a strong Church has grown up in the area. Christianity is however competing with Islam here and the

Mission seems to have discouraged Christians from participating actively in local Government affairs, hence the majority of the Chiefs and officials are Muslims. On the other extreme, in the small emirates on the borders of Nupe land the S.I.M has been working for over eighty years, but with very negligible effect. Most of the people are Muslims and Islamic political influence is prominent.

Ware (1975) says, the S.U.M. began work at Wase over seventy years ago, but there are still few Christians there because of Islamic influence. Amongst the nearby pagans' strong indigenous Churches later grew up. In Wukari Division the S.U.M. first began work in the Jukun and Chamba area and later in the Kuteb area. In these areas there was very little or no Islamic influence, but rather paganism was more strongly established among the Jukun people. Growth among the Kuteb has been notably faster. It is believed that ancient customs have died hard among the Jukun, but even they have not been able to resist the winds of Change (Smith, 1960). Crampton (1976), making reference to the statistics for the Ekklesiyar Kristi A Sudan (Hausa) the Church of Christ in the Sudan (E.K.A.S.) in 1962, argues that growth of the Church has been even more rapid and remarkable among the hill tribes in the Mountain Range area who were evangelised even more recently than the Kuteb people.

There is no doubt that the fellowship of the Church should transcend tribal differences and tribal sentiments, but unfortunately at times these differences and sentiments alike have hindered the growth of the Church. As a case in point the Fyem have been unpopular with their neighbours simply because of their past involvement in slave raiding activities and this has significantly hindered the expected growth of the Church in Gindiri in Plateau State which is Fyem, amongst the neighbouring peoples. Where a mission serves many groups there may be the

likelihood of rivalries in respect to the distribution of mission facilities as it is the case in the Lutheran field between the Bachama and Kilba. Though, it appears that the growth of the Church was not seriously hindered, but is a signal that Christian maturity has not been achieved.

The Dutch Reformed Church Mission (D.R.C.M.) began work in Tivland in 1911 and the R.C.M. in 1930. By 1939 the D.R.C.M. had only 340 adherents whereas the R.C.M. had 1802. The S.I.M. established a station at Malumfashi, the central town in an area of pagan Maguzawa in 1936. After twenty-eight years of working among the Maguzawa people, only about 100 people attended the church services, the same number were attending the Roman Catholic Church after only three years of missionary activity in the area. It has been observed that the slow growth of the former is due to the social remoteness of the S.I.M. missionaries, their Puritanism and complete prohibition of beer drinking. The Fathers not only permit beer drinking, but beer parties are held to celebrate baptism (Reuke, 1969).

Crampton (1976) asserts that in many areas the R.C.M. was, by its vigorous educational efforts, able to catch up with the protestant missions that had entered these same areas many years before it. It has however been observed that it was the protestant missionaries that had born the brunt of the early hard and eventually unsuccessful struggle against paganism. It has also been observed that those protestant missions who did not give serious attention to education fell behind in developing strong Christian communities. An example could be drawn from the comparison between the efforts of the Danish and Evangelical United Brethren (E.U.B) now known as United Methodist (U.M) branches of the S.U.M. in Adamawa. The Christian groups among the Kilba and Chamba in Adamawa Emirate, which came into existence as products from the activities of the Lutherans, are quite vibrant

and more established than those among the people of Muri Emirate as products from the work of the E.U.B. The chief reasons for this, is that the E.U.B. missionaries have given not serious attention to education.

It has been observed that success in establishing vigorous indigenous Church has not necessarily been in proportion to the number of missionaries or the amount of financial base. The huge resources of the S.I.M. have been unavailing in the resistant Muslim emirates. The Danish Lutherans have never had resources like the S.I.M.; but have established a strong indigenous base Church. There is no doubt that resources have been important where it has been possible to utilize them. The South African Branch of S.U.M. and the C.M.S. would probably have performed more credibly had they had more resources at their disposal.

A critical assessor of the establishment and growth of the Church in northern Nigerian and Nigeria in general would agree that there are a number of factors that militated against the fast growth of the Church as earlier as the history of Christianity in Nigeria. It was as a result of these problems that the independent/Pentecostal churches emerged.

Falk (1997) observes that independent Churches were formed early in the history of Christianity in Nigeria. This reveals certain restlessness and dissatisfaction and an attitude of independence in the Churches. The factors responsible for the separation into several bodies have been for convenience of function, incompatibility of understandings, and personal ambitions. For instance, after the death of Bishop Crowther in 1891, the Anglican Churches of the Lower Niger recognized the new bishop; however, they went ahead to form the Niger Delta pastorate, which was self-governing and financially independent. Similarly, in 1891 an independent native African Church came into being in Lagos by deserters from several protestant

Churches (Kalu: ed. 1978). Its membership in 1962 was estimated at twenty thousand. In 1901 members of Anglican Church in Lagos formed the Church popularly known as "Bethelites". In 1917 members of the Wesleyan Methodist Erako Church in Lagos formed the United African Methodist Church. The Assemblies of God and the Lutheran Synodical conference came to assist separatist groups, and this resulted in the formation of another denomination.

A more recent trend in the proliferation of independent Churches has taken place. This points to the fact of the restlessness and dissatisfaction of some people towards a significant dynamism for the expansion of Christianity. It has been observed that there are about five hundred such bodies, with an estimated membership of five hundred thousand. They have become a significant force within the Christian movement of our generation. Needless to observe that a closer fellowship between these bodies and the Churches established by the missionary enterprise is most desirable.

The above discussion is very significant and relevant to this study hence the need to establish how Christianity came to Nigeria, the growth of the Church and how Pentecostalism became popular.

2.3 Characteristics of Pentecostal Churches

According to Ndiokwere (1981) in the search for the factors responsible for the emergence of independent religious movements in Africa, much stress has often been placed on socio - political issues. However, it is evident that in recent years this tendency is gradually faced out. Religious factors are being seen as the main root

causes of independency, and these Churches or movements are viewed as basically religious drives towards the attainment of a satisfying religion.

While, it is true that the Pentecostal Churches have characteristics, which mark them out from the Main Line Churches, yet it is important to point out that they are immensely diverse. The Pentecostal Churches have some basic characteristics, which they all share but however, the degree of their commitments to these goals may also defer (Ayegboyin *et al*, 1997).

Ayegboyin *et al* (1997) along with other scholars like Allen (1991) evidently agree that the Pentecostal or Independent Churches share the following basic characteristics:

(ii) **Emphasis on Prayers**

A common feature of the Pentecostal Churches is their emphasis on prayer. Prayer does not only culminate the bedrock of their practice and doctrine but they also believe that it is the lead - way to their successes as Christians. Prayer takes a very cardinal position in their lives hence some people observe the "hours of prayers" and night vigils. Most, if not all Pentecostal Churches have intercessory (prayer) groups called "Prayer Band" or "Prayer Warriors". The Prayer Band, or Prayer Warriors have the responsibility of praying and fasting for those who have problems and to commit special programmes of the Churches into God's hand.

(ii) **Stress on the Spiritual**

The Pentecostal Churches evidently give spiritual interpretation to almost all happenings especially misfortunes, and failures in life such as barrenness, illness, poverty, unemployment, disappointment etc. This belief in spiritual

causation explains the reason of spirit – induced services, faith healing, spiritual manifestations in forms of prophetic utterances and so on (Obeng, 1986; Ayegboyin *et al*, 1997).

(iii) **Emphasis on Divine Healing**

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In most Pentecostal Churches prominence is given to the aspect of divine healing. Many people today are attracted to Pentecostal Churches basically because of healing miracles. In several Pentecostal Churches special programmes are regularly organized for healing. In some Churches there is what they call "Faith Clinic" where members go to be prayed for to receive healing and deliverance from various problems.

(iv) **Love for Free Form of Worship**

One of the very fascinating features of the Pentecostal Churches is their affection for free mode of worship. They believe that the liturgical form of worship as practiced in the mission - based Churches is too dull and therefore they have a more fascinating and exciting form of worship with singing, clapping, dancing and stamping of feet.

Another aspect of their mode of worship, which is a result of their relaxed, exciting liturgy is that all worshipers are fully involved in the whole worship service from the beginning to the end, unlike in the Main Line Churches where only the clergy and the main officials participate actively. Clapping of hands, singing, dancing, and even prayers are spontaneous.

(v) **Dedication to Evangelism and Revival**

Ayegboyin *et al* (1997) and Oshun (1988) argue that the Pentecostal Churches have a special zeal and enthusiasm for evangelistic ministry and revivals. They organize regular crusades, revivals and prayer sessions at several nooks and corners of the towns and villages.

(vi) **No elaborate Administrative Structure**

The Pentecostal Churches range in size from small to very large congregations. It has been observed that irrespective of their size, they are more loosely organized and less bureaucratic than the mission Churches, which are known to be more rigid in their structures. This type of structure seems to be more advantageous. The absence of elaborate administrative structures allows the leadership to pay more attention to daily spiritual problems of members. It also allows the introduction of innovations without red-tapeism (Ayegboyin *et al*, 1997).

The above stated characteristics of the Pentecostal Churches are relevant to this study.

2.4 Who are the Pentecostals?

According to Dowley *et al* (ed. 1977), Pentecostalism for most of its existence has been rigidly fundamentalist and anti-intellectual. It has not been long since Pentecostal theological students begun to move in significant numbers into non-

Pentecostal seminaries in the U.S.A. In the early decades it drew its support almost entirely from the poorer classes of society, and made the sort of impact in the twentieth century that Methodism made in the eighteenth century and Salvation Army in the nineteenth century. The observation made by Dowley (ed) that members of the Pentecostal Churches in the early decades were drawn from the poorer classes of the society is further supported by scholars such as Ayandele (1978) who argue that the majority of people reached by the Aladura Churches or independent Churches are among the underprivileged in the society, the unemployed, the artisans and strangers in the cities.

The above assertion is also in agreement with Ogunyanju (1994) who observes that the majority of the members of independent Churches are drawn from low-income group with a low educational level. The blacks have played a major and significant part in the development of Pentecostalism since from the onset of the movement and for nearly twenty years Pentecostal Churches were among the most inter-racial organizations in the U.S.A. It is generally believed that Pentecostals have given little consideration to social issues but have strict ethical standards. However, it should be noted with keen interest that some of the newer Churches in Africa and Latin America are fast developing a concern for social issues.

Dowley *et al* (1977) further observes that the phenomenal growth of Pentecostalism has been so great as a result of the enthusiastic vitality of their experience of the spirit, the appeal of their spontaneous style of worship, in which all can participate in their own way, the absence of a caste of clergy and of priestly hierarchy, and the insistence that all members must share their faith with others. For

the most part Pentecostals in the Third World have not had to labour under Church structures and forms imposed from North America and Europe. This has made possible an indigenous growth, which can hardly be rivaled in the history of Christian expansion. On the other hand, the Pentecostal Churches have been remarkably divisive - as is clearly seen in the fragmentation of West India Pentecostal sects in Britain and one can quickly add also, in Africa.

The picture portrayed by scholars about who the Pentecostals are is quite very relevant to this study, hence a careful observation of the Pentecostals in Nigeria, no doubt agrees with all that has been reviewed above.

2.5 Historical Perspective of Pentecostalism

Michael (1992) asserts that Pentecostal movement has emerged as one of the most significant religious developments of the twentieth century Christianity. The Roman Catholic Church has traditionally formed one strand of the Christian rope with stress on church and sacraments. While, the Protestants have been a second strand, highlighting a personal relationship with Jesus Christ as Saviour. Pentecostals, though originating from within Protestantism, have come to represent a third strand. Their emphasis is that all Christians need a liberating personal experience of the Holy Spirit followed by speaking with other tongues. This is referred to as the Baptism of (or with) the Holy Spirit, which is the code word for the Pentecostal movement.

Frederick (1970), Obaje (1977) argues that the Pentecostal movement is no doubt on the growing edge of the Christian mission in the whole world today. Even

though some within the Church might find that edge untidy and a few others might even question if the movement propelling it may properly be called Christian at all? However, none can deny the very fact that the movement is growing. It is to be recognized that whether its given recognition or not, the Pentecostal movement is in the world with increasing significant numbers. Pentecostals wish to be taken seriously as a Christian movement. Its assessment is very much due.

Michael (1992) claims that from its inception, Pentecostalism was a College of divergent and sometimes contradictory traditions that provided a foundation for the Pentecostal pioneers to graft in and develop their religious distinctions. What makes Pentecostals unique, and exceedingly controversial, is their strong emphasis on "Speaking in tongues" as the evidence of a second definite work of the Holy Spirit available to every believer. To many Christians outside their ranks, Pentecostalism has been viewed as a reactionary movement. On the other hand, Pentecostals often view mainline denominations as being spiritually barren and lifeless. Michael went further to observe that according to most Pentecostals, Christians who do not speak in tongues lack spiritual power and therefore not walking in the fullness of God's spirit.

Laurentin (1977) agrees with Michael (1992) that the Pentecostal explosion that took place in the early 1900s played a key role in shaping the theological distinctive of the Charismatic ("higher life") developments that mushroomed later in the century. The neo-Pentecostal revivalists adopted the idea of speaking in tongues, the latter Rain Movement in the mid to late 1940s and other experience centred movements such as the charismatic movement in the early 1960s.

To fully understand the new developments and new teachings spreading through the contemporary charismatic world, we need to go back to the beginning of the Pentecostal explosion.

2.5.1 The Origin of Pentecostalism

Fredrick (1970) argues that the ancestral line of Pentecostal Movement appear to stretch from the enthusiastic Corinthians (as seen in I Cor. 12-14). Even the Old Testament anointed and ecstatic Prophets (as exemplify in Num. 11; I Sam 10), through the Gnostics of all varieties, the Montanists, the medieval and the Pre-Reformation Spiritualists, the so-called radical, left-wing, or Anabaptist movements, the `Schwarmer' of the Reformation period, the post-Reformation Quackers and when given fresh new percentage through the Pietist. Wesleyan and revivalist movements of the seventeenth and eighteenth centuries in Germany, England, and United States, continuing in the first half of the nineteenth century. Briefly but however, very interestingly through Edward Irving in England, and lengthily and very influentially through Charles Finney in America, issuing in the latter half of the nineteenth century in the higher life and holiness movements which gave birth to their twentieth-century child, the Pentecostal movement.

According to Folarin (1993), tracing the history of Pentecostal movement is a very hard task. There is no agreement among the Pentecostal scholars as to where, when and under whose leadership the Pentecostal Movement began. For instance, he made reference to Kenth (1988) who traces the Pentecostal Movement to Montanus, the "heretic". Montanus is said to claim that he possessed the fullness of the Holy

Spirit as witnessed to by Convulsive frenzy he experienced. This early movement, which influenced Tertullian, however demised.

He further argues that according to Nicho (1966), the modern Pentecostal movement began in 1830 when Edward Irving experienced and ministered spirit baptism to people with "tongues". But to Synan (1971), it was the address of Rev. Alfred Cookman presented in New Jersey at Vineland, Charging the participants of the holiness meeting to look expectantly for the "Pentecostal Baptism of the holy Spirit", that prepared the stage. By 1891, B. H. Irwin was said to have experienced and taught Pentecostal Baptism of the Holy spirit with the following signs as evidence: shout, scream, speak in other tongues, fall into trance, and get "jerks". By the same year, 1891, some Russian Orthodox Christians took this message of Spirit Baptism to Armenia, and on May 25, 1891, after a brief sermon in Kara Kala, one Magardich Mashegan among others received the Baptism of the Holy Spirit. Similarly, by 1896 the Northern Carolina, a great number of the members of the Church spoke in "tongues". In the same vein, in 1900, one Demos Shakarian, the grand father of the founder of the "Full Gospel Business Men's Fellowship International" was said to be baptized in the Holy Spirit with the sign of tongues. However, the Church only became what could be called a full-fledged Pentecostal denomination in 1908.

Folarin further quoting Synan (1975) argues that Synan discerns five stages in the development of Pentecostalism in the United States of America. These are: the Holiness Pentecostal Movement which began with Charles Parham in 1901; the "finished work" Pentecostal movement of William Durham in 1910; the oneness

Pentecostal Unitarian movement which began in 1913; the Protestant "neo-Pentecostal Movement" which began around 1960 and the "Catholic Charismatic" Pentecostal Movement that began in 1966.

The Holiness-Pentecostal Movement that began with Charles Parham includes the Azusa street revival of William Seymour. Charles Parham, who is commonly regarded as the founder of Classical Pentecostalism, began one Bethel Bible School in 1900 at Topeka. Using the Bible as the only text for his classes, his students were convinced and finally came to the conclusion that the only uncontroversial evidence of Spirit baptism is "tongues speaking". Following this conviction, on January 1, 1901, one Agnes Ozman was said to have received the spirit baptism with evidence of speaking in tongues. As time went on, Parham opened another Bible School in Bouston. It is believed that it was in Bouston Bible School of Parham that William Seymour who carried a "baptismal tongues" to Los-Angeles graduated.

In his own contribution, Laurentin (1977:18) asserts that Pentecostalism was born on a memorable day: "The first day of the century", according to the unanimous testimony of some historians. But mnemonics such as this one does not always pay due attention to the original documents, and consequently we find various authors specifying the date in different ways. According to him, in Edward D. O'Connor's first account, the day was December 31, 1900. In a later account, he corrected this to January 1, 1901. He further argues that Henri Caffarel, however, makes it "the evening of December 31, 1899, the eve of new century.

LaBerge (n.d: 28) asserts that the best-qualified witness is Agnes Ozman, who was the first to have the specifically Pentecostal experience of "baptism in the spirit"

and "speaking in tongues. According to her, the event occurred during a vigil, at 11.p.m., January 1, 1901.

Laurentin further explains that the event happened in a Topeka, Kansas, house where Charles Parham, Methodist Pastor, had established a Bible School. He and his students were greatly impressed by the contrast between the gloominess of the present-day Church and the vibrant life of the early church as described in the Acts of the Apostles: a bracing, joyous, energetic life that was permeated by the breath of the spirit. How does one account for the disappearance of that wonderful Charisma in which the first Church saw and experienced the manifestation of the spirit particularly the gift of tongues that the book of Acts speaks? It was not a satisfactory and a convincing answer to claim that these were temporary, exceptional gifts meant only for the period when the Church was founded, or, to switch to St. John Chrysostoms's image, that they were "gifts for the period of engagement" and lost their meaning once the marriage was under way. The Bible, after all, gives no clue that the gifts were to be temporary, while Church history shows them being given again at moments when Christianity was really vital, and most especially at times of change.

It was based on the above in the study and reflection that pastor Charles Parham held a prayer vigil on New Year's eve (December 31, 1900). On the following day, one of the students, Agnes Ozman (later Mrs. Laberge) felt led to ask the pastor to lay his hands on her head, as described in the New Testament, so that she might receive the gift of the spirit. The pastor first of all hesitated but later agreed.

"It was as though rivers of living water were proceeding from my inmost being", Agnes Ozman said later on. The words echoing in her memory were those of John 7:38, "Let the man come and drink that believes in me as the scripture says from his breast shall flow fountains of living water". The evangelists then comments on these words of Jesus: "He was speaking of the spirit which those who believe in him were to receive" (Jn. 7:39). Agnes began to speak in strange tongues, and on the following day, according to her, a Bohemian recognized his mother tongue in the words she herself could not understand. On the following days other members of the Bible school had the same experience.

