

**THE CONTRIBUTIONS OF YOUTH ORGANISATIONS TO THE GROWTH
OF CHRIST APOSTOLIC CHURCH IN SOUTHWESTERN NIGERIA,
1943-2013**

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CERTIFICATION

I certify that this was carried out by **Samuel Oluseyi AFOLABI** under my direct supervision in the Department of Religious Studies, Faculty of Arts, University of Ibadan, in partial fulfillment of the award of the degree of Doctor of Philosophy in Religious Studies.

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DEDICATION

This work is dedicated to God the Father, Jesus Christ the Son and Holy Spirit the Teacher.

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ABSTRACT

Christ Apostolic Church (CAC), an African indigenous church, has various youth organisations, which have contributed significantly to the growth of the church. Previous studies on CAC have focused on the contributions of the founding fathers, as well as on men and women's associations with little attention paid to those of youth organisations. This study, therefore, examined youth organisations in the history of CAC in Southwestern Nigeria from 1943 to 2013 with a view to assessing their contributions to the growth of the church through church planting, promotion of formal education, leadership and career development.

The study adopted Matthew Seebach's theory of youth participation. The Light of the World Society (LOWS), CAC Students' Association (CACSA) and CAC Youth Fellowship (CACYOF) were purposively selected being the most prominent youth groups in CAC. A questionnaire was used to elicit information from 542 (355 males and 187 females) purposively selected members of CAC in Abeokuta, Ado Ekiti, Akure, Ibadan, Lagos and Osogbo. In-depth interviews were conducted with 19 elderly pastors, 25 youth pastors and 12 youth leaders purposively selected from the Church. Church records were also consulted. Data were subjected to historical analysis and descriptive statistics.

The LOWS planted 25 churches between 1966 and 1992 thereby increasing membership from 87,077 to 1,059,438. The CACSA planted 70 churches, leading to membership growth from 1,059,438 in 1992 to 4,707,438 in 2013. During the same period, CACYOF established 241 English-speaking assemblies resulting in the membership increase of 941,487 in 2013. Between 1971 and 2013, CACSA established 29 campus fellowship centres while CACYOF established 31 between 1992 and 2013. The CACYOF contributed to leadership development by initiating an annual Leadership Training Programme in 2002. This has produced many leaders for CAC. On career development, CACYOF organised seven empowerment seminars targeted at teaching vocational skills and creating job opportunities for youths in 11 centres between 2010 and 2013. In advancing infrastructural development, CACSA established a primary school, two secondary schools and a theological college in Osogbo between 1999 and 2009 while CACYOF introduced Information Communication Technology to the operations of CAC in Lagos, Ekiti, Ogun, Ondo, Osun and Oyo States from 2003 to 2013. A total of 93.5% respondents agreed that youth organisations contributed to the infrastructural growth of the church.

Youth organisations have contributed to the growth of Christ Apostolic Church in southwestern, Nigeria. Therefore, youth organisations should be recognised in the growth and development of the church.

Keywords: Christ Apostolic Church, Youth organisations, Numerical and infrastructural growth, Southwestern Nigeria.

Word count: 400

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LIST OF ABBREVIATIONS

A.I.C	-	African Indigenous Churches
C.A.C	-	Christ Apostolic Church
CACSA	-	Christ Apostolic Church Students' Association
CACYOF	-	Christ Apostolic Church Youth Fellowship
D.C.C.	-	District Coordinating Council
HQ	-	Headquarters
ICT	-	Information Communication Technology
LOWS	-	Light of the World Society
N.F.T.	-	Nigerian Faith Tabernacle
PECBICO	-	Pentecostal Bible College
YMCL	-	Young Men Christian League
DA	-	Directorate of Administration
DGPD	-	Directorate of General Planning and Development
DSA	-	Directorate of Sisters' Affairs
DHIN/NYSCE	-	Directorate of Higher Institution and NYSC Matter
DCA	-	Directorate of Church Affairs
DCACSA	-	Directorate of CACSA Affairs
DF	-	Directorate of Finance
DPP	-	Directorate of Publicity and Publications
DE	-	Directorate of Education

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

In the late nineteenth century and early twentieth century, the discontentment of Africans with the mode of organisation of “mission” churches by foreign white leaders led to the emergence of African Indigenous Churches. Deji Ayegboyin and S. Ademola Ishola,¹ Adeware Alokun² and G. A. Oshitelu³ described African Indigenous Churches as those that were founded by Africans for Africans themselves without depending on foreign aids and assistance. They are also known to be self-supporting, self-governing and self-financing with a target set before them to propagate a Christianity that seriously considers and respects the African opinion and mindsets. Kofi Appiah states that these groups of churches are founded by Africans in a special African situation and they have all African membership as well as African leadership.⁴ According to Oduyoye, these are the churches that have been founded by Africans, and that, not being bound by stately liturgies and theological sensitivities of the West, have developed lively liturgies with music and prayer forms that are authentically African.⁵ The period from the 19th century to the present has been characterised by the establishment and growth of numerous indigenous Churches and prayer groups in Africa. These groups have not only taken root but they have proliferated and shown phenomenal growth particularly in Sub-Saharan Africa.⁶

One of the Churches in this category is the Christ Apostolic Church which started as an indigenous prayer group in 1918 and later went through many stages before it

¹ D. Ayegboyin, & S. A. Ishola. 1997. *African Indigenous Churches*. Lagos: Greater Heights Publications, 9.

² A. Alokun. 1991. *The Christ Apostolic Church 1928-1988*. Nigeria: Ibukunolu Printers Ltd. 23

³ G. A. Oshitelu. 2007. *History of the Aladura Independent Churches 1918-1940*. Ibadan: Hopeful Publications. 1.

⁴ K. K. Appiah. 1979. “Indigenous African Churches: Signs of Authenticity”. In *African Theology en Route*. New York: Orbis Books. 117.

⁵ M. A. Oduyoye. 1979. “The Value of African Religious Beliefs and Practices for Christian Theology”. In *African Theology en Route*. New York: Orbis Books. 114.

⁶ D. Ayegboyin, & S. A. Ishola. 1997. *African Indigenous Churches*. Lagos: Greater Heights Publications. 10.

finally adopted its present name. According to Mala⁷ and Osun⁸, the Christ Apostolic Church came into being as a result of the fusion of two movements. The first being the Precious Stone Society which had existed independently from 1918 to 1930, under the leadership of Pastors David O. Odubanjo, J. B. Esinsinade and Oba I. B. Akinyele, all of them were former members of Anglican Church. It was this group that later metamorphosed into Nigerian Faith Tabernacle. The second was the 1930 Revival of Apostle J. A. Babalola, a man with many charismatic qualities. It was his great revival of 1930 accompanied by his extensive traveling in Nigeria that not only strengthened the fusion but also made it possible for the Church to spread into many parts of Nigeria and Ghana.⁹

The name Christ Apostolic Church was duly registered as a self-governing body in May, 1943.¹⁰ Before the adoption of this name, the church had borne several other names – the Precious Stone Society (1918), Faith Tabernacle (1920), Apostolic Church (1930), African Apostolic Church (1931), Nigerian Apostolic Church (1939) and United Apostolic Church (1940).¹¹ Osun asserts that the church can be safely regarded as the doyen of the emergent Aladura Pentecostals.¹² The church has grown from groups of persecuted inconsequential Christians to a church denomination that today claims more than five million adherents (1998 statistics) residing in different parts of the world.¹³ The church has also spread through the nooks and crannies of the South Western part of Nigeria, having its branches not only in major cities and towns but also in the remote areas.

⁷ S. B. Mala (ed.) 1983. "Christ Apostolic Church: Its Present Pre-occupation". In *African Independent Churches in the 80s*. Lagos: Organisation of African Instituted Churches. 67.

⁸ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". *Orita, Ibadan Journal of Religious Studies*. Vol. 15, Dec., 105-114.

⁹ S. B. Mala (ed.) 1983. "Christ Apostolic Church: Its Present Pre-occupation..." 67.

¹⁰ S. B. Mala (ed.) 1983. "Christ Apostolic Church: Its Present Pre-occupation..." 67-68

¹¹ S. B. Mala (ed.) 1983. "Christ Apostolic Church: Its Present Pre-occupation..." 67-68

¹² C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church..." 105-114

¹³ C. A. C. 1998. *Christ Apostolic Church Worldwide Constitution*. C. A. C. Press Ltd. 18.

1.2 Statement of the Problem

Previous studies on Christ Apostolic Church have focused more on the origin and growth of the church,¹⁴ the contributions of the founding fathers,¹⁵ and those of men and women associations¹⁶ to the development of C.A.C while there has been very little emphasis on the roles and contributions of youth organisations¹⁷ to the growth of the church. This is the gap this study intends to fill.

In tracing the expansion of Christ Apostolic Church from inception till date, the roles of youths of the church cannot be overlooked. It should be noted that a society cannot be progressive without a stratum of young men and women who contribute in one way or another to the social, economic and spiritual well-being of the community to which they belong.¹⁸ Imbued with relentless energy, vigour and drive, they have been found to be the catalyst to positive development in any given society.¹⁹

Considering the dearth of studies and documented materials in this regard, can it be true that it is only the leaders and adult members of the church that have contributed

¹⁴ J. D. Y. Peel. 1968. *Aladura: A Religious Movement Among the Yoruba*. London: Oxford University Press. 62-63; See also, S. B. Mala (ed.) 1983. "Christ Apostolic Church: Its Present Preoccupation..." 67-68; See also, C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church..." 105-114; See also, D. Aiyegboyin, & S. A. Ishola. 1997. *African Indigenous Churches...* 70-80; See also, C. A. C, 1998. *Christ Apostolic Church Worldwide Constitution...* 18; See also, Joe Jacobs. 2010. *Know Your Evergreen Christ Apostolic Church*. Ibadan: Millennium Anointing Publishers. 1-100; See also, O. Olusunmbola, 2001. *The Growth of Christ Apostolic Church in Nigeria*. Ibadan: Ayoxpress and Publishing Co.; See also, A. Alokun. 1991. *The Christ Apostolic Church 1928-1988*. 23.; See also, A. Alokun, 2010. *Christ Apostolic Church at 90 1918-2008*. Ile-Ife: Timade Ventures. 237-438.

¹⁵ E. H. L. Olusheye. 2006. *Who is this Joseph Ayo Babalola?* Ibadan: Gideon Global Press. 1-40; See also, E. H. L. Olusheye. 2010. *The Legacies of our Church Patriarchs*. Ibadan: Gideon Global Press. 52-64; See also, S. E. A. Oludare. 1999. "The Trio of Christ Apostolic Church". M.A. Dissertation, Department of Religious Studies, University of Ibadan; See also, Engelbert Beyer. 1997. *New Christian Movements in West Africa*. Ibadan: Sefer Books Ltd. 14-15; See also, G. A. Oshitelu. 2007. *History of the Aladura Independent Churches 1918-1940*. Ibadan: Hopeful Publications. 33-40. See also, A. Alokun. 1991. *The Christ Apostolic Church 1928-1988*. 23

¹⁶ O. G. Akande. 1994. "The role of the Good Women Association of Christ Apostolic Church". A Long Essay submitted to the Department of Religious Studies, University of Ibadan; See also, A. Alokun. 2010. *Christ Apostolic Church at 90...* 237-438; See also, D. O. Akintunde. 2001. "The Ministry of Women in Lucan Narratives: A Model for C.A.C, Nigeria". A Ph.D. Thesis, Department of Religious Studies, University of Ibadan.

¹⁷ P. O. Olojede. 2010. "The Impact of Youth Organisations on the Development of Youths in some selected Churches in Ibadan". M.A. Dissertation, Department of Religious Studies, University of Ibadan; See also T. A. Agunlejika. 2003. "Evaluating Youth Ministry in Christ Apostolic Church (Osogbo Districts Coordinating Council As A Case Study)". A Long Essay Submitted to ECWA Theological Seminary, Igbaja.

¹⁸ Institute of Church and Society. 1972. *Youth and The Church*. Ibadan: Christian Council of Nigeria Institute of Church and Society. 7.

¹⁹ E. G. Oniya. 2006. *Christian Youth camp Forum for Character Building*. Osogbo: Christian Religion Publications. 1.

to her growth and expansion? Why are the contributions of youths to church growth not given proper attention in the history of the church and in academic researches? Have they done anything worthy of recognition or worth documenting? These are the concerns of this study. In order to do justice to history, there is the need for a scholarly work that will examine the activities and contributions of youth organisations to the growth of Christ Apostolic Church in South Western Nigeria.

1.3 Purpose of Study

This work examined the activities and distinctive contributions of youth organisations to the growth of Christ Apostolic Church in South Western Nigeria in areas of evangelism and church planting, establishment of Campus Fellowships, promotion of formal education, leadership development and career development. This was done in order to document their place in the history of the church. In the light of this, the study investigated the origin, growth, aims and objectives of these youth organisations in Christ Apostolic Church with particular reference to their activities and programmes.

Furthermore, this study identified some problems that confronted the youth organisations in their efforts to contribute to the growth of the church and it finally made a critical assessment of the organisations under study while recommendations were made to sustain their good deeds.

1.4 Scope of the Study

The scope of this study is limited to the activities and operations of youth organisations in Christ Apostolic Church in South Western region of Nigeria. This region was selected because the church started and gained much ground there before spreading to other parts of the country. Up till now, the church has a larger concentration and acceptance in the South Western part of the country than in other parts. The research covers a period of seventy years (1943 – 2013). The church was duly registered as a self-governing body in 1943 while the earliest Youth Organisation

of the Church, (C.A.C. Youth Association), was also formed around that period.²⁰ 2013 symbolises the seventieth anniversary of the registration of the church.

1.5 Significance of Study

This work is significant as it provides a scholarly historical trend of youth organisations in Christ Apostolic Church, their dynamic growth and activities. In addition, the study will be a contribution to scholarly works on the contributions of youth organisations in Christ Apostolic Church and in the development of Christianity in Nigeria.

This research as well offers the adult congregation of the church in South Western Nigeria the opportunity to truly assess the position and contributions of youths in the church from the mirror of academic scholarship devoid of sentiments and prejudices. This would in turn help to correct misconceptions about youth and their activities. It is believed that this work is going to serve as a springboard for future studies most significantly in the area of youth work in the Church.

1.6 Research Methodology

This study, which is in the field of church history, is purely a historical research. Data were gathered through the use of structured oral interview and questionnaire as primary sources.

The secondary data for the research were gathered through archival and bibliographical search. This involves consultation of existing relevant literature such as books, articles in journals, reports, newspapers, magazines, libraries and internet materials.

Structured oral interviews were conducted with 56 respondents comprising of 19 elderly Pastors, 25 youth Pastors and 12 Youth leaders who are very familiar with the history of the youth organisations.

A total of 600 copies of questionnaire were administered to Pastors, youth leaders and members of the Youth organisations with 100 copies each in Ibadan, Oshogbo, Akure,

20. J. A. Alokun. 2010. *Christ Apostolic Church at 90...* 266.

Abeokuta, Ado Ekiti and Lagos. In all, 355 males and 187 females totaling 542 respondents, representing 90.3% respondents duly filled and returned their questionnaire for analysis.

The questionnaire is made up of two sections, A and B. Section A of the questionnaire covers the background of the respondents while section B covers some specific issues that concern the involvement of youths in the growth of the Church.

The data collected from the questionnaires were interpreted using the simple percentage and frequency count formula as follows:

$$\frac{N}{TN} \times \frac{100}{1}$$

“N” stands for number of respondents while “TN” stands for total number of respondents per question.

Section A of the questionnaire provides the background information on the respondents to the questions. The data are analysed below:

Demographic Data of Questionnaire Respondents

Table 1: Age of Respondents

S/N	Variable	Number of Respondents	Percentage
1	18 – 30 years	225	41.5
2	31 – 50 years	265	48.9
3	51 – 70 years	50	9.2
4	70 above	2	0.4
	Total	542	100

The above table shows that respondents within the age bracket of 18 – 30 years were 225 with the percentage of 41.5. Respondents of age bracket 31 – 50 years were 265 with the percentage of 48.9, those between 51 – 70 years were 50 making 9.2% and those who fall within the age bracket of 70 above were 2 constituting 0.4%. The table reveals that most of the respondents were youths between age 31 and 50 years.

Table 2: Gender Distribution of Respondents

S/N	Variable	Number of Respondents	Percentage
1	Male	355	65.5
2	Female	187	34.5
	Total	542	100

Table 2 reveals that male respondents were 355 constituting 65.5% while female respondents were 187 making 34.5%. It could be seen that the questionnaires were mostly filled by male respondents.

Table 3: Marital Status of Respondents

S/N	Variable	Number of Respondents	Percentage
1	Single	270	49.8
2	Married	254	46.9
3	Divorced	16	2.9
4	Widow	2	0.4
	Total	542	100

Table 3 reveals that among the respondents, singles were 270 making 49.8% while those who are married were 254 constituting 46.9%. The divorced were 16 making percentage 2.9% and widows were 2 with 0.4%. This reveals that a greater number of the respondents are not yet married.

Table 4: Occupational Distribution of Respondents

S/N	Variable	Number of Respondents	Percentage
1	Self Employed	86	15.9
2	Civil Servant	89	16.4
3	Clergy	211	38.9
4	Students	156	28.8
	Total	542	100

From the above table, Self Employed people constituted 86 with 15.9% while Civil Servants were 89 with 16.4%. The Clergy were 211 with 38.9% while Students were 156 with 28.8%. The table reveals that most of the respondents were clergymen.

Table 5: Academic Qualifications of Respondents

S/N	Variable	Number of Respondents	Percentage
1	Primary 6	35	6.5
2	WASC/GCE	226	41.7
3	OND/HND	116	30.6
4	1st Degree and above	115	21.2
	Total	542	100

The academic qualifications of the respondents reveal that 35 had Primary 6 Certificate constituting 6.5%. 226 had WASC/GCE with 41.7%. 116 had OND/HND with percentage 30.6 % while those who had First Degree above were 115 constituting 21.2%. This reveals that half of the respondents are learned.

Table 6: Status in the Church Distribution of Respondents

S/N	Variable	Number of Respondents	Percentage
1	AGS/AGE/DS	13	2.5
2	Assembly Pastor	141	26.0
3	Evangelist/Teacher	262	48.3
4	Deacon/Deaconess	12	2.2
5	Youth Leaders	114	21.0
	Total	542	100

13 of the respondents constituting 2.5% were among the top leaders of the Church, 141 with 26% were Assembly Pastors. 262 of the respondents were Evangelists/Teachers. This figure constituted 48.3%. Deacons/Deaconesses were 12, making 2.2% while Youth Leaders were 114 making 21%. A large number of the respondents are leaders of the Church and the Youth Fellowship.

Table 7: Status in Youth Fellowship Distribution of Respondents

S/N	Variable	Number of Respondents	Percentage
1	National Officer	20	3.7
2	State Officer	58	10.7
3	Assembly Officer	272	50.2
4	Campus Fellowship Officer	42	7.7
5	None	150	27.7
	Total	542	100

Table 7 reveals that 20 of the respondents were National officers of the Youth Fellowship. This figure constitutes 3.7%. 58 respondents representing 10.7% were the State officers. 272 representing 50.2% were officers at the Assembly level while 15 of the respondents representing 27.7% are not officers of the Youth Fellowship. This infers that most of the respondents are leaders of the Youth Fellowship at the Assembly, State and National levels.

Theoretical Framework

The research is based on Matthew Seebach's theory of youth participation which is based on active forms of participation such as consultation, decision making and public action in which the involvement of young people results in an impact on a process, influences a decision, or produces an outcome.²¹

This concept was examined to assess the roles of youths in Christ Apostolic Church, in order to see how they are actively participating in the organisation and structure of the Church, and how they are making their impact felt within the church.

²¹ M. Seebach, 2008. See http://youthworkireland.ie/images/uploads/general/YWI_Journal_Vol3No2_03_Youth_Participation.pdf Retrieved on 10th March, 2015.

1.7. Clarification of Terms

1.7.1 Youths

The word “youth” has been defined in many ways by different scholars and the definitions vary from country to country. “Youth” can be defined as the transitional stage between childhood and adulthood. This may mean a period between age fifteen and twenty five years and may also include adolescents from twenty five years upwards. Other factors that determine who is a youth include dependency on parents and lack of social maturity i.e. lack of certain experiences and responsibilities.²² The United Nations Educational Scientific and Cultural Organisation (UNESCO) defines ‘youth’ as the period of transition from the dependence of childhood to adulthood’s independence and awareness of our interdependence as members of a community.²³ It further categorises the youth as those persons between ages fifteen and twenty four years. According to Olajide,²⁴ ‘youth’ is a stage in development in which children experience a transformation in their physique, emotions, cognition and social interaction. It is called a period of transformation because they experiences what is called the ‘growth spurs’ that is, changes from a child to a miniature adult.

A UNESCO conference on youth also agreed that cultural factors in some countries may necessitate extension of the group to thirty five years.²⁵ In the Nigerian context, the age limit may be extended to forty years.²⁶ Corroborating this, Oloso²⁷ affirms that youths are those between 18 and 45 years in age, the period which represents their most agile and exuberant years. Youths within this age bracket are generally known to be active and restive, often emotional and highly inquisitive. At this stage, the young person’s brain functions more effectively, his biological system is at its

²² S. M. Mepaiyeda. 2007. “A History and Development of the Anglican Church in Kogi and Kwara States (1854-1999)”. A Ph. D Thesis submitted to the Department of Religious Studies, Faculty of Arts, UNAD, Ekiti State. 175.

²³ See <http://www.unesco.org/new/en/social-and-human-sciences/themes/youth/youth-definition>. Retrieved on 4th September, 2011.

²⁴ A. J. Olajide. 2011. “Christian Education and Youth Development in Nigeria”. In S. O. Abogunrin (ed.) *Biblical Studies and Youth Development in Africa*. Ibadan: Nabis. 307.

²⁵ S. M. Mepaiyeda. 2007. “A History and Development of the Anglican Church”. 175.

²⁶ S. M. Mepaiyeda. 2010. “The Role of Nigerian Youths in Rebranding Nigeria”. *African Journal of Biblical Studies*, Vol. xxviii, No 2.

²⁷ K. K. Oloso. 2008. “Youth in Nation Building”. *Ibadan Journal of Humanistic Studies*. Nos. 17 & 18, 2007- 2008. 70.

best, his carnal desire is at the optimum, while his general well-being depicts someone with excessive demand from his immediate surroundings.²⁸

However, in C.A.C ideology and constitution, the age limit of youths is not forty but fifty years.²⁹ It is usually the trend to see elderly ones of ages forty five to fifty still participating actively in youth programmes whether as leaders or members.

Agility and performance is the major determinant of youthfulness in CAC and not age. These elderly people may be old in age but they are youths at heart since they can still perform and deliver. If anyone cannot perform, no matter how young, he/she is not relevant.³⁰

It is believed that any attempt to discourage these elderly youths will kill their zeal and passion for God and for the progress of the church.³¹ Apart from this, the life changing and impactful programmes of the Youth Fellowship also attract them to join the youths.³²

Another factor responsible for the inclusion of these elderly youths is that majority of the youths are students in secondary and higher institutions and they depend on their parents for their finances. These elderly youths are the ones who belong to the working class, and are providing financial stability and experience to the youth organisations.³³

Hence, CAC youths are classified as **“Pre -Teenagers”, “Teenagers”, “Real Youths”, “Young Adults” and “Elderly Youths”**.³⁴

²⁸ K. K. Olosos. 2008. “Youth in Nation Building”. 70.

²⁹ Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

³⁰ Agunlejika Taiwo (Pastor), Interview Respondent, Osun State Coordinator of C.A.C Youth Fellowship. Interviewed on August 07/09/13 at C.A.C Babalola Memorial Camp, Ikeji Arakeji, Osun State.

³¹ Gbuyiro Samson (Pastor), Interview Respondent, Oyo State Coordinator of C.A.C Youth Fellowship. Interviewed on 15/01/14 at C.A.C Oke Agbara Ashi, Ibadan, Oyo State.

³² Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

³³ Oluwasanmi J. O. (Pastor), Interview Respondent, Oyo State Officer of C.A.C Youth Fellowship. Interviewed on 13/10/13 at C.A.C All Nations, Akobo, Ibadan, Oyo State.

³⁴ Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

While the opinions of the leaders of CAC about the age limit of youths seem plausible, it should be noted that, in very strict and honest terms, any person who is above forty five years can hardly be referred to as a youth. By the time a person attains this age, the law of diminishing returns would have set in, in terms of strength and physical ability. There is a limit to the amount of strenuous work such a person can do, such a person can no longer jump here and there like an upcoming youthful person.

1.7.2 Church Growth

Church Growth has been variously defined by different scholars in the field of church history. Ayodele Ajayi³⁵ notes that church growth simply means the growth, increase or expansion that is seen within the context of the life of the church or the body of Christ. The growth is not just in terms of numerical strength or numbers of new branches of the same local church or new denominations but includes the addition of men and women into the family of Christ through personal relationship with him as their Saviour. It involves the spiritual growth of the people who are in the household of faith.³⁶

Moses³⁷, defines church growth as a divine human process of adding to the church those who are being saved by Jesus Christ, equipping them for responsible discipleship resulting in witnessing, ministering and establishing new fellowship of believers. In essence, church growth is the increasing evidence of responsible membership. He believes that while number is a major assessable variable of church growth, it is grossly inadequate. The other variables such as living a life that reflects the fruits of the Holy Spirit, reflecting unquestionable morality, commitment to service, and genuine spirituality should be jointly considered towards a true assessment of growth. Where all these variables are absent, the church is not growing adequately.³⁸

³⁵ A. Ajayi. 2004. "The Pastor's Family and Church Growth". In *Godly Family as an Instrument for Church Growth*. Ibadan: Royal People (Nigeria) Ltd. 34-44.

