

**THE HEALING MINISTRY AS A CATALYST OF THE GROWTH OF
CHRIST APOSTOLIC CHURCH IN SOUTHWESTERN NIGERIA,
1943-2000**

BY

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CERTIFICATION

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DEDICATION

This work is dedicated to those who have taken the practice of healing as their assignment.

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ADEDAPO, Benjamin Adebowale

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ABBREVIATIONS

A.I.C	–	African Indigenous Churches
CAC	–	Christ Apostolic Church
C.A.C	–	Corporate Affairs Commission
C.I.E.M.	–	Christ International Evangelical Ministry
C.C.C.	–	Celestial Church of Christ
C.I.N.D.I.C.O.	–	Christ International Divinity College
C&S	–	Cherubim and Seraphim
C.M.S.	–	Church Missionary Society
G.E.C	–	General Executive Council
F.T.	–	Faith Tabernacle
T.A.C	–	The Apostolic Church
W.O.S.E.M.	–	World Soul Winning Evangelistic Ministry

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ABSTRACT

Divine Healing, which is healing without orthodox medicine, has over the years played a dominant role in the growth of Christ Apostolic Church (CAC) in Southwestern Nigeria. Despite this role, previous studies have focused on its theological significance and changing trends, with little emphasis on its impact on the growth of CAC. Therefore, this study examined the healing ministry in CAC Southwestern Nigeria (1943-2000), with a view to assessing its large contributions to the numerical growth of the church in the areas of membership, size of ordained ministers and church branches.

The study was premised on Kohlberg's theory of growth and development. In-depth interviews were conducted with purposively selected 20 ministers, 20 evangelists, 30 faith-home workers, 20 church medical doctors, 30 male and 30 female members in selected healing centres of the church in Lagos, Ibadan, Ikeji-Arakeji, Efon-Alaaye, Ede and Akure, where CAC thrived. Also, 534 copies of a questionnaire were administered to purposively selected 349 members and 185 ministers in the centres. Church records at the General Headquarters in Ibadan were consulted. Data were subjected to historical analysis and percentage scores.

Ignorance causing a lingering epidemic between 1925 and 1943 facilitated membership growth in CAC. Records from the church's headquarters indicated that between 1943 and 1962, membership grew from 62,103 to 82,755 in Lagos, Ijebu-ode and Ibadan centres, due to healing testimonies traced to the survival of the epidemics. Church records, complemented by 58.0% of interview responses, indicated that between 1943 and 1959, over 50.0% of converts to CAC in the Ekiti and Ondo axis were attracted by healing. About 63.8% of the questionnaire respondents agreed that the membership size of 297,482 between 1963 and 1983 was connected to five dead people raised in Ijesaland. Despite this success, the death of 33 persons, compounded by government's denial of death certificates to their families between 1959 and 1996 caused downward patronage for the CAC healing ministry. However, in 1983, the renewed emphasis on efficacy of water sourced from *Ariran* Brook at Ikeji-Arakeji which accounted for the healing of 40 persons between 1990 and 1992; the lift of embargo on orthodox medicine by the church authority in 1997; and improved services in the faith-homes, culminated in the membership swell of 500,000 in the year 2000. Increased healing campaigns and establishment of three seminaries in Ede, Lagos and Ile-Ife, facilitated ministerial growth between 1943 and 1962, raising the number of ministers from 24 to 40. Between 1963 and 1982, more healing manifestations increased the number to 402, and their impactful zeal for healing brought the number to 2,504 in year 2000. Church records at the headquarters indicated that healing practices progressively led to branch expansion: 76 (1943), 497 (1962), 1,602 (1982), and 4,682 (2000).

The healing ministry in Christ Apostolic has largely contributed to the growth of Christ Apostolic Church in Southwestern Nigeria between 1943 and 2000. Thus, the healing ministry proved to be an indispensable instrument for membership drive, ministerial formation and church growth.

Key words: Healing Ministry, Church growth, Christ Apostolic Church, in Southwestern Nigeria
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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the Study

Healing, a cardinal practice of Christ Apostolic Church (CAC), has contributed to the growth of the church since its inception in southwestern Nigeria. This is due to the preference of the church for the Pentecostal movement that broke out in 1901 with the manifestation of speaking in tongues¹ at Bethel Bible School in Topeka, Kansas². This was a consequence of the baptism of the Holy Spirit taught by Charles Fox Parham. With the influence of prominent African-Americans, like William J. Seymour, and later the emergence in South Africa in 1908, the movement began to exercise transforming influence on the continent in general³. The healing ministry in Christ Apostolic Church was linked with this Pentecostal global shift, which was associated with the penumbra of charismatic Christianity⁴ that emphasised the continuation of the gifts of the spirit beyond the first century.

The healing ministry in Christ Apostolic Church was undertaken within the indigenous churches, after the likes of Garrick Braide in the Niger Delta region of Nigeria, William Wade Harris in Liberia, and others. These ministers led crusades that featured mass baptism, healing, Holy Spirit baptism accompanied by the sign of glossolalia and active opposition to traditional religion⁵. Cheryl⁶ remarks that Pentecostal manifestations made Pentecostalism one of the fastest growing movements within Christianity and that it has the largest percentage of its members living in the third world.

The inspiration for the healing ministry in Christ Apostolic Church, emanated from the Pentecostal revival of Precious Stone Society, through which the flames spread to transform Nigerian Christianity from an intellectual one to a power-demonstrating one. Eventually,

¹ Speaking in tongues is a term adopted for demonstration of language other than common languages of communication, whether as *lingua franca* or in relation to the dialect of the local people on the spot. It is usually believed to be a heavenly language and a prominent indication of demonstrating the apostolic experience .

² A.O. Nkwoka, "Interrogating the form and the spirit: Pentecostalism and the Anglican Communion in Nigeria," in D.O. Ogungbile and Akintunde E.A. 2010 Eds. *Creativity and Change in Nigerian Christianity*. Lagos: Malthouse Press Limited, 79-85

³ Cheryl Bridges John. "Pentecostalism" in John Bowden. 2005. (Ed.), *Christianity: The Complete Guide*. London: Continuum, 910.

⁴ Martin, David. 2002. *Pentecostalism: The World their Parish*. Oxford, U.K. and Massachusetts: Blackwell Publishers, xvi

⁵ Ogbu Kalu. 1980. *The History of Christianity in West Africa*. London: Longman, 30

⁶ Cheryl Bridges John. "Pentecostalism" in John Bowden. 2005.(Ed.), *Christianity: The Complete Guide*. London: Continuum, 911.

Precious Stone transformed into Faith Tabernacle, which became the platform for the emergence of the great Apostle Ayo Babalola of the Christ Apostolic Church⁷.

Fatokun⁸ notes that the emergence of Joseph Ayodele Babalola on the scene of Pentecostal appreciation in 1928, was seen by the members of Faith Tabernacle as an answer to prayers of many years. He projected, through his revival in 1930, the healing ministry as a necessity. According to Anderson,⁹ Faith Tabernacle movement emphasized the power of prayer and divine healing. The bulk of its activities which centred on the belief that God was capable of solving all problems, became an instrument of numerical growth owing to the massive patronage of the teeming populace in southwestern Nigeria.

By incorporating African elements, and by preaching Christ to Africans in their own context, Christ Apostolic Church has prominently featured the saving, deliverance and healing power of Jesus Christ to the people more than what had been done by the Westerners. Healing campaigns have been one of the distinctive elements in Christ Apostolic Church, which, to a great extent, has served as a strategy for recruitment and retention of members. The practice of healing remains one of the component parts of Christ Apostolic Church's doctrinal derivation, focus of operation for the welfare of the populace, and a factor for church growth, which requires a historical investigation.

1.1 Statement of the Problem

Previous scholarly works¹⁰ on healing discourse in Christ Apostolic Church in Nigeria have tilted towards theological basis, revelations and changing trends of the Church with little attention paid to the historical assessment of the healing ministry as a catalyst for growth, which

⁷ S.A. Fatokun. *The Apostolic Church Nigeria: the metamorphosis of an African indigenous prophetic-healing movement into a classical Pentecostal denomination. Orita: Ibadan Journal of Religious Studies.* Vol xxxviii, 53.

⁸ S.A. Fatokun. *The Apostolic Church Nigeria: the metamorphosis of an African indigenous prophetic-healing movement into a classical Pentecostal denomination. Orita: Ibadan Journal of Religious Studies.* Vol xxxviii, 56

⁹ Allan H. Anderson. 2001. *African reformation: African Initiated Christianity in the 20th Century.* Trenton, New York and Asmara, Eritrea: Africa World Press Inc., 18

¹⁰ The following are few of the existing scholarly works on Christ Apostolic Church: C.O. Oshun. "Christ Apostolic Church in Nigeria: A Suggested Pentecostal Consideration of its Historical, Organisational and Theological development, 1928-1975" University of Exeter (Ph D) 1981; C.O. Oshun "The Pentecostal perspectives of the Christ Apostolic Church" in *Orita Ibadan Journal of Religious Studies XV/2* December, 1983; T.A. Falaye. "The Origin and Growth of Christ Apostolic Church Agbala Itura, 1977- 2003. University of Ibadan (Ph.D) 2005; S.B. Mala (ed) "The Christ Apostolic Church and Its Preoccupation" in *African Independent Churches in the 80s*; S.B. Awoneye. "Exegetical Study of Imprecatory Prayers in Some Selected Psalms and Its implications for Spiritual Weaponry As Demonstrated in M.F.M. and CAC" University of Ibadan (M.A.) 2009. Akintunde, Dorcas Olubanke. "The Ministry of Women in Lucan Narratives: A Model for Christ Apostolic Church, Nigeria" University of Ibadan(Ph.D) 2001

is part of the distinctiveness of the church. Christ Apostolic Church, as one of the pioneer African Indigenous Pentecostal churches in Nigeria, has emphasised healing as one of her cardinal programmes for the Nigerian society. The healing ministry of CAC has, over the years, proved a potent tool for both membership recruitment and retention. The church, for so many years, emphasised divine healing (*cura divina*), without reference to orthodox medicine, this has actually marked out her identity as entrenched in the twelfth tenet of the Church.¹¹ In recent times, the practice of healing has effected growth within the various segments of the church. Therefore, the factors responsible for the growth within the body of the church calls for scholarly attention.

Certain pertinent questions in this regard include: What potent elements are in the healing ministry that make it so effective for growth? How have these elements contributed to a numerical increase in the membership of Christ Apostolic Church? In what ways does it affect growth in the number of workers? How has healing practice aided the growth of assemblies? How has the developmental stages of healing practice been able to foster growth in membership and assemblies? How has the evolution of healing trend affected numerical growth in CAC? How has the paradigm shift in healing affected growth in CAC? A historical re-evaluation of healing practice in Christ Apostolic Church, in the light of its effects on growth in membership is therefore a gap in research which calls for scholarly attention.

1.2 Purpose of the Study

The purpose of the study was to make a historical re-evaluation of CAC's healing ministry, from her early years to the beginning of the twenty-first century, with a view to identifying her distinctive areas of contributions to the growth of the Church. Particular attention was given to the practice of divine healing and how it brings about sustainable growth in Christ Apostolic Church. Attention was equally given to the factors responsible for the areas of growth within the manifesting shift in paradigm in the healing practice of the church. This was meant to provide a detailed historical account of the church's healing ministry in response to the challenges brought about by modernisation.

¹¹ Tenet 12 of CAC states: "Divine Healing through obedience to the word and command of our Lord Jesus Christ and Faith in His Name and Merit of His Blood for all sicknesses, diseases and infirmities" (See J. Alokun. 1991. *The Christ Apostolic Church, (1928-1988)*, Ibadan: Ibukunola Printing Nig. Ltd., p.58, CAC's Constitution and Annual Almanac) see also E.A. Ademowo. 2008. *Christianity in Ijeshaland (1927-1990) Historical and Ecumenical Perspectives*, Lagos: C.S.S. Press, 281)

Thus, this study traced the history of healing ministry in CAC, focusing on its root, nature, case studies, merits, demerits, and shift to orthodox healthcare practice. It also examined the factors responsible for the shift in emphasis in the church's healing ministry, as well as how the church was able to complementarily accommodate the two healing methods in history. In all, the study examined the extent to which the integration of orthodox medicine into divine healing practice has affected the overall growth within the Christ Apostolic Church.

1.3. Scope of the Study

The study was limited to the healing ministry in Christ Apostolic Church. It focused on local assemblies, faith-homes and institutions of higher learning of Christ Apostolic Church in Southwestern Nigeria. It critically examined various tools employed in the dynamics of healing practice in the Church.

Since healing practice historically develops in stages, the study covered the year between 1943, which was the actual year that Christ Apostolic Church became registered with the Corporate Affairs Commission (CAC) as a denomination, and the year 2000, which symbolized the end of a millennium. Prior to this period, Western and traditional herbal medicine dominated medical practice in southwestern Nigeria. Things started changing when indigenous African prophets made their appearance on the scene of Christian religious perception, as they embarked on propagating and promoting the image, principles and philosophy of the Yoruba of southwestern Nigeria through the ministry of the church.

Based on the fact that healing practice has a wide scope including areas such as orthodox or Western medicine and traditional herbal method, as well as habits that constitute alternatives to medical practices. There are also church related healing processes, like healing services among Cherubim & Seraphim Church (C&S), Celestial Church of Christ (C.C.C) and other healing programmes in other church denominations. However, this study did not cover these vast areas of healing, habit formation and denomination related practices. It was limited to examining the contributions of healing ministry to the growth of Christ Apostolic Church. The task included examining how phenomenal transformation in the healing ministry has exerted influence on the growth of Christ Apostolic Church; how her resolve to accommodate orthodox medical approach into her healing ministry has influenced membership, assemblies and ministerial growth in Nigerian southwestern states of Ekiti, Lagos, Ogun, Ondo, Osun and Oyo

was also investigated. Christ Apostolic Church was the focus because she is one of the leading denominations that make healing without the use of orthodox medicine her confessional statement.

1.4. Significance of the Study

This study is significant, as it historically assessed the contributions of healing ministry to the growth of Christ Apostolic Church. It brought to the fore how the programme of divine healing has enhanced growth in membership, assemblies and ministers, and contributed to the social welfare of the people in Southwestern Nigeria. The study is equally significant in that it unveiled the circumstances that made Christ Apostolic Church to hold tenaciously to the ideals and principles of the scripture in her healing ministry.

With its reference to the paradigm shift in healing practices, the study will help the society appreciate the need for dynamism of healing practice within the church's healing ministry. The study also revealed the transformations that propelled the appreciation of orthodox medicine and its eventual accommodation, which led the Church to migrate from one level of healing practice to the other. The study has contributed to knowledge by demonstrating that change is an indispensable part of human existence.

1.5. Research Methodology

The study was premised on Lawrence Kohlberg's theory¹² of growth and development, which states that the period of growth and development extends throughout a life cycle, comprising changes which graduate to developing self-concept in an individual. Growth and development cover the life span of an individual. As growth and changes occur from conception, it consists of various stages of development to maturity when a person thinks normally and eventually takes a responsible place in the society. Since growth refers to an increase, development equally consists of progressive increase in skill and maturation to cognitive and psychological abilities. The period recognises factors of growth, such as heredity, sex, race, nationality and environment. It also consists of a person imitating the religious gestures and behaviours of others, by which they assimilate their values and beliefs especially those of either parents or teachers.

¹² www.CACworlde.net/profile/gec.asp retrieved on 10th September, 2009

The theory postulates that development results in maturation which makes one more skeptical and inclined to religious standards. The study employed Kohlberg's theory to examine the response of the church to the practice of healing. As growth remains a characteristic feature of man's institution, change is recognised as the instrument of moving from one level of activity to the other. Kohlberg proposed a developmental change that culminates in developing self-concept to explain human attitude to the practice of healing in CAC. As healing causes growth in administration, assemblies and number of pastors, the changes effected were used to explain the approach of Christ Apostolic Church in southwestern Nigeria to healing.

Data for this study were gathered through the use of both primary and secondary sources. The primary data collection methods used were archival search; questionnaire; church records, such as conference reports, the minutes and magazines; observation and oral interviews. Also the researcher participated in programmes like worship, revivals and vigils of the selected church in order to obtain first-hand information. Secondary data collection involved the use of relevant literature such as books, articles in learned journals, reports, newspapers and others. Interviews were also conducted with 150 members of the church in Ikeji-Arakeji, Ibadan, Efon-Alaaye, Ado-Ekiti, Akure, Ede, Osogbo, Oyo, Oworonsoki, Ebute-Meta, Ijebu-Ode, Abeokuta, Ondo and Oke-Igbo. The categories of the interviewees included 70 pastors, 25 youth leaders, 20 matrons, 25 prophets and 10 women leaders. At least five persons were interviewed in each location. The survey was done between 2009 and 2012.

As the area to be covered was wide, a multi-stage sampling technique was also used. Certain areas were randomly sampled on. The research communities were selected with emphasis on the areas where Christ Apostolic Churches are dominant. A questionnaire was designed and administered to the participants. The questionnaire was divided into six sections, with each laying emphasis on various aspects involved in the healing ministry in Christ Apostolic Church. The first section was on the healing in the CAC; the second focused on the purpose of healing in CAC; the third was on tools and arts used for healing in CAC; the fourth dealt with the impact of healing on the growth of the church; while the last section treated the paradigm shift in healing ministry in the Christ Apostolic Church.

A total of 600 copies of the questionnaire were distributed among selected churches in Ibadan, Ikeji Arakeji, Efon Alaaye, Owo, Ijebu-Ode, Akure and Lagos, representing the seven geo-political zones of southwestern Nigeria. In all, 534 (89%) copies of the distributed

questionnaire were completed, returned and considered applicable for the study. The data collected from the exercise were used to complement the information obtained from books and interviews. Information from the respondents is presented below:

The responses to each question in the questionnaire were analysed using this formula:

$$\frac{n \times 100}{Tn \quad 1}$$

where “n” stands for respondents while “Tn” stands for the number of respondents per question.

It was divided into six sections with each laying emphasis on various aspects involved on the healing ministry in Christ Apostolic Church. First, Nature of healing in the CAC, second section deals with purpose of healing in CAC Third section is on tools and arts used for healing in CAC, fourth section deals with impact of healing on the growth of the church while the last section treats the paradigm shift on healing ministry in the Christ Apostolic Church. The report of the respondents is presented underneath as follows:

1.5.1 Demographic Data of the Respondents

Age Distribution

Table 1.1: Distribution of the Respondents by Age

Age Distribution	Frequency	Percentage
18 - 30yrs	155	29
31 – 50yrs	197	36.9
51 – 70yrs	98	18.4
70 – above	84	15.7
Total	534	100

The above table shows that people within the age range of 18-30 and 31-50 were in the majority with 155 (29%) and 197(36.9%) respondents. This indicates that people in these sections are hopeful since early life is generally full of uncertainty. They are more enthusiastic about miraculous events, particularly of healing. Respondents within the age range of 51 -70 and 70 above with 98 (18.4%) and 84(15.7%) responded within the mind frame that have resigned themselves to fate whether of success or otherwise

Gender distribution

Table 1.2: Distribution of Respondents by Gender

Gender distribution	Frequency	Percentage
Male	201	37.64
Female	333	62.36
No response	-	-
Total	534	100

Table 1.2 shows that there were more responses from the women folk (63.36%) than men with (37,64%). It indicates that, despite the fact that men were the major player of healing ministry as evident in the personalities involved in the practice of healing, women were actually more active and responsive to religious matters generally. They were more enthusiastic and projected themselves, through testimonies and attendance at most revival grounds, to be major beneficiaries of the practice of healing ministry in CAC

Marital status distribution

Table 1.3: Distribution of Respondents by Marital Status

Marital status distribution	Frequency	Percentage
Married	286	53.6
Single	171	32.8
Divorced	45	8.4
Widow	28	5.2
Total	534	100

The result in Table 1.3 above reveals that greater responses were obtained from the married people with 386 (53.6%) respondents followed by the single, with 171 (32.8%) respondents. But the divorcees and widows had 45(8.4%) and 28(5.2%) responses, with 8.4% and 5.2%, respectively. As the married people seem to have benefitted from healing ministry, as they battle with several issues to enable them cope with life, the singles desire to have their life agitations fulfilled. To a large extent, the divorcees and widows have virtually reached the end of an era, while they still manage to cope with the circumstances of life that confront them.

Academic qualification/attainment distribution

Table 1.4: Distribution of Respondents by Academic Qualification

Academic qualification	Frequency	Percentage
Primary six	60	11.24
WASC/GCE	124	23.22
OND/HND	149	27.9
Degree	201	37.64
Total	534	100

The table above reflects that respondents with primary school leaving certificate were 60(11.24%) those with WASC/GCE were 124 (23.22%), those with OND/HND were 149 (27.9%), while the degree holders were 201 (37.64%). The result indicates the level at which educational attainment influenced the respondents' desire and stake in life, which, in turn affect how such persons seek the miraculous medium for solution.

Professional Distribution

Table 1.5: Distribution of Respondent by Profession

Profession	Frequency	Percentage
Farmer	65	12.2
Civil servant	241	45.1
Trader	132	24.7
Applicant	121	18
Total	534	100

Table 1.5 shows the professions of the respondents. Civil servants were 241 (45.1%), the traders were 132 (24.7%), the applicants were 121 (18%), while farmers were 65 (12.2%). The number of the civil servants could be linked with the numerous challenges the schedule of duty posed to them, for which they needed the healing ministry. The traders equally belong to this category. The applicants responded from the level of their desire to secure a job.

Duration in the Church

Table 1.6: Distribution of Respondents by Duration in the Church

Duration	Frequency	Percentage
10-20	70	13.1
21-30	132	24.7
31-40	206	30.6
41 above	126	23.6
Total	534	100

As shown in this table, the respondents within the age range 31-40 were 206 (30.6%), and those within 21-30 were 132 (24.7%). Those in the age bracket 41 and above were 126 (23.6%) due to the fact that they desire financial breakthrough. Those in the age bracket 10-12 were 70 (13.1%). This is the age of serious religious inclination and awareness. People in this age bracket strive to grasp the core of the doctrine of the church on the area of healing.

1.6 Limitations to the Study

The fact that the researcher has a background different from CAC constituted a great hindrance to the research, as some of those to be interviewed became suspicious; hence, they were cautious in releasing the information at their disposal. The researcher discovered categories in the membership of Christ Apostolic Church, namely: educated and liberal, educated and conservatives, half-educated and non-educated. The responses of the interviewees were determined by their level of disposition to releasing information, based on the identified classification. The conservatives were not favourably disposed to subjecting anything relating to the faith of their fathers to critical study, the liberal among them gave attention. Furthermore, diaries and many of the correspondences of the early founders of the church were not available owing to poor knowledge of proper record keeping, especially in regions where the activities took place. Also, where available, the documents were scanty.

Documents relating to doctrines available in memoranda and monographs kept in the National Archives in Ibadan and the library of CAC headquarters at Bashorun, Ibadan were of great assistance. Also, quite a large number of people who were favourably disposed to the study gave their maximum cooperation without any hesitation. The objectivity of their views

contributed greatly to the success of the study. Also the calibre and status of people interviewed which included church's president, pastors, evangelists, youth leaders, women leaders and general members, whose information can be relied upon, enhanced the study, in spite of the limitations.

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CHAPTER TWO

LITERATURE REVIEW

2.0. Introduction

This chapter reviews relevant literature on the subject under study. This review is divided into two major parts, namely: Christian medical health care ministry and divine healing ministry among the African Indigenous Churches. Scholars whose works were reviewed include Christopher Oshun, Akin Omoyajowo, Deji Ayegboyin and S. Ademola Ishola, Ogbu Kalu, S.A. Fatokun, T.A. Falaye, Spraycar's Stedman, Leslie Weatherhead, Rupert Davies, John Crowlesmith, Kofi Appiah-Kubi, Sinclair Ferguson, Moris Maddocks, John Haught, C.P. Babalola, Peter Cooper, R.A.K Runcie, J.F. Ade Ajayi, E.A. Ayandele, G.A. Oshitelu, J.D.Y. Peel and J.A. Alokun.

2.1. Christian Orthodox Medical Healthcare Ministry

Spraycar¹ and Rolleston² perceive medical healthcare as an art that involves the use of medicine or the practice of medicine of any sort, synthetic or trado-medical, towards securing a healthy situation in the body. As a broad field, medicine incorporates a branch of human biology, the investigation of morbid phenomenal with an ally in physiological practice. As a distinct discipline, it possesses the justification of recognition for experimental medicine or clinical science. It is an art derived from science, based on pathological observation for the purpose of curing of diseases towards preserving the health of a community. While medicine exerts a wide influence on human activities, such as the state and the well-being of a man as a whole, we are, however, left in the dark as to the salient impacts of health care practice on the emotion of man.

Weatherhead³ relates the necessity of medical attention to the early manifestation of disease on the planet, prior to the existence of the early man. Dillistone,⁴ opines that man, by nature, was considered sick and, therefore, desired medical attention of the divine through

¹ S. Spraycar . 1995. (ed etal). *Stedman's medical dictionary*, Baltimore: William and Wilkins, 765

² H.Rolleston. 1936. (ed etal). *The British encyclopaedia of medical practice*. London: Butterworth & co.

³ L. Weatherhead. 1968. *Psychology, religion and healing*. London: Hodder and Stoughton, 27

⁴ F.W. Dillistone, "The unassumed is the unhealed" in M.A.H. Melinsky. 1973. (ed.) *Religion and Medicine*. London: S.C.M., 68

restoration and sanctification. Davies,⁵ remarks that the Assyrians and Babylonians regarded disease as sin, while the Hebrews held to the belief that disease was a consequence or a punishment for sin. This made the Greece to link the origin of sickness to spiritual depravity. Crowlesmith,⁶ harmonises the above ideas and inscribes the Church's belief, based on the Jewish religious perception that attaches the sources of sickness to spiritual depravity. This belief influenced the early Christians to uphold the interrelationship between the body and the soul. It equally facilitated the assertion that whatever happens to one affects the other. He also observed that, despite the early relinquish of medical practice to the priests,⁷ the code of *hammurabi* used by the Assyrians and Babylonians still laid down certain rules of conduct attached to a scale of fees for medical men, like surgeons. This situation encouraged the involvement of the Church in medical practices. Despite the concern of Church priests, we are, however, left in the dark as to the effect this had upon the doctrine of divine healing, which the Church at earliest period upholds.

Spraycar⁸ and Ferguson⁹ are of the opinion that health care deals with the wholeness which has to do with the restoration of the sick, optimal functioning of organism, dynamic balance and man's ability to cope with circumstance as well as emotional stability in the community. Eric Matthews,¹⁰ views being healthy medically to mean the functioning of the body in accordance with normal physiological standards of the species; therefore, it is to be as physically active as most members of the human species can expect to be. This implies the absence of any suffering or any persistent pain. Appiah-Kubi,¹¹ differentiates between curing and healing, as that between medical practices and healing. Spraycar's¹² *Stedman's Medical Dictionary* interprets health and Church's practice as involving the practice of restoring of an individual to health and sociological stability in the community. Medicine, which encompasses a variety of healthcare practices, including maintaining and restoring health by prevention and

⁵ R. E. Davies "Medical science before Christ" in John Crowlesmith. 1962. (ed.) *Religion and medicine*. London: Epiworth press, 5-7

⁶ J. Crowlesmith "Non-Medical from the age of the fathers to the evangelical revival" in John Crowlesmith. 1962. (ed) *Religion and medicine*. London: Epiworth Press, 20

⁷ Which appears in the form of faith healing

⁸ S. Spraycar. 1995. (et al.) *Stedman's medical dictionary*, Baltimore: William and Wilkins, 765

⁹ S. Ferguson. 1994. (et al.) *New dictionary of theology*. London: Inter-Varsity Press, 287

¹⁰ E. Matthews. *Medical technology and the concept of health care*,
<http://www.bhia.org/articles/medicine/holisticmedicine.html>, Retrieved on 17th June, 2011.

¹¹ K. Appiah-Kubi *Man cures God heals: religion and medical practice among the Akans of Ghana*. New York: Friendship Press, 81

¹² S. Spraycar. 1995. (et al.) *Stedman's medical dictionary*, Baltimore: William and Wilkins, 764

treatment of illness, derives from the latin *medicina*, meaning the art of healing and achieving the goal of sanctity. This justifies the practice of healing by the church. Healing ministry was the language used to describe the involvement of the Church in health care. Such involvement was comprehensive enough that it evolved both spiritual and medical appliances, such as using of hospices and medicinal plants that grew in the herb gardens of monasteries a phenomenon that has been in practice since the fourth century¹³.

Crowlesmith¹⁴ mentions an early development in medical healthcare, through its charitable activities, which led to administering healthcare by the church without the use of drugs. He, however, gives no information on how the health of community members other than Christians was taken care of and the spiritual demand involved in the practice. This might probably have been responsible for the polarisation that later emerged in medicine¹⁵ causing a gap of relationship between the Church healing and orthodox medical practice during the dark ages. Maddoks¹⁶ views the relationship between the Church and medicine to be inseparable one. He notes that the Church served as the source of medicine, due to her historical connection with the herbs garden that had been in existence since the 4th century, and that the whole essence of healing was made meaningful through Church ministry. Medicine was made effective with the appreciation of nature by the Church and at the instance of Jesus Christ. He asserts that:

¹³ S. Ferguson 1994. (et al.). *New dictionary of theology*. England: Inter-Varsity Press, 289

¹⁴ J. Crowlesmith "Non-Medical from the age of the Fathers to the Evangelical revival" in John Crowlesmith. 1962. (ed) *Religion and Medicine*. London: Epiworth Press, 20

¹⁵ Which was regarded as the dark ages of medicine during which period Christian thoughts grew in direct opposition to what medical principles stood for. Melinsky notes that the attitude of the early Christian Church to the practice of medicine was ambiguous. It was fueled by the laws of 1215 promulgated by Pope Innocent III who condemned surgery and all priests who practiced it. It developed a strong feeling that Christian faith and prayer should be enough to work miracles of healing, so that the doctor was unnecessary. Eusebius recounts the splendid Phrygia and Zenobius but praises Bishop Theodotus as being skilled in the healing of bodies and minds. Tatian allows medicine for the heathen, but not for Christians; St Ambrose disapproved of medicine and St Bernard of Clairvaux forbade it for his monks. Canon law lay down that medical instructions were in conflict with divine knowledge. Surgery was discouraged by the Emperor Justinian who closed the medical schools of Athens and Alexandria. In 1248 the dissection of the body was pronounced sacrilegious and the study of anatomy condemned. Far more sinister was the rise to a pathological degree, of a belief in demon-possession and a weird flood of exorcism to counter it. It was universally assumed that mentally abnormal people were witches or inhabited by devils, and to seek out and kill such people became a religious duty on the authority of the commands in Exodus 22.18. The dark age of medicine also gave way to legend and allegory, fable and heraldry, the phoenix and the gryphon. See M.A.H. Melinsky. 1968. *Healing Miracles*. London: A.R. Mowbray & Co., 78-80

¹⁶ M. Maddocks. 1984. *The Christian Healing Ministry*, London: S.P.C.K

Sometimes it is forgotten that medicine owes its greatest debt not to Hippocrates,¹⁷ but to Jesus. It was the humble Galilean who more than any other figure in history, bequeathed to the healing art their essential meaning and spirit...Physicians would do well to remind themselves that without His Spirit, medicine degenerate into depersonalised methodology, and its ethical code becomes a mere legal system. Jesus brings to methods and codes the corrective of love without which true healing is rarely actually possible. The spiritual 'Father of Medicine' was not Hippocrates of the Island of Cos, but Jesus of the town of Nazareth

Against this background of working relationship, the British Medical Association declared in 1947 that Medicine and Church had worked together to encourage a dynamic philosophy of health which enabled every citizen to find a way of life based on moral principle and built on a sound knowledge of the factors which promote health and well-being. This, according to Barbour,¹⁸ enabled science and religion to find basis for unity in understanding the world and thus facilitated further efforts in finding a proper definition of healing, as it incorporates healthcare services and sanctity restoration of body and soul in a community.

Healthcare concept is a comprehensive exercise, which the sciences have explored extensively on the basis of which medical practices find its relevance. It is distinctively defined for the purpose of dealing decisively with every bit of disease/sickness/ailment/epidemics manifesting in the body and soul of any individual, and manifesting in his restoration in the community. Treatment of sicknesses is dealt with systematically in various stages, which start with the identification of symptoms, proceeding to the laboratory for the necessary tests to enable proper diagnosis and prescriptions, which lead to acquisition of drugs that will eventually bring about the desired goal of well-being.

Spraycar,¹⁹ identifies the medical laboratory as a place equipped for the performance of tests, experiments and investigative procedures and for the preparation of reagents. These therapeutic chemical materials play a vital role in administering healthcare services. Laboratories provide confirmatory diagnosis, improve management of diseases, provide essential public

¹⁷ Hippocrates of Cos Greek physician, was regarded at the Father of Medicine. See Spraycar. 1995. (et al eds). *Stedman's Medical Dictionary*, Baltimore: William and Wilkins, 798

¹⁸ J. Haught. 1995. *Science & Religion from conflict to conversation*. U.S.A.: Paulist Press ,14

¹⁹ S. Spraycar, 1995. (et al eds). *Stedman's medical dictionary*, Baltimore: William and Wilkins, 927

health information and administer disease surveillance that qualify them as important part of disease control programmes.²⁰

Also important to medical practices is the pharmaceutical service, which deals with the production of drugs prescribed after diagnosis of a medical personnel based on the result of laboratory tests. Babalola,²¹ describes drugs as therapeutic agents, a substance other than food used in the prevention, diagnosis, alleviation, treatment or cure of diseases. She buttresses the World Health Organization's identification of drugs as a pharmaceutical product used in or on the human body for the prevention, mitigation, diagnosis and treatment of diseases or for the modification of physiological function.²² Three major sources of drugs are identified for producing drugs namely: natural, synthetic and semi-synthetic. According to Cooper,²³ many modern and powerful drugs took their origin from nature, such as leaves, barks, roots, flowers of plant as well as animal sources like bees, cod-liver oil from fish and antibiotics from bacterial. Cooper further remarks that human body parts and fluids are now being used for drugs, while doctors, like Edward Jenner and Louis Pasteur, have discovered vaccines used to checkmate the emergence of epidemics.

Having adopted healing as a descriptive language for Christian healthcare practice, Runcie,²⁴ emphasises healing as the medium by which the unity of the Church can be sustained. He encourages the Church to get involved in healing ministry by teaching and cooperating with the medical professionals and developing prayer groups in every parish. Based on William Temple's admonition, he remarks that the whole ministry of healing was an extension of love, which involves healing the sick whatever their condition of minds and bodies. It is therefore, necessarily aimed at: restoring the sense of relationship with God and the community, affirming the body's natural powers of healing, using all medical knowledge and skills in assisting, restoring or relieving pain and establishing peace.

²⁰ Ministry of Health Malawi/ Liverpool School of Tropical Medicine. 2002. *Essential medical laboratory services report 1998-2002*, Liverpool: Lilongwe.

²¹ C.P. Babalola. 2005, Drugs and Mankind, in Oguntomisin, G.O. and Edo, V.O.(eds), *African culture and civilization*, Ibadan: University Press, 136-152.

²² C. P. Babalola. 2011. *Drugs and mankind: a display of Uniqueness*, An Inaugural Lecture 2010/2011 delivered at the Trechard Hall University of Ibadan, 4.

²³ P. Cooper. 2004. "Medicinal properties of body parts", *The Pharmaceutical Journal*, 18/25 December, Vol 273/No 7330, 900-902

<http://www.pharmj.com/editorial/20041218/chrsitmas/p900bodyparts.html>

²⁴ R.A.K. Runcie 1988.(ed) *The truth shall make you free*. London: Church House Publishing, 47

Education and medical services were used by the Mission Churches as means of evangelism in Nigeria. Their philosophy and administration of medical services were noticeable through the institution of healthcare services and establishment of hospitals. J.F. Ajayi²⁵ notes the establishment of hospitals and administering of medical services, like immunisation to ward off smallpox, through the efforts of prominent personalities like Ajayi Crowther and Hope Wadell, in their concern for the welfare of the people. Ayandele²⁶ avers that, although Christian hospitals did not start flourishing immediately owing to the resentment and suspicion of the indigenous Africans, those hospitals started by the mission Churches appeared in Nigeria as early as the second decade of the twentieth century in a manner the scramble for Africa took its turn. Although, the authors do not give information about the effects of the hospitals during the emergence of epidemics of the same period. It is on record that, by 1914, the Iyi Enu Hospital near Onitsha was opened by the Church Missionary Society. The Baptist Hospital in Ogbomosho also took off courtesy of the Baptist Church. Likewise, the Wesley Guild Hospital in Ilesa was established by the Methodist Church, while the Sacred Heart Hospital of the Society of African Mission took off in Abeokuta, courtesy the Roman Catholic Mission. These were remarkably patronised by the early Christians converts. The operation of the hospitals promoted evangelism since it prevented converts from patronising the unhygienic and unconventional traditional herbal doctors, it also encouraged non Christians to embrace the faith of the owners of the medical facilities.

2.2. Divine Healing Ministry

Healing is central to the doctrine and practices of the African Indigenous Churches, and it has generally become one of their pragmatic approaches to religious matters. This contributed to their proliferation and growth in the middle of the twentieth century. Appiah-Kubi²⁷ and Oshitelu²⁸ view African Indigenous Churches as churches founded by Africans for Africans in special African situations and have an all African membership as well as governed by an all-

²⁵ J.F.A. Ajayi. 1965. *Christian Mission in Nigeria, 1814-1891*. London: Longmans, 159

²⁶ E.A. Ayandele 1991. *The missionary impact on Modern Nigeria 1842-1914 A political and Social Analysis*. London: Longman, 343

²⁷ K. Appiah-Kubi. 1981. *Man cure God heals: religion and medical practice among the Akans of Ghana*. New York: Friendship Press, 85

²⁸ G.A. Oshitelu, 2007. *History of the Aladura (Independent) Churches 1918-1940: an interpretation*, Ibadan: Hope Publication, 1

African leadership. They emerged in the nineteenth century and were characterised by the establishment and growth of the African brand of Christianity

African Indigenous Churches appropriately fell in line with the scriptural term of the church, which emanated from the Greek word *ekklesia*, meaning a gathering of people. Ayegboyin and Ishola,²⁹ identify the problem of nomenclature, which initially constituted a hindrance to identification of this group as a Church. Oshitelu submits that, within the concept which recognises God as divine, central and supreme, the African Indigenous Churches properly bear the identity of the old and new testament writers' view of a gathering of people or assembly, which posses the characteristic feature of been holy. Baur³⁰ subscribes to their incorporation, as this group of churches adequately cohere with the principles guiding the Hebrew designation of a holy gathering and the New Testament usage to mean the assembly of people of the Lord. They practise the healing ministry according to the dictate of the scripture. These churches clearly manifest what Oshitelu³¹ calls the African world view on socio-political, religious, economic and welfare issues, which God holds supreme and properly placed at the centre of every religious practice.

Healing, which Ayegboyin and Ishola,³² view as a welfarist programme geared towards people's well-being and social stability, is manifested in certain features demonstrated by the African Indigenous Churches. The spirituality, prophetic ministry, praying culture and Pentecostal inclination demonstrated are evidences of African religiosity which, according to Oshitelu,³³ gives the African cosmological view that characterises the standards of value towards differentiating between good and evil, the origin and nature of human beings, the value of person, a holistic approach to life, and thereby avoiding the division between the sacred and the secular. Peel³⁴ subscribes to the perception of healing which lays emphasis on cure of the people from sickness, as well as employing it as a medium of conferring the discipline required for the

²⁹ D. Ayegboyin & A. Ishola, 1999. *African indigenous churches; a historical perspective*. Lagos: Greater Heights, 14-19.

³⁰ See J. Bauer. "Church" in Johannes B. Bauer. (ed.). 1976, *Bauer Encyclopedia of biblical theology*, London: Sheed and Ward, 12.

³¹ G.A. Oshitelu, 2007. *History of the Aladura (Independent) Churches 1918-1940: an interpretation*, Ibadan: Hope Publication, p.112.

³² D. Ayegboyin & A. Ishola, 1997. *African indigenous churches A historical perspective*, Lagos: Greater Heights, 15-16.

³³ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940: an interpretation*, Ibadan: Hope Publication, 112.

³⁴ J.D.Y. Peel. 1968. *Aladura: a religious movement among the Yoruba*, Great Britain: Richard Clay, 127.

welfare of the people in a society. How the discipline was sustained is not discussed by these scholars. Also, these authors give no information about the standard adopted by this group of churches to ascertain the type of holiness the New Testament gathering demonstrated to have qualified them for such definition.

The command of the Lord Jesus in the great commission, made it imperative for the church, as the mark of its assignment and commission, to embark on healing ministry. Crowlesmith,³⁵ notes that the early Christians practised non-medical healing through the Fathers in the Church. In the second century, healings took different forms and were accomplished in different ways, namely: prayer, invocation of the Lord's name; signing the victim with the cross, exorcism, the laying on of hands and anointing with oil. These attest to the fact that the root of purity and holiness practised by the African Indigenous Churches originated from one of the mission-oriented Churches, whose establishment was linked with the early Church practice mentioned in Acts of the Apostles.

Within the ambits of Pentecostalism, which displayed the gifts of the Spirit, among which speaking in tongues prominently featured, Liardson remarks that healing ministry under the name divine healing became the hallmark of the African Indigenous Churches today.³⁶ According to Walter Yust,³⁷ the Pentecostals generally believe in the impartation of the Holy Spirit, which became the source of power and the fuel to transport the recipients to heaven at the close of the age. It must be noted that within this orbit, the African Indigenous Churches embraced the tradition and practice of divine healing and it became a major part of the movement's doctrine. According to Alokan,³⁸ the Pentecostals derived their doctrines from many related sources, namely: the Holy Scriptures, the touching and soul-inspiration of the Fathers, spiritual guidance dictated by internal stresses and references to the literatures and magazines of some older Churches in and outside Nigeria. However, these authors do not indicate the certainty of complete reliance of the Africans on divine healing based on the scripture. Faith healing or divine healing was entrenched within the context of healing ministry to form the twelfth tenets of the constitution of Christ Apostolic Church and operated under the

³⁵ J. Crowlesmith "Non-Medical from the age of the Fathers to the Evangelical revival" in John Crowlesmith. 1962. (ed) *Religion and Medicine*. London: Epiworth Pess, p. 20

³⁶ R. Liardson. *God's General*. 1996. Okhlahoma: Albury Publishing, p. 12

³⁷ W. Yust (et al ed.). *Encyclopedia Britannica*, Vol. 7, p. 268

³⁸ J.A. Alokan. 1991. *The Christ Apostolic Church*, Lagos: Ibikunle Printers, p. 286.

Pentecostal belief tagged *Cura Divina*. Other African churches approached the matter of healing with vigour and concern to eradicate diseases among the people in southwestern Nigeria.

Maddocks,³⁹ MacNutt,⁴⁰ Appiah-Kubi⁴¹ and Melinsky⁴² are of the view that healing practices were part of the divine act, based on miracles of healing through which Jesus explicated his ministry to the world. Following after him, the disciples embarked on same, showing the divine power of God in action. They produced followers who furthered the practice of healing. The church propagated same, affecting the world of their ages by bringing relief to various communities where it exists. The church, in the first years after the apostolic age, practised healing in the name of Jesus Christ. This was accompanied by the activities of the clergy who paid solemn visits to the homes of the sick, believing that just as the very shadow of Peter in Acts of the Apostles had healing powers, so would theirs.⁴³

Lasebikan,⁴⁴ affirms that health is the most significant endowment of God to man; and without health, nothing meaningful can be achieved. He equally remarks that the people of a nation, without health will be under-achievers. Chukwu observes that part of what makes developing countries is that they always face the problems of economic instability, political unrest and crippled health care system.⁴⁵ A healthy community will produce a virile economy and buoyant life-style.⁴⁶ The health of a nation is its wealth, as a reformed healthcare delivery system is one of the few routes to national wealth. In view of this, the issue of healthcare for a people is very paramount in every community, whether secular or religious.

Edmunds and Scorer⁴⁷ view healing as an uncommon word in medicine, which is applied to non-medical treatment of diseases. It is often spoken of as faith, divine or spiritual healing. This usage is based on a fragmented view of human person whose souls are catered for through the services of the Church. When the scriptural view of a person as a being is considered,

³⁹ M. Maddocks. 1984. *The Christian Healing Ministry*. London: S.P.C.K .

⁴⁰ M. Francis. 1979. *Healing*. Notre Dame: Indiana

⁴¹ K. Appiah-Kubi. 1981. *Man cures God heals: Religion and medical practice among the Akans of Ghana*. New York: Friendship Press.

⁴² M.A.H. Melinsky. 1968. *Healing miracles*. London: Mowbray & Co.

⁴³ J. Crowlesmith "Non-Medical from the age of the Fathers to the Evangelical revival" in John Crowlesmith. 1962. (ed) *Religion and medicine*. London: Epiworth Press, 20.

⁴⁴ G.L. Lasebikan in Church of Nigeria, Diocese of Ondo, *The Bishop's Charge*, delivered to the third session of the nineteenth Synod, Ondo, Colla Prints,16

⁴⁵ C. Chukwu, "Path to more productivity for Nigerian doctors", in Adeyeye Joseph (Ed), 2010. *The Punch*, Lagos: The Punch Nigeria Limited, 19.

⁴⁶ G.L. Lasebikan, in Church of Nigeria Diocese of Ondo. 2009, *The Bishop's Charge*, delivered to the third session of the nineteenth Synod, Ondo: Colla Prints,16

⁴⁷ V. Edmunds and C.G. Scorer. 1979. *Some thoughts on faith healing*, London: Inter-Varsity Press, 82.

healthcare is carried out through healing which incorporates the whole person and all means of healing, whether medical or non-medical, physical or spiritual. It is, therefore, apposite to posit that healing practice emanated within the framework of the Calvary love.

Oshitelu,⁴⁸ and Ayegboyin and Ishola,⁴⁹ among others, discuss the necessity of healing along nationalistic tendencies that conditioned the emergence of African Indigenous Churches generally. Appiah-Kubi⁵⁰ considers spiritual experience centred on the whole idea of healing, prophesying and divining. The immediate scenario that propelled their agitation was the manifestation of the deadly epidemic in 1925, which spread across the West Africa in the early twentieth century. It became obvious that the African Indigenous Churches through pragmatic approach exploit an opportunity, not used by the mission churches to establish their relevance. Although, according to Alokun,⁵¹ some of them came to existence during the middle of the twentieth century, the impetus for their conception was born in 1918 with the response of the fathers of African Indigenous Churches, like Garrick Braide, to the outburst of influenza or bubonic plague of the period. There was then the urge to establish churches that would put the spiritual and physical problems of the worshippers, especially the Africans worshippers, into consideration.⁵²

Most of them emerged within the mission Churches as a pressure group, without any original desire to form themselves into a distinct Church denomination. The emergence began when a group of Anglican lay members started meeting for prayer, as protection against the influenza. Deji Ayegboyin and Ademola Ishola,⁵³ trace the background of their action to the experience of Daddy Ali,⁵⁴ who had a religious experience calling him to consecrate himself to a life of prayer for spiritual development and growth, consequent upon which he formed a prayer group. The group started operating under the name Precious Stone and later Diamond Society.

⁴⁸ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940: an Interpretation*, Ibadan: Hope Publication, 10

⁴⁹ D. Ayegboyin & A. Ishola, 1997. *African Indigenous Churches a historical perspective*, Lagos: Greater Heights, 23

⁵⁰ K. Appiah-Kubi. 1981. *Man Cures, God Heals: Religion and Medical Practice among the Akans of Ghana*. New York: Friendship Press, 86

⁵¹ J.A. Alokun. 1991. *The Christ Apostolic Church, (1928-1988)*, Ibadan: Ibukunola Printing Nig. Ltd., 30

⁵² G.A Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940: An Interpretation*, Ibadan: Hope Publication, 28.

⁵³ D. Ayegboyin & A. Ishola, 1997. *African Indigenous Churches A Historical Perspective*, Lagos: Greater Heights, 118-119.

⁵⁴ A sexton at Our Saviour's Church Ijebu-Ode

As the epidemic was raging, they equally became ardent in prayer life as a means for succour. On their activities, Omoyajowo comments thus:

The Diamond Society of Ijebu-Ode, the first Aladura Movement in Yorubaland, came into existence through visions that were recognised as divinely inspired. The members' efficacious use of prayers during the influenza epidemic convinced them that they were on the right path and spurred them to break away from the Anglican.⁵⁵

Doctrinal matters were secondary to the issues of welfare package in their practice of healing. Therefore, to enable them focus properly on such issues, like in the days of Garrick Braide in the Niger Delta, who had earlier provoked a revival, after discovering the presence of healing power within the practice of their early fathers, they promoted some pious exercises, like daily prayers, fasting and singing hymns of praise to God.⁵⁶ Through their efforts, pragmatic prayers were intensified while the ministry of the Old Testament prophets were greatly rekindled and emphasised. Ogunrinade⁵⁷ notes that local people came out in droves to employ the weapon of prayer as a veritable alternative to the impotence of Western medicine, which was not even readily available to the common people.

Johnson,⁵⁸ mentions the subjection of sickness to dualistic sources, namely natural and supernatural, since man, according to Leslie Weatherhead, does not consist only of the body and mind, but a combination of body, mind and soul. Oshitelu⁵⁹ and Peel⁶⁰ agree that the Aladura movement operated within two principles in actualising their healing strategies. First, as a profession, they operated under the Christian scientific approach, which initially supports their prohibition of medical treatment by a theory which denied the reality of sickness; thus, they asserted its conquest to non-material means. Also, to a large extent, they operated under the Yoruba belief that recognizes a combined natural⁶¹ and supernatural causes for manifestation of

⁵⁵ J.A. Omoyajowo. 1982. *Cherubim and Seraphim: The history of an African independent Church*. New York: N.O.K. Publishers, 122.

⁵⁶ E. Beyer. 1997. *New Christian movements in West Africa*. Ibadan: Sefer, 7.

⁵⁷ O.A. Ogunrinade. Predilection for African Indigenous practices in the Pentecostal Tradition of African Indigenous Churches with reference to Christ Apostolic Church Agbala Itura. Internet material, 2.

⁵⁸ S. Johnson. 1921. *The history of the Yorubas from the earliest times to the beginning of the British protectorate*, Lagos: C.M.S., 45.

⁵⁹ G. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940: an interpretation*. Ibadan: Hope Publication, 102.

⁶⁰ J.D.Y. Peel. 1968. *Aladura: A religious movement among the Yoruba*. Great Britain: Richard Clay, 128.

⁶¹ Which was as result of circumstances and seasons

most diseases,⁶² thereby permitting natural and supernatural mediums of treating them. Ferguson,⁶³ sees the eventual practice of consultation and prescription, that became a prominent practice among the African Indigenous Churches today as emanating from the Yoruba psychological practice packaged for the survival of the people. This actually served as resurgence of Yoruba medicine man's strategy for resolving myriads of any manifesting illness or misfortune with the goal of providing relief to people's needs.