In his own contribution, Stanley (ed. 1988) observes that historians often trace the origin of Pentecostalism in the American context to a revival that began on January 1, 1908 at Charles Finney Parham's Bethel Bible School in Topeka, Kansas.

Fredrick (1970) and Michael (1992), clearly accept the view that Methodism was the modern soil upon which Pentecostalism flourished Revivalism was in part and increasingly the American practice of Methodist theology, and Finney was the individual and the Holiness movement the corporate vehicle of that theology and practice.

Fredrick and Michael further agree that the most striking outbreak of the Pentecostal phenomena and the one to which most Pentecostals look as the `focus and fountain head' of the movement's origin took place in Los Angeles on April 18, 1906. The first news report on the controversial Azusa Street revival meeting appeared in the Los Angeles Times. Under the headline proclaiming "Weird Babel of Tongues", the paper reported that:

> Meetings are held in a tumbled-down Shack on Azusa Street, near San Pedro Street, and the devotees, of the wildest theories and work themselves into a state of mad excitement in their peculiar zeal. Coloured people and sprinkling of whites composed the congregation, and night is made hideous in the neighbourhood by the howling of the worshipers, who spend hours swaying forth and back in a nerve-racking attitude to prayer and supplication. They claimed to speak in tongues and to be able to comprehend the Babel (Michael, 1992:21).

The question is, "what was all the commotion all about in the early spring of 1906?" In - fact, speaking in strange tongues or utterances, wild excitement, and the preaching of new theories made the Apostolic Faith Mission at Azusa Street the centre of attention. In a day of racial segregation, blacks and whites assembled together to worship and ignored the "color line". Men and women shouted, wept, danced, fell into trances, spoke and sang in tongues and interpreted the messages into English.

Whether one approves or disapproves of these unusual practices, the fact remains that; few events have affected modern Church history as greatly as the famous Azusa street revival of 1906 - 13, which served as a springboard or the launching pad for the world wild twentieth century revival.

It has been argued that the catalyst key figure in the Los Angeles events appears to have been William Seymour, whose denominational associations and contacts in Los Angeles, as recorded by a Pentecostal observer, represents a relief of the soil on which the Pentecostal movement was soon to grow:

> A colored Holiness preacher named W.J. Seymour... accepted the Pentecostal message... and he was invited to hold a meeting (at a small Nazarene assembly in Los Angeles). Seymour arrived there and began preaching on Pentecostal doctrine. Several criticisms resulted and the meeting was stopped. Some Baptists invited Seymour to preach in their home at 214 North Bonie Brae Street. There on April 9, 1906, a Pentecostal revival began with the manifestation that characterized those in the Middle West. The group there increased and to take care of the

> crowd, a former Methodist Church located at 312 Azusa Street
> was procured for the meetings (Frederick, 1970:47).
> It was at the Azusa street meetings that the Pentecostal Movement sprang up.

Its fires were clearly very intense that they were felt within a short span of time around the whole world. This conflagration swept first across America itself. The reminiscences of the prominent Pentecostal leaders, J. Roswell Flower, are Synoptic (Fredrick, 1970).

Michael (1992) argues that this classic restoration movement (Pentecostal renewal) Spawned several new sister movements that viewed the Church as returning to the New Testament glory. The main feature of the Pentecostal movement was the baptism of the Holy Spirit, an experience subsequent to salvation, which is evidenced by speaking in other tongues. This new tongues doctrine was the crown restoration jewel of what may have been called the "Second Pentecost".

Folarin (1993) observes that of recent, there has been a debate on who should be considered as the father of the twentieth century Pentecostal movement. According to him, Nichol (1966) and Kendrick (1961) suggest Parham, but Lovett (1975) and Synan (1971) reject such position. Synan, who has written what could be considered as the best account on the Pentecostal movement, argues, "most Pentecostal writers acknowledge Parham's place as the formulator of the Pentecostal doctrine, but that none of them (writers) calls him the father of the movement because of the latter questions about his personal ethics. Folarin went further to argue by quoting Lovett (1975:135) as saying that:

> On the basis of ... eye account and additional research, the writer (i.e. Lovett) doubts whether Parham assumed any kind of leadership role in the revival, or was asked by William J. Seymour to certain excesses. It is also doubtful that Parham's

> revival meetings were interracial in nature. Seymour, the one-eyed, unattractive apostle of Pentecost from Houston, defined the racist mentality of his time and opened the revival to everyone, of factor of supreme importance in explaining the success of the revival.

Parham later stopped attending the Azusa street revival meeting because of their "disgusting similarity to Southern darken camp meetings". Parham was said to be white while on the other hand Seymour was said to be a Negro. Parham was a racist while his disciple; Seymour broke the barrier of racism. In his comment on the Azusa street revival under Seymour in 1906, Nalvin (1980:13, in Folarin 1983: 64) asserts: "There were Flickering Tongues over the heads of those being baptized in the Holy Spirit".

Michael (1992) and Ryie (1986) agree on the position that the fire of Pentecostalism sprang up as a result of a reaction to the Sterility, which bedeviled the established Churches in the modern time. The problem of sterility or barrenness of the established Churches was not peculiar to America or Europe but also the story was the same in Africa.

Folarin (1993) asserts that the man whose ministry probably gave rise to Pentecostalism in West Africa was William Wade Harris. The Political oppression of his people brought about his religious conversion. He was a prophet whose influence cut across through Liberia, Ivory Cost and Ghana, the then Gold Coast.

2.5.2 The Origin of Pentecostalism in Nigeria

It is not quite certain as to when Pentecostalism started in Nigeria. However, it is evident that certain traces of Pentecostalism was in practice in Nigeria as far back

as 1916. Folarin (1993) argues that in 1916 one Bishop James Johnson of The Apostolic Church conducted a revival service in the St. Paul's African Church, Breadfruit, Lagos. Throughout the period of the revival, he stressed again and again the need for Christians to be baptized in the Holy Spirit. He went further to assert that by the late 1920s, the Nigerian Faith Tabernacle had been influenced by the Philadelphia Faith Tabernacle through its literature to replace infant baptism with the second "Baptism of the spirit". It is very difficult to accept that Pentecostalism as we see it today in Nigeria, is the same with what Folarin describes, hence mere baptism of the Holy Spirit cannot be correctly equated to Pentecostalism.

Though the traces of the origin of Pentecostalism in Nigeria can be traced as far back as the first quarter of the twentieth century, (Peel, 1968), it is quite evident that the impact of what we call Pentecostalism today started in the late 1960s cum the early 1970s. The impact of Pentecostalism started to be felt in Nigeria when Churches such as "Redeemed Christian Church of God in Nigeria under the leadership of Pastor Adeboye; God's Mission International Inc. under the leadership of Late Archbishop Benson Idahosa; Deeper Life Bible Church under the leadership of Pastor Kumuyi; Living Faith Church under Bishop David O. Oyedepo etc (Ogunyanju 1994). Certainly, a careful analysis of the historical development of Pentecostalism in Nigeria will show that the Pentecostal explosion came in full force in the 1970s.

According to Awosika (1994), Biblical expects periodize the origin of the Pentecostal movement in Nigeria to the seventies, locating its Patron between Benson Idahosa, the Benin City based leader of God's Mission International Inc. and William Folorunsho Kumuyi the leader of Deeper Life Bible Church based in Lagos. He went

further to state that after these, a floodgate of new Pentecostal Churches and Ministries had been opened as would be expected. While some perhaps a few have been steadfast to the faith, many are more than gambling machines designed to extort money from adherents.

2.6 The Catholic Pentecostalism / Charismatic Renewal

Kevin *at el* (1969) argues that an introduction to a Catholic Pentecostal movement cannot be complete without at least brief indications of the historical roots of Pentecostalism itself and the existence of similar manifestations of the spirit, whatever they may have been called, throughout the history of the Church. The New Testament Church made no radical distinction between institutional and charismatic elements in the community.

Laurentin (1977) agrees with Kevin *et al* (1969) that all efforts of reform and renewal in the Church have stressed one or the other spiritual. Institutional reforms have had as their chief concern proper Church order. Spiritual reforms emphasised the authenticity of the life of faith. Among the former are reformers such as Gregory the Great, Charlemagne, Luther, Zwingli and Council of Trent. Among the latter are Francis of Assisi, Joachim of Floria, Ignatius Loyola, Francis Desales, George Fox, John Wesley, Belly Graham and Thomas Merron.

Ogunyanju (1994:1) quoted Professor (Hesselgrave, 1978:9) as saying:

> If one wants to be rich, one needs not start a new factory but a religion. Some die-hard crude pragmatists have succeeded in turning religion into lucrative business venture. Most Nigerians

> like their American counterparts have succeeded in copiously privatizing the faith. Mushroom Churches are springing up daily. They are just too numerous to mention. Actually those denominations and sects' spring up mostly during difficult economic situation. The present economic situation to say the least is very tempestuous and decay too.

However, on the other hand, it has been interestingly observed that the Pentecostal movement in Nigeria has turned Christianity into a new experience and reality about two thousand years after the death of Jesus Christ, the symbol of this new faith. While there are those who see in this faith positive revolution, others see a cascade of pervasive influence that renders faith into a self-righteous experience where the laity become the victim of misguided priesthood that is "answerable to God alone" (Awosika, 1994:20).

Also it has been observed severally, that Pentecostalism in all its forms in Nigeria has nevertheless sparked of almost unprecedented expansion of the Christian faith, has brought renewal to branches of orthodox Christianity, and has indeed challenged Christians all over the country to address the issue it raises.

Kevin *et al* (1969) stresses the fact that it is among these latter groups of spiritual reform as seen above that the more dramatic gifts of the spirit were often manifested. Because such movements often existed with the tolerance or even open opposition of the institutional structure, they were branded "enthusiastic" or ultra-supernatural. It implies that such movements are dangerous, hence they tend to go beyond what could be called the normal means of grace and they expect more than the normal results and effects of grace. The flaw in such observation or criticism is its failure to identify the impoverished condition of the normal means and effects when

a form of institutionalism that tends to quench the spirit circumscribes them and lacks an emphasis on the role of personal experience for a truly authentic faith.

Stanley (1988), argues that the renewal in the Roman Catholic Church, which can be in part be traced to the monumental changes ushered in by the second Vatican Council, spread around the world and was experienced by both prelates and laity. For the Roman Catholic theologian, Peter D. Hocken, "the Charismatic Movement is a grace of God touching every aspect of the Christian life and is found across all Christian Churches..." The reappearance of spiritual gifts that this represents something dramatically new in church history. "Once you admit they are authentic and are the work of the Holy Spirit, you have to recognize that something of possibly unparallel importance is happening" (Dayton, 1987:46,48).

The Charismatic Renewal, therefore, represents a trans - denominational movement of Christians (both independent and denominational) who emphasize a "life in the spirit" and the importance of exercising extraordinary gifts of the spirit including but not limited to glossolalia in private prayer and in public worship.

Renie (1977) and Stanely (1988) do not contradict themselves on the fact that initially Charismatic adopted the characteristics of classical Pentecostalism in recent years they have used their newfound experiences within their own tradition. They have typically been more overtly super-naturalistic and culture affirming in their perspective on the Christian life than classical Pentecostals. As time passed, most of the renewal movements found a degree of recognition and approval within parent denominational structures.

Kevin *et al* (1969) opines that if we set out to find out the historical roots of Pentecostalism in modern times, we could begin with the more evangelical and spiritualistic elements of the protestant Reformation, or at least with certain seventeenth and eighteenth century developments, especially in England and Germany. Putting other issues to one side, one of the major contributions of the sixteenth century Reformation was its reemphasis on the subjective aspect of faith-life in which the believer comes to know the Lord on a personal level. It is chiefly on the basis of knowing Jesus or knowing him in a deeper way that the reform movements proceeded among magisterial Protestants who emphasized the authenticity of faith-life.

Kevin further acknowledges that since 1900 Pentecostalism has been the fastest growing form of Christianity in the world. Similarly, Stanley (1988) observes that with the outbreak of the Charismatic renewal in the early 1960, it became increasingly apparent to the Church world wide that Pentecostalism in its various forms would have to be taken seriously not only because of its growth but also because of its successful penetration into virtually every corner of the Christian community of the world. Pentecostal - Charismatic success may well constitute the most dramatic means by which the Church has grown. Precisely speaking, what was initially a small, fledgling, and poorly regarded group was in 1958 labeled by Henry Pitney Van Dusen (then president of Union Theological Seminary in New York) as part of Christendom's "Third Force" alongside conventional Protestantism and Catholicism. In 1975 in the University of Chicago, historian Martin Marty reported that some observers had identified the Pentecostal/Charismatic Movement as the "first force" in

the Christian world, "while the more staid counterparts founded or remained static" (Synan, 1975: 199).

Rapid growth in the Pentecostal and Charismatic Movements, however, has also brought about a considerable variety of worship patterns, and new methods of evangelisation. Wide differences in spirituality and theology become even more apparent when indigenous Third World groups are examined.

2.6.1 Origins

Laurentin (1977) says that in August 1966, some lay professors of Duquesne University attended the congress of the Cursillo Movement. They were looking for something that would significantly activate in them the full power of faith and evoke a total generosity, and they hoped to find it in this movement for spiritual formation that had started in Spain before the Council. They had already been involved in the liturgical, ecumenical, apostolic and peace movements, and been disillusioned with all of them.

At the Cursillo congress they met Steve Clark and Ralph Martin, who were at that time coordinators of students activities in St. Johns Parish, East Lansing, Michigan. Steve read a book about the autography of a Protestant Pastor who on inner conviction left the life of salaried minister to serve with the mission of the delinquency and drug addicts of Brooklyn, New York. Here, the average American would not naturally venture at night or even by day for that matter.

The book penetrated to the heart of the pastors, and others, experience; "The Holy spirit is what you need". Here the professors found what they had been looking

for and had failed to find, once again, in the Crusillo movement: the Bible, the Holy spirit, the spirit's Charisma. For the period of about two months, the said book written by David Wilkerson provided the basis for their prayer and discussion, while they tried to apply its lesson to their daily living. In another development, one of them, Ralph Keifer, came across another book on the Pentecostalism; John Sherill's "They speak in other tongues", which gave practical ways and means of attending and experiencing the Holy Spirit. This group in question met for a span of time for a deeper prayer, during which the recitation of the "Come, Holy Spirit" the Catholic hymn to the Holy Spirit, was given an important place (Laurentin, 1977).

It is important at this juncture to note that the account of the origin of the Catholic Pentecostalism is very revealing in the sense that the people who were initially involved were not illiterates but rather professors, people with intellectual reputation, and at least, highly respected by the society.

These Catholic laymen asked themselves whether it might not be God's will and time to discuss matters with some Pentecostals, even though conscious of the reputation of the latter for extremism and anti - Catholic. W. Lewis, an Episcopalian Priest, according to Renie, put them in touch with one of his women parishioners who were actively involved in the Charismatic movement. The meeting on Epiphany, January 6, 1967, brought to them an invitation to attend a prayer meeting the following Friday, January 13, 1967. As the Catholics noted, this was the day when their Church's liturgy celebrated the baptism of Jesus by the Holy Spirit in the waters of the Jordan. At this point, Ralph was left somewhat confused by the prayer meeting, for he was convinced of the high level of sharing, prayer, "Lived theology"

that he found there, but his University-trained mind was offended by the naive approach to scripture of the idea of a direct communication with God.

Of the four Catholics who had attended the first meeting, only Ralph returned the following week (January, 20), bringing along with him Patrick Bourgeois, another professor of the Faculty of Theology. The prayer and discussion at this meeting centred on the letter to the Romans. At the end, the two men demanded to receive the "baptism in the Holy Spirit" one group prayed over Ralph and they laid hands on him; another group did the same for Patrick.

> They simply asked me (Ralph) to make an Act of Faith for the power of the Spirit to work in me. I prayed in tongue rather quickly. It was not a particular soaring on spectacular thing at all. I felt a certain peace - and at least a little prayerful and truthfully, rather curious as to where all this would lead (Ranaghan, 1969).

In the next week Ralph laid hands on two other Duquesne colleague. They had the same experience: an interior welling up of the spirit, and a renewal without any revolutionary upheaval. On Friday between 18 - 19 about thirty students and professors gathered for a weekend at Duquesne University and on Saturday evening, at the hour set aside for a birthday party celebration, the rhythm of things suddenly speeded up. Paul Grey and Maryanne Springle, engaged couple, had head about baptism in the Holy Spirit and now asked Ralph Keifers to pray with them that they might receive it. The little group went upstairs to do their praying no one else was sure of what was going on. Paul and Maryanne did experience the same power upon their lives (conversion) and thanked God "in Tongue". During the same period a number of students experienced the power of the Holy Spirit in their lives. One of the students in the Chapel made the following remark:

> I could feel God's love for me; I experienced it. I prostrated on the ground, overwhelmed by the "foolishness" of this love, I knew no theology, I had never gone to Catholic School, but as I lay prostrate there I understood Augustine's words: "Lord you made us for yourself, only in you will we find peace". I realized that the others in the Chapel were having the same experience (Ranaghan, 1969).

Some of the students spoke in tongues and others did not.

2.6.2 The spread of the Catholic Pentecostalism

According to Laurentin (1977) Ralph Keifer telephoned the news of what the Holy Spirit was doing among them to the University of Notre Dame, where at the beginning of the month he had began his search. Laurentin further reported that an event took place at Notre Dame on the weekend of March 4-5, 1967; on Monday, March 13; and then elsewhere. It was like a series of independent explosions, rather than a spreading out from a centre, because other people in other places were engaged in the same search for God. It is believed that in 1974 Edward O'Connor, professor of theology at Notre Dame, committed into writing his first impressions:

> Even for a priest who has seen some surprising things in the course of his ministry, it is not easy to take it in stride when a friend, a former student, tells you he has received the gift of tongues.

Things moved very fast in the sense that other students received the same gift. From that time on the movement spread by leaps and bounds, as is evident from the attendance figure for the annual meetings at the University of Notre Dame, from 90 members in 1967 to 30,000 in 1974, within a span of seven years.

Laurentin believes that a lot of cross-checking gives ground for thinking that the Catholic Neo-Pentecostal Movement has somewhere 2 million to 4 million

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participants throughout the whole world as of May 1975. Two hundred thousand copies of the pamphlet "pointing the way" (an aid in preparing for the outpouring of the spirit) have been distributed in English alone during the past four years. The international yearbook, which is said to facilitate contact among groups, confirms that the membership of the movement is doubling every year; the yearbook contained about 1,100 addresses in 1973, and 2,050 in 1974. It is evident that the yearbook list are obviously not comprehensive hence for example, some areas with postal addresses are omitted from the yearbook.

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The Charismatic renewal has become a tidal wave in Puerto Rico, where whole parishes are involved in it; the warm and friendly style of this people is very congenial to the movement. A spontaneous meeting in Quebec in June 1974 is said to have brought together the gathering of over 8,000 people.

The beginnings of the movement in France dated from the end of 1971; and by the end of 1973 there is no important city in France that does not have one or more groups. The Emmanuel Group in Paris quickly acquired 600 members and, like a hive that is too full, twice had to send out colonies. At Lyons the movement began with the visit of an American to Fourviere and the visit of two young Jesuits (Fathers Laurent Fabre and B. Lepesant) to America. In this city the movement developed and reached maturity under more propitious conditions than in Paris, in an atmosphere of tranquility roots were sunk deep (Laurentin, 1977).