³⁶ A. Ajayi. 2004. "The Pastor's Family and Church Growth". 34-44.

³⁷ A. Moses. 2004. "Problems of Church Growth: A Nigerian Perspective". In *Godly Family as an Instrument for Church Growth*. Ibadan: Royal People (Nigeria) Ltd. 45-54.

³⁸ A. Moses. 2004. "Problems of Church Growth: A Nigerian Perspective". 45-54.

Gavran's³⁹ perspective about church growth connotes that of numerical strength of the body of Christ. According to him, church growth can be defined as a steady increase in the number of the believers in the Lord Jesus Christ. This however comes by the faithful witnessing of church members.

Keith Hinton⁴⁰ is of the opinion that Church growth is that science which investigates the planting, multiplication, function and health of Christian churches as they relate specifically to the effective implementation of God's commission to "make disciples of all nations" (Mt 28:14-20, RSV).

Hinton expresses further that the growth of the church is a spiritual phenomenon. It comes through the regenerating works of the Holy Spirit. Therefore, Church Growth has to do with the numerical increase, the physical expansion (infrastructural development), as well as the spiritual soundness of the Christian church.⁴¹ So it includes various aspects of the church's activities and purpose in the world.

This study hereby adopts Hinton's definition of church growth as the parameter for measuring the activities of the youth organisations highlighted in this study. In other words, in line with Hinton's view, this study seeks to examine the contributions of youth organisations to the numerical increase (planting and multiplication) and infrastructural development (physical expansion) of Christ Apostolic Church.

1.8 Limitation to the Study

Some challenges were encountered in the course of this study. One of such challenges was the inadequacy of existing literatures. Many volumes that are in existence on Christ Apostolic Church focus more on the history of the church, her beliefs and practices, the founding fathers and some other prominent personalities who are involved in the growth of the church rather than on the roles of youths in the church. There are very few materials on the operations and activities of youth organisations in the church. Most of the activities of these organisations from the 1940s to 1970 were

³⁹ McGavran. 1970. *Understanding Church Growth*. Grand Rapids: Williams B. Eerdmans Publishing Company. 15.

⁴⁰ K. W. Hinton. 1985. *Growing Churches*. Singapore: Overseas Missionary Fellowship (IHQ) Ltd. 1-10

⁴¹ K. W. Hinton. 1985. *Growing Churches*. 1-10

not properly documented. Hence, the researcher had to rely mostly on oral sources in gathering data for the research.

Another challenge was the slow pace of getting information from the people interviewed. This is partly due to the fact that many of them, being church leaders, have very tight work schedule which make it difficult to get them easily for interviews. The interview dates had to be cancelled and rescheduled on some occasions.

However, in spite of these challenges, the researcher was still able to manoeuvre his way to a reasonable extent.

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CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews different literatures that are relevant to this research. This further entails that previous works and studies which focus on the Origin and Growth of Christ Apostolic Church, the contributions of the Founding Fathers, the contributions of Men and Women Associations and Youth Ministry, and Church Growth are reviewed topically. Scholars whose works were reviewed include Christopher Oshun, Deji Ayegboyin and S. Ademola Ishola, Sam Babs Mala, Engelbert Beyer, G. A. Oshitelu, Adeware Alokun, J. D.Y. Peel, E. O. Olajide, E. H. L. Olusheye, Joe Jacobs, D. Oluwamakin, O. G. Akande, Dorcas Akintunde, C. Smith, A. Goreham, D. Fields, M. F. Akangbe, Amba Oduyoye, George Ehusani, S. M. Mepaiyeda, J. M. Kivuli, E. A. Offiong, P. O. Olokede, M. H. Taylor, S. E. A. Oludare, S. O. Afolabi, M. L. Ogunewu and T. A. Agunlejika. This review aims at highlighting relevant areas and identifying the areas not covered by these materials so as to help this research in filling the existing gaps.

2.1 Origin and Growth of Christ Apostolic Church

In “Christ Apostolic Church of Nigeria: A suggested Pentecostal Consideration of its Historical, Organisational and Theological Developments, 1918-1975”, Christopher Oshun¹ writes extensively on C.A.C and provides a basis for interpreting the C.A.C in Nigeria in Pentecostal as well as Christian terms by attempting a Pentecostal interpretation of its history, beliefs and practices. He discusses the fore-runners of the church in Nigeria and traces the origin and emergence of the church as an indigenous Christian church in Nigeria from its early years as Precious Stone Society and Faith Tabernacle Movement to the final adoption of the name C.A.C in 1943. He gives a detailed account of the 1930 Revival with other revival activities of Ayo Babalola, Daniel Orekoya and lately, Timothy Obadare.² He records that these events can be

¹ C. O. Oshun. 1981. “Christ Apostolic Church of Nigeria: A Suggested Pentecostal Consideration of its Historical, Organisational and Theological Developments, 1918-1975”. Ph. D Thesis, University of Exeter, 1-72.

² C. O. Oshun. 1981. “*Christ Apostolic Church of Nigeria: A suggested Pentecostal*”. 89-164.

regarded as specimens for further Aladura revivals in the country. Furthermore, he gives in-depths account of the organisational structure of C.A.C, its growth and expansion, and also presents the basic doctrines/tenets of the church. He writes about the practices and emergent theologies of the church such as those of Halleluyah, fire, water, light, power, healing and deliverance. He concludes by observing that C.A.C originated as a product of the movement of the Holy Spirit while the rise of Babalola was seen as a definite working of the Holy Spirit. The church is a dynamic, holiness and evangelism orientated movement which does not spare its energies in combating Satanic forces, spiritual wickedness or unbelief but believes that the salvation of man's soul is crucial, urgent and necessary. C.A.C can be safely regarded as an indigenous, Aladura Pentecostal church.³

As much as this work is highly commendable for being a pioneering comprehensive academic study on C.A.C, it however contains no information about the origin of youth organisations, their activities and contributions to the growth of the church. This is the gap this new study seeks to fill.

In another work, "Pentecostal Perspective of the Christ Apostolic Church"⁴, C.O Oshun submits that the church can be safely regarded as the doyen of the emergent Aladura Pentecostals. It is a direct product of the fusion between the Precious Stone Society (P.S.S) founded in 1918 under Sadare (Late Pastor Esinsinade), the Nigerian Faith Tabernacle (N.F.T) under Odubanjo, and the 1930 Revival of Babalola which serves an impetus towards unification.⁵ Both the P.S.S and the N.F.T can be safely regarded as the foremost Aladura groups in the country and the fore-runners of the Present Apostolic Church and the Christ Apostolic Church.⁶ He mentions the call of Joseph Babalola in 1928 and the 1930 revival which broke out in 1930 in Ilesa. He also discusses how the church changed its names many times before finally settling down for the name CAC. The Pentecostal beliefs and practices of C.A.C which he highlights are: Prayer and fasting, prophecy and visions, divine healing, angelology,

³ C. O. Oshun. 1981. "Christ Apostolic Church of Nigeria: A suggested Pentecostal Consideration of its Historical, Organisational and Theological Developments, 1918-1975". Ph. D. Thesis, University of Exeter. 426.

⁴ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". *Orita, Ibadan Journal of Religious Studies*, Vol 15, Dec. 105.

⁵ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". 105.

⁶ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". 105.

demonology and occultism, marriage, the use of drums and dancing, prohibition of legal summons, worship and dynamic, and spirit filled services.⁷ Like the other Aladura Pentecostals, Oshun asserts that the Christ Apostolic Church is distinctly Pentecostal and African. These factors account largely for its considerable advance and influence.

This work is commendable because the author reiterates the fact that C.A.C should not be seen as an African Indigenous Church alone. Apart from its indigenous features, it is also a Pentecostal church manifesting important characteristics of Pentecostalism. Ayegboyin and Ishola also affirm that the C.A.C prefers this designation because the members claim that the experiences of the Apostles on the day of Pentecost are re-enacted in the day-to-day activities of the Church.⁸

However, this follow up article by Oshun also contains no information about the origin of youth organisations, their activities and contributions to church growth.

“Writing on Christ Apostolic Church (C.A.C): Its present pre-occupations⁹”, S. B. Mala gives a historical development of the Church. In line with Oshun, he also writes that the C.A.C came into being as a result of the fusion of two movements, the first being the Faith Tabernacle and the second, a new Pentecostal movement founded between 1928 and 1930 by Apostle J. A. Babalola. He maintains that it was Babalola’s revival of 1930 accompanied by his extensive travelling in Nigeria that strengthened the fusion and also made it possible for the church to spread into many parts of Nigeria and Ghana.¹⁰ The name C.A.C was adopted in 1941 and the church was duly registered in May, 1943, having borne several other names before then. He discusses the thirteen-point doctrines/tenets of the church, its administrative system and finally its present activities.

The activities of the church that he discusses are: Evangelism, annual festivals, new constitution, new Gospel hymn book and new order of services, C.A.C Theological Seminary, Ile-Ife, the general secretariat buildings and camp site, and finally inter-

⁷ C. O. Oshun. 1983. “Pentecostal Perspectives of Christ Apostolic Church”. 108-111.

⁸ D. Ayegboyin & A. Ishola. 1997. *African Indigenous Churches*. Lagos: Greater Heights Publications. 16.

⁹ S. B. Mala (ed.) 1983. *Christ Apostolic Church: Its Present Pre-occupation in African Independent Churches in the 80s*. Lagos: Organisation of African Instituted Churches. 67.

¹⁰ S. B. Mala (ed.) 1983. *Christ Apostolic Church: Its Present Pre-occupation*. 67.

denominational activities. He remarks that he fails to mention the church's activities in the areas of education and health care since such institutions owned by the church had been taken over by the government.¹¹ He also takes note that young literate Christ Apostolics are gradually entering the rank and file of the clergy and that a few educated church members in institutions of higher learning are being ordained as pastors in the church. The work is highly commendable in the sense that it brings to lime-light, the activities of the C.A.C that were hitherto unnoticed. These activities are remarkable, worthy of note and should not be under estimated.

Nevertheless, there is no detailed information about the activities of the youths of the church and their roles in the new developments the author highlights in his work. This study shall therefore fill the gap left untouched by the author.

Ayegboyin and Ishola¹², in *African Indigenous Churches* give particular attention to how the Faith Tabernacle in Nigeria cut off its links with the Faith Tabernacle in the U.S and also trace systematically the transformation of the Faith Tabernacle into C.A.C. Furthermore, they provide detailed information on the emergence of Babalola, his missionary efforts and the 1930 great revival at Ilesa, the persecution of the Faith Tabernacle leaders and the adoption of a name for the Church. According to them, the church adopted the names "Apostolic Church", "Nigerian Apostolic Church" and "United Apostolic Church" before it finally settled for "Christ Apostolic Church" in 1941. Fully convinced that the name was divinely approved and not likely to be changed, the church authorities got the new name, C.A.C, duly registered as a self governing body in May 1943.¹³ Other things that were of interest to authors were the indigenous beliefs and practices of C.A.C. According to them, these are: prayer and fasting, divine healing, marriage, sacred hills and mountains, mode of dressing and style of administration. Others are outburst of ecstatic manifestations in forms of speaking in tongues, interpretation of prophecies and all kinds of miracles.¹⁴

¹¹ S. B. Mala (ed.) 1983. *Christ Apostolic Church: Its Present Pre-occupation*. 69-79

¹² D.Ayegboyin & A. Ishola. 1997. *African Indigenous Churches*. Lagos: Greater Heights Publications. 16, 72-79.

¹³ D.Ayegboyin & A. Ishola. 1997. *African Indigenous Churches*. 76-77.

¹⁴ D.Ayegboyin & A. Ishola. 1997. *African Indigenous Churches*. 72-79.

It should be remarked, according to the authors, that the indigenous beliefs and practices of C.A.C are the very reasons why the church has been and will continue to be acceptable and popular among its adherents. However, as valuable as their work is, it contains no information about youth involvement in the growth of the church. This provides a basis for this work.

Writing as an insider, Alokan¹⁵ gives extensive details about the origin, growth and expansion of C.A.C. from 1928 to 1988. His work gives explicit details about the genesis of the church from the days of the Faith Tabernacle Movement to the Great Revival of 1930 and the adoption of a name for the church. He focuses more than any author on the ministry of Joseph Ayo Babalola, devoting four chapters to him out of the ten chapters of the book.¹⁶ He asserts that earlier works on the history of Christ Apostolic Church were not detailed enough; hence, he sets out to provide a fairly comprehensive history book on C.A.C. with more emphasis on developments within the church. He contends that since Peel,¹⁷ an earlier author was writing on both the Christ Apostolic Church and Cherubim and Seraphim Church, he couldn't write on both churches extensively; he therefore failed to do adequate justice to the subject matter of C.A.C.¹⁸

Furthermore, Alokan writes about the difficulties of the church, later developments such as training of church workers, provision of education and health services, role of the press and publicity and emergence of National Revival Ministries within the fold of the church. He traces the spread of the Church to Ghana, Sierra Leone, Cote d'Ivoire, Liberia, Great Britain, the United States, Canada and Athens. He also provides deep insight into the organisation and administration of the church, doctrine and beliefs of the church. The practices of the church according to him are worship, prayers, preaching, divine healing, testimonies, anniversaries, annual convention, ordination, burial services, marriage system, mode of dressing, prohibitions, and church workers' welfare. He concludes his work by discussing the founding fathers,

¹⁵ A. Alokan. 1991. *The Christ Apostolic Church 1928-1988*. Nigeria: Ibukunolu Printers Ltd. 30-76.

¹⁶ A. Alokan. 1991. *The Christ Apostolic Church*. 30-76.

¹⁷ J. D. Y Peel. 1968. *Aladura: A Religious Movement Among the Yoruba*. London: Oxford University Press. 60-63

¹⁸ A. Alokan. 1991. *The Christ Apostolic Church*. xiii-xiv

the growth achievements, the impacts and future of C.A.C.¹⁹ On the influence of C.A.C on the society, he observes:

The C.A.C had no political motive. It was established in the 1930s to get rid of stinking and ungodly acts in the society; to instill the fear of God into the people; to exhort people to repent and live a holy life so that they might be saved from hell fire in the end of the world. The Aladura Churches including C.A.C came into existence because of the older churches' failure to meet the needs of the indigenous people spiritually, morally and even materially; and also because of the refusal of the older churches to be African in worship, in theology and in understanding.²⁰

On the youth ministry of the Church, he gives a brief historical sketch of youth organisations in the Church. These are the Light of the World Society (*Egbe Imole Aye*), C.A.C. Youth Fellowship Camp, C.A.C Students' Association and Youth leagues in local assemblies.²¹ In this regard, the work is a good spring board for this study. The work is highly commendable due to the fact that he gives us comprehensive information on C.A.C. It is however noteworthy that while he makes reference to the origin of the youth organisations of the Church, he fails to highlight their programmes and activities; their contributions, positively or otherwise, to the growth of C.A.C and their impact on the continuous existence of the church. This is the missing gap that this work seeks to fill.

In a follow up work to his earlier one, Alokan,²² in *Christ Apostolic Church at 90*, attempts to document the latest developments in the Church after some twenty years of authoring the earlier work. This second work contains not much difference from the first one except that it includes the internal conflicts that split the church into factions in the early 90s, the remote and immediate causes, the negative effects of the crises and the reforms initiated by church authorities.²³ There are also little additional information on the establishment and roles of youth organisations; and the establishment of a new youth outfit named Royal Shepherds.²⁴

¹⁹ A. Alokan. 1991. *The Christ Apostolic Church*. 252-370.

²⁰ A. Alokan. 1991. *The Christ Apostolic Church*. 332.

²¹ A. Alokan. 1991. *The Christ Apostolic Church*. 267-273.

²² A. Alokan. 2010. *Christ Apostolic Church at 90 1918-2008*. Ile-Ife: Timade Ventures. 405-428.

²³ A. Alokan. 2010. *Christ Apostolic Church at 90*. 405-428

²⁴ A. Alokan. 2010. *Christ Apostolic Church at 90*. 266-269

Nevertheless, there is still a vacuum to be filled as the youth organisations were not given particular and detailed attention. Their activities and functions are not highlighted and evaluated in relation to the growth of the church. This gap provides the basis for this study.

In "Church Founding and Funding: A Case Study of C.A.C in Nigeria", Afolabi²⁵ attempts a historical survey of C.A.C in Nigeria and then goes on to discuss in details the issues of establishment and funding of C.A.C Assemblies. He asserts that more Assemblies have to be founded in order to accommodate the growing numbers of members of the church. He raises such issues as: "Who founds Assemblies, C.A.C Authorities or individuals?" "Factors responsible for establishment of Assemblies", "Who owns and controls Assemblies, C.A.C Authorities or individuals?", "Abuse of leadership positions by some church founders" and "Problems of church founding".²⁶ He also discusses sources of revenue in the church and various means of raising funds in C.A.C Assemblies.

He however does not write anything on the roles of youths in church planting or in church growth.

The C.A.C Authority²⁷ states that the church witnessed remarkable developments such as the establishment of a Bible Training College, Ede (1952), Erio Ekiti (1954), Efon Alaaye (1958) and Akure (1969). The Pastoral Training College was established in Ibadan (1963), Agege (1970-78) and later transformed into theological seminary, Ile-Ife. Other establishments are, school of Prophets and Evangelists, Ilesa (1949), defunct Teachers College, Efon Alaaye (1955), Maternity Faith Home, Ede (1959), Grammar Schools at Ibadan, Efon Alaaye and Iperu (all in 1960), Ilesa (1962), Akure (1964) and Odo Owa (1974); Press and Publications Department (1966-67), Sunday School Department (1977) and Theological Seminary, Ile-Ife (1979). After a little over six decades (1928-1998) of its existence, the church has grown from groups of

²⁵ S. O. Afolabi. 1992. "Church Founding and Funding: A Case Study of C.A.C in Nigeria". A Long Essay submitted to the Department of Religious Studies, University of Ibadan, Ibadan.1-74.

²⁶ S. O. Afolabi. 1992. *Church Founding and Funding*. 1-74.

²⁷ C. A. C. 1998. *Christ Apostolic Church Worldwide Constitution*. C. A. C. Press Ltd. 18.

persecuted inconsequential Christians to a church denomination that today claims five million adherents (1998 statistics) residing on different parts of the world.²⁸

While this publication documents the growth and developments of the church in past years, it contains no records of the contributions of youth organisations in the church.

E.O. Olajide²⁹ on his own part offers a chronicle of past and present leaders and officers of the church between the year 1943 and 2009. He gives a list of past and present Presidents, General Superintendents, General Evangelists, General Secretaries, General Treasurers/Finance Directors, National Publicity Secretaries, Directors of Missions, National Sunday School Superintendents, Youth Officers, Music Secretary and Royal Shepherds Organising Secretary.

This publication is relevant to this study in that it provides a list of past and present youth officers which form part of the focus of this work. Such people shall be interviewed in the course of this research. Nevertheless, it should be pointed out that the mere mention of past and present youth officers in this work does not in any way suggest an in depth study of the youth ministry in the church.

Joe Jacobs³⁰ in *Know your Evergreen Christ Apostolic Church* gives a brief history of the church and goes on to discuss the tenets of the church and some peculiarities of the church. According to the author, his aim is to provide answers to some pertinent questions that have to do with some of the beliefs and practices of C.A.C which the church inherited from its founding fathers. Such questions raised include: “Why are C.A.C members not using jewelry?” “Why do they bless and use water?” “Why do they use the hand bell?” “Why the concept of first fruits?” “Since the church believes in divine healing, why do the members visit hospitals?” and “Are medical workers and health practitioners enemies of God?” He writes extensively on certain issues such as the mode of dressing in the church and the doctrine of divine healing. He talks about the definition of divine healing, the basis of divine healing, the need for healing,

²⁸ C. A. C, 1998. *Christ Apostolic Church Worldwide Constitution*. 18.

²⁹ E. O. Olajide. 2009. *C. A. C: Past and Present Leaders and Officers (1943-2009)*. Ibadan: Beulah. 1-98.

³⁰ Joe Jacobs. 2010. *Know Your Evergreen Christ Apostolic Church*. Ibadan: Millenium Anointing Publishers. 1-100.

the origin of sickness, divine healing and the will of God, healing in the Old Testament, healing in the ministry of Jesus, healing in the ministry of Jesus' disciples and healing in the early church. He also discusses reasons why Christians should seek divine healing, methods of administering divine healing, why all people are not healed and how to retain divine healing.³¹ He concludes the book by providing a chronicle of past leaders of the church from 1931 to 2010.

The book contains no information about the participation of youths and their contributions to the growth of the church. This makes the undertaking of the current study a necessity.

2.2 Contributions of the Founding Fathers to the Growth of C.A.C

Alokan³² gives a list of many individuals and groups of individuals who contributed to the formation and growth of the Christ Apostolic Church. Among the names mentioned are: Joseph B. Sadare (Esinsiande), Sophia Odunlami, D. O. Odubanjo, S. G. Adegboyega, S. A. Mensah, J. A. Babatope, J. Ade Aina, Isaac Babalola Akinyele (later Olubadan of Ibadan land), Ademakinwa, Joseph Ayo Babalola and Daniel O. Orekoya (The medium of Oke Bola Revival of 1930).³³ A. A. Hanson (C.A.C 2nd General Secretary), J. S. B. Odusona (2nd General Superintendent and 2nd President of the church), J. A. Medaiyese (3rd General Superintendent), E. T. Latunde (3rd President), J. B. Orogun (4th President), A. O. Omotoso (One of Babalola's early disciples), J. Adelaja (a pioneer of the church in Northern Nigeria) and D.O. Babajide (2nd General Evangelist).

On the activities of Odubanjo, Alokan states that D.O. Odubanjo came in contact with Faith Tabernacle and Pastor A. Clark of Philadelphia, U.S.A. in 1917 through an article captioned 'The Seven Principles of Prevailing Prayers'. He later introduced the Faith Tabernacle to Nigeria. He also spared no efforts to see that viable branches of Faith Tabernacle were established in different parts of Nigeria. Odubanjo's love for the spread of the Gospel brought him in contact with Joseph Babalola and other

³¹ Joe Jacobs. 2010. *Know Your Evergreen Christ Apostolic Church*. 1-100

³² A. Alokan. 1991. *The Christ Apostolic Church*. 30-76.

³³ A. Alokan. 1991. *The Christ Apostolic Church*. 30-76.

founding fathers of C.A.C.³⁴ While commending the pioneering activities of Odubanjo in the founding of C.A.C he comments:

Odubanjo was literate; he was for many years a civil servant in the Nigerian Police Force. As a prolific writer, his writings, correspondences and memoirs contributed substantially to the growth of the Revival Movement of the 1930s. He was always in constant contact with Pentecostal leaders of not only the other parts of Africa but of other countries especially among whites. He used his knowledge of education to spearhead the establishment of a primary school for the F.T. Congregation at Lagos in 1924. Later when the white partners arrived in Nigeria, he negotiated with them the possibility of establishing a college for the group. This doyen of the Gospel established the first Magazine of the New Church in the early years. In 1959, he became the first Principal of the Christ Apostolic Church Bible College in Ede.³⁵

Alokan focuses more than any author on the ministry of Joseph Ayo Babalola, devoting four chapters to him out of the ten chapters of the book.³⁶ He writes about Babalola's divine call, the Great Revival of 1930, his revival activities, the organisation of the revival, the core message of the revival, the spread of the revival, people's response and other features of the revival. Concerning Babalola, he notes:

This wonder working Apostle was endowed with great spiritual power following his divine call. Evil spirits and the traditionalists recognized the gift and therefore spontaneously acknowledged his superiority. He possessed so great spiritual power that he healed the sick either present at his revival meetings or in their homes or the prison yard or even at some distance from the venue of his revivals. He was noted for the healing of sicknesses, barrenness, blindness, suffering from witchcraft and abominable diseases such as leprosy, madness, epilepsy, insanity and tuberculosis. In practical terms, he was much more than an ordinary preacher; he performed signs and wonders and mighty deeds. Like Apostle Paul, he went about founding assemblies. In C.A.C circle, Babalola is regarded as a progenitor who occupied such a unique position which no other person could adequately fill.³⁷

The author also writes about the involvement of Oba I. B. Akinyele in the establishment of C.A.C. According to him, Akinyele belonged to a good Christian

³⁴ A. Alokan. 1991. *The Christ Apostolic Church*. 320.

³⁵ A. Alokan. 1991. *The Christ Apostolic Church*. 321.

³⁶ A. Alokan. 1991. *The Christ Apostolic Church*. 30-76.

