Archives of Business Research – Vol.3, No.3
Publication Date: June 25, 2015
DOI: 10.14738/abr.33.1178.
Gabriel, N. (2015). Influences of Pentecostalism on the Mainline Churches in Nigeris. *Archives of Business Research, 3*(3), 67-76.

Influences of Pentecostalism on the Mainline Churches in Nigeria

Ngbea Gabriel
gabbypush@gmail.com

Abstract

Generally, religious influence has a gradual and progressive development in the history of every Nation and society. The focus of this paper is the religious experience, challenges and influences of Pentecostal churches on mainline churches in Nigeria. The emergence of Pentecostalism on the religious landscape of Nigeria has influenced the mainline churches in so many ways, Pentecostalism has penetrated and influence the mainline churches both positively and negatively. The methodology to be adopted is historical and phenomenological. The activities of the Pentecostal churches have effectively influenced the mainline churches in Nigeria. This study will take a critical look at the influences of Pentecostalism on the mainline churches in Nigeria.

KEYWORDS: pentecostalism and mainline churches.

INTRODUCTION

The objective of this paper is to examine the influences of Pentecostalism on the mainline churches in Nigeria. Looking at the Nigerian Religious landscape, it is clear that the mission churches were not the only vehicle for the spread of Christianity in Nigeria. Many Nigerians, for a variety of reasons, broke away from these churches and established flourishing churches of their own, referred to collectively as independent churches. The rapid rise of these churches in Nigeria with all types of rites¬¬- Pentecostals, spiritualist (Aladulas) and their various activities call into question how genuinely Christ centered they are. More so, do they underline any significance for the mainstream older churches in terms of liturgy, faith experience and theology?

It may appear that, the new emerging Pentecostal movements are springing up as a result of the pursuit of wealth, and that the distressed economic situations may well be the source of the rise of the Pentecostal churches. But these churches could also be a great source of inspiration to Christians and they are making a great impact in the spread of the gospel, since most of them are familiar with the plight of Nigerians and are at home with the cultural setting of the people.

Pentecostalism is one of the most rapidly growing movements in Nigeria with approximately 40 million adherents, it is also among the most radical denominations in divorcing followers from the ties that bind them (Warner, 2012). Pentecostalism accomplishes this by promoting values that directly confront the emergent “moral crisis” at the root of Nigeria’s decay. Its emphasis on individualism empowers the convert amid his/her seeming political insignificance in Nigeria’s famously elite-centric democracy.

Other Pentecostal teachings follow this pattern. The power of spiritual healing through personal contact with Jesus fills the gap left by inadequate state-run health services. With particular reference to wealth, followers dwell on moral probity as central to holiness. In

Copyright © Society for Science and Education, United Kingdom

eulogizing such values, Pentecostals establish their own moral community in opposition to those who have "caused the mess". Conversion removes the individual from the fiscal obligations of his/her role in the chain of patronage-based ties. It also cuts off the benefits of clientele, namely, graft from political superiors. In turn, the newly faithful become tithed to the church but gain access to the congregation's scholarships and charitable funds. This paper focuses on the influences of the Pentecostal movements on the mainline churches in Nigeria.

Pentecostalism

Etymologically, the term Pentecostalism is derived from the word "Pentecost" which is an anglicized version of the New Testament Greek word, "Pentecoste", meaning fiftieth (50th) day, and which corresponds to the Hebrew "feast of weeks", popularly referred to as the "Shabuoth" in the Old Testament. (Otonko, 2005)

According to Wikipedia (2012), Pentecostalism or classical Pentecostalism is a renewal within Christianity that places special emphasis on a direct personal experience of God through the baptism with the Holy Spirit. The term Pentecostal is derived from Pentecost, the Greek name for the Jewish feast of weeks. For Christians, this event commemorates the descent of the Holy Spirit upon the followers of Jesus Christ, as described in the second chapter of the Book of Acts.