According to recent statistics, 7 per cent of the 47 million Roman Catholics in the United States (i.e. more than 3 million) have contacted with the movement. This

figure would suggest that between 1 million to 2 million are convinced participants of the Catholic Pentecostalism.

In Rome there are seven prayer groups. Three of these organised their meeting in Italian, the others use French, German, Spanish and English. The Holy Spirit has been favourably inclined toward the movement, even if in a discreet way. It is no doubt an observable fact that Catholic Pentecostalism is today spreading all over the world.

2.7 Neo-Pentecostalism

Laurentin (1977) argues that New-Pentecostalism is the reappearance of the same experience within the Orthodox or what could be called the more traditional Christian confessions: the Episcopalian (in California, since 1958), in the Lutheran (in the United States, 1962), the Presbyterian, and the Roman Catholic (1967).

The following are characteristics of this renaissance. First of all, it began within each of these traditional Churches in response to the church's needs and aspirations. The second is that the new Pentecostal groups have remained loyal or faithful to their respective mother churches.

In March 1967, after the first mighty visitation of the Holy Spirit at Notre Dame and its manifestation in glossolalia, an old missionary Priest asked a number of those that were involved in this experience: "Now that you have received the Holy spirit, when do you plan to leave the Catholic Church?" Those he questioned were taken aback at his action because they felt that the only important effect of their experience

was that they themselves had become better Catholics for it. O'Connor (1967:10) insisted on this last point saying:

> In the protestant world, the Pentecostal Movement has often led people to separate from their parent churches and found new ones. The Catholic Pentecostal Movement has manifested no such tendencies: On the contrary, it has greatly deepened the attachment of its members to the church. They have a livelier appreciation and heightened reverence for the Church's institutions. They welcome the presence of priests at their meetings as an assurance against doing anything, which would be incompatible with the teaching or practice of the Church. They do not regard their prayer meetings as a substitute for the liturgy; in fact, many of the leaders of the movement have also been enthusiastic promoters of the Liturgy.

The new wave of Pentecostalism promises to be a third ecumenical force in the Christian world simply because it is not an institution competing with other institutions yet does not share the rejection of or contempt for institutions that is so widespread in our day. It may be able to work from within for the revitalization of Christianity in its entirety (O'Connor, 1967).

The agreement or the relationship between the Charismatic movement and ecclesiastical institutions particularly in the United States even assumes paradoxical forms. The charismatic movement has undergone its most rapid expansion and has been given its warmest welcome in the Roman Catholic Church, that is in the most monolithic of Churches and the one that might have been expected to be most allergic to Pentecostalism. It is also in the same Church that the Pentecostals are most ardently and deeply attached to their Church.

Outsiders are surprised at this phenomenon, and David Wilkerson predicted in 1973 that it would not last. It is however a fact of history that Neo-Pentecostalism has thus far met with no official opposition in Catholicism. On the contrary and

amazingly, it has shown itself to be a new source of strength for the Church at a time when rebellion and protest are in full swing and disturbing all the churches (*O'Connor, 1967*).

2.8 Pentecostal - Charismatic Tensions

Stanley (ed. 1985) Opines that from a separation that fed on rejection and its own early tendency toward isolation and intolerant exclusiveness, Pentecostalism has, since World War II, become interactive with protestant Evangelism, and in some specific cases even with the broader ecumenical Christian community. The outcome has been a considerably higher level of acceptance and respectability, which Pentecostals now share with non-separatist Charismatic who never suffer as high a level of rejection. Following the fact that many Pentecostals, fearing compromise of basic tenets that might likely lead to a loss of distinctiveness, are not yet completely comfortable with this entrance into the mainstream of American Christianity, the movement tends to be divided between those who identify with the past and those who enjoy their new found identification with the larger Church world.

Growth clearly became evident with the emergence of the Charismatic movement. However, as time went on, many Charismatic remained in their Churches rather than shifting to classical Pentecostalism as supported by Laurentin (1977), some Pentecostals became frustrated then. Dually aligned to their own Church traditions and to the historic people of the spirit, the charismatic have tended

to recognize the ebb and flow of fervent spirituality in Christian history and have found their identity as part of the latest wave of renewal.

Nevertheless, by 1980s majority of Pentecostals caught the vision that the Holy Spirit was accomplishing a new work and had an affinity for it. The Charismatic Renewal evidently brought pressures on the Pentecostal to broaden their identification within the universal Church to groups previously considered apostate. In this respect, the untiring efforts of the late David J. Du Plessis (1905 - 1987), one time Secretary of the Pentecostal World Conference, proved to be particularly influential in building bridges between Pentecostals and Charismatic. Through such efforts, the earlier ideal of ecumenism among the spirit baptised has extended beyond the Pentecostal world conference mainly made up of classical Pentecostals, to the recent North American congress on the Holy Spirit and world Evangelization (1986, 1987), which have encompassed all stripes of classical Pentecostals together with Charismatic Baptists, Episcopalians, Lutherans, Mennonites, Messianic Jews Methodists, Presbyterians, Reformed, Greek Orthodox, and Roman Catholics.

These events are said to rank among the most important coming together of Christians in the twentieth century, because of both their size and their theological significance. Indeed Pentecostalism in all its forms, has nevertheless sparked up an almost unprecedented expansion of the Christian faith, has brought renewal to branches of mainstream or Orthodox Christianity, and also has challenged Christians all over the world to seriously address the issues that have been raised.

2.9 The Contemporary Place of the Pentecostal Movement

According to Bruner (1970:19), the international Pentecostal movement: includes, ecclesiastically, a sometimes undeveloped, but increasingly integrated articulate, and self conscious body of Christians congregations, and denominations (Variations, usually of "Assemblies", or "Churches" of God") on what is variously called the evangelical, holiness, revivalist, or conservative wing of the Christian spectrum. Most of these are loosely represented in the Triennial Pentecostal world conference and all of which were, until the 1961 New Delhi Assembly of the World Council of Churches outside of the Ecumenical Movement.

Bruner making reference to DuPlessis, in his paper "The World-wide Pentecostal Movement", a paper read before the Commission on Faith and Order of the World Council of Churches, August 5, 1960, drew attention to the fact that at the New Delhi Conference the first Pentecostal - two Chilean groups - were received into the World Council. The general Pentecostal sentiment toward the application for World Council membership by these bodies may be described as unfavourable. The historical experience of Pentecostalism inclines it to a negative posture toward unitive movements, especially with movements it understands as made up of non-conservative Churches.

Theologically, the adherents of the Pentecostal movement revolve around an emphasis upon the experience of the Holy Spirit in the life of the individual believer and in the fellowship of the Church. The Pentecostal does not normally care to distinguish himself from evangelical believers in fundamentals of the Christian faith - he is by choice basically, "fundamental" in doctrine. But the Pentecostal believes in

the supernatural, extraordinary, and visible work of the Holy Spirit in the Post-conversion experience of the believer today as, he would insist in the days of the apostles (Dowley *et al*, 1977 and Nichol, 1966).

Nichol (1966) opines that early in the Acts of the Apostles it is made clear that a small band of men and women, following Jesus were instructed that they should wait in Jerusalem for the promise of the father - a Holy Spirit baptism - gathered in an upper room and remained steadfastly in prayer. It was not long afterward they became spectator-participants to phenomena, which changed their lives. Apart from hearing a sound come from heaven like the rush of a mighty wind and seeing tongues as of fire, we read also that all were filled with the Holy Spirit and began to speak in other tongues, as the spirit gave them utterance.

Nichol further observes that the events, which occurred on the Day of Pentecost, constitute the very core of modern Pentecostal belief and practice. All Pentecostals agree that like the 120 who had gathered in the upper room, they too must "tarry" and be "endued with power from on high". They take seriously and personally the challenge to gather multitudes on the day of Pentecost:

> Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and your children... (Acts 2:38-39).

Bruner (1970:21) agrees with the position of Nichol (1966) hence his opinion that the distinctive teaching of the Pentecostal movement concerns the experience, and power of what Pentecostals call the baptism in the Holy Spirit. The first reception of this baptism is recorded in the New Testament account of Pentecost at Acts 2, and it is from this event that Pentecostalism takes its name. Peripheral only to the

understanding of the baptism in the Holy Spirit is the estimation and practice in Pentecostalism of the spiritual gifts as treated by St. Paul in 1 Corinthians 12 through 14.

Pentecostalism prefers to be understood as experiential Christianity, with its experience resulting in the baptism of the believer in the Holy Spirit evidenced, as at Pentecost, by speaking in other tongues. This experience with the spirit should continue, as in the early Church, in the exercise of the spiritual gifts privately, and then publicly in the Pentecostal meetings where the gifts have their most important sphere of manifestation (Bruner, 1970).

It has been observed that there are of course, theological differences within the Pentecostal movement but such differences should not be taken with any seriousness than they deserve. "As great as is the fragmentation of the Pentecostal movement because of its inherent subjective element", write professor Meinhold, "the movement is nevertheless bound together through common views and doctrines; to these belongs first of all the concern for the direct experience of the presence of the divine spirit" (Bruner, 1970).

Hollenweger (1972) argues that in contrast to the Catholic Pentecostals, the greater part of the Pentecostal movement within the protestant Churches seems to have taken over the Pentecostal doctrine of the two sorts Christians, those who have been baptized in the spirit and those who have not. The former are qualified by speaking with tongues. The variation is also made between speaking with tongues as a sign of the baptism of the Spirit (which is basically received by all those who are baptized with the spirit) and speaking with tongues as a gift of the spirit, which is

acquired only by certain persons. According to him, Jean Stone wrote to a Clergyman saying:

> You stated, `I have learned that not everyone has the same initial experience'. If you mean by that that they do not all need to speak with other tongues to be filled with the Holy Spirit, I must confess that I do not agree with you. I am well aware that God is omnipotent and can do everything. But I feel that He normally operates in an orderly, fathomable and practical fashion (Hollenweger, 1977:9 - 10).

As far as Stone is concern, every Christian should speak in tongues as an evidence of being filled with the Holy Spirit. A similar view is put forward in the Blessed Trinity Society's pamphlet "Why Tongues, Why Division?"

> If we only wish to perform the barest minimum essential for life everlasting, then once we have repented of our sins and accepted Jesus Christ as our personal saviour, we may live and obtain life eternal. But how much more there is for the serious Christian! How much more rewarding is to life of commitment and service a dedicated child of God may participate in. For surely the unknown tongue is the initial, audible evidence of the infilling of the Holy Spirit (Hollenweger, 1977:345).

Also it has been observed that in the New Testament, the expectation was that a person should be connected and baptized and thereupon experience the baptism of the spirit. Today in Churches which practice confirmation, he is expected to be connected (*in theory, if not in practice*), be baptized and receive the laying on of hands, but not to have any recognizable experience of the Holy Spirit, nor manifestation of the same.

The New Testament rule has become the exception: the New Testament exception has on the other hand, the Lutheran Pastor Larry Christenson emphatically drew attention to the significance of speaking in tongues for personal prayer life and has found in it a source of spiritual refreshment alongside his strenuous intellectual

daily work. He refuses to accept that speaking in tongues is the only sign of the baptism of the spirit, however, he believes that it is essential for the prayer life of every Christian became the rule. Is it any wonder that there is confusion with regard to confirmation? And confession will remain until enough people experience the Holy Spirit with recognizable power to make the theologian take notice (Hollenweger, 1972).

It is significant to note that it is not the doctrine; it is the experience of the Holy Spirit, which Pentecostals repeatedly assert that they wish to emphasize. In-fact, the fundamental and central attraction of the Pentecostal movement, according to the Donald (1949:30), consists "purely of a powerful, individual, spiritual experience. The final words of this remark - "powerful, individual, spiritual experience" - contain the dominant experiential memory of Pentecostalism.

Bruner's (1970) observation is very true of most Pentecostals when he observed that the Pentecostal feels an absence of power in the contemporary Christian Church. He senses the contrary in reading the Acts of the Apostles in the New Testament. He feels that the difference between the Church of Acts and the Church of today could on the whole be characterized as the difference between a church which stressed the spirit and the church which has neglected the spirit, the difference between a Church in which the spirit was an experience and a Church in which the spirit is a doctrine. The Pentecostal believes that he has found the source of apostolic power again in the encounter with the spirit, which he calls the baptism in the Holy Spirit. He is convinced that he can contribute this experience to the Church.

Also the baptism in the Holy Spirit is an experience, the Pentecostal believes, which every individual Christian from the most gifted to the most humble - can and should experience. The experience gives to the individual Christian, it is said a ministry, power, and spiritual sensitivity which no ecclesiastical rate, ceremony, ordination, or commission can give. The individual Pentecostal Christian feels himself through the Pentecostal experience to be a direct object of the spirits concern ordained by him and by no human being for service and mission in the world. The Pentecostal feels this presence, thus power this, spiritual upliftment, not because it is contained in a declaration or mere promise - even in Holy scripture -but because it is an experience: a tangible, even physical, confirmable, real and personal experience.

Bruner went further observes that moreover, and contrary perhaps to general expectation, highly individualistic Pentecostalism is remarkably corporate and congregational in its life style. The Pentecostal Church meeting or assembly where the individual gifts are mainly demonstrated or exercised is close to the centre of the Pentecostal secret. Here the experiences of the many absorb into the one and by the confluence the power of the spirit is felt in multiplicaterial dimension.

Another characteristic of Pentecostal conviction is the desire for what may be called the contemporaneity of the apostolic Christianity. It is important to the Pentecostal that what he reads in his New Testament be able to happen today. One of the commonly and frequently quoted scriptures in Pentecostal literature is "Jesus Christ, the same yesterday, today and forever" (Heb. 13:8). Basic to Pentecostal Persuasion is the conviction that in one Pentecostal's words "the New Testament is not a record of what happened within just a generation, but rather it is a blue-print of

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what should happen in every generation until Jesus comes. This concern means, among others, particularly the remarkable spiritual manifestations recorded in the New Testament such as speaking in tongues, prophecy, healing, nature miracles, and visions should continue to be experienced by Christians today.

These concerns put together - power, the individual, the spirit, experience, the corporate, and contemporaneity - construct an introductory background of the phenomenon of Pentecostalism.

2.10 Similarities of Pentecostalism to other Protestant

Nichol (1966) is of the view that the Pentecostals subscribe to the Reformation principles that salvation is a free gift of divine grace apart from deeds and efforts or ecclesiastical sanction; that all Christians believers are priests by virtue of their association in the Church, the Body of Christ, hence minister to each other in matters of faith; and that the word of God must be the norm for faith and practice, and that it is each Christians right and duty to interpret it for himself.

He went further to articulate his point by observing that the emphasis, which is manifested by the Pentecostals, would place them in the radical (left) wing of the Reformation. Like their spiritual ancestors, the Anabaptists, Pentecostals declare that:

1. The individual as well, as the corporate body of believers should seek for and submit to the leading of the spirit.
2. There should be return to apostolic simplicity in worship.
3. Believers ought to separate themselves from the world.

4. Believers baptism replaces infant baptism.

5. Believers should look for the imminent visible return of Christ who will set up his millennial reign.

In matters of doctrines, Pentecostals can be described as Evangelicals whose theology is similar to Fundamentalist theology (Gasper, 1963) and their writings on both sides of the Atlantic seem to support such a generalization. After reviewing the doctrinal stand of his group in Great Britain, Pentecostal historian Donald Gee writes: "In all this it will be seen that Assemblies of God are entirely one with every true evangelical section of the Christian Church" (Donald, 1958).

Nichol (1966) observes that the theological stance of Pentecostalism in American can be ascertained from the following statement of Truth adopted by the Pentecostal Fellowship of North America - on organization which was founded in 1948, made up of fifteen of the key or major Pentecostal bodies.

i. We believe the Bible to be the inspired, the only infallible authoritative word of God.

ii. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Ghost.

iii. We believe in the deity of our Lord Jesus Christ, in His virgin birth, is his sinless life, in His miracles, in His vicarious and atoning sacrifice through His shed blood, in His bodily resurrection, in His ascension to the right hand of the father, and His personal return in power and glory.

iv. We believe that for the salvation of the lost and sinful men regeneration by the Holy Spirit is absolutely essential.

v. We believe that the full Gospel includes holiness of heart and life, healing for the body and the baptism in the Holy Spirit with the initial evidence of speaking in other tongues as the spirit gives utterance.

vi. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

vii. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of domination.

viii. We believe in the spiritual unity of believers in our Lord Jesus Christ.

Except for article five, this entire formulation was taken from the statement of faith that was drawn up in 1943 by the National Association of Evangelicals - an organization that many Pentecostal groups initially joined. The ultraconservative nature of their doctrinal statement would obviously preclude any extensive intercourse between the Pentecostals and majority of the groups that are affiliated with the National Council of the World Council of Churches. It would unite them, however, with millions of theologically like-minded Evangelicals - a host of conservative Baptists Reformed Presbyterians, Wesleyan Methodists, conservative Congregationalist, etc.

2.11 The World Mission of the Pentecostal Movement

Bruner (1970), making reference to DuPlessis (1960) asserts that Pentecostals can confidently point with justice to the worldwide sweep of their movement within

a half-century. "At the turn of this century there was no Pentecostal Movement. Today, it consists of community of more than ten million souls that can be found in almost every country under the sun". Pentecostals can already claim with a degree of certainty that they are the largest non-Roman Catholic Communion in France, Italy and Portugal, Brazil, Chile and El Salvador and perhaps also in Mexico in Latin America. This fact is never different in most African countries especially in Nigeria.

It has been observed that Pentecostalism exercises the most significant protestant influence in warm - blooded Latin America, but it is not as well known that Pentecostalism exerts an important appeal in cooler Scandinavia as well where Pentecostals are the largest Free-Church, community in Norway and Finland, and the second or the third largest in Sweden (BlochHoell, 1964).

Similarly, Bruner is of the view that Pentecostal strength in the East, particularly in the communist world, is worthy of notice. The prominent historian of international Pentecostalism records that Russia's predominantly Pentecostal "Union of Gospel Christians: Baptists and Pentecostals" is "the Christian group with the highest growth rate", and that in China Pentecostals, especially of "The Little Flock" (or "Christian-Meeting-Place) and "The family of Jesus" types, are the most strong and rapidly growing protestant movements on the mainland today. In Asia outside of China it is mainly in Indonesia that Pentecostalism is strong where it claims the second largest protestant community in the archipelago.

The growth of the Pentecostal movement in the country of its origin, the United States has also been impressive, particularly the increment in mission of the Assembly of God, which is said to be building one new Church a day in America and

to be supporting over seven hundred and fifty overseas missionaries on a missionary budget of over seven million dollars coupled with maintaining the largest numbers of Bible schools in the world today.

In respect to simple numbers, international Pentecostalism reports the target number of Pentecostal in the United States (about three million), Brazil (about two million), Indonesia (about one million), Chile (about a million), and South Africa (about half a million) usually listed in that order. Numerically, at least, the young Pentecostal movement has imprinted a significant mark into the first two-thirds of the twentieth century and indeed recorded success (BlochHoell, 1964).