³⁷ A. Alokan. 1991. *The Christ Apostolic Church*. 326.

family and he was a devout Christian from his youth. He was formerly an Anglican Church member who had risen to the ranks of a synod man and an important member of the Diocesan Board. Alokan also notes:

Akinyele had the benefit of Western education up to the Grammar School level. He worked first as a Customs Officer and later as Presidents of Lands Court at Ibadan. During his tenure in these offices, he demonstrated impeccable and true qualities of a Christian leader. In 1947, he became the first member of Oyo Province in the house of Assembly of the then Western Region of Nigeria. In 1952, he became the representative of Ibadan in House of Chiefs in the Western Region, and a Minister of State in the Western Region in 1961. The British Monarch awarded him the O. B. E. in 1948 and the K.B.E. in 1963. To crown it all, he became the Oba of Ibadan on February 16 1955. He was a strong character during the nine years of his reign and he successfully blended his pastoral work the traditional demands of his office with admirable dignity and sincerity. He set aside the dignity and pomp of an Oba while he went about the Bible in one hand and the microphone in the other, preaching the Gospel to the people. And thus he was acclaimed the first President of Christ Apostolic Church, Nigeria in 1943.³⁸

In *David Odubanjo: Legendary Pioneer of Faith Tabernacle and Apostolic Church Movements in Nigeria*, Bunmi Oshun³⁹ asserts that the development of the Faith Tabernacle was the precursor to the Christ Apostolic Church and the Apostolic Church in Nigeria while David Odubanjo grew from being a government employee and part-time church worker to becoming the leader of the national movement (N.F.T). According to Oshun:

J. B. Esinsinade had been the leader of the movement since its inception in Ijebu Ode but with the passing years and Lagos becoming the major centre of the church, Odubanjo's stature outgrew that of Esinsinade. While Esinsinade was still nominally recognised as the leader of the movement, Odubanjo was in fact the de facto leader. However in all his letters to pastor Clark, he made it clear that he deferred to Esinsinade's leadership even though he had become the major driving force of the movement. In more than one instance the Philadelphia leadership felt he (Odubanjo) should be given pre-eminence in all matters of the church but he was steadfast in his commitment to Esinsinade's senior leadership. This must have been surprising to Clark who was well aware that it was Odubanjo's leadership more than that

³⁸ Alokan. 1991. *The Christ Apostolic Church*. 326-330.

³⁹ Bunmi Oshun. 2012. *David Odubanjo: Legendary Pioneer of Faith Tabernacle and Apostolic Church Movements in Nigeria*. Lagos: Pierce Watershed. 56-61.

of any other person that held together the national movement; Esinsinade's authority was basically local.⁴⁰

While commending the leadership virtues of Odubanjo, Oshun comments further:

Odubanjo was a tireless leader who combined his pastoral duties with his administrative duties. In addition, there were numerous meetings he had to attend to: weekly at the presbytery level, monthly at the local level, as well as other national and regional meetings, general council meetings, annual pastors' conferences and annual conventions. One could describe Odubanjo as an itinerant evangelist, a roving ambassador, as well as a successful international missionary statesman and administrator. He was the fulcrum on which other arms of the national and regional groups hung. He was also the melting point of ideas, as well as the refuse dump of rejected ones. He demonstrated greatest zest and initiative and was very proactive in handling matters that required urgent attention, or which were intricate, pressing or controversial. He would spare no effort to render account to both the young and to the old. He would attempt to convince both informed and the uninformed. He had a welcome disposition for old members and new faces alike.⁴¹

Writing further on the contributions of Odubanjo to the founding of C.A.C, Michael Ogunewu⁴² believes that Odubanjo was instrumental to the laying of the foundation of what came to be known as the Aladura churches in Nigeria, and he could be referred to as one of the founding fathers of African Pentecostalism. He was a man of prayer, an erudite teacher of the Bible, a good administrator, an ardent believer and committed church leader who never got late to a church service. He was not an open air revivalist, but miracles characterized his ministry, and many people were healed through his ministry. Odubanjo was energetic, faithful, and helpful in all the arrangements which culminated in the founding of the first African Indigenous Church in Nigeria. He gave total support to Babalola and this added greatly to the success of Babalola's ministry and that of C.A.C. According to Ogunewu, Odubanjo's relationship to Babalola has been compared to that of John the Baptist to Christ; just as John prepared the way for Christ, Odubanjo prepared the way for Babalola. Odubanjo was deeply involved in the movement that prepared the people of his time

⁴⁰ Bunmi Oshun. 2012. *David Odubanjo*. 56-61.

⁴¹ Bunmi Oshun. 2012. *David Odubanjo*. 46.

⁴² M. L. Ogunewu, 2008. "Odubanjo, David Osmond 1891 to 1959". *Dictionary of African Christian Biography*. See http://www.dacb.org/stories/nigeria/odubanjo_david_osmond.html

and made them ready for the great revival that eventually came through Babalola. He was also a source of encouragement and support to Babalola throughout their time together as leaders of the C.A.C.⁴³

Oshitelu,⁴⁴ in *History of the Aladura (Independent) Churches* also concentrates on the important roles played by Joseph Babalola and David Osmond Odubanjo in the origin of Christ Apostolic Church. He provides another comprehensive account of the history and contributions of J. A. Babalola to the church; his call and the incident of his immovable roller vehicle; and his evangelistic revival crusades.⁴⁵ Oshitelu contends that historians of the Christ Apostolic Church have not been fair to D.O. Odubanjo. He is of the opinion that the extent of his role in the Diamond Society which later became the Faith Tabernacle and also metamorphosed into the C.A.C has not been fully appreciated. According to him:

The most vexed question in C.A.C circle is about its founder or founders. Some have alleged that there is perhaps a deliberate attempt to underplay the role of Pastor D.O. Odubanjo in the founding of the Christ Apostolic Church (C.A.C). They argue that it was through his immeasurable contribution that the church was founded. There is no doubt that he had been involved in the activities that led to the founding and pioneering of Christ Apostolic Church (C.A.C) as far back as 1920, about ten years before the great Revival of the 1930 which is generally taken as the origin of the C.A.C.⁴⁶

He therefore submits that there is a need for a reconsideration of the worth and contribution of Odubanjo in order to accord him his rightful place in the scheme of things. Hence, there is a need for recognition of the fact that he was co-founder of the Christ Apostolic Church.⁴⁷

It should be here noted that the submission of Oshitelu is not in line with all available information from various authors who have worked on the history or origin of C.A.C. The C.A.C was never founded by any particular individual. There were many

⁴³ M. L. Ogunewu. 2008. "Odubanjo, David Osmond 1891 to 1959". Retrieved from http://www.dacb.org/stories/nigeria/odubanjo_david_osmond.html

⁴⁴ G. A. Oshitelu. 2007. *History of the Aladura Independent Churches 1918-1940*. Ibadan: Hope Publications. 33-40

⁴⁵ G. A. Oshitelu. 2007. *History of the Aladura Independent*. 33-40.

⁴⁶ G. A. Oshitelu. 2007. *History of the Aladura Independent*. 41-42.

⁴⁷ G. A. Oshitelu. 2007. *History of the Aladura Independent*. 41-42.

prominent figures in the establishment of C.A.C as a body. Some of these individuals whose names have been mentioned above by Alokun were part of the coalition that led to the emergence of C.A.C. Hence, it is wrong to ascribe the founding of C.A.C either to Babalola as the sole founder or to Odubanjo as the co-founder. The duo was only part of the founding fathers. The sentiment that Babalola founded C.A.C is only shared by certain members of the church and other non-members who have no correct information about the origin of the church.

Engelbert Beyer,⁴⁸ traces the origin of C.A.C to the influenza of 1918 and the formation of the Precious Stone or Diamond Society in Ijebu-Ode under the leadership of J. B. Sadare and in Lagos under the leadership of David Odubanjo. He pays more attention to the activities of David Odubanjo, and his efforts in linking the group with the Faith Tabernacle in Philadelphia.⁴⁹

Beyer also makes mention of Joseph Ayo Babalola as the first and greatest prophet of the Great Revival of 1930. He traces the history of Babalola from his birth to his membership of Faith Tabernacle and the large followership he attracted during the period of the revival.

His focus on the activities of David Odubanjo and Ayo Babalola is important as an act of giving honour to whom honour is due. Nevertheless, he provides no information about the youth organisations in Christ Apostolic Church.

Aiyegboyin and Ishola⁵⁰ provide detailed information about the family background, early life and the ministerial call of Joseph Ayo Babalola. According to them, Babalola in pursuit of his divine call was armed with a Bible and a large school bell and also made use of prayer and sanctified water to heal all diseases and cure all infirmities. The spiritual activities of Babalola led to the start of the Great 1930 Revival. The revival which was sparked off by the resurrection of a dead child through Babalola's prayers started from Ilesa and soon attracted people from other towns, cities and nations.⁵¹

⁴⁸ Engelbert Beyer. 1997. *New Christian Movements in West Africa*. Ibadan: Sefer Books Ltd. 14-15.

⁴⁹ Engelbert Beyer. 1997. *New Christian Movements in West Africa*. 14-15

⁵⁰ D. Aiyegboyin & A. Ishola. 1997. *African Indigenous Churches*. 70-80.

⁵¹ D. Aiyegboyin & A. Ishola. 1997. *African Indigenous Churches*. 70-80.

Writing on *The Trio of C.A.C Founding Fathers: Odubanjo, Akinyele and Babalola*, S. E. A. Oludare⁵² observes that as one of the founding fathers, Akinyele greatly contributed to the founding of C.A.C in Ibadan land. The seed that grew up to become C.A.C in Ibadan today was planted right inside his living room. His works during this time made him to become a contemporary of Faith Tabernacle ministers like Odubanjo and Esinsinade. After his declaration for the Faith Tabernacle in 1925, he used all his power to see to it that the foundation of the church was very strong. When the F.T. in America ordained few Nigerians as Pastors by proxy, Pastor Akinyele was one of them. When the 1930 revival was about to begin at Oke Ooye in Ilesa, he was there as one of the high ranking ministers of the church. It was even stated by Adegboyega⁵³ that Babalola lived in Akinyele's house for some time and it was from there they set out to go to the reconciliatory meeting held at Ilesa where the 1930 revival started. In 1943, some officers were appointed for the church and Akinyele was appointed as the first President, a post he held till his death in 1964.

Oludare observes further:

During Akinyele's tenure as the President, he did a lot to make the C.A.C to be well grounded. Owing to the fact that he was the king of Ibadan land which gave him power over so many lands in the city, he used this opportunity to donate very many plots of land to C.A.C. The present site of C.A.C General Secretariat was said to have been donated by Oba I.B. Akinyele. He single handedly constructed the tower of old C.A.C Olugbode, Ibadan. His rulership over Ibadan made it very easy for preachers to preach in any part of the town and the revivals conducted in the town had no persecution of any kind. The C.A.C to which he was the President became like the emperor religion of the Roman Empire and this made the C.A.C to be accorded great respect in the town.⁵⁴

On a final note, Oludare asserts that "Pastor Akinyele gave C.A.C a solid foundation as the first President of the mission. Annually, his picture is printed on the C.A.C Almanac in recognition of the great things he did for the church while he was the

⁵² S. E. A. Oludare. 1999. *The Trio of C.A.C Founding Fathers: Odubanjo, Akinyele and Babalola*. M.A. Dissertation, Department of Religious Studies, University of Ibadan. 68-87.

⁵³ S. G. Adegoyega. 1978. *Short History of the Apostolic Church in Nigeria*. Ibadan: Rosprint Industrial Press Ltd. 22-23.

⁵⁴ S. E. A. Oludare. 1999. *The Trio of C.A.C Founding Fathers*. 68-87.

president of the mission. He served dedicatedly and selflessly and this went a long way to give C.A.C a good beginning upon which the church is building till today.”⁵⁵

In another work: *Oba Sir Pastor Isaac Babalola Akinyele: An Example of Integrity in Service*, Olubunmi Oshun ⁵⁶ affirms that apart from being appointed as the first President of C.A.C, Akinyele was also appointed as the Chairman of the Board of Trustees and the custodian of the seal of the mission. He was the Proprietor of C.A.C Schools and also the Chairman of the C.A.C Schools Management Board, especially for the areas directly involved in the revivals such as Ibadan, Osogbo, Ife, Ilesa, Ondo, Ekiti, Owo, Ikare, Akoko, Igarra, Ifon, Kabba, Ijumu and Lokoja.

Oshun also extols the virtues of Oba I. B. Akinyele, such as:

his decision to live a life of integrity; his decision to embrace the full gospel for salvation, total healing and total well being; his decision to depend on the Bible as rule of faith and final authority for faith and conduct; his decision to embrace holiness and monogamy as hallmarks of Christianity; his decision to renounce the world, its riches, honour and glamour; his decision to embrace fellowship with God, Jesus and the believers; his decision to publicly, regularly and zealously confess Jesus as Lord and Saviour; his decision to help sinners to confession and restoration; his decision to resist “the pride of life, pride of race, and pride of grace”; his decision to resist the temptation of bribery and corruption; his decision to resist the temptation of high handedness, excessive or oppressive rule: extortion and self aggrandizement; his decision to denounce sin, Satan and all his works and his decision to be a shining light.⁵⁷

In *The legacies of our Church Patriarchs*, E. H .L Olusheye⁵⁸ centres on the characteristics of the pioneer patriarchs of C.A.C. He lists the characteristics as: self discipline, righteousness and holiness, fervent prayers, genuine (agape) love, unity and care of the needy. According to him:

These legends (founding fathers) of our beloved Church (CAC) had no Bible College training experience, yet they were able to found the first truly Pentecostal and Evangelical Church in Nigeria. The holy Bible was their model for exemplary lives which they lived both before the founding of the Christ

⁵⁵ S. E. A. Oludare. 1999. *The Trio of C.A.C Founding Fathers*. 68-87.

⁵⁶ O. Oshun. 2014. *Oba Sir Pastor Isaac Babalola Akinyele: An Example of Integrity in Service. Golden Jubilee Memorial Lecture (1882-1964)*. Lagos: Pierce Watershed Company. 17.

⁵⁷ Oshun. 2014. *Oba Sir Pastor Isaac Babalola Akinyele*. 21-29.

⁵⁸ E. H. L. Olusheye. 2010. *The Legacies of our Church Patriarchs*. Ibadan: Gideon Global Press. 52-64.

Apostolic Church and also throughout their lives on earth. They did not permit any extraneous influences to derail their heavenly visions. They maintained the vision that the church must be run strictly according to the Scriptures.⁵⁹

He writes further on the impact of C.A.C on the Nigerian Society, the secrets of the success of C.A.C and some of the pitfalls of the church. He asserts that the secrets of the success of C.A.C lies in the great evangelistic works of Joseph A. Babalola and other prominent figures, occurrence of miracles/signs and wonders, Pentecostal power, abstinence from sin, the establishment of C.A.C Bible College (Theological Seminary) and effective administrative system, among others.⁶⁰

Much as his efforts are appreciated in shedding light on the legacies of the church's Patriarchs and the secrets of the success of the church, he does not make any mention of the roles played by the church's youth organisations or their contributions to the success of the church.

In *Christ Apostolic Church: Heroes and Heroines, Past and Present (Part Two)*, D. Oluwamakin⁶¹ gives a brief history of the life and works of J. A. Babalola, David O. Babajide, A. O. A. Olutimehin and Samson O. Akande. He states that Babalola was the first General Evangelist of C.A.C, while Babajide was second General Evangelist. Olutimehin was the fifth General Superintendent while Akande was a leading former Assistant General Evangelist of the church. According to him, these heroes fought hard, never leaned on their own understanding but in every way acknowledged God; they resisted the temptation to be wise in their own eyes, and in the eyes of their fellow human beings. They trusted only in the divine leadership of the Holy Spirit and through faith, they fought hard to sustain the cause of the kingdom as well as the rich spiritual heritage of Christ Apostolic Church.

A careful analysis of all the above mentioned authors reveal that they have chosen to highlight the roles played by the patriarchs of the Church and their legacies while little or nothing was mentioned about the involvement and contributions of youths to the growth of the church. This is the missing gap that this work intends to fill.

⁵⁹ E. H. L. Olusheye. 2010. *The Legacies of our Church Patriarchs*. ix

⁶⁰ E. H. L. Olusheye. 2010. *The Legacies of our Church Patriarchs*. 52-64.

⁶¹ D. Oluwamakin. 2012. *Christ Apostolic Church: Heroes and Heroines, Past and Present-Part Two*. Ilorin: Divine Grace Print. 20-43.

2.3 Contributions of Men and Women Associations to the Growth of C.A.C

Alokan,⁶² writes about C.A.C Men's Association which was founded in 1960. Its objectives include the fostering of the unity and growth of the church and the promoting of viable commercial enterprises among its men folk for the spread of the Gospel. The Association has contributed to the growth of C.A.C in the establishment and administration of the Church's Bookshop Venture at Akure, Ondo State and the Printing Press at Agege, Lagos.⁶³ The Association went further to aid the development of infrastructural facilities at C.A.C Theological Seminary, Ile Ife by building a Student's hostel and working on the fencing of the Seminary compound.⁶⁴

Writing further on the contributions of the Good Women Association, Alokan asserts that the Association which is made up of adult female members of the church was established in 1944. Its contributions to the growth of the church are in the areas of Gospel outreaches to the women folks of the church, catering for the secular education of C.A.C girls, and promotion of health services to pregnant women and their children. Furthermore, the Association has been in charge of C.A.C Maternity Centre at Ede since 1959; it established Babalola Memorial Grammar School, Ilesa in 1960, gave financial donations towards the development of Babalola Memorial Camp and Joseph Ayo Babalola University, Ikeji, Osun State, and also erected a block of shops at C.A.C Faith Home, Ede.⁶⁵

Akande⁶⁶ highlights the origin of Good Women Association in C.A.C, its aims and objectives and qualifications for membership. According to her, the Association has played great roles in the areas of prayers-intercession, organising Bible teachings for young women and girls, social ministry, music ministry, founding of schools and financial donations for the church.

The Good Women choir of C.A.C Ibadan district led by Mrs. Fashoyin started in 1959 and grew to limelight in the 70s and 80s. Lady Evangelist Bola Are also started her musical career in 1977 and she used the medium for evangelism and soul winning

⁶² A. Alokan. 1991. *The Christ Apostolic Church*. 263-265.

⁶³ A. Alokan. 1991. *The Christ Apostolic Church*. 263-265

⁶⁴ A. Alokan. 2010. *Christ Apostolic Church at 90*. 260-262.

⁶⁵ A. Alokan. 2010. *Christ Apostolic Church at 90*. 264-266.

⁶⁶ O. G. Akande. 1994. "The Role of Good Women Association of C.A.C". B.A. Long Essay, Department of Religious Studies, University of Ibadan. 29-65

purposes. The group established Babalola Memorial Grammar School and Olugbode Itabaale Primary School in 1960 and also gave financial donations towards the building of C.A.C General Secretariat in Ibadan and also donated office equipment for the Secretariat.⁶⁷

Dorcas Akintunde⁶⁸ in “The Ministry of Women in Lucan Narratives: A model for C.A.C in Nigeria”, identifies different female societies of the church such as: Good Women Association, the Good Women Choral Group, Ordained Ministers’ Wives’ Association, Deaconesses, Sunday School Teachers and Midwives. In line with the earlier mentioned authors, she asserts that these societies have lived up to expectations and have not lagged behind in contributing their quota to the growth of the church. According to her, these female societies have engaged in the establishment of schools, donation of building facilities, publication of Christian literature, release of Gospel Music Albums, evangelistic outreaches and church planting. About fifty women of the church have planted branches of C.A.C in Ibadan, Ondo, Ife and Lagos.⁶⁹

2.4 Youth Ministry and Church Growth

Smith,⁷⁰ traces the history of the youth ministry from the beginnings. According to him, the beginnings of youth ministry took place in the mid-19th century, in the wake of the industrial revolution. In America, churches took note of all the young men who moved into central urban areas to work in factories. Laypersons who noticed that these young adults are working six days a week and gallivanting around town on Sundays aspired to educate them. And so, early youth ministry began when churches brought older children and teenagers into classrooms to teach them how to read the Bible.⁷¹ Early youth ministry was designed for un-churched children who lacked formal education; while the primary goal of early youth ministry was education, a

⁶⁷ O. G. Akande. 1994. The Role of Good Women Association. 29-65

⁶⁸ D. Akintunde. 2001. The Ministry of Women in Lucan Narratives: A Model for C.A.C in Nigeria. Ph.D. Thesis, Department of Religious Studies, University of Ibadan. 184-233.

⁶⁹ D. Akintunde. 2001. The Ministry of Women in Lucan Narratives. 184-233.

⁷⁰ C. Smith. 2002. “Mapping American Adolescent Religious Participation”. *Journal for the Scientific Study of Religion*, 41, (4). 597-612. Retrieved on 19th May 2011 from [https://www.en.wikipedia.org/wiki/Youth_ministry_\(Evangelical\)](https://www.en.wikipedia.org/wiki/Youth_ministry_(Evangelical))

⁷¹ C. Smith. 2002. “Mapping American Adolescent Religious Participation”. Retrieved from [https://www.en.wikipedia.org/wiki/Youth_ministry_\(Evangelical\)](https://www.en.wikipedia.org/wiki/Youth_ministry_(Evangelical))

desirable secondary effect was that students would realise through biblical passages that they are sinners in need of forgiveness. Eventually, churches opened up Sunday school to church members and un-churched children and teens alike.

He goes further to say that the 1960s were characterised by campus ministries. Many college-aged students did not have their theological needs met by these fellowship groups; soon thereafter, even younger adolescents began to see their organisations as institutionalised and irrelevant. Denominations stopped publishing youth group (Sunday School) resources and large group gatherings dwindled down into small meetings and then into nothing. Then specific church-based activities for youth emerged, as Friday night youth groups began. During the 1970s, many denominations implemented strategies for modernising existing youth ministry in the hopes of reviving it. This is the point where differences in youth ministry started to emerge on a denominational basis instead of Organisation to Organisation.

During the early 1980s, the counselling revolution hit the church with its emphasis on honesty and openness. Professional counsellors began to be employed in churches. This influenced youth groups and the Bible study meetings became "fellowship groups" or "home groups" with an emphasis on caring and meeting people. It was also during the 1980s that a large number of local church youth pastors began expressing the desire to stay in youth ministry as a lifelong career. The 1990s saw the start of an emerging church movement, and many of the youth leaders from the 1970s and 1980s were pioneers in this approach.

During the 1990s, there was also a move to create international interaction between different youth structures. Pioneers in this approach are the International Association for the Study of Youth Ministry (IASYM).

Smith's work is relevant to this study by providing a general history of youth ministries from the mid- nineteenth Century to the 1990s. While highlighting the pioneering efforts in the formation of youth work in America, he mentions nothing about the history of youth ministries in Africa or in African Indigenous Churches.

Goreham,⁷² in his own view of youth ministry approached it from a Sunday school teacher's perspective. He states that teachers in the Sunday schools in churches encourage students to bring their friends along, and the movement gained momentum. Lay persons would often work independently, neither subjecting themselves to congregational scrutiny nor receiving church funding. This fostered the development of interdenominational teaching programs and, eventually, faith-based organisations devoted to youth such as the Young Men Christian Association and Young Women Christian Association, whose American branches were founded in the 1850.⁷³ He states further that before the year 1940, it was the pastor's job to do everything in the church, including youth fellowships but during the late 1940s there was some introduction of church youth committees made up of youths who were returning from the war with great life-experience and they could not be kept out of leadership in the church just because they were in their twenties. The 1940s was also the beginning of para-church ministries. Young Life was founded by Jim Rayburn in 1941. The Young Life para-church model proved to be effective at reaching young people for Christ, and by the early 1950s, para-church youth ministries with full-time staff flourished. Billy Graham was the first full-time parachurch worker for Youth for Christ (YFC) in the USA. This movement spread quickly around the world. During the 1950s, parachurch ministries grew rapidly in most Christianised countries, and the focus of activity was on large events, known as Rallies, and stadium events, known as "Crusades". The emphasis was on promoting inter-church activities between local denominational churches.⁷⁴

Goreham approaches the history of youth movements from the Sunday school angle and he also sheds more light on certain individuals and the activities of earliest youth movements in America. However, his work is also limited to youth activity in America and it covers nothing about youth work in Africa or in African Indigenous Churches. This provides a basis for this present effort.

⁷² A. Goreham. 2004. "Denominational Comparison of Rural Youth Ministry Programs". *Review of Religious Research*. 45, (4), 336-348.

⁷³ A. Goreham. 2004. "Denominational Comparison of Rural Youth". 336-348.

⁷⁴ A. Goreham. 2004. "Denominational Comparison of Rural Youth". 336-348.

Fields ⁷⁵ also traces the history of youth ministry, stating that, the most recognisable first effort to offer periodic Bible studies, social networking and outreach opportunities for youth was spearheaded by Dr. Francis Edward Clark. He began the Christian Endeavour Society in 1881. Dr. Clark wanted to change the view of young people in churches from “pitchers waiting to be filled” to young adults “responsible for larger service in the church of Christ.” The Christian Endeavour Society revolutionised youth ministry and became extremely popular in its first few years of operation.⁷⁶ Dr. Clark set the limit for each society at 80 members. As more young adults came to be members, more societies were formed. By 1887, there were 700 societies with over 50,000 members spread out across 33 states. One common speculation is that churches in the 1880s became fearful that they would lose all of their young members to these societies. In response, many mainstream denominations began their own youth organisations modeled after the Christian Endeavour Society. Some examples are the Methodist Church’s Epworth League, or the Lutheran’s Luther League. These new church-based organisations as well as interdenominational ones already in existence flourished, increasing in attendance and international outreach involvement as a part of faith-based foreign aid.

Fields continues that after World War I, the focus of many youth ministries began to shift from efforts to outreach and convert to efforts to educate students and increase their understanding of their faith. It was during this time that the teenagers began to think theologically as well as gain a social awareness of the world around them. From the 1930s to the 1960s, the churches emphasised fellowship and theological understanding.

Fields’ work is relevant as he identifies more church based and inter- denominational youth organisations but all these are still limited to America. He fails to cover the C.A.C in Nigeria, which is the area of concern to this new study.

⁷⁵ D. Fields. “Small Group Video Bible Studies”. Retrieved from <http://www.bluefishtv.com> on 20th August 2010.