Fatoyinbo,⁶⁴ asserts that past attack of sickness on the part of healers in Indigenous African Churches usually contribute to their healing programme. Therefore, in the Celestial Church, there was a combination of experience with prophetic training towards administering healing to people. As a veritable weapon of welfare, prophecy in the Celestial Church was used to embrace the medium of preaching, detention, advice, diagnosing illnesses, prescribing cure and offering control.

Among the Cherubim and Seraphim Church, healing issues are addressed from personal experience and religious activities of Orimolade himself. Omoyajowo,⁶⁵ revealed that the situation of physical deficiency suffered by the founder propelled him to engage in passionate prayer and fasting to enable him overcome his predicament. Orimolade's period of seclusion provides an opportunity to voyage with God towards attaining spiritual height and receiving personal deliverance from his sickness, this prepared him to deal with other people's problems. It equally bequeathed to him the store-house of power as heritage to the Church.⁶⁶ Beyer,⁶⁷ opines that sacraments of baptism and Holy Communion are observed where sins are confessed, water is also consecrated and candles are lighted for purification to enhance and facilitate healing. Although divine healing is practiced in the Cherubim and Seraphim Church, many individual members of the Church have experienced it, through miracles of healing, yet none of its branches officially holds the view of prohibiting the patronage of medical treatment by medical doctors,

⁶² Supernatural agencies like witches and wizards, out of their malice, or may be sent by God or the *orisa* as a punishment.

⁶³ J. Ferguson. 1970. *The Yoruba of Nigeria*, London: Open University, 56.

⁶⁴ M.T. Fatoyinbo. 1983. "The Celestial Church of Christ: An Enquiry into the Place and Use of Spiritual Manifestations in the Life and Faith of an African Independent Church", *Unpublished M.A Essay*, Trinity College, Bristol, 193-194.

⁶⁵ J.A. Omoyajowo. (ed.). 1995. *Makers of the Church in Nigeria 1842-1947*, Lagos: C.S.S., 120.

⁶⁶ M.O. Idowu. 2009. *More than a Prophet: The Adventures of Moses Orimolade Tunolase, Founder of the First Indigenous Church in Nigeria*. Lagos: Divine Artillery, 184-188.

⁶⁷ E. Beyer. 1997. *New Christian movements in West Africa*, Ibadan: Sefer, 22.

like the Christ Apostolic Church declared,⁶⁸ this further confirms Beyer⁶⁹ that C&S members are allowed to patronise medical personnel.

As a common heritage among African Indigenous Churches, healing programme in the Church of the Lord Aladura has a linkage with the experience and encounter of Prophet Olunowo Oshitelu the founder.⁷⁰ Beyer,⁷¹ alludes to the importance of healing through prayer, evaluation and rejection of medicines, use of dreams and prophecies for success, as prevalent in the life of the Church. Turner,⁷² notices the surprising adoption of holy names, enlarged practice of exorcism that characterised the ministry of Church of the Lord *Aladura* including the setting apart of a portion designated as Mercy Ground (*Ile-Aanu*) for the cleansing of both the individual and the society at large.

The phenomenon of healing in the CAC was a product of the revival in the early twentieth century, particularly in 1930 through the Oke-Ooye, meeting of the Faith Tabernacle in Ilesa. Wallis,⁷³ describes revival as the divine intervention in the normal course of spiritual things through which God reveals Himself to man in awesome holiness and as an irresistible power. Almost all true Christianity in the world were products of revival.⁷⁴ The Oke-Ooye revival fell in line with the philosophy and principles of the previous movements such as Garrick Braide of Niger Delta in Nigeria, which happened in 1915, Simon Kimbangu of British Baptist Church in Congo;⁷⁵ and Alice Lenshina's movement of the 1950s in Zambia, Tanzania and Malawi. These revival movements had many features in common. They served for purity and restoration, but uppermost in their mission was the emphasis on the healing power of God,⁷⁶ a phenomenon that impacted growth on the church's pastoral ministry.

Though there had been previous revivals, the Oke-Ooye revival was a radical departure, as it occasioned conversion from idolatry, wholesale rejection of drugs, surrender of idols and destruction of harmful charms, arrest of evildoers and confession of past evil deeds, healing of

⁶⁸ J.D.Y. Peel. 1968. *Aladura: a religious Movement Among the Yoruba*, Great Britain: Richard Clay, p.128.

⁶⁹ E. Beyer. 1997. *New Christian movements in West Africa*, Ibadan: Sefer, 27

⁷⁰ G.Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940: an interpretation*, Ibadan: Hope Publication, 72-75.

⁷¹ E. Beyer. 1997. *New Christian movements in West Africa*, Ibadan: Sefer, 14.

⁷² It was used for private prayer, a background to what transformed to probable use of mountain and *agbala* for prayer today.

⁷³ A. Wallis. 1956. *In the day of thy Power*, London: Christian Literature, 20-23.

⁷⁴ C.G. Finney. 1988. *Lectures on revival*, USA: Bethany House Publishers, 11.

⁷⁵ J.B. Webster. 1969. *An Article titled Independent Christians in Africa in 1969*, vol. 3 No. 1 of TARIKH, Christianity in Modern Africa, 62.

⁷⁶ J. A. Alokun. 1991. *The Christ Apostolic Church, (1928-1988)*. Ibadan: Ibukunola Printing Nig. Ltd., 24.

various kinds, deliverances of unbelievable dimensions, Spirit baptism, evidences of spiritual gifts like prophecy, speaking in tongues and so on. As a matter of fact, this revival, indeed, served as a watershed in the annals of the Church in southwestern Nigeria.⁷⁷

This new position engendered the various means by which healing could be carried out including the liturgical method which was carried out during normal Church worshipping situation. There was also, the organised healing session, when some healing tangibles, such as consecrated water and oil were involved. There was the awareness that sickness or epidemic was a result of a particular broken relationship with the divine, a contact at which, various times, needs to be restored. The procedure, therefore, involved constant and general invitation of people to reconciliation with God.⁷⁸ Buthelezi,⁷⁹ expatiates on the assertion of wholeness of salvation as predicated on man being created in the likeness of God to obtain his dominion over the universe. This explains the biblical picture of man in relationship with God. To live means to be in such a position that one can receive God's life-giving gifts, while to be cut off implies being alienated from the wholeness of life. As an interplay between the natural world and the supernatural worlds, life reflects such a whole, a relationship which needs to be maintained. Therefore, to be in proper standing with God and obtain their wholeness, the people needed to take some prescribed steps. After the people had confessed their sins, they were believed to have been cleansed and freed from the fear of witchcraft, black or white magic, superstitions and charms.⁸⁰

This eventually had effects on behavioural patterns that helped in reconciling the people to God. As such, purifying strategies, such as personal holiness, righteous living, emphasis on prayer and the power of God were employed, pragmatic activities geared towards emotional relief, among were in place. This include dancing, drumming, vigil keeping. Other physical exercises, such as constant movement of the body were variously adopted. Some of these contributed greatly to the enhancement of healthy living. There was the multiple use of water therapy⁸¹ for every category of ailment manifesting in the body.

⁷⁷ M. O. Idowu. 2007. *Great Revival of 1930, the Origin of Modern Pentecostalism in Nigeria*, Divine Artillery Publications, 13.

⁷⁸ S.A. Owoeye. "Charismatic prophet-healers and their healing activities in Yorubaland" in David O. Ogungbile and Akintunde E. Akinade 2010 (Eds). *Creativity and Change in Nigerian Christianity*. Lagos: Malthouse Press

⁷⁹ Manas Buthelezi, "Salvation as Wholeness" in J. Parrat. 1991. (ed). *A reader in African Christian Theology*. London, S.P.C.K., 95.

⁸⁰ J. A. Alokun. 1991. *The Christ Apostolic Church, (1928-1988)*, Ibadan: Ibukunola Printing Nig. Ltd., 24.

⁸¹ Use of water is basic since it becomes the *sine qua non* for revelation, religious practice and CAC. Traditional religious conotation.

Although, water was greatly magnified, further emphasis on Pentecostal manifestation reinvigorated it by the instrument of prophecy, speaking in tongues, discernment of spirit, seeing vision, dream and the use of anointing oil. Coupled with these were relieving activities, such as clinical and pastoral care. There were locations of comfort, such as mountains, popularly known as *oke*, so and gardens, known as *agbala*, which were established for that purpose. Christ Apostolic Church stands out in this area of welfare package, which is embarked upon with the main objectives of giving relief and quickening moral imperatives of the citizens. Alokun views revelations as a major tool in carrying out healing in CAC. He treats predictions, foretelling and forth telling through the activities of prophets and prophetesses in discovering and preventing diseases, as an inducement to healing. These writers have attempted evaluating the importance of revelation to healing, but they did not really discuss what the change in healing ministry had contributed to the growth of Christ Apostolic Church in southwestern Nigeria.

2.3. Conclusion

This chapter has reviewed relevant materials on Christian orthodox medical healthcare ministry and divine healing ministry. Similarly, the involvement of healing in the African Indigenous Churches was examined in the light of a common ascendancy with CAC. Although earlier scholars have worked on different aspects of CAC, none have worked on the subject of divine healing as a contributory factor to the growth of CAC. This is the gap that this research tried to fill.

CHAPTER THREE
DIVINE HEALING AS A STRATEGY FOR THE EXPANSION OF CHRIST
APOSTOLIC CHURCH IN SOUTHWESTERN NIGERIA

3.0. Introduction

This chapter focuses on how divine healing became a factor in the emergence of Christ Apostolic Church and as a background for what the church practised in subsequent years. It also traces how divine healing eventually became the characteristic feature of the church. A substantial portion of the chapter is dedicated to examining the tools involved in carrying out healing ministry as it transformed from one stage of practice to the other. The chapter equally discusses the factors that made the healing ministry thrive in Christ Apostolic Church in southwestern Nigeria, indicating the cases of individuals that experienced the phenomenal incidences of healing. The chapter further examines the merits and the demerits of the practice of healing ministry.

3.1. Healing as an Antecedent to the Emergence of Christ Apostolic Church, 1918-1938

A popular adage which says “without smoke there cannot be a fire” adequately applies to the events that led to the emergence of Christ Apostolic Church among the group of churches in southwestern Nigeria. Christ Apostolic Church, a product of agitation that centred on people’s welfare, has an antecedents of its activities connected with the principles and philosophy of the Faith Tabernacle congregation,¹ which itself was a product of charismatic colouration that had been in Nigeria since 1914.² As one of the two purifying movements within the Church, this group traces its origin to 1918. It surfaced when Messrs Joseph Sadare, E.O. Onabajo, D.C. Oduga, E.O. Olukoya and Daddy Alli formed themselves into a small praying group called *Egbe Okuta Iyebiye*³ with Daddy Alli as the first leader.⁴ Fatokun⁵ subscribed to the idea that the name

¹ Faith Tabernacle was formerly known as Precious or Diamond Stone a name that they arrived at in 1920 following a revelation to Shadare. Later, it was through their linkage with the Faith Tabernacle of Philadelphia in the United States of America they changed their nomenclature to Faith Tabernacle. See G.A. Oshitelu. 2007, *History of the Aladura (Independent) Churches 1918-1940 an interpretation*, Ibadan, Hope Publications Ltd., 29.

² Graham Duncan and Ogbu.U. Kalu, Bakuzufu: Revival Movement and Indigenous Appropriation in African Christianity, in O.U. Kalu. 2005 (ed). *African Christianity: an African story*, Pretoria: Department of Church History, chapter 11, 300.

³ It was a group formed from the membership of Our Saviour’s Anglican Church, Ijebu-Ode, Ogun state in Nigeria.

⁴ See S.E.A. Oludare “Trio of CAC founding fathers: Odubanjo, Akinyele and Babalola” *Unpublished M.A. dissertation*. Dept. of Religious Studies, University of Ibadan, 13

revealed to J.B. Sadare was variously translated as “The Precious Stone Society” or “Diamond Society”, Peel viewed it as the replica of the precious stone referred to by St. Paul in the book of I Corinthians 3:12, when linking it with Christian foundation. It was further reinforced by Peter’s reference to Jesus Christ as the living and chief cornerstone. Fatokun⁶ asserts that their activities were remarkably felt in southwestern Nigeria, as their revival transformed Nigerian christianity from an intellectual exercise to a power-demonstrating one. Olayiwola⁷ remarks that the prayer cells organised by the Diamond Society preached the power and authority of prayer. They eventually came with the objective of employing the medium of prayer⁸ to combat the ravaging epidemics in southwestern Nigeria⁹ during the early twentieth century.

As Christ Apostolic Church belongs to a family of churches classified among the African Indigenous Churches,¹⁰ whose objectives centre on the belief and practice of divine healing, it is worthy to note that the nature of establishment and operation of these churches plunged them to the initial general complexity of nomenclature,¹¹ which resulted in early problems of identity and character.¹² Attempts to resolve this was made in 1962 in a consultation organised by the World Council of Churches in Kitwe. The conference identified three criteria that qualified their identification with the *Aladura* Churches, namely: (a) their emphasis on the work of the Holy Spirit; (b) reference to various forms of revelation and healing; and, (c) their emphasis on re-interpretation of Christianity in terms of felt needs of the local culture.¹³ Having satisfied all the above, the Christ Apostolic Church was conveniently classified as an African Indigenous Church. Christ Apostolic Church explored the background of upholding the sanctity of the scripture, dignity of African culture and sanctity of human life to fashion out her identity within the committee of churches.

⁵ S. A. Fatokun. 2005. “Pentecostalism in southwestern Nigeria with emphasis on The Apostolic Church, 1931-2000”. *Unpublished Ph.D thesis*. University of Ibadan, 98

⁶ S. A Fatokun. *Ibid*, 99.

⁷ D.O. Olayiwola “Hermeneutica-phenomenological study of the Aladura spirituality in Ijesa social history”, *Asia Journal of Theology*, vol. 6, No.2, 1991, 253-263

⁸ As an alternative to medicine with the main objective of elevating the effect of prayer and to render the efficacy of herbs impotent.

⁹ J.A. Alokun. 1991. *The Christ Apostolic Church, 1928-1988*. Lagos: Ibukunola Printers, 30.

¹⁰ A. Omoyajowo. 1982. *Cherubim and Seraphim*. New York and Lagos: N.O.K. publishers, p xiv.

¹¹ Due to the fact that churches in this group are derogatorily classified and tagged several appellations from either preconceived notion of the older churches or due to certain manifestations in their own system.

¹² The reason why the British administrators considered them a threat, a deceiver and an unserious movement.

¹³ See D. Ayegboyin and Ademola Ishola. 1997. *African Indigenous Churches, an historical perspective*. Lagos: Greater Heights Publications, 15.

The year 1901-1918 were remarkable concerning religious rejuvenation that manifested in divine healing among the Africans, especially in the West African sub-region. Idowu¹⁴ documents a wave of prophetic revivalism involving various personalities, which spread over Africa, whose healing ministries were so powerful and effective in some cases that they shook the mission establishments and caused a stir to the colonial authority. Ayegboyin and Ishola¹⁵ have identified great African churchmen like Prophet William Wade Harris of Liberia, Garrick Braide of Nigeria; Walter Matiffa of Lesotho; Samson Oppong of Ghana; Moses Orimolade of Nigeria;¹⁶ Edunjobi,¹⁷ and Babamuboni,¹⁸ a former hunter and a catechist respectively, in Ekiti, who organised revivals demonstrating healing powers that made a great impression in the minds of the populace in southwestern Nigeria. Their activities also projected the virtues embedded in the religious disposition and culture of the African society.

While it was not certain whether they were actually intending to establish a church denomination,¹⁹ it was obvious that their perception of healing and health care was at variance with the orthodox medical orientation that was prevalent in the mission churches.²⁰ They equally demonstrated a clear separation from the use of herbs that persisted among traditional Africans of the period. Idowu²¹ links what boosted the activities of the prophets who were advocates of healing ministry to some deficiencies identified in the foreign missionary's attitude; such as lack of respect for African customs, culture and system, which often result in pride and racial discrimination. This further aggravated the unhealthy situation that was prevalent at the period. Another factor was the silence of the missionaries in the face of racial discrimination, exploitation, oppression and other features inherent in imperialism, which also indicated their

¹⁴ M. O. Idowu. 2009. *Moses Orimolade Tunolase more than a prophet*. Ikeja: Divine Artillery Publications, 21.

¹⁵ D. Ayegboyin and A. Ishola. 1997. *African Indigenous Churches, an historical perspective*. Lagos: Greater Heights Publications, 49.

¹⁶ M. O. Idowu. 2009. *Moses Orimolade Tunolase, more than a prophet*. Ikeja: Divine Artillery Publications, 22.

¹⁷ J.D.Y. Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. Great Britain: Richard Clay, 58.

¹⁸ E.A. Ayandele. 1966. *The missionary Impact on modern Nigeria 1842-1914, a political and social analysis*. London: Longman, 157.

¹⁹ Ogunrinade's view that their excommunication led to the establishment of a church seems pervasive and suspicious, considering the support of the group for a sexton against the Vicar of the church at the period; and also the failure of the group to consider the dilemma of the vicar acting under the instruction of the government. See A. Ogunrinade. 2012. *Elements of African Traditional Religion in Christ Apostolic Church, southwestern Nigeria. Unpublished PhD thesis*. University of Ibadan, 55.

²⁰ Especially when the American Faith Tabernacle kept checking them on the freedom about exhibiting spiritual gifts. See C.O. Oshun. *Christ Apostolic Church of Nigeria: a suggested Pentecostal consideration of its historical organization and theological development 1928-1975. Unpublished PhD thesis*. University of Exeter, 26

²¹ Moses Oludele Idowu. 2009. *Moses Orimolade Tunolase, more than a prophet*. Ikeja: Divine Artillery Publications, 20.

approval of such practices. Oshun²² and Parratt²³ was the spiritual thirst and obvious success of the African churches which emerged as a protest against foreign domination. To address this, African revivalists pragmatically rejected idolatry, but they emphasised divine healing, repentance, baptism, and abstinence from alcohol. They also demonstrated tolerance towards polygamy²⁴ and other traditional African practices in a manner that appropriately revealed an amalgamation of scriptural instruction with the welfare of the people.

The politics was ignited by the type of treatment meted out to Ajayi Crowther and his other pioneering African colleagues. The scenario became a reference point for generations of African leaders, as it guides them to carefully uphold African identity against the European domination. The year 1864²⁵ which marked the fulfillment of Henry Venn's²⁶ vision to have the native evangelising themselves,²⁷ was a time of flowering for the African Christians, as it featured the coming to prominence of Ajayi Crowther.

The story of Indigenous Churches cannot be understood without the history of hostilities experienced by the native missionaries in the course of their early interaction with the Europeans. Prominent among them was Ajayi Crowther, whose episcopacy was considered by the African Church leadership to be a major breakthrough for an indigene; as his personality, achievement, attainment and activities were important events that signalled a ray of hope for them. However, the execution of Henry Venn's vision, by the European missionaries by putting a limitation on the area to be governed by Ajayi Crowther, signalled a hostility that became an everlasting victimization on his personality. Crowther's Diocese covered Niger Territory, where the Europeans did not exercise dominion. Ajayi²⁸ notes that the designating Crowther's jurisdiction was done by the white as follows: "West Africa from the Equator to the Senegal, with the exception of the British colonies of Lagos, the Gold Coast and Sierra Leone". Invariably, areas marked out as British colonies were not part of Bishop Ajayi Crowther's diocese.

²² C.O. Oshun. Christ Apostolic Church of Nigeria: A suggested Pentecostal consideration of its historical organization and theological development 1928-1975. *Unpublished Phd thesis*. University of Exeter, 8.

²³ J. Parratt 1991. (ed.). *A reader in African Christian theology*. London: S.P.C.K., 2.

²⁴ M. O. Idowu. 2009. *Moses Orimolade Tunolase more than a prophet*. Ikeja: Divine Artillery Publications, 21.

²⁵ When Ajayi Crowther became a bishop he was reputed for being an African to occupy such an elevated office

²⁶ Henry Venn was the Church Missionary Society Secretary then

²⁷ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940 an interpretation*. Ibadan: Hope Publications Ltd., 4

²⁸ J.F.A. Ajayi. 1965. *Christian Mission in Nigeria 1841-1891*. London: Longmans, p. 206.

The delineation, however, ran contrary to earlier report on Niger mission where Henry Venn's original principles of the Niger mission was not to be native agency and European superintendence, but native and European association.²⁹ Unfortunately, the hopes and aspirations of the African pioneers were marked by intimidation, hostilities and frustration. The assumption of the indigenes was based on the incident that attended Bishop Crowther's³⁰ plight with the European missionary. Oshitelu remarks as follows:

Crowther was a symbol to the educated and Christian liberated slaves commonly called Sierra Leonians, the one on whom missionary societies depended for the evangelisation of Africa, and upon whom humanitarians too relied for the carrying Western civilisation to the interior parts of West Africa...to discredit Crowther therefore was to discredit Christian liberated slaves. It was in effect saying that Africans, even when given the benefit of education and Christianity, would never fully rise to the status of the British.³¹

To the dismay of the African Christian elites, the treatment meted out to Ajayi Crowther was followed by the disappointment and denial of James Johnson³² by the C.M.S. authority. Johnson was inspired to join the native pastor church in Lagos by the desire to create an African Independent Church. Despite his training in Sierra Leone, he was denied the opportunity to head the institution by the same authority that promised him. The hopeless situation caused the emergence of leadership conflict tussle between the white and black pastors. Also, the neglect to organise the native Church by the missionary and the influence of revival³³ culminate in the secession African oriented churches from the mainline churches.

The period 1891 and 1920 was remarkable for agitations which saw the African-oriented churches develop into major denominations in quick succession. The Native Baptist Church was formed out of the American missionary in 1888, the United Native African Church was founded in 1891,³⁴ the African Church Bethel pulled out of the Anglican Church in 1901, while United African Methodist Church (Eleja) disengaged from the Methodist Church in 1917.³⁵

²⁹ CMS CA3/04/701. 1862. *Crowther report of annual visit to Niger mission.*

³⁰ Who at this period was their role model and a determinant of their fate and destiny.

³¹ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940 an interpretation.* Ibadan: Hope Publications Ltd., 5

³² Another prominent African pioneering personality popularly known in history as holy Johnson

³³ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940 an interpretation.* Ibadan: Hope Publications Ltd., 15

³⁴ Not out of any church but in response to Wilmot Blyden's lecture of December, 1890.

³⁵ D. Ayegboyin and A. Ishola. 1997. *African Indigenous Churches, an historical perspectives.* Lagos: Greater Heights Publications, 35-42.

The break-away churches to a large extent, represented the African political perception, but they were deficient in properly grasping the African cultural identity and spiritual thirst of the late nineteenth and early twentieth centuries. They eradicated the European domination and thereby established the African hegemony of native churches.³⁶ Their endeavours served as preparatory movement for the emergence of churches of African philosophical understanding in the early two decades of the twentieth century.

In the midst of continued agitations, the vibrancy of the Africans was uncompromising in their approach to spiritual matters owing to their conviction in the prevailing power of God. The end of first world war ushered in an unprecedented outbreak of influenza,³⁷ which had severe consequences on the whole world. It actually led to a series of transformations, including physical, circumstantial, emotional and spiritual manifestations.

The emergence of CAC was connected to the trend of event premised on July 1918, when Daddy Alli³⁸ had a dream that was discountenanced by the authority of the Anglican Church in Ijebu-Ode. Unfortunately, during the period, churches and public places were closed by government decrees, a phenomenon that greatly hindered the clergy to act contrary. The emergent group following Daddy Alli's dream was of the conviction that the solution to the raging influenza lay in prayer. Hence, members³⁹ resolved to be holding prayer meetings first in the front of the closed church, later, they changed⁴⁰ to the house of J.B. Sadare⁴¹ who was the People's warden at the church. Continuous meeting occasioned the formation of a prayer band that later transformed into a society known as Precious Stone. Their activities were corroborated by the spiritual experience of Sophia Odunlami,⁴² who received a revelation that rain water and prayer would be the most effectual remedy for eradicating the ravaging influenza of the period.⁴³ An Ijebu man named D.O. Odubanjo, based in Lagos, full of energy, dynamism and erudition was the secretary/missionary correspondent to the society. He had as far back in 1917, been

³⁶ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940 an interpretation*. Ibadan: Hope Publications Ltd., 15

³⁷ See J.D.Y. Peel. 1968. *Aladura: a religious movement among the Yoruba*. London: Oxford University Press, 130.

³⁸ A one time Sexton at Our Saviour's Church, Ijebu-Ode.

³⁹ Who finds it difficult to have their spiritual thirst imprisoned or mortgaged after procuring a solution to the raging epidemics through the vision of Daddy Alli.

⁴⁰ Probably due to the fear that government agency might institute an arrest for willfully disobeying government order.

⁴¹ J.D.Y. Peel. 1968. *Aladura: a religious movement among the Yoruba*. London: Oxford University Press, 62.

⁴² A school mistress at Isonyin a town in Ijebu-Ode, Ogun state, Nigeria.

⁴³ D. Ayegboyin and A. Ishola. 1997. *African Indigenous Churches, an historical perspective*. Lagos: Greater Heights Publications, 67

making contact with “The Sword of the Spirit” magazine, a publication of the Faith Tabernacle congregation of Philadelphia in the United States of America. The first contact was in the house of his friend named Sodipo. The literature continued to gain wider circulation in Nigeria, while the doctrinal content kept making impact on the people. Among such was a spectacular one which was captioned “Seven Principles of Prevailing Prayers”,⁴⁴ which became fascinating to the leadership of the Precious Stone Society. Constant communication with Faith Tabernacle in the U.S.A., coupled with regular and free distribution of copies of the magazine and other tracts, the teaching on divine healing, holiness and efficacy of prayer aided the stand of the Nigerian congregation, which already had problem with the Anglican Church’s practice of infant baptism. While it became obvious that a consolation and doctrinal agreement with Faith Tabernacle was realised, the series of contact was, in 1923, transformed to the affiliation of Precious Stone Society with Faith Tabernacle congregation in the United States of America.⁴⁵

Unfortunately, it was not long when crisis engulfed the movement. This happened in 1925 when the International Presiding Pastor, named Clarke,⁴⁶ was accused of adultery for abducting another man’s wife.⁴⁷ After a successful investigation of the incident, a disciplinary measure was recommended against Pastor Clarke. The situation was aggravated by the surprising refusal of Clarke to accept the disciplinary measure of the church. This led to his quitting the movement. He then formed another denomination named First Century Gospel Church. Consequent upon this, his assistant, Pastor A.Y.S. Winterbourne, took over the office as the International Presiding Pastor.⁴⁸ According to Adegboyega, when the rift in the US-based congregation became a disturbing phenomenon, the Nigerian leadership, in admiration of Clarke’s spiritual endowment, wrote a letter appealing to him to humbly accept the disciplinary measures,⁴⁹ but he refused. Rather than yielding to people’s appeal, he solicited that the Nigerian congregation break ties with Faith Tabernacle and switch over to his newly founded church. The Nigerian congregation turned down his request on the ground that they would not

⁴⁴ Meanwhile the group had disagreed with the Anglican Church on several issues, such as infant baptism and divine healing.

⁴⁵ J.A. Ademakinwa. *Iwe Itan Ijo Aposteli Ti Kristi*. Lagos: CAC. Publicity Dept. 1971, 18

⁴⁶ A role model and darling to the movement

⁴⁷ Not only was the incident disappointing, it equally constituted a great breach of an important tenet of their faith

⁴⁸ See S.G. Adegboyega. 1978. *Short history of The Apostolic Church in Nigeria*. Ibadan: Rosprint Industrial Press, 8&9

⁴⁹ See. *Ibid*, 9

compromise with sin or any sinful act.⁵⁰ Adegboyega sums the mind of Nigerian congregation thus:

We in Nigeria categorically refused, as we would not like to compromise with sin of any kind from any quarters, high or low. We insisted that if holiness, godliness, chastity and morality should be established in the Church of God, discipline for failure to live up to divine standard according to the written word of God must be enforced in the church⁵¹

Turner states that the First Century Church circulated his sermon and journal in Nigeria, consequent on which some Nigerian groups adopted the name and entered into a loose affiliation with the church. Oshun identifies the branch under the leadership of one Oluwole who defected to the church.⁵² However, the generality of the Nigerian members of Faith Tabernacle were not in support of such a secession.

While the crisis within Faith Tabernacle in U.S.A. lingered, the Nigerian Faith Tabernacle, in 1928, through the correspondence of David Odubanjo, came across another christian body named Faith and Truth Temple, Toronto, Canada,⁵³ which was led by Pastor E.O. Crawford, but the contact did not transform into any working relationship immediately. Within a period of time, the branches loyal to Clarke in Nigeria went into extinction, while the persistent prayer of the branch coordinated by David Odubanjo culminated in the emergence of Ayo Babalola through the revival of 1930 at Oke-Ooye. An accumulation of doctrinal stands, following the bias of these movements for Pentecostal manifestation, became the basis for the practice of healing in the CAC.

Alokan summarises some of the factors that precipitated the 1930 revival as follows:

The prayer groups that operated within the older Churches between 1918 and 1928 before long had grasped the great power in prayer. Through their contact with Philadelphia Church, they had also accepted complete reliance on God, not only for salvation and deliverance from all ailments, but for provision of all their needs and protection from all evil forces and dangers. In spite of all these spiritual strides, the Faith-Tabernacle faithful still felt the great need of revival and Pentecostalism; so they constantly prayed to God to raise spiritual leaders to supply the missing links in the chain of their religious practice.⁵⁴

⁵⁰ S.G. Adegboyega. 1978. *Short History of The Apostolic Church in Nigeria*. Ibadan: Rosprint Industrial Press, 11

⁵¹ *Ibid.*, 11

⁵² H.W. Turner, "Pentecostal Movement in Nigeria" in *Orita*, vol. 6, No. 1, June, 1972, 44; see also C.O. Oshun. Christ Apostolic Church of Nigeria: a suggested Pentecostal consideration of its historical organization and theological development 1928-1975. *Unpublished PhD Thesis*. University of Exeter, 34

⁵³ S.G. Adegboyega. 1978. *A short History of the Apostolic Church*. Ibadan: Rosprint Press, 10

⁵⁴ J.A. Alokan. 1991. *The Christ Apostolic Church, 1928-1988*. Lagos: Ibukunola Printers, 47-48.

Ayo Babalola, with his Anglican background, was spiritually enthused to organise revival sessions in several parts of Yorubaland and to administer healing of diverse magnitude. After his call at Ikeji-Arakeji, he went to Ipetu-Jesa to prepare himself spiritually for the task that was ahead. According to Oshitelu,⁵⁵ he was often led by a mystical voice⁵⁶ on whose instruction he embarked on a series of fasting, prayers and supplication, waiting upon the Lord. The fasting opened the floodgates of revelations to him and it was on the basis of this that he understood most of the deep things and mysteries that he would encounter in the latter part of his life.⁵⁷ While some scholars aver that he obeyed the instruction to start his revival in Odo-Owa his home town, Alokan⁵⁸ claims that he started at Ilofa, a town in Ilorin Province; and that later he went to his home town where he received diverse responses from the people to his message.⁵⁹

Apart from preaching and demonstrating the gift of prophecy, he administered healing through the use of hand bell and consecrated water. Owing to these gifts, he was invited to several places, like Ilorin, Ibadan and Lagos. During one of his visits to Lagos, he related his religious experiences to Pastor D.O. Odubanjo in the presence of Senior Pastor Esinsinade. He was warmly welcomed into Faith Tabernacle, after which he received baptism by immersion.⁶⁰ This happened as they prepared for the Faith Tabernacle meeting of 1930, which gave birth to Oke-Ooye revival.

Eventually, the healing procedures and activities of Joseph Ayo Babalola became the model for the early leaders of Faith Tabernacle. This was to generate another problem, as the subject of divine healing was questioned when this group eventually affiliated with The Apostolic Church in Britain. This led to making the Nigerian leadership of the Faith Tabernacle to decide to uphold the undiluted practice of the healing mode that barred the use of herbs or medicine in 1931 as a mark of distinctiveness from other churches of the *Aladura* Pentecostal movement from the days of Faith Tabernacle.

⁵⁵ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940; an interpretation*. Ibadan: Hope Publications Ltd, 36.

⁵⁶ The voice which is believed to be the voice of God often caused Babalola sleepless night for the purpose of seeking clarification to the conversation from the voice.

⁵⁷ M. O. Idowu. 2008. *Joseph Ayo Babalola the mantle of an apostle*. Ikeja: Divine Artillery, 21.

⁵⁸ Alokan's document represents CAC source and a Church historian whose document is attested to by eminent CAC personalities.

⁵⁹ J.A. Alokan. 1991. *The Christ Apostolic Church 1928-1988*. Lagos: Ibukunola Printers, 45.

⁶⁰ S.G. Adegboyega. 1978. *A short history of the Apostolic Church*. Ibadan: Rosprint Press, 22.

After some time, the Nigerian leadership began to realise that there had existed unidentified doctrinal differences between the Nigerian group and the American overlords. Fatokun⁶¹ avers that the American Faith Tabernacle was doctrinally opposed to the charismatic worship and prophetic manifestation that characterized the great revival in southwestern Nigeria. Wyllie⁶² equally submits that the American Faith Tabernacle, apart from being different with regard to the Pentecostal revival going on in the country, was really not a Pentecostal denomination, but a holiness movement which combined emphasis on faith healing with its primary goal of cultivating and protecting the inner holiness or sanctity of the sect as a distinctive community, set apart from the world. While the fire of persecution on the Nigerian group kept raging, The Nigerian leaders wrote to the American branch to come to their aid, but the request was turned down on the excuse that “it was against their practice to go to other countries for the work of the gospel unless through Christian literature only”. This response obviously reflects the fact that they were at variance with the agitation of the Nigerian congregation. The refusal to give their aid at a very needed period, coupled with the reality that the American Faith Tabernacle greatly differ doctrinally with the Nigerian congregation, made the Nigerian leadership to lose confidence in the mother Church in the US.⁶³

As the Nigerian Faith congregation decided to de-affiliate with the American Faith Tabernacle, they persistently engaged in shopping for another like-minded church to relate with. This time around, premium was placed on diplomatic bilateral relationship of the country, since it was observed that the movement’s relationship with an American church became the reason for regarding them as lawless and unruly.⁶⁴ Having broken relationship with the American Faith Tabernacle, according to Fatokun,⁶⁵ notes that they took a careful step with bias for a British church. Eventually, their desire was met by The Apostolic Church in Great Britain.

Despite the uncertain scenario, the influence of Faith Tabernacle cannot be waved away from the doctrinal stand and commitment of the CAC Faith Tabernacle served as a preparatory avenue for CAC. to effect its formation, identity, doctrinal derivation and practice of healing. Faith Tabernacle was to be one of the factories where the CAC. was fashioned towards maturing

⁶¹ S. A. Fatokun. 2005. “Pentecostalism in southwestern Nigeria with emphasis on The Apostolic Church 1931-2000”. *Unpublished PhD thesis*. University of Ibadan, 98

⁶² R. W. Wyllie “Pioneer of Ghanaian Pentecostalism” in *Journal of Religion in Africa* vol. 6, 1974, 109.

⁶³ S.G. Adegboyega. 1978. *A Short History of the Apostolic Church*. Ibadan: Rosprint Press, 37

⁶⁴ See J.D.Y. Peel. 1968. *Aladura: a religious movement among the Yoruba*. London: Oxford University Press, 40

⁶⁵ S. A. Fatokun. 2005. Pentecostalism in Southwestern Nigeria with emphasis on The Apostolic Church 1931-2000. *Unpublished PhD thesis*. University of Ibadan, 110

into a full-fledged church denomination in Nigeria. Her faith, though established in the scripture, the doctrinal emphasis, worship style and spiritual manifestations had their antecedents in the days of the Faith Tabernacle.

3.2. Background to Divine Healing Ministry in Christ Apostolic Church, 1938-1943

The healing ministry in CAC is a phenomenon that has connection with the general circumstances like demand for healing, deliverance and search for revival, which dictated the pace of the *Aladura* movement's operation in southwestern Nigeria. Olowe⁶⁶ reports an earlier witness to the power of prayer in the ministry of Garrick Braide in Niger Delta, very early in the twentieth century. Oshun⁶⁷ also records the activities of Egunjobi and Babamuboni in Ekiti land within the same period, but the activities of Braide between 1916-1918 was more prominent during the epidemics that ravaged the then world. The effects of the activities of Braide brought healings that gave conviction among the *Aladura* movement about the efficacy of prayer through the name of Jesus Christ. This was consolidated by forming themselves into a formidable group within the Christian body.

The period of spiritual revival which came in 1915 had attracted many personalities⁶⁸ among the Yoruba of southwestern Nigeria to join the *Aladura* movement. Oshun⁶⁹ avers that, from 1918, the activities of individual groups and persons in discovering their capacities to relate with God through prayers multiplied. This serves as a veritable background for the practice of divine healing on the one hand and to demonstrate their total reliance on the power of God for deliverance on the other hand.

Oshitelu⁷⁰ observes that all groups that constitute the *Aladura* movement emphasise divine healing through prayers,⁷¹ but the confession of Christ Apostolic Church was spectacular, in that her practice of divine healing lean on a background which believed that sickness is caused

⁶⁶ Abi Olowe. 2007. *Great Revivals Great Revivalist: Joseph Ayo Babalola*. Houston, Texas, Omega Publishers, 69-70

⁶⁷ C.O. Oshun. Christ Apostolic Church of Nigeria: a suggested Pentecostal consideration of its historical organization and theological development 1928-1975. *Unpublished PhD thesis*. University of Exeter, 9

⁶⁸ Such as I.B. Akinyele, David Odubanjo, Daniel Orekoya, Mose Orimolade, Ayo Babalola, Josiah Olunowo Oshitelu and a host of others

⁶⁹ C.O. Oshun. Christ Apostolic Church of Nigeria: a suggested Pentecostal consideration of its historical organisation and theological development 1928-1975. *Unpublished Phd thesis*. University of Exeter, 9

⁷⁰ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940 an interpretation*. Ibadan, Hope Publications Ltd., 102

⁷¹ They do not forbid the use of medicine, but they were not disposed to using native medicines because of the belief that they are invariably accompanied by incantations and idol-worshipping.

by sin and satanic attack.⁷² This stand was based on a number of doctrinal bits they gathered first in Faith Tabernacle, and later from their relationship with The Apostolic Church.

At this juncture, it needs be noted that what the Nigerian congregation missed in the Faith Tabernacle was obtained at the early stage of their relationship with The Apostolic Church of Great Britain. The relationship was initiated by a passionately constructed letter of D.O. Odubanjo published in the official magazine of the church under the tag “Ethiopia’s cry for help”. The content is as follows:

The Lord has commenced a great work in this country and has stretched forth His Hand on thousand of people and the Mohammedans are coming to the fold in leaps and bounds; and as such, I would like your saints in Great Britain to consider the lives of perishing humanity in this country in sending some of the leaders along with a prophet to pay us a visit as early as possible, as the Lord has laid it on my heart and my associate pastors to affiliate our several branches to the Apostolic Church in Great Britain. We are sure the Lord will use your representatives to enlighten the brethren here more when they come. “Come over and help us” is the great cry everywhere...

Fatokun⁷³ notes the sympathy that the letter aroused at the international missionary council meeting held on 27th May, 1931 in Hereford. The request was not only granted, but also a delegation, comprising the international president, Pastor D.P Williams;⁷⁴ Pastor Andrew Turnbull, the Vice-President; and Pastor William Jones Williams, the International Prophet/Evangelist, were released on 9th September, 1931 and they landed in Lagos on 23rd September, 1931, into the waiting hands of enthusiastic Nigerian members. The period of waiting was used by D.O. Odubanjo to spiritually and emotionally get the Nigerian members prepared towards receiving the visitors, especially towards correcting the insinuation that the visitors would not uphold the belief of the Nigerian congregation on faith/divine healing. Adegboyega summarises the scenario at the time thus:

We decided to hold revival meeting for the baptism of the Holy Ghost. Accordingly, a series of combined meetings were held at the Lagos and Ebutte-Metta assemblies. It was at this meetings in 1930 that two brothers in person of

⁷² Though Adeleke identifies other sources such as personal hygiene, God’s permissive will and divine discipline. See J. A. Adeleke. 2001. Prayer and Divine Healing: Determinants of Spirituality in *Aladura* Churches. *Unpublished M.A essay*. Ibadan: Christian Theological Seminary, 37-38

⁷³ S. A. Fatokun. 2005. “Pentecostalism in southwestern Nigeria with emphasis on the Apostolic Church,1931-2000”. *Unpublished PhD thesis*. University of Ibadan, 115

⁷⁴ Founder and President of Apostolic Church, Bradford. See J.A. Alokun. 2010. *Christ Apostolic Church at 90 1918-2008*. Ile-Ife: Timade Ventures, 60

I.G. Sakpo and Silas Ogunlaja received the baptism to the Holy Ghost in a wonderful way, speaking in tongues and prophesying.⁷⁵

On their arrival, they headed for the office of the British Authority, after which they set about the job of establishing The Apostolic Church in Nigeria, re-opening the closed assemblies and licensing them to conduct revivals. During their seven-week visit, several leading centres of the group such as Ijebu-Ode, Ibadan, Ilesa, Hausa-land and Calabar were visited, and they were much impressed by what they saw and heard according to Alokan.

Series of consultative meetings were held for upward of two weeks between the African leaders and British missionaries. Important subjects relating to church government, church doctrines, gifts of the Holy Spirit, divine healing, medical and educational institutions, family life, qualification of eldership, ordination, ministerial outfits, church ordinances, other related biblical doctrinal theme and so on⁷⁶ were discussed. After much deliberation, an agreement was reached. According to Fatokun,⁷⁷ the modalities for the agreement were premised on the following:

- i. to avoid being charged with stealing or snatching away of members by the Faith Tabernacle congregation in U.S.A.
- ii. to curtail any future attempt by the Africans to shift their loyalty to other religious body and finally.
- iii. to strengthen the unity between both parties and make the affiliation both permanent and legally binding.

Although the above were focused, Alokan⁷⁸ however records that the agreement reached was that of cooperation while that of affiliation was rejected. Very spectacular in their innovation was the introduction of new concept in the management and control of the church. First, they introduced the practice of wearing white collars and carrying of licences before they could qualify as pastors. Second, with the increase in the number of the faithfuls, the European brothers mooted the signing of an agreement by both bodies, the Nigerian government being a witness.

⁷⁵ S.G. Adegboyega. 1978. *A short history of the Apostolic Church*. Ibadan: Rosprint Press, 39

⁷⁶ *Ibid*, 52&53

⁷⁷ S.A. Fatokun. 2005. "Pentecostalism in southwestern Nigeria with emphasis on the Apostolic Church 1931-2000". *Unpublished PhD thesis*. University of Ibadan, 118

⁷⁸ J.A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2008*. Ile-Ife: Timade Ventures, 60.

Third, they preached that there was nothing wrong in church members to adopt the use of herbs, being naturally endowed with healing power. The Nigerian partners vehemently opposed this and the signing was dropped. The period of the missionary visit was a memorable one, as it culminated in the ordination of pastors, among whom were Joseph Sadare, from Ijebu-Ode; David Odubanjo, from Lagos; S.A. Mensah, from Kaduna; S.G. Adegboyega, from Ebutte Metta; J.A. Babatope, from Ilesa; E.L. Macaulay, from Zaria and I.B. Akinyele from Ibadan.⁷⁹

While the take-off was smooth, again the ugly head of doctrinal controversy later crept in. This happened when it was discovered that some of the missionaries invited from Britain were using quinine. With this background, the years of disagreement between 1938 and 1943 set in. The period was marked by argument, definition and clarification between parties who subscribed to the mixture of medication with prayer for healing and those who conservatively held unto prayer alone for healing within The Apostolic Church. This led to doctrinal derivation and confession through seeking justifiable clarification from the Scripture. Each wing held unto its bias within the understanding of biblical injunction on their position. The position of those who were convinced that they could dispense with the use of medicine used the bias as a mark of identity for proclaiming their faith in Christ which eventually transformed into Christ Apostolic Church. This incident shows that there was not much doctrinal cohesion among the early members of Faith Tabernacle on the issue of divine healing.

While it appeared all was well within their ranks, with several miraculous manifestations at Oke-Ooye and subsequent revivals, it became obvious that many personalities at the high echelon of the church actually were not closer to the conviction that water alone was sufficient to effect the healing that was desirable for the welfare of their societies. Many of the adherents were weary of the emergence of false prophets within their ranks.⁸⁰ Though Ayo Babalola's episode at Oke-Ooye as well as Orekoya's activities in Ibadan were landmarks, they were not sufficient to enable the members to completely abandon the use of drugs for healing purposes⁸¹. The necessity to arrive at a definition of concept within the practice of divine-healing became the hallmark of what finally prepared the ground for the practice of healing in Christ Apostolic Church.

⁷⁹See J.A. Alokun. 2010. *Ibid.*, 61

⁸⁰ See J. Ade Aina, "The Church's healing ministry" in J. Parrat 1991. (ed.) *A reader in African Christian theology*. London: S.P.C.K., 111.

⁸¹ This was evident in the differences that the incident generated within the rank and file of The Apostolic Church i.e former Faith Tabernacle Movement.

The origin of Christ Apostolic Church stood on a tripod structure of doctrines, politics and prevailing circumstances. Her doctrinal importance rested on the prominence of divine healing, as it eventually led to a mark of distinction and disengagement of Christ Apostolic Church from The Apostolic Church. Politically, the Nigerian Faith Tabernacle had taken a doctrinal line⁸² that was distinct from the stand of the American Faith Tabernacle, which they were not ready to relinquish. Oshun asserts that:

Prior to contact with Philadelphia, the Precious Stone Society had developed a body of doctrines which condemned infant baptism and regarded the scriptures as final and infallible, recognised divine healing without medicine and reliance on dreams and visions as a means of divine grace and guidance and enjoined its members to facilitate personal sanctity and holiness. Regarding prophetic utterances, it was not uncommon to accept whatever information came through Esinsinade and Miss Odunlami without question as having received unanimous group sanction⁸³

The situation had connection with the outbreak of epidemics which the mission churches seemed not competent to handle at the period. This induced the leaders of Faith Tabernacle to seek an alternative of spiritual medium towards addressing the situation. As background to what became the practice in Christ Apostolic Church, Odubanjo articulates a doctrinal statement principled against the philosophy which claimed that sickness was caused by sin, tagged *hidden guilt*,⁸⁴ with solution alone in spiritual prescription.

As the Faith Tabernacle in Nigeria kept experiencing persecution on the basis of its confession and addiction to divine healing, lack of doctrinal cohesion manifested as the American Faith Tabernacle did not share the bias of the Nigerian Faith Tabernacle in not taking drugs, whether Western or local. While one may differ with Osun's claim that the American Faith Tabernacle's doctrinal position tended to contaminate the Nigeria Faith Tabernacle's stand,⁸⁵ it is plausible to agree that the uncompromising stand of the Nigerian Faith Tabernacle made it a necessity for her to seek affiliation with another foreign Pentecostal body for cover. This was obtained in 1931 through a letter passionately written by Pastor D.O. Odubanjo. The

⁸² Which indicate their local understanding, perception and bias for such practice in the Scripture. It was based upon their conviction as handed down to them by the forebears like Garrick Braide, Mose Orimolade, Wade Harris and host of others African Indigenous Church leaders of the early 20th century.

⁸³ C.O. Oshun. 1981. "Christ Apostolic Church of Nigeria: a suggested Pentecostal consideration of its historical organization and theological development 1928-1975". *Unpublished PhD thesis*. University of Exeter, 26

⁸⁴ J.D.Y. Peel *Aladura: a religious movement among the Yoruba*. London: Oxford University Press, 131

⁸⁵ C.O. Oshun. Christ Apostolic Church of Nigeria: a suggested Pentecostal consideration of its historical organization and theological development 1928-1975. *Unpublished PhD thesis*. University of Exeter, 39

officers of the government feared the European missionaries and dared not trouble the native converts that were affiliated to them.⁸⁶ The relationship gave rise to the secondment of missionaries from London, consequent on which erstwhile Nigerian Faith Tabernacle adopted the name: The Apostolic Church,⁸⁷ Yet the focus of the Nigerian congregation on attaining the doctrine of divine healing was not lost by them.⁸⁸

As fate would have it, the ugly head of confessional identity ensued again as the practice of the white missionaries from The Apostolic Church on the use of drugs again failed to conform to the expectation of the Nigerian leaders. Some of the invited white missionaries from Britain were found using quinine and other tablets. This generated serious controversy among the Nigeria leading members.⁸⁹ The divergence⁹⁰ of the white missionaries through the action of taking drugs disappointed the Nigerian leaders. Between 1938-1939, the incident generated so much a heat that it called for a definition of subject matter which could not be resolved as the leaders had argued that they were doing nothing more than obeying the command of Christ and practicing the tradition they had inherited. According to Appiah-Kubi,⁹¹ since its inception, Christianity had encouraged the notion of healing received through the divine. He alludes to the accounts of Jesus' exorcism; the apostles' miraculous exercises, like Peter and John healing a lame man at the gate called Beautiful; and Anaias who restored Paul's sight at Damascus. Furthermore, he referred to the documents about the early Church Fathers who treated patients on a large scale, such as Herman, who considered it a great joy to free men from suffering, and Tartians, who questioned why herbs should be used for healing.

Peel⁹² reported what eventually became the position of the Christ Apostolic Church. Prominently featured in their six-point exposition, the leadership of the church said that sickness was an attack from the devil; and which had to be fought spiritually; drugs and other human remedies weaken faith in Christ; faith must not be removed by bad leaders; denial of divine protection would send their people back to idolatry.

⁸⁶ J.A. Omoyajowo. 1976. *The Cherubim and Seraphim Church in relation to Church and Society and State*. Ibadan: Claverianum Press, 115.

⁸⁷ S.G. Adegboyega. 1978. *A short history of the Apostolic Church*. Ibadan: Rosprint Press, 87-114.

⁸⁸ It appears that the Nigerian leaders were conscious of their doctrinal package and watching carefully to seeing that the scripture was upheld maximally.

⁸⁹ S.G. Adegboyega. 1978. *A short history of the Apostolic Church*. Ibadan: Rosprint Press, 87-114.

⁹⁰ Which was considered unfaithfulness by the Nigerian leaders.

⁹¹ K. Appiah-Kubi. 1981. *Man cures God heals: religion and medical practice among the Akans of Ghana*. New York: Friendship Press, 84.

⁹² J.D.Y. Peel. 1948. *Aladura: a religious movement among the Yoruba*. London: Oxford University Press, 132.