2.11.1 Pentecostal Interpretation of their Mission

Bruner (1970) in DuPlessis (1960) observes that Pentecostal explanation of the missionary success is worth giving some attention for the light they shed on Pentecostal conviction. Central to the Pentecostal conviction is the baptism in the Holy Spirit as the source of Pentecostal power. In Pentecostalism Acts 1:8 is believed to have got its twentieth - Century exposition. "You shall received power when the Holy Spirit has come upon you; and you shall be my witness to the end of the world". The "ecumenical Pentecostal", David DuPlessis, explained Pentecostal conviction in an address to the commission on Faith and Order at St. Andrews, Scotland in 1960 thus:

> Often the question is asked, what is the root of the success of the Pentecostal Revival? There is only one answer: Acts 1:8... We are far more interested in Apostolic Power than in Apostolic Succession... We dare to believe that the blessing (of the baptism in the Holy Spirit) is as valid two thousand years after the first outpouring of the spirit (cf Act 19:1-6 with 2:1-4).

Again, in his article, "The Mission of Pentecostal movement" for the third edition of the prestigious Die Religious in Greschichte Und Gegenwart DuPlessis made it clear that Pentecostalism's growth into "one of the greatest missionary activities of the twentieth-century" in these words:

> The reason for this growth is not the ability or the education of the missionary or the use of new methods. The reason is simply the fact that the apostolic methods of the New Testament were followed very faithfully. Every new convert was encouraged "to receive the Holy Spirit" and then to become a witness to Jesus Christ (cf. Acts 1:8)... (Therefore) the missionaries of the Pentecostal movement have succeeded in establishing indigenous Churches much faster than those missionaries who inevitably have had to transplant a particular doctrine or theology.
>
> The Pentecostal is convinced beyond any reasonable doubt that his historical success is as a result of the experience of the Holy Spirit. It is basically from this spiritual power that Pentecostalism understands itself and mission. It has been reported that the Brazilian Pentecostal groups have affirmed "their growth is due to the power of the Holy spirit enabling them to witness and testify with power. This... is the secret of Church growth".

In spite of the fact that Pentecostals will sometimes seem aware of their shortcomings and less often worried of their future, few of them doubt that hitherto God has blessed them and that they have an important historical mission to fulfill. It is on the basis of the above statement that Bruner quoted Donald Gee (1957) as saying that:

> After fifty years our Lord's classical text "By their fruit ye shall know them" can safely be applied to the Pentecostal movement. It makes no claim to perfection... But by and large, the movement's great and solid achievements in missionary work; its fervent contribution to the cause of true revival; and most of

> all its utter loyalty to the Lord Jesus Christ in His divinity and humanity, and the work of His atonement for our sins by His precious blood should still the tongues and pens of those who still publish evil of this great work of the Holy Spirit.

From the above, it seems clear that one can deduce without prejudice that although the Pentecostals have their short-comings, it is not quite easy to blatantly deny the fact that they sufficiently contribute to the cause of revival in the Christendom.

2.11.2 The Pentecostal Interpretation of History

a) The Decline of the Church: It is commonly thought in Pentecostal circles that after a propitious beginning the early Church departed from good faith and therefore the remarkable gifts and accompaniment of the Holy Spirit. "The Holy Spirit according to DuPlessis, Continued in control until the close of the first century, when He was out rightly rejected and His position as leader usurped by man. The results are written in history. The missionary movement halted. The dark ages ensued" (Bruner, 1970: 26-27).

It has been observed that the power and gifts of the early Church is repeatedly sounded in Pentecostal literature and language and reportedly satisfied in Pentecostal experience. There is a settled conviction among the Pentecostals that the absence in other Christian groups of the early Church's experience of the spirit is the product of the comparative insignificance of Christianity in the world today. At the back of this interpretation of history is usually the conviction that the sign of God's blessing on the church is success. One of the major complaints of the unbelievers", writes a

Pentecostal, "is that if Christianity were actually from God it would certainly make very fast progress on earth.

While the above interpretation of history is not unpopular, Pentecostalism's solution is the way back to the early Church's power and experience; it insists, is via Pentecost, that is by way of the baptism in the Holy Spirit with its unusual manifestations (Acts 2:1-4). The Pentecostal experience is simply and nothing less than "the rediscovery of Christianity" According to one Pentecostal writer, adding emphatically that the Pentecostal experience is "the reception of the gift of the Holy Spirit in an extraordinary, yes, in an "eye-catching way". Pentecostals seriously believe that in the absence of this striking experience of the spirit the Church must only perpetuate its importance in history (Bruner, 1970).

b) The New Reformation of the Church: Scholars have observed that the Pentecostals often refer to their movement as a worthy and perhaps even superior successor to the Reformation of the sixteenth century and the English evangelical revival of the eighteenth, and close to a faithful reproduction of the apostolic movement of the first century. At one of the Pentecostal World Conference in 1958, Synan, J.A. in the Keynote address Donald Gee stressed this historical conviction as follows:

> They say Pentecost (i.e. the Pentecostal Movement) is the third great force in Christendom. But it is really the first great force... Who will deny that the first period of the Christian era was in every sense Pentecostal?... But the Church did not maintain its purity... Hence, the necessity for the Reformation... But this in turn... lacked completeness, lapsed into formality and dead ritualism, which led to the need for revival. Hence the great Wesleyan revival... But all of this needed a new and greater

> dynamic. Hence, the Pentecostal Revival came to ripen the grain and bring it to harvest (Donald, 1958).

The observation made by Synan seems to pull some kind of weight, particularly on his claim that Pentecostal Movement is really the first great force. This claim is no doubt relevant in our day, hence by observation there is little or no doubt on the fact that Pentecostal movement tends to be the great force in the Christendom.

Pentecostals have a generally heroic view of their mission. No wonder the dual experience of success and persecution has impressed deeply in the interpretation into their consciousness. Pentecostalism believes that whether its experience of the spirit is the greatest need of the traditional Churches and hence if these Churches would accept the Pentecostal experience it would lead them to a reformation and mission comparable to its own (Donald, 1958).

c) "The Latter Rain": It has been observed by scholars that Pentecostalism not only diagnoses the past and seek to reform the present, it also looks with some kind of special favour to the future. Particularly close to the heart of the Pentecostal and one of the major symbols of his self-consciousness is the conviction that the movement in which he is, or is under, "the latter rain" as proclaimed by the prophets (Joel 2:23; Jer. 5:24; Deut. 11:14; cf Joel 2:28-29, Acts 2:17-21; James 5:7). As the Apostolic Church represented the former rain bringing the first-fruits, the Pentecostals hold strongly that their movements is God's ordained latter rain bringing in the last-fruits of the great harvest, the immediate profess to the second advent (Bruner, 1970, Blumhofer 1987).

After discussing the revivals in the church through Luther and Wesley, in the manner of the Pentecostal interpretation of history, the Pentecostal historian of Los Angeles revival adds, significantly:

> But here we are with the restoration of the very experience of "Pentecost", with "Latter rain", a restoration of the power... to finish up the work began. We shall again be lifted to the Church's former level, to complete her work, begin where they left off when failure overtook them, and speedily fulfilling the last great commission, open the way for the coming of Christ (Bartheman, 1925:88).

The Pentecostals strongly believe that their movement is no doubt the latter rain, i.e. the prelude to the end of time. "The latter rain out-pouring of the Holy Spirit is God's final great movement of power to provide a strong witness to the Church and world prior to the coming of Jesus Christ" (Synan, 1958; Bruner, 1970).

Bruner (1970) quoting William Warren Sweet (1950), argues that Pentecostalism has experienced growth, enabling it within little above sixty years to become the evangelical majority in almost a dozen countries and to embrace the globe; the ecstasy which the movement experiences in the Holy Spirit's baptism and gifts - these lead the Pentecostals to have the conviction and believe that the end must be near, far does not the latter rain of the spirit immediately precede the harvest of the son?

A very strong eschatological note has characterized the Pentecostal movement right from the beginning, inclined to be attributed by some of the lower socio-economic status of the Pentecostals, or the crisis character of our time, or by Pentecostals themselves to their fidelity to the Holy Scripture and their love for Jesus Christ. None of these answers should be looked down upon.

Bruner and Sweet seem to accept the fact that Pentecostalism looks as Church history and sees nothing but failure (the researcher does not accept this claim as an objective assessment of the Church); it looks back to its own brief history and sees mainly success; it looks to the future and sees near consummation - and in each case it sees the intimate relevance of the spirit. These features highlight the Pentecostal understanding of history.

The "Latter Rain" Movement

Dayton, (1987) drawing insight from an article written by Lawrence, titled, "The Apostolic Faith Restored" argues that the claim to have restored the apostolic faith raises several apologetic questions for Pentecostals. How can it be that something clearly so in the history of the Church can claim to be an essential manifestation of Christian faith and practice? As far as the Pentecostals are concerned, there are at least two answers to this question. In the first place, some adherents usually pressing the evidence beyond its limits - claimed that it was possible to "establish a fellowship of faith and practice by means of unearthing in most ages of the Church persons and movements that experienced speaking in tongues and other several gifts of the spirit. The second response to the question was, one truer to the logic of at least early Pentecostalism. This answer was bound up in the doctrine of the latter rain, a teaching that points to how the expectation of the imminent return of Christ is linked on with Pentecostal thought to another elements of the four-square gospel.

Thistlethwaite (1908 in `The Latter Rain Evangel', p.57-68) observes that in early years Pentecostalism often took the name "Latter Rain Movement". D. Wesley Myland finds the Classic expression of this doctrine in The Latter Rain Covenant. The account of Pentecost in Acts 2 quotes the prophecy from the Book of Joel that in the "Latter Days" the Spirit will be poured out on all humanity. Following this scripture, Pentecostals were, therefore, immediately attracted to the Book of Joel and, hints, in James 5:7-8, and elsewhere in Scripture of an "early" and a "latter" rain.

Dayton (1987) asserts that physical rainfall in Palestine comes in two main sessions, in the spring to accompany planting and in the fall to ripen the crops for harvest. This literal pattern provides the image by which Pentecostals understand their own relationship to the apostolic church and the inevitable end of the age. The original New Testament was the "early rain" the outpouring of the spirit that accompanied the "planting" of the Church. Modern Pentecostalism is said to be the "Latter rain", the special outpouring of the spirit that restores the gifts in the last days as part of the preparation for the "harvest", the return of Christ in glory. Dayton quoting Myland has this to say:

> Now we are in the Gentile Pentecost, the first Pentecost started the church the body of Christ, and this, the second Pentecost, unites and perfects the church into the coming of the Lord.

Myland went an extra mile to plot the physical rainfall in Palestine as a part of a related argument that an increasing amount of rain in the late nineteenth century paralleled the spiritual emergence of Pentecostalism, confirmed its validity and indicated that the end was inevitable and near. Blumhofer (1989) agrees with the above assertion.

Though the specific parallel with Palestinian rainfall lost their value, the broader latter Rain doctrine provided a key missing promise in the logic of Pentecostalism. It gave the movement a sense of holding to a major role in the approaching climax of history as the means by which God was grooming or preparing the "bride", the Church, to meet her Lord. Dayton (1987) observes that Mrs. Mary B. Woodworth-Etter, a somewhat neglected figure in Pentecostalism, described her "special call for this work" in a vision by these words:

> ...to give the Household of Faith their Meat in due Season; to give the last call to the Gentile sinners, the last call to the Marriage supper of the Lamb, for His Wife is about to enter the marriage relationship...; and to get those who have been called to be established, to be faithful and true, that they may be anointed with the Holy Ghost and with power, and sealed with proper knowledge of His coming.

But beyond indicating the special task to be performed in the "last days" by the rise of Pentecostalism, the latter Rain doctrine also explained why the gifts and miracles should reappear after such a long "drought". Mrs. Woodworth-Etter explained:

"God says before Jesus comes, these same signs and wonders' shall come to pass; the sick shall be healed, devils cast out, people shall speak in with tongues - just before he comes". These "signs and wonders" not only tie the eschatological themes into the whole complex of the four-square gospel, but the latter Rain framework makes the great apologetic problem of Pentecostalism into a major apologetic asset. The long drought from post-apostolic times to the present is seen to be a part of God's dispensational plan for the ages. There is no doubt that what seemed to make the

movement most illegitimate - its discontinuity with classical forms of Christianity - has become its greatest legitimation.

Similarly, Blumhofer (1989) argues that the correspondence between early Pentecostalism and the prophesied latter rain became the subject of numerous songs, provided titles for hymnals and books about the movement, and sketched the general outline of Pentecostals understanding of history. Pentecostal (and, for that matter, early Christian and missionary Alliance) dispensationalism was dispensationalism with a difference while they unquestioningly embraced most of Darby's view of history; early Pentecostals rejected his insistence that the "gifts" had been withdrawn. They introduced into his system their own dispensational setting where the gifts could again operate in the Church: The device through which they legitimated those gifts was their teaching on the latter rain. In Nigeria, Tunde Bakare, a Lagos based preacher could be associated to the doctrine of the later rain movement.

The views on the latter rain movement as given by various scholars above are quite relevant hence the focus of this study.

d) Pentecostalism's Apologia for Schism:

Nichol (1966:72) argues that the new Pentecostal Movement grew swiftly, attracting both followers as well as persecution, and soon many of Pentecostal conviction were splintering from their former Churches and forming assemblies of their own, believing that only in separation from Churches they considered apostate could they be thoroughly holy and true to their own new persuasion. Bruner (1970) quoted Conn as saying; "Since reformation and

holiness were resisted in the Church, then there must be a separation if there was to be genuine spiritual identity". It is interesting to note that this statement is true of Pentecostals in Nigeria today.

The justifications for the separation, often in the names of Jesus, Paul, Luther, Wesley or even "healthy competition", have been frequently heard and remain to this day to vex the ecumenical movement. But that the Pentecostals failed to find satisfaction in their former "non-Pentecostal Churches may not always have been due as might simply be adjudged, to the spirit of congenital malcontents and schematics. Perhaps Pentecostal schism was due more frequently than sometimes appreciated to men who were hungry and needy in spirit, deeply and legitimately dissatisfied with conventional Christianity, and finding no impression on or expression for their hearts except in the new Pentecostal fellowships. It is apt to draw attention to the fact that the Pentecostals apologies for schism ought perhaps to be heard with contrition by those who are convinced to stand within the ecumenical and historical denominational traditions.

The review on the Pentecostalism's apologies for schism is very relevant to this study because the reasons as to why people break-away to form their own Churches is quite outstanding as far as this study is concerned.

2.12 Summary

The main focus in this chapter has been a consideration of an historical survey of Christianity in Nigeria. It has been made clear that Christianity was introduced

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into Nigeria following the return of Christian slaves starting from 1838. The development of Christianity in Nigeria has been replete with some problems particularly in the areas where Islam has had some strong influence before the arrival of the Christian Missionaries. Various missions had their methods of operation hence some of them made reasonable success within a very short period while others did not after a long period.

The historical perspective of Pentecostalism has been examined with specific consideration to the origin of Pentecostalism worldwide and origin of Pentecostalism in Nigeria. Also, the origins and spread of Catholic Pentecostalism, Neo-Pentecostalism, Pentecostal - Charismatic tensions, the contemporary place of the Pentecostal movement and the similarities of Pentecostalism to other protestant bodies have been considered. Similarly, the world mission of Pentecostal movement, Pentecostal interpretation of their mission, the Pentecostal interpretation of history and the "Latter Rain" movement have been discussed, all with the aim of seeing the impacts an implications on the Orthodox Churches in broad perspective.

Chapter 3

METHODOLOGY

3.1 Introduction

This chapter explains the methodology and procedures used in the study. The main focus of the chapter includes the research design, the population of the study, sample and sampling system, instrument, administration of the questionnaire, statistical analysis and summary.

3.2 The Research Design

A research design is the plan, structure and strategy of investigation, which guide the collection, and analysis of data in any piece of research (Olomolaiye, 1986).

According to Kerlinger (1973), the plan is the over-all scheme or programme of the research. It includes an outline of what the researcher will do from the beginning to the end of the research. The structure is the guiding model to be followed by the researcher while the strategy includes the methods to be used to gather and analyse data. To be more precise, both the plan and the strategy imply how the research objectives will be attained and how the problems encountered in the research will be solved.

Base on the fact that this study is a survey and considering the very many number of Pentecostal/Orthodox Churches in Northern Nigeria, a survey using established Pentecostal /Orthodox Churches across the area of study.

3.3 The Population

Folarin (1993), citing Butler (1963) observes that to a statistician the population of any given study refers to virtually all the subjects of the research. Similarly, Ogunyanju (1994) argues that a population is an arbitrarily defined group in which a statistician happens to be interested in, due to its unique properties. In the light of the above, the population of this research include the following:

a) The heads or the leaders or ministers of all Pentecostal Churches in Northern Nigeria.

b) The Pastors, Priests, church Leaders and ministers of all the Orthodox Churches in Northern Nigeria.

c) All the assemblies or congregations of all the Pentecostal Churches in Northern Nigeria.

d) All the assemblies or congregations of all the orthodox Churches in Northern Nigeria.

Considering the extensive nature of the target population, it is quite clear that it is too large to handle or manage. Thus, sampling was done.

3.4 Sample and Sampling Procedure

Daudu (1992) argues that sampling of population seems to have become an indispensable factor in research work. For the purpose of samples, researchers often employ certain criteria, since the human mind is prone to prejudices and bias. Researchers therefore opine that random sampling must be entirely unsystematic if it is to be truly random. Best (1970) shares the above opinion.

Olomolaiye (1986) argues that in almost all instances in educational research, it is virtually, impossible to study a whole population and therefore, portions of populations are usually studied. A portion of a population selected for study is referred to as a sample, and the method of selecting a sample from a larger population is referred to as sampling.

Stratified random sampling was use for this study. Stratified samples are used in researches where the investigator has some knowledge of the population under study. In stratified sampling, the researcher specifies the characteristics of the population or elements to be included in the sample. Those individuals or elements that did not meet the criteria for inclusion in the sample are nullified. It is out of those who meet the criteria for inclusion in the sample that the number needed for the sample is randomly selected.

Random sampling gives every member of the target population the chance of being selected. It makes sure that the sample the researcher draws is representatives (within sampling error) of the population from which it is drawn. As a result of representative, findings from a research in which a random sample is used can easily be generalised to the larger population (Olomolaiye, 1986).

The sampling procedure is as follows:

A. This researcher used purposive sampling to select and study five states out of the nineteen states and the Federal Capital Territory (Abuja) that makes up what is referred to as Northern Nigeria in this study. To select the five states the nineteen states including the Federal Capital were group into five zones (for the purpose of this research):

Zone I: - Kaduna, Kano, Katsina and Jigawa.

Zone II: - Plateau, Bauchi, Nasarawa and Benue.

Zone III: - Zamfara, Kebbi, Sokoto and Kwara.

Zone IV: - Niger, F.C.T., and Kogi.

Zone V: - Borno, Yobe, Taraba, Adamawa and Gombe.

The names of the states in each zone on pieces of paper, folded and mixed them together. The folded papers from each zone were kept separately, after which five people representing the five zones were asked to pick one piece of paper each.

The pieces of paper picked were opened or unfolded and the following states were picked for the study: Kaduna from Zone I, Plateau from Zone II, Kwara from Zone III, F.C.T from Zone IV and Gombe from Zone V.

B. A total of twelve (12) Churches (six Pentecostal and six Orthodox) were selected from each of the five states for the study. In each state, the list of the well established Churches was listed. The names of the Churches listed were written on pieces of papers and folded. All the papers carrying the names of the Pentecostal Churches were folded and mixed together in a container and so also those of the Orthodox Churches. Six (6) people were requested to pick two of the folded papers each, one from the containers of the Orthodox Churches and one from the Pentecostal Churches (totalling twelve (12) Churches from each states of the study area).