⁷⁶ D. Fields. “Small Group Video Bible Studies”. Retrieved from <http://www.bluefishtv.com> on 20th August 2010

M. F. Akangbe⁷⁷ writes on “The Contributions of Young Paul to the Growth and Development of the Early Church: A challenge to Christian Youths in Africa”. She observes that “in the early history of the church and on the pages of the New Testament Paul towers so high that he has been regarded as the second founder of Christianity and more than just its chief exponent and interpreter.” She traces the early life and career of Paul, his theology and teaching, and the moral obligations he expects from his converts. He himself first performed whatever moral obligations he expected his followers to put into practice and always set himself as a good example before them. She sees Paul’s lifestyle and contributions to Christianity as a serious challenge to African youths who resort to cultism, vandalism, fanaticism and sexual immorality as a means of achieving their desire.

While this work recommends Paul as a good example to youths in Africa, it fails to address the contributions of youths in Christ Apostolic Church in South West, Nigeria.

A. Oduyoye, in *Christian Youth Work*⁷⁸ highlights various youth organisations and their specific roles and functions. The groups highlighted include the “Youth Secretariat of the All Africa Conference of Churches” with its roles targeted at education, development, developing Christian convictions and focusing on services that young people can render in church and society. Other youth groups are ‘Uniformed Organisations’ (e.g. Girls’ Guides, Boy Scouts, Boys Brigade, Girls’ Life Brigade, Junior Red Cross, St John’s Ambulance, etc); Service organisations (e.g. Young Men Christian Association (YMCA), Young Women Christian Association (YWCA), Christian Youth Fellowship, Young People’s Guild, etc); ‘non denominational’ youth works (Student Christian Movement (SCM), Scripture Union (SU), etc), ‘non government’ youth groups; quasi-government/government and denominational youth groups. Others are ‘denominational youth’ groups like

⁷⁷ M. F. Akangbe. 2011. “The Contribution of Young Paul to the Growth and Development of the Early Church: A Challenge to Christian Youths in Africa”. In S. O. Abogunrin (eds.) *Biblical Studies and Youth Development in Africa*. Ibadan: NABIS. 213-234.

⁷⁸ A. Oduyoye. 1979. *Christian Youth Work*. Ibadan: Daystar Press. 43-45

Anglican Youth Fellowship (AYF), Methodist Youth Fellowship, Presbyterians Youth Fellowship and others.⁷⁹

In this same work, Oduyoye also mentions the roles of youth workers. In her words:

Youth workers are a bridge between generations and they are basically communicators and facilitators. They stimulate study and reflection on issues in church and society especially as they affect young people and also call for their involvement. They ensure the effectiveness of young people in national development by seeking areas of co-operation among young people in practical projects. They enable communication with and among young people. They also enable young people to develop their abilities, to analyse issues, to make decisions and to plan for concrete action in life. Youth workers also function as catalysts, stimulating and challenging themselves and young people to new ventures and experiments.⁸⁰

In achieving these goals, youth workers organise series of lectures, discussions and plenary sessions, workshops, excursions/tourism, and also make use of visual presentations, individual participation in events among others.

This work is very valuable because it provides detailed information on the aim of youth work, the roles of Christian youth workers, the target of specialised youth work, and the process of becoming a youth worker. It is a good manual for Christian youth workers in Africa. However, it is remarkable that while the author gives a list of some denominational youth organisations, she neither mentions any youth organisation in Christ Apostolic Church nor pays any attention to their activities and contributions to church growth. This scholarly work aims at filling this gap.

In the article, "Attracting Youth Back to the United Methodist Church", the executive board of the church states that it is of vital importance that today's church takes seriously its responsibility in ministering to its youths, and in reaching out to the un-churched youths of its community. Engaging youths in the life of the church is vital to

⁷⁹ A. Oduyoye. 1979. *Christian Youth Work*. 43-45.

⁸⁰ A. Oduyoye. 1979. *Christian Youth Work*. 28-32

ensuring the future of the church. They will be the leaders, ministers, and witnesses for generations to come.⁸¹

As a way of revitalising the Youth Ministry of the Church, the board posits that the church should understand and clarify the overall vision and mission of the ministry. Communicating a clearly defined vision excites those working in the ministry and unites them for a common purpose. The mission provides a framework for achieving the goal.

The board further posits that Youth Ministry must be purpose-driven, with a clear vision and focus on worship, prayer, and the continuous spiritual growth of the youths and not merely for social reasons. It is not enough just to get youths back to the church with large events that encourage fun and festivities. The church should make them deeply committed disciples of Jesus Christ. The ministry must be open to using new and creative ideas to encourage the youth to continue on their spiritual journey.

Youth leaders must be spiritual, open-minded, creative, and willing to help youths to discover God's calling and purpose for their lives. The church should look past the traditional stereotype of appointing young, newly ordained clergy as youth leaders and begin to seek youth leaders who are truly called by God to work with youths and minister to their needs.

In revitalising the Youth Ministry of the church, the parents of youths must also be active participants in the youth programmes and in the lives of their children. Parents are, almost always, the most significant determining factor in the development of their children.

Finally, the board asserts that adults in the congregation must make room for the active participation of youths in the life of the church. The youths must be allowed to serve in important committees, to find their voice in the church, and find their calling. They must be given opportunities for significant dialogue and relationships with mature Christian adults in the structure and administration of the church. The Church

⁸¹ Executive Summary, LUMC. 2005-2006. "Attracting Youth Back to the United Methodist Church". Retrieved on 19th May, 2011 from <http://printfu.org/united+methodist+church+youth+ministries>. 1-2.

must acknowledge the importance of youth in the overall plan of God for the Church.⁸²

This work is very relevant to this research as it calls for the engagement and active participation of youths in the day to day affairs of the church. The leadership of the church should agree with the fact that youths can also contribute meaningfully if given the chance, in the administration of the church. The work however, does not address the topic of the present research because it focuses on the United Methodist Church and not the Christ Apostolic Church.

In the article, “Success Without Successor Is Failure In Disguise: The Challenge of Youth Ministry Today”, George Ehusani⁸³ writes on the importance of establishment of vibrant: spiritual, pastoral, educational, and human development programmes and projects that are specifically targeted at salvaging the youth population of the Catholic Church and equipping them for wholesome lives here on earth and eternal life hereafter. He posits that the church should channel a lot of time and resources into the wholesome formation and integral development of the youths because the successes of today’s church must not end with the older generation. They must have a multiplier effect on the coming generation.

In order to achieve this aim, he canvasses for a youth friendly church which makes room for a massive involvement of youths in the work of evangelisation. He asserts that in youth evangelisation, the youths should not be seen as mere objects or targets of the Church's programmes and projects for the youth. Young people in the Church should be seen as active agents of the evangelisation of their own peers. The reason is that young people want to be appreciated and given value. They hate to be treated like children who need to be spoon-fed. They are very conscious of the fact that they are now grown up, that they are full of energy and resourcefulness, and that they have gifts, talents and charismas that are useful in the Church. They want to use their gifts and talents. They want to be celebrated. They want to be taken seriously. They want

⁸² Executive Summary, LUMC. 2005-2006. “Attracting Youth Back to the United Methodist Church”. 1-2.

⁸³ G. Ehusani,2005. “Success Without Successor Is Failure In Disguise: The Challenge of Youth Ministry Today”. A Paper Presented at the 1st Nnewi Diocesan Synod, April 3-10 2005 . 210-235. Retrieved on 4th April 2011 from http://www.nnewidiocese.org/Success_without_successor_is_failure_in_disguise.pdf

to be involved in the management of their own affairs and the affairs of the Church. They want to participate actively in the liturgy and other worship sessions and not to be treated as mere benchwarmers. Young people are often full of passion to study the Bible and to share the message as well as their faith experience with their friends inside and outside the Church.⁸⁴

Other suggestions he puts forth in his paper are: adjustment in the church's structure, adjusting the church's music to attract youths, meeting the young people where they are, organising outdoor programmes for youths, giving room for testimonies, including games and picnics in youth programmes, establishment of youth centres, using young people to develop multimedia programmes and involving the best pastoral agents in youth ministry.

This paper is highly relevant to this study as it canvasses for a massive involvement of youths in the work of evangelisation. It reveals that the contributions of young people cannot be ignored in the communication of the Gospel, in the organisation of church programmes and in the growth of the church. Nevertheless, this paper focuses on youth activities in the Catholic Church in Nigeria and not in the Christ Apostolic Church which is the main thrust of this research.

In *The Anglican Communion, Nigeria: Evangelism and Church Growth*⁸⁵, S. M. Mepaiyeda highlights the remarkable activities of Anglican Youth Fellowship (A.Y. F.), the Boys' and Girls' Brigade, the Girls' Guild and Evangelical Fellowship in the Anglican Communion (EFAC) in the growth of the Anglican Church. He submits that in times past the youths were neglected by the elders of the church and this led to the mass exodus of the youths to many Pentecostal churches where they were allowed to operate freely. However, in recent times, the youth organisations of the church are being given free hand to operate and they are now the major instruments of growth, as their activities are now enhancing the spiritual growth of the church.

⁸⁴ G. Ehusani. 2005. "Success Without Successor Is Failure In Disguise: The Challenge of Youth Ministry Today". 210-235.

⁸⁵ S. M. Mepaiyeda. 2002. *The Anglican Communion, Nigeria: Evangelism and Church Growth*. Ado Ekiti: Gospel Printing Press. 28-33.

He also mentions inhibitions to evangelism and church growth. Such are: inherited administrative structure, lack of full time evangelists, cultism, emphasis on gigantic structures and lack of commitment/dedication on the church priests. He concludes by submitting that the youth ministry of the church must be given every necessary encouragement for effective growth to take place in the church. Since the youths are part and parcel of the church, they must be made to see themselves as integral part of the church and not as strangers or unwanted elements in the context of the church's worship.⁸⁶

This work is relevant to the present work and it is commendable in its call for the involvement and recognition of youths in church growth activities. However, the focus of the author is church growth and youth activities in the Anglican Communion of Nigeria and not in Christ Apostolic Church. There is therefore a justification for this present study which will give insight into the contributions of youths to the growth and expansion of Christ Apostolic Church, Nigeria.

In "Youth Work as a service to African Independent Churches"⁸⁷, Kivuli asserts that Church Youth Work primarily means "working with young people not for young people"⁸⁸. This is to correct the wrong impression of Youth leaders and pastors about young people. He believes young people have positive roles to play in the African Independent Churches. He therefore advises the church leaders to accept the young people as capable of assisting them in their programmes. They should not only make plans for the youths but they should include them in the decision making councils that affect the lives of the youths and the growth of the churches. The involvement of youths in these meetings will build relationships that will strengthen the oneness and unity of the churches. It will make the youths know and love what their parents are doing and also work on improving it. Finally, this strategy will make the youths develop a sense of affection, commitment, belonging and ownership of what their parents have founded for them.⁸⁹

⁸⁶ S. M. Mepaiyeda. 2002. *The Anglican Communion, Nigeria*. 34-43.

⁸⁷ J. M. Kivuli. 1996. "Youth Work as a service to African Independent Churches". In S. B. Mala (ed.) *African Independent Churches in the 80s*. 129-130.

⁸⁸ J. M. Kivuli. 1996. "Youth Work as a service to African Independent Churches". 130.

⁸⁹ J. M. Kivuli. 1996. "Youth Work as a service to African Independent Churches". 129-130.

This work is much relevant to the present study on account of the author's suggestion that church leaders in African Independent Churches should allow youths to get involved and contribute meaningfully to the growth of the churches. While the work provides a good platform for the take off of this study, it should be noted that it is a general work which does not specifically address the contributions of youths of Christ Apostolic Church, Nigeria.

Writing on Youths and Pentecostalism, Offiong⁹⁰ examines the roles of youths as leaders and active participants and contributors to the growth of Pentecostalism in Nigeria. He highlights their status and contributions to the growth of the movement. According to him, membership of many Pentecostal Churches and organisations is made up of young men and women between the ages of eighteen and forty five as well as young adults.

He reveals that the influx of youths to the Pentecostal churches and organisations is partly due to the attractions the movement offers, which they do not find in the historic and Aladura churches. Pentecostalism provides youths a platform for self-expression and self-realisation in the church and also gives them a sense of belonging and self-esteem. It allows for greater freedom of worship and participation as opposed to the historic churches where the attitude to worship is formalistic and strictly controlled.

Young men and women are given the opportunity and hope of rising to highest positions unlike what obtains in the orthodox and Aladura churches where youths and women are given limited leadership opportunities. The active participation of youths in the day-to-day administration of the Pentecostal churches and organisations in Nigeria is achieved through the creation of numerous voluntary associations and committees that accommodate many of them. Thus, by allowing for a liberal and free atmosphere of worship as well as mass participation, Pentecostal churches and organisations in Nigeria attract more youths than the historic churches do.

⁹⁰ E. A. Offiong. 2010. "Youths and Pentecostalism". In D. O. Ogungbile & A. E. Akinade (eds.) *Creativity and Change in Nigerian Christianity*. Malthouse Press Ltd. 131-142.

This work is highly commendable because it is very relevant to the focus of this study as it highlights the active participation of youths in the church. However, it fails to recognise Christ Apostolic Church as one of the Pentecostal churches under its searchlight and also makes no particular mention of the contributions of youths of Christ Apostolic Church.

Olokede⁹¹, discusses the “Impact of Youth Organisations on the development of Youths in some selected Churches”. He examines the contributions of youth organisations in curbing moral decadence, in improving youth interest in formal education, and in providing economic aids for their members.

He, in agreement with Taylor,⁹² observes that, the positive development of many youths is the reflection of information, knowledge and understanding which such people have obtained from being members of the youth Organisation in their local churches⁹³. These various developments include moral, educational and economic empowerment. In the area of morals, he says youth organisations make themselves available to guide the thoughts, behaviours, and feelings of young people. To this end, various youth fellowships in each church impact self discipline, fear of God, obedience to parents and many other moral values into their members. The result of this is that they bring up youths who are conformed to biblical/Christian standard.⁹⁴

On educational development, he maintains that Christian youth organisations do not establish educational institutions but give direct and indirect assistance to their members based on individual needs. The youth organisations he examines organise seminars, talk shows, symposia, etc. In these, the youths are being taught and encouraged not to involve themselves in examination malpractices. They are given necessary guides on how to study and succeed in any examination; how to choose appropriate courses of study in higher institutions; and how to apply whatever they

⁹¹ P. O. Olokede. 2010. “The Impact of Youth Organisations on the Development of Youths in some selected Churches in Ibadan”. M.A. Dissertation, Department of Religious Studies, University of Ibadan.

⁹² M. H. Taylor. 1969. *Pastoral Care of the Mentally Ill*. London: S.P.C.K. 63.

⁹³ M. H. Taylor. 1969. *Pastoral Care of the Mentally Ill*. 63

⁹⁴ P. O. Olokede. 2010. *The Impact of Youth Organisations*. 1-60.

have learnt in class to excel in life⁹⁵. Writing on economic development, he remarks that youth organisations train their members to be self employed and also organise “Financial and Economic Empowerment Prayer (FEEP)”, which is meant to develop youths to be self-reliant.

This work is most relevant to this research because it highlights the relevance of youths in church activities, church administration and evangelism. However, it is not without its own limitations.

The first limitation is that the writer examines the Impact of Youth Organisations on the development of Youths while this research centres on the contributions of youths to church growth. The second limitation lies in the fact that he only understudies youth activities in just one local assembly of Christ Apostolic Church in Ibadan, Oyo State, while this new study focuses on youth activities in Christ Apostolic Church, South West, Nigeria. The gap created shall be filled by this present work.

In *Evaluating Youth Ministry in Christ Apostolic Church*, Agunlejika⁹⁶ gives a skeletal history of Christ Apostolic Church and that of the Christ Apostolic Church Youth Fellowship.

He also provides the constitution of the Youth Fellowship. He treats the subject matter from a very narrow perspective as he only highlights the activities and roles of the Youth Fellowship in Osogbo District Coordinating Council, Osun State, Nigeria.

This work is very relevant but it limits itself to C.A.C Assemblies in Osogbo District Coordinating Council alone while this present research has the six states in South Western Nigeria as its focus. It is this gap that this new research seeks to fill.

2.5 Conclusion

This chapter has critically examined and reviewed a significant number of books, articles and journals of various authors in the areas of Origin and Growth of Christ Apostolic Church, the contributions of the Founding Fathers, the contributions of Men

⁹⁵ P. O. Olojede. 2010. “The Impact of Youth Organisations”. 1-60.

⁹⁶ T. A. Agunlejika. 2003. “Evaluating Youth Ministry in Christ Apostolic Church (Osogbo Districts Coordinating Council as A Case Study)”. A Long Essay Submitted to ECWA Theological Seminary, Igbaja.

and Women Associations and, Youth Ministry and Church Growth. However, the various materials reviewed reveal that there is no particular work on the involvement of youth organisations in the growth of Christ Apostolic Church in South Western Nigeria.

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CHAPTER THREE

HISTORY OF THE ORIGIN OF YOUTH ORGANISATIONS IN CHRIST APOSTOLIC CHURCH

3.0 Introduction

The past causes the present, and so the future. Only through studying history can we grasp how things change; only through history can we begin to comprehend the factors that cause change; and only through history can we understand what elements of an institution or a society persist despite change.¹

This chapter contains a brief historical survey of CAC, starting from her existence as the Precious Stone Society, through the various stages of growth until the adoption and registration of the name C.A.C. It proceeds to highlight the history of youth organisations in Christ Apostolic Church. It traces the growth of these organisations from the earliest ones that existed in the church from 1943 down the years. Particular attention was given to the Light of the World Society (LOWS), Christ Apostolic Church Students' Association (CACSA) and Christ Apostolic Church Youth Fellowship (CACYOF). This study focuses on the visions, aims/objectives, administration, programmes and activities of each of these groups. The research also makes mention of some past and present leaders of each group.

This is done in order to reveal the dynamic growth and the developmental stages of youth operations in the church from inception till date.

3.1 A Brief Historical Survey of Christ Apostolic Church

3.1.1 The Earliest Individuals and Prayer Groups

The history and foundation of Christ Apostolic Church in contrast to some Christian denominations like Cherubim and Seraphim Church, the church of the Lord (*Aladura*), Deeper Christian Life Ministry and others could not be traced back to a single person. Rather, C.A.C emerged as a result of the efforts of some religious

¹ P. N. Streams. 1998. "Why Study History". www.historians.org/about-aha-and-membership/aha-history-and-archives/archives/why-study-history-1998. Retrieved on 13th April 2015.

movements involving many personalities residing in various parts of the old western region of Nigeria.²

The first individual in this regard is D. O. Odubanjo while the first religious movement has its origin in St. Saviour's Anglican Church, Ijebu in 1918. Odubanjo became a Christian in his early years in school. He later attended St. Andrew's College, Oyo. He became a clerk with the Nigeria police and was posted to Warri in the mid-west. In 1917, at a friend's house, he saw a copy of a tract, "The Sword of the Spirit" published by Faith Tabernacle, Philadelphia, USA. What impressed him particularly was an article titled "the seven principles of prevailing prayer". When he got back to his station at Warri, he quickly wrote a letter to Pastor A. Clark, the head of the 'Faith Tabernacle' at Philadelphia, requesting for such papers. Pastor Clark granted his requests and sent him various books on Christian practices and ways of life. Encouraged by dreams, Odubanjo decided to devote himself to the doctrines of Faith Tabernacle and also encourage his people at Ijebu Ode to do the same.³

The incident that led to the growth of the first religious movement which has its origin in St. Saviour's Anglican Church Ijebu Ode in 1918 was the dream of Pa Ali who was the Church's sexton. He dreamt that the church was divided into two groups; some members who prayed fervently were surrounded by light while the others who constituted the majority but gave little thought to prayer were surrounded by darkness. Ali narrated the dream to Rev. S. J. Gansallo, the Pastor of the church who told him not to mind the dream. Ali had the dream again and this time he narrated it to four elders of the church with whom he started a prayer group. They were J. B. Sadare (who later became Pastor Esinsinade), E. O. Onabanjo, D. C. Odunuga and E. O. W. Olukoya.⁴

Rev Gansallo was informed of this and as he knew that the prayer group could bring progress to both himself and his Church, he gave them a warm support. Nevertheless, nobody foresaw that the prayer group would become a religious sect; there was no attempt to secede from the Church.

² J. D. Y Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. London: Oxford University Press. 62-63.

³ J. D. Y Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. 62-63

⁴ J. A. Ademakinwa. 1971. *Iwe Itan Ijo Aposteli ti Kristi*. Lagos: C.A.C Publicity Department. 11-13.

Ijebu Ode, like all other towns in south western Nigeria was visited by a terrible outbreak of influenza – “The great pandemic” in 1918. Due to the seriousness of the epidemic, all public buildings including churches were closed by Government decree and Rev. Gansallo, the Minister at St. Saviour’s Anglican Church, Ijebu Ode acted in compliance with the Government’s decree and retired to his farm.⁵ To the prayer group, his obedience was an act of faithlessness since the prayer group believed that the epidemic could be stopped by prayer. At this point, the prayer group resorted to prayer and fasting and there was a procession of the members round the town in the same year. The prayer group therefore had to question the faith of the Anglican Church due to the cowardly and faithless attitudes of the pastor of the Church at a period when faith in God was highly needed.⁶

During the outbreak of epidemic in 1918, God revealed himself to Sophia A. Odunlami, an educated nineteen year old girl who resided at Isonyin, a village of four miles from Ijebu Ode. She received a message from God instructing her to tell all victims of the epidemic to wash in a coming rainfall in order to be healed of the influenza.

According to the words of God, all those who heeded the instruction were healed. She was also shown in a vision that the use of medicine, eating of kola nuts, drinking of palm wine, wearing of magical girdle, putting on luxurious clothes, and taking part in Sunday feasts thereby defiling the church were all sinful acts which had already invited the wrath of the Lord, Odunlami preached these things in various localities in Ijebu land and thereafter went to Ijebu Ode to meet Pastor J. B. Esinsinade who was the leader of the prayer group that grew up at St. Saviour’s Church Ijebu Ode. She joined the group and was accommodated in the house of Pastor Esinsinade.⁷

Odubanjo who had earlier decided to devote himself to the doctrines of the “Faith Tabernacle” and encourage his people at Ijebu Ode to follow suit resigned his appointment at Warri and came back home. He met an old friend, D. O. Segun, a member of Esinsinade’s prayer group who in turn introduced him to Esinsinade.

⁵ J. D. Y. Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. 62-63

⁶ S. O. Afolabi. 1992. “Church Planting and Funding: A Case Study of Christ Apostolic Church”. A Long Essay submitted to the Department of Religious Studies, University of Ibadan, Ibadan. 12

⁷ J. A. Ademakinwa. 1971. *Iwe Itan Ijo Aposteli ti Kristi*. Lagos: C.A.C Publicity Department. 15

Since Odubanjo's adopted doctrines (the rejection of use of Western medicine and belief in divine healing) fitted in with those of the group, he joined Esinsinade's group and the group also accepted the formulations of 'Faith Tabernacle'.⁸

Thus, there was a fusion of the Ijebu Ode Anglican prayer group led by Esinsinade with Sophia Odunlami and David Odubanjo of the Faith Tabernacle.⁹

3.1.2 Their Earliest Names

As mentioned earlier on, the prayer group when founded in the year 1918, had no other name than what they were being called: "Egbe Aladura" meaning the praying group. Later on as the group grew stronger, it was suggested that the group be made an important society in the Church and all the members agreed. After deliberating without success on the name to be given to the group they decided to allow God to choose one for them. Eventually, the name "Egbe Okuta Iyebiye" that is, Precious Stone or Diamond Society¹⁰ was given to the group in accordance with the vision of Pastor Esinsinade who was the leader of the group.¹¹

Nevertheless, as a result of the tracts which the group received from the 'Faith Tabernacle' in Philadelphia and distributed to the public, some people called them 'Fate Tabernako'¹². Hence, both the Precious Stone Society and the Nigerian Faith Tabernacle (as they were later called) can rightly be regarded as the foremost Aladura group in the country and the fore-runners of the present Apostolic Church and Christ Apostolic Church.¹³ It should be noted however that in spite of the different names given to the society, it still regarded itself as part and parcel of the Anglican Church (with no thought or intention of seceding) while the latter looked down on them as an ordinary group within the church but with excessive religious fanaticism.¹⁴

⁸ J. A. Ademakinwa. 1971. *Iwe Itan Ijo Aposteli ti Kristi*. 15

⁹ J. D. Y. Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. 62-63

¹⁰ J. D. Y. Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. 62-63

¹¹ J. A. Ademakinwa. 1971. *Iwe Itan Ijo Aposteli ti Kristi*. 17

¹² Faith & order paper No. 19 Ecumenical Exercise IV. Switzerland. World Council of Churches, Geneva. 1976. 418

¹³ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". *Orita, Ibadan Journal of Religious Studies*, Vol. 15, December. 105

¹⁴ J. D. Y. Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. 62-63

The final break with the Anglican Church came in 1922 after a protracted irreconcilable disagreement on: infant baptism, divine healing, reliance on dreams and visions to guide the society and such rules as abstention from the use of medicine, as well as dancing, drumming, taking of alcohol, gambling and mixing with non-Christians. Bishop Melville Jones of Lagos who had shown some interests in the activities of the society came to Ijebu Ode to settle the differences between the two parties and the loose connection which the group had with the Anglican Church.¹⁵ The Bishop commended the high morality of the society but objected to its insistence on the exclusive use of faith for healing, its opposition to the baptism of infants and its reliance on dreams and visions for guidance.¹⁶ A break with the Anglican Church was inevitable as the society was not prepared to compromise its position, and therefore, steps were taken by the church to separate the members of the group from those who were sincere adherents of the Anglican Church. As a result of this, Bishop Oluwole forced Esinsinade, to give up his post in the synod. Teachers in the Anglican school who were members of the Society were also forced to resign their jobs and withdraw their children from the school.