Unfortunately, the two parties could not reach a consensus on this important issue. When divergent opinions became pronounced, some of the Nigerian leaders found it imperative to make a public declaration of their faith and this became the core of their confessional statement. This circumstance eventually led to making a propaganda of their discovery through a wider publicity⁹³. Consequent on this, a division ensued in 1939: those who were convinced by the explanation of The Apostolic Church from Britain retained the previous appellation⁹⁴, while those who were under Akinyele, Odubanjo and Babalola seceded and adopted a new name; Nigerian Apostolic Church. However, the existence of branches already established outside Nigeria does not justify the name; hence, there came a regulation to drop the prefix “Nigerian” and it was replaced with “United”, to bear United Apostolic Church (U.A.C.) in 1940. The new name was discovered to share the same acronym with a famous commercial firm named United African Company (U.A.C.). Therefore, a review of nomenclature became inevitable. In view of this, the name was reviewed at the General Executives Council meeting at Ibadan in 1941 to assume a new label Christ Apostolic Church. This was unanimously approved at the convention of the church at Efon-Alaaye in 1942. With the new identity, the church was registered with the Corporate Affairs Commission in May, 1943⁹⁵ as a self-governing body. To affirm their distinctive bias for the doctrine of divine healing devoid of the use of drug of any kind, the Christ Apostolic Church nicknamed the mother church The Apostolic Church, “Medical Apostolic Church” (*Ijo Aposteli Oloogun*).

Despite the fact that CAC practised a distinct divine healing to a large extent, its operation was specifically attached to faith⁹⁶ alone, and, according to Adedokun,⁹⁷ the church at the early age categorically forbade the use of medicine in any form. Their practice of divine healing had the background that strived towards enhancing the efficacy of prayer against magic, which has great relevance in African society, which involves making use of nature or

⁹³ P.B. Clarke. 1986. *West Africa and Christianity*. London: Arnold, 169

⁹⁴ They were formerly known as Apostolic Church but adopted the name British Apostolic Church because of their affiliation with the Apostolic Church from Britain. See C.O. Oshun. 1981. *Christ Apostolic Church of Nigeria: A suggested Pentecostal consideration of its historical organisation and theological development, 1928-1975*, 57.

⁹⁵ S. Babs Mala (ed).1983. “Christ Apostolic Church (CAC): Its Present Pre-Occupations,” in *African Independent Churches in the 80's*. Lagos: Organisation of African Instituted Churches, 67.

⁹⁶ This is a healing done without any involvement of medicine, whether synthetic or herbal, except the use of water

⁹⁷ E.O. Adedokun. 71years. *An Interview Respondent*. Pastor in charge CAC. Oke-Igbo, Ondo State. 6th of January, 2012.

supernatural forces for the purpose of resolving health issues.⁹⁸ Divine healing⁹⁹ thus helped to define the goal of Christianity and brought sanctity to its practices.¹⁰⁰

Divine healing was strengthened with long prayer and fasting, to increase the level of the people's faith, the leadership of the church believed that this was required in resolving great and complex issues pertaining to the health of the people.¹⁰¹ The sick that were physically unfit to fast were advised to practice holiness that is enshrined in the fear of God. Such a person needed to prayerfully inculcate the habit of singing hymns of joy, reading the Bible and praying constantly.

Divine healing was a reaction against the failure of synthetic medicine and the lethargy of the Church in resolving critical situations in the face of epidemics and attacks. The incident was a back-breaking experience that linger in the memory of CAC's founding fathers. Peel¹⁰² notes Odubanjo's comment on the failure of native and orthodox medicine as well as government medical services during the ravage of smallpox in Lagos between 1925 and 1926. Olowe¹⁰³ and Peel¹⁰⁴ allude to government's regulation leading to the closure of public buildings, which eventually affected St. Saviour's Anglican Church, Ijebu-Ode, during the tenure of Rev. Gansallo, during the sensitive period, which the clergy could have spent in evolving deliverance to demonstrate the invincible power of God over the epidemics. Playing away of the incident and lack of spiritual oversight fell below the expectation of a people, who had already developed undertone and seeking freedom from spiritual bondage against such manifestations. Adeleke expresses some of them as follows:

Doctors may call the disease which stiffens the joints "arthritis" or "rheumatism", but an oppressing spirit of the devil is the real cause. The proper medical term for deafness may be "dead ear nerves", but an oppressing spirit of the devil is the real cause. Medical science may diagnose the case of a lad who cannot speak, "undeveloped vocal chords" but Bible term is a dumb spirit. The specialist may say that "glaucoma" or "cataracts" is the cause of a person's blindness, but Jesus called it a blind devil.¹⁰⁵

⁹⁸ J. Omosade Awolalu and P. Adelumo Dopamu. 1979. *West African Traditional Religion*. Ibadan: Onibonoje Press, 145.

⁹⁹ Which is complete and total dependence on the power in the word through prayers towards deliverance and healing for the purpose of giving relief.

¹⁰⁰ Pastor Ariyo. 37 years. *An Interview Respondent*. Pastor in charge, CAC. Bodija Ibadan. 6th January, 2012.

¹⁰¹ J.A. Alokun. 2010. *Christ Apostolic Church at 90, 1918-2008*. Ile-Ife: Timade Ventures, 328.

¹⁰² J.D.Y. Peel. 1968. *Aladura: a religious movement among the Yoruba*. London: Oxford University Press, 133.

¹⁰³ A. Olowe. 2007. *Great revivals great revivalist Joseph Ayo Babalola*. Houston, Texas: Omega Publishers, 69

¹⁰⁴ J.D.Y. Peel. 1968. *Aladura: a religious movement among the Yoruba*. London: Oxford University Press, 62.

¹⁰⁵ J. A. Adeleke. 2009. *How to receive perfect healings and miracles*. Ibadan: Gideon Global press, 46.

This prepared ground for the eventual start of Sadare's prayer group in his house. They developed a spiritual interpretation to every disease, which distinguished them from the natural interpretation that was prevalent in hospitals and clinics. A proper identification of this registered in them a great confidence and testimony that their prayers were answered without recourse to the influence of the church's authority, native or orthodox medicine.

The climax was the timely emergence of Prophet Ayo Babalola and his prominence in demonstrating the healing power of God through revivals. The revivals attracted various personalities across the globe.¹⁰⁶ Also, the way miracles of diverse magnitude were manifested and diseases got rid of in the 1930 revivals led many eminent personalities, like kings, to embrace Christianity. The performance of Ayo Babalola served as catalyst to evangelists, like Daniel Orekoya and others, to inject zeal to translate the command in Matthew 28:19-20 to action. This culminated in the church's concern for the people's welfare. Having been properly rooted in Church's practice, healing became a tool for administering welfare in various communities where the church was established.

3.3. The Emergence of Divine Healing Ministry in Christ Apostolic Church

The emergence of divine healing took place at a period when only a little was known about observing basic attitude towards health maintenance. This affected socio-religious and economic outlook of the African people generally. Due to a great level of ignorance, there was lack of cross ventilation in the rooms and houses inhabited by the people. Besides, this, mud lamps that could cause suffocation were in common use at the period.¹⁰⁷ Similarly, houses were adorned with waste from animals, which created atmospheres that were injurious to a healthy living.

Before the 1918 outbreak of epidemics, Christianity had gained sound footing in the conscience of many, which, according to Idowu,¹⁰⁸ influenced many people to accord it every status of a religious movement. They equally attached to it necessary discipline required for them to exercise absolute dependence on God. This is why Bolaji Idowu claims that Christianity and

¹⁰⁶ J.A. Alokun. *Christ Apostolic Church at 90, 1918-2008*, Ile-Ife: Timade Ventures, 80-81.

¹⁰⁷ M.O. Adeoye. 43 years. *An interview respondent*. Pastor. CAC Oke Aseyori, No. I. Km 20 Lalupon, Ibadan, Oyo State.

¹⁰⁸ See E.B. Idowu. 1993. *African Traditional Religion* New York: Orbis, 46

health cannot be divorced. Unfortunately, the approach of the Western missionaries within the mission churches and the Pentecostal circles¹⁰⁹ failed to adequately accommodate the dedication, commitment and sociological understanding of the African members in this realm. As the Western/orthodox medicine failed to produce necessary result in combating the threat of the ravaging epidemics, the stand of the Western missionaries and Pentecostal circles equally constituted a threat to the sustenance of the faith in times of epidemics and economic recession.

Few African Church leaders like Braide, Wade Harris, Moses Orimolade, Akinyele and a host of others in CAC. grew within the traditional practice that was positively anticipating religious and miraculous manifestation at any given time. Their stance was rooted in the belief that presented God as all-knowing, all-powerful and impeccable provider upon whom humanity derives its very being and should absolutely trust for care and protection.¹¹⁰ With the objective of giving a welfare package, they emerged to address the dire physical and spiritual needs of the masses.¹¹¹ They initially formed themselves into Precious Stone, also called Diamond Society and, lastly Faith Tabernacle.¹¹² They freely demonstrated their mature and distinctive African understanding and view of the Scripture, which was entrenched in the pragmatic exercise of divine authority that manifested in miracles through the healing ministry expressed in divine healing.

Owing to the freedom they had to operate independent gifts. The phenomenon gathered momentum through the organised revivals of Faith Tabernacle. According to Spencer¹¹³ and Appiah-Kubi,¹¹⁴ use of gifts involved imitating Jesus Christ and obeying the command of Christ, claiming His authority and boldly demonstrating the healing powers embedded in that name. It involved operating a re-enactment of that which already had existed in the scripture.¹¹⁵

¹⁰⁹ Prominent among which was their experience with the western missionaries in the Faith Tabernacle, whose approach concerning the use of medicine was contrary to the belief of the adherent of CAC.

¹¹⁰ See E.O. Olafin. "Miracle Healing" in I.G.O. Sofoluwe, R. Shram and D.A. Ogunmekan (eds) 1996. *Principles and practice of public health in Africa* vol. 1. Ibadan: University Press, 45-53

¹¹¹ C.O. Oshun. 1981. "Christ Apostolic Church of Nigeria: a suggested Pentecostal consideration of its historical organization and theological development 1928-1975" *Unpublished Phd thesis*. University of Exeter, 164.

¹¹² The status they obtained through their affiliation with Nigerian F.T in 1921, which eventually transformed to The Apostolic Church. See *Ibid*, 24

¹¹³ E.O. Spencer. 58 years. *An interview respondent*. A deliverance worker. 21st January, 2012

¹¹⁴ K. Appiah-Kubi. 1981. *Man cures God heals: religion and medical practice among the Akans of Ghana*. New York: Friendship Press, 84.

¹¹⁵ J. A. Adeleke. *An interview respondent*. The administrative assistant to the President CAC World-wide. 23rd December, 2011.

As a heritage from the Pentecostal tradition, divine healing was practised in CAC as a phenomenon identified as revelation, since it conformed to the historical and spiritual experience of Apostle Ayo Babalola. The fact that healing emerged from revelation was subjected to field survey. The result is presented in the table below:

Table 3.1

Healing practice in the CAC is a revelation from God

Variable: Age distribution

Responses	Frequency	Percentage
Agreed	360	67.42
Disagreed	146	27.34
No Comment	28	5.24
Total	534	100

The question of revelation raised above is shown as a phenomenon that is generally believed in CAC, as reflected in the number of those who agreed. Most of those who agreed belong to the elderly, who fall within the age range of 51-70. Their response was due to their closeness to the period when Ayo Babalola and his immediate successors carried out their ministries. The younger generation of CAC members have been influenced by technological development; hence, they perceive events more pragmatically and empirically. This was responsible for their responses. However, the fact that the majority agree on healing being a revelation shows the extent to which CAC incline more on revelation in carrying out their assignments.

With the freshness of the belief in revelation, the movement for the actualisation of God's wish became empowered to translate the command to action. This was responsible for the church's concern with people's welfare. According to Olunloyo, the area of welfare was the point of deficiency where members of the indigenous churches held grudges against the mission churches. A field study of healing premised on the welfare of the people was conducted. The analysis is presented in the table below:

Table 3.2: Healing ministry was born out of concern for welfare of the people

Variable: Church Experience

Responses	Frequency	Percentage
Agreed	364	68.1
Disagreed	102	19.1
No Comment	68	12.8
Total	534	100

The above result show that many in the CAC see healing as a welfare; thus, it encouraged their response, as it serves as a medium by which their desires were met. It is a phenomenon that contributed much to the sustenance of the church. The respondents who were 71 years and above were Babalola's contemporary who were religiously inclined. Those in the age bracket of 51-70 were in the working class or were retired; they needed spiritual assistance in the form of welfare in order to keep them going. Those who disagreed noted the fact that their stay in the church was an opportunity to service their salvation and not a forum for seeking medical attention, which is readily available in hospitals and clinics.

Divine healing does not serve as an alternative to medicine or herbs, it emerged to correct the earlier approach, which evolved an amalgamation of western therapy in aid of divine healing which, according to Olunloyo,¹¹⁶ was considered a corruption of the basic stipulation in the scripture. It emerged as a sure medium of achieving and attaining a healthy status.¹¹⁷ With this in place, as well as the Pentecostal influence similar to what obtained in the Faith Tabernacle, the foundation for the CAC healing ministry was laid. It was no longer a phenomenon limited to Ayo Babalola alone, but one embraced by other members of the Church.

3.4. Tools and Arts of Divine Healing Ministry in Christ Apostolic Church

As new grounds were broken, better approaches were made in the understanding, interpretation and application of the scripture, just as the church endeavoured to establish the

¹¹⁶ E.A. Olunloyo 53 years. *An interview respondent* The Pastor and District Superintendent CAC Oke-Igbala Odo-Ona, Ibadan. 20th July, 2011.

¹¹⁷ See J.D.Y. Peel. 1968. *Aladura: A religious movement among the Yoruba*. London: Oxford University Press, 133.

belief that absolute power lies with God. The use of tools and arts have their relevance in religious practices since man, of all creatures, possesses the creative power in mental and psychic ability to engage in abstract thinking; he alone attains self consciousness as well as engages in metaphysical analysis. This is related to man's previous experience, which his mind tries to ascribe a meaning to. In this curiosity, objects which are products of previous experiences emerge and are overtly expressed as symbols.¹¹⁸ As a reflection of the mind, symbols manifests in emblems, ideograms, icons, rituals songs, prayers, myths, incantations, vows, customary behaviour and personifications.¹¹⁹ These symbols manifest in religion, science, art, myths, dreams and rituals.¹²⁰

According to Idowu, symbols in Christ Apostolic Church are points of contact between the Holy Spirit and men, which are meant to aid their faith and facilitate healing process. These tools gradually featured within the revelatory encounter of the leadership of the African Independent Churches generally. In Christ Apostolic Church's healing practice, they either serve as a confirmation of the scriptures or as a medium of inspiration or revelation experience of Prophet Ayo Babalola, and to constitute a major doctrinal focus¹²¹ of the Church. They eventually became a major stimulant towards the healing of the people generally. The fact that tools add value to healing process is attested to by respondents to the questionnaire. The analysis is presented in the table below:

Table 3.3

Tools like water, oil and others are used for healing in CAC

Variable: Choice of profession

Responses	Frequency	Percentage
Agreed	450	84.3
Disagreed	62	11.6
No Comment	22	4.1
Total	534	100

¹¹⁸ M.Y. Nabofa. 1994. *Symbolism in African Traditional Religion*. Ibadan: Paperback, 4

¹¹⁹ See *Ibid*, 4

¹²⁰ The fundamentals of Christianity is better expressed in symbols since it forbids the use of images.

¹²¹ Which lays great emphasis on the atoning blood of Christ to heal all ailments. The belief stressed a wholistic of divine healing, salvation from sin and reliance on God for all needs. See E.A Ademowo, 2008, *Christianity in Ijeshaland 1927-1990, historical and ecumenical perspectives*, Lagos, C.S.S., 281

The result in the table above shows that 450 that is 84.3% of the responses reflect that the use of water for healing in CAC is not only a matter of historical connection and tradition, it has become a norm that is generally accepted by all and sundry. This may be due to the fact that the belief of the forebears of the church and practical demonstration of its efficacy have convinced members to hold on to such belief. People in their various professions, such as farmers in areas like Ondo, Ekiti, Oyo and Ogun states, have witnessed religious drives which make pastors visit their farms to pray. This, in times past, yielded bountiful harvest. Those who disagree and people with no comment, constituting 11.6% and 4.1% respectively, held to the view that alternative to bountiful harvest in farm and success in other professions abound in a variety of opportunities offered in science and technology.

To buttress the efficacy of water, oil, and other tools, table3:4 also stresses the importance of these tools at various stages of the Church's development.

Table 3.4

Tools of various types like anointing oil are used for healing in CAC

Variables: Year of church establishment

Responses	Frequency	Percentage
Agreed	408	76.4
Disagreed	96	7.98
No comment	30	5.62
Total	534	100

The table reflect that churches in various stages of growth make use of various tools, especially anointing oil, as in the case in the practice of healing in Christ Apostolic Church. That the period 1938-1958 did not reflect much use of anointing oil was because the use of water was more popular in those periods in the life of the church. Between 1959 and 1979, more methods were considered necessary to strengthen the faith of the people. However, the years 1980-2000 saw the church in the midst of other churches that were already widening their scope in using some other tools in order to achieve the same purpose. Those who disagreed with the use of anointing

oil did so as a result of their conservative and dogged attachment to the use of water which they considered basic and revelation-bound to the CAC.

3.4.1 Use of Water and Anointing Oil

Water was an instrument of fundamental religious significance to churches of various denominations, Arulefela¹²² discusses its importance to the Hebrew religious act of purification, for cleansing after certain experiences, like coitus, contact with a corpse and after childbirth. Idowu equally presents the same notion among the Yoruba in the religious context relating to the worship of Orisa-nla, where clean and undisturbed water is required for worship, hence the devotees need to demonstrate holiness and moral purity in order to reflect the type of blessings that would accrue to them. He remarks further that:

The water in his shrine should be changed daily with the cleanest, clearest water – The devotee must do so before anyone else has been there to disturb the spring... It is enjoined upon the worshippers of Orisa-nla that they must be upright and true, they must be clear in their hearts and behaviour like water drawn early in the morning from a spring that has not been previously disturbed. Thus their lives would be as clear as such water; *aye won a toro bi omi a-f-ooro-pon* meaning their lives will be peaceful like a water drawn early in the morning¹²³

According to Oluseye,¹²⁴ the use of water for healing in CAC started with the revelation given to Apostle Ayo Babalola during his call in 1928. Alokani¹²⁵ and Olayiwola¹²⁶ give detail of how a bottle of water was given by an angel to Apostle Ayo Babalola to sanctify and use for healing the sick. Other branches of CAC connect their practices to this episode, the revival proper and to the very day that such branch was established. For instance, Adedayo¹²⁷ dates the use at Oke-Ileri Ayo District Headquarters, Ibadan, to 1960; while Bamgbose¹²⁸ connected the commencement at Agbala-Itura, Oke Agbara, Odo-Oba in Ibadan to 1981; while some others prefer dating it to 1930 when Ayo Babalola started the practice at Oke-Ooye in Ilesa. Among

¹²² J.O. Arulefela. 1990. *Baptism; a biblical interpretation*. Ibadan: Impact Publishers, 13

¹²³ E. B. Idowu, 1962, "The problem of indigenization of the Church in Nigeria" Booklet 2 Report to Synod of Methodist Church, Western Nigeria District, Lagos, 73

¹²⁴ E.H.L. Oluseye. 1983. *Saint Joseph Ayo Babalola 1904-1959*. Akure: Christian Overcomers' Publishers, 41

¹²⁵ J.A. Alokani. 2010. *Christ Apostolic Church at 90, 1918-2008*, Ile-Ife, Timade Ventures, 35.

¹²⁶ D. O. Olayiwola. "Joseph Ayo Babalola (1904-1959)" in Rt. Rev. Prof J.A. Omoyajowo. 1995. (ed.) *Makers of the Church in Nigeria*. Lagos: C.S.S. Bookshops, 139

¹²⁷ M. Adedayo, 63 years. *An interview respondent*. Pastor-in-charge of CAC Oke Ileri Ayo, Ibadan. 2nd August, 2011

¹²⁸ B. Peter. 46 years. *An interview respondent* Pastor-in-charge of CAC Agbala Itura, Oke Agbara Odo-Oba, Ibadan. 2nd August, 2011.

these people are Pastors Adedokun,¹²⁹ Adeleke¹³⁰ and a host of other CAC members. However, it is not impossible to connect Babalola's use of water to previous historical experiences, like that of Sophia Odunlami's spiritual experience during which she claimed receiving a revelation emphasising that rain water and prayer were to be used as remedy for the influenza victims.¹³¹ Pastors Agunlejika,¹³² Akande,¹³³ Adedayo¹³⁴ and others claimed that water from any source, like tap, river, spring or well can be consecrated with prayer, whether in individual or corporate containers, for use by any believing person to apply or use for drinking, bathing or other uses.

Osun affirms that the water theory led the *aladura* churches to firmly attach their faith to the biblical water of life or living water. Realising that water turns sacred after the invocation of the word of God, Babalola pioneered CAC's sanctification of water in various containers as well as streams for the healing of various diseases.¹³⁵ The adoption of water was actually backed by the scripture. However, consecration of individual container was commonly practiced.¹³⁶ Rivers like *Ariran* in Ikeji-Arakeji, *Oni* in Efon-Alaaye, also deep-wells like that of *Agbala Itura* at Olode, *Oke-Agbara*, *Asi* in Ibadan and others were consecrated to pursue the same goal,¹³⁷ while Ayeni¹³⁸ confirmed its use basically for healing and general welfare. The Church was against the ritual involved in taking members to river side no matter the condition of the health challenge of a person.¹³⁹

Although we received no record of the use of water by personalities of Faith Tabernacle, like Odubanjo, Akinyele and Orekoya. Apart from its use during the baptism by immersion,

¹²⁹ J.A. Adedokun, *An interview respondent*. Pastor-in-charge CAC Oke-Iye, Oke-Igbo. 6th January, 2012.

¹³⁰ J.A. Adeleke. *An interview respondent*. The administrative assistant to the President CAC. World wide. 23rd December, 2011.

¹³¹ See D. Ayegboyin and A. Ishola. 1997. *African Indigenous Churches, an historical perspective*. Lagos: Greater Heights, 9

¹³² T. Agunlejika 50 years. *An interview respondent*. The Pastor in charge CAC Mountain of Deliverance, Osogbo. 2nd August, 2011

¹³³ M.O. Akande, 45 years. *An interview respondent*. Pastor- in-charge CAC. Ikire. 2nd August, 2011

¹³⁴ M. Adedayo. 63 years. *An interview respondent*. Pastor-in-charge CAC Oke-Ileri Ayo District headquarters, Ibadan 2nd August, 2011.

¹³⁵ J.A. Alokun. 2010. *Christ Apostolic Church at 90, 1918-2008*, Ile-Ife, Timade Ventures, 330.

¹³⁶ T.O. Ayeni (Mrs). 40 years. *An interview respondent* A teacher and Pastor's wife of CAC Oke-Igbala Challenge Ibadan. 2nd August, 2011.

¹³⁷ P.Y. Bamigbetan. 33 years *An interview respondent* Church Coordinator for Ifedawapo Origbo D.C.C. of Christ Apostolic Church, Ipetumodu, Osun State. 31st August, 2011.

¹³⁸ T.O. Ayeni, 40 years. A teacher and wife of a Pastor. *An interview respondent*. 2nd August, 2011.

¹³⁹ A. Emmanuel, 36 years. *An interview respondent*. Pastor in charge CAC Oke-Ado Assembly, Ibadan. 2nd August, 2011.

Osun¹⁴⁰ and Olarewaju¹⁴¹ mention the uniqueness of water for healing in CAC Olarewaju¹⁴² witnessed the effectiveness of divine healing through the use of water in 1974 by the application of consecrated water, which was instrumental to his deliverance from a particular spiritual attack. Adeoye¹⁴³ bore witness to the fact that early leaders of the Church used water to clean sore and used oil to rub it. It was identified and believed to be what came in to existence by the divine power of God without any human effort. Hence, it was a source of life and health for human beings. This belief developed into common practice among the CAC. members and it grew to the habit of desiring for the biblically tagged water of life, whose source was linked to Jesus Christ. The doctrine emphasises Him as the ‘Living Water’, which is efficacious for giving and sustaining life physically and spiritually.¹⁴⁴

Osun¹⁴⁵ and Idowu¹⁴⁶ observe that the idea of consecrating water was a common practice among the African Indigenous Churches by incorporating the usual African of invocation through the spoken word. Therefore, once water is consecrated the ordinary transforms to the extraordinary and therefore become sacred.

The fact that water is used for healing in CAC was subjected to field study. The analysis is presented below:

Table 3.5: Water is used for healing in CAC

Variable: Gender distribution

Responses	Frequency	Percentage
Agreed	456	85.4
Disagreed	54	10.11
No comment	24	4.49
Total	534	100

¹⁴⁰ C.O. Osun. 1981. Christ Apostolic church of Nigeria: a suggested Pentecostal consideration of its historical, organizational and theological development, 1928-1975, 391.

¹⁴¹ I.O. Olarewaju. 56 years. *An interview respondent*. Pastor, CAC New Generation of God’s people assembly, Jakan, Ibadan. 16th February, 2012

¹⁴² I.O. Olarewaju was at a time the Provost, CAC Theological Seminary in Ile-Ife

¹⁴³ M.O. Adeoye. 43 years. Pastor. *An interview respondent*. 16th February, 2012

¹⁴⁴ C.O. Osun. 1981. Christ Apostolic church of Nigeria: a suggested Pentecostal consideration of its historical, organizational and theological development, 1928-1975, 391.

¹⁴⁵ C.O. Osun. 1981. Christ Apostolic church of Nigeria: a suggested Pentecostal consideration of its historical, organizational and theological development, 1928-1975, 391

¹⁴⁶ M.O. Idowu. 2009. *Moses Orimolade Tunolase, More than a Prophet*, Ikeja: Divine Artillery, 210.

A total of 456 (85.4%) respondents noted that water is used for healing. This shows the extent to which many people in CAC have accepted the efficacy of water for healing and deliverance from various diseases. More responses in this regard came from the female members who, due to their commitment to religion, found succour in the use of consecrated water for resolving their problem at a very low cost. Those who disagreed were more among the younger folk who have been influenced by education. They question before believing. Those who chose no comment also belong to the new generation group who saw no difference between the use of water or orthodox medicine for healing. As a follow up to the trend of history, the use of water for healing remain a popular practice in CAC The plate below are those of the brook where Ayo Babalola received the instruction to heal with water.

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Plate I: Ariran brook where Apostle Ayo Babalola received the revelation to heal with water



Plate II: Women fetching water for healing purposes from Ariran brook

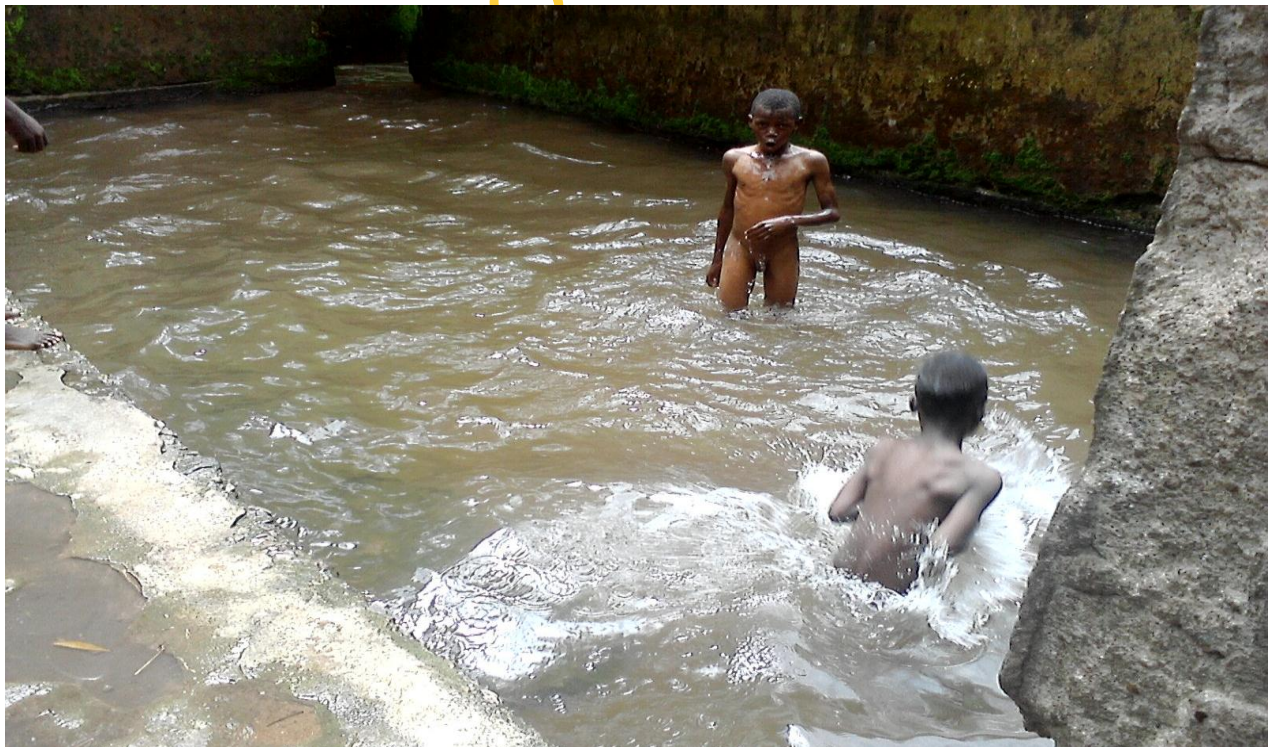


Plate III: A man in a prayer mood bathing in anticipation of healing



The use of Oni brook in Efon-Alaaye is equally popular and prescribed for any sick person to use for healing. Some people bathing in Oni river is shown below:

Plate IV: Some children bathing at Oni brook in Efon-Alaaye as prescribed for healing



Anointing Oil

Oil was also an important instrument of veritable importance commonly used for healing services in the Christ Apostolic Church. Anointing was one of the veritable instruments of healing, dating back to the early times in the Christian Church. Crowlesmith¹⁴⁷ remarks that of all methods God used in healing, unction and the practice of laying on of hands were deemed the most efficacious. There were special consecration prayers used in blessing the oil for the sick, the ceremony which was usually conducted at first by either a bishop or a presbyter. Unction was believed to open the way for the return of the Holy Spirit, which the sick might obviously have lost, and which must have caused the attack of the disease.

Although Ogunrinade¹⁴⁸ and Adedokun¹⁴⁹ claim that the use of anointing oil is recent and not common in the CAC of early years, Ademowo,¹⁵⁰ however, affirms that the practice of anointing the sick was part of the medium of healing and restoring any ailing person in the Church to the position of health. Alokan¹⁵¹ links the origin of the practice of anointing to Apostle Ayo Babalola's idea of prescribing sanctified fried oil to be applied as shield by the early Christian converts against the attack of the evil ones.

Olunloyo,¹⁵² Oluwadele¹⁵³ and Alabi¹⁵⁴ agreed that the practice has a scriptural background, with particular reference to the epistle of James. This served as basis for Apostle Ayo Babalola to start the practice in 1930. The founders in each local assembly only followed in imitation of the Apostle. They noted that it started with the ordination of pastors before it graduated to becoming an instrument for healing purposes. Adedara¹⁵⁵ submitted that the oil without addition of any substance, is consecrated through prayer and reading of Bible passages.

¹⁴⁷ J. Crowlesmith. "Religion and medicine non-medical from the age of the Fathers to the Evangelical revival" in John Crowlesmith. 1962. (ed.) *Religion and medicine*. London: Epiworth Press, 20-21

¹⁴⁸ A.Ogunrinade. Predilection for African indigenous Practice in the Pentecostal tradition of African Indigenous Churches with reference to Christ Apostolic Church, Agbala Itura, 24.

¹⁴⁹ E.O. Adedokun, 71 years. Pastor in charge, CAC Oke-Iye, Oke-Igbo. *An interview respondent*. 6th January, 2012

¹⁵⁰ E.A. Ademowo, 2008, *Christianity in Ijesha-land (1927-1990), historical and ecumenical perspectives*, Lagos, C.S.S., 289

¹⁵¹ J.A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2008*, Ile-Ife, Timade Ventures, 226

¹⁵² E.A. Olunloyo 53 years. *An interview respondent*. The Pastor and District Superintendent, CAC Oke-Igbala Odo-Ona, Ibadan. 20th July, 2011

¹⁵³ F.O. Oluwadele. *An interview respondent*. The Pastor in charge, CAC Oke-Ife, Orita Challenge, Ibadan. 2nd August, 2011

¹⁵⁴ M.O. Alabi (Mrs). 48 years. *An interview respondent*. Sunday School Teacher, CAC Agbowo, Ibadan. 2nd August, 2011

¹⁵⁵ Adedara O. Peter. 36 years. *An interview respondent*. Seminary student CAC Theological Seminary, Ile-Ife. 3rd February, 2012

Both Oluwadele and Alabi claimed that patients can rub consecrated oil on the body or drink it orally, but Olunloyo notes that the use depends largely on the prescription by the consecrating pastor.

The African application of the scripture in anointing oil has its relevance in Yoruba culture. This has conformity with the manner in which palm oil¹⁵⁶ was employed to calm any raging and serious endemic health situation towards restoring stillness. Jegede¹⁵⁷ documents the inclusion of palm oil (*epo pupa*) as part of the ingredients needed for preparing a sacrifice (*ebo*). It features prominently in the form of palm oil in order to perfect therapeutic methods in *Ifa* healing system. The use of oil is enshrined in the Yoruba popular saying expressed as follows: *Epo pupa ni iroju obe* meaning red oil is the instrument for instilling peace in a raging soup; hence red oil is added to other substance to combat any noticeable epidemics¹⁵⁸ among the Yoruba of the southwestern Nigeria. Invariably, the use of anointing oil happens to be a harmonisation and appropriation of the scriptural injunction and circumstantial adjustment to the Yoruba traditional therapeutic practice.

3.4.2 Use of Fasting and Prayer

(a) Fasting

Fasting and prayer are inseparable powerful media of realising healing in the Christ Apostolic Church. There are numerous fellowships and prayer cells whose activities are prominent in the Church. The word fasting has its origin in the English root word *fasten*, meaning “to hold fast” or “to abstain”. This implies the practice of restraining from food, especially to eat sparingly or not at all, or abstain from certain foods in observance of a religious duty or as a token of grief.

Fasting is an age long religious practice used for discipline. It is significant for securing spiritual power.¹⁵⁹ It is an instrument for afflicting the soul and subduing the flesh to increase spiritual strength. As an early practice in the Church, it remains an instrument for subjecting the body to the directive of the Holy Spirit.¹⁶⁰

¹⁵⁶ Specific reference is made to palm oil which is used by artisan like Blacksmith in their job most times to cool down any hot iron and thus calm down the tenacity of its action at any point in time.

¹⁵⁷ See O. Jegede. 2010. *Incantation and herbal cures in Ifa divination*, Ibadan, Oluben, 103-104.

¹⁵⁸ Especially as prevention against suspicion of any manifestation of smallpox.

¹⁵⁹ L. Bueno, 2001 *Fast Your way to Health*, USA, Whitaker House, 65

¹⁶⁰ J. A. Alokun. 2010. *Christ Apostolic Church at 90, 1918-2008*. Ile-Ife: Timade Ventures, 327

Wimmer¹⁶¹ describes religious fasting as purificatory, sympathetic and meritorious, owing to its efficacy in cleansing the body from harmful food; it was prominent for expressing sympathy for sinning and to secure a level of holiness. This was eventually developed into lenten fast, also recognised as penitential fasting. Against the background of religious inclination towards enhancing self-mastery and spiritual purity in the CAC, Owoyemi¹⁶² classifies type of fasting as planned, unplanned, normal, partial, dry or absolute and fasted life. Fasted life was synonymous with the model of Apostle Ayo Babalola's lifestyle. Agboola¹⁶³ noted that marathon and white fasting are embarked on for strength, spiritual growth and to overcome the power of the evil ones. The period involved, according to Popoola,¹⁶⁴ ranges from a few hours to a number of days. The discipline required ranges from abstinence from items like meat to complete abstinence from food, depending upon the directive – directive by the Holy Spirit. Although congregational fasting abound, Ajani,¹⁶⁵ Odusanya,¹⁶⁶ Aduralegbe,¹⁶⁷ and some other interview respondents asserted that group and individual fasting add dynamism to the efficacy of fasting in Christ Apostolic Church. Ikorok¹⁶⁸ declares that such is prescribed for healing, purification or as participation in the salvific sufferings of Jesus. Alokan¹⁶⁹ reiterates that leaders of the Church, such as Babalola, Odubanjo and Akinyele, engaged in fasting accompanied by prayer, in consonance with the belief that great issues could be resolved with prayer and fasting. Olarewaju¹⁷⁰ notes that after concluding a twenty-one day fasting, he noticed freshness in his body system. Although Odusanya¹⁷¹ and Adedayo¹⁷² observed a reduction in the rate of fasting

¹⁶¹ J. F. Wimmer. 1982. *Fasting in the New Testament*, New York, Paulist Press, 13

¹⁶² R. M. Owoyemi. 2011. *Provoking the mighty power of God through Fasting & Prayer*. Gwagwalada: Adex Digital, 21-30

¹⁶³ Agboola, Olaniyi Joshua. 37 years. *An interview respondent*. Seminary student. CAC. Theological Seminary, Ile-Ife. 3rd February, 2012

¹⁶⁴ S.A. Popoola "Divine Healing and Spiritual Health" in G.O. Sofoluwe, R. Shram and D.A. Ogunmekan (eds) 1996. *Principles and Practice of Public Health*. Ibadan University Press Plc, 54-60

¹⁶⁵ Ajani Abisola. 18 years. *An interview respondent*. Choir member, CAC. Oke Ileri-Ayo, Ibadan. 2nd August, 2011

¹⁶⁶ I. Odusanya 35 years. *An interview respondent* Member CAC. Ago-Igbala, Ile-Ife. 3rd February, 2012

¹⁶⁷ E. Aduralegbe 28 years. *An interview respondent*. Member CAC. Ile-Aanu, Efon-Alaaye. 3rd February, 2012

¹⁶⁸ Maria M. Ikorok. "Christian Religious Practices and their Influence on Health" in P. Ade Dopamu (ed et al) *African Culture, Modern Science and Religious Thought*. Ilorin: African Centre for Religions and the Science, 521

¹⁶⁹ J.A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2008*, Ile-Ife, Timade Ventures, 327

¹⁷⁰ O. Olarewaju. 56 years. *An interview respondent*. Pastor, CAC. New Generation of God's people's Assembly, Jakun, Ibadan. 16th February, 2012.

¹⁷¹ I. Odusanya. 35 years. *An interview respondent*. Member CAC. Ago-Igbala, Ile-Ife. 3rd February, 2012.

in recent times, probably owing to measures prescribed in *Iwe Ilana ati Eko Ijo Kristi nibi gbogbo*,¹⁷³ where CAC authority identify the weakness and vulnerability of the sick and legislated the exception abstinence of the sick from prolonged fasting and negative revelations. Owoyemi¹⁷⁴ remarks that fasting had been used to invoke the power for healing through which yokes are broken and people are relieved to worship more freely.

The fact that fasting enhances prayer was subjected to field study. The result is analysed as follows:

Table 3.6

Fasting and prayer are used for healing in CAC

Variables: Duration in the Church

Responses	Frequency	Percentage
Agreed	408	76.4
Disagreed	96	7.98
No Comment	30	5.62
Total	534	100

The above table reveals that 408 (76.4%) of the responses agreed that fasting and prayer are used for healing in CAC. However, 96 (7.98%) and 30 (5.62%) disagreed and indicated no comment, respectively. Detailed examination from the questionnaire reveals that the majority of the respondents, with membership age ranging from 31 to 40 years and 41 years above were more positive to the use of fasting and prayer due to their long years and involvement in fasting and prayer activities. Though some of the respondents who had been members for between 10-20 years disagreed or had no comment owing to the limitation of their experience, the result here indicates that fasting and prayer are veritable tools to enhance healing in CAC.

¹⁷² A. Oluwaniyi. 33 years. *An interview respondent*. Seminary Student. CAC. Theological Seminary, Ile-Ife. 3rd February, 2012.

¹⁷³ See *Iwe Eto Ilana ati Eko ti Ijo Kristi nibi gbogbo* 1968. Ilesha: Ilesanmi Press pp. 53-54. Also Segun Alokun. 2012. "The Place of Revelations and Healings in the Practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished Thesis*. Obafemi Awolowo University, 97.

¹⁷⁴ R. M. Owoyemi. 2011. *Provoking the mighty power of God through Fasting & Prayer*. Gwagwalada: Adex Digital, 36.

It is not only in the scripture, as declared by Jesus Christ “...this kind does not go out except by prayer and fasting” (Matt. 17:21), that fasting is effective. Olagwa¹⁷⁵ remarked that the impetus for fasting also has generic connection with the Yoruba cultural outlook whose rich heritage served as background for healing practice in the Christ Apostolic Church.

(b) Prayer

Alokan¹⁷⁶ regards prayer as a means of establishing interpersonal relationship with God. Attached to it is the condition of accepting Jesus Christ as Lord and Saviour and establishing a relationship with God. On the other hand, Baelz¹⁷⁷ defines it as dialoguing and practicing being in the presence of God. Pragmatically, prayer involves lifting up of hearts and mind, towards expressing belief in God.¹⁷⁸ Efficacious prayer is presenting a petition within the existing relationship of father to a child. In other words, prayer is the outpouring of heart and communing with God. The practice of prayer in CAC leans on the prayer style inherited from the practice in the Faith Tabernacle and the life of Apostle Ayo Babalola, who was in the habit of withdrawing occasionally from the crowd to renew his spiritual power in a solitary place.¹⁷⁹ It needs be noted that although fasting acts as catalyst, prayer is the actual instrument of experiencing healing.

As an instrument of power possession, prayers are said in extempore,¹⁸⁰ and it could be offered in any posture, such as kneeling, standing, sitting, reclining or walking. It may also be at a crusade, a church, an assembly, a private venue or a secluded place like a mountain or plain ground.¹⁸¹ According to Olunloyo,¹⁸² each prayer begins with the phrase: In Jesus’ name (*Ni Oruko Jesu*); to be said three times, while the prayer biddings follow and end with the phrase. “In the Name of Jesus Christ our Lord (*Ni oruko Jesu Kristi Oluwa wa*). The echo of *Amin* is said three times with *Ni Oruko Jesu* said by present individuals to round off. Apart from

¹⁷⁵ J.A. Olagwa 56 years. *An interview respondent*. Pastor CAC. Odo-Ona, Ibadan 23rd June, 2013

¹⁷⁶ J. A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 324.

¹⁷⁷ P. Badz, 1968, *Prayer and Providence*, London, S.C.M., 9-15.

¹⁷⁸ R. M. Owoyemi. 2011. *Provoking the mighty power of God through Fasting & Prayer*. Gwagwalada: Adex Digital, 50.

¹⁷⁹ J.A. Adeleke. 2009. *How to receive perfect healing and Miracles*. Ibadan: Evangelism Resource centre 57

¹⁸⁰ Prayer that is offered with zeal, commitment and dedication, devotedly specifying certain period of time until the desire of their heart is achieved.

¹⁸¹ J. A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 324.

¹⁸² E. A. Olunloyo 53 years. *An interview respondent*. The Pastor and District Superintendent, CAC. Oke-Igbala Odo-Ona, Ibadan. 20th July, 2011

observing the routine prayer sessions, special periods are designed to cater for various kinds of needs and situations. Osun reiterated the practice further by saying:

Special weekly meetings are held during the week outside these normal hours for those in need of spiritual help and comfort. The latter would include pregnant women, nursing mothers and barren women. Similarly, other weekly meetings include individuals, societies and prayers, vigils by members of the prayer bands¹⁸³

CAC's prayer life is distinct from some Aladura churches which are used to the habit of praying in the wilderness or at seaside.¹⁸⁴ Rather, they make proper use of their church buildings or go to a designated place, like mountain,¹⁸⁵ for a time of retreat. The tenacity of the prayer and the expectation of the people are assessed by the absolute devotion, concentration, zeal and bodily gestures of the hands and the head of the person praying.

The use of prayer as a prescription for healing dates back to the period of Ayo Babalola's revival in 1930.¹⁸⁶ Alokan¹⁸⁷ documents Babalola's teaching that emphasised prevailing prayer as solution to every predicament in life. From this root every branch of CAC drew the practice of prayer with zeal and emotion. For example, in 1974,¹⁸⁸ Obadare started organising a prayer group that transformed into *Koseunnti* prayer movement. Also, in 1988, Pastor Olowere started a prayer movement tagged *Automatic Prayer, Automatic Answer*¹⁸⁹ where prayer sessions are held towards addressing varying categories of needs, while corresponding responses are obtained. CAC emphasises the belief in the power of prayer, while other tools and arts are used as catalysts to make the prayer more intelligible to the people. Although, African peculiar emotional tendencies are introduced, they are carefully selected in consonance with the scripture. According to Olarewaju,¹⁹⁰ prayer forms the basis, the bedrock and the invoking force for

¹⁸³ C.O. Osun. 1981. *Christ Apostolic church of Nigeria: A suggested Pentecostal consideration of its historical, organizational and theological development, 1928-1975*, 381.

¹⁸⁴ O. Olarewaju. 56 years. *An interview respondent*. Pastor, CAC. New Generation of God's people's Assembly, Jakun, Ibadan. 16th February, 2012.

¹⁸⁵ Not necessarily a high place, but a designate of a mountain set apart for the purpose of obtaining serenity conducive for prayer.

¹⁸⁶ E.O. Adeleke, *An interview respondent*. The administrative assistant to the President CAC. World wide. 23rd December, 2011.

¹⁸⁷ J. A. Alokan. 2010. *Christ Apostolic Church Apostolic Church 90, 1918-2000*. Ile-Ife: Timade Ventures, 326

¹⁸⁸ J. A. Alokan. 2010. *Ibid*, 408

¹⁸⁹ A. Adams. 2005. *Christ Apostolic Church Oke-Agbara Historical, Theological and Pentecostal Analyses*. Ibadan: SAMLAD.,7

¹⁹⁰ O. Olarewaju. 56 years. *An interview respondent*. Pastor, CAC. New Generation of God's people's Assembly, Jakun, Ibadan. 16th February, 2012.

adopting other tools involved in the art of healing. This aspect is a major feature distinguishing the Christ Apostolic Church from the other Aladura churches.

3.4.3 Use of Psalms and other Biblical Passages

In the CAC, psalms and bible passages are frequently used and made dynamic in the church's daily practices. Its use dates back to the early days of CAC, and it hinges on the fundamentals of total dependence on the word of God. It is the usual practice of Ayo Babalola to prescribe psalms and bible passages to converts to be applied either to prevent or to remove any health crisis.¹⁹¹ Ayeni¹⁹² remarks that the invocation of psalms hasten prayer to be answered than when prayer is offered casually. The Christ Apostolic Church believed that in psalms and bible passages lies the secret of God's power.¹⁹³ Alokan¹⁹⁴ reinforces the practice by observing that healing is effected through the divine power in the word that enters the sick person, just like the power that heals Namaan when he washed in River Jordan.

Olunloyo¹⁹⁵ noted that an other medium of application is random recitation through which the standing of the healer in Jesus Christ is authenticated. Consequent on this, the influence of the contending sickness and satanic attack is rendered useless. He mentioned multiple applications of Psalms and Bible passages as they are invoked on objects like water, oil, whether on mountain, in the church or during counseling. Through this the ordinary is transformed into an instrument of sacred application.

To CAC, the use of Psalms and Bible passages involves a pragmatic evolution and meaningful application with the intention of reaching the divine, towards a substantial spiritual response, the effect is observed in any prevailing situation. In CAC, psalms are prescribed to cope with various challenges in life. Abioye¹⁹⁶ identifies some psalms prescribed by prophets and prophetesses for use as follows: (a) problems of overdue pregnancy- Psalms 1, 2, 9, 51, 25, 86 and 87, to be read into water. This can be drunk or used for bathing by the person for three days, accompanied by prayer and fasting. (b) For headache, eyes, pains or defect and earache-

¹⁹¹ J.A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2008*, Ile-Ife, Timade Ventures, 226

¹⁹² T.O. Ayeni, 40 years. *An interview respondent*. A teacher and wife of a Pastor. 2nd August, 2011.

¹⁹³ E. Aduralegbe. 28 years. *An interview respondent*. Member CAC. Ile-Aanu, Efon-Alaaye. 3rd February, 2012

¹⁹⁴ J. A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 330

¹⁹⁵ E. A. Olunloyo 53 years. *An interview respondent*. The Pastor and District Superintendent, CAC. Oke-Igbala Odo-Ona, Ibadan. 20th July, 2011.

¹⁹⁶ N.O. Abioye. 2000. *Uses of psalms and the words of God inspired from Apostle J.A. Babalola (1904-1959)*. Ilesha: Hope Publication, 7-8

Psalms 11, 117, 119:161-168, to be read into oil and water. The client will bath, drink the water and then the oil will be applied to the affected places with one day of fasting and prayer. (c) For the cure of malaria, ulcer, sore or wound- Psalms 46, 65, 147, 66, 38, 35 and 146, to be read into water and oil for bathing and drinking. (d) Dreams and its interpretation- Psalms 22, 61, 51, 32, 42, 138 and 112:8-24, to be read into water, drink and bath with it. With other numerous contributions to the life of Israel, psalms were admired, appreciated and appropriated to minister to various categories of needs. According to Hargreaves,¹⁹⁷ psalm issues from people's ordinary experience like relief and sadness, guilt and achievements. They were expressed in songs by individuals or by the congregation through responses in alternate verses, or done in a chorus form of Alleluia.

Alokan¹⁹⁸ sees the adaptation of psalms and bible passages for healing as part of the Pentecostal tradition. Meanwhile, Oshitelu perceives it in the Yoruba style of poetry recitation but here to enhance the power of the word as it is applied in African practice of incantations. Olatunji¹⁹⁹ describes incantation knowledge of the primordial forces in the universe, as a veritable platform used to actualise human desire. Jegede²⁰⁰ traces the marriage of poetry and medicine in history to the early man, just as sacred words were chanted to enhance healing rituals in ancient Egypt. He invariably subscribes to incantation as a designed practice used to concentrate and vitalise thought and will-power through sound for the purpose of translating intention or desires into material reality. It invariably implies that incantation, *ofò*,²⁰¹ exists in the Yoruba cultural setting and it was available for communication with both the physical and the spiritual worlds. Apparently, what became the application of psalms and bible passages was a transmutation of *ofò* recitational practice into the scripture for effective expression of spiritual gifts.

To facilitate the use of Psalms and Bible passages, Apostle Ayo Babalola stressed two things to accompany Psalms and Bible passages: holy living and prevailing prayers.²⁰² Alokan presents Joseph Babalola further in the following quotation:

¹⁹⁷ J. Hargreaves, 2005, A guide to psalms, London, S.P.C.K., 4-5.

¹⁹⁸ J. A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 333

¹⁹⁹ O.O. Olatunji. 1984. *Features of Yoruba oral poetry*, Ibadan: University Press, 54

²⁰⁰ See Obafemi Jegede. 2010. 2010. *Incantation and herbal cures in Ifa divination.*, Ibadan: Oluben, 225-226

²⁰¹ *Ofo* means *oro* word which is the Yoruba translation for incantation especially when it is being used for invocation in order to induce spiritual performance towards healing act.