C. In all, sixty (60) congregations were selected for the study, a total of fifteen (15) respondents including the Pastor(s) or Priest(s) of such congregations were given the

questionnaire to fill. To select the members apart from the Pastor(s) or Priest(s), from the selected congregations, the selection was done on a day that the Church had a general programme (fellowship). Prior to the time of the programme, the researcher or his research assistant contacted and discussed with the Ministers (Pastors or Priests) of the congregations. The first fourteen (or less as the case may be) literate adult members that come into the Church in addition to the Pastor(s) or Priest(s) were given the questionnaire to fill. At the end of the exercise, 450 copies of the questionnaire were administered among the Pentecostal Churches and the same number among the Orthodox Churches, making a total of 900 respondents in all.

It was assumed that the sixty congregations chosen (Pentecostal and Orthodox) were not more than 90,000 in population. In the light of this, the guidelines given by Krejcie and Morgan in their article on determining sample size for research reports as cited by Folarin (1993), a figure of 900 is quite very suitable for a population of 90,000 members in the three zones under study.

3.5 The Instrument

The techniques of data collection provide vital information on how a researcher obtains the needed details on which the results and conclusions from the study are based (Kerlinger, 1973).

To collect data for this study, which is focused on respondents' opinions, the researcher used the following instruments: Questionnaire, and observation. Questionnaire was used to gather information necessary for the test of the seven

hypotheses raised in chapter one. On the other hand, information from observation was used to confirm or otherwise the information from the questionnaire.

3.5.1 Questionnaire

The questionnaire was made up of both close - ended and open - ended items. It was designed to obtain from the respondents the following information:

a) The respondents' personal data. This section was made up of nine items.

b) The growth of Pentecostal Churches in Northern Nigeria. It was made up of thirteen items.

c) The strategies for expansion. Here the section was made up of nine items.

d) The impact or effects of Pentecostalism on the Orthodox Churches in Northern Nigeria. This was made up of sixteen items.

e) Implications of the impact of Pentecostalism on the Orthodox Churches. There were seven items under this section.

One set of questionnaire was used for both the members and ministers of the Churches. The researcher believes that the information gathered through the questionnaire was quite adequate for the purpose of this study. The five sections of the questionnaire were made up of Likert 5 - point scale, even though at the end of each section (except section A'), there was an open-ended item included, which was to be answered by the respondents.

The items were scaled as follows: -

Strongly agreed	(S.A.)	=	5 score
Agreed	(A)	=	4 score

Undecided	(U)	=	3 score
Disagreed	(D)	=	2 score
Strongly Disagreed (S.D.)		=	1 score

The beginning of the questionnaire was made up of an introduction and at the same time an appeal to respondents. The questionnaire gave provision to distinguish between the members of the Church from the ministers. This gave room for comparison of the responses of the Church members and that of the ministers.

3.5.2 Observation

The second instrument used for this study was observation. Three Churches from Orthodox and three from Pentecostal were observed during their regular services. Before this was carried out, the researcher carefully identifies the things that were of relevance to the study. The result of observation was used to supplement the data that was gathered through the questionnaire.

3.6 Validity of Research Instruments

The validity of the major instrument i.e. the questionnaire was carried out at the initial stage by submitting to the thesis supervisors who made the necessary inputs in order to make it better. After the supervisors had approved of the questionnaire, a statistician was contacted to make some input also. The approval of the supervisors and that of the statistician was seen as confirming the validity of the research instrument. Furthermore, to validate the instrument a pilot study was carried out.

3.7 Pilot testing

The pilot study was conducted primarily to determine the content validity of the research instrument. The content validity method was heavily relied upon in determining the validity of the instrument.

Fox (1969) argues strongly in favour of content validity provided there was a rationale and an ideally empirical content. He went on to assert that for any data gathering procedure such as questionnaire and interview guides, content validity is the strongest technique available to the researcher. Kerlinger (1983) considers validation by others as an effective method for content validity of research instrument, while Gay (1976) attaches importance to aspects of doing as determination of content validity.

The questionnaire for this research consisting of 52 items was designed to test the hypotheses developed for the study.

The pilot sample were twenty church members selected from the congregation of the Chapel of Queen of Peace Parish Ahmadu Bello University, main campus, Zaria. The questionnaire was administered to these subjects to fill and comment on the nature of the questions in all the five sections of the questionnaire.

The researcher discussed with the respondents to ascertain the items that were difficult for them to comprehend, or that they felt were not necessary to the research. The rate of their agreement or relevance and difficulty level was 97%. This percentage is quite acceptable for the type of research under consideration. Following the above result, the content validity of the instrument was established.

3.8 Administration of Research Instruments

The researcher through the help of some research assistants carried out the administration of the questionnaire. One research assistant was employed for each state selected for the study. Before the research assistants were given the questionnaire, they were thoroughly instructed on what to do and how to do it.

This researcher personally carried out the observation at a time suitable and convenient for him hence it needed not to be announced to the Church members before it was done. While the questionnaire was administered to all respondents, on the other hand, the observation was carried out in six separate Churches among the Orthodox and Pentecostal Churches. The observation was meant to supplement the data collected through the questionnaire.

3.9 Data Analysis

The descriptive statistics of frequency and simple percentages were used particularly for section, 'A' which dealt with "personal data". The statistics used to test the seven hypotheses drawn for this study was parametric statistics of T-test for independent samples. The critical level of significance of the T-test was 0.05 level of significance.

The use of the T-test in this research was as a result of the fact that the investigator held the view that using it was to help reduce or even avoid the possibility of major errors in the cause of testing the hypotheses. This was because it is generally accepted that T-test is one of the statistical analysis that best compares the means of groups.

3.10 Summary

This chapter deals with the procedure for collecting and analysing the data for the study. The research is a survey studies hence the instruments for the study was questionnaire, and observation. The researcher used stratified random sampling. In the light of the above, Northern Nigeria, which was the area of study was divided into five zones for the purpose of the study. Six Orthodox and six Pentecostal Churches were selected from each state used for the study.

A single set of questionnaire was used for both members and Ministers of the Churches so sampled. The seven hypotheses drawn for the study were tested using T-test at 0.05 level of significance to determine the acceptance or rejection of each of the hypotheses.

Chapter 4

ANALYSIS AND INTERPRETATION OF DATA

4.1 Introduction

This chapter deals with data presentation, analysis and interpretation. Data for this study were collected mainly through observation and questionnaire. The instruments used were geared towards finding information from both the Pentecostal and the Orthodox Churches on why the Pentecostal Churches are expanding at such a rapid rate, and the influence they have either positively or negatively on the Orthodox Churches. Also the instruments were tailored towards identifying whether there are significant similarities or differences in the strategies of expansion of the Pentecostal Churches and those of the Orthodox Churches.

The statistical tools for analysis included mainly descriptive analysis, which was used to examine the results of bio-data. T-test was used to test the significance of the differences between the opinions of Church ministers and Church members. The analysis of the data collected was done using the computer. The hypotheses raised in chapter one of this study were tested using t-test.

4.2 Observation

In the course of this study time was taken to observe six Churches in order to clearly identify the main differences that exist between the Orthodox and the

Pentecostal Churches, particularly in their modes of worship. The six Churches observed comprised of three Orthodox and three Pentecostal. They were:

1. Jesus is Life World Outreach, Samaru, Zaria
2. Rhema Living Waters, Kabala Doki, Kaduna
3. Living Faith, Oro
4. Queen of Peace Parish (Catholic Church) A.B.U., Zaria
5. E.C.W.A. Church, Jankwanu, Jos
6. Baptist Church, Television Village, Kaduna

From these congregations, the following general observation were made:

A. **Pentecostal** – In the Pentecostal Churches, it was observed that:

i. There was no specific order of worship or strict format followed. The worship leaders led as deemed right.

ii. Choruses were sung to start off the worship service. Praise worship comprised singing of choruses accompanied with drumming, playing of guitar and other musical instruments, clapping of hands and dancing which lasted for about one hour. A session of prayer followed immediately after the praise worship either led by the worship leader or a prayer leader. Prayer items were announced and every member of the congregation was allowed to pray aloud in the language of his or her choice. Most members including the leader prayed in tongues, some shouting on top of their voices and some clapping and jumping from one end of the auditorium to the other

where there was enough space. In most cases the prayer session was between 15 and 20 minutes.

iii. Two out of the three Pentecostal Churches observed provided time for testimonies where members were allowed to testify to the goodness of the Lord in their lives or the life of their families.

iv. Either the founder/General overseer or the Pastor of the Congregation preached the sermons. The average period for the sermon was about one hour. In all the three Churches observed, the sermons were colored with praise the Lord by the preacher and Halleluiah by members of the congregation. Sometimes the preacher said Halleluiah and the members of the congregation responded, Amen. Altar call was made at the end of the sermon in each of the Churches observed. The altar calls were moments when worshipers were called forward either to publicly proclaim Jesus Christ as their Lord and Personal Saviour, or to receive healing or blessings for their business or Baptism of the Holy Spirit.

v. It was observed that it was a common phenomenon among the Churches that before offering was done; time was taken to charge the members of the congregation to give for the work of God. People were made to make pledges on grounds that if they did and redeemed their pledges, God will surprise them with his blessings. In two out of the three Churches observed, people were made to

bring out their offering and waved in the air before the pastor prayed. After pastoral prayer the ushers went round to collect the offerings.

B. Orthodox

i. In the three Orthodox Churches it was observed that two of the Churches started the Church service with a call to worship after that a song was sang from the hymnbook.

ii. It was observed with keen interest that all the three Orthodox Churches observed had musical instruments, like drums, guitars, trumpets, keyboards etc. Whenever hymns were sang from the hymn books, the instruments were used to the melody of the songs. In two of the Churches, the musical groups led the congregations in singing choruses and after that the musical group or choir gave special numbers. It was observed that clapping of hands and dancing were done but in a very moderate way compared to what is obtained among the Pentecostal Churches.

iii. Prayers were said solemnly. In two of the Churches, the prayer items were announced and people from the congregations were called to pray on the items while the rest listened and sometimes said Amen in agreement with the person praying. In one of the Churches the priest led the prayers as he read from a prayer book. In some cases the

prayers were said together, i.e. both the priest and the members of the congregation.

iv. It was observed in the three Churches that there was no case of speaking in tongues during the prayer sessions or any particular period of the worship service.

v. It was evident that there was an order of service in each of the three Churches observed. The sermons preached in the three Churches lasted between 30 and 40 minutes. It was observed in one of the Churches that an altar call was made after the sermon people were called to repent of their sins and to those who had not received Jesus as Lord and Saviour to do so.

vi. During the time of offering, it was observed that in the three Churches members of the congregation were told that it was time for offering and people moved in line in an orderly way to drop their offering into the offering basket in front of the altar. At this time the choir led the congregation in singing from the hymnbook.

C. General Comments

It was observed that both the Pentecostal and the Orthodox Churches sing choruses, clap hands, used drums, guitars and other related musical instruments, danced, even though the degree of dance in both the Pentecostal and Orthodox was not the same.

4.3 Questionnaire Descriptive Analysis

In this study, descriptive statistics of frequency and percentage were used where necessary. The questionnaire, which was drawn, using likert point scale, was employed to collect data. The percentage of those who agreed on each item was determined by adding the figures under the columns agree (A) and strongly agree (SA). The figures under the column disagree (D) strongly disagree (SD) were added to make the percentage of the negative responses to each item. To find the general views of the respondents on each item, the higher of the two percentages as explained above between the negative and the positive was accepted. In the case of the column undecided (U) since the figure in each item can be said to be qualitative rather than quantitative, it was not considered.

4.3.1 Demographic Data Collection

Table 4.1: Frequency Distribution of Respondents by Gender

S/No.	Sex	F	%
1	Male	505	71.03
2	Female	206	28.97
Total		711	100.00

Table 4.1 shows that the respondents were made up of 505 males (71.03%) and 206 (28.97%) females. Meanwhile a total of 18 copies of the questionnaire filled and returned were not valid because the respondents did not indicate whether they

were male or female. However, the implication of the above stated figures is that there were more men than women who did respond to the questionnaire that were administered.

Table 4.2: Frequency Distribution of Respondents by Age

S/No.	Age	F	%
1	Below 25	161	22.30
2	25 - 35	274	38.00
3	36 - 45	170	23.50
4	Above 45	117	16.20
Total		722	100.00

Table 4.2 shows the analysis of the respondents by age to the questionnaire that was administered. Out of the 722 valid questionnaires, 161 (22.30%) of the respondents were below the age of 25 years; 274 (38.00%) of the respondents were between 25 - 35 years; 170 (25.50%) were between 36 - 45 years. Those who were 45 years and above were 177 (16.20%), this implies that majority of the respondents were adults and therefore it could be assumed that they knew what they were doing when they were filling the questionnaire.

Table 4.3: Status of the Respondents

S/No.	Status	F	%
1.	Church Ministers	139	20.09
2.	Church Members	553	70.91
Total		692	100.00

Table 4.3 above reveals that 139 (20.09%) out of the 692 questionnaires, which were considered valid as far as this section is concerned, were Church Ministers. The remaining 553 (79.9%) were Church members. This shows that 37 of the respondents who returned their completed questionnaire did not indicate whether they were Church Ministers or Church members. It implies that the majority of the respondents were Church members.

Table 4.4: Duration of the Membership of the Church

S/No.	Duration	F	%
1.	Under 1 year	42	5.79
2.	1 - 5 years	217	29.89
3.	6 - 10 year	160	22.04
4.	Over 10 years	307	42.28
Total		726	100.00

Table 4.4 shows the analysis of the respondents in respect to the length of time they have been members of their local Churches. Out of 726 valid questionnaires, 42 (5.79%) of the respondents were less than 1 year as members of their local Churches; 217 (29.89%) were between 1 - 5 years as members of their Churches. 160 (22.04%) were between 6 - 10 years as members of their local Churches. Those who had spent over 10 years as members of their local Churches were 307 (42.20%). It is therefore clear that most of the respondents had been members of their local Churches for about 10 years. It also implies that majority of the respondents were very familiar with the activities of their local Churches and therefore, it could be assumed that the respondents must have at least a fairly balanced information about their local Churches.

Table 4.5: Type of Church

S/No.	Type of Church	F	%
1.	Orthodox	314	43.67
2.	Pentecostal	405	56.33
Total		719	100.00

Table 4.5 reveals that 314 (43.67%) of the respondents were members of Orthodox Churches. While 405 (56.33%), the majority of the respondents were from Pentecostal Churches. It implies that 10 of the respondents that completed and returned their questionnaire did not indicate their type of Churches, Orthodox

or Pentecostal. It also implies that most of the questionnaires that were not returned by some of the respondents were mainly from orthodox Churches because the same number of copies of the questionnaire was administered in both Orthodox and Pentecostal Churches.

Table 4.6: Time the Churches were Founded

S/No.	Year of Founding	F	%
1.	Before 1976	344	48.73
2.	1976 - 1986	174	24.65
3.	1987 - 1996	168	23.79
4.	After 1996	20	2.83
Total		706	100.00

Table 4.6 shows the analysis of the years the Churches of the respondents were founded. Before 1976, 314 (48.73%) of the Churches used for this study were already established. Between 1976 - 1986, 174 (24.65%) Churches were established; between 1987-1996, 168 (23.79%) Churches were established. Those that were established after 1996 were just 20 (2.8%). It implies that the majority of the Churches used for this study were established on or before 1996. Out of the questionnaire completed and returned, 23 of the respondents did not indicate the year their churches were established, probably because they were not sure.

Table 4.7: The Sizes of the Churches

S/No.	Number of Churches	F	%
1.	1 - 100	128	17.78
2.	101 - 200	100	13.78
3.	201 - 300	74	10.28
4.	Above 300	418	58.05
Total		720	100.00

Table 4.7 above shows the analysis of the respondents based on the size of population of each. A total of 128 (17.78%) of the Churches used for this study had the membership of between 1 - 100. Also 100 (13.89%) had a population or membership of between 101-200. While 74 (10.28%) had the population between 201 - 300. Those Churches with the population of over 300 members were 418 (58.05%). It clearly shows that the majority of the Churches used for this study had a population of over 300 members. It implies that nine (9) of the respondents did not indicate the sizes of their Churches.

Table 4.8: Spiritual Leaders of the Churches

S/No.	Spiritual Leaders	F	%
1.	Priest	61	8.45
2.	Pastor	485	67.17
3.	President/Founder	156	21.61
4.	Chairman	20	2.77
Total		722	100.00

Table 4.8 above reveals the analysis of the Spiritual Leaders of the respondents from the various Churches used for the study. A total of 61 (8.45%) of the Churches had Priests as their Spiritual Leaders; 485 (67.17%) had Pastors as their Spiritual Leaders, while the minority, 20 (2.77%) of the Churches had the Chairman of the Church Councils or Committees as their Spiritual Leaders. From the above analysis, it implies that seven (7) of the respondents who completed the questionnaire did not indicate their Spiritual leaders. Also, it implies that the Spiritual leaders in most of the Churches were Pastors.

4.3.2 The Growth of Pentecostal Churches in Northern Nigeria

In this section the administered questionnaire were completed by both the Church Ministers and the Church members. Section 'B' of the questionnaire was constructed to draw information from the respondents with respect to the growth

(fast or slow) of the Pentecostal Churches in Northern Nigeria. The results are presented below following the analysis of the respondents' responses.

Table 4.9: Factors for the Growth of Pentecostal Churches

S/No.	Items	SA	A	U	D	SD
1.	The growth of Pentecostal Churches in Northern Nigeria between 1976-1996 has been very fast.	41.20	44.97	7.40	4.47	1.96
2.	Churches are established to make fast money that is why they are on the increase.	8.32	22.61	14.70	36.75	17.61
3.	Presidents and founders of Churches in most cases become better off materially within a short period, hence the growth of Pentecostal Churches.	14.12	36.29	13.85	25.90	9.70
4.	Members of the Orthodox Churches are malnourished spiritually hence they go out to Pentecostal Churches where they can be properly fed.	18.06	46.67	11.81	17.78	5.69
5.	The rapid growth of the Pentecostal Churches is a sign of spiritual revival	29.68	42.86	7.49	15.95	4.04
6.	The Orthodox churches are 'dead' because they don't make spiritual impact.	12.86	33.89	12.45	29.88	10.93
7.	The Orthodox Churches don't believe in miracles.	11.53	26.67	13.19	33.89	14.72
8.	Most presidents and founders left their parents (Orthodox) Churches as a result of deeper understanding of the Bible.	21.61	41.55	12.05	17.31	7.48
9.	Most ministers and Church leaders of the orthodox Churches live in sin unchallenged, and because of that some members who hate sin prefer to go out to establish their own churches.	14.82	36.70	13.71	22.99	11.77
10.	Most leaders in the Orthodox Churches do not believe in the spiritual gifts (gift of the Holy Spirit), and as such, they doubt youths who manifest such gifts.	22.30	42.38	6.93	17.31	11.08
11.	Many 'so called' Christians are easily deceived when they see 'miraculous' things irrespective of their sources.	24.44	56.39	6.11	8.89	4.17
12.	Many people leave the orthodox Churches because they are not given the opportunity to lead and to contribute to the spiritual growth of their Churches.	15.94	48.39	13.43	17.62	4.62

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The percentages above have been computed from the responses received to the administered questionnaire. As explained earlier. The addition of the figures under A and SA gives the percentage of those who agree to the statements in each particular item, while the percentage of those who disagree with each statement is got by adding the figures under SD and D together. This is done in order to determine the particular views of the respondents with respect to the growth of the Pentecostal Churches in Northern Nigeria.