In response to their excommunication from the Anglican Church, and in order to meet the pressing demands which the withdrawal of their children from the Anglican school had occasioned, the group held its first meeting as a separate church on 22nd January, 1922 and established a school for their children.¹⁷

3.1.3 The Call of J.A. Babalola

The Nigerian faith tabernacle would have remained a very small independent movement with little or no recognition in the society but for the emergence of Joseph Ayo Babalola who was described as the most outstanding and famous Apostle and Prophet in the Aladura communion and an Apostle of Pentecost.¹⁸

Babalola was born in 1904 at Ilofa, a small town which was then within Ilorin Province of Northern Nigeria (Now Kwara State). He left school in 1928 with

¹⁵ J. A. Ademakinwa. 1971. *Iwe Itan Ijo Aposteli ti Kristi*. 20

¹⁶ J. D. Y. Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. London: Oxford University Press. 62-63

¹⁷ Faith & order paper No. 19 Ecumenical Exercise IV. Switzerland. World Council of Churches, Geneva. 1976. 41.

¹⁸ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic". 106-107

standard IV and became a steam roller driver with the Public Works Department (P.W.D). While working on a road near Ilesa in October 1928, his roller stopped working and a voice called his name three times and told him to leave his work to go and preach the Gospel. He was told to take a bell and was given the message that prayer and 'omi iye' the 'living water' would cure all sickness and that all medicines should be destroyed.¹⁹

Consequently, he left his work for his town, Ilofa where he first delivered the divine message and later came to Ibadan where a kinsman, Emmanuel Ajibola, a member of Faith tabernacle congregation introduced him to late Oba Akinyele who was one of their leaders. Babalola went to Lagos to meet other members of the Nigerian Faith Tabernacle and shared the story of his call with them. On the 9th December, 1929, he was baptised by Odubanjo in a river at Ebute Meta and he formerly joined the Nigerian Faith Tabernacle (N.F.T).²⁰

At a meeting of the leaders of the N.F.T in Ilesa in July 1930, there were deliberations on some crucial issues. It was from there that Babalola became the focus of a 20th century Pentecost which resulted in a great Revival. According to C. O. Oshun,²¹ the importance, effects and contributions of this Revival would be beyond mere descriptions or comparison with any such event before or after it. It has remained the single largest revival in Yorubaland and perhaps in Nigeria since 1930.²² The revival spread so rapidly across the country and got to the neighbouring West African countries, especially Ghana. It also gained worldwide publicity especially in Britain and America.²³ This great revival of 1930 made members of the N.F.T increase by leaps and bounds while images and charms were surrendered by those who possessed them.

Another product of this revival is the emergence of a new class of prophets who were greatly used by God in the remotest part of Yoruba land. Daniel Orekoya's activities in Oke Bola, Ibadan were perhaps the most outstanding of this new class of

¹⁹ J. D. Y. Peel. 1968. *Aladura: A Religious Movement among the Yoruba*. 106-107

²⁰ J. A. Ademakinwa. 1971. *Iwe Itan Ijo Aposteli ti Kristi*. 11-20

²¹ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". 106

²² C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". 106

²³ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". 106

prophets.²⁴ In one of his open air crusades in 1930, a pregnant woman, Alice Abeo who had died with pregnancy for four days was brought back to life.²⁵

3.1.4 How Nigerian Faith Tabernacle Became C.A.C

As indicated earlier, the prayer group which started in Ijebu Ode was given many names; one after the other in rapid succession, but up till 1930, the name C.A.C had not been adopted. The great revival of 1930 enabled the church to have a large number of members while Assemblies were established in many towns and villages. It was revealed to Babalola and the church should be called 'Apostolic Church'. Then the name was prefixed with the label 'African' as both the leadership and followership was totally African. Thus, they were called African Apostolic Church (A.A.C). Due to bitter experiences of opposition and persecution from the British colonial masters in Nigeria, the A.A.C was lured into canvassing for outside help in order to reduce existing tensions. An invitation sent to the British Apostolic Church (B.A.C) to this end was favourably received. This alliance was possible since the B.A.C. had certain things in common with the A.A.C.; these include belief in prayers and divine healing. However, the alliance did not last long because of some accusations levied against the British Apostolics. These include their insincerity towards the practice of divine healing and arbitrary decision making without consulting their hosts. Thus, in 1939, a break between the two parties occurred.²⁶

After this break, the name was changed to Nigerian Apostolic Church and later to United Apostolic Church (U.A.C) to incorporate the Ghana Apostolics. As the initials, U.A.C for United Apostolic Church conflicted with those of a trading firm in Nigeria, the United African Company (UAC), the church finally adopted the name Christ Apostolic Church in May 1943 under the triumvirate of Akinyele, the first President, Odubanjo, the first Vice President and General Superintendent, and Babalola, the first General Evangelist. They were also the first set of trustees for the church both in Nigeria and Ghana.²⁷

²⁴ A. Alokun. 1991. *The Christ Apostolic Church 1928-1988*. Nigeria: Ibukunolu Printers Ltd. 3.6

²⁵ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". 107

²⁶ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". 107

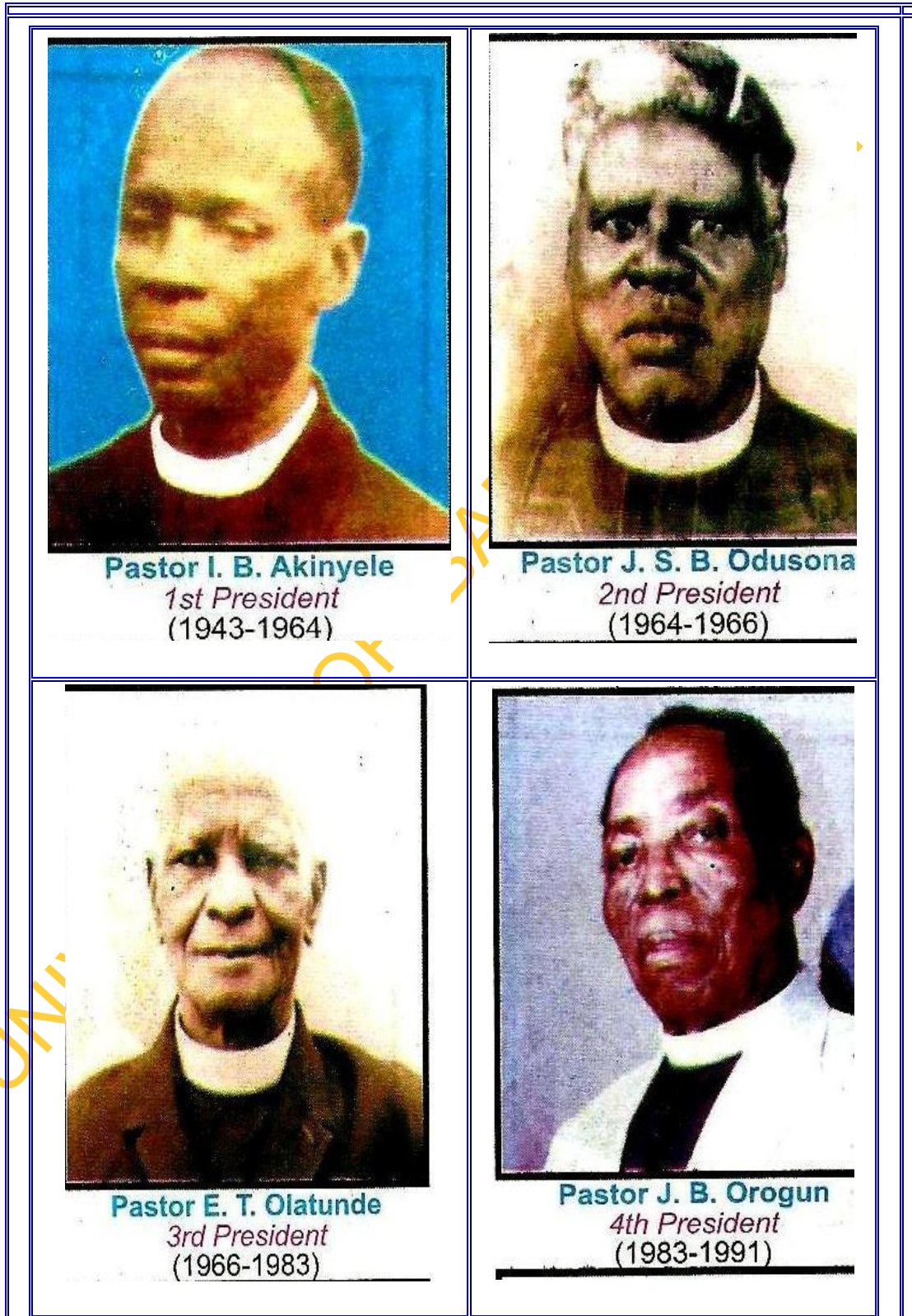
²⁷ C. O. Oshun. 1983. "Pentecostal Perspectives of Christ Apostolic Church". 107

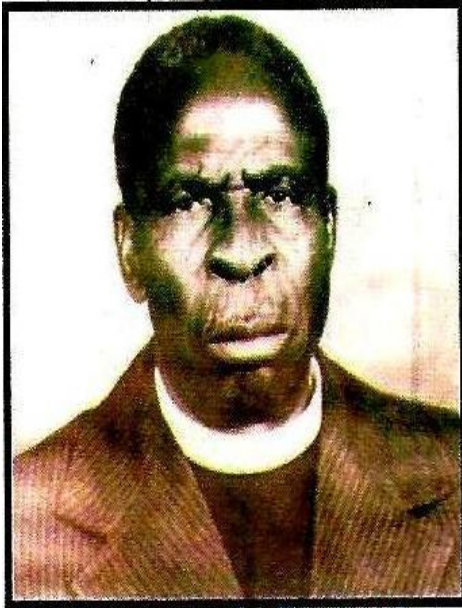
C.A.C was not founded by a single person, nor was it a single event that led to its establishment. Rather it was founded by a group of persons including D. O. Odubanjo, J. B. Esinsinade, visioneers like Pa Ali and Sophia Odunlami, revivalists like J. A. Babalola and Daniel Orekoya, devoted Christians like Oba and Pastor I. B. Akinyele and other zealous men who belonged to different kinds of sects before uniting together to form the Church.

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PLATE 1

Presidents of CAC from the time of registration with Corporate Affairs Commission

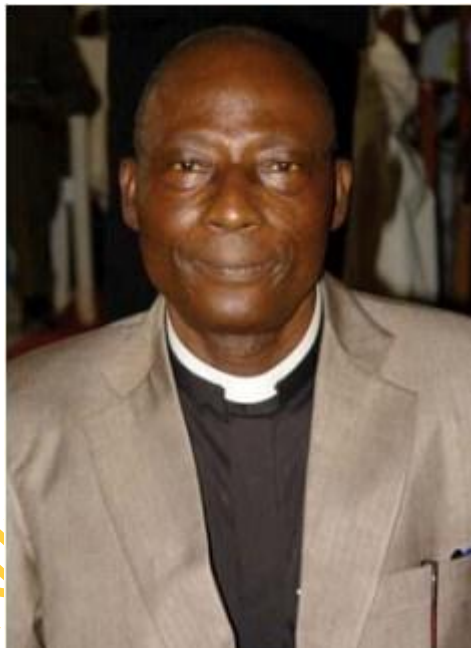




Pastor J. D. Obafemi
5th President
(1993-1997)



Pastor E.H.L. Olusheyeye
6th President
(1997-2011)



Pastor A.O. Akinosun
7th President
(2012 - date)

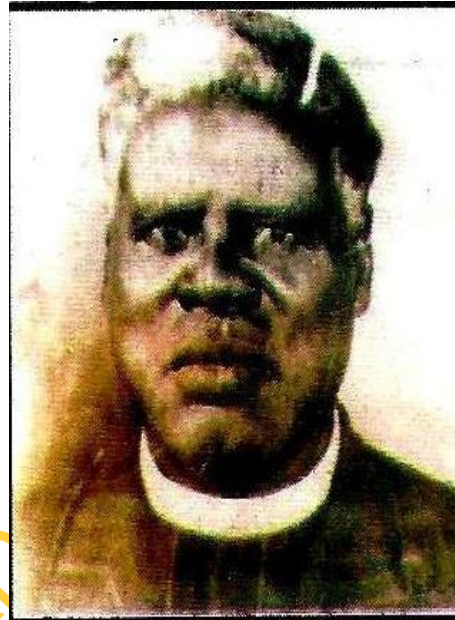
²⁸ C.A.C. General Secretariat, Anlugbua, Basorun, Ibadan.

PLATE 2

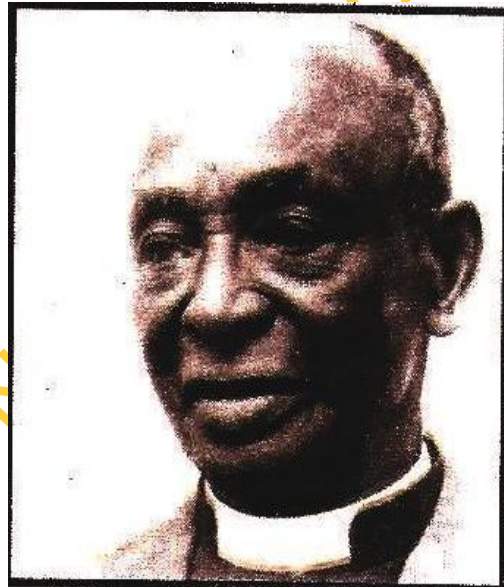
List of General Superintendents of CAC with years of operation



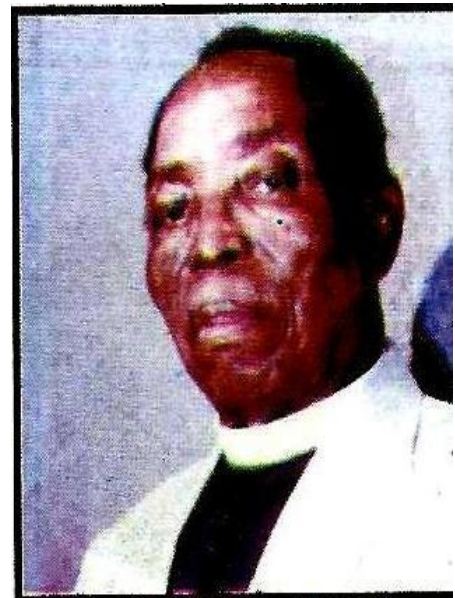
Pastor D. O. Odubanjo
1st General Superintendent
(1943-1959)



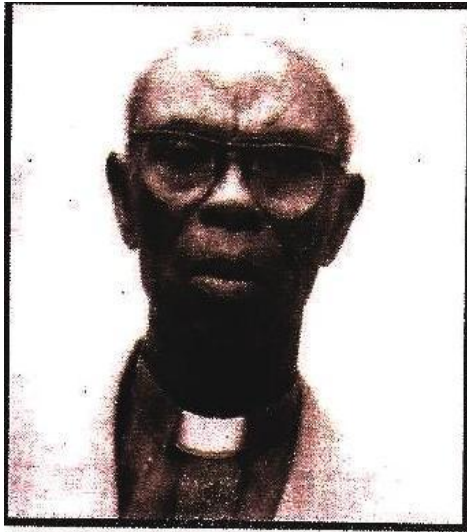
Pastor J. S. B. Odusona
2nd General Superintendent
(1959-1964)



Pastor J. O. Medayese
3rd General Superintendent
(1964-1975)



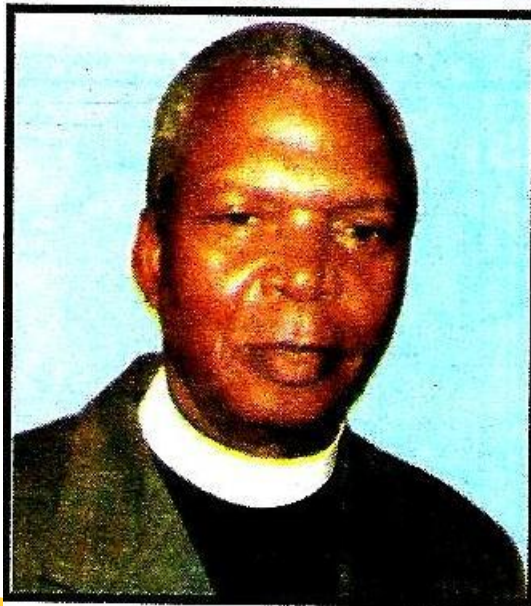
Pastor J. B. Orogun
4th General Superintendent
(1975-1983)



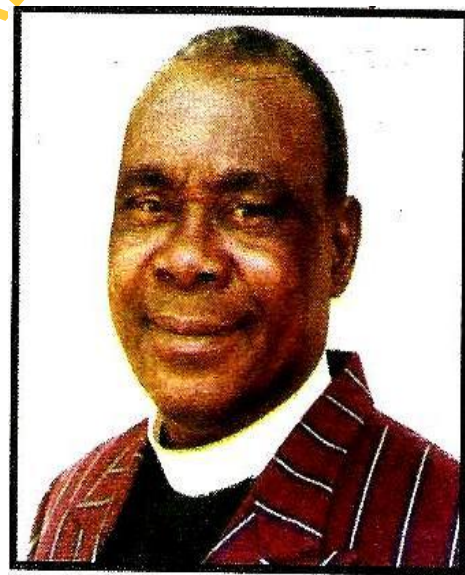
Pastor A. O. A. Olutimehin
5th General Superintendent
(1983-1991)



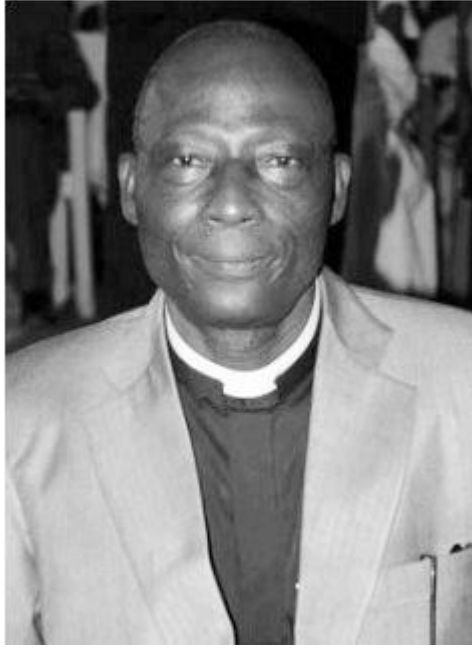
Pastor E.H.L. Olushey
6th General Superintendent
(1993-1997)



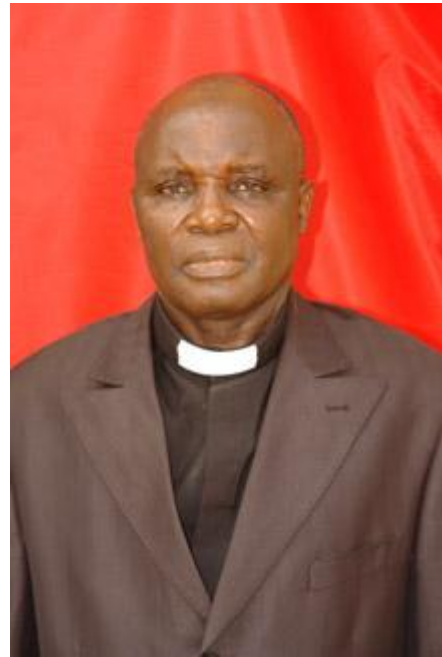
Pastor D. O. A. Oloye
7th General Superintendent
(1997-2006)



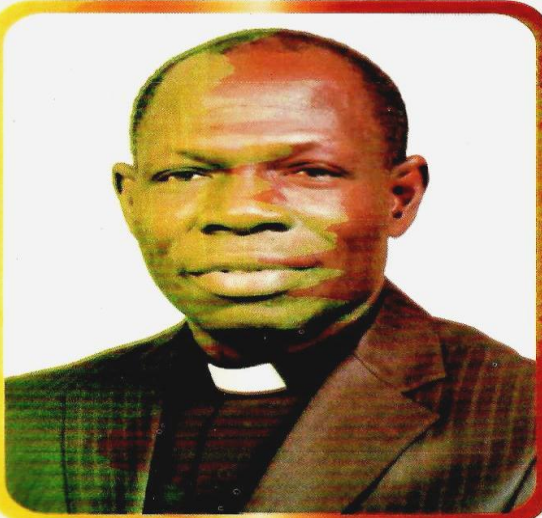
Pastor P. O. Bandele
8th General Superintendent
(2007-2010)



Pastor A. O. Akinosun,
9th General Superintendent
(2010-2011)



Pastor M. O. Agbaje,
10th General Superintendent
(2012-2014)



Pastor S. O. OLADELE

11th General Superintendent
(2014-Till Date)

²⁹ C.A.C General Secretariat, Anlugbua, Basorun, Ibadan.

3.1.5 The Tenets of the Church

C.A.C. derived her doctrinal statements from many sources, principal among which is the Bible, regarded as the infallible Divine word. Also, shaping the doctrines of the Church are the remarkable soul searching sermons of the early fathers and borrowings from the literatures of British Apostolic Church in Britain and Faith Tabernacle Congregation in America,³⁰ conspicuous among which is 'The Sword of the Spirit'. At present, the doctrines laid by the Church necessary for belief and instructions are as follows:

1. The unity of the Godhead and Trinity of the Persons therein.
2. The utter depravity of human nature, the necessity for repentance, regeneration and the eternal doom of the finally impenitent.
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 on earth.
4. Justification and sanctification of the believer through the finished work of Christ.
5. The baptism of the Holy Ghost for believers with signs following.
6. The nine gifts of the Holy Ghost for the edification exhortation and comfort of the church, which is the body of Christ. (These spiritual gifts are not withdrawn but are still in the church,
7. The sacraments of Baptism by immersion and of the Lord's Supper. It is only the adults who could accept or reject Christ that are admitted for baptism. The baptised and surrendered Christians partake of the Lord's Supper. The Church does not believe in outward confirmation.
8. The Divine inspiration and Authority of the Holy Scriptures.
9. Church Government by Apostles, Prophets, Evangelists, Pastors, Teachers (Catechists) Elders (Presbyters) and Deacons.
10. The possibility of falling from grace
11. The obligatory nature of Tithes and Offerings.

³⁰ A. Alokun. 2010. *Christ Apostolic Church at 90 1918-2008*. Ile-Ife: Timade Ventures. 273.

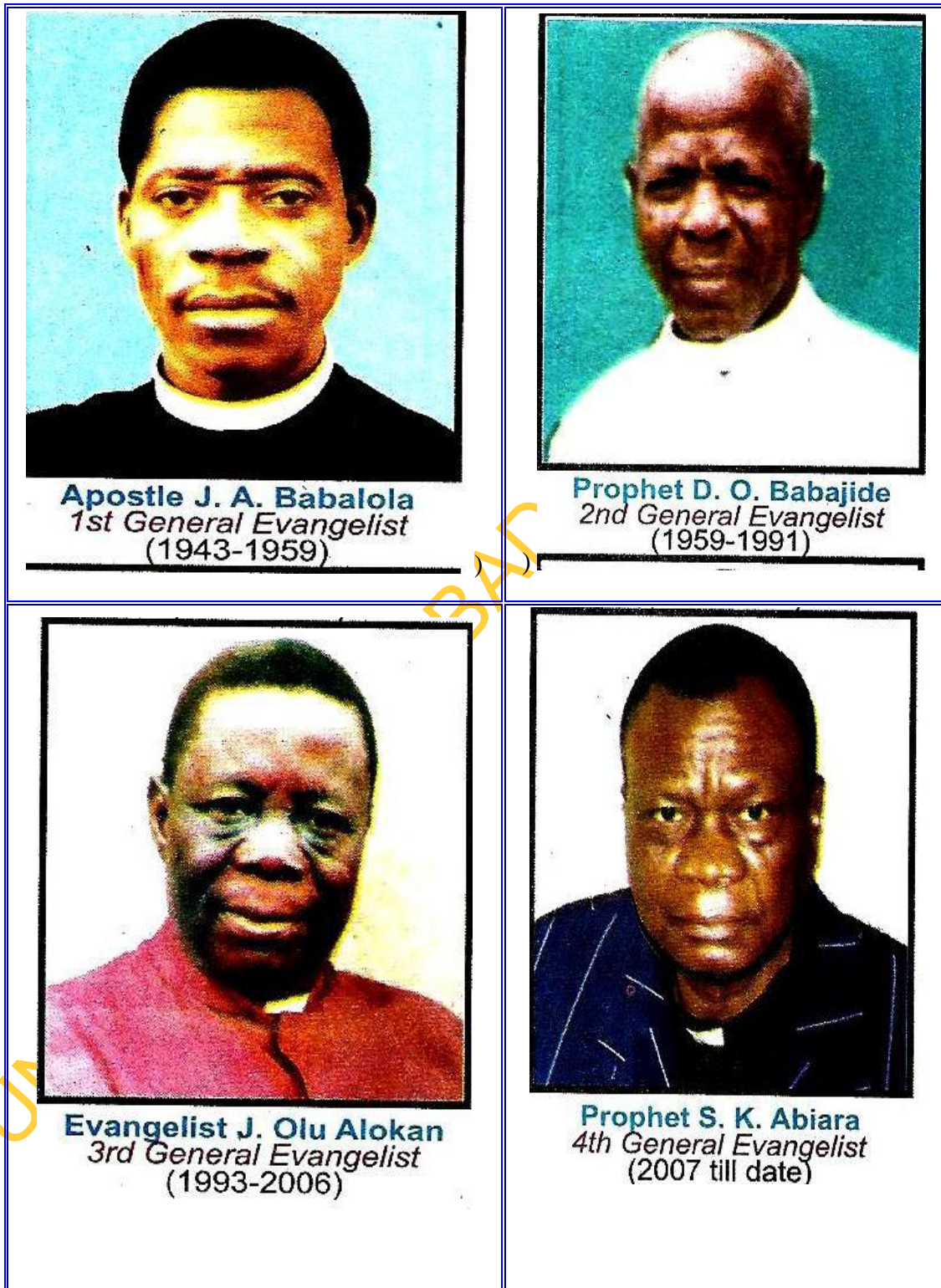
12. Divine healing through obedience in the command of our Lord Jesus Christ and Faith in his name and merit of his blood for all sicknesses, diseases and infirmities.
13. Faith in God, the “Jehovah Jireh”, to supply one’s financial needs without going into debt, or borrowing money on interest, and to be content with having food and raiment. “Godliness with contentment is a great gain and love of money is the root of all evil” (Phil. 4:4-9; Rom. 13:8; I Tim. 6:6-10).³¹

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³¹ A. Alokun. 2010. *Christ Apostolic Church at 90 1918-2008*. 273-289.