²⁰² This was prescribed as remedy to filling the vacuum created as a result of not patronising the herbalists by the early converts

Converts should develop the habit of praying without season; That, it is a person who is unable to pray hard that would run to the word of God. He taught them some relevant portion of the Bible for use on order labour. The sick members needing deliverance from attack and for God's blessings and protection²⁰³

The use of psalms and bible passages transformed into creedal statement that were expressed in songs, includes one of such that was recorded by Adeware Alokun which goes²⁰⁴ thus:

*A yan mana oloogun, a yan mana oloogun,
Bowo mi ba te saamu, a yan mana oloogun*
meaning
If I get hold of the psalms
To hell with the herbalist

The use of psalms and bible passages have become a companion that adequately takes the place of the various Yoruba incantations or invocations in the life of CAC. members. Constant use of psalms and bible passages is subjected to field study and the outcome is stated as follows:

Table 3.7

Psalms and Bible passages are used for healing in CAC

Variables: Profession

Responses	Frequency	Percentage
Agreed	466	87.3
Disagreed	54	10.1
No Comment	14	2.6
Total	534	100

The outcome of the exercise reflect that 466 (87.3%) of the respondents, agreed that the use of Psalms and Bible passages are efficacious in the healing practice of the CAC. The responses spread across the various professions while the civil servants and traders recorded the highest responses. This appears due to the challenges they constantly received from among the

²⁰³ J. A. Alokun, 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 225-226

²⁰⁴ J. A. Alokun. 2010. *Ibid*, 225-226.

co-workers and contending traders who favourably and keenly contested or are contesting either their positions or trade. However, the fact that they constantly experience receive the efficacy of the selected psalms and bible passages invoked enabled them respond more positively, and thus use the swell of their number to assess the general acknowledgment of the use of Psalms and Bible passages.

In CAC, psalms and bible passages are not only being used as messages during worship, they are equally prescribed to be used as cure for sicknesses and prevention against any diseases. Also, they are made use of like the dosage of Western drugs dosage taken at various intervals.

3.4.4. Use of Mountains and Agbala (Courtyard)

(a) Use of Mountain

The culture of praying in several places and using such locations as places of relief was a common practice among the *Aladura* identified as African Indigenous Churches. According to Alokan,²⁰⁵ praying on mountain top by CAC is an imitation of Apostle Ayo Babalola's practice who was used to withdrawing from the midst of the people to the top of a mountain for retreat, where he spent days ranging from 3, 7, 21, and up to 51, depending on the magnitude of his requests. In Olunloyo's²⁰⁶ discovery, the practice started in 1928. Such mountains were eventually consecrated and set apart for the purpose of prayer. Among the early established mountains were *Oke-Isegun* Mountain in Efon-Alaaye, *Oke-Aanu* Mountain in Erio, *Oke-Iyanu* in Ido-Ajinare, *Ajaye Hill* in Ijaye, *Oke-Epinmi* in Akoko and Babalola Mountain in Odo-Owa.

Bamgbose²⁰⁷ averred that the holy spirit gave the directive for it while the practice began with the inception of Christ Apostolic Church, later such mountains were developed and used for tourism, convention and educational purposes. Invariably, facilities like accommodation and other conveniences were provided to make them suitable for such purposes. Adedokun²⁰⁸ and Adeleke²⁰⁹ mentioned mountains that were later established like *Ori Oke Baba Abiye* in Ede,

²⁰⁵ J. A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 325.

²⁰⁶ E. A. Olunloyo. 53 years. *An interview respondent*. The Pastor and District Superintendent, CAC. Oke-Igbala Odo-Ona, Ibadan. 20th July, 2011

²⁰⁷ P. Bamgbose. 46 years. *An interview respondent*. The Pastor in charge of CAC. Agbala Itura, Oke Agbara Odo-Oba, Ibadan. 2nd August, 2011.

²⁰⁸ O. Adedokun. 28 years. *An interview respondent*. Choir member. CAC. Oke-Ileri Ayo, Bodija, Ibadan. 2nd August, 2011.

²⁰⁹ I. Adeleke. 30 years. *An interview respondent*. Youth member. CAC, Oke Ileri-Ayo, Bodija Isopako, Ibadan. 2nd August, 2011

Alasepe, Oke Ikoyi, Oke Akinkemi and oke Ojoo in Ibadan which CAC. members generally believe enable the participants hear God speaking to them clearly. This facilitates divine intervention.

Ayoade²¹⁰ informed that praying on mountains is practised often in CAC. while Adedokun²¹¹ specifically mentioned that the early fathers of the Church established a tradition of going to mountains on the first, middle and last days of the month. He bore personal witness that he had received messages from his dream while praying on top of a mountain. He also noted that Mrs. Ayoade, in 1965, was healed from her sickness during the period of praying on the mountain.

All the interviewed respondents affirmed that the practice of praying on the mountain was copied from the scripture. Hills of Zion and Jerusalem symbolise dwelling places that God chose as the central places of Old Testament worship,²¹² which Ayoade²¹³ used as bearing witness to Jesus practice in Mathew Chapter 5, where it is recorded that he went up a mountain and ministered to the needs of the people. In like manner, the Christ Apostolic Church adopted the practice of worshipping on mountains to enable them to get closer to God and enjoy the peace that comes from healing. Adetiba²¹⁴ recalled that between June 27 and 30, 2007, he got a particular issue in his life resolved while he was praying on a mountain. Similarly, Ayoade²¹⁵ claimed that she got her problem of joblessness solved after a period of praying on a mountain. Olarewaju²¹⁶ maintained that the use of mountain generally has the connotation of a solitary place . It is a location of prayer to avoid distraction and for having a serene atmosphere rather than just a topographic structure.

The practice of going to mountain for healing purposes was subjected to field study and the result is as follows:

²¹⁰ M.O. Ayoade. 51 years. *An interview respondent*. A Sunday School Teacher, CAC P.O.J.I.A.M. Ayeye, Ibadan. 2nd August, 2011.

²¹¹ J.A. Adedokun, 71 years. *An interview respondent*. Pastor in charge CAC Oke-Iye, Oke-Igbo. 6th January, 2012.

²¹² J. W. Hayford et al. 2002. (ed). *New Spirit- Filled Life Bible*. Korea: S.W Press,785

²¹³ M. O. Ayoade. 51 years. *An interview respondent*. A Sunday School Teacher, CAC. P.O.J.I.A.M. Ayeye, Ibadan. 2nd August, 2011.

²¹⁴ E.I. Adetiba. 49 years. *An interview respondent*. An evangelist. CAC. Adamasingba, Ibadan. 2nd August, 2011.

²¹⁵ M.O. Ayoade. 51 years. *An interview respondent*. A Sunday School Teacher, CAC. P.O.J.I.A.M. Ayeye, Ibadan. 2nd August, 2011.

²¹⁶ O. Olarewaju. 56 years. *An interview respondent*. Pastor, CAC. New Generation of God's people's Assembly, Jakan, Ibadan. 16th February, 2012.

Table 3.8

People go to mountain for healing purposes in CAC

Variables: Marital status

Responses	Frequency	Percentage
Agreed	454	85.01
Disagreed	28	5.24
No Comment	52	9.73
Total	534	100

The above table reflects that the habit of going to mountain for prayer is a common phenomenon among CAC members. A total of 454 (85.01%) respondents revealed that several members of CAC, at various periods go to mountains for the purpose of praying and presenting their marital requests to God and they receive healing and deliverance from their various predicaments. The bulk of the responses were obtained from the married, the divorced and widows who had experienced certain challenges regarding their marital institutions. Those who disagreed and people with no comment were young people who probably have not realised the magnitude of challenges in life.

Plate V: A woman praying on a mountain at Agbala Itura



Plate VI: Peoples' water submitted at the foot of CAC. mountain Ojoo, Ibadan



(b) Use of Courtyard (*Agbala*)

Agbala is another household name in CAC Ogunrinade²¹⁷ gave a generic interpretation of *agbala* to mean a garden, while *itura* means comfort. A combination of the two symbolise a garden of relaxation, an abode of relief, release, comfort and solution. It is also a centre, location, site, compound, where every discomfort vanishes and the benefactor enters into a peaceful life.

Olarewaju²¹⁸ remarked that the issue of *agbala* is a new concept in CAC as it emerged from the vision of Evangelist Samuel Kayode Abiara. Ogunrinade²¹⁹ reports that this new concept induced the call of the evangelist into the ministerial services of the Church in 1963. After establishing some branches of CAC, he received a vision instructing him to move to old Ife road in Ibadan where he founded the CAC *Agbala Itura*. The Kernels of his mission statement were gathered from his numerous sermons. Very prominently, he declared that whoever stepped on the land with faith, will have the desires of his or her heart met and that the place would be a point of contact for pleasure, convenience, blessing and spiritual well being for all.²²⁰ With a location that was given to the founder in 1976,²²¹ a church was situated where people flock to seek their comfort. Invariably, the *Agbala* movement formed themselves into an evangelical arm of CAC, seeking to fulfill the mandate of the Lord in the Great Commission.

According to Akinpelu,²²² “healing is an organic phenomenon” in CAC *Agbala Itura*. The church has floated programme of activities geared towards spiritual and physical relief. Upon the awareness of the existence diabolical powers and against the attack from the spiritual world, prayer and fasting accompanied by weekly vigils are considered strong weapons. At the level of physical activities, social services at *Agbala Itura* involve the establishment of schools, hospitals, counselling for relief, empowerment programme, such as giving of loans, and visitation to hospitals and prisons.²²³

²¹⁷ A. Ogunrinade. Predilection for African indigenous Practice in the Pentecostal tradition of African Indigenous Churches with reference to Christ Apostolic Church, *Agbala Itura*, 7

²¹⁸ O. Olarewaju. 56 years. *An interview respondent*. Pastor, CAC. New Generation of God’s people Assembly, Jakan, Ibadan. 16th February, 2012.

²¹⁹ A. Ogunrinade. Predilection for African indigenous Practice in the Pentecostal tradition of African Indigenous Churches with reference to Christ Apostolic Church, *Agbala Itura*, 6.

²²⁰ S. K. Abiara sermon delivery

²²¹ See A. Ogunrinade. Predilection for African indigenous Practice in the Pentecostal tradition of African Indigenous Churches with reference to Christ Apostolic Church, *Agbala Itura*, Ibadan, 3

²²² A. Akinpelu. 48. *An interview respondent* Pastor CAC *Agbala Itura*, Olode, Ibadan

²²³ See A. Ogunrinade. Predilection for African indigenous Practice in the Pentecostal tradition of African Indigenous Churches with reference to Christ Apostolic Church, *Agbala Itura*, 8.

According to Ademowo,²²⁴ the methodology of caring in the garden follow the observance of hours of prayer practices that holds from dusk to dawn both individually and corporately. The healing concept of *Agbala* has now assumed an intercontinental dimension.²²⁵

3.4.5 Use of Prophecy, Dreams and Vision

Ogunriande²²⁶ sees prophecy, dreams and vision as the inspirational manifestations of spiritual gifts, and they are parts of the nine gifts of the spirit recognised by the Christ Apostolic Church. Prophecy, dreams and vision constitute rich areas generally explored by the African Indigenous Churches to get several issues of life resolved. The three had an overlapping circumstance that foster a complementary result in the performance of their duties. According to Alokun²²⁷ prophecy is administered in CAC through different modes and operation of revelations. They are either rendered in the spontaneity of old testament prophetic style: “Thus says the Lord” or issued out in parables.

Watkins²²⁸ describes dreams as a series of mental images, thoughts or emotions which is experienced during sleep. It might be built on imagination and hope. It involuntarily involves the mind during certain stages of sleep.²²⁹ Vision, on the other hand emanates from the sense of sight²³⁰ and develops to wisdom in understanding what lies in the future. It is a mental representation of objects, scenes and so on, as a spiritual revelation or dream.²³¹

Dreams and visions are common phenomena through which prophecy was delivered in the old testament times. While dream at times is modulated by the state of the mind, vision is rather a projection into the future with the inner sight which enables the recipient to forecast. The forecast manifest in the form of forth-telling or fore-telling, that is explaining reasons for what has happened or giving information about what will happen in the future. Dream,

²²⁴ E.A. Ademowo, 2008. *Christianity in Ijesa-Land (1927-1990) Historical and Ecumenical Perspectives*, Lagos, C.S.S., p. 288

²²⁵ J. A. Alokun. 2010. *Christ Apostolic Church at 90, 1918-2008*. Ile-Ife, Timade Ventures, p. 389

²²⁶ See A. Ogunrinade. Predilection for African indigenous Practice in the Pentecostal tradition of African Indigenous Churches with reference to Christ Apostolic Church, *Agbala Itura* p. 8

²²⁷ J. A. Alokun. 2010. *Christ Apostolic Church at 90, 1918-2008*. Ile-Ife, Timade Ventures, p. 90

²²⁸ M. G. Watkins. 1992. (ed et al). *The Complete Christian Dictionary for homes and school*, Colorado International Bible Society, p. 197

²²⁹ “Dream” in *The American Heritage Dictionary of the English Language*, Fourth edition, 2000, <http://www.thefreedictionary.com/dream>. Retrieved, 2009-05-07

²³⁰ Which is based on the level of spiritual motivation and attainment

²³¹ M. G. Watkins. (ed et al). 1992. *The Complete Christian Dictionary for Homes and School*, Colorado. International Bible Society, p. 769.

according to the American Heritage Dictionary of the English Language, is an unconscious revelation that comes to a dreamer during sleep, while vision is given in a conscious state. Segun Alokun remarks that the practice of receiving messages through dreams is reinforced by the general African belief in the existence of malevolent forces that have power to influence decisions and change fortune and destinies. Hence, dream as a means of revelation corroborate the *Ifa* consultation that was practiced among the Africans before the advent of the missionaries.²³² This is done in the belief that wicked powers exist, but that through divine revelation and power of God, indigenous healers can suppress the influence of the wicked power over their victims.²³³ Olayiwola asserts that:

The elements of prophecy, vision, dreams and healing used as strategy for mission and conversion by the Aladura are not strange in traditional Yoruba milieu. The *babalawo*, a religious specialist with keen knowledge of *Ifa* divination system, plays a prominent role in traditional divination and healing in Yorubaland²³⁴

In accordance with the scholar's view that healing has a parallel in traditional religion, Segun Alokun²³⁵ identifies three specialists within the African traditional setting that are involved in healing: the medicine man, the diviner and the priest. Within the same religious perception, Bauer submits that the scripture presents dreams as medium through which God exercises his guidance on those who belong to Him. It is when one's psyche is involved in dream that makes it a medium of God's revelation.²³⁶ Oshun²³⁷ submits that the Faith Tabernacle relied on dreams, vision and the name of Jesus alone.

Ademowo²³⁸ considers the combination of dream and vision as cornerstone and precursor of prophecy, and it constituting the avenue for delivering messages to church members. He notes that when a dreamer accompanies it with interpretation, it has more cognitive effect. Dreams offer useful information on any impending danger or in some prevailing situations regarding the

²³² G. E. Simpson, 1980. Yoruba religious and medicine in Ibadan, Ibadan, Ibadan University, 74

²³³ C.G. Baeta, "Christianity and healing" in *ORITA Ibadan Journal of Religious Studies*, 1/2 1967, 51

²³⁴ D.O. Olayiwola, "The Aladura: Its strategies for Mission and Conversion in Yorubaland, Nigeria" in *ORITA Ibadan Journal of Religious Studies*, XIX/1 1987, 48

²³⁵ O.A. Alokun. 2012 "The place of revelations and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994" Unpublished PhD thesis Obafemi Awolowo University 2012, 59

²³⁶ J. B. Bauer. "Church" in Johannes B. Bauer. (ed.). 1976. *Bauer Encyclopedia of Biblical theology*, London: Sheed and Ward, 215.

²³⁷ C.O. Oshun, 'Divine healing in the service of mission: the experience of Aladura Pentecostals in Nigeria, in Moses Audi. 2008. (ed etal) *Pentecostalism, the charismatics and African initiatives in Christianity*, Ogbomosho Journal of Theology, vol. XIII(1), 78

²³⁸ E.A. Ademowo. 2008. *Christianity in Ijesa-Land (1927-1990) historical and ecumenical perspectives*, Lagos, C.S.S., 215

endeavour of a client or a member. It puts the client on the alert concerning any situation such a person might have encountered. He or she is better informed on where he or she has made probable mistakes and he or she is given some insight on the strategy to use in securing the future.

Use of prophecy, dreams and vision for healing in CAC was subjected to field study. The result is presented below:

Table 3.9: Respondents' view on the use of prophecy, dreams and vision for healing in CAC

Variables: Gender

Responses	Frequency	Percentage
Agreed	452	84.64
Disagreed	30	5.61
No Comment	52	9.73
Total	534	100

Table 3.9 shows that 452 (84.64%) of the respondents agreed that prophecy, dreams and vision are useful for enhancing healing in CAC. Most of the respondents in this category were women who are used to consulting their pastors before embarking on any assignment. Some of the male respondents, who disagreed or had no comment, focused more on what their intellect and awareness can achieve. However, both male and female members who agreed that prophecy, dreams and vision aid healing clearly outnumbered those who disagreed. This implies that these gifts have been very useful for healing in CAC.

Ogunrinade,²³⁹ sees dreams as a means of information, that enables the recipient either take cautions, otherwise to confirm or accept. As an inducement to revelations received through a dream, the church workers are expected to subject such revelation to prayer. In the process, prescriptions are made through the guidance of the Holy Spirit. Like other tools, dreams and visions have been instruments of history, revelation and inspiration in the Christ Apostolic Church. Hardly can any member embark on any project without first having a dream or

²³⁹ A. Ogunrinade. *Predilection for African indigenous practice in the Pentecostal tradition of African Indigenous Churches with reference to Christ Apostolic Church, Agbala Itura, Ibadan*, 15

obtaining the visionary guidance of the pastor. It is an instrument of veritable activity in the Church.

3.4.6. Use of Music

Music has been a crucial part of most religion over the ages. In religious and social aspect of man's life, music is language continuum for the expression of the mind; it is a vehicle for communicating thoughts and desires, as well as providing a forum for fellowship in corporate existence. Olukoju²⁴⁰ notes that among Africans, music is an integral part of worship to secure concentration, full commitment and faithfulness. Each divinity of the Yoruba has a particular instrument that produces his/her music. For instance, the *Igbin* drum set, consisting *Iya agan*, *keke* and *afere* are associated with Obatala; the *Ipese* drum consisting *Ipese*, *aran*, *afere* and *agogo* are associated with Ifa; the *ageree* set consisting of *ageree*, *afere* and *ogo* are associated with Ogun; and *Bata* is associated with Sango. Obviously, the fact remain that a set order of worship is in place, whether during communal worship or annual festivals, when the instruments are used in songs. To facilitate the therapeutic nature of music, songs are accompanied with clapping, swaying and dancing to make the scenario melodious and appealing to the body. As a veritable instrument in African worship, religion, in Africa, has always been sung and danced rather than thought out. Therefore, to enable music achieve the desired purpose, it needs to conform to dancing rituals and be done to precision.²⁴¹

As an expression of the heart is central to healing, christian hymns are products of human experiences and desires; hence the pragmatic approach is adopted in Christ Apostolic Church to meet immediate need.²⁴² In Christ Apostolic Church, the example of David and the purpose for which he was brought to play for King Saul, whenever he was tormented by the spirit of insanity (see ISam 16:16-23). There is a psychosomatic nature in African's belief that perceive unity between the body, soul and mind which enhance healing practice.²⁴³

²⁴⁰ See E.O. Olukoju Music in religious worship in S.O. Abogunrin et al, (Eds), *Orita*, Ibadan Journals of Religious Studies, vol. xix/2 December 1987, 118.

²⁴¹ D. L. Edwards. 1987. *The future of Christianity: an analysis of historical, contemporary and future trends within the worldwide church*. London: Hodder and Stoughton, 191.

²⁴² J. Hargreaves. 2005, *A guide to Psalms*, London, S.P.C.K. p. vii

²⁴³ D. L. Edwards. 1987. *The future of Christianity: An analysis of historical, contemporary and future trend within the worldwide Church*. London: Hodder and Stoughton, 195.

Adekoya²⁴⁴ considers music as an important subject in thematic issues while giving recognition to diverse spheres in which it strengthens Christian faith. Singing at worship, is well attested to as an essential and integral part of Yoruba culture. He emphasises its dynamics in life from birth to death. It is the anchor to which all other arms of worship, such as prayer, scripture, homily and offering, are connected.

In CAC, the application of hymns was a popular art. Peters observes that native music is of great inspirational value to the soul, stressing that “singing plays an important part in expressing religious teaching, especially with the native people. If they sing from their soul they will pray easily and with fervor”.²⁴⁵ One is therefore not surprised to see it finding relevance in Christ Apostolic Church.

The efficacy of music in healing was subjected to field study, the result is presented in the table below:

Table 3.10: Songs and choruses are used to facilitate healing in CAC

Variables: Age

Responses	Frequency	Percentage
Agreed	450	84.2
Disagreed	22	3.1
No Comment	62	11.6
Total	534	100

The table above shows 450 (84.2%) of the respondents indicated that healing in CAC is also received through songs and choruses. Several of the women in the ages between 51-70 confess that they have received healing of various types during periods the of singing and chorusing. Those who either disagree or without comment belong to the class of those who still have the belief that hymns from the hymnbook are better rather than choruses that are commonly used during the revival when healing is actually anticipated.

²⁴⁴ See J.S. Adekoya, Thematic Study of Songs that Promote Islamic Teachings in Yorubaland in A. Dzurgba et al (eds), Dec. 2008, *Orita, Ibadan Journal of Religious Studies*, XL/2, 107-124

²⁴⁵ See E.O. Olukoju, Music in religious worship in *Orita, Ibadan Journal of Religious Studies*, vol. xix/2 December 1987, 126

Adetayo²⁴⁶ describes music as an instrument that is central to healing practice, it serves as a medium of invocation and for bringing the sick to the presence of God. Bamgbose²⁴⁷ witnessed that he was a beneficiary of such experience when he had a particular protracted illness cured during the course of vigorous singing of choruses at a revival. Its efficacy in healing process have received testimonies from several personalities. The beginning of every worship is preceded by appreciable period of energy sapping choruses. At some other occasions special renditions are composed by the choir or gifted members. Also, hymns are selected from the CAC hymnbook for congregational rendition by members. As hymns and choruses are soul-lifting and sufficient to bring divine healings, one needs to mention that congregational participation with enthusiasm involved which encourage body movement, result in burning of fat concentration²⁴⁸ in the body,²⁴⁹ such that they become instrumental to healing as prayers are fervently said.

3.4.7. Practice of Deliverance

Deliverance practice is one of the tools of operating among the African Indigenous Churches, because their belief rested on the assumption that there exist wandering evil spirits that need to be expelled continually. Deliverance involves setting spiritual captives free from the bondage of Satanic oppression this is done by exercising the authority of believers over the oppressing spirit.²⁵⁰ Therefore, the question of who or what needs deliverance finds a comprehensible response in the cosmological traditions of the Africans. It is believed that numerous incorporeal beings, a large percentage of which are malevolent, take advantage of every opportunity to subsist in any vacant vessel, fit for abode. In deliverance ministries, it is believed that these wandering evil spirits must be expelled on continually. Since they are ubiquitous and capable of infecting the atmosphere, it is believed that no individual person, family, society or community is spared from their assaults. Olukoya²⁵¹ claims that, their major

²⁴⁶ R.B. Adetayo. 76 years. *An interview respondent*. Pastor in charge CAC Oke-Agbara, Power House, Efon Alaaye 3rd July, 2012

²⁴⁷ P. Bamgbose. 46 years. *An interview respondent*. The Pastor in charge of CAC Agbala Itura, Oke Agbara Odo-Oba, Ibadan. 2nd August, 2011.

²⁴⁸ Plenty of fat in the body is the cause of many disease

²⁴⁹ Excess of fat being the cause of several ailment to human being

²⁵⁰ E.O. Spencer. 58 years. *An interview respondent*. A deliverance Worker. 21st January, 2012

²⁵¹ D. K. Olukoya, *Dealing with unprofitable Roots*, Lagos, TBCCM, 1999, 7

medium of operation is the family; hence, every individual is believed to be susceptible to the attack of the evil spirits.

In the Christ Apostolic Church, Adams²⁵² and Adetayo²⁵³ remark that deliverance is generally practiced in the worship life of the church. Every member is made to participate and consolidate against devilish influence that abound, whose assignment always is to truncate human endeavour. The spiritual play very vital role among the Yoruba people in Southwestern Nigeria, especially in identifying and resolving any problem relating to health. As a matter fact, it is a general belief that without a spiritual arrest on any person, whatever attack made on the physical is of no effect. This also go for the healing for which deliverance becomes relevant.

3.4.8 Use of Counseling

Counselling is a veritable tool for effecting healing in Christ Apostolic Church. Counseling is a veritable instrument for effecting and perfecting healing in the body system. It is a method of applying useful words of advice and persuasion in convincing a sick person to properly prepare for any therapeutic method to be applied in the course of treatment. In case the healing process becomes unachievable in the physical, counseling method is adopted in properly rehabilitating the patience and so prolong his life span.

Efficacy of counseling was subjected to field work, the result is displayed in table 3:11 below:

Table 3.11: Counseling and deliverance are used for healing in CAC.

Variable: Marital Status

Responses	Frequency	Percentage
Agree	366	68.6
Disagree	130	24.3
No Comment	38	7.1
Total	534	100

²⁵² A. Adams 49 years. *An interview respondent*. The Pastor in charge English section CAC. Oke Agbara, Asi, Ibadan. 21st January, 2012

²⁵³ R.B. Adetayo. 76 years. *An interview respondent*. Pastor in charge CAC. Oke-Agbara, Power House, Efon Alaaye 3rd July, 2012.

The above table reflects that 68.6% of the responses patronise their pastors for counseling. The detail actually show that majority of them were married and they intends to solve myriads of their family problems through marriage counseling. Those who disagreed with 24.3% comes from among the youths who probably don't see any reason to go for counseling or deliverance due to their kind of their exposure to life. 38 (7.1%) respondents who made no comment are those who intend to keep their personal matters secret to themselves. By and large, the table reveals the extent to which members use the medium of counseling to get their problems solved in CAC.

Invariably, the sick accept their present condition as an act of God and thereby live by it. According to Odubanjo,²⁵⁴ counseling healed the emotion, rather than the physical. It eventually engendered happy and healthy living to a large extent. In the view of Adetayo,²⁵⁵ counseling was started by Ayo Babalola in Efon-Alaaye to facilitate the dynamics of healing of both the soul and the body. He reiterated that the situation at the period created anxiety which made several citizens apprehensive and so felt uncertain about their fate and survival. The situation Babalola assessed in the life of many, was more of psychological and emotional imbalance than physical hence, the recourse to counseling, which to a large extent gave relief to people.

3.5. Factors that Aid the thriving of CAC's Healing Strategy in Southwestern Nigeria

Several factors are identified for the popularity and early spread of the healing ministry as a strategy of Christ Apostolic Church in southwestern Nigeria. Available documents project a combination of factors, which are premised on the political scenario, spiritual search, ethical demand and circumstantial happenings of the period, such as economy. Parratt stresses the need for African approach to theological matters on various biblical concepts. Articulated underneath are some of the factors that enhanced the spread of Christ Apostolic Church on one hand and what aided the general acceptability of the church's healing ministry in southwestern Nigeria on the other hand.

²⁵⁴ Felix Odubanjo. 62 years. *An Interview respondent*. Pastor, CAC. Oke- Idande, Ijebu. 21st February, 2012

²⁵⁵ R.B. Adetayo. 76 years. *An Interview respondent*. Pastor in charge CAC. Oke-Agbara, Power House, Efon Alaaye 3rd July, 2012.

3.5.1. Emergence of Movement Towards African Independence

The experience of the pioneer African church leaders like Ajayi Crowther and James Johnson, gave room for the emergence of movement towards African Independence. Foremost were the feelings for shaking off the shackles of colonialism, which became rife as African political leaders began to create sufficient awareness for the indigenes to strive towards taking control of the reign of governance in their fatherland. Kalu²⁵⁶ opines that the action of the indigenous prophetic figures who inspired charismatic response to the gospel in the early 20th century was a resistance against white domination. Subsequent generations of the African elites, like Casely Hayford of Ghana and Wilmot Blyden of Liberia, were sympathetic and lent their voices to the indigenous feelings as they developed interest in endeavours towards evangelising, inculturating and creating African oriented Christianity. In other words, there began the necessity to worship within the people's understanding, in their locality and within African indigenous perspectives.

Personalities like Kenneth Kaunda of Zambia deplored the situation of the African christian practices under the white. He specifically identified such situation as a collision of two world views. Desmond Tutu²⁵⁷ equally considers such arrangement as a religious schizophrenia. Along the same line of thought, Tshibangu and Appiah-Kubi²⁵⁸ submit that political and cultural theologies in Africa were valid towards finding the relevance of the church to the state and for the purpose of using them to permanently resolve the issue of colonialism that was prevalent in Africa during the early twentieth century.

As a veritable instrument for liberation, black theologians lend credence by submitting that liberation was not simply a matter of saving the soul; rather, it incorporates salvaging the whole person from all forces which oppress and exploit, so that the people might be free to become truly human in the way that God intends them to be.²⁵⁹ The period between 1950 and 1960 was very significant as the dividends of the agitation had started resulting in African nations attaining independence status. African Christians seemed uncomfortable seeing their churches remaining essentially controlled by European missionaries while their nations were becoming independent politically. Furthermore, a number of the leaders of the new nations in

²⁵⁶ Ogbu Kalu. "African Christianity" in J Bowden. 2005 (ed.). *Christianity: The complete guide*. London Continuum, 10

²⁵⁷ Despite his status within the system as a church leader in the mission churches

²⁵⁸ J. Parratt. 1991.(ed.). *A reader in African Christian theology*. London: S.P.C.K., 6

²⁵⁹ J. Parratt. 1991. (ed.) *ibid*. S.P.C.K., 7

Africa were themselves Christians, thus, African element and spirit of nationalism made them to question why the churches in their countries were not more africanised. All these and other related factors, like dress code propelled the indigenes to tilt towards churches of African origin, rather than those of European background and orientation.

3.5.2. Re-discovery of the Values in African Culture

Value is conceived in Plato's view of good as the culmination of the ideal and the principle premised on unifying, systematising and organising all other forms involved in the supreme principle.²⁶⁰ John Smith²⁶¹ ascribes value and ethical to a subjective identification of what is good with human interest in a particular situation.

As an instrument for unity and morality, African values receive a great boost from the literary works of writers like Senghor, Parrinder and other scholars in the early twentieth century. Their works stress the dignity of the black race in the face of exploitation. Their writings with corresponding understanding of the scriptures, made many African Christians to be convinced that the African heritage and institutional practices could no longer be simply dismissed as paganistic, but should be held seriously and as an important connection to the truths embedded in the Christian faith. Value appreciation process involves a sympathetic examination of traditional concepts, so as to gain insight into making biblical ideas more real to the African experience. The whole process is an adaption or adaptation, because it seeks to adapt traditional ideas that they might be helpful in making christian faith to permeate people's perception

Vincent Lucas, between 1924 and 1944, advocated a close relation says between the Church and the life of the tribe, without ignorantly accepting pagan standards and customs. He deplored the fact that tribal life in some parts of Africa was disintegrating in favour of European way of life; hence, he advocated the integration of the 'rites and customs' of the people who were being converted into Christianity.²⁶² Though there was really no African theology in the sense of dogmatic tenets, Horton²⁶³ and Idowu²⁶⁴ observe that African religious values have

²⁶⁰ Schiller. "Value" in James Hasting. 1956. (ed.). *Encyclopedia of religion and ethics* vol. II. Edinburgh: T&T Clark, 584

²⁶¹ J. Smith. "Values and Value Judgment" in James F. Childress. 1986. (ed etal). *A new dictionary of christian ethics*. London, Westminster press, 645

²⁶² H. Sawyerr. What is African Theology in John Parratt. 1991. (ed.). *A reader in African Christian theology*. London: S.P.C.K., 13.

²⁶³ R.G. Horton. The Kalabari World-view: an outline and interpretation in *Africa*. Vol. xxxii, pp.197-220.

²⁶⁴ E.B. Idowu. 1962. *Olodumare, God in Yoruba belief*. London: Longman, 62f.

concern for the welfare of the individual. These cultures operate an organic philosophy of a community life which places uppermost the proper web of relationships between the gods on one hand, between the gods and man, and between man and woman on the other hand. There is also relationship between the living and the dead. This is noticed in beliefs about the mysteries of life, sickness and death, good and ill fortune, and so on. Thus, to the Africans, religious system is not so much a matter of personal beliefs. The beliefs are synchronized into the culture of the community as a whole. Thus, religion finds its relevance as the cement of goodwill and fear that keeps the family as a unit and every village as a distinctive community.²⁶⁵ Within this concept, Christ Apostolic Church operated and propagated christianity in the southwestern states of Nigeria.

3.5.3. Appearance of Neo-African-Controlled Churches

From 1900 onward, there was an increasing number of neo-African-controlled churches in southwestern Nigeria. Adebisi²⁶⁶ and Oshitelu²⁶⁷ chronicles a number of schisms in the mission churches, such as those of Presbyterian Church, Calabar in 1882; Lagos Baptist Church in 1888 and United Native African Church in 1891. The ultimate incident happened on 20th October, 1901, when a service was held at Rose Cottage Lagos to mark the commencement of African Church Movement in Nigeria,²⁶⁸ which resulted in the emergence of some African-oriented churches.

These movements varied greatly in the degree of their approaches to orthodox christianity to a large extent, they demonstrated the capability of the African to organise their churches without any European missionary oversight. They equally demonstrated their proficiency in establishing African distinctive forms of church administration and mode of worship, which proved in many ways to be more congenial to their cultures. Although, they have produced little written theology in the strict sense of the word, they have however developed liturgies and

²⁶⁵ C.G. Okojie. 1960. *Islam native laws and customs*. Lagos, 146.

²⁶⁶ P.A. Adebisi, Jacob Kehinde Coker 1866-1945 in Rt. Rev Prof J.A. Omoyajowo. 1995. (ed.) *Makers of the Church in Nigeria 1842-1947*. Lagos: C.S.S. Bookshop, 100.

²⁶⁷ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940 an interpretation*. Ibadan, Hope Publications Ltd., 13-17.

²⁶⁸ This service was held at the instance of J.K. Coker to mark the commencement of African Church movement in Nigeria. It was remarkable as both the structure of leadership and the content of the service were geared towards African orientation.

hymn-books which apparently find a ready response in the experiences of their purely African members.²⁶⁹

Incidentally, pride of ownership as well as the attainment of a desired goal among the early African Churches became a factor that kept stimulating and instigating prospective and interested evangelists to go further in propagating the faith of the Christ Apostolic Church. The issue went beyond associating with a particular civilisation or movement, it equally implied the assurance of freedom to express one's religious feelings within a realised environment and obtaining security to rise to any level within the hierarchy of the church organisation.

3.5.4. Personal Religious Life, Piety and Influence of Leading Church Members

As early as 1915,²⁷⁰ religious leaders of African origin demonstrated very great and sound religious virtues, which created lasting impressions in the minds of their admirers. Olushey²⁷¹ remarks that the period between 1914 and 1935 evidenced the Lord's visitation that was marked by the outpouring of the holy spirit through which people received gifts of the Spirit, some of tongues; while, some of healing various kinds of diseases. Prophets and evangelists were raised and there were reports of God's visitation in various villages and cities.

Very prominent were Garrick Sokari Braide who emerged in 1916 in Niger Delta, Moses Orimolade Tunolase, who came to prominence in 1925 with the founding of the Cherubim and Seraphim movement,²⁷² and Josiah Oshitelu of the Church of the Lord Aladura, who was born in 1900.²⁷³ There were host of others, whose ministries, according to Alokan,²⁷⁴ enabled the generality of the people to regard the evangelists and prophets as emissaries sent by God to all groups in the community, including Obas, chiefs and the commoners. An outcome of their successful and fruitful ministries transformed into what became known as the Faith Tabernacle. It is from the Faith Tabernacle that the founders of various indigenous churches developed the Pentecostal discipline²⁷⁵ that were used to operate in their various denominations.

²⁶⁹ J. Parratt 1991. (ed.) *A reader in African Christian theology*. London: S.P.C.K., 2.

²⁷⁰ A. Olowe. 2007. *Great revivals great revivalist Joseph Ayo Babalola*. Houston, Texas, Omega Publishers, 65

²⁷¹ E.H.L. Olushey. 2004. *Mysterious legacies of Apostle J.A. Babalola*. Gideon, Global, 20

²⁷² Akin Omoyajowo. "Moses Orimolade Tunolase (1879-1933) in Rt. Rev. Prof. J.A. Omoyajowo. 1995. (ed.) *Makers of the Church in Nigeria 1842-1947*. Lagos. C.S.S., 130

²⁷³ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940 An Interpretation*. Ibadan: Hope Publications Ltd., 61

²⁷⁴ J. A. Alokan. 1991. *The Christ Apostolic Church 1928-1988*. Lagos: Ibukunola Printers, 345

²⁷⁵ The Pentecostalism that distinguished them from the mainline churches.

Olusheye categorised the discipline of the leaders of CAC under four headings: self discipline, righteousness and holiness, commitment to fervent prayer and demonstrating genuine love.²⁷⁶ He remarked that the instructions act as catalysts for moral imperatives on the early patriarchs of the church, it equally aids the religious rejuvenation that propelled the emergence of the 1930 revival. The manual for the discipline was given to Orekoya at the Idi-Oro centre of the Faith Tabernacle on the noon of February 17, 1930, by three men who were thought to be angels. The three instructions were given as follows: first, that they should shun idolatry and all forms of worldliness spoken against in the Bible. Secondly, that they should abstain from adultery and fornication; thirdly, that their women should totally abstain from the use of gold ornaments earrings and other bodily adornments in obedience to biblical injunctions (Pet. 3:1-4).²⁷⁷

It was therefore not a new phenomenon to see the Christ Apostolic Church growing like a wildfire as the early members observed discipline, with a combined enthusiasm for revival and developing confidence in the personalities involved. The captivating approach involves using self discipline, righteous and holy living, fervent prayer and christian love to present the faith of Oke-Ooye or the God of Ayo Babalola. This was unique and attractive to the people of the geo-political zone.

3.5.5. Identified Weaknesses in the Older Churches

It became obvious that enthusiasm towards evangelism was built on agitation against noticeable identified weaknesses in mission Churches who, along side with Roman Catholic mission, pioneered the cause of christianity in Nigeria. Such weaknesses varied from taste and demand of the evangelised cultures to the desires of the individuals. Considering the extent of the African acceptance of Christianity, Parratt observes that the accommodation of the Europeans to genuine African christian thinking, did not justify the response, admiration and acceptability of the indigenous people of Africa. Again, the lukewarm approach of the mission churches under the white towards pragmatic issues such as welfare seemed inadequate and unacceptable to the African people. Peel²⁷⁸ mentions the practice of revival and manifestation of Pentecostal gifts, like healing, speaking in tongues and baptism of the holy spirit, as well as the proclamation of

²⁷⁶ E.H.L. Olusheye. 2010. *The legacies of our Church Patriarchs*. Ibadan: Gideon Global Press, 23-29

²⁷⁷ Ibid, 24

²⁷⁸ J.D.Y. Peel. 1968. *Aladura: A religious movement among the Yoruba*. London: Oxford University Press, 206-209

salvation, which constituted stimulants for mobilisation in African Christianity. He claims that in 1940, an Akoko man joined the church through the preaching of Daniel Orekoya, while some others joined because of fervent prayer which mobilised the populace towards manifesting the fruits of the spirit. The reluctant attitude of the white by not showing understanding of African culture was a major issue that had effects on the mission churches, but it turned to an advantage for churches of African indigenous disposition.

3.6 Case-Studies of Divine Healing in Christ Apostolic Church

Although the practice of healing in Christ Apostolic Church generally lacks record keeping, miracles of healing were substantiated by people's testimonies gathered during this research. Our sources of information depended largely on reports, testimonies and personal communications. During testimony hour, shouts of Halleluyah usually symbolises a manifestation of some miraculous event. This study allowed the researcher to have access to testimonies from church founders about what God has done in terms of healing miracle in their churches. It must however be noted that many of the recipients desired that their identity be treated anonymously, hence only a few names are mentioned below.

Olarewaju²⁷⁹ gives a testimony of how he was spiritually delivered in 1974. When he applied the consecrated water, he was divinely healed from the particular spiritual attack, over which he had been considered dead. Adetayo²⁸⁰ also gave testimonies concerning issues resolved through his ministry at CAC Oke-Isegun Power House in Efon-Alaaye. In 2010, a man from Akoko was terribly down with stroke but was delivered through the water and anointing oil consecrated at CAC Oke-Isegun Power House in Efon-Alaaye.

In the same vein, a lecturer at Federal Polytechnic Bida got healed of stroke also in 2010 following a prescription to birth with sponge, soap accompanied with consecrated water and anointing oil. Likewise, Mr. Michael Adeoye, a lecturer at Federal Polytechnic Offa, was healed of stroke in 2009 through the ritual bathing in Oni water at Efon-Alaaye.²⁸¹

Mrs. E. Babatunde mentioned how she was delivered of two black goats after being held hostage by diabolical power and carrying the pregnancy for ten years. She mentioned that the

²⁷⁹O. Olarewaju was, at a time the Provost, CAC. Theological Seminary in Ile-Ife

²⁸⁰ R.B. Adetayo. 76 years. *An Interview Respondent*. Pastor in charge CAC. Oke-Agbara, Power House, Efon Alaaye 3rd July, 2012.

²⁸¹ A water purportedly consecrated by Apostle Ayo Babalola during his missionary enterprise.

hospital had confirmed that though her womb was heavy, but nothing was there. However, solution came in the year 2001 when she visited CAC Faith Home, Ile-Ayo, Ede after observing seven days of prayer.

Also, Mrs. Adisa narrated how her son was spiritually transfused after being certified by a hospital to be short of two of pints of blood. She said that she had started giving the child consecrated water and praying for him until she slept off. However, in her dream, a white doctor and some nurses ministered to the son, and this translated into the son's physical deliverance.

Mrs. Felicia also testified to how she was delivered of a set of twins after twenty-eight years of barrenness. She claimed she had been married to a man in the first twelve years without any issue. In her eleventh year with another man, she became pregnant only to be surprised later by a scanning test which indicated that nothing was in her womb. A visit to Faith-Home, Oke-Ayo in Ede exposed her to the use of consecrated water, described as *gbogbonise*, which she drank. Three days later, she fell into labour and was miraculously delivered of a set of twins.

Very spectacular was the deliverance of Florence Ashalu from a den of kidnapers between 16th and 23rd June, 2002, when she boarded a vehicle from Omuaran, heading for Osogbo. At Ajase-Ipo, the vehicle driver followed Ilorin root instead of Osogbo from where she was taken to an unknown destination in a bush. She was delivered of the hypnotism and spell of the men of the underworld who struck her in the chest, which made her dumb for several days. The spell was neutralised when a man in white robe held a rod and pointed at her and asked her to follow him. Like a dream, she was led to the main road. The same white-robed man pointed her to a helper and then disappeared.²⁸² Later, she got to know that the old man was an angel.

3.7. Merits and Demerits of Divine Healing in Christ Apostolic Church

3.7:1 Merits of Healing Ministry

The practice of divine healing was a package that encompasses a lot of component parts that are beneficial to the society. This made it to have several positive impacts on the people. From the research conducted, we identified some factors that made the practice of healing in the ministry fascinating and attractive to the populace. Some of these factors are presented in the following sequence.

²⁸² See Programme of Events for the Golden Jubilee Anniversary held on Monday 20th – Monday 27th April, 2009, 37.

(a) Cost Implication

One of the major reasons why the people patronise the divine-healers is that the practice is less expensive and the care is easily accessed by the people. Most of the materials involved in this type of therapy are available at low cost, compared to what obtains in the orthodox medicine. Kofi-Appiah²⁸³ remarks that western medicine has saddled the people with some heavy burden, which includes increase in the cost of health care, sudden population increase and change in the quality of life. Divine healing is characterised by its ability to supply meaningful answers that are important to the healers and the patients, by addressing itself to the supernatural beliefs that are common to the African world view.

Like traditional African medicine, divine healing operates as an integral part of the people's cultural and spiritual inclination. Therefore, it is very effective in dealing with culture-related and spiritually connected problems, such as witchcraft, sorcery and ancestral powers who are sometimes linked to the course of diseases. The fact that divine healing is cheap is reflected in the field study, as presented in Table 3:12 below:

Table 3.12: Healing ministry in CAC. is cheaper than medical practice in hospitals Experience in the Church

Responses	Frequency	Percentage
Agree	360	67.4
Disagree	123	23
No Comment	51	9.6
Total	534	100

The duration of members in the church was used to determine the level of appreciation of healing practice. Those in agreement, numbering 360 (67%), were people who had testimonies of having experienced healing without the application of orthodox medicine. Their stand shows how well established divine healing is in CAC. Those who disagree numbering 123(23%), constitute the members who believed in orthodox medicine and even used it. They had actually not experienced how cheap divine healing could be. People without comment, with 51(9.6%)

²⁸³ K. Appiah-Kubi. 1981. *Man cure God heals: religion and medical practice among the Akans of Ghana*. New York: Friendship Press, 77

had no preference for any type of healing, since their concern is to worship and steer clear of any element that could lure them to idolatry.

Because of its availability, very many people with its knowledge can prescribe, while the patient can be helped or personally prepared without necessarily having to pay anything or, pay little where necessary. The confidence enjoyed enabled them to treat very serious illnesses, such as mental illness, broken bones, childbirth and to operate some and so on, even where modern type of services can be obtained.

(b) Divine Healing Promotes Value Appreciation for Nature

With much inclination to the people's culture, faith-healers have greatly developed appreciation for natural objects and have ascribed importance to certain objects, like water, which ordinarily might not have received any religious significance. For instance, Aina²⁸⁴ views the elevation of water as a blessing from God who has accorded it healing power over categories of disease. Likewise, Adedokun²⁸⁵ notes that mountains are not only prominent for solitude, they equally symbolise and communicate the idea of being in the presence of God because of the belief that God lives high up. As Nabofa²⁸⁶ earlier on mentioned, symbols involved in the practice of divine healing affords the opportunity to ascribe sufficient meaning to various elements in religion which are of great significance to nature. Invariably, healing practice becomes an eye-opener to enable the people come to the realisation that every object created by God has its purpose, economic value, spiritual connotation and usefulness for man. They are brought to relevance according to needs and when awareness to such object is made. A continuous realisation of this will constantly enable the church accord God His proper place in nature while He is inevitable in healing ministry.

(c) Divine Healing Affords Accessibility to Para-Medical Attention

The beginning of the practice seems to hold the insinuation of not having anything to do with medicine or medical practice, but the procedure of applying the tools for achieving it, reveal that healing itself is medical in process. Fasting, for example, is good for promoting good

²⁸⁴ J. Ade Aina. "The church's healing ministry" in John Parratt 1991. (ed.). *A reader in African Christian theology*. London: S.P.C.K., 115

²⁸⁵ J.A. Adedokun. 71years. *An interview respondent*. The Pastor in charge of CAC Oke-Igbo, Ondo State. 6th of January, 2012.

²⁸⁶ M.Y. Nabofa. 1994. *Symbolism in African Traditional Religion*. Ibadan: Paperback, 34

health, as several diseases like obesity, diabetes are catered for in the course of abstinence. Kelloy and Tilden note that observance of constant fasting enables the body to identify with shortage of food, but this result to medically burning of non-essential tissues. He claims that since the body only has the capacity of consuming an ounce and a half calorie of protein per day, the excess only becomes an accumulated toxic uric acid ash residue, which the body cannot eliminated. Since the cause of all diseases is toxic saturation of the fluids and tissues of the body, fasting is needed to provide an ideal condition to rejuvenate the system. Hence, fasting becomes a medical instrument instrumental to clearing the acid ash residue. It also breaks down and neutralises other waste tissues and deposits.²⁸⁷ Also, climbing of mountain and rigorous singing contribute greatly to the burning of accumulated fats that can be injurious to the body system. Kumuyi²⁸⁸ confirmed the inevitability of water in attaining medical stability. He prescribes as a matter of necessity, that one should take at least four litres of water per day. Also Oyewole²⁸⁹ remarks that music is a good instrument for managing stress, expressing emotion and improving communication. Music works on the automatic nervous system, a part responsible for controlling blood pressure, heartbeats, brain function and the limbic system. With all these, one cannot doubt the fact that divine healing is a programme divinely organized to open the perception of his people towards the eradication of sickness.

(d) Divine Healing Aids Spiritual Focus and Growth

The study revealed that what is involved in divine healing requires great discipline which has its focus on spiritual growth. Thus, Fasoro,²⁹⁰ agreed that divine healing aids spiritual focus and growth to a large extent. The use of dreams, prophecy and vision, according to her, have helped greatly in giving many members a sense of direction and focus as it prevents them from falling into an everlasting mistake. She confessed that dreams and prophecy have guided her in taking some cautions, especially in the choice of career and life-partner. Olarewaju²⁹¹ also remarks that the discipline involved in divine healing is such that is attached to certain spiritual

²⁸⁷ L. Bueno, 2001 *Fast your way to health*, USA, Whitaker House, 90-93

²⁸⁸ S.G. Kumuyi 46 An Interview respondent. A medical consultant. Federal Medical Centre Owo, Ondo State. 22nd July, 1999

²⁸⁹ Oyewole "Music aids mental Health" in Martin Ayankola 2014 (ed.) *The Punch* Lagos: Punch Nigeria Limited, 17

²⁹⁰ F. Fasoro 26 years . *An interview respondent*. A nurse and member in Ikeji-Arakeji assembly. 17th January, 2012.

²⁹¹ A. Olarewaju. 56 years. *An interview respondent*. Pastor. CAC New Generation of God's People Assembly, Jakan, Ibadan, 14th February, 2012

demands which made it imperative on anyone seeking healing to strive towards improving upon his present spiritual status. It is discovered in the study that healing works through miraculous manifestations. The fact that miracle rely largely on divine volition, requires the healer to absolutely seek divine favour.

(e) Divine Healing Promotes Faculty Development and Stability

The discipline of getting familiar with the scripture as instrument for resolving problems in times of trouble has been very helpful to healing process. It affords people the opportunity of committing various sections of the Bible to memory,²⁹² specifically for recitation as defence against any imminent danger, such as attack from the devil. Olarewaju,²⁹³ described the method of reciting the bible as an essential part of Apostle Ayo Babalola's strategy for internalising the scripture as an essential instrument for combating the enemies of man's health. The practice of prescribing Psalms enables members, especially women irrespective of their educational and economic status, to commit such passages to memory. Therefore, it is available to recite such in bed, on the road, in the toilet, while in danger; rather than looking for the location of the scripture when danger has already come. Psalms and other Bible passages are used frequently by the healers either to invoke for repetition of history or to use as solution to ailment. They are equally prescribed for clients to prepare them against any intending attack.²⁹⁴ Practising this constantly, contributes greatly to creating new awareness towards a sound knowledge of the scriptures. Some scholars have actually given it as a reason why many CAC. members engage in academic pursuit.