Following the procedure stated above, 10 out of 12 items were accepted as significant reasons by the respondents for the rapid growth of the Pentecostal Churches in Northern Nigeria between 1976-1996. Item 1 dealt with the fact of whether there has been very fast growth of Pentecostal Churches between 1976-1996, 617 out of 716 or (80%) of the total respondents to that item affirmed that there has been very fast growth of Pentecostal Churches within the period under study. This affirmed Awosika's (1991) observation, that the growth of Pentecostal movement since the early seventies has been explosive.

Item 3 dealt with the issue of the growth of Pentecostal churches motivated by materialism. Out of 722 of the total respondents to this item 365, (57%) were of the opinion that many presidents and founders of Pentecostal Churches establish their Churches because it is a means by which they become better off materially within a very short period. On the other hand, 257 (38%) did not subscribe to this opinion.

Item 4 dealt with the problem of spiritual malnourishment among the members of Orthodox and as a result many members from the Orthodox Churches find their ways out to the Pentecostal Churches where they believe they could be well fed spiritually. According to the 720 respondents to this item, 466 (65%) accepted the fact that the Orthodox Churches do not feed (spiritually) their members properly and therefore resulting to the massive movement of people from the Orthodox Churches to the Pentecostal Churches. Yet, there were 169 (2%) of the respondents who argued that members of the Orthodox Churches were not malnourished spiritually.

From these two opinions, one is tempted to conclude that most Orthodox Churches actually do not meet the spiritual yeaning of their members. This is the reason the Pentecostal Churches have consistently used to defend themselves against the accusation of 'sheep stealing' leveled against them by the Orthodox Churches (Awosika, 1994).

"The rapid growth of the Pentecostal Churches as a sign of revival" was the issues dealt with in item 5. Here, 721 respondents responded to this item out of which 523 (73%) were of the opinion that the growth of Pentecostal Churches within the period 1976 - 1996 is a clear indication of spiritual revival: while 140 (20%) were of contrary opinion. Thus, it is clear from the above that majority of the respondents were of the opinion that the rapid growth of Pentecostal churches is as a result of spiritual revival.

Item 6 stated that the Orthodox Churches are 'dead' because they don't make spiritual impact. According to the responses of the respondents, 338 (47%) believed that the Orthodox Churches are dead spiritually and therefore they don't make any spiritual impact, while 295 (40%) felt that the Orthodox Churches are not dead as some people tend to believe. Though it is clear that majority of the respondents consented to the statement, one is tempted to conclude that some Orthodox Churches are actually dead spiritually and have no spiritual impact, while some are not dead as such and therefore, make some impact spiritually.

Item 7 stated that, "the Orthodox Churches don't believe in miracles". According to the respondents, 276 (38%) out of the 722 respondents that responded to the item agreed that the Orthodox Churches don't believe in miracles, which could be a factor that encourages people to go out to establish or join Pentecostal Churches. On the hand, 352 (49%) were of the view that the Orthodox Churches do believe in miracles. The majority opinion, which indicates that the Orthodox Churches believe in miracles, could probably be explained by the simple fact that the degree to which the Orthodox Churches talk of miracles is not the same way the Pentecostal Churches do. In the light of this the mild emphasis of the Orthodox Churches on miracles could easily be seen as not believing in miracles. Therefore it can be concluded that though Orthodox Churches believe in miracles, they do not place much emphasis on miracles as the Pentecostals.

Item 8 stated that: "most presidents and founders left their parents (Orthodox) Churches as a result of deeper understanding of the Bible." According

to the respondents, 456 (65%) out of 722 responses accepted the statement on this item, while 179 (29%) did not accept. Going by the majority responses, one might be justified to conclude that many leaders of Pentecostal Churches who left the Orthodox Churches to establish their own Churches did so because they felt they were more knowledgeable about the Bible than other people within the Church and therefore were not willing to be under such people.

Item 9 stated, "Most ministers and church leaders of the Orthodox Churches live in sin unchallenged, and because of that some members who hate sin prefer to go out to establish their own Churches." This statement was consented to by 372 (52%) out of 722 respondents, while 251 (35%) did not consent to it. According to the majority of the respondents, some people are made to move out of some of the Orthodox Churches because of the way sin is tolerated and probably even encouraged. Therefore, it then implies that some people move out of some Orthodox Churches as a result of their desire to live righteous lives. This stand is in agreement with the teaching of Paul, which says not only those that disobey God's righteous decree that deserve death but also those that approve of the practice of the unrighteous practice (Rom. 1:29-32).

Item 10 stated that "Most leaders in the Orthodox Churches do not believe in the spiritual gifts (gifts of the Holy Spirit), and as such, they doubt youths who manifest such gifts." According to the responses drawn out from this statement, 467 (65%) out of 722 respondents consented to the statement, 205 (28%) did not give their consent. It is clear from the above that the majority of the respondents

affirmed that most leaders in the Orthodox Churches do not recognize the place of the gifts of the Holy Spirit in the lives of believers. Little wonder, item 6 as discussed above showed that some Orthodox Churches are 'dead'; hence they don't make any spiritual impact. This seems to confirm the accusation levelled against the Orthodox Churches by the Pentecostal Churches as argued by Awosika (1994).

Item 11 stated that many "so called" Christians are easily deceived when they see 'miraculous' things irrespective of their sources. The responses showed that 582 (81%) of 720 respondents agreed with the statement while 94 (13%) disagreed with the statement. This implies that most people who moved from the Orthodox to Pentecostal Churches did so because they wanted one miracle or the other in their lives. This further explains why most adverts from Pentecostal Churches tend to emphasis miracles instead of salvation of souls. It is evident that many 'so-called Christians' have abandoned the faith in search of one miracle or the other (1 Tim. 4:1).

Item 12 stated that many people leave the Orthodox Churches because they are not given the opportunity to lead and to contribute to the spiritual growth of their Churches. The result of the responses showed that 460 (64%) of the 715 respondents accepted or upheld the statement, while 159 (22%) upheld a contrary view. It is therefore clear from the result that many people move out of the Orthodox Churches because of their desire to lead and contribute to the spiritual development of their local assemblies. While this reason sounds reasonable and

convincing, the questions that readily comes to one's mind are: Is moving out of the church the best solution to such a problem: Does God no longer use the people He desires to use even in a situation such as this? The majority response in this item implies that many Christians today are not patient and disciplined enough to quietly serve God. Such Christians feel that except they are in position of leadership, they are not serving and contributing to the development of their local assemblies.

Item 13 was an open-ended question for which respondents were asked thus: What other reason/reasons would you suggest as factor/factors for the growth of the Pentecostal churches in Northern Nigeria? The respondents gave various reasons but, the majority of the respondents attributed the fast growth of Pentecostalism in Northern Nigeria is the emphasis which the Pentecostals placed on: Bible - based doctrines, evangelism, demonstration of the power of the Holy Spirit, loving and caring for the brethren, constant and 'powerful' prayers and financial prosperity.

Table 4.10: Opinions of Respondents on the strategies for expansion

S/No	Items	Percentage				
		SA	A	U	D	SD
1.	There is an Evangelism team in the Church that goes out to preach and to bring those converted to the Church.	39.00	54.20	2.66	2.94	1.12
2.	The Church building attracts new members.	11.30	41.56	16.32	25.10	5.72
3.	The Church organizes crusades through which new members are attracted and more branches established.	29.52	58.08	4.32	6.27	1.81
4.	New members are drawn to the Church through heavily anointed messages and adverts in the radio and Television houses.	24.76	58.88	4.48	10.20	1.68
5.	The Youth Fellowship of the Church plays a major role in bringing members to the Church.	22.94	64.20	7.83	4.90	0.13
6.	The Church sings inspiring songs led by the church band or musical group, during worship service.	31.74	59.83	4.64	3.65	0.14
7.	The practical Christian love demonstrated among members of the Church attracts new members.	35.49	57.46	2.54	3.66	0.85
8.	The charismatic leadership of the Church leaders draw many new members.	23.42	55.99	11.14	7.90	1.55
9.	The Church is a centre where signs and wonders are wrought and solutions to problems obtained.	33.57	45.77	6.88	11.48	2.30

Table 4.10 presents the views of the respondents, which were made up of both Church leaders and members in respect to the strategies for expansion of Churches, that is, both Orthodox, and Pentecostal Churches. The results of the analysed responses revealed that all the nine items under this section were accepted as significant reasons by the respondents as strategies used by both Orthodox and Pentecostal Churches for expansion.

Item 1 stated that: "there is an evangelism team in the Church that goes out to preach and to bring those converted to the Church." This statement was accepted as true by 666 (93%) out of 714 respondents who responded to this item. On the other hand 29 (4%) did not accept as true that there was an evangelism team in their Church that goes out to preach the gospel and to bring converts to the Church. It is clear from the above result that most Churches, both Orthodox and Pentecostal use evangelism as a means or a strategy for expansion. If these Churches were genuinely preaching the gospel, not simply for the purpose of membership but for the salvation of souls, then, they would have being fulfilling the great Commission (MH28). However, it implies that there are a few numbers of Churches who are not conscious of the aspect of evangelism in the life of the Church and indeed this is not good enough.

From the table, item 2 also revealed that there was consensus that the Church building attracts new members to the Church. Out of 717 respondents that responded to this item, 379 (53%) consented while 221 (31%) did not agree. It is clear that majority of the respondents were of the view that new members are attracted to their Churches because of the Church buildings. This seems to explain why many Church buildings are heavily beautified at the expense of many more pressing issues in the Church, such as, mission work, welfare of members etc.

Item 3 stated that: "The Church organizes crusades through which new members are attracted and more branches are established". The responses made by the respondents showed that out of 718 of them 629 (88% accepted the statement as a

significant factor that aid the expansion of their Churches, while 58 (8%) did not accept that it was a factor that aid the growth of their Churches. The majority view is evidently the correct position. This is clearly supported by the fact that a lot of adverts go on the air on daily basis advertising one crusade or the other organized by either Orthodox or Pentecostal Churches. It can then be concluded that this strategy of Church expansion must be effective hence it has been observed that crusades are very popular in both Orthodox and Pentecostal circles.

Item 4 stated that: "new members are drawn to the Church through heavily anointed messages and adverts in the radio and Television houses". Again, this item was consented to by majority of the respondents. Out of 715 respondents that responded to this item, 598 (84%) were of the opinion that heavily anointed messages and adverts in the Radio and Television houses are factors that significantly affect the expansion of the their Churches. On the other hand, 85 (12%) disagreed with the statement. From the opinion of the majority of the respondents, and from a practical point of view, one is tempted to conclude that many Christians today move from one Church to the other because of the quality of the messages being preached, also the advertisements that go in the air through Radio and Television houses.

It has been observed that such advertisements are usually accompanied with statements such as "Great men of God with heavily anointed messages....". The majority response of the respondents suggests that both the Orthodox and the Pentecostal Churches in one way or the other accepted this factor as a significant way of expansion even though from a practical point of view, the degree of significance cannot be the same in both the Orthodox and Pentecostal Churches.

Item 5 stated that: "the Youth Fellowship of the Church plays a major role in bringing new members to the Church". The responses of the respondents showed that 623 (87%) Out of 715 that responded to this item agreed that there was a Youth Fellowship in their Church that its programmes influence other people particularly the

youths to join their Church, and therefore it is a strategy for expansion. However, 36 (5%) had a contrary opinion. The minority opinion suggests that this factor does not significantly influence people to join their Church and therefore cannot be a strategy for expansion as it were. At any rate, it has been observed that many local congregations are made up of youths and the difference is always clear where the youths of a particular Church are active in the things of God. Based on the above observation therefore, it could be concluded that the majority opinion was formed from the fact that many Church leaders (both Orthodox and Pentecostal) know that the youths in the Church are a force to reckon with, hence they encourage the active participation of the youths in the Church, as a strategy for expansion.

Item 6 stated that: "the Church sings inspiring songs led by the church band or musical group during worship service". The majority of the respondents consented to this item. Out of 712 respondents that responded to this very item, 652 (92%) accepted the statement while 27 (4%) did not accept. Following this result, it can be concluded that the ministry of music is used in most Churches, either Orthodox or Pentecostal as a means of expansion. It is very interesting to note here that music plays an important role in Church growth both within the Orthodox and the Pentecostal circles.

Item 7 dealt with the Practical Christian love demonstrated among members of the Church. Again, in this item, 660 (92%) out of 710 respondents who responded to this item were of the opinion that practical Christian love demonstrated among members of the Church attracts new members to the Church. A minority of the respondents, 32 (5%) were of a contrary opinion. The majority response suggests that practical Christian love is found in most Churches and thus had been a means of drawing new members. This indeed is a positive response to Jesus command as recorded by John (Jn. 13:35). The minority response showed that there are people in the Church who don't feel the warmth of love by other Christians. It then implies that the

Church as a whole or each local congregation must work towards affecting the life of every member by practical demonstration of the type of love the Bible talks of.

Item 8 stated that: "the Charismatic leadership of the Church leaders draws many new members". The responses of the respondents showed that 563 (79%) out of 709 consented to the statement while 67 (9%) did not consent. Based on the above result, it is clear that the Charismatic leadership contributes to the rate of Church expansion. It implies that a good number of Christians go to certain Churches because of the display of charisma by the leaders. It has been observed that people of high Charismatic ability lead most fast growing Churches all over the world, in most cases. This therefore confirms why majority of the respondents were of the opinion that Charismatic leadership of their Church leaders is a strategy for expansion.

Item 9 was equally accepted by the majority of the respondents that the Church is a centre where signs and wonders are wrought and solutions to problems obtained. Here, 553 (79%) out of 697 respondents that responded to this item consented to the statement while 96 (14%) did not. It is evident from this result that many Christians seek for miracles. This explains why crusade grounds are always packed full whenever adverts are made with the promise of miracles. It also explains why most preachers today talk more of miracles than the salvation of souls.

The minority opinion could be due to the fact that despite the scrambling for miracles by most Christians, there are yet few Christians who don't believe in miracles or have a different view about miracles. Therefore, based on the majority opinion, it could be concluded that working of miracles by leaders is a strategy of expansion. It then means that most Church leaders are under pressure to work miracles in order to retain and to draw more members to their Churches.

The last item (item 10) in this section was an open-ended question, which requested the respondents to give reasons that aid the expansion of their Church. Here, the respondents gave various reasons but the following reasons stood out clearly:

Prayers, visitation, love and caring, witnessing and Bible teaching. All these were given as strategies used by both Orthodox and Pentecostal Churches for rapid growth.

A close look at the results of items 1 - 9 showed that both the Orthodox and the Pentecostal use similar strategies for the expansion of their Churches. However, it must be appreciated at this point that, it is evident that the Orthodox Churches have been influenced in one way or the other by the Pentecostal Churches to adopt some of the strategies of expansion from the Pentecostal Churches considering their strategies of expansion.

Table 4.11: The Impact of Pentecostalism on the Orthodox Churches.

S/No.	Items	Percentage				
		SA	A	U	D	SD
1.	Regular prayer meetings are organized in your Church.	42.07	53.97	2.41	0.99	0.56
2.	All-night prayer or night vigils are organized in your Church on regular basis.	31.77	51.49	5.82	10.21	0.71
3.	Shouting of "praise the Lord, hallelujah" is now very common and acceptable in your Church.	38.61	50.71	4.13	5.41	1.14
4.	Some people in your Church pray in tongues without hindrance.	26.46	46.37	9.25	13.94	3.98
5.	Jerking foot stamping, finger snapping, moving around during prayer are found among members of your Church.	16.17	43.55	8.65	22.98	8.65
6.	In your Church people respond with "whispering statements" like "Oh yes", "Yah," amen etc during prayers.	20.14	51.06	5.11	17.31	6.38
7.	Certain days for fasting and prayer are declared in your Church regularly.	31.06	53.62	5.67	8.23	1.42
8.	People in your Church see vision and prophesy.	21.34	42.10	16.50	17.07	2.99

S/No.	Items	Percentage SA	A	U	D	SD
9.	There is regular drumming, clapping of hands, spiritual songs (choruses) and dancing during regular Sunday worship services in your Church.	42.60	45.73	3.99	5.98	1.70
10.	Members of your Church are given the opportunity from time to time to give testimonies during worship services.	35.04	49.79	5.96	7.80	1.41
11.	Casting out of demons is allowed in the Church.	31.21	43.12	10.35	4.43	5.39
12.	There is the laying of hands and prayers for people to receive the baptism of the Holy Spirit, power, healing etc.	29.87	39.26	9.53	12.94	8.40
13.	There is no strict order of service to follow during worship service, but as led by the Holy Spirit in your Church.	20.48	37.27	7.97	22.33	11.95
14.	Pastors/priests do not write down their sermons but rather preach as led by the Holy Spirit.	15.38	35.33	10.97	25.50	12.82
15.	There is room for revelation during regular worship service (those individuals who are moved by the Spirit are allowed to alter predictions).	15.06	33.43	13.06	22.09	16.36

The first item in Table 4.11 stated that: regular prayer meetings are organized in the Church. The responses of the respondents showed that 678 (96%) out of 706 respondents consented to the statement, indicating that regular prayer meetings were organized in their Churches. Only 11 (2%) indicated that there were no regular prayer meetings in their Churches. Based on the above result, one can conclude that regular prayer meetings are not only common in the Pentecostal circle but also in the Orthodox Churches. This implies that the Orthodox Churches unlike before the spread of Pentecostal Churches are now in the habit of organizing regular prayer meeting.

Item 2 dealt with the issue of all-night prayer or night vigils. Here, the responses of the respondents showed that 587 (83%) out of 705 respondents indicated that regular all-night prayers are organized in their Churches while 77 (11%) indicated that there are no such all - night prayers. Again, it is clear from the result above that all-night prayer or night vigils constitute a common Church programme whether among the Orthodox or the Pentecostal Churches. Generally speaking, Pentecostal Churches are known for organizing all-night prayers. However, from the result above, it is clear that this phenomenon is not only restricted to the Pentecostal Churches but also occurring among the Orthodox Churches. Ogunyanju (1994:101) asserts that, "the indigenous independent churches, as a Christian body is comparatively young, but it has grown with such phenomenonal rapidity that it can be said to have spread its tentacles into every known denomination". This statement points to the fact that Pentecostal tendencies have crept into every denomination. Therefore, one may conclude that Pentecostalism has influenced the orthodox Churches in organizing all - night prayers.

Item 3 stated that shouting of "praise the Lord, Hallelujah" is now very common and acceptable in your Church. The result shows that 627(89%) out of 702 respondents agreed that the statement is accepted and practiced in their Churches. Only 46 (7%) did not really agree. Among the six Churches the researcher took time to observe how they conduct their programmes, it was clear that the statement, "Praise the Lord, hallelujah"

was common among all the Churches. The result above confirms the observation that was earlier carried out. Again, there is every evidence of Pentecostal influence in this respect. Alokan (1991) argues that members of the Orthodox Churches do not only dance to the tunes of indigenous choruses and anthem, but more than that, they clap hands and shout 'Hallelujah'.