PLATE 3

List of General Evangelists from the inception of C.A.C



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³² C.A.C General Secretariat, Anlugbua, Basorun, Ibadan.

PLATE 4

Trustees of Christ Apostolic Church as at 2013



Pastor Obafemi



Pastor Olusheye



Pastor M. O. Agbaje



Pastor A. O. Akinosun



Pastor S.K. Abiara



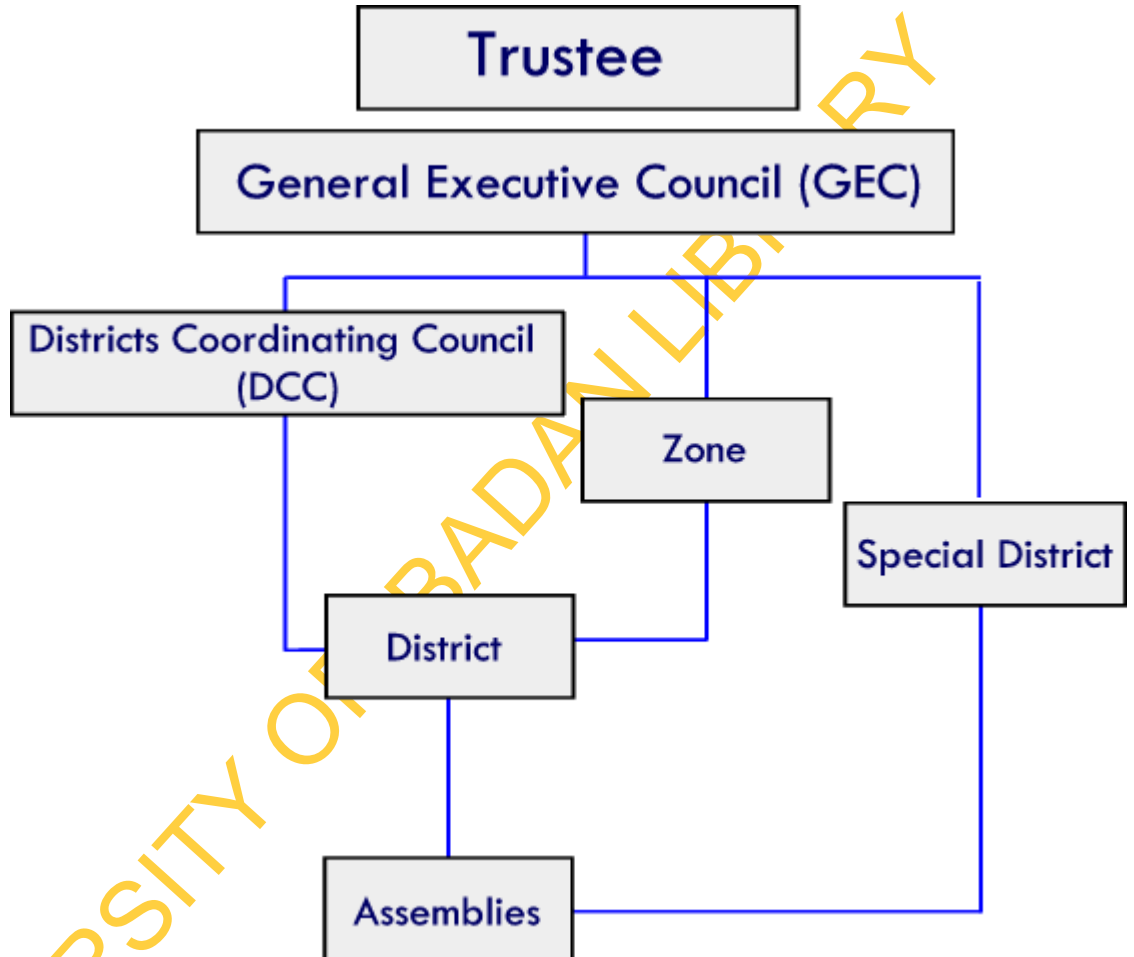
Pastor Okegwemeh³³

³³ C.A.C General Secretariat, Anlugbua, Basorun, Ibadan

PLATE 5

Organisational Structure of CAC Administration

The Organisational tree of Christ Apostolic Church is as shown below:



34

³⁴ C.A.C General Secretariat, Anlugbua, Basorun, Ibadan.

PLATE 6

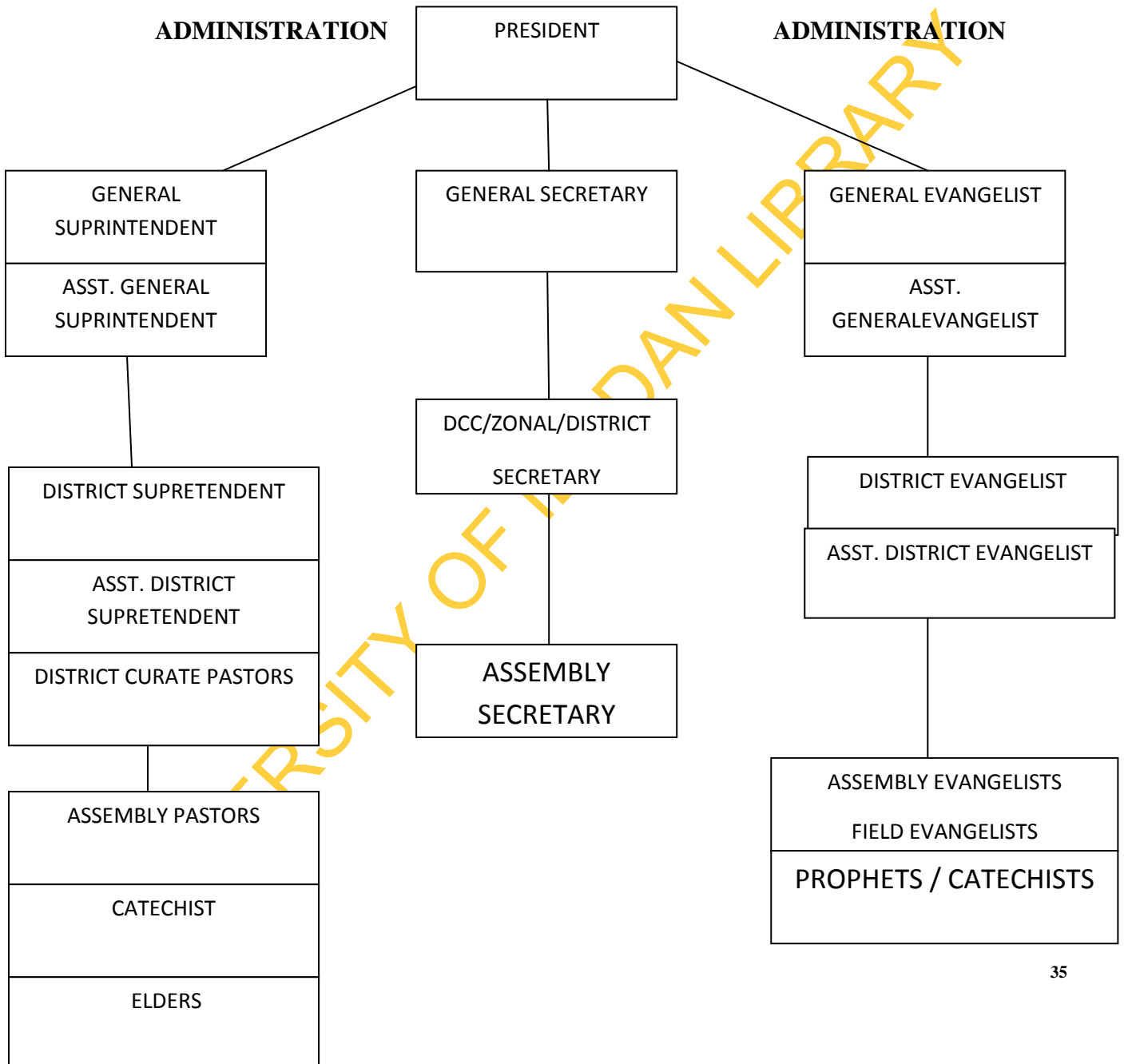
Pyramid of CAC Administrative Structure

(B) GENERAL

(A) PASTORAL

ADMINISTRATION

(C) MISSIONARY



³⁵ C.A.C General Secretariat, Anlugbua, Basorun, Ibadan.

3.2 The Earliest Youth Organisations

The history of youth organisations in Christ Apostolic Church Youth Fellowship dates back to the 1930s when the Nigerian Apostolics and the white Apostolics from Britain were still in alliance.³⁶ The youth society that emerged then operated under the leadership of I. Adesile (later Pastor) as Chairman, J. A. Ademakinwa (secretary) and Martin Sanda (Elder).³⁷

The Society was formed for a number of purposes; to settle misunderstanding and disputes within the revival group; to advise the leaders of the group on church administration as found appropriate and expedient; to pray for the unity and progress of the Group; to give financial aids to indigent members of the church.³⁸ However, the opposition that later arose against the group drove it underground.

In the 1940s – after the cleft within the group, fresh efforts were made by the youths to come together. First to emerge was the first Young men Christian League (YMCL). But as the body later became moribund, the C.A.C Youth Congress took its place towards late 40s. But like its predecessor, the congress was short-lived; hence, the resurgence later at Ebute Metta of the Y.M.C.L. Similarly, in the early 1950s, some C.A.C students and Youths at Oniyarin C.A.C Assembly at Ibadan established a virile Youth Association called the Christ Apostolic Progressive Union. Again its activities however, soon fizzled out.³⁹

3.2.1 The C.A.C. Easter Youth Camp

The Easter Youth Camp cannot be called an organisation in the category of the groups mentioned above but it is worthy of mentioning in this study. The camp meeting was an annual fellowship of C.A.C youths from all over the country. It was established in 1971 by Pastor Dr. Ayokunnu Ogunranti who also acted as the Camp Commandant. The annual meeting featuring Bible teachings, seminars, inspirational songs, counselling, revival and tarry meetings held from Good Friday to Easter Monday in

³⁶ A. Alokun. 1991. *The Christ Apostolic Church*. 267-273.

³⁷ J. A. Ademakinwa. 2012. *History of Christ Apostolic Church*. 141-154.

³⁸ J. A. Ademakinwa. 2012. *History of Christ Apostolic Church*. 141-154.

³⁹ A. Alokun. 1991. *The Christ Apostolic Church*. 267-273.

Ibadan. This was the first gathering in C.A.C where English language was officially used to conduct services. It was a rallying point for elites of the church.⁴⁰ The fellowship placed strong emphasis on the necessity of new birth, Holy Spirit baptism and sound spiritual life. The emphasis in C.A.C before then was on divine healing, deliverance and the use of water for healing and other purposes. It was in this meeting that “**Altar Call**” for salvation was first made in C.A.C. Before then, the practice was alien to C.A.C⁴¹

Pastor W. F. Kumuyi, the General Superintendent of Deeper Christian Life Ministry attended the Camp meetings between 1971 and 1973 as an active participant.⁴²

3.3 The Light of the World (*Egbe Imole Aye*)

3.3.1 The Establishment and Objectives of the Light of The World (*Egbe Imole Aye*)

The earliest youth organisation that was formerly and properly organised after the exit of the above named ones was the Light of the World Society. The Society came into existence in 1966 as a result of the merger of two groups, “**The Praying Battalion**” and “**The Blessed Gospellers**”.⁴³ The society engaged mainly in fervent prayers, evangelism, revival and crusades targeted at church planting and spiritual revival of C.A.C members. The group actually engaged more in revival meetings and church planting during its years of existence.⁴⁴ Her motto was “Preach the Word”.

3.3.2 The Objectives of the Group

The following are the objectives of the group:

1. To labour assiduously for the physical and spiritual growth of the church through preaching and teaching the total truth of the Gospel.

⁴⁰ Ogunranti (Mrs.) Planning Committee Member, (Camp Commandant’s wife) C.A.C Easter Youth Camp. Interviewed on 27/01/14 at her residence, Behind MTN Office, Oluyole Estate, Mobil Junction, Ring Road, Ibadan. Oyo State.

⁴¹ Adedeji Bunmi (Arch). Deputy Camp Commandant, C.A.C Easter Youth Camp. Interviewed on 17/02/13 at his residence, behind Subuola Memorial School, Agodi GRA, Ibadan, Oyo State.

⁴² Ogunranti (Mrs.) Planning Committee Member, (Camp Commandant’s wife) C.A.C Easter Youth Camp. Interviewed on 27/01/14 at her residence, Behind MTN Office, Oluyole Estate, Mobil Junction, Ring Road, Ibadan. Oyo State.

⁴³ A. Alokun. 1991. *The Christ Apostolic Church*, 267-273.

⁴⁴ Oluwaremi Festus Adeniji (Pastor), AGE, Interview Respondent. Interviewed on 17/01/14 at C.A.C Oke Agbara Distric HQ, Asi, Ibadan.

2. To pursue the infilling of the Holy Ghost and his gifts.
3. To ensure the spiritual growth of all members as instruments of righteousness.
4. To teach, practise, uplift and protect Bible doctrines in line with the doctrines of the church.
5. To strengthen members in the faith so that they can become effective witnesses for Christ.
6. To regularly organise programmes that can enhance the spiritual growth of members.
7. To be an example to the believers in speech, in conduct, in love, in spirit, in faith and in holiness.
8. To be fervent in prayers, preaching and spiritual counselling for restoration of backsliders and salvation of sinners.⁴⁵

3.3.3 The Administration of the Light of the World Society

The Society was administered by the National Executive Committee made up of the National President, Vice President, General Secretary, Assistant General Secretary, Treasurer, Financial Secretary, Auditor, Publicity Secretary, Evangelism Secretary, Welfare Secretary, Development Secretary, Special Adviser and Patron.⁴⁶ There were also State Executive Committees and Assembly Executive Committees. Its past officers included Elder late Pastor Fagbo (President), late Pastor M. D. Mogaji (Vice President), Elder Soneye (Gen. Secretary) and Chief D.F. Duduyemi (Treasurer).⁴⁷

3.3.4 The Programmes and Activities of the Light of the World Society

At the various levels, (National, State and Assembly), the programmes of the Society included regular prayer meetings, house to house/street evangelism and open – air gospel crusades. Others were Bible lectures, Annual Anniversaries and the annual General Rally which was rotated in different parts of the country during the last week of April. During the rallies, there were usually fervent prayer sessions, evangelistic

⁴⁵ C.A.C. 1988. *The Constitution of the Light of the World Society*. Akure: Duduyemi Commercial Press Ltd. 5-6.

⁴⁶ C.A.C. 1988. *The Constitution of the Light of the World*. 11-24.

⁴⁷ A. Alokan. 1991. *The Christ Apostolic Church*. 267-273.

outreaches and Bible teachings which laid emphasis on godliness, rededication and commitment to Christian virtues and services.⁴⁸

3.4 Christ Apostolic Church Students' Association(CACSA)

Another youth organisation that came on board in the history of C.A.C was **Christ Apostolic Church Students' Association**. It was established in 1971 by Brother Olu Arogundade, later Pastor Arijesudade of blessed memory with the aim of rescuing the youths of the church who were being swept away by the torrent of worldliness and Satanic influence.⁴⁹

3.4.1 The vision and spread of the Group

Sometime in April, 1970, at the C.A.C Bethel, Abadina, University of Ibadan, a group of undergraduate students, led by Bro. Samuel Oluwabusuyi, Arogundade, a Political Science Student, was praying. During the prayer, the Lord showed Bro. Arogundade a vision in which he saw that a torrent was sweeping away the youths. He related this vision to his mates after the prayer session. With further prayers for authentic meaning, and encouragement from his mates, this vision was relayed to the leader of the C.A.C Bethel, Prophetess, J. O. Ogunranti who did not only pray with them but also enlightened them about the mind of God for that season. She stated that it was not only that the youths of the church are being swept away by the torrent of worldliness. God was looking for someone who would stand in the gap, who would not only pray but would act to extricate and rescue the youths from the torrent of worldliness and satanic domination.⁵⁰

Prophetess Ogunranti, in the wisdom of God went to meet the then spiritual leader of the C.A.C Mission, Pastor E. T. Latunde (of blessed memory) to intimate the church authority with this vision. The authority of the Mission under the leadership of Pastor E. T. Latunde asked three of the most senior prophets in the Mission to seek the face of the Lord about the authenticity of the vision independently. Confirmation came

⁴⁸A. Alokan. 1991. *The Christ Apostolic Church*. 267-273.

⁴⁹F. Omolola, 2010. *A General in God's Army: A Biography of Samuel Oluwabusuyi Arijesudade*. Osogbo: The Directorate of Publicity and Publication. CACSA. 45-53.

⁵⁰The Directorate of Publicity and Publication, CACSA. 2005. *Christ Apostolic Church Students' Association: The vision and mission in thorns*. Akure: The Directorate of Publicity and Publication, CACSA. 1.

from all of the three people, and Bro. Arogundade was given the green light to pursue the vision.⁵¹

The Association started from the University of Ibadan in 1971 and took root in other higher institutions in the country. The group adopted the motto “Christ leads, we follow”. Her operations were mainly on campuses of higher institutions, targeting and reaching out to young elites of C.A.C. Among the foremost branches to be established was that of the University of Ife (now Obafemi Awolowo University, Ile-Ife). Branches of the Association were also established at the Mission’s secondary schools in the South Western part of the country. In spite of the vibrancy of the Light of the World Society in the local assemblies, branches of the Association sprang up in the local assemblies as a meeting point for its Higher Institution members during holidays.⁵²

Interest in the Association was overwhelming. Young men and women who were not necessarily undergoing any formal education came in large numbers to join the local assembly branches to study the Word of God and to pray. The momentum of the spread was so great that within the first four to five years of the Association’s existence, branches had sprung up in most states of the country.⁵³

3.4.2 The Administration of CACSA

The Association started with a seven member executive committee of five officers and two ex-officio members. The first sets of officers were brothers Arogundade (President) Ayo Omideyi (Secretary), Tony Falode, Tunde Adefarakan and Sister Tosin Oni (Later Mrs. Akin Ojo, of blessed memory). The group was registered with the University of Ibadan authority in 1971. Prophetess J. O. Ogunranti was the Matron while Prof. A. M. A. Imevbore was the Patron of the Association.⁵⁴

⁵¹ The Directorate of Publicity and Publication, CACSA. 2005. *Christ Apostolic Church Students’ Association*. 1.

⁵² F. Omolola. 2010. *A General in God’s Army*. 45-53.

⁵³ F. Omolola. 2010. *A General in God’s Army*. 45-53.

⁵⁴ The Directorate of Publicity and Publication, CACSA. 2005. *Christ Apostolic Church Students’ Association*. 2 & 6.

As the organisation was growing in membership and expanding, there was the need to have a larger committee to oversee its activities. Hence, by 1975/76, a National Executive Council (N.E.C) comprising the national officers (about 9 members) and all local leaders had emerged. The tenure of each NEC was three years. The last NEC was dissolved in 1997, giving room to the Directorate system with the Governing council (GC) as the highest ruling body while at the top of the hierarchy is the President.

- a. **The President:** The president stands out as the spiritual leader of the group and the final arbiter (with counsel from Governing council) on all spiritual and administrative matters of the Association. That is, instructions (spiritual and administrative) flow out from him.
- b. **The Governing Council (GC):** This body formulates policies as deems fit and as may be suggested by the Council of Directors (COD). The policies thus formulated are passed down to the concerned Directorate for implementation {see fig I}. The body also ensures compliance of all concerned with the national policy and approved guidelines. Disciplinary actions, appointments and welfare of employees are administered by the GC.
- c. **Council of Directors (COD):** This is purely an advisory council to the GC. The council is made up of all Directors, Deputies, and Secretaries. The body makes suggestions or recommendations to the GC on policy formulation and also takes directive from GC as to the implementation of these policies.
- d. **Directorate Level:** Each Directorate is headed by a Director but assisted by the Deputy and a Secretary. Other members of the Directorate are drawn from each state where CACSA is in operation. Each Director has a member representing him in each state. For instance, Director of Finance is represented at the state level by either the State Treasurer or Financial Secretary. The representatives of all Directors form the Executive Councils headed by the State Minister. However, information and authority flow directly to these representatives through the State Ministers.
- e. **State Ministers:** These are the representatives of the President at the state level. They perform the functions of the President at the state level, with due delegation. Although they have direct access to the President, they still receive

policy instructions from Directors for implementation. Their linkage with the President is purely on supervisory matters as it relates to progress and problems of assemblies and fellowship centers in the states. Assembly Ministers are to relate to the State Ministers and not the President directly.

- f. State Executive Committee:** This body sees to the implementation of the group's policies at the state level as may be directed by the appropriate Director through State Minister.
- g. State Executive Council:** This is an organ through which the State Minister administers the assemblies in the state. It is made up of all Assembly Ministers and Secretaries in the state.
- h. Zonal Executive Committee:** A Zone is made of two or more branches of CACSA. It is expected that there would be a replicate of offices and duties of offices at the state level. The Zonal Executive takes orders from the State Minister.
- i. Local Church Council:-** This is the governing body of the local assembly but chaired by the Assembly Minister. In areas where there are zonal arrangements, it takes instructions from the Zonal Executive but where this does not exist, it takes instruction from the State Executive committee.

Relationship between Directorates

All the Directorates normally cooperate with each other in the execution of programmes. For instance, almost every Directorate requires the assistance of the Directorate of Publicity and Publications (DPP) in the production of programme materials. Directorate of General Planning and Development work with the Directorates of Sisters' Affairs and Higher Institutions in planning and execution of their conferences; and of course, the Directorate of Administration monitors and coordinates all other Directorates and other organs of the group.

3.4.3 The Programmes and Activities of CACSA: Its programmes focused more on Scriptural teachings, seminars and specialised trainings that emphasise the spiritual development of its members.⁵⁵ Some of the programmes are: Annual National Conference which held in July/August and December conference. The first National

⁵⁵ A. Alokani. 1991. *The Christ Apostolic Church*. 267-273.

Conference took place at the defunct C.A.C Teachers' College, Efon Alaaye in July 1971 and was rotated among different states of the federation until 1999 when the national camp ground was acquired. Other programmes include monthly Mountain Top prayer retreat at Ede Mountain in Ede, Osun State; Annual "ACADA for Christ" Conference for student fellowships in higher institutions; Leadership retreats and a host of others that are meant to enhance the spiritual development of members.

3.5 The Christ Apostolic Church Youth Fellowship (CACYOF)

The operations of the earlier mentioned youth organisations led to programme conflicts, unhealthy rivalry, and improper relationship with the line of authority of the Church. Consequently, the Church authority in her reorganisation exercise in 1992 dissolved all the aforementioned Organisations in the Mission and formed a new Evangelical body called **THE CHRIST APOSTOLIC CHURCH YOUTH FELLOWSHIP (CACYOF)**. This is necessary for the purposes of promoting unity, ensuring better productivity amongst the youths, and facilitating effective coordination of youth activities within the church.⁵⁶

3.5.1 The Aims and Objectives of CACYOF

The aims and objectives of the Fellowship are:

- a. To lead every youth in the Christ Apostolic Church (hereinafter referred to as the Church) to Christ so as to enable him/her have a personal experience of salvation;
- b. To Infuse Christian discipline and growth in the youths.
- c. To enable the youths cultivate humility, obedience, and other Godly virtues.
- d. To involve the youths in all aspects of evangelism and edifying programmes such as Conferences, Retreats, Leadership Training, Symposia, Bible Study, Tarry Meetings, Musical Concerts and other scriptural activities.
- e. To serve as a forum for training and equipping the youths of the Church for God's work.
- f. To uphold and teach the tenets and doctrines of Christ Apostolic Church.
- g. To foster love, unity and fellowship among the youths of the church.⁵⁷

⁵⁶A. Alokun. 2010. *Christ Apostolic Church at 90*. 266-269

⁵⁷ C.A.C. 1995. *The Rules and Regulations of Christ Apostolic Church Youth Fellowship*. Lagos: C. A.C General Executive Council. 2.

3.5.2 The Administration of CACYOF

The C.A.C Youth Fellowship exists in the church at the Assembly levels, District levels, Zonal levels, District Coordinating Council levels, State levels, Conference Centres and National level. At the National level, there is a National Youth Officer in the person of Pastor Joe Jacobs; there are State Coordinators for each state of the federation while there are also officers at other levels. There are Executive Committees at the Assembly levels, District levels, Zonal levels, District Coordinating Council levels, State levels and Conference Centres.