(f) Divine Healing Aids Longevity of Life

Some of those interviewed claimed that tension is reduced when people undergo the procedure of deliverance. Many people who could have died or had their lives ruined, have secured great relief through deliverance practices. Like the other methods involved in healing process, deliverance ministry also allows for burning of fats on the parts of both the deliverer and the delivered. The end of the exercise enables people to have relief from various diseases.

²⁹² Especially when there are not many of written materials and when one is far away from the reach of Iwe adura or whatever material in written form.

²⁹³ A. O. Olarewaju. 56 years. *An interview respondent*. Pastor, CAC Oke- Ibadan. 14th February, 2012

²⁹⁴ E. A. Olunloyo. 53 years. *An interview respondent*. The Pastor and District Superintendent, CAC Oke-Igbala Odo-Ona, Ibadan. 20th July, 2011

Eventually, delivered personalities obtain psychological relief, which contributes to their physical fitness. Bueno²⁹⁵ documented Kelloy's observation on how the body reacts to fasting, which enables it to recognise shortage of food and resort to burning of non-essential tissues. Tilden regards the toxic as the cause many diseases in the body. Incidentally, when the source of a disease is burnt, the manifestation is hindered or counseled, longevity of life is facilitated. With divine healing, the client feel secured as there is an assurance of somebody somewhere bearing and sharing one's burden. Invariably, further attendant anxieties are removed

(g) Sociological Relevance of Divine Healing

Divine healing has contributed to procuring therapeutic relief in the society, through catering for the needs of the people. Owing to the relationship between healing and health care, Spraycar submits that healing has the responsibility of evolving the ability to perform in the society.²⁹⁶ This confirms Lasebikan's²⁹⁷ assertion that a nation of people without health, even their teeming million, such populace will be under-achievers. Therefore, as people develop aptitudes and gifts accompanied with opportunity to function, many of those who could have constituted security menace to the society, will be so gainfully engaged in one ministry or the other and thus contribute positively to the progress of their various communities. Since the health of an individual is that of the society, in the same vein a properly rehabilitated person eventually turns an asset to the society.

3.7.2 Demerits of Divine Healing Practice in Christ Apostolic Church

(a) Ignorance

Under the guise of demonstrating certain religious conviction, many people have trivialised issues that matter to basic hygiene, which would have enabled them to secure good health. Spencer,²⁹⁸ identified an instance of one Aduloju in 1975, who denied himself medical treatment during a protracted sickness, he eventually died later in the year. Olakunori²⁹⁹ recalled the memory of Dorcas in 1994 in Owo, Ondo State, who lost her life because she denied herself

²⁹⁵ See L. Bueno. 2001. *Fast your way to health*. U.S.A: Whitaker House, 90-93

²⁹⁶ M. Spraycar. 1995. *Stedman's Medical Dictionary*. Baltimore: William and Wilkins, 73

²⁹⁷ G.L. Lasebikan in *Church of Nigeria Diocese of Ondo, The Bishop's Charge*. Delivered to the third session of the nineteenth Synod, Ondo, Colla Prints, 16.

²⁹⁸ E. O. Spencer, 58 years. *An interview respondent*. A deliverance worker. 21st January, 2012.

²⁹⁹ O. Olakunori. 42 years. *An interview respondent*. A health worker at St. Louis Hospital, Owo

basic things that would have enhanced her safe delivery. Silvester presents a retinue ignorance demonstrated under the guise of belief. He identified an occasion when a pastor in 2004 influenced his member to ignore medical advice by refusing blood transfusion in aid of a surgery. Also, another pastor who refused surgery for his child, a situation that result to the child's death. Likewise, a woman who having suffered terrible recurrent episodes of miscarriage, suddenly became pregnant but started bleeding from the virgina consequent on which she was on admission in an hospital. Unfortunately, she discharged herself on the counsel of her pastor who prescribed fasting and prayer as remedy. Unfortunately, it is not only that it result in another abortion, constantly defying the scan result culminate in an infection that eventually set in. This did not only damage her womb, but it culminate in putting the woman in permanent barrenness.³⁰⁰

Many faith homes lack necessary equipment as well as capable and trained personnel to handle nursing profession and delivery, which they perform to the detriment of the people. Through these mistakes, maternal and child mortality increases at an alarming rate. Also, many among the faith healers unnecessarily force themselves into prolonged fasting, which, according to Fasoro,³⁰¹ result in shock. At times, such prolonged abstinence from food degenerate into ulcer, which may result in an untimely death. As many religious leaders arbitrarily prescribe fasting to cater for every category of disease, it has led many whose body frame could not accommodate such exercise to develop more serious ailments. To a large extent ignorance can cause great damage to health especially when religious disciplines are carelessly applied.

(b) Developing Psychological Disturbance, Superstitious and Presumptuous Mind-Frame

To a large extent, the practice of divine healing has induced many into speculation, suspicion, and a great sense of intimidation which sometimes graduate into enmity. Egwu³⁰² observes that most diseases in people are psychogenic and suspicious Olarewaju³⁰³ corroborated this to note that such psychological disturbance make many people to ascribe spiritual undertone

³⁰⁰ Silvester Ikhisemojie "When faith impedes healing" in Toyosi Ogunseye 2014 (ed). *Sunday Punch*. Lagos:Punch Nigerian Limited, 65

³⁰¹ F. Fasoro 26 years . *An interview respondent*. A nurse and member in Ikeji-Arakeji assembly. 17th January, 2012.

³⁰² Egwu, 1988. *Primary health care system in Nigeria: theory practice and perspective*. Lagos: Elmore Printing and Publishing Co., Limited, 84

³⁰³ Dr. Adeyinka Olarewaju. 56 years. Pastor, CAC. Oke- Ibadan.*An interview respondent*. 14th February, 2012.

to several occurrences, some of which have caused bickering and dissension in many sociological institutions like the family, community and society.

Ogunrinade³⁰⁴ avers that in CAC, the concept that *Ori*³⁰⁵ has a spiritual connotation which makes it capable of harbouring misfortune that can manifest in the life of anyone. Therefore, to a large extent, connecting *ori* concept to the origin of sickness, at times, leads to erroneous handling of divine healing. This has made many people to believe that the phenomenon such as sickness only happens as a result of an attack from hidden sources or by a power or from a person tagged or imagined as enemy, and whose activities are already connected with diabolical background. Incidentally, self-inflicted injuries, environmental hazard/industrial pollution or circumstantial discharge are absent in the belief of many faith healers. This results in dichotomy and stratified arrangement which in many societies have broken existing relationships as a result of an imbued fear which emanated from lack of trust in one's neighbours. Not only does it graduate to strange relationship, but it also sometimes leads to physical attack and death. An example happened at Okeola in Gbongan when a psychologically disturbed Pastor named Adepoju violently attacked and savagely killed his colleague: Julius Oguntoye by matcheting him till he died. He acted on the unverified accusation that the latter was stealing his glory³⁰⁶. Generally, psychologically disturbed people usually refuse to accept failure. Rather, they attribute such negative manifestation on them to a suspected person or power. This is a minus for divine healing.

(c) Secrecy

One of the important features of divine healing practice, as identified by Spencer,³⁰⁷ is individualism and secrecy. He reiterated that certain aspects of the exercise requires to be conducted privately,³⁰⁸ in order to preserve the dignity of the client and the decency of the ministry. Unfortunately, when this aspect is sometimes mismanaged, the secrecy becomes an advantage to be exploited by fraudsters. The idea of secrecy, according to Kufi-Appiah,³⁰⁹

³⁰⁴A.O Ogunrinade. 2012. "Elements of African Traditional Religion in Christ Apostolic Church, Southwestern Nigeria" *Unpublished PhD Thesis*. University of Ibadan, 137

³⁰⁵ The corporal part of the body literally meaning head, but in this context connoting man's spiritual essence.

³⁰⁶ See Edward Dickson 2014. *Saturday Tribune*. No. 2020. 18th January, 2014. Ibadan: African Newspaper, 49

³⁰⁷ E.O. Spencer. 58 years. A deliverance worker. *An interview respondent*. 21st January, 2012

³⁰⁸ As this is also applicable to medical practices and according to Dr. Alegbeleye is part of the code of ethics.

³⁰⁹ K.Appiah-Kubi. 1981. *Man Cures, God Heals: Religion and Medical Practice among the Akans of Ghana*. New York: Friendship Press, 71.

seems to be a carry-over from the African traditional practice. Also, it could have been the outcome of inconsistency in the practice as a result of the competition, in order that one faith healer can prove his superiority over the other. The secrecy has led some faith-healers to exploit the weak areas of their clients. Again, the secrecy which disallows tutelage and discipleship sometimes result in break and lack of continuity in the practice of divine healing.

(d) Immoral Practices

Sometimes, the practice of divine healing can be intimidating and tempting, especially when an opposite sex is involved. Spencer notes that, to an extent, the spirit operating in an individual can be wild, terrifying and attacking, tempting and seducing. An unprofessional conduct in deliverance has led some male performers into impregnating their female clients. Some have succeeded in turning the victims to wives, the principled or disappointed victim result to critical appraisal, blackmail and scandal. At times, other unethical practices are involved. For instance, there are situations whereby spiritual solution is applied on ailments that are purely physical and required medical approach. Some female healers have hypnotised their male clients into surreptitious relationship, through seducing spirit in a manner that eventually result in an unethical relationship which at times breaks the victim's homes.

(e) Emergence and Exposure to Fraudulent Practices

Spencer³¹⁰ notes with passion the non-empirical proof of personnel which gives room for fraudsters to engage in and usurp the duty of genuine spirit proved faith-healers. The spiritual nature of faith healing hinders it from involving a governmental standard to make it a certificated programme.³¹¹ Also difficult is the independent nature of churches that are involved in divine healing practice, which is promoted by the fundamental nature of the Nigerian constitution that allows for freedom of association as well as religious inclination. It is difficult to fashion a standard for distinguishing between genuine and a fake faith healer. The following problems therefore persist: the difficulty in pointing out anyone as fake, the difficulty in making a report of anyone, the practice of toying with people's life through trial and error and occasional eventual loss of precious lives of dear ones, and so on.

³¹⁰*Ibid* 2012

³¹¹ Which is quite difficult to be accessed physically because they are devoid of the standard to be applied

(f) Lack of Adequate Records to Authenticate Events of Healing

Prominently noticed in the practice of divine healing in Christ Apostolic Church is the absence of record to document the procedural process of healing by both the pastors/evangelists, who are involved in the exercise especially at the local setting. Alokan³¹² attributes this to the absence of diaries and correspondences of the early fathers of the Church to poor knowledge of record keeping in regions where most activities took place. Also, the result or the outcome of faith healing were not empirically backed up by sustainable documented tests, since there are no religious facilities or institution established to carry out such exercise. For instance, spectacular events like the cases of mysterious deliverance regarding the activities of deaconess Alabi at the Faith Home Ede, like one Mrs. Babatunde who gave birth to two goats, Mrs. Adisa whose son got spiritually transfused,³¹³ were only mentioned, but there was no sufficient church records like log book or diary of event at the local level for posterity to peruse in the nearest future. Adetayo agreed that phenomenon of monumental achievement of this magnitude should not remain a verbal confession for long, in order to prevent it from complete disappearance or total mutilation of the event.³¹⁴ This as a veritable procedure that was missing and taking for granted in the name of openness and verifiable phenomenon that was known to the people.

3.8. Conclusion

The long standing resolve of the church leadership to uphold the sanctity of the scripture and intermittent regulations by conferences has been a source for retaining the legacy inherited from the founding fathers of CAC. The record above revealed the history of a movement that was established upon the tradition of Pentecostal influence and emphasis. The tradition definitely finds relevance within the Yoruba cultural religious institutions, which greatly promote a welfare package enshrined within her communal life. Despite the chequered historical landscape, Christ Apostolic Church is being admired and appreciated. As she proceeds to the zenith of her confession, there are indications that a period of saturation is in the embryo, which would usher in a time of questioning on various practice of divine healing of the Church. Not necessarily of

³¹² O. Alokan. "The place of revelations and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished Ph.D thesis*. Obafemi Awolowo University Ile-Ife. 2012, 5

³¹³See Faith Home Ede, Programme of events for the Golden Jubilee Anniversary Monday 20th –Monday 27th April, 2009, 37

³¹⁴ R.B. Adetayo. 71 years. *An interview respondent*. Pastor in charge CAC. Oke-Agbara, Power House, Efon Alaaye 3rd July, 2012

deviating from the faith of the founding fathers, but as a matter of change in perception by emerging generation of church members. As we look forward to examining this, in the next study, we will further be intimated that the healing ministry has contributed to the growth of Christ Apostolic Church in southwestern Nigeria.

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CHAPTER FOUR
ADOPTION OF ORTHODOX HEALING MINISTRY IN CHRIST APOSTOLIC
CHURCH, 1958-2000

4.0 Introduction

In this chapter attempt is made to examine the circumstances that led to accommodation of orthodox medicine alongside divine healing in CAC. Attention is given to examining the factors that precipitated the paradigm shift from the original determination not to participate at all in orthodox medicine. The chapter also unravels the challenges that confront the practice of divine healing and the steps taken towards allowing members apply drugs and other medically related services. A concise study is made on the merits and demerits of the shift from conservative practice of divine healing to reformed practice involving the accommodation of orthodox medicine.

4.1 Origin of Practice of Orthodox Health-care in CAC

The challenge to the practice of divine healing, arising from the hostility demonstrated by the government agencies and older church denominations towards the proponents, was a major cause for the accommodation of orthodox medicine in the practice of divine healing in CAC. The challenge could be traced to the very beginning when the mission churches and government became apprehensive and critical of the activities of the early faith healers among the indigenous people in the southwestern part of Nigeria. The long break resulting in the practice of pure medicine at the expense of divine healing caused loss of memory,¹ to the priests' care involving a combination of the body and soul.² There was a prevailing arrangement then, that result in departmentalising health care and medical practice to medical doctors alone. Things, however, became complicated when the whole essence of health care matters transforms to become mainly the assignment for the government of the day in southwestern Nigeria.

The castigating scenario that attended the essence of divine healing owing to the emergence of fake prophets³ was a factor. Aina⁴ refutes the issue of outrageous condemnation of

¹ In the practice of divine-healing among members of the early church

² J. Crowlesmith "Non-medical from the age of the Fathers to the Evangelical revival" in J. Crowlesmith. 1962. (ed). *Religion and Medicine*. London: Epiworth Press, 20

³ See Alokan Olusegun. 2012 "The place of revelations and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished PhD thesis* Obafemi Awolowo University, Ile-Ife, 197.

miracle by the leadership of mission churches in the early years of the indigenous churches in Nigeria. Alokan⁵ records the unyielding persecutions by the government through its agencies such as the health officers and para-medical personnel, in form of castigation, condemnation and refusal to authenticate the practice of divine healing by way of according it necessary recognition.

The view that the practice of healing received challenges was subjected to field survey. The result is reflected in Table 4.1 below:

Table 4.1: Healing ministry is receiving challenges

Variable: Year of Establishment

Responses	Frequency	Percentage
Agree	280	52.4
Disagree	141	26.4
No Comment	113	21.2
Total	534	100

Out of the 534 copies of the questionnaire retrieved, 280 (52.4%) agreed that healing ministry is receiving challenges due to the fact that the church has experienced series of persecution. Those who disagreed 141 (26.4%) and people with no comment, numbering 113 (21.2%) viewed CAC healing ministry as a divine assignment, which the church continues to practice, whether there is any challenge or not. However, the number of those who agreed reflect the fact that healing ministry at a particular time had received challenges, which necessitated the incorporation of orthodox medicine in the future practice of healing in the church

The fact that early pressure emanated from external body, such as older mission and government parastatals is reflected in Table 4.2 below.

⁴ J. Ade Aina 'The Church's Healing Ministry' in John Parratt 1997. (ed). *A reader in African Christian theology*. London: S.P.C.K., 47

⁵J. A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 353.

Table 4.2: The paradigm shift came because of external challenges like government, other denominations and other faiths.

Variable: Year of church establishment

Responses	Frequency	Percentage
Agree	370	69.3
Disagree	129	24.2
No Comment	35	6.5
Total	534	100

A total of 370(69.3%) respondents who agreed that there are external challenges against healing ministry in CAC are from churches established between 1938-1958. Some of the respondents witnessed to hostility, arrest, trial and detention of persons like Ayo Babalola. The bulk of the respondents who disagreed totaling 129(24.2%) and those who had no comment 35(6.55%), belonged to churches established from 1959. Since the law abrogating their existence had been dealt with, the members experienced little or no attack. Generally, the responses revealed that there were initial challenges externally motivated against the healing ministry in CAC.

The trend indicating that the leadership of the church would consent to the voice of the agitators was subjected to fieldwork. The outcome is presented in Table 4.3 below:

Table 4.3: There is paradigm shift in the healing ministry of CAC.

Variable: Experience within the Church

Responses	Frequency	Percentage
Agree	355	66.5
Disagree	134	25.09
No Comment	45	8.4
Total	534	100

This table reveals 355(66.5%) respondents that agreed. This indicates the fact that there is paradigm shift in the healing ministry of CAC. Those between the age range of 31-50 and 51-69

were positively disposed to this fact. Their view was based on the realities which many of them were born into or grew to see. Respondents from the age range 70 and above are conservative. They either disagreed or would not make comment. Their responses were premised on the conviction that there is efficacy in the faith commended to them by their forebears. They strictly practise it. However, the table reflects that there is paradigm shift in CAC healing ministry.

Added to this were challenges from within the Church, especially among the enlightened class, comprising the academic and the widely travelled ones, who saw nothing wrong in the adoption of orthodox medicine for healing purposes. The field research into this view is documented in Table 4.4 below:

Table 4.4:

The paradigm shift in healing practice emerged as a result of agitation within the Church.

Variable: Age in the Church

Responses	Frequency	Percentage
Agree	252	47.3
Disagree	157	29.4
No Comment	125	23.4
Total	534	100

The above table which shows 252(47.3%) respondents that agreed, reflects that there are internal agitation within the CAC which has necessitated paradigm shift. The younger folks within the ages 31-69, who belonged to the working class and who desired enjoying the medical facilities provided by the government, shared this view. Among those who disagreed are people from the age 70 and above, owing to the fact that their period doggedly held to the conservatism in the practice of divine healing. The internal agitation relates to the situation, which Orawade⁶ connected with gender issues affecting delivery of pregnant women. In all, the research revealed that there were agitations within the membership of the Christ Apostolic Church in favour of the use of orthodox medicine for healing, especially when it appeared as if prayer without tools or instruments that would serve as contact to the people were in vogue.

⁶ G.O.K. Orawade. 62. *An interview respondent*. Pastor CAC Oke-Itura, Oke-Igbo. 20th April, 2010

In response to this situation, a temporary measure was adopted. Devout older women as well as experienced ministers' wives, known as *iya agbebi* were introduced. Their services mainly were to cater for pregnant women during the ante-natal period and to administer spiritual tonics in prescribed Psalms from the apostle towards guiding them through to the delivery period⁷ This led to the establishment of a midwifery centre which took off casually at *Ehindi-Alanaka* in *Efon-Alaaye*, where people with medical and para-medical experiences were employed, assisted by apprentices, to handle health care matters. Although, Lydia Oluwayemi was on record as the only apprentice, Alabi⁸ affirmed that Mrs. Okebiorunkosi came earlier than she did as the first student.

Alabi also mentioned that, at the beginning, only one room was available for use at Efon-Alaaye. As this seemed inadequate to meet the growing population of pregnant women patronising the centre, the interest of Prophet Samson Oladeji Akande was kindled. He told the apostle of the possibility of acquiring parcels of land at Ede. He also led the delegation that met Timi Laoye⁹ to request for land, which was granted them for the project. Eventually, the Good Women Group of the church handled the building of a maternity and other edifices on the site.

By 1959,¹⁰ the centre was moved to Ede and named Faith Home. It was headed by a London-trained nurse named Mrs. D.O. Oladiran. Initially, ailments primarily connected with pregnancy were treated. However, Mrs. Awoyungbo¹¹ notes that, later, patients of diverse categories were attended to either as in or out patients,¹² while a combined method of prayer and western medicine were involved in the process of caring for the people. Incidentally, Apostle Ayo Babalola died that same year.¹³ The application of western or orthodox medicine increased gradually as a result of insinuation, which Adetayo¹⁴ attributed to the fear of dying or suffering in perpetuity as a result of protracted illnesses. According to Awoyungbo, nurses in the faith

⁷J. A. Alokun. 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 302

⁸D.O. Alabi 68 *An Interview Respondent*. 3rd Matron CAC Faith Home Ede. 7th September, 2012

⁹The paramount ruler of Ede land at the period

¹⁰Twenty years after the introduction of the services of *iya agbebi*. See J. A. Alokun. 2010. *Christ Apostolic Church at 90, 1918-2000*. Ile-Ife: Timade Ventures, 226

¹¹Mrs. Awoyungbo. 57 *An interview respondent*. 4th Matron CAC Faith Home Ede. 10th September, 2012

¹²In patients representing Those who are admitted for treatment and close monitoring while out patients represent those who take their treatment and go home immediately.

¹³This phenomenon seems to have created the fear of unknown or not being protected by the absence that the death of the apostle had caused

¹⁴R.B. Adetayo. 71 years. *An interview respondent*. Pastor in charge CAC Oke-Agbara, Power House, Efon Alaaye 3rd July, 2012

homes applied simple medication, while complex cases of illnesses were referred to any private or government owned hospital.

The fact that divine healing hinges more on emotion, it does not preclude the fact that it administers health care on the people. The fact that early beneficiaries of healing ministry saw it as a component part of health care was examined. The field survey is captured in Table 4.5 below:

Table 4.5: Healing ministry in the CAC facilitates health-care by enhancing body fitness.

Variable: Profession

Responses	Frequency	Percentage
Agree	364	68.2
Disagree	110	20.6
No Comment	162	11.2
Total	534	100

A total of 364(68.2%) respondents agreed that healing ministry facilitates health care and body fitness. The respondents in various segments responded more positively to this fact owing to the belief that a sound mind makes a healthy body. Those applying for job were, however, different; they formed the bulk of those who disagreed and had no comment. However, the general conception holds that healing ministry enhances body fitness and facilitate health care.

Table 4.6: Paradigm shift necessitates the use of orthodox medical tools in CAC healing ministry alongside divine healing.

Variable: Academic Attainment

Responses	Frequency	Percentage
Agree	305	57.1
Disagree	124	23.3
No Comment	105	19.6
Total	534	100

The table above reflects that 305(57.1%) respondents affirmed that paradigm shift necessitates the adoption of orthodox medical tools in CAC healing ministry. More positive responses were obtained from the holder of first degree and above, because of their level of enlightenment. The respondents who disagreed fell among the school certificate holders and below. Their responses were informed by their status, which limits them to whatever indoctrination imparted on them. Essentially, the table reflects a shift from the conservative practice of divine healing to a dynamic and accommodating one.

4.2. Tools and Practice of Orthodox Health-care in Christ Apostolic Church

4.2.1 Adoption of Injection

Although divine healing remains the practice within the CAC, Olarewaju¹⁵ maintained that a combination of processed drugs like injection started after the death of Apostle Ayo Babalola in 1959. According to Spraycar,¹⁶ injection involves introducing into the body or denoting a fluid forced beneath the skin or into a blood vessel. Injection involves the introduction of a medicinal substance or nutrient material into the muscular tissue, a vein (intravenous), an artery (intraarterial), the retrum (rectal or enema), the vagina (vaginal or douche), the urethra or other canals or cavities of the body for easy access into the body system. It is carried out through an injectable pharmaceutical preparation popularly recognised as medicine. This is the synthetic product of pharmaceutical exercise, professionally meant for prescription by a medical personnel, to be applied on a patient at any given period to aid cure and consequently bring relief from sickness.¹⁷

Adetayo¹⁸ remarks that the use of injection became necessary in view of the new perception in healing practice which aims at perfecting relief in the body and soul of believers. He notes that it is needless wasting people's lives when the same God in the faith homes has made available medical facilities that came out of man's reason and activities. Olusheye¹⁹ asserted that the use of injection can facilitate healing and so complement the work of nature in

¹⁵ O. Olarewaju. 59 years. *An interview respondent*. Pastor in charge CAC. New Generation of God's people Assembly, Jakan, Ibadan

¹⁶ M. Spraycar. 1995. (ed etal). *Stedman's Medical Dictionary*, Baltimore: William and Wilkins, 874

¹⁷ C. P. Babalola. 2011. *Drugs and mankind: A display of uniqueness*, An Inaugural Lecture 2010/2011 delivered at the Trenchard Hall, University of Ibadan, 5

¹⁸ R.B. Adetayo. 71 years. *An interview respondent*. Pastor in charge CAC Oke-Agbara, Power House, Efon Alaaye 3rd July, 2012

¹⁹ E.H.L. Olusheye is a Pastor and the immediate past President of CAC world wide.

the society. Though people imbibe religious inclination and spiritual application is the standard, but where desirable, people should not be denied medical facilities if the patients so desires it.²⁰

4.2.2 Blood Transfusion

Transfusion is the process of transfer of blood or blood component of an individual²¹ to another individual.²² According to Spraycar,²³ it involves an intravascular injection of physiologic saline solution. Blood has a religious connotation, which is the life in a person. It invariably implied that whoever sheds blood has taken life. According to Alabi,²⁴ CAC. faith homes do not practise blood transfusion on any patient. However, since the practice in the faith homes depend largely on spiritual instruction, the face of God is sought. Through this, anyone requiring such services will be identified and is referred to hospital where he or she obtains such services. Meanwhile, minor cases of shortage of blood is attended to by the use of vitamins, blood tonic and the like.

4.2.3 Practice of Doctors' Visitation

At the initial stage, faith homes did not require the services of a medical doctor as the matrons of the homes adopted prayer and spiritual gifts to implement a strict legislation on the members from attending hospitals. This was due to the fact that every step involved in their practices was predicated on spiritual instruction. However, the appointment of Dr. J.K. Fagbo as the coordinator for all CAC faith-homes in 1997, brought the practice of doctor's visitation on board. According to Fagbo:

Faith Home has become metamorphosed in different dimension. The infrastructure has changed, instruments are modernized to conform to today's standard. The training also upgraded so as to make our graduands compete very well with their counterparts in the mission field²⁵.

Awoyungbo asserts that Fagbo's appointment made him to become the Chairman curriculum planning committee, organising trainings and giving directives on the professional

²⁰ E.O. Adeleke is the administrative Assistant to the President CAC worldwide

²¹ Who is recognised as donor, as he is the person giving out blood, who can be known or unknown

²² This is also known as receptor, the person receiving the blood.

²³ M. Spraycar. 1995. (ed etal). *Stedman's medical dictionary*, Baltimore: William and Wilkins, 1838

²⁴ D.O. Alabi 68, *An interview respondent*. 3rd Matron CAC Faith Home Ede. 7th September, 2012

²⁵ Dr. J.K. Fagbo. Doctor-in-charge of Faith Home in Faith Home Ede, Osun State. Programme of Events for the Golden Jubilee Anniversary holding from Monday 20th – Monday 27th April, 2009, 35.

practices in every faith home. He coordinates other professional colleagues, particularly of CAC background, to adopt modern medical methods into the operational pattern in the faith homes.

4.2.4. Prescription by Medical Doctors

With the appointment of a coordinating personnel in the rank of a medical doctor for CAC faith homes, in the person of Dr. Fagbo, prescription became inevitable. Dr. Oladunjoye²⁶ notes that prescription for medical treatment was not limited to drugs, but activities like exercises and dietary instructions that can facilitate healthy living are inclusive. Both Alabi and Awoyungbo hinted that medical doctors prescribed medication for patients in the faith homes in aid of divine healing. This is in line with the growing trend in the Christ Apostolic Church which relates to a better perception and awareness about synthesised drugs. As they specifically deal with pregnant women and nursing mothers, they include music in the ante-natal programme, which serves as a medium of exercising the body. Also, medical instruments, such as stethoscope and thermometer are used for examining blood pressure and body temperature respectively. In the same manner, faith homes now collaborate with the government on programmes like immunization against the spread of diseases, such as poliomyelitis and malaria.

4.2.5 Referral of Patients

Since a new orientation has come to Christ Apostolic Church generally, it has actually not been difficult for faith homes to refer patients to hospitals and clinics for better services. As Alabi and Awoyungbo ascertained, divine directive is uppermost as a guide for performance in the faith homes. Alabi averred that the mediums of vision and dream are instruments guiding the admission or attendance to patients. Patients are referred where it appears that improvement is not noticed in the patient's situation. Again, referral becomes inevitable where a scan test report of a case at hand proves an urgent medical attention. She gave an instance of a man in Ede, who had an acute hernia, and brought to the faith home of Baba Abiye, rather than going to hospital. Baba, in his wisdom, immediately instructed the man to go for surgery in the prescribed hospital. She, however, remarked that there is a clear distinction between incidence of physical ailment which requires medical attention and spiritual attack which can only be resolved through the

²⁶F. Oladunjoye 32. *An interview respondent*. A medical Personnel University College Hospital, Ibadan. 12th February, 2012

medium of spiritual disposition. She mentioned the incident of a pregnant woman with transverse baby in her womb; it was almost becoming impossible for her to be delivered of the baby. Her case was resolved spiritually through series of prayer and she had miraculous delivery. Generally, in practice, CAC. faith homes identified their status as collaborators with the government agencies and private hospitals to administer healing; therefore, they practice referral of patients.

4.2.6 Surgical Operation

Surgery is the branch of medicine which deals with the treatment of disease, injury and deformity by operation or manipulation.²⁷ It is an active medical process which involves the use of surgical instruments in diagnosis and treatment of injury, diseases and other complications.²⁸ In difficult situations, guided by the holy spirit through the agency of vision and dreams, leadership of faith homes refers difficult health situations to hospitals and clinics for better attention. Faith-Homes are not performing surgical operation,²⁹ but, in recent times, they refer patients to hospitals where complicated issues³⁰ relating to such services like surgery are required and carried out on any deserving patient.

4.3 Case-studies of Orthodox Healing Ministry in Christ Apostolic Church

It is discovered during the research that the faith home at Ede has been recognised by the government as child birth health facility³¹ that can administer health care, especially to pregnant women and nursing mothers. Mrs. Alabi³² hinted that owing to such recognition, staff at faith homes now constantly attend training with the government-owned hospitals workers throughout the country, for the purpose of improving the quality of their services. Such trainings have exposed them to the use of some modern apparatus and techniques in health care services. They now have better relationship and collaboration in improving health care services in the society.

²⁷ M. Spraycar. 1995. (ed etal). *Stedman's Medical Dictionary*, Baltimore: William and Wilkins, 1712

²⁸ O. T. Adedapo. 23. *An interview respondent*. A medical student, Faculty of Veterinary Medicine, University of Ibadan. 24th June, 2012.

²⁹ D.O. Alabi 68, *An interview respondent*. 3rd Matron CAC faith home, Ede. 7th September, 2012.

³⁰ Regarding any patient brought to faith homes

³¹ See J.K. Fagbo "Goodwill Message" in faith home Ede, Osun State. Programme of events for the golden jubilee Anniversary holding from Monday 20th – Monday 27th April, 2009, 35.

³² D.O. Alabi 68, *An interview respondent*. 3rd Matron CAC faith home Ede. 7th September, 2012.

As a qualified for orthodox health care professional, Mrs. Awoyungbo,³³ also a trained nurse, had added experience of having practised as a nursing internationally, in places like Saudi Arabia. Having acquired such a background, her training at Ede faith home, which translated to making her the head of the place, was just a complement, to enable her effectively practise the divine healing of the church. However, as a recognised government agency, CAC faith homes practise modern health care ministry within the ambit and orientation of Christ Apostolic Church. Like her predecessor in office, apart from using the medium of dreams and vision as basis for healing, she referred critical health conditions to hospitals for medical attention. She gave an instance of a man suffering from hernia, who was due for surgical operation in a hospital chose to come to faith home. He was immediately ordered to honour his appointment hospital for his surgical operation, instead of seeking admission into the faith home.

On the other hand, Mrs. O. Olatunji³⁴ who had her four babies delivered at the faith home of *Agbala Itura* in Ibadan, related her experience. She said necessary hospital tests like checking of blood pressure, temperature and urine, and HIV tests, were always conducted before placing her on the bed for observation and eventual delivery of her babies. She equally related the case of a woman who in June 1998, was finding it difficult to be delivered of her baby, she was immediately rushed to the University Teaching Hospital in Ibadan for better medical attention.

Mrs. Alabi and Awoyungbo confirmed that the faith home at Ede usually conduct urine test as well as prescribe blood tonic for patients when necessary. However, whenever any further complications/difficulties are perceived, such patients are referred to hospitals or clinic for better medical attention. Such was complemented with prayer and sometimes fasting to facilitate positive outcome and for the enhancement of their testimonies.

Pastor Adeleke³⁵ discussed Pastor E.H.L. Olusheye's perception of divine healing: his sincerity to the usage of medicated glasses, his inoculation before traveling abroad and his medication over there when he suddenly became sick, indicate his accommodation of orthodox medicine. He made it clear that strict dependence on divine healing was allowed for those who voluntarily want to practise it, as "it remains a major part of the CAC. doctrinal emphasis";

³³ The successor to Mrs. D.O. Alabi

³⁴ Mrs. Osedayo Olatunji 45. *An interview respondent*. A client of the faith home Agbala Itura, Ibadan. 22nd June, 2012.

³⁵ Pastor Adeleke, *An interview respondent*. The administrative assistant to the President CAC World wide. 23rd December, 2011.

whoever wishes to seek medical services from hospitals and clinics is not hindered from doing so.

4.4. Merits and Demerits of the Adoption of Orthodox Health-care System in CAC

4.4.1 Merits:

It is discovered, according to Babalola, that the development of modern drugs has enhanced the most important change in medicine in this century. Her assertion is premised against the fact that as vaccines, toxoids and antitoxins, and therapeutic drugs are incorporated, medical practice is improved. Also, therapeutic and preventive medicines have boosted modern man's hope that he can control his life and surroundings more effectively. Therefore, diseases, like yaws and other skin diseases that were considered dreadful and incurable in the past, are now curable. Noticeably, mortality, especially infant and maternal, has decreased tremendously, while many infectious and insect-borne diseases are possible to control

(i) Education Towards Obeying Rules of Hygiene:

An important breakthrough has been made in the introduction of hygienic conditions, both in preventive healthcare and in ministering to the sick. Education of the public concerning sanitation and the spread of infectious diseases is of great potential value, particularly for rural areas. Current campaign addressing issues like Kick polio out of Nigeria, War Against Smoking in public places, Prevention of HIV/AIDS, prevention against stigmatization under National Association against the control of AIDS (N.A.C.A.) and enrolling with (NHIS) National Health Insurance Scheme. These are few areas of education that is premised on simple obedience to prevent diseases. Generally, orthodox medical areas focus more attention on prevention than cure of diseases.

(ii) Training of Personnel:

Another advantage that modern medicine has over others is that of equipping the personnel by organising training for them. Through the training, pieces of medical information are made readily available to enhance their effectiveness. Through training, medical personnel are exposed to modern methods of rendering healthcare services to the people. The method of training is important to making the personnel exposed to the awareness of new discoveries and use of modern technological instruments to carry out their profession more efficiently. It is not

only that healthcare personnel are exposed to modern technique, they equally stand the advantage of competing favourably with their colleagues in other parts of the world.

(iii) **It Guarantee Quick Recovery from Ailments:**

The improvement in modern medicine, creates room for the patients to quickly recover from their sicknesses better than such can be guaranteed in the divine healing. Modern equipments that aid medical practices are used, which to a large extent can guarantee quick recovery from any ailment. For instance, application of analgesic gives quick relief from pains, and so sustain the patients for the next steps to be taken towards a applying a permanent solution on their ailments. What guarantee the recovery is premised on series of tests already carried out which have proved the potency of such drugs or machine.

(iv) **Openness:**

Owing to the fact that the whole essence of medicine is based on empirical analysis and due process, diagnosis are not based on assumption but on the outcome of tests conducted in the laboratory. Despite the medical terms involved, the outcome of laboratory or scan investigations still confirm the openness in medical practices. Apart from this, family history on a number of diseases, as well as the environmental conditions, are properly probed into, necessary pieces of advice are offered in order to prevent future occurrence. After this, prescription of drugs follows before proceeding embarking on the medium of pharmacological acquisition of drugs. These are medical procedures that are testable, discernible and applicable to every patient.

(v) **Services are Conducted Professionally under a Better Condition:**

Qualified and professionally trained personnel are employed in medical services. Hospitals and clinics are specially planned for such services, with good room condition and better equipment that will facilitate the service. This is unlike the situation in divine healing with a priest who probably has a background as an engineer but is now practicing healing and prescribing drugs with no knowledge of the rules guiding the measurement. Modern medicine is properly and professionally departmentalized. Experts are allowed to deal with ailments in the areas of their training, some of whom might have practiced and gathered experience for a number of years.

4.4.2 Demerits of Adoption of Orthodox Medical Care in CAC

(i) **It is expensive**

The procedural approach to getting medical services is sometimes expensive and cumbersome. Oladunjoye remarks that the protocol involved in registration, time expended in consultation with medical personnel, prescription, and of course, payment, often hinder the poor from easily accessing medical services. Dacombe and others, claim that 65%, approximately 12 million, of the citizens of Malawi are poor and therefore denied good health by factors such as charges, distance and logistic support of services that enhance healing.³⁶ Despite various steps taken through subsidy by the government, it is discovered that medical services are still expensive. This is substantiated by a number of appeal for assistance displayed on the pages of the dailies. The level of the cost involved in medical application manifests in the way patients turn to begging in order to meet their medical needs.

(ii) **It is sometimes devoid of reality of spiritual attack**

The fact that many young ones have for long been involved in scientific approaches has made them develop a narrow and conservative attitude to realities of spiritual matters. Invariably, due to their firm attachment to services, led to the assertion that whatever cannot be authenticated empirically is regarded as unrealistic. This, in essence, renders the religiosity involved in divine healing episode a fallacy. Due to their stand, Spencer laments that, when a person attacked by insanity communicates with demonic spirits, medical personnel say he is hallucinating. Consequently, medical herbs are applied where prayer and deliverance are required to do the healing. The ailment keep the victim suffering, as such medicine is rendered ineffective because it lacks jurisdiction over spiritual matters.

(iii) **Multiple Protocols:**

Medical applications require procedural system which a patient is expected to follow before having access to the application of the real medicine or the care attached to it. For instance, bringing a patient to a clinic does not guarantee prompt attention, no matter the level of urgent attention need to recover the patient. He or she has to first of all register by acquiring a hospital card, then he/she waits to make consultation with a doctor, which is determined by the size of the population at the period. Again the medical doctor on duty is regimented by a

³⁶ National Economic Council. 2004. *Profile poverty in Malawi 1998: an analysis of Malawi integrated household survey 1997-1998*. Poverty Monitoring System. Zomba: National Statistic Office.

schedule that may be a hindrance to the patient. Sometimes, it may take hours or days before it comes to patient's turn to see a doctor. These are hospital system that the patient has no influence to change no matter the level of his ailment. Amexo and others³⁷ equally identify delay in receiving treatment and interaction with health providers as major factors that discourage many from seeking medical assistance from orthodox medicine. Such long process of protocol has, at times, contributed to the loss of many lives. This is unlike Church methods which immediately reduces the tension and psychological effect of the sickness, as a team of rescue workers immediately wade in through their prevailing prayer, before applying other tools.

(iv) **Problem of Logistics:**

At this juncture, Amexo identify other aspects of logistics issues such as misdiagnosis of diseases, which, at times, lead to wrong prescription of drugs.³⁸ Such drugs grow to address wrong ailments and cause damage of various degrees in the body of the patients. Equally discovered and germane is the issue of trial and error common in medical practices which is prominently displayed in the motto: we care but God cures. This leads to administering of drugs by nurses, who only watch to see whether such drugs are effective. Also important are errors of professional ethics, like the one related by Mrs. G.O. Adedapo³⁹ when her sister was operated upon and the surgeon forgot a scissors in her stomach. This singular mistake led to the death of Mrs. Clementine Kode in 1968 when a second surgery conducted failed to produce a positive result.

4.5 Conclusion

In this chapter, the study is enriched by the strategy that involves the use of nature, which is the major emphasis in medical application. As it is being involved in attaining healing in the church system, the populace is made to experience God more pragmatically. It was revealed that orthodox system of health care can equally serve as a medium to attain divine healing through human agency, whether such personality realises it or not. It also showed how human beings can consciously see God operating through them in various professions. Therefore, it is not an

³⁷M. Amexo et al. 2004. Malaria Misdiagnosis: effects on the poor and vulnerable. Lancet 364:1896-98

³⁸M. Amexo et al. 2004. Malaria Misdiagnosis: effects on the poor and vulnerable. Lancet 364:1896-98

³⁹G.O. Adedapo. 82. *An interview respondent*. Senior sister to a victim of a medical professional misconduct. 27th August, 2012

accident of history that medicine began to have its relevance within the healing ministry of the Christ Apostolic Church; it is equally an act of God.

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CHAPTER FIVE

FACTORS RESPONSIBLE FOR PARADIGM SHIFT ON DIVINE HEALING IN SOUTHWESTERN NIGERIA

5.0 Introduction

In this chapter, issues related to the necessity for change from the practice of pure and undiluted divine healing and adapting to the use of orthodox medicine are discussed. With the emerging challenges confronting the practice of divine healing within and outside the church, it has become obvious that change is inevitable, since man is a product of the society where this is taking place. Therefore, various factors that precipitated a paradigm shift are considered as background to what prepared the ground for the accommodation of orthodox medicine in the healing ministry of Christ Apostolic Church.

5.1 Response to Change by the Church Leadership

The zeal that orchestrated the remarkable change from the use of orthodox medicine for the course of healing through spiritual process was a landmark in the history of Christ Apostolic church. The disappointment noticed in orthodox medicine, which made the early fathers of the church to opt for divine healing as a concern for people's welfare was a laudable one. The period between 1930 and 1958 reflect the actual period when divine healing was genuinely and actively practiced.¹ But the year 1958, when the leadership of the church brought in Mrs. Oladiran, who was a London trained nurse,² marked the beginning of the shift in paradigm. The response of the church leadership at this time favoured administering the health care through a church personnel. We may have to note that the leadership of the church genuinely had divine healing in focus, the background of the personnel involved without prejudice, nursing by training, the professional ethics applied in the conduct of her duty as a nurse definitely reflect that of a medical personnel. Although, the step became unavoidable, owing to constant litigation and rancour that normally ensues from incidences of mismanagement of health matters with regard to handling of delivery

¹ That is the period before the inauguration of *ile-agbebi*, when the effect of Apostle Babalola's ministry was greatly felt and use of orthodox and traditional medicines were unpopular.

² Who according to Mrs. Awoyungbo was a London trained in orthodox nursing and has the ethics of administering drugs to any sick person.

and sicknesses.³ At times, such complications causing permanent sterility, recurrence of sickness or loss of dear ones do not go down well with the people irrespective of their religious affiliation. As these necessitate the involvement of a trained personnel, it equally mark a departure from the original approach to healing, and they contributed a great deal to the paradigm shift.

Other factor that came to prominence is what influenced the early converts to join the church, which according to Bolaji Idowu,⁴ and Oludele Idowu,⁵ was primarily premised on admiration of African leadership and their use of expressions, idioms and proverbs understood by the people. Unfortunately, these positions are held unto without proper consideration for the faith to sustain the healing process. To crown it all was the political agitation meddled with spiritual thirst that were at work in the process. Invariably, the ministry is factorised by indices which implied that a certain percentage of members did not really hold to the belief in divine healing, not to talk of adhering to the religious discipline that conditioned it.

Other factors that conditioned the response and change were discouraging manifestations of the obviously negative scenario in the practices of faith homes. Some of these include stillbirth, excessive bleeding, prolonged labour and at times death. An incident happened in 1990 in Owo, Ondo state; Nigeria, Sunday⁶ had to urgently rush his wife out of the faith home of CAC Igboroko to St. Louis Hospital, Owo, when it became obvious that the nurses in the faith home could no longer handle the complexity involved in the delivery of the second twin, hours after she had been delivered of the first, while the mother was languishing in pain and already losing strength. There were equally cases of other members who had terrible experiences of loss of dear ones in the process of observing the religious discipline of not having anything to do with drugs. Very spectacular was the case of a woman in Edunabon who, in the course of avoiding transfusion bled to death as a result of the little injury she had sustained. Also, an elder of CAC at Latona in Osogbo bled to death due to an injury sustained from a wire gauze cut in his leg. According to Olunloyo,⁷ response to change was inevitable in view of numerous challenges facing the church from the government, hostile denominations and agitations from within.

³ R.B. Adetayo. 71 years. *An interview respondent*. Pastor in charge C.A.C. Oke-Agbara, Power House, Efon Alaaye 3rd July, 2012

⁴ E. Bolaji Idowu. 1965. *Towards an indigenous Church*. London: Oxford University Press, 44

⁵ M. O. Idowu. 2007. *The great revival of 1930*, Lagos. Divine Artillery Publications, 162

⁶ S. Awoyemi 50. *An interview respondent*. A man whose wife was rushed out of Faith Home to St. Louis Hospital in Owo. 27th June, 2012

⁷ E.A. Olunloyo. 53 years. *An interview respondent*. The Pastor and District Superintendent, CAC Oke-Igbala Odo-Ona, Ibadan. 20th July, 2011

5.2 Internal Discrepancies among the CAC Members

Although question about potency of divine healing was rampant, the sabotaging attitude within the church equally constitute a factor that gives room for the resurgence of orthodox medicine. Very prominent among them was the emergence of fake prophets who were impersonating Apostle Ayo Babalola and other genuine prophets/evangelists, distorting facts and exploiting the populace. Peel asserts that:

As the revival went into 1931, its character and the reactions to it began to change. A host of secondary prophets, some of them actually impersonating Babalola, and all ultimately deriving from the Ilesha revival, spread over Yorubaland....⁸

To buttress this, Segun Alokun⁹ remarks that the setting aside of the church constitution promoted the emergence of fake prophetic gifts, hence fake healing, unfulfilled and inaccurate prophecies and interpretation of dreams became the practice in many quarters. Since it persisted for a fairly long period of time, amounting to decades of unchecked scenario, the emerging administrative defects paved the way for ministers to operate individually and so propagate any practice that seems appropriate to them at the expense of the genuine beliefs of the Church. As a defensive mechanism, Ndiokwere asks this thought provoking question: “It is not denied that there are genuine prophets of God, but the question is, how can the cockle be separated from the barley?”¹⁰

Olayiwola¹¹ in his hermeneutical and phenomenological study of the Aladura among the Ijesha attributes this development to problems in CAC’s mal-administration and abuse of prophetic gifts among the leadership of the church. As all these give credence to the presence of fake faith healers, the incident doubtlessly fanned the ember of discouragement and doubt in the minds of many as to the genuineness of the proclaimed incidences of miracles. Aina frowns at the scenario passionately by saying:

Many people do not believe that there could be any true prophet of God in these last days as it was in the time of old. Many say it is quite impossible to get such

⁸ J.D.Y. Peel. 1948. *Aladura: a religious movement among the Yoruba*. London: Oxford University Press, 98

⁹ O.A. Alokun. “The Place of revelations and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994” *Unpublished PhD thesis*. Obafemi Awolowo University, Ile-Ife. 2012, 197

¹⁰ Nathaniel Ndiokwere. 1981. *Prophecy and revolution: The role of prophets in the independent African Churches and in biblical tradition*. London: S.P.C.K, 77

¹¹ D.O. Olayiwola, “Hermeneutical-phenomenological study of the Aladura spirituality in Ijesa social history” in *Asia Journal of Theology*, vol. I, No.2, (1991), 253-261

true powerful prophets nowadays, because of the world's corruption, and if any is said to exist, he could not be a true, but false prophet¹².

The internal acrimony within the Christ Apostolic Church was further heightened by the discovery made, which revealed the fact that the developmental stages of the church actually propagated certain beliefs and made some legislations that were not intended by Apostle Ayo Babalola himself during his life time, which, though taken, did not go down well with many of the members. Adeleke quoted Olushey¹³ to have remarked that the legislation that forbade members from patronising or involving in orthodox medicine for health sustenance was actually not emphasised nor implied by Ayo Babalola or any of the Western missionaries in either Faith Tabernacle or The Apostolic Church (T.A.C), with which CAC was affiliated and had their early development.

Alokan¹⁴ records the sabotaging steps of Peter Olatunji in 1931, whose self-agradisement¹⁵ led to his defection from the main body of the church. Others were Prophet Durojaye, Emmanuel Omotunde and Prophetess Fieto in Ijebu-Jesa. It is pertinent also to mention succession dispute that had engulfed the Church since 1964 after the demise of the superintendent Pastor J.S.B. Odusona.¹⁶ The fact that the crisis affected renowned personalities like Elijah Latunde, Joshua Medayese and prominent evangelists like Timothy Obadare¹⁷ greatly affects the unity of the church¹⁸ and equally brought great disrepute to the whole practice of healing before the public. Adeoye¹⁹ also mentioned pertinent issues such as making false claims, which led some leaders to be selling miracle water, exploiting the people and enriching their pockets from the proceed. At times, the system of collecting the holy water encouraged some unholy practices, like bribery, thus allowing undue opportunity to certain individuals in getting quick response to effort at obtaining their water.

¹² J. Ade Aina 'The Church's healing ministry' in J. Parratt 1997. (ed). *A reader in African Christian theology*. London: S.P.C.K., 47.

¹³ Pastor Oluseye is the immediate past President of Christ Apostolic Church. He served as secretary to Apostle Ayo Babalola during his life time.

¹⁴ J. A. Alokan. 1991. *The Christ Apostolic Church 1928-1988*. Lagos: Ibukunola Printers, 127

¹⁵ Due to the spiritual gift of vision and prophecy deposited in him

¹⁶ E.H.L. Olushey. 2010. *The legacies of our Church patriarchs*. Ibadan: Gideon Global Press, 42

¹⁷ J. A. Alokan. 2010. *Christ Apostolic Church at 90, 1918-2008*, Ile-Ife, Timade Ventures, 408

¹⁸ E.H.L. Olushey. 2011. *Unity of Christ Apostolic Church: a must*. Ibadan: Gideon Global Press, 47

¹⁹ M.O. Adeoye. 43 years. *An interview respondent*. Pastor. 16th February, 2012

On the part of the recipients, enthusiasm for divine healing began to diminish as many²⁰ were impatient at times, owing to the slow pace at which healing administered was attained in the faith homes. Consequent upon this, many engaged in actions that were detrimental to the sustenance of the place, which, according to Adeleke, made many to abandon their patients,²¹ who eventually became nuisance for lack of care by the family. As all these challenges abound, the church stuck to her confession, but the ministry suffered great set-back.