The term Pentecostalism refers to certain elements of Christian life often associated with the experience of the power of the Holy Spirit which manifested strongly at the feast of Pentecost in the Bible and the consequent gifts of the spirit by Christ. It also refers to the emphasis on the third person of the Trinity and his manifestations in the individual and corporate lives of Christians. Pentecostalism can, therefore be understood as a modern religious movement, now represented not only Pentecostal churches but also within the mainline churches as a charismatic movement (Achunike, 2009: 31).

Pentecostalism has many distinctive characteristics, these features include: Baptism of the Holy Spirit, Charisms, especially that of speaking in tongues. Pentecostals tend to be fundamentalistic in the interpretation of the scripture and have a sharpened awareness of the condemn things like alcohol, smoking, watching movies etc. and emphasize on the second coming of Christ (Ngbea, 1998).

Mainline Churches

According to Wikipedia (2014), the term "mainline protestant is used along with mainstream protestant and oldline protestant to categorize denominations that are affiliated with the National council of churches and have deep historic roots in and long-standing influence on American society"

The mainline protestant churches (also called mainstream American protestant and oldline protestant) are a group of protestant churches in the United States that contrast in history and practice with evangelical, fundamentalist and/or charismatic protestant's denominations, though some mainline churches include evangelical and charismatics. Mainline churches include the United Methodist church (UMC), the Evangelical Lutheran Church in America (ELCA) the Presbyterian Church (USA) (PCUSA), the Episcopal Church, the American Baptist Churches, the united church of Christ among others. Wikipedia (2014, p1).

The mainline churches share a common approach to social issues that often leads to collaboration in organizations such as the National council of Churches. Because of their involvement with the ecumenical movement, mainline churches are sometimes (especially

outside the United States) given the alternative label of ecumenical Protestantism. Hutcheson (1981, p 36-37).

Mainline churches according to Omotoye (2014) "Are European Christian churches that were introduced to Nigeria in the 19th century namely: Methodist Church, Church Missionary Society (CMS) later known as Anglican church, Baptist church and Catholic Church" (p1) In the context of this paper, according to the words of Otonko (2005) by mainline churches, we mean the Catholic Church and those Churches that directly broke away from her, beginning from the 16th century protestant reformation. They are so called mainline churches because they stem from one source and share certain religious traditions in common. They include the Catholic Church, the Anglican Church, the Lutheran church, the Methodist and Presbyterian Church etc. (p. 59)

EMERGENCE OF MODERN PENTECOSTALISM

One may not trace the origin of Pentecostalism with much degree of success without making reference to the pietistic movement of the 17th century in Europe. Pietism arose as a reaction and a revolt against strange tendencies in Lutheranism. The man that became central to this movement was Philip Jacob Spencer. This movement constitutes a great background to Pentecostalism because it lays much emphasis on a conscious new birth, what Pentecostals refer to as the baptism of the Holy Spirit or the experience of being born again. Also, its idea of Bible sharing groups influenced Pentecostals practice of prayer meeting. (Everistus, 1993)

Pentecostalism is also an offshoot of the "Holiness" type of religion. This religion had its origin in the America's variety of Methodism in the last half of the 19th century. Its leaders were revivalist preachers (Sullivan, 1972). Two important names stand out in the history of Pentecostalism, Charles Fox Parham and William J. Seymour. Parham was white and preached in the Holiness religion while Seymour was a Negro (Hardon, 1967).

The origin of the Pentecostal movement straddled the close of the 19th century and the beginning of the 20th century. The Pentecostal movement as a twentieth century development is traced to a revival, which began on 1 January 1901 at Charles Parham's Bethel Bible School in Topeka, Kansas, USA (Achunike, 2009). In 1900, Charles Parham started a school near Topeka, Kansas, which he named Bethel Bible School. There he taught that speaking in tongues was the scriptural evidence for the reception of the Baptism with the Holy Spirit. On January 1, 1901, after a watch night service, the students prayed for and received the baptism with the Holy Spirit with the evidence of speaking in tongues. Parham received this same experience later and began to preach it in all his services (Wikipedia, 2012). At about the same time that Parham was spreading his doctrine of initial evidence in the Midwestern United States, news of the Welsh Revival of 1904-1905 ignited intense speculation among the radical evangelicals around the world and particularly in the United States of a coming move of the Spirit which would renew the entire Christian church. This revival saw thousands of conversions and also exhibited speaking in tongues (Synan, 1997).