The C.A.C Youth Fellowship also has branches (Campus Fellowships) in some higher institutions of learning and these are being administered by their Executive Committees under the supervision of the State Coordinator in each state of the federation.⁵⁸

3.5.3 The Programmes and Activities of CACYOF

Various programmes such as seminars, prayer meetings, crusades, rallies, Easter retreats, summits, annual conferences, empowerment seminars and leadership trainings are organised for youths at all the above levels.

At the Assembly level, each assembly designs its programmes as it is convenient for the members. Annual Easter Retreats are organised at District, Zonal and District Coordinating Council levels. Empowerment seminars aimed at teaching vocational skills are organised at the State levels. Summits are organised for students of higher institutions and National Youth Corpers while annual conferences are organised at the conference levels. At the national level, the programmes are targeted towards leadership training.⁵⁹

3.6 Conclusion

This chapter has examined a brief historical survey of C.A.C, the history of youth organisations in C.A.C, and also traced the growth of these organisations from the earliest ones that existed in the church since the 1930s till date. Particular attention

⁵⁸ Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

⁵⁹ Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

was given to the Light of the World Society (Egbe Imole Aye), Christ Apostolic Church Students' Association (CACSA) and Christ Apostolic Church Youth Fellowship (CACYOF). This chapter highlighted the visions, aims/objectives, administration, programmes and activities of each of these groups and their developmental stages in the church. This historical analysis reveals that the youth organisations of the Church have witnessed dynamic growth from inception till date.

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CHAPTER FOUR

THE CONTRIBUTIONS OF YOUTH ORGANISATIONS TO THE GROWTH OF CHRIST APOSTOLIC CHURCH

4.0 Introduction

In most quarters, youths are portrayed as troublesome and as a problem category. They are either condemned out of hand as rebellious, ill-fitting members of a well ordered world; or glorified as potential rebels and revolutionaries who will overturn an orderly world system.¹

A lot of Nigerian youths today have taken to armed robbery, hard drug peddling, kidnapping-contract, assassination, 419 activities, prostitution, area-boyish duping, human trafficking and street fighting, raping, assault, battery, pornography, under-the-table financial dealings, sex perversion, examination malpractices, cultism, with many of them languishing and slaving behind bars for these.²

Coming to the church, Alana³ states that most African adults are often too critical of youths in the church. They always complain about the way youths are dressed and the way they communicate with useful slangs and are not willing to accommodate their kinds of music and dancing. Adults think of youths as lawless, rebellious, ill-behaved, lacking in respect for anybody and anything, and altogether too big for their boots.⁴

Too often the older generation has treated youths too harshly or looked at their suggestions or innovations with a jaundiced eye, and this has driven away a feeling of respect from the youths. According to the Institute of Church and Society, frankly speaking, many adults would prefer to be without the youths in the church so that the life of the church can go on in peace and tranquility.⁵

We must however admit that despite the follies of the youths, they are still a force to reckon with in the church and on many occasions, they are a source of pride to the

¹ G. Mungham. (Eds.) 1977. *Working Class Youth Culture*. London: Routledge & Kegan Paul Ltd. 1.

² K. K. Olosu. 2008. "Youth in Nation Building". *Ibadan Journal of Humanistic Studies*. Nos 17 & 18, 2007- 2008, 71.

³ O. E. Alana. 2011. Jesus' Teaching on Children and Youths in the Synoptic Gospels in *Biblical Studies and Youth Development in Africa*. Ibadan: NABIS. 192.

⁴ Institute of Church and Society. 1972. *Youth and the Church*. Ibadan: Christian Council of Nigeria Institute of Church and Society. 46.

⁵ Institute of Church and Society. 1972. *Youth and the Church*. 26.

adults. Oduyoye ⁶ believes that youths must always be treated as a definite part of the church's structure. They are not only leaders of the future but are leaders in their own age group now. Although they cannot contribute in the same way as adults, they can in their own way contribute and make their presence felt within the church now. The Institute of Church and Society⁷ also believes that the older generation must be ready to welcome and admit the youths because a church without a large number of young people is likely to be a church without a future, numerically, and a church which is spiritually inactive.

This chapter discusses the contributions of youth organisations to the growth of C.A.C from 1943 and to 2013. This is with the aim of discovering if truly and indeed, the youths of the church have contributed in any way to the well-being of the church or not. It is meant to discover the contributions of youths and to actually test whether they are relevant and useful agents for the numerical increase and infrastructural development of the church. Hence, the specific contributions of each of the youth organisations are discussed in details in this chapter.

In the analysis of the questionnaire sampled for this study, many respondents agreed that youth organisations have contributed significantly to the growth of the church. The table below confirms this.

Table 3: The youth organisations have contributed immensely to the growth of the church in South West Nigeria from 1943 to 2013.

Agree	Disagree	No comment	Total
493	15	34	542
90.9%	2.8%	6.3%	100%

On the subject of the contributions of youths to the growth of C.A.C from 1943 to 2013, 493(90.9%) of the respondents supported this idea, only 15(2.8%) disagreed, while 34(6.3%) declined to comment.

⁶ A. Oduyoye. 1973. *Christian Youth Work in Africa*. Ibadan: All African Conference of Churches. 23

⁷ Institute of Church and Society. 1972. *Youth and the Church*. Ibadan. 47.

The overwhelming response of 493(90.9%) of the respondents reveals that youth organisations have contributed immensely to the growth of the church within the period focused upon by this study. These contributions are obvious in the areas of evangelism and church planting, establishment of Campus Fellowships, promotion of formal education, capacity building and career development.

4.1 Evangelism and Church Planting

Simply put, evangelism is the preaching of the Gospel of Jesus Christ to people with the intention of bringing them to Christ while Church planting can be defined as the establishing of an organised body of believers in a new location. The process of planting a church involves evangelism, the discipleship of new believers, the training of church leaders and the organisation of the church according to the New Testament model.

C. Kirk Hadaway⁸ opines that church planting is like an engine of denominational growth, those congregations that plant new churches grow while those who do not stagnate and shrink. Tim Keller⁹ also asserts that the vigorous, continual planting of new congregation is the single most crucial strategy for the numerical growth of the body of Christ in any city, and the continual corporate renewal of the existing churches in a city. The only wide scale way to bring in lots of new Christians to the body of Christ in a permanent way is to plant new churches.

In line with the above submissions, the youth organisations in C.A.C have made use of the church planting strategy to enhance the numerical growth of the church. A part of the questionnaire used for this study reveals that many respondents agreed that youth organisations have contributed to the growth of C.A.C in terms of evangelism and church planting. The argument on youth participation in evangelism and church planting in C.A.C was tested in a research question and the followings are the responses of the respondents.

⁸ S. Tighe. 2009. "Protestant Adolescent Socialisation and Denominational Growth". *Trinity Journal for Theology & Ministry*, Vol. III, No 2. 67.

⁹ T. Keller. 2011. "Why Plant Churches?" Retrieved from See <http://www.pillardc.com/ministries/church-planting/>

Table 4: Youth organisations in South Western part of Nigeria have engaged in evangelism outreaches that have led to the establishment of new C.A.C Assemblies and numerical increase of the church.

Agree	Disagree	No comment	Total
391	81	70	542
72.1%	15%	19%	12.9 %

391 constituting 72.1% of the respondents agreed that Youth organisations in South Western part of Nigeria have engaged in evangelistic outreaches that have led to the establishment of new C.A.C Assemblies and numerical increase of the church. 81 making 15% disagreed while 70 making 12.9% declined to comment. The inference is that majority of the respondents believe that youths have engaged in evangelistic outreaches that have led to the establishment of new C.A.C Assemblies and numerical increase of the church.

Table 5: Apart from the Assemblies founded by the founding fathers of C.A.C, Youth organisations have planted many other Assemblies between 1943 and 2013.

Agree	Disagree	No comment	Total
421	71	50	542
78%	13%	9%	100%

421, making 78% of the respondents are of the opinion that apart from the Assemblies founded by the founding fathers of C.A.C, Youth organisations have planted many other Assemblies between 1943 and 2013 while 71 constituting 13% disagreed. 50 representing 9% of the respondents had no comment. The table reveals that majority of the respondents are in support of the view that youth organisations are into church planting.

Light of the World Society

The major contribution of the Light of the World Society to the growth of C.A.C was in this aspect. The members were noted for their ceaseless prayers of faith, revival meetings and open air gospel rallies/crusades in different towns and cities in the South Western part of Nigeria. It was the usual practice of the Society to go to strategic places to conduct revival meetings which usually feature house to house evangelism and open air crusades in the neighbourhoods.

The Society held some of its past evangelistic outreaches between 1970 and 1985 in Ibadan (1970), Lagos (1972), Abeokuta (1973), Ile Ife (1974), Ogbomoso (1976), Mushin (1977), Akure (1978), Ijebu Ode (1979), Ikirun (1981), Osogbo (1983) and Ilesa (1984).¹⁰ These evangelistic outreaches led to conversion of souls, spiritual edification of church members and numerical growth of the church. Regular aftermaths of such meetings have been the planting of churches in such communities.¹¹

It was also noted that due to the revival fire and the spiritual militancy of the Light of the World Society, many of the Pastors in the Church who engaged in church planting always sought the assistance of the Society whenever they received the divine order to go to a new area to establish a new branch of the church.¹² Members of the Society always supported the pastors with their physical presence in such places, persistent fervent prayers, house to house evangelism and open air rallies/crusades.

Many of the old C.A.C Assemblies in most parts of Yorubaland were established as a result of the evangelistic activities of this Society. Some of such C.A.C Assemblies are C.A.C Idi Arere (1949), C.A.C Eleta (1949), C.A.C Olugbode, C.A.C Oniyanrin, C.A.C Idikan, C.A.C Agbokojo, C.A.C Olugbode Odo Ona, C.A.C Akufo, C.A.C Oke Ayo, Mokola and C.A.C Oke Isegun, Ode Oolo all in Ibadan.¹³ Others are, C.A.C No. 10, Agbala Itunu, Old Ikirun Road, C.A.C No. 11, Oke Itura, Ota Efun, C.A.C No. 13 Dada Estate, C.A.C No. 18, Temidire, C.A.C No. 19, 'Olorun ko la sin nu',

¹⁰ A. Alokun. 1991. *The Christ Apostolic Church*. 267-273.

¹¹ Oluwaremi Festus Adeniji (Pastor), AGE, Interview Respondent. Interviewed on 17/01/14 at C.A.C Oke Agbara Distric HQ, Asi, Ibadan

¹² Oluwaremi Festus Adeniji (Pastor), AGE, Interview Respondent. Interviewed on 17/01/14 at C.A.C Oke Agbara Distric HQ, Asi, Ibadan

¹³ Olusola Yerokun (Pastor), Interview Respondent. Interviewed on 14/05/14 at His residence, Alakia, Ibadan.

Alekuwodo and C.A.C Temple of the Lord, Ogo Oluwa, all in Osogbo, Osun State and C.A.C No 10 Ajana Street, Lagos.

The active participation of the Society in Evangelism and Church contributed a lot to the physical and numerical growth of the Church in the South Western part of the country.

Christ Apostolic Church Students' Association (CACSA)

Christ Apostolic Church Students' Association also got involved in evangelism through its monthly programme tagged "Volunteer for Christ". The programme which was purposely meant for evangelistic outreaches took members of the group out of their stations to villages and rural areas for a weekend. During the programme, the participants got involved in fervent prayers, house to house evangelism, open air crusades and tract distribution. Traveling Secretaries/Field Evangelists were appointed to oversee the effectiveness and success of the programme. Past editions of the programme were held in several locations which include Ede, Osogbo, Ilesa, Ido Osun, Obajoko-Iwo, (Osun State), Oyo, Ibadan, (Oyo State), Odo Owa, Owo, Efon Alaaye, Ifaki Ekiti, Ado Ekiti, (Ondo/Ekiti States) and Iperu, Moriwi, (Ogun State).¹⁴ The operations of this programme led to the establishment of new Assemblies of C.A.C in rural areas and this in turn led to the numerical and spiritual growth of the church.¹⁵

Apart from the monthly evangelistic outreaches which led to the establishment of new C.A.C Assemblies in rural areas, the group received a divine mandate to embark on the establishment of worship and fellowship centres during the Minna conference in 1986. The response was slow initially but, the divine order became fully effected when the C.A.C crisis came on board in 1992.¹⁶

¹⁴ Tope Adeyemo (Pastor), CACSA General Secretary. Interview Respondent. Interviewed on 23/05/14 at CACSA National Camp Ground, City of Life, Osogbo.

¹⁵ Tope Adeyemo (Pastor), CACSA General Secretary. Interview Respondent. Interviewed on 23/05/14 at CACSA National Camp Ground, City of Life, Osogbo.

¹⁶ CACSA. 2005. *C.A.C Students' Association*. 5-6.

Aims and Objectives of CACSA in Church Planting:

According to the leadership of CACSA, the followings are the objectives of CACSA in church planting:

- i. Retaining C.A.C Youths who had been drifted away by the torrent of worldliness and foreign doctrines.
- ii. To care for converts by forming and establishing of assemblies and thoroughly planned programmes.
- iii. To promote sincere love and mutual respect among her members and to be at peace with all men.
- iv. To preach and teach the Gospel of our Lord and Saviour Jesus Christ to all men through various evangelistic media at our disposal.
- v. To sustain the vision of the group here and after.¹⁷

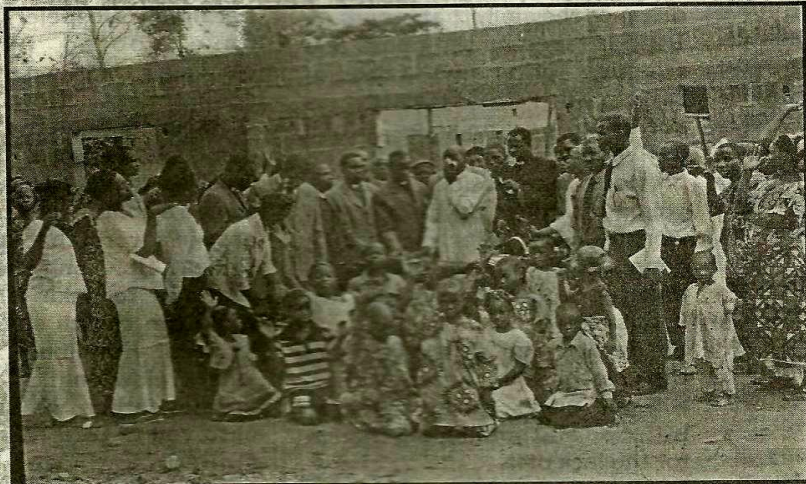
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¹⁷CACSA. 2005. *C.A.C Students' Association*, 40

PLATE 7

Participants and officiating Ministers during a village outreach programme organised by CACSA at Moriwi Mission Field.

Photo Clips



Director of Evangelism Pastor S.K. Owoyemi presenting the Motorcycle to the D/S Pastor Akintunde at Moriwi

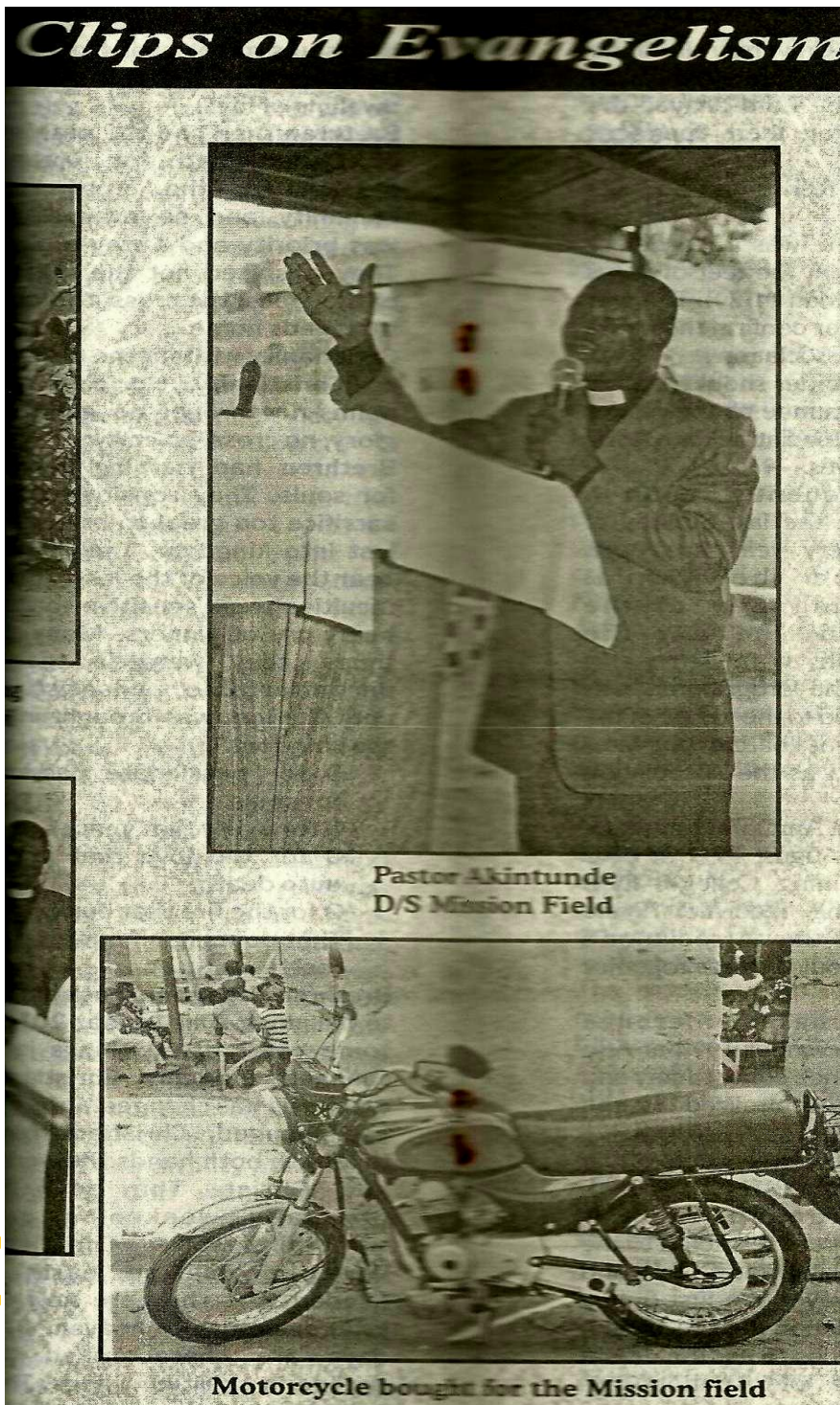


Officiating Ministers at the last day of the Outreach

¹⁸ CACSA Magazine, "With One Accord". Vol. 5, No 1, August 2010. 14.

PLATE 8

Pastor Akintunde of CACSA at Moriwi Mission Field and the motorcycle bought for the Mission Field in 2010.



¹⁹ CACSA Magazine, "With One Accord". Vol.5, No 1, August 2010. 15

Between 1992 and July 2013, the organisation planted 15 C.A.C Assemblies in Ekiti State, 12 in Lagos State, 7 in Ondo State, 14 in Ogun State, 17 in Osun State and 11 in Oyo State, totaling 76 Assemblies in the South Western States of Nigeria. The following is a breakdown of the Assemblies in each state.

EKITI STATE

1. C.A.C Gospel Assembly, Ado Ekiti, established, 1999.
2. C.A.C Chapel of Mercy, Ado Ekiti, established, 2005.
3. C.A.C Sanctuary of Liberty, Ado Ekiti.
4. C.A.C Chapel of Peace, Aramoko Ekiti, established, 1999.
5. C.A.C Chapel of Grace, Ado-Ekiti.
6. C.A.C Children of the Kingdom, Ado Ekiti, established, 1999.
7. C.A.C Christ the Foundation of Power, Ado Ekiti, established, 1999.
8. C.A.C Chapel of Salvation, Ikere Ekiti, established, 1999.
9. C.A.C Chapel of Success, Efon Alaaye, established, 1999.
10. C.A.C Chapel of Liberty, Ado Ekiti
11. C.A.C Sanctuary of Victory, Otun Ekiti, established, 1999.
12. C.A.C Faramoluwa, Otun Ekiti.
13. C.A.C Oke Itura, Irare, established, 1999.
14. C.A.C Chapel of Victory, Aaye Oja.
15. C.A.C Revival Centre, Ira-Ekiti, established, 1999.

LAGOS STATE

1. Good news Assembly, Agege, established, 1999.
2. Grace Assembly, Ikotun, established, 1999.
3. City of Refuge, Mushin, established, 1999.
4. Fountain of Joy Lagos.
5. Fountain of Life Lagos.
6. Restoration Chapel.
7. Fountain of Blessing, Ijoko
8. Fountain of Joy.
9. City of Power.
10. Transformation Centre, Orile, Agege, established, 1999.

11. Mount of Solution.
12. City of Peace, Ikorodu, established, 1999.

OGUN STATE

1. C.A.C Fountain of power, Moriwi. established, 2001.
2. C.A.C Mount Zion, Abeokuta, established, 2000.
3. C.A.C Oke Ayo Olorunda, established, 2000.
4. C.A.C Oke Igbala, Lafenwa, established, 2000.
5. C.A.C Christ Centre, Ilaro, established, 2002.
6. C.A.C City of Praise, Ifo, established, 2005.
7. C.A.C Boloruntife, established, 2009.
8. C.A.C Ketou.
9. C.A.C Ilaro Kanga.
10. C.A.C Igbo-Igo.
11. C.A.C Wasimi Okuta.
12. C.A.C Fountain of Power, Moriwi.
13. C.A.C Deirin.
14. C.A.C Christ Ambassador, Idi Aba.

ONDO STATE

1. C.A.C New Light of Hope, Akure, established, 1999.
2. Mountain of God, Ondo.
3. Redemption Palace, Ikare, established, 1999.
4. CAC Mount Zion, Akure, established, 1999.
5. Victory Assembly, Akure, established, 1999.
6. Redeemed Assembly, Ondo, established, 1999.
7. Fountain of Life, Akure, established, 1999.

OSUN STATE

1. C.A.C Victory Chapel, Osogbo.
2. C.A.C Volunteer for Christ Chapel, Osogbo, established, 1999.
3. C.A.C Ogo-Oluwa Assembly Osogbo, established, 1999.
4. C.A.C Solution Centre, Osogbo.
5. C.A.C Ark of Blessing, Osogbo, established, 1999.

6. C.A.C School of Nursing, Osogbo, established, 1999.
7. C.A.C Success Centre, Ilesa, established, 1999.
8. C.A.C Revival Centre, Ilesa, established, 1999.
9. C.A.C Peculiar Centre, Ilesa, established, 1999.
10. C.A.C Ijebu-Jesa,
11. C.A.C Redeemed Assembly, Ile-Ife, established, 1995.
12. C.A.C Glorious Assembly, Ile-Ife, established, 1999.
13. C.A.C Fulfillment Chapel, Ile-Ife.
14. C.A.C Victorious Chapel, Ile-Ife, established, 1999.
15. C.A.C Fountain of Power, Igbajo.
16. C.A.C Mount Success, Iwo, established, 1999.
17. C.A.C Liberation Centre, Obajoko, Iwo.