Invariably, many²² had the idea that the health of the people is the responsibility of the government, while private organisations²³ only cooperate with them. For instance, the Lambeth Conference of 1920 mandated all Anglicans to be involved in healing ministry by teaching it, by co-operating with medical professionals and by developing intercessory prayer groups in every parish.²⁴ The mission churches recognise the holy eucharist, anointing, laying on of hands, absolution, exorcism and after care²⁵ as veritable integral elements involved in healing process. Yet, Ottley²⁶ gives premium to the fact that such services are to be carried out in partnership with medical doctors, nurses and all who were involved in the care of the sick, and to encourage medical research and the study of related ethical issues. These were carried out with the institutional chaplaincy that were to administer the spiritual aspect as a complement to professional medical personnel like doctors and nurses. Thus, major obstacles to their practice were tactically resolved, as scientific knowledge was accorded its place.

The fact that no cost was attached to the healing process generated another problem. Consultation with the Apostle and his colleagues posed difficulty due to the mammoth crowd usually at the centre causing delay in receiving the desired healing. Others, such as mushromy characteristic feature in Indigenous Churches had its effect on CAC. This gives room for sectarian churches to bastardised the whole healing ministry through their diverse doctrinal emphasis²⁷ which at various times constituted a confusion to the populace and so jeopardised the

²⁰ Who are either the patience or family members of the sick

²¹ Against the practice of the faith homes.

²² Especially among the educated and the elitist group

²³ Such as charity organization, individuals and religious bodies like the Church

²⁴ See J. Ottley 'Mission and Ministry' in R.A.K. Runcie. 1988 (ed). *The Truth Shall Make You Free*. London: Longman, 47.

²⁵ See M. Maddocks. 1984. *The Christian healing ministry*. London: S.P.C.K., 113-131.

²⁶ J. Ottley 'Mission and Ministry' in R.A.K. Runcie. 1988 (ed). *The truth shall make you free*. London: Longman, 49

²⁷ Especially the individual Church founders who employ methods such as use of handkerchief whose practice do not conform to the general practice in the C.A.C.

healing ministry. It is obvious that, among those who patronise the faith homes, only a few among those that were attended to actually obtain healing.

5.3. Persecution

Very early in the practice, the healing ministry came under severe attack. Idowu²⁸ identifies the persecuting agencies as follows: colonial officials who saw the ministry as more of a protest than a religious group. The suspicion was heightened as the congregation was linked with earlier movement, such as Sokari Braide in Niger Delta whose personality aroused great suspicion and was eventually imprisoned in 1916.²⁹ However, it came to the climax when the congregation formed themselves into sacred communities³⁰ after having initially delivered their converts to the mission churches. Consequently, they suffered varying degrees of attack, such as suspicion, indictment, trial and imprisonment of their leadership. Idowu³¹ equally mentions attacking steps, like pulling down of their structures, particularly the incident at Efon-Alaaye. Also connected was being refused spaces in the mission schools and the leadership becoming victims of false allegations.

Likewise, there were forces that carried out their assignments through diabolical means on both the healer and the patients, with the intent of sabotaging and nullifying the efficacy of healing practice in the Church. A practical example was the attack causing the death of Pastor Folahan of *Agbala Itura Church* at Olode in Ibadan. Mrs. Alabi remarked that some women victims in Ede withdrew their patronage as a result of intimidation by these forces.

5.4. Crises within the Christ Apostolic Church

The crises that engulfed the church at a very tender age which linger on remain a factor with a negative effects on the doctrine and practices of the church. Alokan³² links the phenomenon to 1960, when there was a mass arrival of ministers from diverse denominations, whose presence created administrative complexities by importation of religious and conflicting

²⁸ M. O. Idowu. 2007. *The great revival of 1930*, Lagos. Divine Artillery Publications, 173

²⁹ G.A. Oshitelu. 2007. *History of the Aladura (Independent) Churches 1918-1940 an interpretation*, Ibadan, Hope Publications Ltd., 23

³⁰ See W.L. King "Characteristics and Structures of religious life" in L. Jones et al 2005. (eds). *Encyclopedia of religion* second Edition. USA: Thomson Corporation, 7696-7699.

³¹ M. O. Idowu. 2007. *The great revival of 1930: the origin of modern day Pentecostalism in Nigeria*. Lagos: p.176.

³² O.A. Alokan. "The place of revelations and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished PhD thesis*. Obafemi Awolowo University, Ile-Ife 2012, 186

practices that were foreign to what obtains in CAC. This created room for sidelining the fundamental medium of directive through revelations, originally premised on the biblical dictum: *Thus says the Lord*. Oluranti³³ noted that many prophets and prophetess practically deviated by taking steps capable of undermining the power of the Holy Spirit. For instance many were gathering the insane, chaining them, putting them under torture, fasting and enchantment and keeping some other sick ones for a period of time.³⁴ Thus, assemblies were turned to quasi hospitals where people of diverse health problems congregate, instead of invoking the healing power inherent in revelation for instant healing, as it was practised in the days of the founding fathers of the church.

Since it became obvious that diminishing return had set into the practice of revelation, many began to doubt the efficacy inherent in its healing power. Incidentally, the delay in receiving prompt healing spurred many families and individuals resolved to taking their sick ones to hospitals and clinics or native doctors for adequate medical or herbal traditional attention. Since the church's revered doctrinal practices had been punctuated by the activities of individuals and non-conformist groups,³⁵ internal conflicts, divisions and gross indiscipline set in to the detriment of the church. In 1989, a set of pastors formed themselves into a group called "Christ's Initiative Forum for the CAC" under the leadership of Pastor E.O. Makinde. Unfortunately, the suggestions they presented to Pastors' conference of September 1990 sparked off more controversies, as it resulted in further rifts and divisions,³⁶ rather than solved the existing problems.

5.5 Factor of Emerging Realities

It became prominent that there were issues in the manifestation of diverse diseases, which a visit to hospitals and clinics, herbalists, as well as faith-homes made available to the study. There are unfulfilled desire for a time when dreams and visions will be properly applied and prophecy made towards a total end to all diseases, so that the scripture can be fulfilled that death, sorrow, fear and pain will stop and all things made new (see Revelation 21:4-5; Is.25:8, 35:10).

³³ O.Akinola 74 years. *An interview respondent*. Ex Secretary WOSEGRO C.A.C Holy Spirit 6th June, 2012

³⁴ Sometimes without result while at times it leads to loss of dear ones

³⁵ See E.H.L Olusheye. 2011. *Unity of Christ Apostolic Church: a must*. Ibadan: Gideon Press, 47

³⁶ A.O.A. Olutimehin 100 years. *An interview respondent*. Retired General Superintendent, 14th April, 2010

It is a reality that CAC branches sprang up in multiples, with faith-homes accompanying most of them. Also, ministries rallied around gifted individuals like Prophet T.O. Obadare of the World Soul Winning Evangelistic Ministry in Akure; Baba M. Olowere of Automatic Prayer and Automatic Answer in Asi, Ibadan; Evangelist Kayode Abiara of *Agbala Itura* Christ International Evangelistic Ministry at Olode in Ibadan; Prophet Samson Oladeji Akande of *Ori-Oke Baba Abiye* in Ede and numerous others. All these groups emphasise healing and claimed cases of healing miracles.

Also another reality, is the propaganda such as free, cheap, quick and total deliverance. The miracle seems not justifiable in terms of time, money and energy dissipated by various individuals towards the same course. It is equally a reality that there are manifestations of diseases causing doubt as to the effectiveness of these institutions.³⁷

Coupled with this is the issue of unpredictable environment, which generally constitute a challenge to divine healing. Environmental degradation which ranges from human, technological, ecological as well as climatic conditions. These have posed a great challenge in the area of pollutions of various degrees, ranging from air, water and sound from the noise produced by various organisations. There is also economic bastardisation caused by industrialisation. Quite pertinent is the damage caused by lack of electricity which has made many people in southwestern Nigeria to find an option in the use of generators. These are hazards to health, which become permanent sources for brewing new ailments that are inimical to the body.

To have regarded such pragmatic manifestation as illusion, like Mary Baker Eddy (1821-1910)³⁸ held unto, would have amounted to side-tracking the truth, which can lead to a further damaging situation. While attesting to these realities, Augustine considered lack of healthy situation generally as suffering. It makes an average common man to question how sweeping is the nature of the healing miracle was, and to what level was the veracity of water³⁹ to healing process as proclaimed in the Christ Apostolic Church. Should its efficacy is sustained, the present society ought to have attained a better level of health condition and be free from diseases like poliomyelites, lassa fever and so on.

³⁷ M. O. Idowu. 2007. *Great revival of 1930; the origin of modern day Pentecostalism in Nigeria*. Lagos: Divine Artillery, 203

³⁸ See B. Davies 'Evil' in J. Bowden 2005 (ed). *Christianity: the complete guide*. London: Continuum, 445.

³⁹ Though cheap a material to come by.

Another notable reality is the saboteurs who develop myths around some waters and use the same to exploit the people. Also, some people who draw water from either *Ariran* river in Ikeji Arakeji or *Oni* river in Efon-Alaaye to distance places like Lagos and Ibadan and hypnotised the people with its efficacy and eventually selling the water to them.

Similarly, there is the challenge of population at revival centres, whose presence inflict hardship of diverse magnitude that ranges from economic, environmental and psychological effects on the citizen. The trauma of the increase in the prices of commodities⁴⁰ such as foodstuff at the location of revivals. Also, the problem of cluster of the miscreants, invalids, depraved causing insecurity problem, are areas showing a weakness. Invariably, the hardship emanating from over stretching of the existing public facilities, like water, electricity and roads, whereby necessitating extra sacrifice on both the citizens and government.

5.6 Technological Advancement

The fact that technological advancement is affecting every field of endeavour is obvious. This factor puts the church healing ministry in serious jeopardy as cure is quickly and easily attained through computer-related machines used to carry out health care nowadays. As the process of change has no barrier of religion, everyone, irrespective of his/her religious inclination, requires qualitative services to cope with life. The following machines are available to administer health care for people: Cryosurgery machine, which is used to freeze tissues so as to destroy the cells, it is mostly used for cancer surgery. Stethoscope is used to hear sounds from movements within the body, like heart-beats, intestinal movement, breath sounds. Sphygmomanometer is a blood pressure meter, used to record the patient's blood pressure. Others are thermometer, that is used to record the body temperature. There is also gas cylinder, which is used to supply oxygen, nitrous oxide, carbon dioxide and so on: Cardioverter/defibrillator is used to correct arrhythmias of the heart or to start up a heart that is not beating, Dialyser is used to remove toxic materials from the blood that are usually removed by the kidneys, it is used in case of renal failure.⁴¹ The availability of all these, signaled the level of technological development that has come into medicine towards improving it considerably.

⁴⁰ In the towns and centres where programmes are held as the case was in Ilesa, Ikeji-Arakeji, Efon-Alaaye etc

⁴¹ http://en.m.wikipedia.org/wiki/Instruments_used_in_general_medicine retrieved on 7th February, 2012

Through all these, quick health care delivery is facilitated and with it a better and improved service.

5.7 Conclusion

The discussion in this chapter focused on paradigm shift in the practise of healing in CAC, which shows the reality of the fact that human wants are insatiable, as it is manifested in the changing scenario in the healing ministry of CAC. It is clearly manifested that previous attempt to resolve a problem of therapy through the healing ministry,⁴² opens up the avenue for the beneficiaries' desire for a return to orthodox medicine. The chapter projected the working of healing ministry in a more comprehensive dimension. Thus, within the orthodox medicine, miracle now seems to have relevance. To a large extent, within the paradigm shift, the chapter succinctly endeavours to stress the fact that God is relevant and has control over everything and every system. In essence, he is capable of subjecting every strategy to his use and, in due time, achieve his purpose. In the same vein, the study clearly replicates the fact that while power remains in the word, the divine still retains His dominance over nature, just as orthodox medicine remain a pattern within that nature. When Jesus is brought to orthodox medical practice, the operation becomes miraculous. This is the major focus in healing ministry. The sum-total of the exercise in the study is that a better illumination is received, while the knowledge of the divine progresses, just as further challenges make the church understand God within a changing scenario, though operating within the economic language of insatiability to work for its growth.

⁴² Which frown at the involvement of drugs as the authority of CAC then classified it, which induced them consider it as devilish and inimical to the confession of the church

CHAPTER SIX
THE IMPACT OF HEALING MINISTRY ON THE GROWTH OF CAC IN
SOUTHWESTERN NIGERIA, 1943-2000

6.0 Introduction

This chapter is a compendium of study regarding the rate of growth in Christ Apostolic Church in the course of practising divine healing in southwestern Nigeria. The period between 1943-2000 was a spectacular period when the church witnessed an astronomical growth in every area. This shows the extent to which healing ministry had attracted the patronage of the people in southwestern Nigeria. It is interesting to note as the chapter provides a compendium of information on the transformation which came upon a group of prayer zealous people within the Faith Tabernacle, who developed their commitment and dedication to a formidable body of an institution now known as CAC. This chapter also discusses the growth in the administrative arm of the church, which has helped a great deal in producing competent people in the pastoral, missionary and general administrative segments of the church. The concluding part, which forms the base for the growth, is the numerical aspect which touches the increase in the number of pastors, evangelists, assemblies and the congregation generally.

6.1 Institutional Growth of Christ Apostolic Church

An institution is a sociological term used for any structure or mechanism of social order and cooperation governing the behaviour of a set of individuals within a given community. It is identified with a social purpose transcending individuals and intentions by mediating the rules of behavioural patterns that are important to a society, as well as to particular formal organisations of government and the public service. Institutions are also a central concern for law. They are the formal mechanism for political rule-making and enforcement¹ of the law in society. From a society which tenaciously held unto the practice of divine healing within the Anglican church, Oshun² notes a gradual transformational growth of Christ Apostolic Church from its early stage as a prayer group in 1918. It was identified as a Faith Tabernacle congregation in 1922, to a mass religious movement in 1930. Then, it emerged as an institutional organisation of a church denominational status in 1941.

¹ Institution: <https>. retrieved on 3rd November, 2012.

² C.O. Oshun. Christ Apostolic Church of Nigeria: a suggested Pentecostal consideration of its historical organization and theological development 1928-1975. *Unpublished PhD thesis*. University of Exeter, 259

Within the context of this work, institution relates to the identity of Christ Apostolic Church as an organised body among Christians, of a Pentecostal and indigenous bias in Nigeria. It connotes an establishment with an administrative style under a head tagged President. Despite the fact that issues relating to the emergence of CAC had an antecedent that was connected to the activities of notable personalities like Garrick Braide, Wade Harris, Mose Orimolade and others, the institutional concept or identity known as CAC did not become clear until the registration of the Church with the Corporate Affairs Commission in May, 1943.³ As an institution, consequent on the registration, the church ceases to be administered as a local congregation or as a group within a movement, such as a pressure group. It however began to operate under a constitutional identity with a name and a definite administrative structure on the status of a church denomination in Nigeria.

According to Medayese,⁴ the inspiration for an institutional organisational status of CAC emerged through a revelation made to Ayo Babalola while considering the need to prevent the early converts⁵ from relapsing into idol worshipping, especially when the situation had made them irrelevant within the mainline churches. This commenced with the prophet's efforts at constituting converts in every centre into a group of believers for nurture and care.⁶ Although, the events leading to becoming an institution was not clearly defined initially.⁷ Despite that, the clue to its institutional status could be linked to a restructuring earlier put in place, which led to organising a training programme for the pioneering officers of the church. The pioneering training recorded by Ogunrinade was an in house one organised for Pastors J.B. Sadare, D.O. Odubanjo and I.B. Akinyele.⁸ Fatokun notes that it was conducted by the missionaries of The Apostolic Church from Britain in 1933. While Ayo Babalola's status as a prophet since 1930 was enhanced through his outstanding activities, the 1936 date⁹ acclamation of him as an apostle

³ Sam Babs Mala (ed).1983. "Christ Apostolic Church (CAC): Its present pre-occupations," in *African Independent Churches in the 80's*. Lagos: Organisation of African Instituted Churches, 67.

⁴ J.A Medayese. 1956. *Itan igbedide Woli Joseph Ayo Babalola*. Ibadan: Oluseyi, 64

⁵ With regards to those who either changed their churches or those who converted migrated from an existing religion like Islam or traditional religion to CAC

⁶ J. A. Alokun. 1991. *The Christ Apostolic Church 1928-1988*. Lagos: Ibukunola Printers, 148.

⁷ Due to the period of time of operation within the Faith Tabernacle and the Apostolic Church

⁸ A.O. Ogunriade. 2012. "Elements of African Traditional Religion in Christ Apostolic Church, Southwestern Nigeria" *Unpublished Ph.D Thesis*, University of Ibadan, 94.

⁹ D.O. Odubanjo. 1958. *Ijinle awon akojo eko fun awon olusoaguntan*. Lagos: Eaglewood p.60. see also CAC Ordination record at the General Secretariat, Ibadan.

remains a controversy,¹⁰ as other facts showed that his apostleship was actually posthumously conferred, considering the magnitude of his contributions to the growth of healing ministry in CAC.

It is necessary to remark that in CAC, the spiritual and administrative arms of governance are diffused. This came to the fore as it is noticeably discovered that the same requirements needed for administrative personnel are equally required of those elevated to render spiritual services in the church. Alokun avers that:

Though the pastor is at the centre-piece of the organisation of the church, nonetheless, he needs the assistance of the non-ordained ministers as well as of elders/deacons/deaconesses as representatives of the laity...The ordained and the non-ordained ministers work hand in hand with the elders and deaconess¹¹

The church has many similarities with the apostles' style of governance,¹² especially as healing practice was a major area of emphasis that aligns the Christ Apostolic Church with other African Indigenous Churches. The necessity regarding the emerging institutional status of CAC was linked to the unresolved issues involving the use of medicine by The Apostolic Church's white missionaries, which was contrary to the dogged belief of the black African counterparts in the southwestern Nigeria. Adegboyega¹³ records that some of the invited white missionaries from Britain were found using tablets like quinine and other tablets. This pronounced divergent belief¹⁴ of the white missionaries generated serious controversy among the Nigerian leaders between 1938-1939. Subsequent definition of subject matter which could not be resolved, led to the declaration of CAC as a distinct church denomination in Nigeria. The stand of the Christ Apostolic Church was presented in a six-point exposition, among which was that sickness was an attack from the devil, and has to be fought spiritually. The leadership also declared that drugs and other human remedies were instrumental to weakening faith in Jesus Christ.¹⁵ Thus, they upheld the views that faith must not be weakened by bad leaders; and that denial of divine

¹⁰ At this period, they still remain a movement within The Apostolic Church and not a church denomination.

¹¹ J.A. Alokun. 2010. *Christ Apostolic Church at 90(1918-2008)* Ife. Timade ventures, 237

¹² C.O. Oshun. *Christ Apostolic Church of Nigeria: A suggested Pentecostal consideration of its historical organization and theological development 1928-1975. Unpublished PhD thesis.* University of Exeter, 194.

¹³ S.G. Adegboyega. 1978. *A short history of the Apostolic Church.* Ibadan: Rosprint Press, 87-114.

¹⁴ Which was considered unfaithfulness by the Nigerian leaders.

¹⁵ J.D.Y. Peel. 1948. *Aladura: a religious movement among the Yoruba.* London: E Oxford University Press, 132.

protection would send their people back to idolatry. This confession was presented through a wider publicity,¹⁶ leading to a division in 1939.

As CAC was fortunate to have emerged within the period that Nigerian nationals were on agitation towards attaining the status of a sovereign nation, the institution began operating and assume popularity among Africans as an autonomous body. They eventually started operating under an organogram headed by a President. So far, six presidents in the rank and designation of a Pastor have ruled the organisation, while it is being currently headed by the seventh and reigning president, known as Pastor A.O. Akinosun. Given his versatility in Pentecostal doctrine of healing, Babalola would have been a better candidate for Presidency of CAC. However, his gift as an evangelist, through which he had made major impact would have suffered great setback, had he taken on administrative assignments. Invariably, the standing of CAC healing ministry would not have been enhanced as it is currently, and Babalola would not have attained a position of reference as it is done now. Again, early reliance of CAC on revelation was in operation while assigning position at the period. For instance, foremost leaders, like Joseph Shadare, turned down the presidency of the church in 1943 on account of a prior revelation.¹⁷

It was gathered that Presidents are chosen from among the renowned personalities in the church, who have voyaged with the church for several decades are properly grounded in its history and have developed belief in the Pentecostal bias of Joseph Ayo Babalola and in the practice of divine healing. The Supreme Church Council does the election of the President, who necessarily needs be a member of the Council.¹⁸ According to Olusheye,¹⁹ the line of presidency has produced the likes of Pastor I.B. Akinyele 1943-1964; Pastor J.S.B. Odusona, 1964-1966; Pastor S.T. Olatunde, 1966-1983; Pastor J.B. Orogun, 1983-1991; Pastor J.O. Obafemi, 1993-1997; Pastor E.H.L. Olusheye, 1997-2012; and Pastor A.O. Akinosun 2012 to date. It was gathered that the choice of president is made from among the General Superintendents. The list of presidents of the church are displayed in Plate VII, while the list containing the picture of General Superintendents is displayed in plate VIII.

¹⁶ P.B. Clarke. 1986. *West Africa and Christianity*. London: Arnold, 169

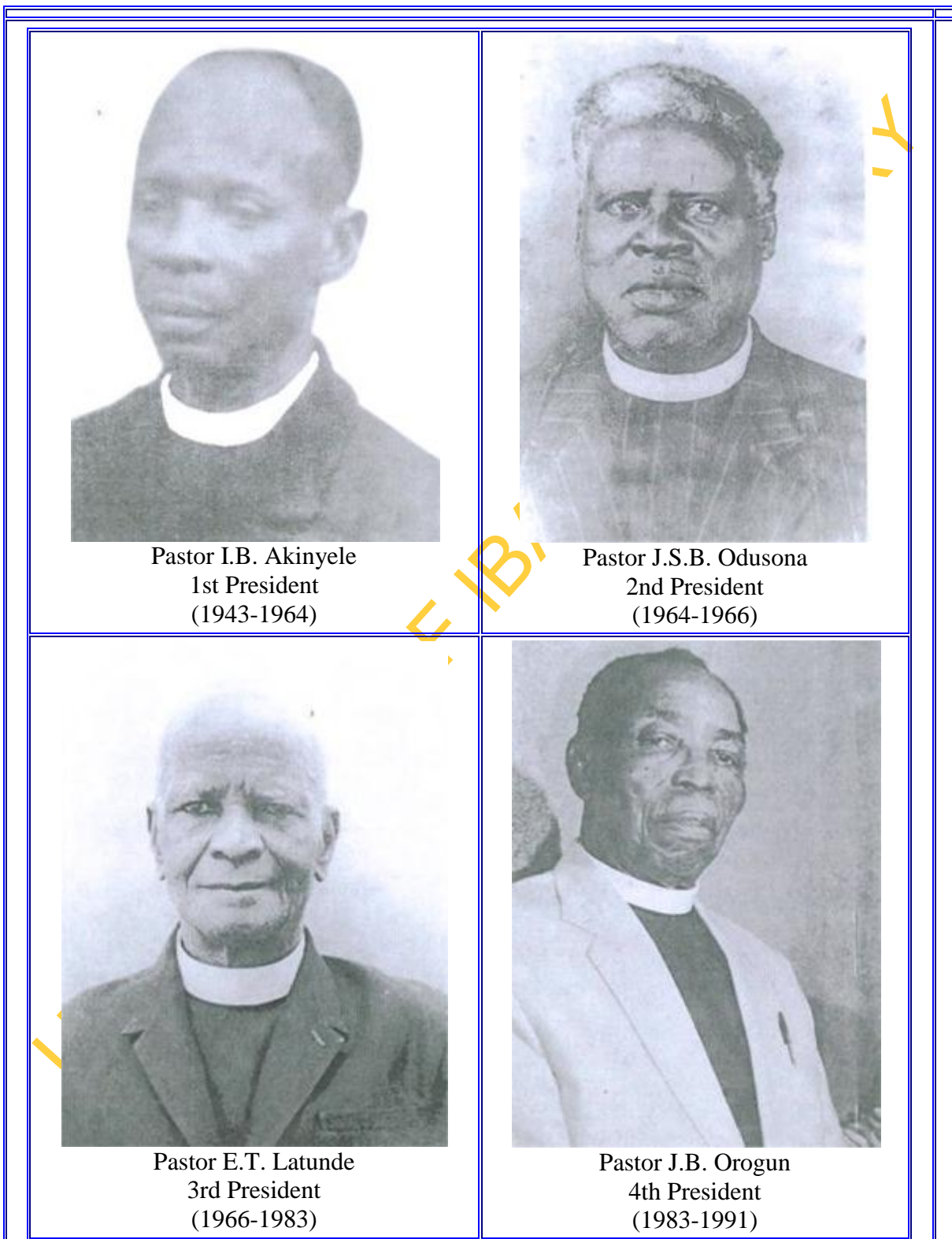
¹⁷ A.O. Alokun. 2012. "The place of Revelation and Healings in the Practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished PhD Thesis*. Obafemi Awolowo University, 188

¹⁸ C.O. Osun. 1981. *Christ Apostolic Church (1918-1975) Phd dissertation*, 232

¹⁹ E.H.L. Olusheye. 2012. *The Legacies of our Church Patriarchs*. Ibadan: Gideon Global Press, 41

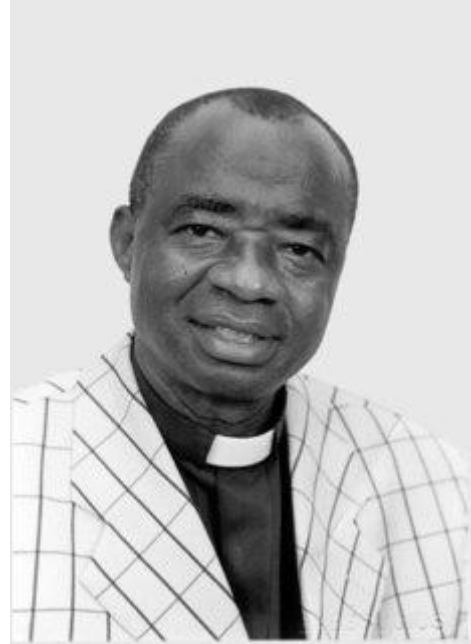
PLATE VII:

Presidents of CAC from the time of registration with Corporate Affairs Commission

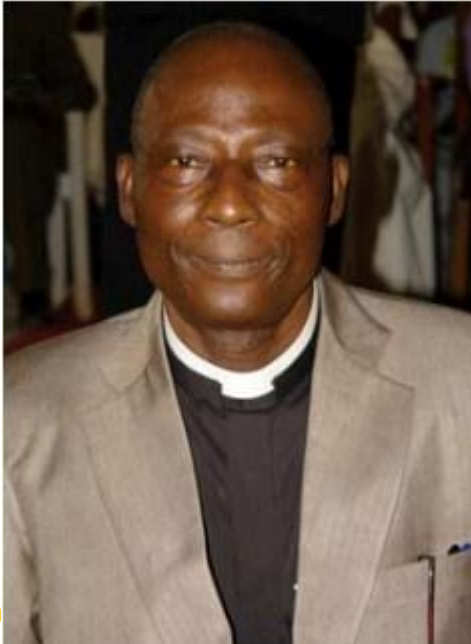




Pastor J.D. Obafemi
5th President
(1993-1997)







Pastor E.H.L. Olusheyeye
6th President
(1997-2011)



Pastor A.O. Akinosun
7th President
(2012 - date)

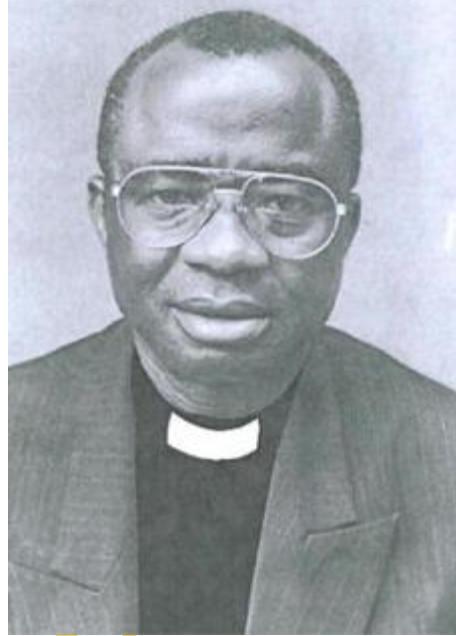
PLATE VIII:

List of General Superintendents of CAC with years of operation

 <p>Pastor David O. Odubanjo 1st General Superintendent (1943-1959)</p>	 <p>Pastor J.S.B. Odusona 2nd General Superintendent (1959-1964)</p>
 <p>Pastor J.O. Medaiyese 3rd General Superintendent (1964-1975)</p>	 <p>Pastor J.B. Orogun 4th General Superintendent (1975-1983)</p>



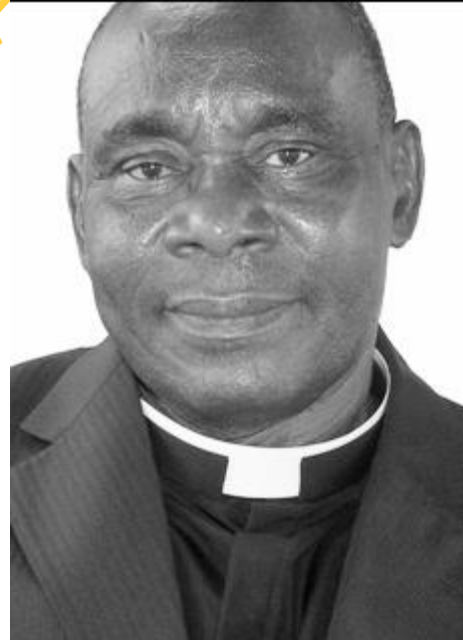
Pastor A.O.A. Olutimehin
5th General Superintendent
(1983-1991)



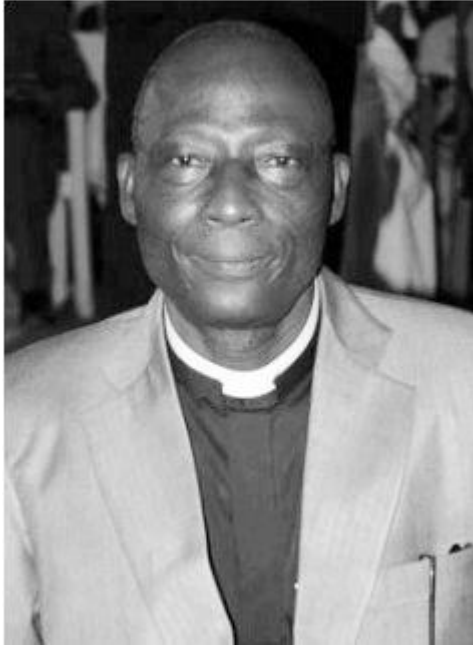
Pastor E.H.L. Olushey
6th General Superintendent
(1993-1997)



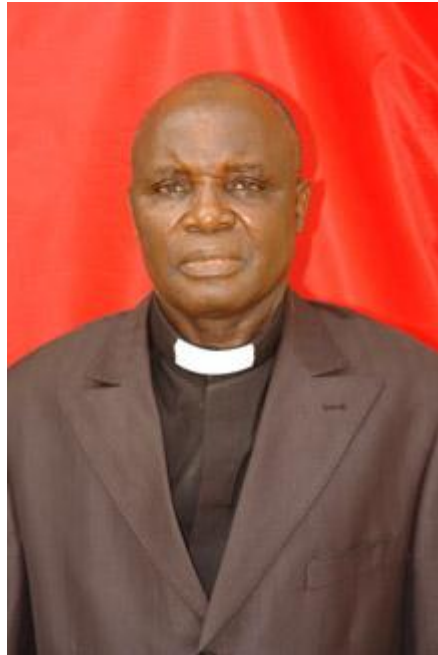
Pastor D.O.A. Oloye
7th General Superintendent
(1997-2006)



Pastor P. O. Bandele,
8th General Superintendent
(2007-2010)



Pastor A. O. Akinosun,
9th General Superintendent
(2010-2011)



Pastor M. O. Agbaje,
10th General Superintendent
(2012)

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6.2. The Administrative Growth of Christ Apostolic Church in Southwestern Nigeria

Consequent upon the healing campaigns which led to increase in membership, number and assemblies, it became imperative for the leadership of CAC to develop the administrative arm to sustain the growth. This arose from the felt need to get the believers in CAC doctrine²⁰ properly organised and nurtured within the leadership of the church. Babalola, according to Medayese,²¹ actually received the revelation that transformed the body of believers into a distinct group of Christians. After the controversy regarding the use of medicine and the merging of various sections of the early Pentecostal movements together, Babalola emerged as the leader and headed the church administratively in his status as an evangelist.²² The consolidation helped him from inception, to foster his missionary activities. After the enrolment in 1943 as a registered institution, a formal structure of governance emerged which produced the office of the President and that of the General Superintendent from where the administrative arm of the Church took off and continues to grow as new offices are created according to exigencies of time.

Alokan intimated that at its early stage in history, the pioneer officers of the church delineated the country into sections tagged A, B and C, with each section being headed by an experienced and notable leader.²³ The A section, comprising Lagos, Ogun and Oyo States was headed by Joseph Esinsinade, David Odubanjo and Isaac Akinyele, with Lagos as its base.²⁴ The B section, comprising Ekiti, Ondo, Bendel and Kwara States, was headed by Joseph Babalola and Joshua Medayese with Efon-Alaaye where they were based as the headquarter.²⁵ The C section, comprising the church districts in the northern part of the country was headed by J.A. Adelaja. In 1976, further delineations were done because of the creation of more states in the country, with E-H sections in southwestern and southeastern states. Meanwhile, all the sections were subjected to the legislative power of the General Executive Council which, in turn, is subject to the management of the Board of Trustees.

²⁰ Which was anchored on divine healing as a medium of wholistic and realised salvation in Jesus Christ.

²¹ J.A Medayese.1956. *Itan Igbedide Woli Joseph Ayo Babalola*. Ibadan: Oluseyi, 64

²² N.C. Brockman. "Babalola, Joseph Ayo 1904 to 1959 Christ Apostolic Church (Aladura) Nigeria/Ghana in M.R. Lipschutz and K.R Rasmussen. 1986. (Eds). *Dictionary of African Historical Biography*. 2nd edition. Berkeley University California Press.

²³ J.A. Alokan 2010. *Christ Apostolic Church at 90 (1918-2008)*. Ile-Ife: Timande Ventures, 247

²⁴ J.A. Alokan 2010. *Christ Apostolic Church at 90 (1918-2008)*. Ile-Ife: Timande Ventures, 247

²⁵ See C.O. Oshun. *Christ Apostolic Church of Nigeria: A suggested Pentecostal consideration of its historical organization and theological development 1928-1975. Unpublished Ph.D Thesis*. University of Exeter, 264

The administrative growth was marked by intermittent reviews by succeeding administrations these were done without due reference to the constitution²⁶ of the church. The reviews were carried out through regional and national meetings, that were held in the 1980s.²⁷ The outcome of their exercises was not implemented by succeeding administrations since their predecessors relied solely on the Article of incorporation of 1946²⁸ for the reviews. Due to emphasis on revelation by the leadership, review of the document were neglected, eventually, it was set aside. Oshun was passionate about the consequential effect of the neglect, he remarks as follows:

The church had not endorsed a new constitution that could make necessary changes possible when in May, 1989, at a national ordination service the first signal of trouble emerged.²⁹

In 1943, the first set of administrators of the church were Isaac Babalola Akinyele, as President; David Osmond Odubanjo, as General Superintendent; Jacob Odusona, as Vice President; Joseph Ayo Babalola, as General Evangelist and David Olulana Babajide, as Assistant General Evangelist, this set left office in 1964. While in office, they embarked on frantic healing campaigns for the purpose of bringing deliverance to the doorstep of everybody. The second set, comprising Jacob Odusona, as President, Elijah Latunde, as Vice-President, Joshua Medayese, as General Superintendent; and David Olulana Babajide, as General Evangelist, piloted the affairs of the church until 1966. Healing campaigns at this period had become a heritage that was sustained through practice and continuous campaign. The third set had their time between 1966-1983. It consist of Elijah Latunde, as President, Joshua Adeniran Medayese and Joseph Bolade, as General Superintendent, and David Olulana Babajide, as General Evangelist. At that period, healing campaign had assumed the level of a general Christian practice.

As at 1975, growth in this area had been greatly enhanced, and that made Oshun classifies the administrative sector in CAC into three, namely: pastoral, general and missionary,

²⁶ These steps were adduced to revelation and personal conviction on the part of the leadership.

²⁷ A.O. Alokun. "The place of revelations and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished Ph D thesis*. Obafemi Awolowo University, Ile-Ife. 2012, 196

²⁸ The constitution that was not updated for decades by way of review

²⁹ C.O. Oshun, "The experience of Christ Apostolic Church" in A. Ishola and D. Ayegboyin. 2000. (eds), *Rediscovering and fostering unity in the body of Christ: The Nigerian experience*. Lagos: ATF Publications, 158

two³⁰ of which according to Brockman,³¹ were handled from inception by Prophet Ayo Babalola. Further developments resulting in series of re-organization were done after the demise of the first set of principal officers which, in effect, were being coordinated by the President and Secretary. The General Secretariat, which is under the direct control of the general secretary acts as the coordinating unit. The general secretariat in Ibadan gives the basic infrastructure for an administrative headquarters.³² With further delegation of duties, the practice of healing was enhanced, as the officers involved, like the medical director that was appointed in 1977, further injected new strategies in order to meet up with the emerging challenges. Incidentally, the arrangement metamorphosed into a Board of Trustees, under whose authority the President and Secretary conduct the day-to-day affairs of the Church.

The church witnessed remarkable developments, such as the establishments of a Bible Training College, in Ede in 1952; but the institution was moved to Erio Ekiti in 1954, to Efon Alaaye in 1958, and later to Akure in 1969. Also a Pastoral Training College was established in Ibadan in 1946. School of Prophets and Evangelists was established at Ilesa in 1949. The defunct Teachers' College at Efon Alaaye was established in 1955, while the Faith Home at Ede came to existence in 1959. The CAC Grammar Schools at Ibadan, Efon Alaaye and Iperu emerged in 1960; the Ilesa branch was inaugurated in 1962, while the Akure branch came to existence in 1964, and that of Odo-Owa in 1970. Press and Publications department was established between 1966 and 1967 and the Sunday School Department in 1977.³³

Furtherance to the emergence of institutions, theological seminary at Ile-Ife came into being in 1979 through the merging of the Bible Training College in Ede and Pastoral Training College in Ibadan together. Consequently, others such as the Ilesa and Agege seminaries also took off. These institutions commenced owing to the need to secure the services of qualified ministers to man the young assemblies which comes up as a result of achievements made through the healing ministry of the church.³⁴

³⁰ Pastoral whose services involve that of an oversight towards seeing to the growth of the branches established and Missionary whose services involve opening of new branches for the purpose of expansion.

³¹ N.C. Brockman. "Babalola, Joseph Ayo 1904 to 1959 Christ Apostolic Church (Aladura) Nigeria/Ghana" in M. R Lipschutz. and R. K. Rasmussen (Eds). *Dictionary of African Historical Biography*. 2nd edition. Berkeley University California Press.

³² C.O. Osun. 1981. Christ Apostolic Church of Nigeria: A suggested Pentecostal consideration of its historical organization and theological development 1928-1975. *Unpublished PhD thesis*. University of Exeter, 231

³³ See CAC constitution, 16th April, 1998.

³⁴ A.O. Ogunrinade. 2012. "Elements of African Traditional Religion in Christ Apostolic Church, southwestern Nigeria" *Unpublished PhD Thesis*, University of Ibadan, 94.

With enthusiasm, various movements were formed through societies, associations and fellowship groups. Prominent among them were the Good Women organisation formed in 1944,³⁵ whose activities have remained formidable in sponsoring the building of structures at the faith home in Ede. In 1997 all CAC faith homes were brought together under one umbrella as an institution, with Dr J.K. Fagbo as the co-coordinator. All these organs soon helped the church to firmly establish religious practices and liturgy peculiar to her. The fact that healing ministry facilitated the emergence and growth of CAC as an institution was subjected to field work among the adherents of the church. The result is presented in Table 6.1 below:

Table 6.1: Healing ministry has engineered the emergence and growth of CAC as an Institution.

Variables: Duration in the Church

Responses	Frequency	Percentage
Agree	360	67.4
Disagree	123	23
No Comment	51	9.6
Total	534	100

The above table shows that 360 (67.4%) of the respondents agreed that healing ministry contributed to the growth of CAC in southwestern Nigeria. More responses came from those respondents of the age range 31-40 and 41-59, as a result of their constant attendance at conferences and years of participation in the church activities. To a large extent, the accommodation of orthodox medicine that promoted the healing ministry of CAC, was adequately understood within the welfare package of the church. The 123 (23%) respondents, that agreed were those members who, at a very early stage adopted the use of orthodox medicine.

Despite the institutionalized organogram put in place, the administration of the church made provision for individually gifted personalities to exercise their talents and also establish assemblies as the spirit gives them revelation towards promoting the healing ministry of CAC. Personalities like Prophet T.O. Obadare of World Soul Winning Evangelistic Ministry WOSEM, Prophet S.K. Abiara of Christ International Evangelistic Ministry CIEM and a number of other

³⁵ During the Church's convention that was held in Ile-Ife in 1944 see J.A. Alokun 2010. *Christ Apostolic Church at 90 (1918-2008)*. Ile-Ife: Timande Ventures, 260

personalities, have made healing campaigns the back bone of their evangelistic activities in a manner that further projects the relevance and dynamic virtues in CAC healing ministry. However, none of these movements is allowed to operate independent of the mother institution, as they either exist as an ancillary group and movement subservient to the big body.

Within this structure, an administrative organogram was put in place, replicating the delegation of authority for the daily running of affairs in the church. At the apex is the General Council, closely followed by the General Executive council. The picture of the present members is displayed in plate IX below. As a socio-religious organisation, the Christ Apostolic Church emerged as an institution in Nigeria through Article No. 147 in May 4, 1943. Since then, she no longer operates as a quasi pressure group, or a movement within a body, but as a distinctively independent church denomination.

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PLATE IX

Trustees of Christ Apostolic Church



Pastor Obafemi



Pastor Olusheyeye



Pastor Akinosun



Pastor S.K. Abiara



Pastor M.O. Agbaje



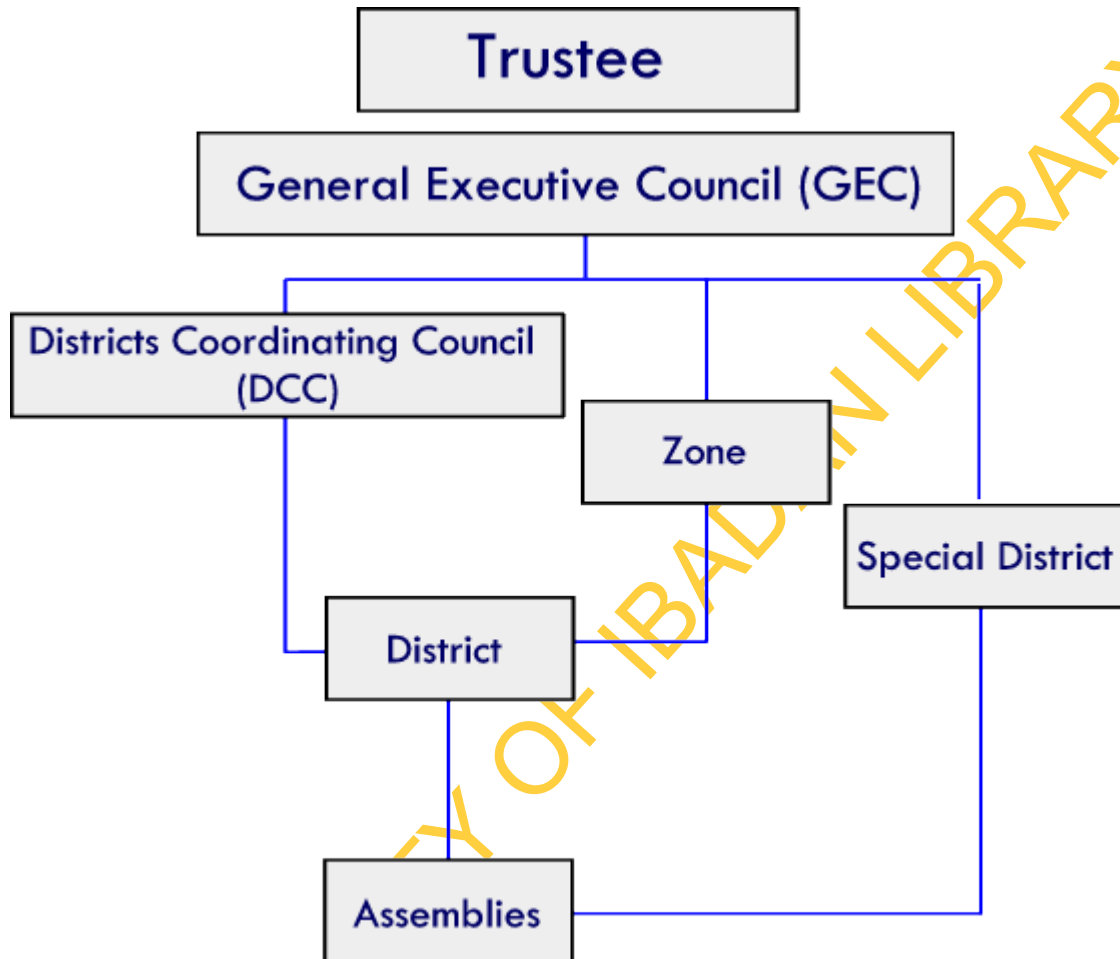
Pastor Okegwemeh³⁶

³⁶www.cacworldwidenet/inf retrieved 1st October, 2013

PLATE X

Organisational Structure of CAC Administration

The Organisational tree of Christ Apostolic Church is as shown below:



The growth of administrative set up of CAC was tested in the field and the result is presented in Table 6.2 below:

Table 6.2: Healing ministry in CAC. has promoted administrative growth.

Variable: Gender distribution

Responses	Frequency	Percentage
Agree	382	71.6
Disagree	122	22.8
No Comment	30	5.6
Total	534	100

The above table shows that 382 (71.6%) respondents agreed that healing ministry has promoted the administrative growth of CAC, while 122 (22.8%) and 30 (5.6%) respondents disagreed and had no comment, respectively. More male members responded more positively owing to their participation in the administration of the church than women. The male among those who disagreed or with no comment were those who have developed more interest in the worship and spiritual matters than the administrative aspect. This analysis showed that the healing ministry has greatly promoted the administrative growth of CAC in southwestern Nigeria.

With the demise of the pioneer principal officers; Ayodele Babalola, in 1959; Isaac Akinyele, in 1964; and D.O. Odubanjo, in 1966, successive administrations embarked on administrative restructuring in order to stem the problem of uncontrolled ordained ministers, who were involved in unconventional practices in healing.³⁷ According to Oshun³⁸ the restructuring manifest a tripartite administrative network, namely: administrative, pastoral and missionary, this classification feature among the recognised officers of the church. Alokun³⁹ observes a pyramidal form of administration demonstrating the church authority's delegative structure flowing from the top, occupied by the President, down to the administration of the Church at the local assemblies. For the purpose of disseminating CAC strategy for healing, district

³⁷ A.O. Alokun. 2012. "The place of revelations and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994" Unpublished PhD thesis Obafemi Awolowo University, Ile-Ife. 2012, 196

³⁸ C.O. Oshun. 1981. Christ Apostolic Church of Nigeria: A suggested Pentecostal consideration of its historical organisation and theological development 1928-1975. *Unpublished PhD thesis*. University of Exeter, 218

³⁹ J.A. Alokun. 2010. *Christ Apostolic Church at 90(1918-2008)* Ife. Timade Ventures, 85

administration was made effective and the districts number increased. Between 1943 and 2013, the number of districts in Christ Apostolic Church grew astronomically in southwestern Nigeria to 225. The pyramidal structure of the administrative system is shown in Plate XI. The growth in administration has also touched the incorporation of societies, committees, boards, conferences and conventions.

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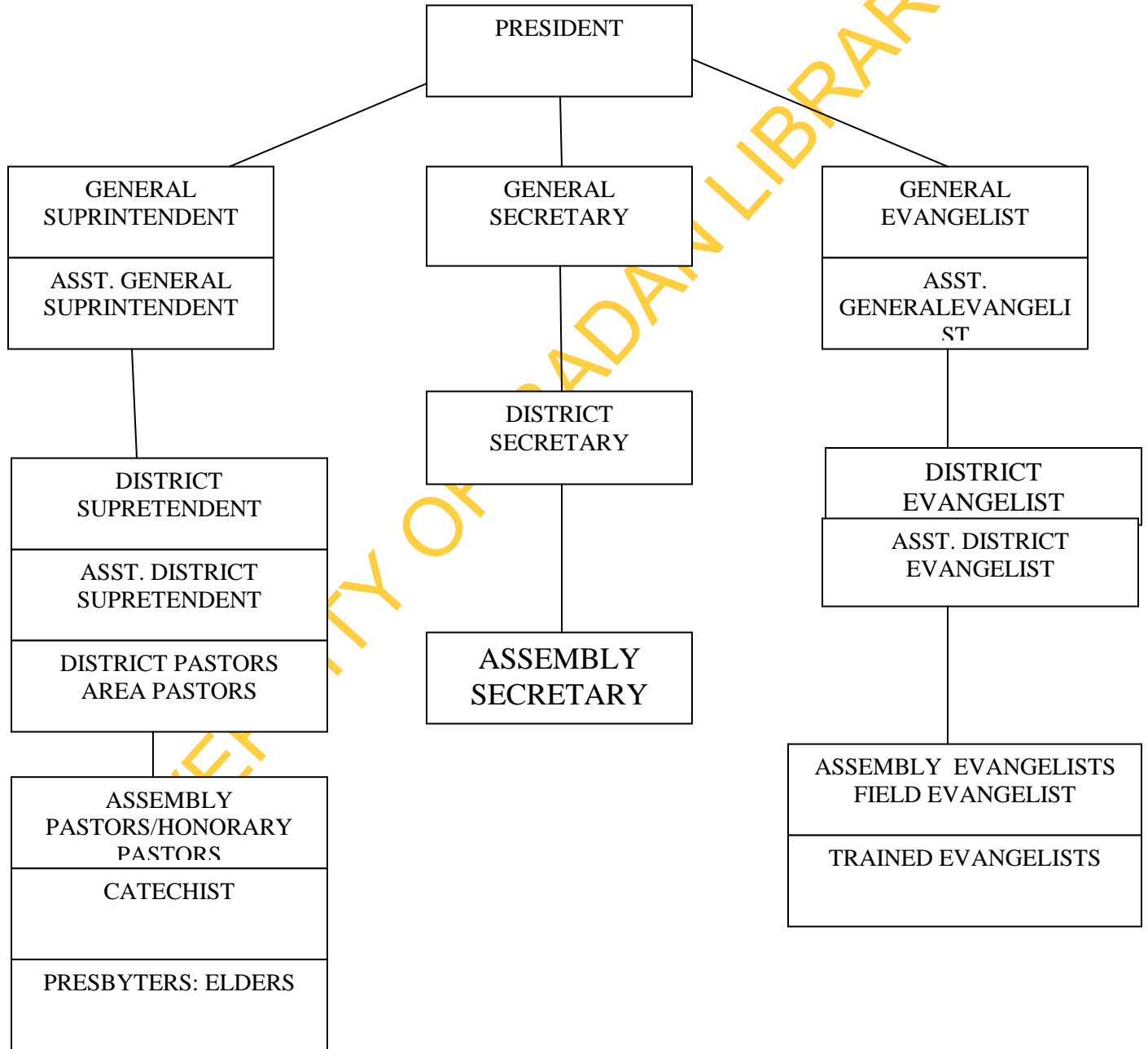
PLATE XI:

Pyramid of CAC Administrative Structure

(A) PASTORAL
ADMINISTRATION

(B) GENERAL
ADMINISTRATION

(C) MISSIONARY
ADMINISTRATION



6.3 Evangelists and Prophets in the Healing Ministry of Christ Apostolic Church

The healing ministry in CAC were promoted by the activities of evangelists and prophets, as exemplified in the history that brought the generality of the Aladura movement in place. Segun Alokun⁴⁰ identifies two categories of prophets in CAC healing ministry, namely: ordained and non-ordained prophets. They are distinguished first by the demonstrated spiritual gifts and the formal training acquired by them. They are mostly identified and called evangelists, because they are not used to staying in one place to pastor a church. Rather, they operate as itinerant preachers of the gospel. As they are expected to demonstrate a great deal of holiness through living a virtuous life, prophets and evangelists also need to cultivate the habit of praying, and should also be able to receive constant revelations from God and be capable of interceding on behalf of the people. According to Afolabi,⁴¹ Jacobs,⁴² and Folaju,⁴³ prophets are either posted to assemblies or made to man a newly formed assembly towards ensuring their stability and growth.