In 1905, Parham moved to Houston, Texas, where he started a bible training school. One of his students was William J. Seymour, a one eyed black preacher. Seymour travelled to Los Angeles where his preaching sparked the three-year long Azusa Street Revival in 1906. Worship at the racially integrated Azusa Mission featured an absence of any order of service. People preached and testified as moved by the spirit, spoke and sung in tongues, and fell in the spirit. The Revival attracted both religious and secular media attention, and thousands of visitors flocked to the mission, carrying the "fire" back to their home churches. Despite the work of various Wesleyan groups such as Parham's and D.L. Moody's revivals, the beginning of the widespread

Pentecostal movement in the United States is generally considered to have begun with Seymour's Azusa Street Revival (Blumhofer, 1989).

Women were vital to the early Pentecostal movement. Believing that whoever received the Pentecostal experience had the responsibility to use it towards the preparation for Christ's second coming. Pentecostal women held that the baptism in the Holy Spirit gave them empowerment and justification to engage in activities traditionally denied them. The first person at Parham's Bible College to receive spirit baptism with the evidence of speaking in tongues was a woman, Agnes Ozman (Burgess, 2002).

Many of the members of the Pentecostal movement were members of mainline churches. Now, they went back to their churches and begun to express their faith in such a strange manner, they met with stiff opposition, persecution, ridicule and even threats of excommunication. Most of these people abandoned their membership of these churches, and began to constitute what is now known as classical or fundamentalist Pentecostalism. Church historians class this phenomenon as a distinct force from Pentecostalism and Catholicism. It is now the fastest growing Christian religious movement (Bassey, 1993).

Gradually, as people began to realize that a fusion of Pentecostal piety with traditional spirituality was possible, many who began having these experiences remained in their churches while coming together privately to hold fellowships. The manifestation of Pentecostalism in the mainline churches – Anglican, Presbyterian, Methodist, and Catholic, is known as Neo-Pentecostalism. In the Catholic Church it has evolved its own peculiar terminology – Catholic Charismatic Renewal (Ngbea, 1998).

PENTECOSTALISM IN NIGERIA

In the first half of the twentieth century, elements of Pentecostalism were beginning to emerge with the Independent Religious Movements in Africa. These religious movements were often centred round a charismatic figure that the followers regard as a prophet. In Nigeria, signs of Pentecostalism were first found among these independent churches. Independent African Churches were those founded in Africa by Africans primarily for Africans (Ngbea, 1998). Terence, R. and Olufemi, V. (1993) in their work, Legitimacy and the state in Africa, gave us a pragmatic experience of the rise of Pentecostalism in Nigeria, which originated with denominational mission churches which were established by American and British Missionaries from the 1920s to the 1950s. According to Kalu (2008), it was between the 1930s and 1960s that a number of American and European Pentecostal denominations visited the country and entered into affiliation with some of the indigenous movements.

A detailed account of the rise of the Nigerian Pentecostal churches must be seen from its roots in the Western Pentecostals. This original group of Pentecostals included the Faith Tabernacle, the Apostolic Church (both were connected with the Aladura Movement), as well as the Apostolic Faith in the West of Nigeria, and the Assemblies of God in the East. These churches were soon followed by the creation of indigenous counterparts such as the Redeemed Christian Church of God. All these churches tended to be highly organized and strongly denominational, and promoted a doctrine which stressed strict personal ethics, a retreat from the "world" and worldly possessions and practices, as well as a belief in the imminent second coming of Christ (Obiagwu, 1997).

However, the creation of indigenous counterparts never happened in a vacuum. It mostly happened in tension-soaked established mission churches of the early and middle 1920s, which led to the rapid rise of the Pentecostal Spirit in Nigeria. Each break from the mission

churches resulted in the formation of a new church with a Pentecostal spirit and emphasis laid on the spirit, healing and speaking in tongues. As reported by Turner, the Philadelphia congregation of the Faith Tabernacle in Nigeria split in 1925 and one section formed the "First Century Gospel Church", earnestly seeking revival and fuller power in the spirit (the Pentecostal form of revival and healing). The increasing influence of the Pentecostal spirit in Nigerian in the 1960s and 1970s was to some extent due to their emphasis or stress on healing, prophecy and ecstatic gifts (Obiagwu, 1997).