Item 4 stated that: "some people in your Church pray in tongues without hindrance". The result of this item showed that 512 (73%) out of 703 respondents agreed that people pray in tongues without hindrance in their Churches. On the other hand, 126 (18%) did not consent to the statement. From the result, it is evident that some members of Orthodox Churches speak in tongues in the same way as the members of Pentecostal Churches do. Alokan (1991) further strengthens the above assertion when he said that many of the youths of the older Churches are increasingly becoming members of charismatic movements and hence blessed with the 'baptism of the Holy Spirit'. Therefore, it can be concluded that there are some Christians who belong to the Orthodox Churches, but they are Pentecostal in character, hence the influence of Pentecostalism in their lives.

Item 5 dealt with the issue that: jerking, foot stamping, finger snapping, moving around during prayer are found among members of your Church. The views of the 705 respondents that responded to this item showed that 421 (60%) agreed that the above listed behaviours manifest among members of their Churches during prayer. However, 223(32%) disagreed with the statement. It is clear from the above result that the majority view is an indication that these characteristics are being practiced in both the Orthodox and the Pentecostal Churches. The negative response to the statement might be explained on grounds that probably the said phenomenon is not very common among the Orthodox Churches, even though it is clear form the result that it occurs among the Orthodox too.

Item 6 stated that: "In your Church people respond with "whispering statement" like "Oh yes", "Yah", amen etc, during prayers". In this item, 502 (71%) out of 705 respondents agreed that the above statements or expressions are true characteristics that manifest during prayers in their Churches. On the contrary 167 (24%) did not agree. Again, the majority response showed that both members of the Orthodox and Pentecostal Churches manifest the characteristics of making statements such as "Oh yes", "Yah", amen etc during prayers. This development particularly among the Orthodox Churches is quite similar to what Akao (1991) observed among the Orthodox Churches. He says various gesticulations often accompany prayers like clenched fist, open palm raised above the head or just the chest level, violent shaking of the head are common.

Item 7 dealt with the issue of: "certain days for fasting and prayer are declared in your Church regularly". The opinions of the respondents showed that 597 (85%) consented to the statement while 68 (10%) did not consent. The popular opinion among many Christians outside the Orthodox circle tends to believe that members of many Orthodox Churches only fast during the period of lent. The result above clearly disagrees with this position. The result of the opinions of the respondents showed that fasting and prayer are regular programmes held in both Orthodox and Pentecostal Churches. It is clear that fasting and prayer, which is a common phenomenon among the Pentecostal Churches, is now true of the Orthodox Churches. It is assumed that this development in the Orthodox Churches is not unconnected with the influence of Pentecostalism.

Item 8 stated that: "people in your Church see vision and prophecy". The opinions of the respondents showed that 446 (63%) attested to the fact that such phenomena exist in their Churches; while 141 (20%) said such phenomena do not exist in their Churches. Ndiokwere (1981) observes that today members of the Older Churches (Orthodox Churches) now receive the gifts of vision, prophecy and of dream,

just the same way as members of the independent (Pentecostal) Churches. The above statement or observation further strengthens the majority opinion on this item, which showed that seeing of vision and Prophesying are phenomena common to both the Orthodox and Pentecostal Churches.

Item 9 stated that: There is regular drumming, clapping of hands, spiritual songs (choruses) and dancing during regular Sunday worship services in your Church. The opinions of the 702 respondents showed that 620 (88%) consented to the statement while 54 (8%) did not. It is clear from the result of this item that drumming, clapping of hands, spiritual songs (choruses) and dancing during worship services, which are some of the characteristics of the Pentecostal Churches, are also found in the Orthodox Churches. Alokan (1991) agrees with the result of this item because he observes that members of the Orthodox Churches do not just only dance to the tunes of the choruses and anthems, but more than that they clap hands and even shout `allelujay'. This is also the experience of the researcher when he visited some Churches. These characteristics are therefore common among all the Churches, Pentecostal and Orthodox alike.

Item 10 focused on the issue that: "Members of your Church are given the opportunity from time to time to give testimonies during worship services". The views of the respondents reflected that 598 (85%) out of 705 respondents consented that such opportunity is usually given to members of their Churches to testify to what God has done for them. On the contrary, 65 (9%) indicated that such opportunity was not given in their Churches. Again, it is evident that the majority opinion is an indication that the giving of testimonies during worship services is a common phenomenon found in both Pentecostal and Orthodox Churches. It can easily be concluded that the influence of Pentecostalism in respect to the giving of testimonies has filtered into the Orthodox Churches. Even though the frequency of such phenomenon among the Orthodox Churches is contentious, but the fact remains that it is practised within the Orthodox Churches too.

Item 11 stated that: "Casting out of demons is allowed in the Church". The opinions held by the 705 respondents indicated that 524 (74%) agreed with the statement while 108 (15%) did not agree. It can be seen that even though casting out of demons is a very common phenomenon in the Pentecostal circle, it can be said to be found in some Orthodox Churches. It is likely that the awareness and the practice of casting out of demons among members of Orthodox Churches may be as a result of the influence of Pentecostalism in some way.

Item 12 dealt with the issue of the laying on of hands and prayers for people to receive the baptism of the Holy Spirit, healing, etc. The various opinions of the respondents showed that out of the 703 respondents on this items 486 (69%) consented to the statement while 150 (21%) did not consent. Again the result shows that the majority opinion indicates that the laying of hands and prayers for believers to receive the gifts of the Holy Spirit is no longer restricted to the Pentecostal Churches but also the Orthodox Churches too. Ndiokwere's (1981) claim, that the youths of the Orthodox Churches are becoming members of charismatic movements is a clear indication why the phenomenon of laying of hands and prayer for the gifts of the Holy Spirit is also found among the Orthodox Churches. A direct influence of Pentecostalism among the Orthodox Churches is very clear in this respect.

Item 13 stated that: "There is no strict order of service to follow during worship service, but as led by the Holy Spirit in your Church". The analysis of the views of the respondents showed that 406 (58%) out of 703 respondents consented to the statement while 241 (34%) did not consent. At any rate, the result indicates that the minority view, which seems to be significant in this respect, may be attributed to the fact that there are yet a number of Churches especially Orthodox Churches, which still holds on to their order of Service.

Item 14 stated that: "Pastors/Priests do not write down their sermons but rather preach as led by the Holy Spirit". In this item, the views of the respondents showed

that 356 (51%) out of 702 respondents did agree with the statement while 269 (38%) did not agree. The result of the analysis showed that the majority of the respondents agreed that Pastors/Priests do not write down their sermons but rather preach as led by the Holy Spirit. A closer look at the result might compel one to conclude that though there is an indication that some Pastors/Priests preach without necessarily writing down their sermon in both Orthodox and Pentecostal Churches, the likelihood is that the phenomenon is mostly common in the Pentecostal circle. The observation exercise carried out by the researcher agrees with this position.

Item 15 stated that: "There is room for revelation during regular worship service (those individuals who are moved by the spirit are allowed to alter predictions)". The views of the 697 respondents who responded to this item showed that 338 (48%) consented to the statement while 268 (38%) did not consent. Again, the majority response indicated that the above stated phenomenon is allowed in most churches though the researcher is tempted to conclude that such churches must be Pentecostal Churches. However, there is no denial of the fact that there might be a few Orthodox Churches where this phenomenon is found. It is evident from the result that there is no enough indication that this phenomenon, which is Pentecostal in nature, has significant influence on the Orthodox Churches.

Item 16 in this section, which was an open-ended statement, stated that: "What other impact do you think Pentecostalism has on the Orthodox Churches in northern Nigeria?" The respondents enumerated various factors as impact of Pentecostalism on the Orthodox Churches. Some of the things stressed were as follows:

1. The infiltration of Pentecostal tendencies into the Orthodox Churches have resulted into most of those missionary - founded Churches to become Pentecostal in their style of prayer, mode of worship, music and even in the administration of the Church affairs.

2. As a result of these Pentecostal influences, both members of Pentecostal and Orthodox Churches in Northern States have become more spiritual, relying more on prayer, and also willing to sacrifice their resources for the services of the Lord.
3. Negatively, these influences lead to many broken homes, separation of children from their biological parents and loss of close relationship that used to exist between the Christians and non-Christian members of the extended family.

A close look at items 1 - 15 shows that the statement of each item is a phenomenon found in the Pentecostal circle. The result of the analysis of each item indicated an evidence of influence of the Pentecostal phenomenon upon the Orthodox Churches in Northern Nigeria.

Table 4.12: The opinions of respondents on the implication of the impact of Pentecostalism on the Orthodox Churches

S/No.	Items	Percentage SA	A	U	D	SD
1.	The spiritual manifestation as speaking in tongues, healing etc. are still possible today.	52.44	41.83	3.15	1.58	1.00
2.	Committed and spirit-filled Christian must be able to speak in tongues.	3.13	35.72	7.46	19.66	7.03
3.	Praising God with drums, guitar and dancing is considered and accepted as biblical.	50.14	41.12	2.58	3.01	3.15
4.	Strict obedience to Church constitution should be discouraged because it is considered not biblical.	12.68	20.75	17.44	33.43	5.70
5.	Christians should be willing to learn from one another irrespective of denominational differences.	41.32	50.93	3.16	3.16	1.43
6.	No Church (Local assembly or denomination or "ministry") should claim to be the best Church.	49.86	43.37	2.59	2.88	1.30

Table 4.12 deals with the opinions of respondents in respect to implications of the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria. Item 1 states that: the spiritual manifestation as speaking in tongues, healing etc of the New Testament is still possible today. The responses from the respondents showed that 658 (94%) out of 698 agreed that the spiritual manifestations of the New Testament Church are still possible today. On the contrary 19 (3%) felt that the said spiritual

manifestations of the New Testament Church is not possible today. The result clearly shows that most Christians either from Pentecostal or Orthodox Churches believe that the spirit of God still operates today the same way He operated during the New Testament Church (the time of the apostles). It implies that the majority of "Bible-based Christians" do believe in the manifestations of the Spirit of God in various ways in the Church today as it was during the first century Church. It also implies that the much cry about some of the spiritual manifestations in the Church today is due to ignorance brought about by lack of diligent study of the Bible under the leadership of the Holy Spirit.

Item 2 stated that: "A committed and spirit-filled Christian must be able to speak in tongues". The result of the analysis of this item showed that 459 (66%) out 697 respondents consented to the statement, while 186 (27%) disagreed with the statement. Following the majority opinion, it could be assumed that most Christians believe strongly that a Christian cannot be said to be committed if he or she cannot speak in tongues. This way of thinking must have been influenced by Pentecostal ideas. It implies that for many Christians, speaking in tongues is synonymous with spirituality and therefore those who do not speak in tongues are not committed. Again, this line of thought suggests that many Christians are ignorant of the Bible. It then calls for renewed commitment to the diligent study of the Bible under the leadership of the Holy Spirit, the primary author of the Bible.

Item 3 examines the issue of praising God, with drums, guitar and dancing as biblical. The opinions expressed by the respondents showed that out of 698 of them, 637 (91%) consented to the statement, while 43 (6%) did not. It is clear from the result above that majority of Christians, whether from Pentecostal or Orthodox Churches accept that praising God using instruments like drums, guitar and even dancing is biblical. Those who agree support their view from the Bible itself as we read in Psalms 150. It implies that the "old Orthodox resistance" to praising God using drums, guitars,

trumpets and dancing is no longer popular view among the Orthodox Churches. This development is either from a better understanding of the Bible or it is as a result of many members leaving the Orthodox Churches to the Pentecostal Churches where the use of instruments and dancing is practised.

Item 4 stated that: strict obedience to Church constitution should be discouraged because it is not biblical. Here, the opinions expressed by the 694 respondents showed that 232 (33%) did consent to the statement, while 341 (49%) did not. The result shows that many Christians do believe that the constitution of the Church should be strictly followed as a legal document. The majority opinion as expressed under this item implies that the operation of the Holy Spirit in the Church, particularly on matters that have to do with the Church constitution is strictly restricted and highly limited. This shows the level of how much Christians depend on the Holy Spirit on spiritual things.

Item 5 dealt with the issue that: "Christians should be willing to learn from one another irrespective of denominational differences." The opinions expressed by 696 respondents showed that 643 (92%) consented while 32 (5%) did not. Based on the above result, it could be assumed that most Christians believe that Christians should be open enough to learn from one another, despite their denominational differences. It implies that no single denomination, be it Pentecostal or Orthodox is perfect, and therefore Christians should learn to tolerate one another rather than castigating each other. Christians must learn to please God at all times rather than spending time on things that have no heavenly value.

Item 6 stated that: No church (denomination/ministry) should claim to be the best Church. The opinions as expressed by the respondents showed that 647 (93%) out of 694 respondents agreed with the statement, while 29 (4%) had a contrary view. The majority opinion is an indication that Christians in both Pentecostal and Orthodox Churches are aware of the truth that no single denomination or any local assembly is

the best. It therefore means that Christians should be concerned about preaching Jesus Christ and Him crucified than emphasizing on the superiority of their denominations.

Item 7 which is the last item in the section was an open-ended statement which stated: "State any other implication(s) you think is/are the impact of Pentecostalism on the Orthodox Churches in northern Nigeria" out of the very many opinions expressed by the respondents, the following was stressed: That there was a renewed commitment to the things of God, e.g. aggressive evangelism, regular prayer meetings, emphasis on the gifts of the Holy spirit etc.

4.4 Testing of Hypotheses

4.4.1 Hypothesis One

This hypothesis states that "There is no significant difference between the average opinions of members of the Orthodox Churches and the Pentecostal Churches on the rate of growth of Pentecostal Churches between 1976 - 1996". To test this hypothesis a two - tail t-test was conducted and the results are as stated in Table 4.13.

Table 4.13: Growth of Pentecostal Churches

STATUS	N	MEAN	STD	DF	T	P	DECISION
Orthodox	314	2.87	0.53				
				7.17	2.18	0.04	*
Pentecostal	405	2.38	0.56				

* Significant at 0.05.

A careful observation of Table 4.13 above shows that with df = 7.17 and t value = 2.18, it is clear that there is significant difference between the members of the Orthodox Churches and those of the Pentecostal Churches in their opinions about the growth of Pentecostal Churches between 1976 - 1996. In essence, the calculated value of t (2.18) is

greater than the critical value of t at 0.05 level of significance. The negative value of t shows that the members of the Orthodox Churches and those of the Pentecostal Churches were not in agreement with the item stated under the growth of Pentecostal Churches between the periods 1976 - 1996. Therefore, it can be concluded that the hypothesis as stated above is rejected.

The difference between the two groups (Orthodox and Pentecostal) could be attributed to a number of factors. Perhaps, it could be as a result of the fact that, not equal numbers of respondents were used from the two groups. It is possible that if the number of respondents were equally drawn from the two groups, the difference from the groups might not have been significant. Also, the difference in opinions might be as a result of the conservativeness of the Orthodox member as compared to the liberality of the Pentecostals.

Again, it could be that many members of the Orthodox Churches never wanted to give credence to the growth of the Pentecostal Churches, while on the other hand; the Pentecostalist gave credence to it. If this presupposition was to be correct, the natural result is a sharp difference in opinions. Similarly, since in most cases emotions usually over-ride objective assessment of issues when it comes to religious matters, it is quite possible that many respondents in both groups were over-taken by emotions at the detriment of objectivity, and therefore, the difference in opinions between the two groups.

4.4.2 Hypothesis Two

The second hypothesis is that: "There is no significant difference between the average opinions of the Orthodox and Pentecostal Church members in respect of the causes of the rapid growth of Pentecostalism in Northern Nigeria". To test this hypothesis, a two-tail t-test was adopted. The results are shown in Table 4.14.

Table 4.14: Reasons for the Rapid growth of Pentecostalism

STATUS	N	MEAN	STDV	DF	T	P	DECISION
Orthodox	314	31.82	0.44				
				717	1.33	0.23	**
Pentecostal	405	27.14	0.46				

** Not Significant at 0.05.

A look at Table 4:14, reveals that with df = 717 and t value = 1.33 and P = 0.23, there is no significant difference because the probability of t is higher than t critical at 0.05 level of significance. The implication of this is that there is no significant difference between the opinions of Orthodox and Pentecostal members as far as the reasons for the rapid growth of Pentecostalism was concerned. The null hypothesis is therefore retained.

These findings are quite interesting because members of the Orthodox and Pentecostal Churches agreed to a very large extent as far as the reasons for the rapid growth of Pentecostalism was concerned. However, it should be noted that the two groups (Orthodox and Pentecostal) sharply disagreed concerning a few of the items listed. Two of the items that were generally disagreed upon were ``Churches are established in order to make quick money". While most Orthodox members agreed with the statement, most Pentecostal members disagreed. The second item was: Members of the Orthodox Churches are ``malnourished spiritually", hence they go out to where they can be properly feed". While most members of the orthodox Churches said `no', most members of the Pentecostal Churches said ``yes". Despite these few sharp, differences in the few items as stated above, the results show that there is no significant difference in opinions between the two groups.

4.4.3 Hypothesis Three

This null hypothesis states that: ``There is no significant difference between the average opinions of Church members and the Church Ministers about the strategies for expansion of both the Orthodox and the Pentecostal Churches in Northern Nigeria". To test the hypothesis, a two-tail t-test was carried out.

Table 4.15: Strategies for Expansion

STATUS	N	MEAN	STDV	DF	T	P	DECISION
Orthodox	314	19.27	0.31				
				717	1.74	0.10	**
Pentecostal	405	17.03	0.30				

** Not Significant at 0.05

An observation of Table 4:15 shows that with df = 717 and t value = 1.74 and P = 0.10, there is no significant difference, because the probability of t is higher than t critical at 0.05 level of significance. The conclusion therefore, is that the null hypothesis as stated above is retained. These findings are interesting because naturally, one would have thought that the strategies of expansion of the two groups should be radically different. This suggests that one group has influenced the other. Strictly speaking, it is clear from the data collected that the Pentecostal Churches have influenced the Orthodox Churches in many ways in respect of the ways and strategies for their expansion.

From the data collected, it was observed that most of the strategies that are very common among Pentecostal Churches (e.g. Evangelism team, organizing crusades, songs led by musical groups, emphasizing of signs and wonders etc) were common among many Orthodox Churches.

4.4.4 Hypothesis Four

This null hypothesis states that: ``There is no significant difference between the average opinions of members of Orthodox and Pentecostal Churches about the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria". To test this, a two-tail t-test was conducted.

Table 4.16: Impact of Pentecostalism

STATUS	N	MEAN	STDV	DF	T	P	DECISION
Orthodox	314	39.84	0.53				
				717	4.65	000	*
Pentecostal	405	28.92	0.31				

* Significant at 0.05.

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An observation of Table 4:16 above shows that with df = 717 and t - 4.65, there is highly significant difference between members of the Orthodox and Pentecostal Churches in their opinions about the impact of Pentecostalism on the Orthodox Churches as the probability level stands at 000. That is to say that calculated value of t (4.65) is greater than the critical value of t at 0.05 level of significance. The negative value of t is a pointer to the fact that on the average, the members of the Pentecostal Churches showed greater agreement with the various items (15) listed under the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria. In the light of this, the null hypothesis as stated above, is therefore rejected.