Owing to the duty background regarding the practice of healing and propagation of the gospel, a great number of evangelists and prophets emerged in the history of healing practised by Christ Apostolic Church. They comprised both male and female members. Their activities date far earlier than the position and status of a pastor in CAC. This was because of the situation that necessitate their activities from the days of the epidemics in 1918. However, from the time of registration as a church in May, 1943, a General Evangelist is appointed at a time to coordinate the affairs of others. As a result of his pragmatic activities dating to the days of the Faith Tabernacle, Ayo Babalola became the first General Evangelist in 1943 and held the office till 1959 when he died. The second General Evangelist was Pastor D.O. Babajide, who assumed office in 1959 and functioned till 1991. The third General Evangelist was Pastor J. O. Olu Alokun who came to office in 1993 and terminates in 2006. The fourth and current General Evangelist is Prophet S.K. Abiara. He came into office in 2006.

⁴⁰ A.O. Alokun 2012. "The place of Revelation and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished PhD thesis*. Obafemi Awolowo University, Ile-Ife, 88

⁴¹ S. Afolabi 52 years. *An interview respondent* Provost CAC. Theological Seminary, Ile-Ife. 6th May, 2011

⁴² J. Jacobs. 53 years. *An interview respondent*. CAC Youth Officer. General Headquarters Ibadan. 6th May, 2011

⁴³ S.B. Fadoju. 62 years. *An interview respondent*. Pastor CAC 6th May, 2011.

Apostle Joseph Ayo Babalola:

In the time of the first evangelist, Ayo Babalola, spectacular miracles of healing took place. It is on record that the ministry of Ayo Babalola opened with the news of raising up a dead person near the meeting venue at Oke-Oye in Ilesa in 1930 by the medium of touching the corpse with his staff and praying over it. By the third week of the revival, a number of hundred lepers, sixty blind people, fifty lame and crippled persons received healing through Babalola's healing ministry.⁴⁴ To sustain the trend, P.O. Asemoka also mentioned the deliverance of a woman carrying a fourteen-year old pregnancy; and many others with similar problems. Likewise several other people with ailments, such as severe belly aches, venereal diseases, goiters, yaws, deafness, head-aches, epilepsy, infertility, rheumatism, haemorrhage, back-ache and ulcers, received healing.⁴⁵

David Olulana Babajide

David Olulana Babajide was born in Okemesi, Ekiti in 1907. He became a teacher after his school education and taught for many years. He was called into full time Church ministry in 1929 but he did not oblige until 1937, when he resigned from his work as a teacher. He had his training as a church worker in Ibadan under the tutelage of Jacob Odusona.⁴⁶ He was ordained as an evangelist and a pastor in 1949. After the demise of Joseph Babalola in 1959, he succeeded him as the General Evangelist of the Church and worked in the capacity till 1991. As a veteran evangelist, he contributed to the growth of CAC by planting many assemblies and writing books reflecting the belief and teaching of the CAC brand of Pentecostal appreciation. He was a renowned singer and composer of songs. Among many CAC roving preachers and church planters, he stood out for not claiming any branch of the church as his own. Owing to his commitment to the healing ministry of the church, he received divine directive to set apart a portion of his land at Oke-Imo in Ilesa. There he built a college for training prophets and evangelists for the Church in 1990. This served as a follow-up to his earlier practice, which he began in 1936 by appointing Fakunmi and Abraham Omotoso as pioneer students, with the vision of starting a school for categories of workers at Efon-Alaaye. Apart from turning out

⁴⁴ D.O. Odubanjo (Lagos) to D.P. Williams, (Wales), Printed in the Apostolic Herald, May-June, 1931. See also COMCO....., File No. 1301, National Archives, Ibadan Nigeria.

⁴⁵ See C.O. Oshun. 1981. "Christ Apostolic Church of Nigeria: A suggested Pentecostal consideration of its historical organisation and theological development 1928-1975" *Unpublished PhD thesis*. University of Exeter, 112-113

⁴⁶ The second President of the Church between 1964-1966

several graduates as evangelists and prophets, the school now has complete facilities that qualify it as an institution for the training of prophets and evangelists and is named “Babajide School of prophets and evangelists”.⁴⁷

Babajide was noted to have possessed a Pentecostal gift of seeing vision, which enabled him to prophesy on situations. Idowu linked his operating secret to a posthumous meeting he had with Apostle Babalola in a vision. In the revelation, Babalola inserted three keys in Babajide’s heart.⁴⁸ Through this medium, he was able to hear the meanings of birds’ singing and infants cry and discern the voice of the wind. With this empowerment, Babajide’s ministry carried out several cases of healing in the church during his period as a General Evangelist. Some were either personally carried out, while some were the outcome of eminent workers during his leadership as general evangelist. They include the following: A snake was killed through an earlier tip-off by a bird about the imminence of a python. In 1939, he prophesied that the family of Akande would be delivered of a baby boy through the then pregnancy of Akande’s wife. It was spectacular and strange because the family last witnessed the birth of a boy in 1902. Also, a woman was saved from losing a son for which she had laboured for eleven years, but for the intervention of Babajide who heard the groaning of the child and quickly called the attention of the mother to the child’s complaint.⁴⁹

The under listed are some of the miracles carried out by personalities during his reign as General Evangelist:

1. Jide Ogunbodede of Latona Street, Osogbo renounced his membership of eight different cults.⁵⁰
2. Nike Oladimeji of No. 7, Kolawole Street, Osogbo, who was deaf and dumb but got healed during one of Obadare’s revival in Osogbo.⁵¹
3. Michael Oladele of No. 20 Ayetoro Street, Osogbo was delivered of the torment of evil spirit.⁵²

⁴⁷ See J.A. Alokan 2010. *Christ Apostolic Church at 90 (1918-2008)*. Ile-Ife: Timande Ventures, 45-46

⁴⁸ This was after a previous contact through which a key was given to him, but was taken away. See M.O. Idowu. 2012. *David Olulana Babajide; The Last of the Mighty Ones*. Lagos: Divine Artillery Publications, 22

⁴⁹ *Ibid*, 27-29

⁵⁰ See *Official Organ of the CAC*, volume 15, No. 3, 33

⁵¹ *Ibid*, 33.

4. Comfort Oluwakemi of Ayetoro Street Osogbo who was delivered of her seven year old pregnancy⁵³.
5. Julianah Mokuolu of Iwo regained her senses after many years of insanity⁵⁴
6. Comfort Alao, a woman from Benue State met her problems in 1973 after many years of being fought by a horse in her dream. She had consulted many specialist hospitals home and abroad, to no avail, but received healing during the Osogbo revival.⁵⁵

Pastor J. O. Olu Alokun

Pastor/Evangelist Jacob Oluwatuberu Alokun was born on 3rd August, 1932 in Efon Alaaye in Ekiti State. Through hard work, he read Standard Six at St. Andrew's School in Efon-Alaaye, after which he learnt photography, which he practised in several places like Osogbo, Warri and Owo. Because of his passion for knowledge, he later obtained a diploma certificate from London Bible College, as well as Bachelor of Theology Degree (B.Th) from Boston Bible Institute in the United States of America.

In March 25, 1966 while in Warri, he was called into the ministry of the church, but he wept bitterly for nine days owing to his perceived delay in answering the Lord earlier. After this, he left his secular job for full time church ministry. Later, God led him to Pa Evangelist Egabor for training, instructions and directions for a while and later to Evangelist Olulana Babajide for more in-depth training in prophecy and evangelism.

The Lord used him to plant many assemblies. As a mark of his relevance to church expansion, CAC authority worldwide, in 1970 seconded him to Freetown in Sierra Leone as the first missionary in that land. Consequent on his success in Sierra Leone, where he built up a good followership, he was made a Pastor by proxy in order to qualify him for the conduct of the sacrament of baptism for his converts. Like other committed servants of God, he planted many assemblies of the CAC but he did not lay claim to any as his personal property. He was

⁵² *Official Organ of the CAC*, volume 15, No. 3, 33

⁵³ *Official Organ of the CAC*, volume 15, No. 3, 33

⁵⁴ *Official Organ of the CAC*, volume 15, No. 3, 33

⁵⁵ *Ibid*, 33.

instrumental to the establishment of the following assemblies: CAC Oke-Iye D.C.C. headquarters in Ado-Ekiti; CAC, at 19, Priscilla Street Freetown, Sierra-Leone; CAC Kissy Road Freetown, Sierra-Leone; CAC Upland and other towns in Sierra-Leone; CAC Ayo Igbala District Headquarters, Adegbayi, Ibadan and CAC Deliverance Garden, Mokola, Ibadan.⁵⁶

Prophet Samuel Kayode Abiara

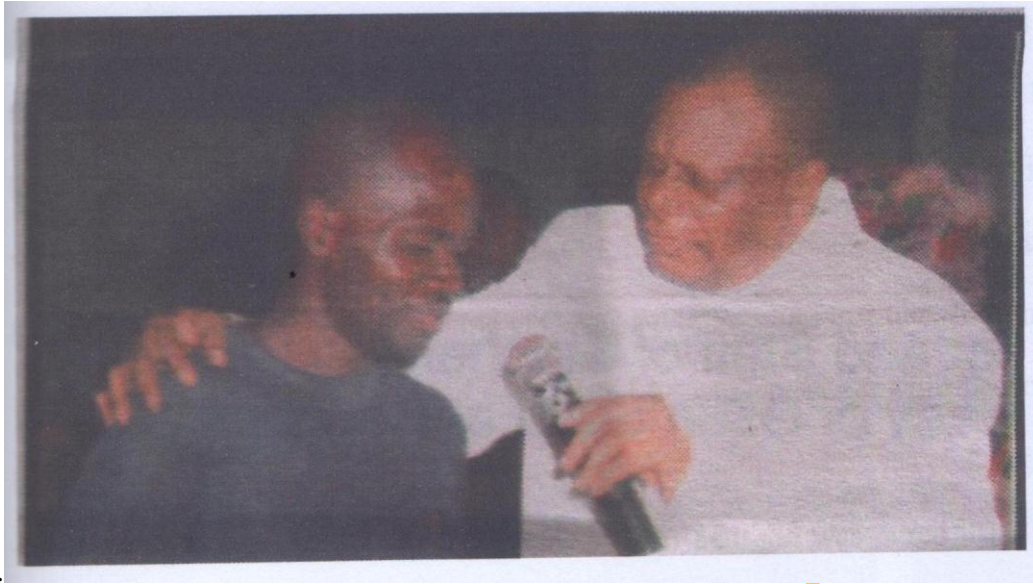
A native of Erinmo-Ijesa in Osun State. Prophet Samuel Kayode Abiara was born in 1942. He received divine calling with full divine anointing in 1963. Though, he was of little education, since he read up to only primary school with a minor engagement in commercial activities, he is a giant in the healing practice. Through the mentorship of David Babajide, he got admitted to the School of Prophets and Evangelists in Ilesa and received ordination as a prophet in 1982. As a veteran evangelist and prophet, his activities in CAC led to the planting of many assemblies of the church within and outside Nigeria. The strength of his activities transformed into making him become the Director-General of Christ International Evangelical Ministry (C.I.E.M.). He is popularly known as the founder of CAC *Agbala Itura* with the headquarters at *Olode* in Ibadan. He is also the Chancellor of Christ International Divinity College (C.I.N.D.I.C.O.) in Erinmo, Ijesha land. His contributions to the healing ministry and church planting of CAC earned him the appointment as the 4th General Evangelist of the church in December, 2006.⁵⁷

His course of practising as a prophet and evangelist has witnessed spectacular healings, some of which are displayed in plates xii - xv below:

⁵⁶ See *Celebrating a Spiritual Titan*. 2013. Burial Programme of Evangelist Jacob Oluwatuberu Alokun. CAC. Publicity Department, 42-43

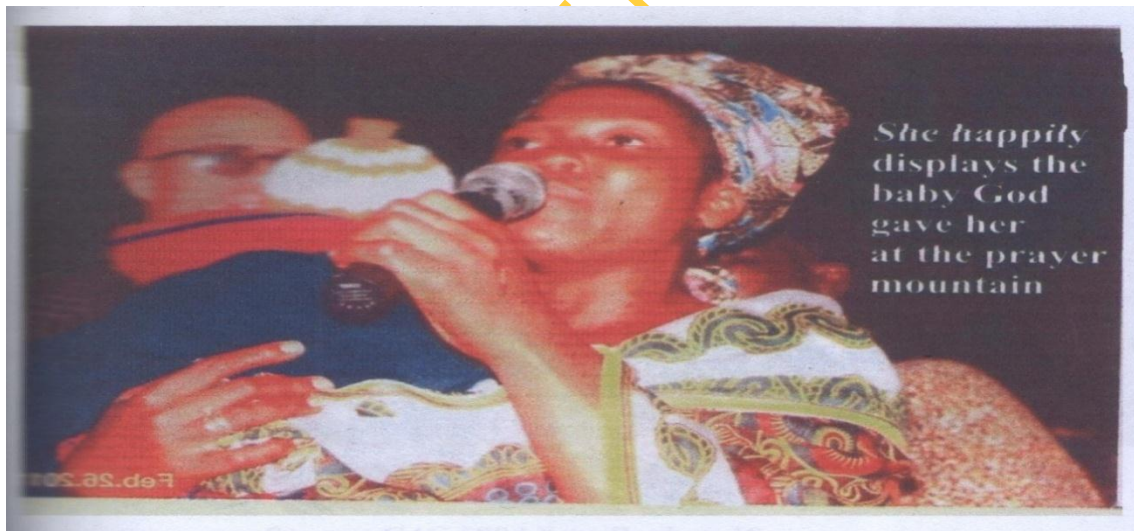
⁵⁷ *Ibid*, 260

PLATE XII: Deliverance of a person from insanity



Source: *Nigerian Tribune*, 17th April, 1993 p. 31

PLATE XIII: A woman giving testimony after child birth



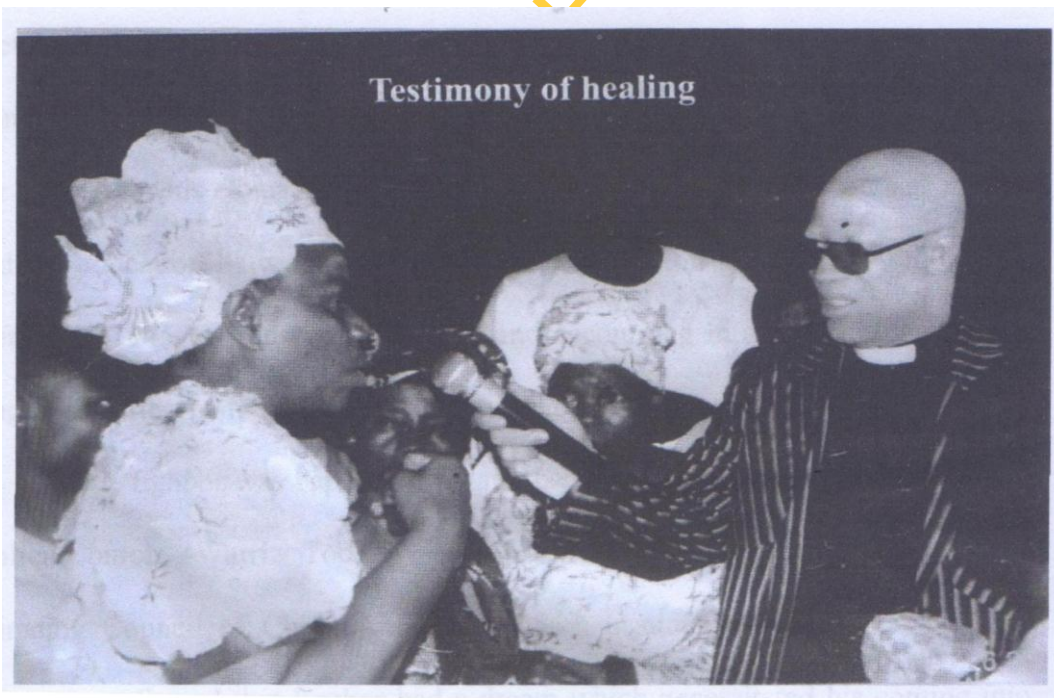
Source: CAC 1984 Year Book p. 17

PLATE XIV: A person that was delivered from insanity



Source: CAC 1984 Year Book p.18

PLATE XV: A woman giving testimony of healing from a protracted sickness



Source: CAC Year Book, 1985, p. 18

The list of General Evangelists from the inception of the church is displayed in plate XVI below:

PLATE XVI

List of General Evangelists in Christ Apostolic Church



Apostle J. Ayo Babalola
1st General Evangelist
(1943-1959)



Pastor D.O. Babajide
2nd General Evangelist
(1959-1991)



Pastor J.O. Olu Alokun
3rd General Evangelist
(1993-2006)



Prophet S. K. Abiara,
4th General Evangelist
(2007 to date)

6.4 The Numerical Growth of Christ Apostolic Church in Southwestern Nigeria

It became noticeable that the effectiveness of healing ministry greatly promoted the trend of evangelism. This led to numerical growth of the church in every part of southwestern Nigeria. Although, the registration of the church with the government took effect in 1943, but the real awareness on healing practice leading to the spread of the church antedates⁵⁸ the period of registration with the government. The success recorded by the revival in Ilesa, coupled with its attendant problems, that led to the relocation of Faith Tabernacle to Efon-Alaaye, spurred the beneficiaries to embark on frantic efforts towards consolidating the proceeds of the revivals. Documents from early Pentecostal Apostolic Church parishes record a roll of about 4.2 million adherents⁵⁹ in Nigeria in 2013, out of which CAC formed not less than 1.2 million; a number arrived at out of the curiosity of members to possess their healing and through the church's step in accommodating orthodox medicine. With the accommodation of orthodox medicine a people who were religiously inclined but were apprehensive, due to lack of confidence in the earlier practice, became librated to confidently embrace the membership of the church.

As the news of Apostle Babalola's activities spread to neighbouring towns and villages, like it happened in the days of early Christians in the Roman Empire, people whose lives and families were affected by the miracles of healing desired to have the revival centres established in their domains. Among such members were Prince Aaron Adekunba Adeosun of Erin-Ijesa, in 1932; Messrs Enoch and Mark Ajayi of Erinmo, in 1933; Prophetess Fieto of Ijebu-Jesa, in 1932; Imesi-Ile in 1934 and Esa-Oke in 1936, Solomon Awolope of Iwaraja in 1934; Moses Dada and David Ajayi of Osu, in 1938; Prophet Olowolekun of Ipetu-Jesa, in 1939; Michael Olukayode of Ifewara, in 1965.⁶⁰ Those who were touched directly by the revival sometimes might not have the spiritual power and experience to establish a church, but they supported those who developed the enthusiasm to do so.

Apart from having revival centres established in Ijesaland for healing campaigns, another area identified for expansion was the establishment in distant places like Ile-Ife through the ministry of Marian Oni, who, after studying Babalola's revival, went to organise a prayer group which eventually transformed into a church. In 1932, the then paramount ruler of Ile-Ife Ooni

⁵⁸Because they were nurtured within the larger Pentecostal movement of the early 20th century where healing practice was embraced and emphasised. In fact, many among those interviewed date the commencement of CAC to 1916 or 1930 when the nomenclature had not surfaced at all.

⁵⁹http://en.wikipedia.org/wiki/Christ_Aostolic_Church

⁶⁰See J.A. Alokun 1991. *The Christ Apostolic Church 1928-1988*. Lagos: Ibukunola Printers, 79-82

Adesoji Aderemi, released a swampy piece of land to the church for its building.⁶¹ Before long, Ife branch multiplied into several assemblies, such as the branches in Moore, Ojoyin, Edunabon, Oke-Moro, Oke-Igbo, Oke-Ibukun, Iloro, Ilare, Oke Iye, Olode, Eleyele, Fajuyi, Ita-Abon, Mefoworade, Ikeketu/Oru, Arubidi, Atiba, CAC. Bethel and Alapata. The light of revival in 1937 spread to places like Ede, Ifon-Osun, Osogbo and Ifetedo. As an assembly was revived at Arubidi, it further spread to Ipetumodu and Edunabon in 1936. Bolorunduro and Oke-Ibukun branches were established in 1954, Owode branch in 1968, Idi-obi branch in 1973 and Omi nla branch in 1987.

Simultaneously, another member of Faith Tabernacle in person of Daniel Orekoya⁶² led a healing campaign revival at Oke-Bola in Ibadan in the 1930s. He was at the Faith Tabernacle meeting of 1930 at Oke-Ooye in Ilesa to see Ayo Babalola. He became an able assistant and eventually grew to become a key figure in the revival at the assembly in Ibadan. The main event that brought him into focus was the use of prayer and the jingling of bell to resuscitate a woman named Alice Abeo who was reported to have been dead for three days.⁶³ Several healing in diverse areas, such as delayed pregnancy, lameness, belly-ache, miscarriage, deafness, epilepsy, sores, blindness, coughing, backaches, infertility, dumbness, smoking addiction, madness, gonorrhoea, guinea-worm, witchcraft, raising the dead, barrenness, dysentery and diverse other ailments⁶⁴ were ascribed to the revival of Daniel Orekoya.

Consequent on its success, two worshiping centres were established in Ibadan, namely: Oke-Bola and Alafara assemblies. Due to persecution by the Seventh Day Adventist Church, the Oke-Bola centre moved to Ekotedo. But in 1941, there came a split and this made the old Church to take the name St. Saviour's Apostolic Church, while those who were with Pastor Hanson of the assembly moved to Oniyanrin. However, prior to the relocation, Oke Bola centre kept expanding to places like Igbo-Elerin, Akinkemi, Beere, Kutayi and other areas in the suburb of Ibadan metropolis.⁶⁵ The mobilising programmes were the effective morning and evening

⁶¹ See J.A Alokun. 1991. *Ibid*, 81

⁶² He was almost reputed equal or even greater than Ayo Babalola because of the records of miraculous work ascribed to him, which was absent in the case of Ayo Babalola, as Babalola was said to be shy and there was not much record about his exploit. See M.O. Idowu, 2006.

⁶³ See M.O. Idowu, 2006, *Ibid*, 206. *Great revival of 1930; The origin of modern day Pentecostalism in Nigeria*, Lagos, Artillery Publication, 206

⁶⁴ M.O. Idowu. 2006. *Great revival of 1930; the origin of modern day Pentecostalism in Nigeria*, Lagos: Artillery Publication, 206-207

⁶⁵ See J. A. Alokun. 1991. *The Christ Apostolic Church 1928-1988*, Lagos: Ibukunola Printers, 84-86

prayer meetings and the regular revivals accompanied by the sacrament of baptism usually conducted at the revival centres. It was not only that many assemblies were established, many dignitaries were equally produced, such as Pastors J.B. Odusona, A.A. Hanson and J.A. Aina as well as leading elders such as Akinbiyi, Ogunranti, Omotoso, Fadipe, Lasore, Ogunremi, D.O. Ige and lots of other dignitaries.⁶⁶

Despite the early defection of Prophets Durojaye and Peter Olatunji from the Church,⁶⁷ other assemblies were actively involved in healing practice. Mention should be made of the Bodija, Yemetu and Odo-Ona assemblies. Like the experience of the early Christians, the problem relating to the defection of Prophet Durojaye fuelled the evangelistic zeal of the faithful to establish the Adamasingba assembly in 1977.⁶⁸ Orekoya, through the able hand of personalities like Pastor J.S.B. Odusona, was able to penetrate different parts of the present Oyo state and supervised other areas like Ilesa, Efon-Alaaye, Owo, Agenebode (in the present Edo State) and other parts of the Kukuruku District.⁶⁹ The missionary activities of Orekoya was also felt in places like Abeokuta, Ijebu-Ode, Warri, Sapele and other parts of the present Edo and Delta States. His activities were reinforced by the supervision of Ayo Babalola who sometimes during his visits, made substantial clarifications on doctrinal matters within the assemblies.

To assess the level of membership growth a field test was conducted. The outcome is presented in the Table 6.3 below:

Table 6.3: Healing ministry has promoted membership growth in CAC.

Variable: Gender distribution

Responses	Frequency	Percentage
Agree	415	77.7
Disagree	63	11.8
No Comment	56	10.5
Total	534	100

⁶⁶ J. A. Alokun 1991 *Ibid*, 86

⁶⁷ J. A. Alokun. 1991. *The Christ Apostolic Church 1928-1988*, Lagos: Ibukunola Printers, 127

⁶⁸ See *Ibid*, 86

⁶⁹ See J. A. Alokun. 1991. *The Christ Apostolic Church 1928-1988*, Lagos: Ibukunola Printers, 87

The table shows that 415 (77.7%) respondents affirmed that healing ministry promoted the numerical growth of the CAC in southwestern Nigeria. More male members actually responded more positively owing to their involvement in the administrative arm of the church. The female respondents constitute the major part of those that disagreed with 63 (11.8%) and those with no comment had 56 (10.5%). The last case being so because they are more concerned with pragmatic manifestation rather than the structural and technical aspects.

The table below, showing a demographic report of growth in the church between 1966-1976:

PLATE XVII

Demographic growth report from 1966-1976

KEY: As- Assembly

D- Pastor

U- Evangelists/Prophets

M- Members

Statistics of the growth of CAC in 1966

	AS	D	U	M
Lagos Zone	25	14	20	5,232
Abeokuta Zone	55	4	29	1,789
Oyo Zone	187	25	143	30,358
Osun Zone	268	42	176	21,930
Ondo Zone	264	51	222	27,768
Kwara Zone	461	7	46	2,887

Statistics of the growth of CAC in 1967

	AS	D	U	M
Lagos Zone	41	11	34	6,836
Abeokuta Zone	82	11	55	5,606
Oyo Zone	203	27	120	23,999
Osun Zone	312	38	195	23,184
Ondo Zone	267	52	226	29,587
Kwara Zone	45	5	36	3,754

Statistics of the growth of CAC in 1968

	AS	D	U	M
Lagos Zone	48	14	55	6760
Abeokuta Zone	102	11	52	4075
Oyo Zone	208	28	194	35832
Osun Zone	341	43	203	25950
Ondo Zone	266	51	226	34709
Kwara Zone	46	6	44	5504

Statistics of the growth of CAC in 1969

	AS	D	U	M
Lagos Zone	51	13	47	7948
Abeokuta Zone	121	11	68	5602
Oyo Zone	191	27	177	22092
Osun Zone	361	43	233	29513
Ondo Zone	340	51	214	45258
Kwara Zone	46	5	40	8134

Statistics of the growth of CAC in 1970

	AS	D	U	M
Lagos Zone	54	14	63	9772
Abeokuta Zone	124	11	58	6490
Oyo Zone	216	28	213	25498
Osun Zone	358	48	184	36788
Ondo Zone	360	49	235	51901
Kwara Zone	49	5	30	6904

Statistics of the growth of CAC in 1971

	AS	D	U	M
Lagos Zone	59	24	63	9980
Abeokuta Zone	95	14	62	5413
Oyo Zone	231	38	207	28928
Osun Zone	379	56	278	39324
Ondo Zone	428	66	271	58427
Kwara Zone	46	5	42	6972

Statistics of the growth of CAC in 1972

	AS	D	U	M
Lagos Zone	81	35	67	14048
Abeokuta Zone	185	18	91	7481
Oyo Zone	165	50	170	25184
Osun Zone	401	78	328	37157
Ondo Zone	430	79	274	54089
Kwara Zone	106	19	84	12710

Statistics of the growth of CAC in 1973

	AS	D	U	M
Lagos Zone	86	36	76	16614
Abeokuta Zone	149	16	94	8444
Oyo Zone	223	50	167	27760
Osun Zone	412	77	331	38676
Ondo Zone	449	64	311	62529
Kwara Zone	124	19	88	14237

Statistics of the growth of CAC in 1974

	AS	D	U	M
Lagos Zone	91	36	85	18535
Abeokuta Zone	150	17	73	16771
Oyo Zone	304	52	190	29778
Osun Zone	436	74	323	42159
Ondo Zone	506	80	310	64565
Kwara Zone	136	21	97	18212

Statistics of the growth of CAC in 1975

	AS	D	U	M
Lagos Zone	98	35	82	24155
Abeokuta Zone	130	17	85	9030
Oyo Zone	216	51	221	22944
Osun Zone	417	65	328	57984
Ondo Zone	509	78	327	66628
Kwara Zone	141	22	108	16843

Statistics of the growth of CAC in 1976

	AS	D	U	M
Lagos Zone	103	48	102	21650
Abeokuta Zone	134	23	74	8193
Oyo Zone	236	57	216	26567
Osun Zone	498	111	323	141983
Ondo Zone	533	99	348	69045
Kwara Zone	143	28	104	18826

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With 76 branches registered with the Corporate Affairs Commission in 1943, the church kept expanding at a very high rate annually. As at 1960, the number of ordained pastors in CAC was 32; it increased to 40 in 1962.⁷⁰ A demographic study carried out by Oshun reflects that, in 1966, the number of assemblies in Southwestern Nigeria was 799, while the total estimate growth in membership was 87,077. There were 136 pastors and 590 unordained pastors, popularly identified as evangelists/prophets. By 1970, the growth had risen considerably as follows: Assemblies, 1,112; Membership, 110,413; Ordained Pastors, 150; and Evangelists, 1,271. Again, by 1976, there was an accelerated growth due to the outbreak of intermittent epidemics, such as cholera that broke out in the country between 1972 and 1973, which further led to an increase in the patronage of the healing ministry of the Church as a remedy to the epidemic. Generally, further growth was recorded as follows: Assemblies, 1,504; Membership, 267,438; Pastors, 338; and Evangelists, 1,063. (See growth table for 1966-1976). In 1982, additional 102 pastors were ordained, while a whopping member of 400 were ordained in 1993 by the General Executive Council. However, there was an explosion in 1994, as more than one thousand pastors were ordained; but only 60 were ordained in 1997. Between 1999 and 2000, an addition 2000 pastors were recorded through ordination, while 2001-2012 witnessed the ordination of 5100 pastors.⁷¹

The gravity of producing pastor for the practice of healing was subjected to field test. The result is presented in Table 6:4 bellow:

Table 6.4: Healing ministry in CAC facilitated ordination of more pastors.

Variable: Duration in the Church

Responses	Frequency	Percentage
Agree	426	79.8
Disagree	30	5.6
No Comment	78	14.6
Total	534	100

⁷⁰ A. O. Alokun 2012 "The Place of revelations and healings in the practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished PhD thesis* Obafemi Awolowo University, Ile-Ife, 195

⁷¹ Alokun Olusegun. "The Place of Revelations and Healings in the Practices of Christ Apostolic Church, Nigeria, 1930-1994" *Unpublished PhD Thesis*. Obafemi Awolowo university 2012, 195. Also see Pastor Isaac Olutimehin, personal assistant to Pastor Abraham Olutimehin.

In the table above, it is discovered that 426 (79.8%) respondents agreed that the practice of healing in CAC has facilitated the ordination of more pastors in the church. Members from the age ranges of 31-40 and 41 and above who were beneficiaries and major participants in the ordination and are in the working class gave the response. Those who disagree and those without comment were to those whose membership in the church is not more than twenty years. This is apparent since they had not been properly integrated and are not familiar with the programme of the church. Experience has shown that the practice of healing in CAC calls for more personnel given the patronage of the programme increases.

As accelerated growth was being witnessed on the part of the pastors, fuelled by the increase in membership demand, Elijah Olu Akinwumi asserts that:

Today, the church controls over five thousand assemblies, and reputedly is one of the most popular Christian organisations in Nigeria and the only indigenous organisation with strong faith in divine healing.⁷²

Records from the Church office in Basorun, available displayed in Brokman,⁷³ reveals an annual increase of 15,000 members between 1990 and 2000, which result in jerking up membership roll to over 500,000 members in the southwestern part of Nigeria in the year 2000, which was the millennium year.

⁷² Elijah Olu Akinwumi in www.cacfrance.org/babalola-joseph-ayodele-1904-1959.htm retrieved 14th June, 2013

⁷³ Norbert C Brokman. "Babalola Joseph Ayo 1904 to 1959 Christ Apostolic Church (Aladura) Nigeria/Ghana" *Dictionary of African Christian Biography* see also Lipschutz, Mark R., and R. Kent Rasmussen. 1986. *Dictionary of African Historical Biography*. 2nd edition. Berkeley: University of California Press Ewechue, Ralph (ed.). 1991. *Makers of Modern Africa*. 2nd edition. London: Africa Books.

PLATE XVIII**Graphical presentation of the growth from 1943-2000**

YEAR	ASSEMBLIES	PASTORS	MEMBERS	EVANGELISTS
1943	76	24	62,103	310
1960	260	32	77,584	493
1962	483	40	81,413	510
1966	799	136	87,077	590
1970	1,112	150	110,413	1,271
1976	1,504	338	267,438	1,063
1982	1,602	402	294,613	2,137
1993	2,187	400	321,742	2,610
1994	2,259	>1000	334,521	2,982
1997	3,576	1,641	471,268	3,147
2000	4,682	2,504	>500,000	4,851

The graph of the growth in the various segments are displayed in the plates below:

PLATE XIX

Graphical presentation of the demographic growth in membership

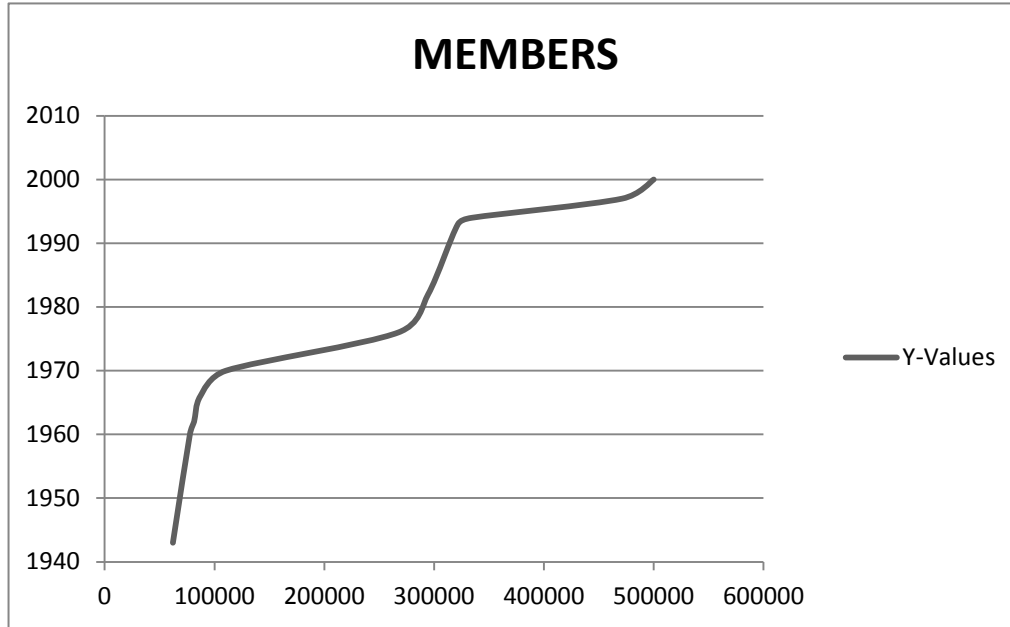


PLATE XX

Graphical presentation of the demographic growth in the number of Pastors

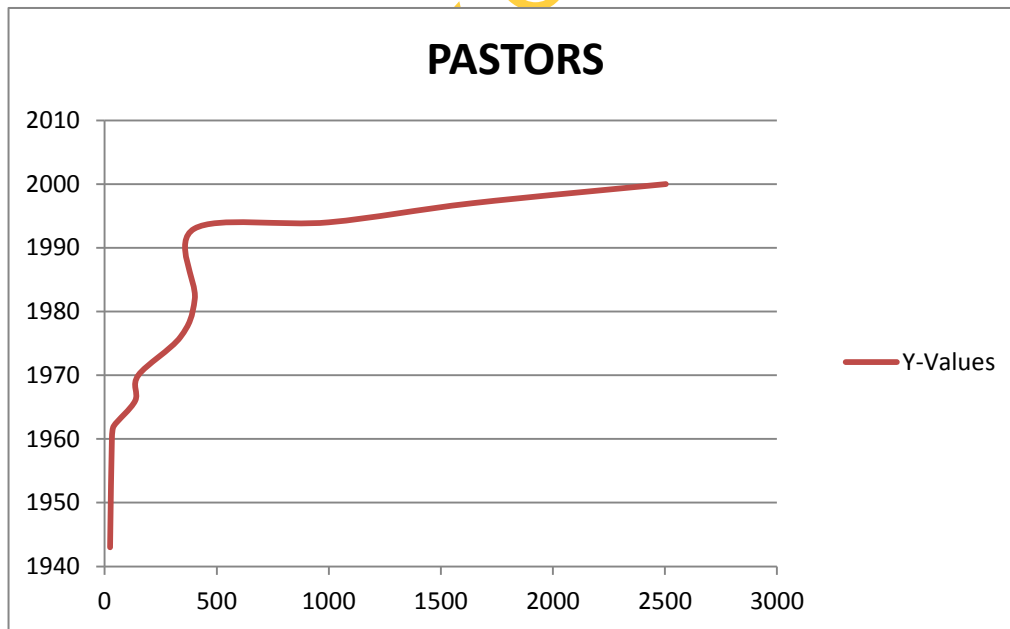


PLATE XXI

Graphical presentation of the demographic growth in number of evangelists

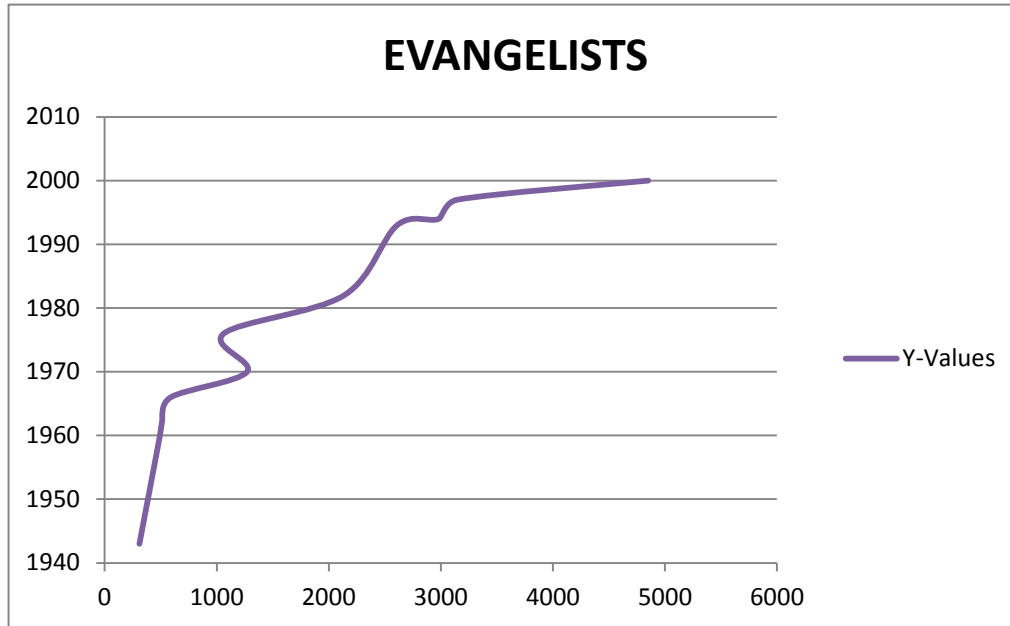
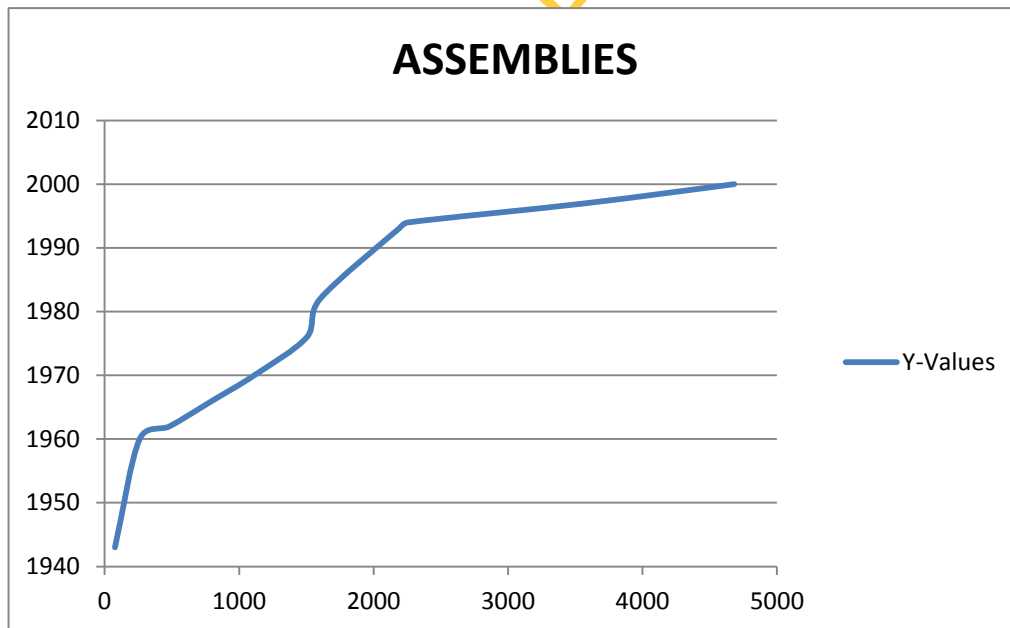


PLATE XXII

Graphical presentation of the demographic growth in assemblies



Source: Official organ of Christ Apostolic Church. Confirmed by Pastor Isaac Olutimehin in an interview respondent on 17th May, 2011

6.5 Conclusion

With the packages involved in the healing ministry of Christ Apostolic Church in southwestern Nigeria, the trend of growth experienced within the period covered by the study is not surprising. The church's programmes continue to be reinvigorated to the benefit of the society. The challenges received by the healing ministry of CAC can be regarded as a great act of God, as it enabled the church administration at various times to take steps that further enhanced healing ministry for the growth of the church. Also, the autonomy enjoyed by the institutional status of the church facilitate the leaders to act more independently on urgent need to review the healing practice of the church from time to time towards meeting the needs of the people. This is evidenced in the patronage demonstrated by the people. Despite the demise of the pioneer leaders of the church, it is encouraging to remark that subsequent successors in the church administration have continued with the practices of the earliest leaders towards ensuring that the vision is sustained.

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CHAPTER SEVEN

SUMMARY AND GENERAL CONCLUSION

7.0 Introduction

The foremost task in the section is the summary of the study, which involves a brief write-up on all the chapters. It is an overview of all that the study entails, to enable an easy approach to the study. There is also a critical evaluation of the practice of healing in Christ Apostolic Church. It concentrates on identifying the virtues to be appreciated as well a cursory look at presenting an observation on the weak areas. This will channel the course of the study to presenting a recommendation that will further promote a worthy exercise embarked upon by the Christ Apostolic Church in southwestern Nigeria. The study is rounded off with conclusion that is intended to provoke further study in the related subject matter.

7.1 Summary of the Study

The first chapter of this research concentrates on general introduction, which dwells on the technical and professional approach on the research procedure. It includes statement of the problem, purpose of the study, significance of the study and research methodology.

In the second chapter, we discussed a gradual growth in the practice of healing, with a background rooted in the pre-Christian practice that is linked with the ancient near east, from where the Christian practice took its model. The chapter equally stresses the fact that, with the life and ministry of Jesus Christ, healing practice achieved a new dimension. It became startling that the three years of his ministry gave attention to the poor, women, the sick and the less privileged, who were likely to be hindered¹ from the available health facilities in their society. The unprecedented healing without the use of medicine practised by Jesus was a new dimension, and it became a veritable instrument of operation that the disciples pursued and practised among early christian.

Chapter three focuses on how divine healing became a crucial factor in the emergence of Christ Apostolic Church by linking it with the pragmatic approach of the early fathers of African Indigenous Churches through whom the pioneers of CAC founding fathers learnt the practice. It was discovered in the study that the background to divine healing has a connection with the incident that brought the Aladura movement into existence, following the practices of patriarchs

¹ As a result of status and financial predicament.

like Braide in the Niger Delta and some others like Egunjobi and Babamuboni in southwestern part of Nigeria. It was also discovered that the period from 1918 promoted the activities of individuals and groups who discovered their capacities to interact with God through prayer. Also, it was discovered that Babalola's revival attracted personalities of varying status, who joined the Aladura movement. It became spectacular that CAC, among other Aladura churches, opted for the practice of divine healing alone, because they considered medicine a human intervention that was sinful and against the plan of God. This was rooted in background which held that healing was an act that emanated through revelation. In the emergence of divine-healing, it was discovered in the study that in the early period a little was known on the observance of basic health care rules. Christianity had assumed a status of a religion with discipline that required absolute dependence on God. This absolute dependence on God was apparently betrayed by the attitude of the white missionaries and health institutions in times of crisis. However, the belief of African church leaders like Akinyele, Orimolade and a host of others grew from African traditional practice that was positively anticipating miraculous manifestation arising from their belief in God as all-knowing, all-powerful and an impeccable provider. This was the basis for the formation of movements like Precious Stone, Diamond Society and Faith Tabernacle, from which CAC emerged. The church realised the necessity to sustain the healing ministry by making it more African and intelligible to the people in transforming Christian healing practice to symbols. In Nabofa's² view, the use of tools and arts is quite appropriate in every religious practice.

Healing practice was contextualised against the background of revelation which saw the tools operate either as confirmation of the scripture, medium of inspiration or revelation experience of Apostle Ayo Babalola. In the case-studies of divine healing ministry in CAC spectacular miracles of healing are identified. It is discovered that divine healing is less expensive, and it promotes value appreciation of nature. It affords accessibility to para-medical attention. It aids spiritual focus and growth. Divine healing also promotes faculty development and stability. It aids longevity of life and aids sociological relevance. On the demerits to divine healing, the following were discovered: ignorance about basic health issue; psychological disturbance; promotion of superstition and presumptuous mind-frame, secrecy, and it gives room

² M.Y. Nabofa. 1994. *Symbolism in African Traditional Religion*. Ibadan: Paperback, 4

for immoral practices. It can lead to emergence and exposure to fraudulent practices; and lack of record to authenticate events of healing.

Chapter four traces the origin and practice of orthodox health care in the Christ Apostolic Church to the challenges that came against the practice of divine healing, which brought in the services of a trained nurse in 1958, and it still remains in vogue till today. Although divine healing emanated from the religious perspective, its activities were not dissociated from the realm of health care practice. As a matter of fact, the early beneficiaries of healing ministry saw it as a component part of health care.

The research identified the emergence of fake prophets whose activities became a sabotage to the course of divine healing. This led to division within the church, such as the emergence of Fietos who propagated herself as a prophet in Ijebu-jesa; litigation over church leadership; and denial of children from mission schools.

There were persecution linked with both the government agencies and human elements in the mission churches, owing to the negative effects of healing ministry on their institutions. This caused reduction in church membership. The use of *ile-agbebi* emerged, which eventually transformed to faith homes. Internal agitation, especially among the enlightened ones, caused the metamorphosis that allowed the application of medicine for divine healing.

On tools and practice of orthodox health care in Christ Apostolic Church, the study identified the accommodation of medicine within the healing ministry of the Christ Apostolic Church. The use of orthodox health care does not mean a total rejection of the spiritual side of healing, rather, it manifested in the incorporation of services that are medically inclined, like: the use of injection, blood transfusion, doctor's visitation, prescription of drugs by medical doctors, referral of patients and use of surgery. Some are practised in the faith homes, while others are sought for by the CAC faithful in hospitals and clinics. Through the case-studies in accommodation of orthodox medicine, identified are: use of blood tonic, testing patience with stethoscope to determining their heart beats and pulse rates, measuring temperature with clinical thermometer, use of sphyngo-manometer for measuring blood pressure and referring of patients to hospitals. In the merits, the study identified quick recovery, openness and professional conduct, easy administration. While the demerits of orthodox health care revealed that the use of orthodox medicine is expensive, it is devoid of reality in spiritual attack and involved multiple protocols, and negative effects of drugs.

The use of injection became necessary in view of new perception in healing practice which aims at perfecting relief in the body and soul of believers. It also facilitates healing and so complement the effect of nature in the society. The church felt that it was needless wasting people's lives when the same God in the faith homes made available medical facilities that came out of man's reason and activities. Where desirable, people should not be denied medical facilities, if they so desired. But that a clear cut distinction is usually made between physical ailment which requires medical attention and spiritual attack which can only be resolved spiritually.

In chapter five, the issue relating to paradigm shift were examined. Factors responsible for it were carefully identified. The study discovered that the attitude of the church in responding to change out of concern for the people's welfare, constitutes a major factor responsible for paradigm shift. The same spirit of caring that attended the earlier change is also identified in the case of accommodating the use of medicine. There were emerging scenario such as litigation and internal agitation, that precipitate the use of medicine. Also recognised is the internal discrepancies which came to the fore from the emergence of fake prophets who impersonated the personality of Apostle Ayo Babalola. Other adjoining factors were undue emphasis leading to putting embargo on receiving treatment from hospitals, which was not intended by Apostle Babalola himself. Persecution from both the government and older missions were also identified. In the same manner, factors of emerging realities were discovered as the rate at which Church buildings surfaced did not produce corresponding decrease in diseases. The unpredictable environmental condition caused the manifestation of different sickness of diverse magnitude. Also, the free for all in the field of miracle, causing the patronage of miscreants, hoodlums and so on whose activities were inimical to the practice of divine healing. Also responsible is advances in technology which result in the emergence of machines, such as stethoscope, clinical thermometer, sphyngo-manometer for measuring blood pressure which is been used to facilitate healthcare delivery nowadays.