From the country's 1970s charismatic revival, emerged various independent and trans-denominational charismatic ministries, a number of which changed in the 1980s into full-fledged Neo-Pentecostal/Charismatic Churches. Thus it was in the 1970s that the first wave of evangelical growth swept the country through American groups such as Scripture Union (hereafter – SU) and some denominational missions run by the Baptists and the Assemblies of God (Ayuba, 2010).

The foundation for the 1970s Pentecostal movements and the "born again" (spiritual rebirth) phenomenon that swept through Nigeria was laid during the civil war (1967-1970). Politically, Christians in Eastern Nigeria were upset because of the support that the Federal Government received from traditional Christian European countries (especially Britain) against the secessionists. Anti-western type of Christianity began to develop and local people began to visit new prayer houses that emerged during the civil war to seek solutions for the social and economic conditions caused by the conflict. Thus, new prayer houses were established in the rural areas in Eastern Nigeria to carter for refugees fleeing the war. When the civil war was ended in 1970, there was tremendous growth in evangelical movements and prayer groups supported by students throughout Eastern Nigeria (Kalu, 2003).

The Pentecostal movement in Nigeria never had any impact until it came into the higher institutions of learning in 1970. It then entered the existing campus spirituality of the different evangelical interdenominational Christian organizations and led to the emergence of the charismatic Pentecostal Movement (Ojo, 1988).

INFLUENCES OF PENTECOSTALISM ON THE MAINLINE CHURCHES IN NIGERIA.

According to Hocken (2002) in Nigeria below the Islamic north, all the denominations are experiencing renewal prayer and fasting and signs and wonders of healing and deliverance are common. The above observation indicates the influences of Pentecostalism on the mainline churches in Nigeria. The explosion of Pentecostalism introduced into Nigeria a spirituality that was not fostered by the initial western missionaries. It inaugurated an approach to faith and ecclesial polity that is glaringly different from the initial practices of the mainline churches.

The charismatic renewal in various churches and general guest for an effective spirituality among Christians of all denominations are the effects of Pentecostalism. The penetrating of Pentecostal spirituality into the mainline churches constitutes a theological and ecclesiological obstacle for many theologians. Nevertheless, it is undisputable that Pentecostal experience and spirituality have come to stay in most mainline churches in Nigeria today. Pentecostalism has eaten deep into the religious consciousness of the contemporary Nigerian society and its influence and repercussions can be observed across religious strata in the country. Let us now point out some Positives and Negatives influences of Pentecostalism on the mainline churches in Nigeria

Copyright © Society for Science and Education, United Kingdom

POSITIVE INFLUENCES

The following are some of the positive influences of Pentecostalism on the mainline churches in Nigeria

Holy Bible

The Pentecostal movement has helped in the reawakening of the mainline churches. The Pentecostal churches see the Holy bible as their centre and foundation. Pastors preach with the bible in their hands and constantly turn to particular texts during sermons; members of these Pentecostal movements describe themselves as biblical Christians to distinguish themselves from other churches. Many mainline churches are nowadays taking their bible seriously and it is no longer considered as a book meant for the clergy. There are many bible study groups in the mainline churches in Nigeria and some of them are operating vital ecclesial ministries (Ukpong, 2014).

For instance, Catholics according to Azodo (1993, 13) are finding support for much of the presupposed doctrinal and devotional practices of the churches. It is now common to hear Catholics and mainline Protesters alike: the Bible "says" and many biblical passages are becoming regular prayers motives for many Christians.

Music

Since the advent of Pentecostalism, Religious music has witnessed a remarkable innovation. In the Pentecostal churches time is devoted to music, there is much praise songs, clapping, swaying, dancing and moving around the church. The service is thoroughly experiential; it can be truly called a celebration. One thing special with those worship session is that they are participatory in nature. These is total involvements- oldies, youngsters,, children and the pastors all dig and dance to music (Ngbea, 1988).