One wonders why there should be significant difference between the opinions of the Orthodox and Pentecostal Churches members With respect to the impact of Pentecostalism on the Orthodox. The differences in opinions between the two groups might have come up as a result of some biases among the Orthodox members. In practical terms, most of the items which are generally known to be common features of

Pentecostal Churches are being practised by many Orthodox Churches, for instance; regular prayer meetings in the Church, all-night prayers, shouting of ``praise the Lord, Hallelujah or Amen", whispering statements like ``oh yes", ``Yah", amen etc, setting aside certain days for fasting and prayer, giving of testimonies, laying of hands and praying for people etc.

From observation, the researcher is left with no doubt that most of the items listed which are Pentecostal phenomenon are being practised by most Orthodox Churches and therefore, it is quite amazing to record significance difference in opinion between the two groups.

4.4.5: Hypothesis Five

This null hypothesis states thus: ``There is no significant difference in the average opinions of members of the Orthodox and members of Pentecostal Churches on the implications of the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria". To test the hypothesis, a two-tail t-test was conducted.

Table 4:17: Implications of the Impact of Pentecostalism on the Orthodox Churches.

STATUS	N	MEAN	STDV	DF	T	P	DECISION
Orthodox	314	13.34	0.75				
				717	0.88	0.40	**
Pentecostal	405	11.25	0.61				

** Not Significant at 0.05

Table 4:17 reveals that with df - 717 and t value = 0.88, there is no significant difference in opinions between the Orthodox and Pentecostal Church members on the implications of the impact of Pentecostalism on the Orthodox Churches, hence the probability level stands at 4.40. This means that the calculated value of t (0.88) is greater

than the critical value of t at 0.05 level of significance. With this therefore, the null hypothesis is retained.

It shows that on the average, the members of the Pentecostal and Orthodox Churches showed greater agreement with the various items (6) listed under the implications of the impact of Pentecostalism on the Orthodox Churches. However, it is true that there is some kind of difference in the opinions of the two groups, but the difference as observed is not significant.

4.4.6 Hypothesis Six

This null hypothesis states that: ``There is no significant difference in the average opinions of the Ministers of the Orthodox and ministers of the Pentecostal Churches on the implications of the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria". This hypothesis was tested by conducting a two-tail t-test as shown below.

Table 4.18: Ministers Opinions on the Impact of Implication of Pentecostalism on Orthodox Churches

STATUS	N	MEAN	STDV	DF	T	P	DECISION
Orthodox	33	22.32	0.49				
				112	2.83	0.00	*
Pentecostal	81	24.60	0.55				

* Significant at 0.05.

A close look at Table 4:18 shows that with df = 112 and t value = 2.83 there is significant difference in the opinions between Ministers of Orthodox Churches and those of Pentecostal Churches with respect to the implications of the impact of

Pentecostalism on the Orthodox Churches, because the probability level stands at 0.00. This means that the calculated value of t (2.83) is greater than the critical value of t at 0.05 level of significance. Therefore, the null hypothesis is rejected.

From the data, it was clear that the Ministers of the Pentecostal Churches were more affirmative in their responses to the implications of the impact of Pentecostalism than their Orthodox counterparts. It is not too much of a surprise that there is significant difference in the opinions of the two groups because of their different orientations.

4.4.7 Hypothesis Seven

This null hypothesis states that: ``There is no significant difference between the average opinions of male and female respondents about the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria''. To test this hypothesis, a two tail t-test was conducted.

Table 4.19: Opinions of Male and Female Respondents on the impact of Pentecostalism

STATUS	N	MEAN	STDV	DF	T	P	DECISION
Male	505	33.44	0.40	709	0.22	0.83	**
Female	206	33.93	0.42				

** Not Significant at 0.05

Table 4.19, shows that with df = 709 and t value 0.22 and P = 0.83, there is no significant difference between the opinions of male and female respondents about the impact of Pentecostalism on the Orthodox Churches, because the probability level of t is higher than t critical at 0.05 level of significance. Based on these results, the conclusion therefore is that the null hypothesis as stated above is retained or accepted. It implies

that both male and female respondents were consistent in their opinions as either Orthodox or Pentecostal members, hence sex syndrome had no effects on their opinions.

4.5 Summary

In this chapter, the researcher presented and interpreted the data gathered in the course of this study, which were collected through Questionnaire and Observation. The data collected were used to answer the questions raised under the statement of the problem and also to test the seven hypotheses formulated to guide the study. Four out of the seven hypotheses (2, 3, 5 and 7) were accepted, while the remaining three (1, 4, and 6) were rejected. A two - tail t - test was used to test the seven hypotheses. The main findings of the study are discussed in chapter five which is the concluding chapter of this study.

Chapter 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

Following the discussion on the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria, as presented in chapter four, this concluding chapter, considers the following: general summary of the work, a report of the findings in the form of conclusion and recommendations with reference to the result of the study.

5.2 Summary

This study was set forth to investigate the impact of Pentecostalism on the Orthodox Churches in Northern Nigeria. The purpose of the study include among others: whether or not there were similarities in the mode of worship between the Orthodox and the Pentecostal Churches; and whether or not there were similarities in the methods employed for expansion by the Orthodox and the Pentecostal Churches etc.

The study which is made up of five chapters, has chapter one as the introductory chapter; chapter two deals with a review of related literature; chapter three explains the methods used for the study; chapter four analyzes the data collected for the study; chapter five gives a summary conclusion and recommendations based on the findings of the study.

Important to note in this study are: Seven hypotheses were drawn to give a sense of direction. Out of the said seven hypotheses, three were rejected while four were retained. The methods used for data collection were questionnaire and observation.

A set of questionnaire for both the spiritual leaders (ministers) and Church members was designed. It was made up of five distinct sections.

Following a review of related literature on the coming of Christianity in Northern Nigeria and the development of Pentecostalism, the seven hypotheses were tested. The data collected for the study were analysed and tested using mainly descriptive analysis. T - test was used to test the seven hypotheses in order to establish the significance of the differences between the opinions of the respondents. The acceptance of the three hypotheses tested does not in any way prove lack of any divergent opinions. All that it points to is, the objection, if present is not significant enough. The rejection of the other four hypotheses simply indicates that the objections raised against the said hypotheses are significant enough. It should, however, be noted that this may not mean lack of general agreement on the Pentecostal or Orthodox view of some certain issues as raised in the study.

5.3 Findings and Conclusion

The study came up with the following findings and conclusions:

1. The study reveals that there has been rapid growth of Pentecostal Churches across Northern Nigeria between 1976 - 1996 (Tables 4:6 and 4:9). This finding agrees with Awosika (1994), who argues that the growth of Pentecostal movement since the early seventies has being explosive.

2. The factors responsible for the rapid growth of Pentecostalism include:
   Materialism: - Many Presidents and Founders of most of the Pentecostal Churches do it in order to be better off materially; spiritual malnourishment among the Orthodox gives room for the establishment of Pentecostal Churches who believe have the ability to spiritually feed their members; the out pouring of

spiritual revival is said to be another factor for the rapid growth of Pentecostalism; Spiritual deadness of the Orthodox Churches encourages the rapid growth of Pentecostalism; deeper understanding of the Bible; it is claimed that some Orthodox Church leaders live in sin unchallenged, hence some members pull out to establish their own Churches; some Orthodox Church leaders don't believe in spiritual gifts and therefore don't accept their manifestation, giving room for members to pull out to establish Churches; the search for miracles encourage the establishment of Pentecostal Churches; desire for leadership equally encourages the establishment of Pentecostal Churches (Table 4:9).

3. The study established the fact that both the Orthodox and the Pentecostal Churches use similar strategies for the expansion of their Churches. Such strategies included the following: evangelism team, organizing crusades from time to time, adverts in the Radio and Television houses, Youth Fellowship, singing of songs, using musical instruments, demonstration of love among members, charismatic leadership of Church leaders (Table 4:10).
   The conclusion is that the Orthodox Churches have adopted the strategies used by the Pentecostal Churches. The wisdom behind this is to maintain their members and if possible win more members to their Churches.

4. From the analyses, it has been discovered that the Pentecostal Churches have affected or influenced many Orthodox Churches in several ways. Many practices that never existed in the Orthodox Churches before or even in the early seventies are being practised. Some of the practices that are commonly found among the Orthodox which were not there before are: regular prayer meetings, all-night prayer or night vigils, shouting of "praise the Lord hallelujah" praying in

tongues (though not very popular), `whispering statements" like "oh yes", ``Yah", amen etc during prayers, regular fasting and praying, drumming, clapping of hands, singing and dancing during Sunday and other worship services, casting out of demons, laying of hands for the blessing of God, giving of testimonies to the goodness of God etc. (Table 4:11)

5. The infiltration of Pentecostal tendencies into the Orthodox Churches have resulted into most of those missionary-founded Churches to become Pentecostal in style of prayer, mode of worship, music and even administration of the Church affairs.

6. The impact of Pentecostalism has led to spiritual awareness among both Pentecostal and Orthodox in relying more on prayers, willing to give sacrificially for the service of God.

7. It was discovered that Pentecostalism strengthens family unity especially where the whole family members are Pentecostals. However, where members of the family are not Pentecostals, Pentecostalism has some negative influence or impact, which lead to some broken homes, separation of children from their biological parents and loss of close relationship that used to exist between the Christians and non Christian members of the extended family.

8. Pentecostalism has become attractive to many young people because it uses some aspects of the African culture that appeal to their emotions because Africans are emotional.

5.4 Recommendations

In the light of the findings of this study, the following recommendations are made:

5.4.1 Recommendations for Christians

1. The struggle between the leadership of Pentecostal and Orthodox Churches to out-do each other either by blackmailing and otherwise suggests disunity among Christians. Jesus Christ, our captain is not divided and therefore the issue of unity among Christians, whether Orthodox or Pentecostal should not be taken with levity and must not be compromised. The happenings of these days should remind the Christian that the second coming of our Lord Jesus Christ is nearer than ever before and therefore, the church should be seriously concerned with the mandate of the Great Commission - to make disciples, teach all things that Christ has commanded, and be prepared to meet the Lord of lords and not living in perpetual disunity which does not in any way give glory to God.

2. Christians should practicalise Christianity by loving one another as Christ commanded. This practical Christianity may be demonstrated between the Orthodox and the Pentecostal Churches through mutual acceptance and respect, peaceful co-existence, sharing of Christian fellowship through worship, prayers, cooperation and material blessings. It is true that either Orthodox or Pentecostal Churches do some certain things in error. However, this must not be a ground for blackmailing and despising those in error. All hands must be on deck to help other Christians to grow spiritually in their own Churches.

3. Ministers of the Gospel of both Orthodox and Pentecostal Churches should make it a priority to study the scripture diligently so that they can instruct, teach and

lead their members in ways that give glory to God (II Tim. 3: 16). They must be careful so that they do not become the centre of their preaching but like John the Baptist, they must decrease so that Christ will increase. A clear understanding of the teachings of the Bible will reduce most of the accusations leveled against each other (Orthodox and Pentecostal). In order to actualize these virtues, there should be an annual (jointly organized) seminar by the Orthodox and Pentecostal Churches in each major town or Local Government on topics that will create mutual understanding. Such topics may include: Similarities between Pentecostal and Orthodox, strategic planning for carrying out the mandate of the Great Commission and the promotion of mutual respect, acceptance and peaceful coexistence among the Pentecostal and the orthodox Churches.

4. It is recommended that the orthodox churches should give more room for the contextualization of Christianity so as to pave way towards better understanding of the Pentecostals. In the same way, the Pentecostal Churches should endeavour to check over-simplification of the scriptures and infiltration into Christianity such tendencies from African culture and practices, which are at variance with the teaching of the Bible. In order to achieve this, the Christian Association of Nigeria (CAN) branch of each state should endeavour to establish a joint theological seminary where Pentecostal and Orthodox Pastors will be trained for the work of the Lord.

5. It is also recommended that the possibility of organizing a bi-annual national Christian congress should be sought so as to give both Orthodox and Pentecostal Churches the opportunity of interacting with each other on some basic areas of Christian faith that have created misunderstanding between them.

6. The Pentecostals for years have over-emphasised the gift of speaking in tongues at the detriment of other gifts of the Holy Spirit. It is recommended that this trend be seriously checked because it is evident that many Pentecostals that speak in tongues don't live Christ-like lives. Therefore, emphasis should be made on the fruit of the Holy Spirit rather than speaking in tongues.

5.4.2 Recommendation for Government

Following the fact that both Federal, State and Local Governments are interested in the peaceful co-existence of the citizenry, it is recommended that Christian Religious Education be made compulsory from primary to secondary school, to enable the school supplement the effort of the Church towards seeking peaceful co-existence and tolerance between Orthodox and Pentecostal Churches.

5.4.3 Recommendations for further Research

1. It is recommended that a similar study (to the present one) be carried out in a different geographical location (either Eastern, Western or Southern part of the country) so as to find out whether the findings can be replicated or not.

2. The study reveals that though most people tend to believe that most Pentecostal Churches spring up because of material things, but some people believe that not all Churches spring up because of material things. The researcher recommends that a study be undertaken to compare the New Testament Church with some selected Pentecostal Churches in order to ascertain the truth that some Pentecostal Churches were established on material benefits.

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Appendix A

Questionnaire for Ministers and Church Members

Dear Respondent,

This researcher is carrying out a Study on the effects of Pentecostalisrn on the Orthodox Churches in some selected States of Northern Nigeria. He wishes to request your kind assistance by filling this question as honestly as possible.

Please do not write your name on the paper. Your response will be treated as confidential and will be used strictly for the purpose of the research only.

Section A: Personal data

Please tick (✓) or write where applicable.

1. Your State_____
2. Your Gender: male ☐ Female ☐
3. *Your* Age: Below 25years ☐
   25 - 35 years ☐
   36 - 45 years ☐
   Above 45 years ☐
4. Your position in the Church: Minister ☐
   Church member ☐
5. Name of your Church: _____

6. How long have you being a member of your Church?

Under I year ☐

1 — 5 years ☐

6 — I0 years ☐

11years and above ☐

7. Type of Church you attend:

Orthodox /Evangelical ☐

Pentecostal ☐

8. The year your Church was founded:

Before I976 ☐

Between 1976 — 1986 ☐

Between 1987 — I996 ☐

After 1996 ☐

9. What is the size of your Church membership?

1— 100 ☐

101 - 200 ☐

201 — 300 ☐

Above 300 ☐

10. Who is the spiritual leader of your Church?

Priest ☐

Pastor ☐

The President and the founder ☐

The Chairman of the Board of Elders ☐

Section B: Factors for the growth of Pentecostal Churches in Northern Nigeria

Please tick (✓) in the appropriate column that best suites your assessment.

	Strongly Agree	Agreed	Undecided	Disagreed	Strongly Disagree
1. The growth of Pentecostal Churches in Northern Nigeria between 1976 – 1996 has been very fast					
2. Pentecostal Churches are established in other to make fast money.					
3. Presidents and founders of Churches in most cases become better – off materially within a short period.					
4. Members of the Orthodox Churches are malnourished spiritually hence they go out to Pentecostal Churches where they can be properly fed.					
5. The rapid growth of the Pentecostal Churches is sign of spiritual revival.					
6. The Orthodox Churches are dead because they don't make spiritual impact.					
7. The Orthodox Churches don't believe in Miracle					
8. Most president and founders left their parents(Orthodox) Churches as a result of deeper understanding of the Bible.					
9. Most Minister and Church leaders of the Orthodox Churches live sin unchallenged, and because of that some members who hate sin prefer to go out to establish their own Churches					

	Strongly Agree	Agreed	Undecided	Disagreed	Strongly Disagree
10. Most leaders in the Orthodox Churches of not believe in the spiritual gifts(gifts of the Holy Spirit), and as such, they doubt youths who manifest such gifts.					
11. *Many 'so called' Christians are* easily deceive when they see 'miraculous' things irrespective of their sources.					
12. Many people leave the Orthodox Churches because they are not given the opportunity to load and to contribute to the spiritual growth of their Church.					
13. What other reason/reasons would you suggest as factors for the growth or Pentecostal Churches in Northern Nigeria.					

(a) _____
(b) _____
(c) _____
(d) _____

Section C: The strategies for expansion

	Strongly Agree	Agreed	Undecided	Disagreed	Strongly Disagree
1. There is an Evangelism team in the Church that goes out to preach and to bring those converted to the Church.					
2. The Church building attracts new members.					
3. The Church organize crusades through which now member are attracted and more branches established.					
4. New members are drawn to the Church through heavily anointed massages and advert and the Radio and Television houses.					

	Strongly Agree	Agreed	Undecided	Disagreed	Strongly Disagree
5. The Youth Fellowship of the Church plays a major role in bringing new members to the Church.					
6. The Church sings inspiring songs led by the Church band or Musical group, during worship services.					
7. The practical Christian love demonstrated among of the Church attracts new member.					
8. The Charismatic leadership of the Church leaders draws many new members.					
9. The Church is a center where signs and wonders are wrought and solutions to problems obtained.					

10. What other reason(s) would you suggest as aiding the expansion of your Church?

(a) _____
(b) _____
(c) _____
(d) _____

Section D: The effects of Pentecostalism on the Orthodox Churches in Northern Nigeria

	Strongly Agree	Agreed	Undecided	Disagreed	Strongly Disagree
1. Regular prayer meetings are organize in your Church.					
2. All - night prayer or night vigils are organized in your Church on regular basis.					
3. Shouting of 'praise the Lord, Hallelujah or Amen' is now very common and acceptable in your Church.					
4. Some people in your Church Pray Tongues without hindrance.					

	Strongly Agree	Agreed	Undecided	Disagreed	Strongly Disagree
5. Jerking, foot stamping, finger snapping, moving around during prayers are found among members of your Church					
6. In your Church people respond with 'whispering statements' like 'oh yes' 'Yah', 'amen' etc during prayers.					
7. Certain days for fasting and prayers are declared in your Church regularly.					
8. People in your Church see vision and prophesy.					
9. There is regular drumming, clapping of hands, spiritual songs (choruses) and dancing during regular Sunday worship services in your Church.					
10. Members of your Church are given the opportunity from time to time to give testimonies during worship services.					
11. Castingout of demons is allowed in the Church.					
12. There is the laying of hands and and prayers for people to receive the baptism of the Holy Spirit power, healing etc.					
14. Pastors/Priest do not write down their sermons but rather preach as led by the Holy Spirit.					
15. There is room for revelation during regular worship service (those individuals who are moved by the spirit are allowed to utter predictions.					

16. What other effects do you think Pentecostalism has on the Orthodox Churches in Northern Nigeria?
    (a) _____
    (b) _____
    (c) _____

Section E: Implications of the impact of Pentecostalism on the Orthodox Churches.

	Strongly Agree	Agreed	Undecided	Disagreed	Strongly Disagree
1. The spiritual manifestation as speaking in tongues, healing etc of the New Testament are still possible today.					
2 A committed and Spirit filled ~ Christian must able to speak in tongues.					
3. Praising God with drums, guitar and dancing is biblical.					
4. Strict Obedience to Church constitution should be discouraged because it is not biblical.					
5. Christians should be willing to learn from one another irrespective of denominational differences.					
6. No Church (local assembly or denomination or 'ministry') should claim to be the best Church.					

7. State any other implication(s) you think the effects of Pentecostalism has on the Orthodox Churches in Northern Nigeria.

    (a) _____
    (b) _____
    (c) _____
    (d) _____