Chapter six is a compendium of study on the voyage of CAC which established her as an institution of religious standing in southwestern Nigeria. The first part is devoted to identifying a section of the Apostolic Church that capitalised on the practice of divine healing to register as a church denomination. Also, the study brought to focus the determination of the earliest leadership to see that their converts were properly grounded in the Pentecostal belief and

tradition premised on divine healing. It equally strived to search into the organizational journey of the Christ Apostolic Church from 1943 with the first President, Pastor Isaac Akinyele.

Other segments of the chapter focused on the administrative growth, with special attention on the various reforms occasioned by a long period of neglect of the constitution and the instrument of establishment of the church as an institution. The chapter also discussed how laxity in administrative cohesion had generated into crisis and various steps taken by succeeding administration to usher in sanity and so inject sanctity into the administrative style of the church. The last section concentrated on the impact of healing ministry on the numerical growth of Christ Apostolic Church. Special focus was given to the influence of divine healing at fostering the numerical growth of the church. Structural dimension of the growth was given attention in the sphere of pastoral, assembly as well as membership. The research successfully discovered that practice of healing has contributed a great deal to the growth of CAC, especially as the number involved in the variables sky rocketed in southwestern Nigeria between 1943-2000.

7.2. Critical Evaluation and Recommendations

Response to Change

While change is inevitable, especially as such change might have been a contributory factor to growth, it is recommended that the leadership of the church should respond quickly to any issue requiring attention in a proactive way. Therefore, a long period of discussion needs be set out, to be organised from small group discussion to a larger congregation. This should be followed by some period of experimentation towards ascertaining the veracity and sustainability of the change, before proceeding to making such change a legislative and constitutional matter. The *modus operandi* for change, as it affects socio-political and economic aspects of religion, should be taken into consideration. In essence, change should be considered against its overall effect on the church's doctrine, the people and time. It should not only be based on certain factor of environment and time alone which may not be prevalent at every period.

Internal Discrepancies

The Church is advised to put in place strategies that will bring in discipline towards checkmating the emergence of fake prophets whose activities to a large extent, constituted a sabotage to the healing ministry in the past. While the Holy Spirit is acknowledged in the

activities of individuals' actions, it is recommended that a claim be properly tested and proved to be correct and genuine, before the claimants are allowed to start operating in the Church. Concerning regulations that were not of Apostle Babalola's source, it is recommended that authentic belief of the Apostle be put in the right perspective and be properly guided by leaders who are familiar with the history of the church. They should prevent the church's belief from hungry people who are only out to use the church's stance to their advantage. Regarding environmental and climatic causes of sickness, it is recommended that the church inaugurate a group of informed and educated professionals whose duties will be to study every situation and advise the church leadership, so that they can incorporate their advice into the healing ministry of the church.

Consistency in Healing Practice.

Despite the fact that the healing practice in CAC depends largely on the use of water, various assemblies and individual prophets adopt different methods in getting their water consecrated. While some use collective sources of water like drums and tanks, others prefer the use of individual containers like bottles or buckets without presenting any genuine reason in support of any of such methods. It is recommended that, for reason of consistency, stability and sustenance of the system, a method backed up with the scripture, a uniform method of consecration be considered by the leadership of the church. This is necessary in order to enable the ministry to properly establish its authority as well as have some relevance in healthcare advocacy which the ministry is engaged in, particularly, since every aspect of health care itself is regulated by professional ethics culminated in the medium of prescription.

Departmentalisation of Healing Practice According to Gifts

It is observed that the general demand for health care underlying the agitation for divine healing, made the church leadership to over generalise that all pastors can be involved in the practice of healing. This result in the assumption that the gift of healing is generally are equally distributed to everybody, especially those in the status and rank of a pastor. Therefore, every pastor who has been ordained by CAC are tempted to automatically engage in the ministry

without discrimination, specialisation and definition. Also, several individuals³ arbitrarily hypnotise the people, by galvanising support, using certain emotional events to project themselves as miracle workers and healers and so captivate the people by their antics. While the pastors turned to be experts in all areas, the untamed healers grow to become saboteurs of the genuine programme of the Church. It is, therefore, recommended that the ministry be departmentalised in such a manner that only the gifted in the ministry of healing alone are compelled to engage in it. It is also recommended that trainings be organised by experienced personnels to enable them streamline for the sake of mastering the ministry, so that the sanctity of the practice could be sustained.

Record-keeping of Miracles

Miracle happened in the church, but there were no records at the local level of the assemblies to substantiate them. Most testimonies are received from individual worker who go about their documents/records at the expense of the church. Although, there are documents of some times past events kept in the archives, but they are not updated, in order to ascertain its continuity. As time of neglect of the constitution culminating in years of crisis caused a gap of history, the menace still persist as records at the assembly level as per individual church is absent in most places. The propaganda and awareness about healing ministry and attendant miracles had been so enormous that such events be reduced to oral records or verbal testimonies. As there are fears of such phenomenon disappearing, also, there is the insinuation of doubt as to the authenticity of such happenings in the nearest future. In order to sustain the authenticity of events of healing within the historical circle, it is recommended that every church open documents where miracles of healings are to be recorded with the beneficiary's testimony, the healer's writing and possibly pictures be added, with video/audio recording of such event, so that future generation will have reference point to establish and sustain their faith.

Preservation of Water for Healing

The condition in which the water at Efon-Alaaye which was claimed to have been consecrated by Ayo Babalola himself leaves much doubt with regard to the sanctity of the water.

³ Especially those who demonstrated certain spiritual posture and preference like speaking in tongues, singing, praying and so on.

The manner in which people go there freely to birth without any protocol or regulation of any sort regarding the religious significance, left much to be desired. The church need to consciously avail itself of the emergence of water borne diseases, and strive towards ensuring that church used water does not become the medium of spread of diseases. Therefore, water set apart for religious purpose should be treated with dignity and reverence. The CAC authority should be commended for the manner in which *Ariran* water in Ikeji-Arakeji is preserved, it is advised that the same level of purity should apply to *Oni* river in Efon-Alaaye, by taking over the vicinity and prevent it from profanity.

Employment of Medical Doctors to Handle Faith-Homes

With the appointment of Dr. Fagbo as the supervisor for all CAC faith homes in 1997, is a laudable step that will further enhance the dignity of healing. Considering his positive contributions through the medical profession to the healing ministry, it is therefore recommended that the CAC. authority go further in attaching christian medical doctors to every faith home. This will be able to further boost the practice of healing ministry for a better understanding between the empirical and spiritual practice of healing. Such a step will make them operate like normal clinics rendering all necessary services at any point in time.

Enhancing the Status of other Tools used in Healing Ministry

It has been observed that water alone was mentioned among other tools used in executing the course of healing in CAC, this may be due to its significance in the revelation procedural process to Ayo Babalola. Nevertheless, other tools and arts like anointing oil, use of psalms and Bible passages, music, counseling, are involved in the ministry of healing. It is recommended that the place and relevance of these tools be specified and properly entrenched in the constitution of the church as a mark that shows the dynamics of healing. It is not only that the inclusion will greatly boost the healing ministry of the Christ Apostolic Church, it will equally justify the fact that revelation is a progressive phenomenon in the church.

Use of other things involved in Nature

While the premise on which CAC operate is revelation, the leadership of the church deserves commendation for creating the awareness on the crucial importance of nature in

procuring healing. Para-medical appreciation, like dancing, which burns weight, and fasting that lends credence to dietary are of benefit to good health. It is now a fact that many have come to realise that use of these natural elements and engaging in discipline like fasting can contribute positively to healthy living. It is equally germane that Christians have come of age towards realising that use of these natural materials does not really invalidate the religious belief neither do they constitute hindrance to Christian spirituality. It is recommended that a complete use of nature for healing purposes be in place in the Church, since it becomes inevitable now due to the fact that many have adopted the use of medicine. With the dynamics of prayer in the tools, the populace is exposed to enjoying the natural essence of nature to the full as the almighty God created them.

7.3 General Conclusion

From the study so far, it is discovered that the passion of the leadership of the Christ Apostolic Church towards the welfare of the populace and the concern of the church in administering healing at a comparably and reasonably low cost. This was carried out with water and other tools, most of which conform adequately with the African traditional context. With the emphasis on the Christian perception, they were able to promote Christian religion as well as adding value to morality. With a most intense concern, healing without medicine came under challenges, the church again mellowed to accommodating the use of medicine and so create another landmark in the history of healing ministry in Christ Apostolic Church. This, in a way, reveals a phenomenon that presents the leadership of Christ Apostolic Church as personalities with passion and concern for issues that affect the membership, as well as ready to act promptly to alleviating such problems.

The healing ministry of Christ Apostolic Church had enabled the her to break into new grounds, which had engendered steady growth of the church. Those who patronise divine healing are able to save money and expend it on other purpose. The past success in the healing practice, gives the conviction that healing ministry will continue to receive patronage and have positive influence on the people's economy. As the healing ministry of CAC is appreciated by the people, the leadership of the church should strive to incorporate more biblical strategies in healing, towards addressing new and complex areas of medical life. Also, the leadership of the church is hereby advised to migrate from the parochial practice to collaborating with other

mission churches in establishing hospitals. This will further boost the relevance of the church as they strive to attend to the healthcare of the society.

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2	Abodunrin, I.	Freelance Evangelist, Formerly an evangelist with Christ Apostolic Church, Agbala Itura, Old Ife Road, Ibadan.	60	11 th January, 2008
3	Adebisi, J.S.	Pastor, CAC Oke-Ibukun Asegun, Alakia, Ibadan	55	21 st June, 2012
4	Adebule, D.O.	Good Women Leader, Ibadan	68	17 th September, 2010
5	Adedara, O. Peter	Student, CAC Theological Seminary, Ile- Ife	36	3 rd July, 2012
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10	Adegoke, A.	Former Member, Bishop Akinyele Memorial Anglican Church, Iwo road, Ibadan.	40	10 th March, 2008
11	Adekojo, T.	Former Member, Christ Apostolic Church, Oke-Alafia, Loyola, Old Ife Road, Loyola, Ibadan.	52	2 nd April, 2009
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13	Adeleke, J.A.	Pastor, CAC Headquarters Basorun, Ibadan	61	23 rd December, 2011
14	Ademakinwa, Timade	CAC Elder, Ile-Ife	58	9 th March, 2012
15	Adeosun, M.O.	Lady Evangelist, Ilesa	68	26 th June , 2011
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19	Adesola, M.	Member of Christ Apostolic Church, Aremo Ibadan	42	4 th December, 2009
20	Adetayo, R.B.	Pastor, CAC Oke Isegun, Efon-Alaaye	76	3 rd July, 2012
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23	Adewoye, E.A.	Member, CAC Oke-Alabukunfun, 28, Gbogi, Akure	48	19 th August, 2010
24	Adeyemi, A.	Deacon, Christ Apostolic Church, Agbala Itura, Headquarters, Olode, Ibadan	42	22 nd September, 2008
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26	Adunola, S.	Member of Christ Apostolic Church, Agbala Itura, Old Ife Road, Ibadan until 2004	38	10 th September, 2008
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28	Afolabi, S.O.	Curator, Osun Osogbo Sacred Groove, Osogbo, Osun State	50	11 th June, 2009
29	Agboola, Olaniyi Joshua	Student, CAC, Theological Seminary, Ile-Ife.	37	19 th August, 2010
30	Agunlejika, Taiwo	Pastor, CAC, Mountain of Deliverance, Osogbo	50	2 nd August, 2011
31	Ajani, Abisola	Choir member, CAC, Oke Ileri-Ayo, Bodija, Ibadan	18	2 nd August, 2011
32	Ajayi, Dorcas	Prophetess, Ile-Ife	61	4 th April, 2011
33	Ajayi, M.O.	Elder, Ado-Ekiti	62	27 th August 2010
34	Ajayi, Olu	District Superintendent, Akure	64	3 rd March, 2011
35	Ajibola, M.	Deacon, Christ Apostolic Church, Agbala Itura, Old Ife road, Ibadan	57	25 th September, 2008
36	Ajisafe, O.M.	Church Planter, Ede	62	11 th April, 2009
37	Akande, M.O.	Pastor, Christ Apostolic Church, Ikire Osun state	45	2 nd August, 2011
38	Akilin, S.A.	Retired Pastor, Ile-Ife	82	12 th April, 2008
39	Akinjagunla, Darasimi	Pastor, Christ Apostolic Church, Odosida, Ondo	48	26 th August, 2010
40	Akinjare, Jacob	Elder, Erio Ekiti	71	26 th June, 2011

41	Akinola, Oluranti	Ex- Secretary WOSEGRO, Akure	73	5 th November, 2011
42	Akinpelu, A.	Pastor, CAC Agbala-Itura, Headquarters, Olode, Ibadan	52	19 th August, 2010
43	Akinpelu, I.O.	Pastor, CAC Oke-Agbara Odo-Oba, Ibadan	59	19 th August, 2010
44	Akinsulure, S.O.	Pastor, Ikeji Arakeji	64	18 th March, 2009
45	Akintola, B.	Elder, Christ Apostolic Church, Oke-Isegun, Oke-Ala, Ado-Ekiti	62	24 th September, 2009
46	Akintunde, Joel	Clergy, Ife	61	20 th February, 2011
47	Akinyele, E.	Member, Christ Apostolic Church, Agbala Itura, Old Ife Road, Ibadan, between 1982 and 1988	58	31 st November, 2008
48	Akpan, Emmanuel	Pastor, CAC, Oke-Ado Assembly, Ibadan	36	2 nd August, 2011
49	Alabi, D.O.	Deaconess, 3 rd Matron CAC, Faith Home, Ede	68	19 th August, 2010
50	Alabi, G.O. Mrs.	Sunday School Teacher, CAC, Agbowo, Ibadan	48	2 nd August, 2011
51	Alabinta, Maria	Prophetess, Ile-Ife	71	5 th November, 2011
52	Aleshinloye, P.	Member, Christ Apostolic Church, Oke-Iye, Dalimoore, Ado-Ekiti	62	25 th September, 2009
53	Alokan, J.A	Retired Chairman, Akure	87	20 th May, 2010
54	Alokan, Jacob	Retired General Evangelist, Efon-Alaaye	77	14 th January, 2010
55	Alomaja, T.F.	Traditionalist, Ibadan	71	9 th October, 2008
56	Amure, S.	Pastor, Ikeji Arakeji	62	21 st June, 2011
57	Amusan, J.	Member, Christ Apostolic Church, Agbala Itura, Abule Egba, Oke-Odo, Lagos	40	6 th August, 2008
58	Arisa, J.O.	Clergy, Akure	67	17 th May, 2010
59	Aromibose, T.	Church Leader, Ilesha	77	2 nd March, 2011
60	Aruwaji, O.	Elder, Christ Apostolic Church, Bethel, Oke Ala, Bashiri road, Ado-Ekiti	52	22 nd September, 2009
61	Ashaju, Aanu	Lady Evangelist, Akure	65	17 th May, 2011
62	Awoyungbo Mrs.	Matron, CAC Faith Home Ede	57	12 th June, 2012
63	Ayansola, O.	Member, Christ Apostolic Church, Agbala Itura, Olode headquarters, New Ife Road, Ibadan	45	16 th June, 2009
64	Ayeni, T.O. Mrs.	A Teacher and Pastor's wife, CAC Oke-Igbala Challenge, Ibadan	40	2 nd August, 2011

65	Ayinde, F.S.	Traditionalist, Ibadan	63	9 th October, 2008
66	Ayoade, M.O. Mrs.	Sunday School Teacher, CAC P.O.J.I.A.M. Ayepe, Ibadan	51	2 nd August, 2011
67	Babajide, D.O.	Ex-General, Ilesha	101	19 th June, 2008
68	Babajide, E.A.	Elder, Christ Apostolic Church, Agbala Itura, Olode Headquarters, New Ife road, Ibadan	49	23 rd June, 2008
69	Babatope, G.A.	Retired Pastor, Ilesha	76	7 th March, 2010
70	Balogun, B.	Member, Christ Apostolic Church, Oke Alafia, Iwo Road, Ibadan	43	23 rd June, 2008
71	Bangbose, Peter	Pastor, CAC, Agbala Itura, Oke Agbara Odo-Oba, Ibadan	46	2 nd August, 2011
72	Bamigbetan, Patriot Yemi	Church Coordinator, Ifedawapo Origbo D.C.C. of Christ Apostolic Church, Ipetumodu, Osun State	33	31 st August, 2011
73	Bilewumo, T.	Elder, Akure	48	20 th October, 2011
74	Bolatito, O.	Prophetess, Ile-Ife	60	17 th June, 2008
75	Borokinni, S.	Provost, Akure	62	17 th June, 2008
76	Daramola, S.	Businessman, Owo	64	2 nd June, 2010
77	Doherty, J.B.	Elder, CAC Agbala-Itura, Olode Headquarters, Ibadan	64	12 th June, 2012
78	Egunlae, E.O.	Church Elder, Christ Apostolic Church, Ado-Ekiti	72	2 nd July, 2010
79	Ehinderu, D.O.	Retired Pastor of Christ Apostolic Church, Ikare-Akoko	78	16 th December, 2009
80	Eluyemi, M.O.	Clergy, Ile-Ife	79	29 th November, 2010
81	Esho, G.A.	CAC, Chairman, Ibadan	74	13 th December, 2010
82	Fadipe, L.	Chorister, Christ Apostolic Church, Oke Alafia, Iwo Road, Ibadan	39	16 th June, 2008

83	Fadola, S.A	Worker, Ibadan	80	7 th March, 2008
84	Fagbile, B.	Christ Apostolic Church, Kosobo Oyo	33	7 th August, 2007
85	Fasanu, Oludayo	Member, CAC, Oke-Agbara, Ebute Meta, Ondo Street, Lagos	57	12 th June, 2012
86	Fashina, A.O.	Church Leader, Ado-Ekiti	70	2 nd July, 2010
87	Fasoro, Funke	A Nurse and CAC Member, Joseph Ayo Babalola Memorial Camp, Ikeji-Arakeji	26	17 th January, 2012
88	Fawale, F.	Pastor, Christ Apostolic Church, Oke-Ibukun Asegun, Alakia, Ibadan	42	21 st August, 2008
89	Fawole, O.	Member, St. Peter Anglican Church (Cathedral) Aremo, Ibadan.	40	16 th July, 2009
90	Fehintola, A.O.	Prophetess, Akure	82	14 th November, 2011
91	Folaju, B.	Pastor, Oka-Akoko	63	12 th July, 2010
92	Folarin, T.	Pastor, Ile Ife	62	20 th October, 2011
93	Gama, I.	Pastor, Ikeji-Arakeji	61	10 th January, 2012
94	Hassan, L.A.	Member, Christ Apostolic Church, Agbala Itura between 1980 and 1998	39	12 th April, 2008
95	Igbalajobi, M.O.	Prophetess, Efon Alaaye	78	10 th April, 2011
96	Jacob, J.	Pastor and Youth Officer for Christ Apostolic Church Worldwide, Anlugbua, Basorun, Ibadan.	48	3 rd June, 2009
97	Jegede, L.O.	Lady Evangelist, Akure	78	17 th May, 2011
98	Johnson, O.	Chorister, Christ Apostolic Church, Agbala Itura, Old Ife Road, Ibadan	62	22 nd September, 2008
99	Michibi, J.B.	CAC Chairman, Ikeji-Arakaji	52	18 th May, 2010
100	Mogaji, O.	Pastor, Christ Apostolic Church, Oke Alafia, Aba-efun, Ibadan	50	6 th September, 2009
101	Obaseki, S.O.	Resident, Joseph Ayo Babalola Memorial Camp, Ikeji-Arakeji.	75	26 th August, 2010

102	Obaseki, Samson	Prophet, Ikeji-Arakeji	83	14 th November, 2010
103	Odite, Paul	Member, CAC, Igboroko Street, Owo	58	26 th August 2010
104	Odunbanjo, Felix	Member, CAC, Oke-Idande, Ijebu-Ode	62	13 th September, 2011
105	Odusanya, Israel	Member, CAC, Ago-Igbala, Iloro Ile-Ife	35	13 th September, 2011
106	Odutuga, D.	Pastor, Ikeji-Arakeji	75	14 th November, 2010
107	Oginni, A.	Chorister, Christ Apostolic Church, Agbala Itura, Old Ife Road, Ibadan.	50	10 th September, 2008
108	Ohon, K.	Evangelist, Ikeji-Arakeji	63	17 th November, 2009
109	Ojo, Olukunle	Member, CAC Agbala Itura, Ibadan	35	4 th August, 2007
110	Okegwemen, G.	Gen. Secretary Pastor's Conference, Ikeji-Arakeji	68	20 th February, 2010
111	Olajide, E.O.	Pastor and Personnel of Christ Apostolic Church (Church Registration Department) Headquarters Anlugbua, Basorun, Ibadan	60	3 rd June, 2009
112	Olakunori, O.	A health worker, St. Louis Hospital, Owo	42	26 th August, 2010
113	Olalekan, A.	Member, Christ Apostolic Church, Agbala Aseyori, Oju-Irin, Ibadan.	42	13 th May, 2008
114	Olanrewaju, Isaac Olayinka Dr.	Pastor, CAC, New Generation of God's people Assembly, Jakan, Ibadan	56	16 th February, 2012
115	Olasupo, A.	Formerly a member of Christ Apostolic Church	42	13 th May, 2008
116	Ololade, M.A.	Evangelist, Akure	85	16 th October, 2011
117	Olorunlogbon, G.	Elder, Christ Apostolic Church, Revival Centre, Awedele Bashiri road, Ado-Ekiti.	60	13 th September, 2009
118	Olowere, M.O.	CAC Chairman, Ikeji Arakeji	76	22 nd June 2009
119	Oloye, D.O.	Retired Gen. Superintendent, Owo	88	13 th June, 2011

120	Olukotun, B.	Pastor, Christ Apostolic Church Agbala Itura. Headquarters Olode, Ibadan.	59	16 th June, 2008
121	Olunloyo, E.A.	Pastor and District Superintendent, CAC, Oke Igbala Odo-Ona, Ibadan	53	20 th July, 2011
122	Olusesi, O.	Director of Publicity Department, Christ Apostolic Church, Headquarters, Anlugbua, Basorun, Ibadan	48	3 rd June, 2009
123	Oluseyitan, Taiwo	Member, CAC, Oke Maria, Ado-Ekiti	48	26 th August, 2010
124	Olushey, E.H.L.	President, Ibadan	74	14 th May, 2009
125	Olusola, C.	Pastor, Christ Apostolic Church, Agbala Itura. Headquarters Olode, Ibadan.	50	10 th September, 2008
126	Olutimehin, A.O.A.	Retired General Superintendent	100	14 th April, 2010
127	Oluwadele, F.O	Pastor, CAC, Oke-Ife, Orita Challenge, Ibadan	57	2 nd August, 2011
128	Oluwajuyitan, J.O.	Pastor, Christ Apostolic Church, Oke-Alabukunfun, 28, Gbogi Street, Akure	50	23 rd June, 2009
129	Oluwamakin, D.O.	Clergy, Akure	68	20 th July, 2008
130	Oluwatukasi, G.	CAC Chairman, Special Dist., Ikeji-Arakeji	60	2 nd June, 2011
131	Oluwatukasi, O.	Prophet, Akure	68	19 th January, 2011
132	Oluyemi, O.	Member, Christ Apostolic Church, Oke Alafia, Iwo Road, Ibadan	29	14 th September, 2008
133	Omope, G.	Elder, Christ Apostolic Church, Oke-Itunu, Opopogboro, Adebayo, Ado-Ekiti	50	13 th October, 2009
134	Omope, Oluwaseun	Former member of a Methodist Church and later a member of Christ Apostolic Church Student Association of The Polytechnic, Ire. Interviewed at Ire Poly, Osun State.	25	16 th July, 2008.
135	Omope, G.	Elder, CAC Oke-Itunu, Opopogboro, Adebayo Ado-Ekiti	54	19 th August, 2010

136	Omotara, O.	Pastor and Assistant General Superintendent. Christ Apostolic Church, Chapel of Restoration, Iwo-Road, Ibadan	63	18 th January, 2008
137	Omotayo, Iyanu	Elder, CAC Oke-Ayo, Along Nova Road, Ado-Ekiti	51	13 th September, 2011
138	Omowale, R.A.	Member, Christ Apostolic Church, Oke Alafia, Iwo Road, Ibadan	47	23 rd September, 2009
139	Orawade, Gabriel O.K	Pastor, CAC Oke Itura, Oke Igbo, Ondo state	62	1 st January, 2013
140	Oshun, C.O.	Pastor, Ikeji-Arakeji	62	17 th February, 2011
141	Osineye, Mercy Mrs.	Member, CAC Oke Agbara, Ijebu Ode	56	12 th June, 2012
142	Oso, Olukunle	Member, Christ Apostolic Church, Covenant Land, Olorunsogo Street, Olorunda Nova, Ado-Ekiti.	50	24 th September, 2009
143	Owolabi, S.O.	Personnel at the Department of Church Administration, Christ Apostolic Church Headquarters Anlugbua, Basorun, Ibadan.	58	3 rd June, 2009
144	Oyedapo, Tanimola	Elder, Christ Apostolic Church, Oke-Imole Agbeni, Ibadan.	50	17 th July, 2008
145	Peter, Ruth	Prophetess, Ikere	61	17 th February, 2011
146	Sobogun, A.O.	Member, Christ Apostolic Church, Agbala Itura, Old Ife Road.	38	14 th June, 2007
147	Spencer, E.O.	Priest and Deliverance worker, Christ Evangelical Anglican Church, Alakia, Ibadan	58	21 st January, 2012
148	Sunday, G.	Member, CAC Agbala Itura Oke-Odo Agege, Lagos.	35	12 th June, 2012
149	Timothy, Ebunoluwa	Member, CAC Oke-Ayo, Along Nova Road, Ado-Ekiti	37	13 th September, 2011
150	Waleola, M.A.	Prophetess, Erio Ekiti	66	26 th June, 2011

II. ARCHIVAL SOURCES

Date	Particulars	Location
13 th August, 1930	This document is titled “faith – Healing in Ilesha” written and sent by the Assistant District officer, Ilesha, to the District Officer, Ile-Ife	National Archives, File No 662, class Mark – Oyo Prof. 1, 304-306.
25 th August, 1930	This document is titled “faith – Healing in Ilesha” and was written and sent by the Resident, Oyo Province, to the honourable. The Secretary, Southern Provinces, Enugu	National Archives, File No 662, class Mark – Oyo Prof. 1, 307
25 th March, 1931	This document is titled “ Faith Tabernacle-Ilesha” and was written and sent by the Assistant District Officer, Ilesha through the District Officer, Ife to the honourable, the Senior Resident, Oyo Province	National Archives, File No 662, class Mark – Oyo Prof. 1, 308-309
3rd August, 1931	This document is titled Aladura Movement and was written by the Secretary, Sounthern Province, Enugu Area to the Resident, Oyo Province	National Archives, File No 662, class Mark – Oyo Prof. 1, 310-312
6 th October, 1931	This document is titled Aladura Movement and was written by the Assistant Commissioner of Police, Oyo-Ondo Province, Ibadan to the Resident, Oyo.	National Archives, File No 662, class Mark – Oyo Prof. 1, 313

23 rd October, 1931	This document is titled Aladura Movement and was written by the Assistant Commissioner of Police, Oyo-Ondo Province, Ibadan to the Resident, Oyo	National Archives, File No 662, class Mark – Oyo Prof. 1, 314
29 th October, 1931	This document is titled Aladura Movement and was written by the Assistant Commissioner of Police, Oyo-Ondo Province, Ibadan to the Resident, Oyo	National Archives, File No 662, class Mark – Oyo Prof. 1, 315 – 317
18 th July, 1933	This document was written by the Commissioner of Police, Calabar Province, Calabar to the Divisional Officer, Ibadan	National Archives, File No. 1146, IBA, DIV. 1. 300
29 th July, 1933	This document is titled “Joseph Babalola-Faith Healer” and was written by the District Officer, Ibadan to the Acting Commissioner of Police, Calabar Province, Calabar	National Archives, File No. 1146, IBA, DIV. 1. 301-302
11 th June, 1934	This document is titled “Aladura Movement” and was written by the Commissioner of Police, Oyo-Ondo Province, Ibadan to the District Officer, Ibadan	National Archives, File No. 1146, IBA, DIV. 1.

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APPENDIXES

Appendix I

Structured Questions for Oral Interview

1. How did the healing ministry start in Christ Apostolic Church?
2. What welfare reason caused the Christ Apostolic Church to separate from The Apostolic Church?
3. How effective are the tools used for the practice of divine-healing?
4. How has healing practice contributed to the growth of Christ Apostolic Church?
5. In what ways has it effected growth in the number of pastors and evangelists in CAC?
6. What are the possible challenges facing healing ministry in Christ Apostolic Church today?
7. How has the Church been able to tackle the challenge to healing practice?
8. How effective was the emergence of faith-homes in bringing healing ministry to relevance in health-care services?
9. Mention the categories of healers in Christ Apostolic Church
10. With the accommodation of medicine in divine-healing, how is the faith of the Church being sustained?
11. What are the implications of healing ministry to the individuals in the church and the society?

Appendix II
Questionnaire Result
Case Study: Christ Apostolic Church Southwestern Nigeria
Demographic Data of Questionnaire Respondents
The Demographic Data of the Responses

Age Distribution

Table 1.1: Distribution of Respondents by Age

Age Distribution	Frequency	Percentage
18 - 30yrs	155	29
31 – 50yrs	197	36.9
51 – 70yrs	98	18.4
70 – above	84	15.7
Total	534	100

Gender Distribution

Table 1.2: Distribution of Respondents by Gender

Gender distribution	Frequency	Percentage
Male	201	37.64
Female	333	62.36
No response	-	-
Total	534	100

Marital status Distribution

Table 1.3: Distribution of Respondents by marital status

Marital status distribution	Frequency	Percentage
Married	286	53.6
Single	171	32.8
Divorced	45	8.4
Widow	28	5.2
Total	534	100

Academic qualification/attainment distribution

Table 1.4: Distribution of Respondents by academic qualification

Academic qualification	Frequency	Percentage
Primary six	60	11.24
WASC/GCE	124	23.22
OND/HND	149	27.9
Degree	201	37.64
Total	534	100

Professional Distribution

Table 1.5: Distribution of Respondent by profession

Profession	Frequency	Percentage
Farmer	65	12.2
Civil servant	241	45.1
Trader	132	24.7
Applicant	121	18
Total	534	100

Duration in the Church

Table 1.6: Distribution of Respondents by duration in the Church

Duration	Frequency	Percentage
10-20	70	13.1
21-30	132	24.7
31-40	206	30.6
40 above	126	23.6
Total	534	100

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SECTION B
RESPONDENTS' REACTION TO RESEARCH STATEMENT

S/N	Research Statement	A	D	N	TOTAL
1	Nature of Healing in CAC Healing practice in the CAC is a revelation from God.	360 67.42%	146 27.4%	28 5.24%	534 100%
2	Purpose of Healing in CAC Healing ministry was born out of concern for the welfare of the people	364 68.1%	102 19.1%	68 12.8%	534 100%
3	Healing ministry in CAC facilitates health-care by enhancing body fitness	364 68.2%	110 20.6%	162 11.2%	534 100%
4	Tools and Arts used for Healing in CAC Water and anointing oil are used for healing in CAC	450 84.3%	62 11.6%	22 4.1%	534 100%
5	Water is used for healing in CAC	456 85.4%	54 10.11%	24 4.49%	534 100%
6	Fasting and prayer are used for healing in CAC	408 76.4%	96 7.98%	30 5.62%	534 100%
7	Psalms and bible invocation are used for healing in CAC	466 87.3%	54 10.1%	14 2.6%	534 100%
8	Songs and choruses are used to facilitate healing in CAC	450 84.2%	22 4.1%	62 11.6%	534 100%
9	Prophecy Dreams and visions are used to enhance healing in CAC	452 84.64%	30 5.61%	52 9.73%	534 100%
10	Prayer on mountain are used to enhance healing in CAC	454 85.01%	28 5.24%	52 9.73%	534 100%
11	Healing ministry has promoted membership growth in CAC	415 77.7%	63 11.8%	56 10.5%	534 100%
12	Tools of various types are used for healing in CAC	408 76.4%	96 7.98%	30 5.62%	534 100%

13	Counseling and deliverance are used for healing in CAC	366 68.6%	130 24.3%	38 7.1%	534 100%
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Impact Of Healing On The Growth Of The Church

14	Healing ministry has engineered the emergence and growth of CAC as an Institution	360 67.4%	123 23%	51 9.6%	534 100%
15	Healing in CAC is cheaper than medical practice in hospitals and clinics	360 67.4%	123 23%	51 9.6%	534 100%
16	Healing ministry in CAC has promoted administrative growth	382 71.6%	122 22.8%	30 5.6%	534 100%
17	Healing ministry in CAC facilitates ordination of more pastors	426 79.8%	30 5.6%	78 14.6%	534 100%
18	Healing ministry has promoted membership growth in CAC	415 77.7%	63 11.8%	56 10.5%	534 100%
Paradigm Shift On Healing Ministry In The Christ Apostolic Church					
19	Healing ministry in CAC is receiving challenges	280 52.4%	141 26.4%	113 21.2%	534 100%
20	There is paradigm shift in healing ministry of CAC	355 66.5%	134 25.09%	45 8.4%	534 100%
21	The paradigm shift in healing practice emerged partly as a result of agitation within the Church.	252 47.3%	157 29.4%	125 23.4%	534 100%
22	Paradigm shift was also caused by external challenges	370 69.3%	129 24.2%	35 6.5%	534 100%
23	Paradigm shift necessitates the use of orthodox medical tools in CAC healing ministry alongside divine healing	305 57.1%	124 23.3%	105 19.6%	534 100%
24	Because of the paradigm shift, many CAC members now seek medical assistance in hospitals and clinics	280 52.4%	141 26.4%	113 21.2%	534 100%

25	The paradigm shift now aid many CAC youths to medicine and related courses.	284 53.2%	81 15.16%	168 31.5%	534 100%
26	Today, CAC medical personnel now prescribe dru People	252 47%	157 29.4%	125 23.4%	534 100%
27	Today, medical application complements divine-healing in CAC	300 56.07%	130 24.34	104 19.47	
28	Paradigm shift in healing aid a better perception of healing in CAC	360 67.42%	146 27.4%	28 5.24%	534 100%
29	Despite medical application, divine-healing still remains a fundamental practice in CAC	426 79.8%	30 5.6%	78 14.6%	534 100%

Key: A- Agree D. Disagree N- No Comment

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Appendix III
SAMPLE OF THE QUESTIONNAIRE
DEPARTMENT OF RELIGIOUS STUDIES
UNIVERSITY OF IBADAN
RESARCH QUESTIONNAIRE

Dear respondent,

The bearer is a PhD student in the department of Religious studies of the University of Ibadan. Kindly attend to him and faithfully answer the questions underneath in aid of his research work. Information given will be treated with utmost confidentiality.

May God bless you as you do so.

Date.....

Instruction- Kindly answer the questions with all faithfulness. Your information will be treated with all confidentiality.

SECTION A

Please tick the appropriate answer

1. Age: (a) 18-30 () (b) 31-50 () (c) 51-70 () (d) 71-above ()
2. Gender: (a) Male () (b) Female ()
3. Marital status (a) Single () (b) Married ()
4. Academic qualification: (a) Pry six () (b)WASC/GCE () (c) OND/HND () (d) Degree ()
5. Year of establishment of your church (a) 1938-1958 () (b) 1959-1979 () (c) 1980-2000 ()
6. Profession (a) Farmer () (b) Civil servant () (c) Trader () (d) Applicant ()
7. Nature of membership affiliation with CAC (a) Birth () (b) Marriage (c) Life challenge () (d) Transfer ()
8. Experience in the CAC (a) 10-20 () (b) 21-30 () (c) 31-40 () (d) 41 and above ()

SECTION B

RESPONDENTS' REACTION TO RESEARCH STATEMENT

S/N	Research Statement	A	D	N	Total
1	Nature of healing in CAC Healing practice in the CAC is a revelation from God.				

	Purpose of healing in CAC				
2	Healing ministry was born out of concern for the welfare of the people				
3	Healing ministry in CAC facilitates health-care by enhancing body fitness				
	Tools and arts used for healing in CAC				
4	Water and anointing oil are used for healing in CAC				
5	Water is used for healing in CAC				
6	Fasting and prayer are used for healing in CAC				
7	Psalms and bible invocation are used for healing in CAC				
8	Songs and choruses are used to facilitate healing in CAC				
9	Prophecy Dreams and visions are used to enhance healing in CAC				
10	Prayer on mountain are used to enhance healing in CAC				
11	Healing ministry has promoted membership growth in CAC				
12	Tools of various types are used for healing in CAC				
13	Counseling and deliverance are used for healing in CAC				
	Impact of healing on the growth of CAC				
14	Healing ministry has engineered the emergence and growth of CAC as an institution				
15	Healing in CAC is cheaper than medical practice in hospitals and clinics				
16	Healing ministry in CAC. has promoted administrative growth				
17	Healing ministry in CAC facilitated ordination of more pastors				
18	Healing ministry has promoted membership growth in CAC				
	Paradigm shift on healing ministry in the Christ Apostolic Church				
19	Healing ministry in CAC is receiving challenges				
20	There is paradigm shift in healing ministry of CAC				
21	The paradigm shift in healing practice emerged partly as a result of agitation within the Church				

22	Paradigm shift was also caused by external challenges				
23	Paradigm shift necessitates the use of orthodox medical tools in CAC healing ministry alongside divine healing				
24	Because of the paradigm shift, many CAC members now seek medical assistance in hospitals and clinics				
25	The paradigm shift now aid many CAC youths to study medicine and related courses.				
26	Today, CAC. medical personnel now prescribe drugs for People				
27	Today, medical application complements divine-healing in CAC				
28	Paradigm shift in healing aid a better perception of healing in CAC				
29	Despite medical application, divine-healing still remains a fundamental practice in CAC.				

Key: A- Agree D- Disagree N- No Comment

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Appendix IV

The Tenets of CAC

The Christ Apostolic Church (CAC) right from its formation in 1918 as Aladura Group believes in holiness, divine healing, and all sufficiency of God. After its great revival of 1930, where several people received the baptism of the Holy Spirit, the Church combines a rare combination of Holiness and Pentecostalism. The Church holds the position of the first **Aladura Pentecostal** in the world.

The CAC derives its doctrine from the Holy Scriptures, sermons, cooperation with other churches, and beliefs of the founding fathers and mothers.

Following the cooperation with the Apostolic Church, England in 1931, the Revival Group accepted eleven Tenets of the Apostolic Church. In 1940, CAC added the 12th and 13th Tenets.

WHAT ARE TENETS AND WHY DO WE HAVE THEM?

The word "Tenet" *means belief or doctrine that a person holds or maintains as true*. It is derived from the Latin word 'tenere' which means 'to hold'. So the Tenets of the Christ Apostolic Church are the Biblical truths which we must hold and maintain.

CAC accepts the teachings of the Bible in its entirety, the Tenets are not intended to replace the Bible. They are necessary to guard against false teachings in a world of shifting morals and beliefs (II Pet 2: 1, Titus 1: 11).

Each Tenet has been expanded and the reasons why we believe it are explained.

The Tenets

1. The unity of the Godhead and the Trinity of the persons therein.

The Church believes in the Holy Trinity of the Father, the Son, and the Holy Spirit; the father being the Supreme God, maker of heaven and earth, and the creator of all creatures. Therefore Christian teaching of the Trinity states that God exists eternally as three persons who, while distinct, are equally and fully God.

Why is it necessary that we believe this? The Bible reveals there is one God. It also shows that the Father, Son, and Holy Spirit are God. If we don't believe in God, we fall at the first hurdle. Other world religions offer other and many gods. We need to be

clear that the Bible says there is one true God; all others are false and ‘man-made’ (idols). The Bible says that God exists as three persons: Father, Son and Holy Spirit. This is difficult to understand, but at the beginning of Scripture God says ‘let us make man in our image (Genesis 1:26). A very simplistic way to understand this is to look at water. Water can exist in three states; liquid, solid form – ice, and as a vapour – steam. At each state the water is different in form and appearance, yet still water. God is Father, Son and Holy Spirit. Each distinct, yet each God. Useful Scriptures: Matt 28:19, 2 Cor 13:14, 1 John 5:7

2. **The utter depravity of human nature, the necessity for Repentance and Regeneration and the Eternal Doom of the finally impenitent.**

Every part of human nature is deeply damaged by the Fall. We are born with a powerful bias toward sin. God commands us to confess our sin and turn from it to him as our Saviour and Lord. We require the new spiritual birth which the Holy Spirit gives. Any who refuse God’s command and offer of life will suffer everlasting separation from him in hell.

Why is it necessary that we believe this? Every person, no matter how moral and good, will fall short of God’s standard because of a sinful nature (we have all done things we regret). Therefore being ‘good’ is not ‘good enough’. Being religious doesn’t make us acceptable to God (many have tried that). Acceptance comes through a ‘right relationship’ with Him. This is achieved by confessing our sins, seeking to live according to God’s ways. This is actually impossible humanly speaking, but God the Holy Spirit works in our lives so that we can become ‘new people’ and serve him. Many reject God or want Him on their ‘terms’. We can’t bargain or argue with God. He has made a way for us to be forgiven. If we reject this, we reject God. Sadly, the alternative is an eternal hell without God.

Useful Scriptures: Rom 3:23, Eph 2, Acts 20:21, 2 Cor 5:17, Rev 20:11-15.

3. **The Virgin Birth, Sinless life, Atoning Death, Triumphant Resurrection, Ascension and Abiding Intercession of our Lord Jesus Christ; His Second Coming and Millennial Reign upon earth.**

God’s eternal Son was born to Mary, a virgin, from whom he received his humanity. Fully human, he was nonetheless without sin, having been conceived by the Holy

Spirit. Having lived with perfect holiness, he bore in his death the penalty of all others' sin. After God the Father raised him from death he returned in triumph to heaven where he represents his people. He will come again to rule over the earth for a thousand years.

Why is it necessary that we believe this? Jesus became human like us. But if he had been born through the sexual union of a man and woman, he would have inherited the sin problem common to us all. Therefore he needed to become human in a miraculous way. This was accomplished by the creative power of the Holy Spirit causing new life within Mary, so that a child was born to a virgin. Being born without sin was not enough. Jesus, as he grew from childhood to a man, had to remain pure in his mind, attitude and his actions. Even if he had failed once, everything would have been lost! The whole point of a sinless birth and life was that he could be a perfect sacrifice when he died for us. When he was crucified, all the sin ever committed was 'laid' on him (accounted to him) and Jesus was then punished for that sin (which was ours). He then died taking the full consequences for our sin. God the Father was satisfied with Jesus' sacrifice and therefore, according to the Scriptures, Jesus rose from the dead, triumphing over it, as the first one to rise. He rose with a new, eternal body which one day all Christians will possess. One day, he will return to reign as King of Kings. Useful Scriptures: Matt 1:18-25, Hebrews 2:9, 1 Pet 2:21-24, Acts 2: 29-32.

4. **Justification and Sanctification of the Believers through the-finished work of Christ.**

Through his life and death Jesus provided fully for our salvation. When we trust in him as our Saviour we are completely forgiven and declared to be in right standing with God. We are now set apart for God. By the Holy Spirit's power we can grow in the Christ-likeness God requires of us.

Why is it necessary that we believe this? We could never in our own efforts make ourselves right with God; it is humanly impossible. Many religions try to do this but all will fail. It required that God did something which we couldn't. Jesus died for us, taking our sin upon himself. When we believe this, God declares that we are forgiven and declared right with Him. It is like a courtroom where someone pays the fine of the guilty person and the judge declares that since the crime has been paid for, the guilty

person no longer has to face the consequences of the offence. In addition to being declared 'not guilty' by God, he doesn't leave us as being 'just forgiven', but calls us to be his people and live for him. God is holy and pure and he requires that we also follow him in this way. Not a 'holier than thou' attitude, but someone whose life reflects something of Jesus in every aspect. The Holy Spirit helps us to do this. Useful Scriptures: Rom 3:21-24, 2 Cor 3:17-18, Eph 4:23-24

5. The Baptism of the Holy Spirit for Believers with signs following.

The baptism of the Holy Spirit is followed by clear evidences of the Spirit's work such as speaking in tongues, seeing vision, dreaming, and prophesying. This is the reason why Pentecostal churches like CAC are called "Spiritual" churches.

Why is it necessary that we believe this? When we read the Bible there are many instances recorded where people had a definite experience of being filled by the Holy Spirit. This is how the church actually came into existence. This baptism is to give the individual a strength or power to live as a Christian.

Useful Scriptures: Matt 3:11, Mark 16:17, Acts 1:8, Acts 2, Acts 10:44-48

6. The Nine Gifts of the Holy Spirit for the edification, exhortation and comfort of the Church which is the Body of Christ.

The nine gifts of the Holy Spirit are found in 1 Cor 12: 8-11. Christians who possess these gifts have supernatural abilities. Their use helps to build up, encourage and strengthen the church, a people in living union with Christ.

Why is it necessary that we believe this? The Holy Spirit empowers people to serve. Also he gives special gifts to help the Church. These gifts are extraordinary in their outworking. The early church in the Bible needed such gifts and today, we also need them to help us. Spiritual gifts are not only in use today in "Spiritual Churches" but also becoming widely used in Orthodox Churches including Charismatic group within the Catholic Church

Useful Scriptures: 1 Cor 12:4-28, 1 Cor 13:9-12, Gal 5:22-23

7. The Sacraments of Baptism by Immersion and of the Lord's Supper.

Water baptism is the first step after being admitted to the Church. Jesus commanded that new believers be plunged in water to symbolise our sharing in the benefits of his saving work. His death and resurrection are the permanent basis of Christian life.

Therefore he also ordained that the church should meet to remember him by eating bread and drinking wine as symbols of his body and blood. The lower age limit for baptism is 12 years and only an ordained pastor of the church can perform the baptism. To partake in the Lord's supper, a member must be 12 years old and above and not practice polygamy. If the husband is a polygamist, the first wife qualifies to partake.

Why is it necessary that we believe this? Jesus himself was baptised not to repent of sin, but to identify himself with our humanity. It was a significant moment in his life and it is the same for us. God recognises that when we do an act, it helps us to appreciate what the symbolic act means. By being baptised, it helps us understand something of the 'death' of our old life and the resurrection of our new one in serving Christ. Similarly, with communion, this meal helps us to focus regularly and consider what Jesus accomplished when he died for us. It should be a special time of reflection and worship when we eat this meal. Really no more need be said, other than Jesus told us to do it.

Useful Scriptures: Matt 3:16-17, Matt 28:19, 1 Cor 11:23-26, Rom 6:3-14

8. The divine inspiration and authority of the Holy Scriptures.

The Church believes that both the Old and New Testaments, comprising the Holy scriptures, were written by individuals through guidance by the Holy Spirit. The Scripture contains what God wants Christians to believe about God, salvation, life, etc. Why is it necessary that we believe this? If we do not accept the Bible as God's word, then we are reading and applying something which is man-inspired. As a result, at its best is flawed, at its worst is disastrous. The mystery of the Bible is that it was written over thousands of years by many different people, often writing in complete isolation of each other. But the Bible does not contradict itself, with prophecies made hundreds of years earlier being fulfilled. This gives the Bible its credibility and authenticity. The Bible is a complete manual for living. What is especially relevant is that the Bible records people's failures as well as their successes. It shows that God deals with real people and meets them at their point of need, remaining a Lord of mercy at all time.

Useful Scriptures: John 1:1-4, 2 Tim 3:16-17, 2 Pet 1:20-21

9. Church Government by Apostles, Prophets, Evangelists, Pastors, Church

Teachers and Elders/Deacons.

The government of the Church is based on the Apostolic order. Church leadership is provided by men with varying God-given ministries. They complement each other and together express Christ's government of his church.

Why is it necessary that we believe this? The Church is an organisation (a group of people with a common purpose). Yet the church is unique because it comprises of God's people, his church. It has a spiritual dimension which no other group of people have. As a result, a straight copy of management structures from secular society would not be suitable or competent to deal with the things of God. Therefore, God has 'gifted' people in the church to lead it. These people are not 'superhuman' or promoted into positions, but God's gift in them is recognised, nurtured and tested. When the person is found suitable, they may be 'set' into their place of ministry (serving).

Useful Scriptures: Eph 4:11-13, 1 Tim 3:1-13, Titus 1:5-11

10. The possibility of falling from Grace.

The Church believes that a member could fall from God's grace if he or she backslides and abandons the faith (Heb 6:4-6). God is faithful and gracious to his people, earnestly desiring and providing for our salvation. It is possible, however, for a Christian to forfeit salvation by a wilful failure to continue in faith and obedience.

Why is it necessary that we believe this? Many people think they can do what they like when they have become Christians, because they are 'saved'. This is a misunderstanding of Scripture and an insult to God. God has given us a free will. He has not created us as robots. Therefore we have a responsibility to follow God's ways and serve him. God has provided everything for us to follow him; his grace and the Holy Spirit, and he desires us to have a relationship with him. But a relationship is always two-way. If we fail and neglect God wilfully, there is a danger that we break our relationship with him. This is the greatest tragedy.

Useful Scriptures: 1 Cor 10:12, 1 Tim 1:19, Heb 3:12, Heb 6:4-6

11. The obligatory nature of Tithes and Offerings.

The payment of these offerings is a cardinal belief of of the Church, and it is obligatory for both workers and members. The belief is based on Jacob's vow at Bethel. Obedience to

the belief carries with it many blessings. Proceeds from the offerings are used as stipends for church workers and to advance the Gospel of our Lord Jesus Christ.

Useful Scriptures: Gen 28:20-21, Malachi 3:10-12

12. Divine Healing through obedience to the command of our Lord Jesus Christ and Faith in His name and merits of His blood for all sickness, disease and infirmities.

This belief was developed prior to 1930 when the founding fathers had association with Faith Tabernacle of Philadelphia. This faith together with the belief in salvation from sin, and reliance on God for all needs form the three pillars on which CAC faith rests. Members therefore rely on God for healing.

Useful Scriptures: James 5:14-18; 2 Kings 1:2-4

13. Faith in God, the Jehovah Jireh to supply all financial needs.

This belief is hinged on Abraham's obedience to sacrifice Isaac to the Lord. Once man obeys God, He will provide all his needs since He is all sufficient.

Useful Scriptures: Gen 22:12-14, Matt 6:2; 5:34, Phil 4:19

(Information sourced from: Constitution of Christ Apostolic Church)