According to Udofia (2004) music is a central part of African culture and especially in African religious culture. Pentecostalism has really fostered the flourishing of African rhythm in Christian worship, making the church more at home in the African soul. Many churches because of Pentecostal influence are now giving attention to the formation and training of choristers in the church. Resources are being allotted for the provision of musical instruments as singing and dancing is becoming an integral party the liturgy in most mainline churches.

Liturgy-Worship

According to Achunike (2004) Liturgy deals with the way people worship God. Pentecostals take worship seriously and allow it to penetrate and influence their lives. Indeed for Pentecostals worship is a 24 hour- a- day- seven-days-a-week experience of God. The Pentecostals attention to worship and vibrancy of Pentecostal celebrations have led to a change of attitude towards Liturgical celebrations in the Nigerian mainline churches.

Rediscovery and Appreciation of Charisms.

According to Otonko (2005) on account of the Pentecostals strong delight for charismatic gifts, there is now a renewed interest in the charisms of the spirit among the mainline churches. Re-echoing the council father's statement on this issue Udotte (1998) maintains that;

It is not only through the sacraments and the ministrations of the churches that the Holy spirit makes holy the people, allotting his gifts accordingly as he wills (cor 12:11), he also distributes special graces among the faithful of every rank (pp12-14).

This goes to demonstrate the enormous influence of Pentecostalism on the Catholic Church and other mainline churches in Nigeria.

Prayer Life

The advent of Pentecostalism has awakened in Nigerians an eagerness for spiritual life in the secular world, and a desire to be in communion with God through prayers. Mainline churches in Nigeria are now giving serious attention to their prayer life. There is a noticeable quest for a spirituality based on a personal relationship with the Lord, in the Catholic Church it is manifested in Love for private Eucharistic adoration (Schubert, 1991)

Use of Media

Another area of influence of Pentecostal on mainline churches in Nigeria is the use of media to preach and teach doctrines, many Bishops and Priests of the mainline churches in Nigeria are now regular quests in television and radio. The Pentecostals have encouraged the use of mass media for religious programmes, and this is fast becoming normal for the mainline churches in Nigeria (Achunike, 2004)

Tithing

According to Adelakun (1997) the Pentecostal churches are often indigenous congregations and as such there are no "mother churches" or "funding agencies" for their financing and sustenance. The support of the church rest solely on the local members. The commonly adopted means of supporting the church is tithing. The biblical practice of tithing is generally accepted by members, even when it is very demanding on the individuals. This approach has proven to be useful and effective means for the survival of Pentecostal churches in the country, many Christians in the mainline churches are also realizing the "spiritual usefulness" of tithing, and are therefore, paying their tithes to support their churches.

Devotional Practices

Pentecostalism is challenging and influencing traditional pious practices of the mainline churches in Nigeria. That is ineffective for meeting the spiritual needs of today. Members of the mainline churches are incorporating from the Pentecostals, new religious practices or devotions that seem to respond pragmatically to their religious and spiritual necessities. The general result is a kind of syncretistic devotions by many Christians, in their search for a devotion that "works" many protestants for example pray the Catholic rosary, and do the station of the cross, while some catholic are now practicing "dry fasting" seven/forty days sessions in the bushes etc (Ukpong, 2014)

NEGATIVE INFLUENCES

Healing, Deliverance, Dream, Vision and Prophecy

In Pentecostal spirituality According to (Udoette.1998) healing and deliverance are not just considered to be an extraordinary Charism and peculiar grace emanating from the treasury of the church, but they are seen as an ordinary right and privilege of every Christian. There is a tendency to separate spiritual gifts from the sacramental life of the church, and at worst, sacramental mediation of graces are considered merely as ritualistic Christianity, lacking in power.

For some priests and pastors of the mainline churches in Nigeria, there is nothing of the sacramental about healing and deliverance, but simply a ministration of a personal spiritual power by an individual. This unfortunately is degenerating into a superstitions Christianity, where experience is separated from doctrine. Hence the practice of vision and dream, telling of prophecy are subtly entering into the mainline churches in Nigeria. This situation is

compounded by the explosion of the Mariam vision across the country, many Christians are now out to "consult" and spiritual direction or counseling is often confused with sorcery or divination.

Fundamentalism and Gullibilism

According to Otonko (2005) the above positions are as extreme as they are unreasonable. The first refers to the acceptance and application of spiritual text at the face value, so that, anything outside this is not acceptable no matter its authenticity, this leads to the danger of neglecting the sacred tradition as true source of revelation besides the scripture. While gullibilism is the belief in anything purportedly emanating from the spirit without necessary caution or security. The obvious danger here is false illuminism with its attendant deceitful darts.

Financial and Material Prosperity

It seems that whenever and wherever there is spiritual re-awakening the clergies always take advantage economically. The material success of some Pentecostal ministers is negatively affecting other mainline churches ministers in Nigeria. Most clergies in the mainline churches like their Pentecostal counterparts are living above members of their congregations materially. The flamboyant lifestyle is not affecting only the clergy, but it is becoming a terrible virus among the lay people too. Material prosperity is a yardstick of divine favor, whoever is poor is a sinner and not a born again prosperity gospel are impacting on the mainline churches in Nigeria.

Spiritual Titanism and Religious Tyranny/Feudalism

Pentecostalism has involuntarily tightened personality cult in the contemporary Christianity. It has succeeded to turn attention of the faithful not simple to "deceased saints" but to the "living saints". This attitude according to Ukpong (2014) is creating what we may call "spiritual titanism" among Christians, that is to say those with spiritual gifts, exercise them in a titanic manner using their gifts to Lord it over others and to bring them to servitude. This unfortunate exploitation of the divine (spiritual gifts) for self aggrandizement is becoming a common feature of some priests and pastors who are healers in the mainline churches in Nigeria. Some of the healers are exercising power in a tyrannical and dictatorial fashion, creating a kind of serfdom and harem around themselves.

Syncretism

Most authors seem to place the blame of the syncretic practices that are observed in mainline churches as a result of Pentecostal influence. While this may not be entirely true, the fact remains that the ever-increasing tendency to adulterate the traditional Spirituality of the mainline churches with alien unchristian and unorthodox practice is largely attributable to the Pentecostal influence (Otonko 2005).

Close Fraternity and Discriminatory Tendencies.

In their own congregations, neo-Pentecostals according to Shorter and Njiru (2001) call each other "Brother" and "Sister". They create a climate in which individuals help each other, finding them jobs and visiting them when they are sick. This is a fundamental re-awakening of the communal life of the early Christians which is in harmony with African sense of communalism and togetherness. The mainline churches are recapturing the sense of community and the moral imperative of being a "Brother's keeper". Nevertheless, this is opening up a risk of "over-fraternalization", and is introducing a spiritual ethnicity and religious nepotism in the country. The unfortunate development about this awakening, which is devoid of Christian-ness, is the consideration of those outside the immediate church's family as strangers.

CONCLUSION

Looking at the above influences of Pentecostalism on mainline churches, it is obvious that Pentecostalism is a force to reckon with in the contemporary Christianity in Nigeria. Pentecostalism has created permanent positive and negative impact on the mainline churches in Nigeria and the Nigerian religious landscape cannot be the same again after the explosion of Pentecostalism. Pentecostalism should therefore be understood as a valid dimension of the church's life and ministry, which loses its relevance when it is being separated from the ecclesial ministry rooted in the apostolic tradition. There is need to articulate a model of church in Nigeria and beyond that will explicate theologically and ecclesiologically the reality of the Christian faith in the contemporary Nigeria society, capable of making the encounter between God and humanity an experimental reality.

References

Achunike, H.C. (2004). The influence of Pentecostalism on catholic priests and seminarians in Nigeria. Onitsha: African publishers Limited.

(2009) Catholic Charismatic Movement in Igbo land, 1970-1995. Enugu: Fourth Dimension Publishing Company Ltd.

Adelakun, T. (1997). Tilthing: key to prosperity, victory. Ibadan: Victory publishing House.

Ayuba, J.M. (2010) "Prophets and profits: Pentecostalism as the new face of Nigeria's multi-national corporations" Obiefuna (ed) African Journal of Cultural, Religious, Educational and Environmental sustainability (AJCREES) Vol. 1, No. 1. Abuja: Destiny Ventures. Pp 120-124.

Azodo, J. (1993). Who and what is born again. Enugu: SNAAP press LTD.

Blumhofer, E.L. (1989) The Assemblies of God: A Chapter in the story of American Pentecostalism, Volume 1 – to 1941. Springfield, Missouri: Gospel Publishing House.

Burgess, S.M. and Eduard, M. Van der Mass, eds (2002) The New International Dictionary of Pentecostal and Charismatic Movements. Grand Rapids: Zondervan.

Everaitus, B. (1993) Pentecostalism and the Catholic Church in Nigeria. Calabar: Mariana Publishing

Hocken, P.D. (2002) "Charismatic movement" in the New International Dictionary of Pentecostal and Charismatic Movement. 510-511

Hutcheson, R.G. (1981) Mainline Churches and the Evangelicals: A challenging crisis? Atlanta Georgia: John Knox press.

Kalu O. (2003) "Passive Revolution and its saboteurs: African Christian Initiative in the Era of Decolonization, 1955-1975" in Brian Stanley (ed). Mission Nationalism and the End of Empire. Grand Rapids: MI Eerdmans. Pp 250-277.

(2008) African Pentecostalism: An introduction. Oxford: OUP.

Ngbea, G. (1998) The impact of Pentecostal Churches on the Catholic Church in Nigeria. An unpublished thesis presented to the department of Religious Studies, University of Jos, Nigeria.

Obiagwu, R.O. (1997) The Role of miracle in the planting of Pentecostal churches in Nigeria: A study of the Redeemed Evangelical Mission (TREM) and Church of God Mission Int. in Jos. An unpublished thesis presented to the department of Religion.

Ojo, M. (1988) "The contextual significance of the Charismatic Movements in independent Nigeria": In Africa 58 (2) pp 175-176.

Omotoye, R.W. (2014), Religious Experience in the post-colonial Era in Nigeria. An Examinating the challenges of Pentecostal churches in Ilorin, Kwara state, Nigeria. From http://www.cesnur.org/2010/omotoye1.hmt. Retrieved on 24.04.14

Otonko, J. (2005) Pentecostalism and us. A Dynamic Reality. Enugu: Snaap Press Ltd.

Schubert, L. (1991). Miracle Hour: A method of prayer that will change your life. USA

Shortes, A and Njiru, J.N. (2001). New Religious movements in Africa. Nairobi: Pauline Publications Africa

Sullivan, F.A. (1972) The Pentecostal movement. Rome: Gregorian University Press.

Synan, V. (1997) The Holiness-Pentecostal Tradition: Charismatic Movements in the twentieth century. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

Terence, R. and Olufemi, V. eds (1993) Legitimacy and the state in Africa. London: Macmillan Press Ltd.

Udoette, D. (1998). Charism and the church. Lagos: Time publications

(2001). New Religious movements in Nigeria: challenges to the church in the New millennium. The oracle, 1, (2001) 2, 107-121

Udofia, C.A. (2004). The uses and Gratifications of contemporary Christian music in the lives and Religiosity of Nigerian youth living in Lagos. Rome

Ukpong, D.P. (2014). The presence and impact of Pentecostalism in Nigeria. From http://www.google.com.ng/search? Retrieved on 25.04.14

Warner, Z. (2012) Nigeria's Religious Fundamentalism: Opiate of the masses, incitement to violence or something else? From http://Nigeria's Religious Fundamentalism. Think Africa Press.mht. retrieved on 23/11/12.

Wikipedia (2012) Faith in Christianity. From http://en/wikipedia.org/wikifaith Christianity. Retrieved on 20/11/12.

(2012) Pentecostalism. From http://en.wikipedia.org/wiki/pentecostalism. retrieved on 20/1/12.

(2014), Mainline protestant from http://en.wikipedia.org/wiki/mainline protestant. Retrieved on the 26.04.14