OYO STATE

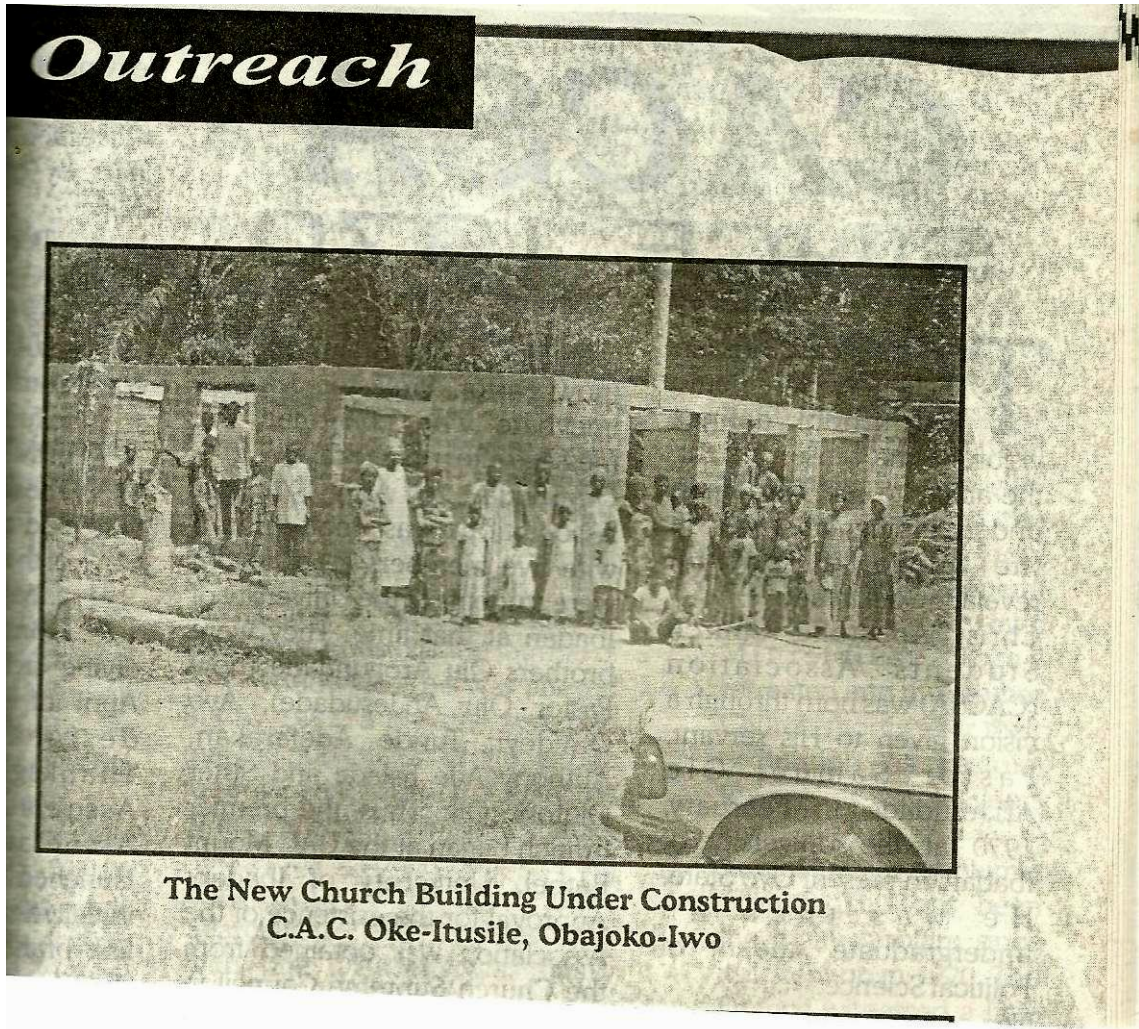
1. Restoration Chapel, Iwo Road, Ibadan, established, 1999.
2. Vineyard of Perfection, Ogbere, Idi Osan, Ibadan, established, 1999.
3. Land of Victory, Odo Ona, Ibadan, established, 1999.
4. Fountain of Power, Yemetu Alaadorin, Ibadan, established, 1999.
5. Redemption Chapel, Jegede, Olunloyo, Ibadan, established, 1999.
6. Victory Chapel, Amuloko, Ibadan, established, 1999.
7. Fountain of joy, Apata, Ibadan, established, 1999.
8. Restoration Chapel, Ibadan.
9. Land of Liberty,
10. Fountain of Life, Olodo, Ibadan, established, 1999.
11. City of Light, Olorunda Abaa, Ibadan, established, 1999.

These assemblies are now organised into Districts as approved by the C.A.C Authority.²⁰

²⁰ Tope Adeyemo (Pastor), CACSA General Secretary. Interview Respondent. Interviewed on 23/05/14 at CACSA National Camp Ground, City of Life, Osogbo.

PLATE 9

A church building under construction in one of the Assemblies planted by Christ Apostolic Church Students' Association.



21

Christ Apostolic Church Youth Fellowship (CAYOF)

English Speaking Assemblies

The members of The Youth Fellowship have been greatly instrumental to the establishment of English speaking Assemblies in Christ Apostolic Church in the South Western part of the country. For many years since the inception of the church until early 1990s, nearly all worship services were conducted in Yoruba language. Youths were not allowed to hold parallel Sunday Services where they could conduct

²¹ CACSA Magazine. "With One Accord". Vol. 5, No 1, August 2010. 15

their own programmes in English language. The authorities of the church believed that to allow such would lead to a breakdown of order. So they vehemently opposed the idea. However, when the Youth Fellowship was inaugurated in 1992, the authorities of the church discovered that there was a mass exodus of youths from the church and in order to curb the menace, they had to succumb to pressures from youths that they should be allowed to hold parallel worship services for youths in the church and such services would be conducted in English language.²²

The official approval was given and this led to the establishment of English Speaking Assemblies in many C.A.C branches in the South Western part of Nigeria till date. These English Speaking Assemblies are led by youths and they are allowed to hold parallel worship services under the supervision of elderly Pastors in the church. They are also known as “Youth Church”.

Between 1992 and 2013, 241 English Speaking Assemblies were inaugurated in most of the Zonal Headquarters and District Coordinating Councils of C.A.C in the South Western part of Nigeria with 44 Assemblies in Ekiti State, 74 Assemblies in Lagos State, 15 Assemblies in Ogun State, 40 Assemblies in Ondo State, 41 Assemblies in Osun State and 27 Assemblies in Oyo State.²³

Members of the Youth Fellowship are very enthusiastic about the “Youth Church” and they have been very much involved in the smooth running of the church in all the C.A.C branches where such exist. They have participated actively as choristers, ushers, Sunday school teachers, sanctuary keepers, technical team workers and the likes.²⁴

Youth Fellowship Leaders in Church Planting

Apart from being actively involved in the establishment of English speaking Assemblies in C.A.C, some youth leaders in the church who have the call of God upon their lives have actually taken it upon themselves to go into church planting

²² Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

²³ C.A.C Worldwide. 2013 Diary. C. A. C. Press Ltd.

²⁴ Joe Jacobs (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

under the umbrella of Christ Apostolic Church. Such youths are the founding Pastors and they also function as the Assembly Pastors of such Assemblies.

The following is a list of some C.A.C Assemblies planted and pastored by youth leaders in the church between 1992 and 2013.

1. C.A.C House of Judah, Ibadan, Oyo State – Pastor Joe Jacobs (Present C.A.C National Youth Officer)
2. C.A.C Liberation Arena, Ibadan, Oyo State – Pastor Olu Bayode
3. C.A.C All Nations, Ibadan, Oyo State – Pastor ‘Seyi Afolabi
4. C.A.C Oke Agbara (English Assembly), Elewuro Branch, Ibadan, Oyo State – Pastor S.O. Gbuyiro (Oyo State CACYOF Coordinator)
5. C.A.C Mount of Deliverance, Osogbo – Pastor Agunlejika (Osun State CACYOF Coordinator)
6. C.A.C Mount Zion, Osogbo – Pastor Agunlejika
7. C.A.C Chapel of Testimony, Lagos State – Pastor G.O. Babatunde
8. C.A.C Hosanna Chapel, Lagos State – Pastor Tunji Oladapo
9. C.A.C His Fame House, Lagos State – Pastor I. D. O. Akinpelu (Lagos State 3 CACYOF Coordinator)
10. C.A.C Rock of Praise, Mowe, Ogun State – Pastor Samuel A. Ale (Ogun State CACYOF Coordinator) ²⁵

Some other leaders of the Youth Fellowship who have also planted churches under C.A.C and are pastoring the Assemblies include:

1. Pastor E.T.O. Alowolodu – Akure, Ondo State.
2. Pastor Emmanuel Akinsola – Akure, Ondo State.
3. Pastor Jide Ogungbade – Osogbo, Osun State.
4. Pastor D.O Ajayi – Abeokuta, Ogun State.
5. Pastor Lugard Oluwadare – Ado Ekiti, Ekiti State.
6. Pastor Israel – Lagos State. ²⁶

²⁵ Joe Jacobs (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

²⁶ Joe Jacobs (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

4.1.1 Music Ministry

In line with its evangelistic operations, Christ Apostolic Church Student Association (CACSA) also engaged in music ministry. The body made use of Gospel Music as a tool for evangelism. In the early 80s, the organisation had a formidable music department headed by Bro. Tope Dada (now Pastor) and supported by the likes of Brothers Dele Ajibola, Mosaku and Ayo Adeusi. The Akure branch ventured into singing classical songs, while Lagos branch under the leadership of Bro. Mosaku, followed suit. The Akure branch waxed two music albums and appeared annually in old Ondo State highly competitive Government House Carol Service consecutively for nearly a decade.²⁷

The outstanding effort of the music department also resulted in the establishment of a private Music School for C.A.C at Ojoyin, Ife, between 1984 and 1985.²⁸ Till date, the department has waxed three music albums and also holds an annual Choir Summit at Osogbo.

4.2 Establishment of Campus Fellowship Centres

An analysis of the questionnaire used for this study indicates that most of the respondents agreed that youth organisations have done much work in this regard. The followings are their responses.

Table 6: Over the years, youth organisations in C.A.C were responsible for the establishment of Campus Fellowship Centres in South West Nigeria.

Agree	Disagree	No comment	Total
507	2	33	542
93.5%	0.4%	6.1%	100%

In the research findings as Table 6 indicates, 507(93.5%) of the respondents agreed that Youth Organisations in C.A.C were responsible for the establishment of Campus

²⁷ Richard A. Adejuyigbe. 2014. "The Early Years of C.A.C Students' Association (1970-1992)". In *The Stewardship of Pastor Olu Arijesudade*. Lagos: Pesther Brands Ltd. 9.

²⁸Femi Adedeji (Prof).H.O.D Music Department, OAU, Ife.Interview Respondent. Interviewed on 16/05/14 at his church site, Truth of the Gospel Ministries, Ife.

Fellowship Centres in South West Nigeria while 2(0.4%) disagreed and 33(6.1%) had no comment. The overwhelming response of the respondents clearly reveals that youth organisations have contributed much in this regard to the growth of C.A.C.

Christ Apostolic Church Students' Association (CACSA)

Christ Apostolic Church Students' Association (CACSA) had her beginning in a higher institution of learning and precisely, the premier university in Nigeria, the University of Ibadan. The Association eventually spread to other higher institutions especially in the South Western part of Nigeria. This feat was achieved by the evangelical campaign of the members from the University of Ibadan. It was through these evangelical campaigns that the membership of the Association increased. By and large, the spread of the Association into the higher institutions became established and CACSA became one of the first set of denominational groups of Christian students in higher institutions in Nigeria.

CACSA eventually became an evangelical arm of Christ Apostolic Church in the Ivory Tower and co-existed with other Christian bodies like Christian Union (CU) and the Student Christian Movement (SCM). This unique evangelical effort has helped the church (CAC) to retain within her fold many of the elites of the church that would have otherwise left the mission for other churches or ministries.

Between 1971 and 2013, CACSA has established its presence in 29 higher institutions in the South Western part of the country with a population of about 6,000 worshippers.

The following is a list of the institutions.



EKITI STATE

1. Ekiti State University (EKSU), Ado Ekiti.
2. College of Education, Ikere Ekiti.

LAGOS STATE

1. Mocped, Epe.

OGUN STATE

1. Olabisi Onabanjo University - Ago-Iwoye Campus
2. Olabisi Onabanjo University - Sagamu Campus
3. Olabisi Onabanjo University - Ikenne Campus
4. Olabisi Onabanjo University - Ayetoro Campus
5. Olabisi Onabanjo University- Ibogun Campus
6. Tai-Solarin University of Education, Ijebu Ode.
7. Tai-Solarin College of Education, Omu.
8. Federal University of Agriculture, Abeokuta.
9. Federal College of Education, Osiele, Abeokuta.

ONDO STATE

1. Adeyemi College of Education, Ondo.
2. Rufus Giwa Polytechnic Owo
3. Ondo State University, Akungba.

OSUN STATE

1. Obafemi Awolowo University, Ife.
2. Osun State Polytechnic, Iree.
3. School of Nursing and Midwifery, Osogbo.
4. Federal Polytechnic, Ede.
5. Osun State College of Education, Ila.
6. Osun State College of Education, Ilesa.
7. Osun State College of Technology, Esa Oke.
8. Osun State University (UniOsun), Ikire campus.
9. Igbajo Polytechnic

OYO STATE

1. University of Ibadan.
2. The Polytechnic, Ibadan.
3. The Polytechnic, Ibadan - Eruwa campus.
4. The Polytechnic, Ibadan - Saki campus.
5. Emmanuel Alayande College of Education, Oyo.
6. Ladoke Akintola University of Technology, Ogbomoso.²⁹

Christ Apostolic Church Youth Fellowship (CACYOF)

Christ Apostolic Church Youth Fellowship (CACYOF) was also involved in the establishment of campus fellowship centres. In order to cater for the spiritual needs of its members in higher institutions of learning, the leadership of the Youth Fellowship started to inaugurate its branches in the campuses wherever such opportunity exists. This has afforded the members of meeting together in their various schools under the banner of CACYOF instead of becoming members of other denominational campus fellowships. One of the positive effects is that this development has helped C.A.C to retain some of her youths. The involvement of youths in CACYOF in the campuses has made most of the youths to continue to maintain their links with C.A.C while in the school and even after graduation thereby stabilising the numerical growth of the church.

From its inception in 1992 to 2013, CACYOF has established its presence in 31 institutions of higher learning in South West, Nigeria, with population strength of about 4,500 worshippers.

EKITI STATE

1. Ekiti State University (EKSU), Ado Ekiti.
2. Federal Polytechnic, Ado Ekiti.
3. College of Education, Ikere Ekiti.
4. Federal University, Oye Ekiti.

²⁹ Tope Adeyemo (Pastor), CACSA General Secretary. Interview Respondent. Interviewed on 23/05/14 at CACSA National Camp Ground, City of Life, Osogbo.

LAGOS STATE

1. Adeniran Ogunsanya College of Education, Oto, Ijanikin.
2. Lagos State University (LASU), Ojo and Epe.
3. Yaba College of Technology, Yaba.
4. Federal College of Technical Education, Yaba.
5. University of Lagos (UNILAG).
6. Lagos Poly, Ikorodu and Isolo.

OGUN STATE

1. Moshood Abiola Poly, Abeokuta.
2. Olabisi Onabanjo University, Ago Iwoye.
3. Tai Solarin University of Education, Ijebu Ode.
4. School of Nursing, Ijebu Ode.

ONDO STATE

1. Adekunle Ajasin University, Akungba.
2. Adeyemi College of Education, Ondo.
3. Rufus Giwa Poly, Owo.
4. Ondo State School of Nursing and Midwifery, Akure.

OSUN STATE

1. Obafemi Awolowo University.
2. Federal Polytechnic, Ede.
3. Osun State Polytechnic, Iree.
4. Osun State College of Education, Ilesa.
5. Osun State College of Education, Ila Orangun.
6. School of Health Technology, Ilesa.
7. Oduduwa University, Ife.

OYO STATE

1. University of Ibadan.
2. Ladoke Akintola University (LAUTECH).

3. The Polytechnic, Ibadan.
4. The Polytechnic, Ibadan (Eruwa Campus).
5. Cooperative College, Eleyele, Ibadan.
6. School of Forestry, Jericho, Ibadan.³⁰

On the whole, the campus based fellowships have aided the numerical growth of the church while they have also helped to retain youths in C.A.C. A part of the research questionnaire confirms this as stated below.

Table 7: The campus based fellowships have helped to retain youths of C.A.C and have also enhanced the numerical growth of the church.

Agree	Disagree	No comment	Total
490	32	20	542
90.4%	5.9%	3.7%	100%

On the positive effect of the campus based fellowship in the retention of C.A.C youths, the above table indicates that 490 (90.4%) of the respondents supported this opinion while 32 (5.9%) disagreed, 20 (3.7%) passed no comment. It is thus the general belief of most of the respondents that the campus based fellowships have helped to retain youths of C.A.C and have also enhanced the numerical growth of the church.

4.2.1 Youth Corpers' Fellowship

Due to the problem of exodus of youths from C.A.C, the leadership of the Youth Fellowship came up with the idea of C.A.C Corpers' Fellowship which is a strategy devised to retain the youths of the church after their graduation from higher institutions of learning. The Fellowship is made up of young men and women who are involved in the One year compulsory National Youth Service Corps. The Corpers' Fellowship is led by a team of executive members which include the Coordinator,

³⁰Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

Sisters' Coordinator, General Secretary, Assistant General Secretary, Treasurer and Financial Secretary. The Fellowship organises a weekly Bible Study and Prayer meeting, and an annual Praise Rally (Ajuwaya Praise) with Passing out Conference. Some features of the annual Conference include career talk, empowerment seminar and "Tips on Job Qualification". The activities of the group are being supervised by the leadership of CACYOF. The C.A.C Corpers' Fellowship which was officially inaugurated in 2012 has its presence in only Oyo and Ondo States as at 2013.³¹ This initiative was meant to stabilise the numerical growth of the church.

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³¹ J.O. Oluwasanmi (Pastor) Interview Respondent, Oyo State Officer of C.A.C Youth Fellowship. Interviewed on 13/10/13 at C.A.C All Nations, Akobo, Ibadan, Oyo State.

PLATE 10

Statistics of Growth in C.A.C 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 Zoqe	361	43	233	29513
Ondo Zone	340	1 51	214	45258
Kwara Zone	46	1 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	6 9 0 4

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	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	191	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	149	77	331	38676
Ondo Zone	449	64	311	62529
Kwara Zose	124	19	88	14237

Statistics of the growth of CAC in 1974

	AS	D	U	M
Lagos Zone	91	360	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
	98		82	24155
Abeokuta	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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³² C. O. Oshun. 1981. "Christ Apostolic Church of Nigeria: A Suggested Pentecostal Consideration of Its Historical, Organisational, Theological Developments, 1918-1975". A Ph. D Thesis, University of Exeter, 464-475.

Statistics of growth of C.A.C in Southwestern Nigeria from 1976 to 2013.

Year	Assemblies	Pastors	Evangelists	Members
1976	1647	338	1063	267438
1981	2673	496	1223	496438
1986	3370	621	1530	627438
1991	4009	1105	2237	961438
1996	5708	1422	3073	1347438
2001	7996	2730	5668	2009438
2006	10348	3156	6393	2747438
2011	15630	5631	10089	3947438
2013	17520	5985	14722	4707438

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4.3 Promotion of Formal Education

Light of the World Society

In order to promote its programmes and reach a wider audience, the Light of the World Society published Christian Education Literature books including tracts and a monthly bulletin titled “The Light of the World” in English and Yoruba languages.³⁴ It also has a General Publicity Department that liaised with District Publicity Secretaries in the circulation of the publications.³⁵ The publications were regularly distributed nationwide and their circulation contributed to the spiritual enlightenment and growth of church members.

Christ Apostolic Church Students’ Association (CACSA)

Christ Apostolic Church Students’ Association (CACSA) was another group that contributed to the promotion of secular/Christian in the church. The group contributed to the educational growth of the church in the following ways.³⁶

- a. Many members of the Association functioned as Sunday school teachers thereby helping to increase the level of Scriptural knowledge in the church.

³³ C.A.C. General Secretariat Anlugbua, Basorun, Ibadan

³⁴ A. Alokun. 2010. *Christ Apostolic Church at 90*. 266-269

³⁵ A. Alokun. 2010. *Christ Apostolic Church at 90*. 266-269

³⁶ CACSA. 2005. *C.A.C Students’ Association*. 41-42.

- b. The body publishes a periodic Bible Study manual titled “Believers Treasure” which is used as a Bible Study guide by many C.A.C Assemblies and other denominations nationwide. It also publishes a periodic Christian magazine under the title “With One Accord”.
- c. The organisation runs a missionary Primary School (Children Boarding School) at Osogbo, Osun State. This is aimed at producing children with sound education and good Christian background from the grassroots. CACSA took over the administration of the school which is situated at City of Life Camp, Fadeyi Estate, Ilesa road, Osogbo in 2001. The school graduated 28 pupils between 2010 and 2013 and has a staff strength of 8 teachers as at 2013.³⁷

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³⁷ Noah Akintemi (Pastor), Administrator, Children Boarding School and Christ Leads Secondary School, Osogbo. Interview Respondent. Interviewed on 23/05/14 at CACSA National Camp Ground, City of Life, Osogbo.

A Copy of the Monthly Bulletin of the Light of The World Society

VOL. 1, NO. 6. 1982 FREE



THE Light Of The World

MONTHLY BULLETIN

"AND THE GOSPEL MUST FIRST BE PUBLISHED...." Mark 13:10.

JESUS, OUR WORTHY EXAMPLE

Today, we are living at a time when we have the great problems of knowing what the right standard of Bible-christianity should be like. Most of those who are supposed to give the example are themselves found to be falling short of that standard.

Our present-day christianity has little resemblance to real Bible-christianity. It is no exaggeration to say that most of those inside the church today have become so much like the ones outside. Our churches are filled with half-hearted, carefree, secular-minded and lukewarm christians.

Christians are to be a reflection of Christ who came for the purpose of calling them out from the world ruined by sin and separate them unto Himself.

Although we know that to live the christian life as stated in the Holy Bible is always possible, but it is never easy. Seeking to have a humble mind in a proud world, meekness in a world of aggression, the way of mercy in a world of vengeance; a clean heart in a world of pollution, be at peace with all in a world of enmity can never be an easy thing, but it is possible!

So long as men of our world refuse to adhere strictly to the teachings of the Gospel of Christ and remain self-centred, guided by expediency toward materialistic and secular goals, we may expect to encounter difficulty as we seek to live by the christian principles of love and uprightness.

To achieve this needs men of fire, separated saints who will not conform with the world!

The question to ask then is: "What would Jesus Christ do in a situation like this?"

The real truth of the christian living is not the struggle to be good, it is the total surrender to God so that He can work out His plans and purposes in us.

When Jesus came to earth, He announced the objective of His mission. It is recorded in Luke 19 v 10: "For the Son of man is come to seek and to save that which was lost" Because of this, He did not seek for fame, wealth or pleasure.

He came to redeem a lost world and to accomplish that great objective, He surrendered to the will of His Father. The devil offered Christ this world on the terms Jesus could not accept. He did this because he had usurped rulership of this world from Adam and is thus referred to in the Scripture as "the prince of this world."

We are told in the Bible that Jesus refused to yield to Satan's demands. Thank God for Jesus Christ the author and finisher of our faith and also for the Holy Bible. If we are zealous to know and live the right standard of true Bible christianity, then we must dig deep into that holy writ and see what that standard looks like.

No place have christians been told to follow or copy any of our religious leaders however great they may be.

Rather, our efforts always should be to follow Christ's example in order that we may stand perfect and complete in all the will of God. For God has not called us unto uncleanness but unto holiness and everyone that nameth the name of Christ should depart from iniquity. Phil. 2: 5-15, II Peter 1: 3-10; Heb. 12:14; Titus 2: 1-12; I Thess. 2: 11-13; 4: 1-7.

TODAY'S GOD'S MOST WANTED PERSONS

1. Truly born-again christians with Christlike love and compassion to give themselves to serious prayers of faith at this end time.
2. A person who will dedicate his all to further His cause.
3. Young people to launch out in the mighty power of the Holy Spirit for the salvation of the lost souls beginning from their neighbourhood.
4. Christians who will love as He loved, live as He lived, give as He gave and worship the Bible way.

He is looking for committed christians in oneness of the spirit to do everything to bring this nation back to God.

6. The Lord is looking for those who will go all the way with Him.
7. And for people who will do all things with eternity in view.

WISE SAYINGS FOR THE SAINTS

Lord, Take Me.

Lord, TAKE me,
Me, with all my selfishness, with
All my pride and jealousy,
All my wilful disobedience,
All my lack of love to Thee,
Me, with all my faults and frailties
All my secret, hidden sins.

And BREAK ME!
Break my stiff and stubborn will, Lord
Break my self with all its pride;
All its dearest dreams, ambitions . . .
Break my heart, its idols smash—
'Til in splintered, shattered fragments
I lie helpless at Thy feet.

And MAKE me!
With Thy tender, skillful hands, Lord,
Make me like Thyself to be,
Moulded in Thy Glorious image,
Sweet and loving, humble, kind,
Faithful, gentle, finding pleasure
Only in my Father's will!
(Read Jeremiah 18:1-11)

³⁸ Samuel Okewale (Pastor), Interview Respondent. Interviewed on 29/05/14 at Ibadan.

PLATE 12

Another Copy of the Monthly Bulletin of The Light of The World Society

THE LIGHT OF THE WORLD SOCIETY

THE MILITANT WING OF CHRIST APOSTOLIC CHURCH WORLD-WIDE

20th Annual National Rally

Held at Christ Apostolic Church Agege District Headquarters

PRESIDENTIAL ADDRESS

by

PASTOR / EVANGELIST S. I. FAGBO (A.G.E.)

GLORY BE TO GOD IN THE HIGHEST

On behalf of all National Officers, Zones, Districts and Assemblies, we firstly thank God Almighty, the father, the Lord Jesus Christ, and the fellowship of the Holy Spirit for their love in offering the Gospel of Pentecost to us in Nigeria in the year 1930 through the Late Apostle Joseph Ayo Babalola and the Late Prophet Daniel Orekoya. This Pentecostal Gospel developed us first as Apostolic Church.

ONE FOLD ONE SHEPHERD

In the year 1940 there was the division of the Apostolic Church into three Missions. Christ Apostolic Church was named in the year 1941 by God Himself. Through Christ Apostolic Church, the Light of the World Society was organized by the then Executive Council. I thank our founding fathers who through God's inspiration united two societies Egbe Afadurajagun (The Praying Battalion) and Ayanfe Ajihinrere (The Chosen Gossellers) in 1966. Ever since, the present fathers have recognized our great Society as the militant wing of the Christ Apostolic Church. I also thank God that many members world wide have received and accepted God's call as fulltime servants of God, as Elders, as Catechists, as Sunday School Teachers all in readiness for gospel proclamation in and outside the Church. Glory be to God that there are among us many ordained Pastors and Evangelists, District Superintendents and District Evangelists, A. G. S and A. G. E. Many of these Church officers were originally developed by the unwearied spiritual ambition of the Praying Battalion Band (1949-1966) and now The Light of the World Society (1966-1990).

Our development was not an easy one. The changing of our famous names, The Praying Battalion discouraged many members who there and then backslided, resulting in the decrease of our numerical strength. But there was no defect in the quality of our inspiration, our spiritual development and our unflinching religious zeal. For all this, we give glory to God, and we thank the members of the Executive Council and especially our dynamic patron and father, General Evangelist D. O. Babajide for his guidance.

OUR ACHIEVEMENTS

Please join me to praise God for the following successes of the Society.

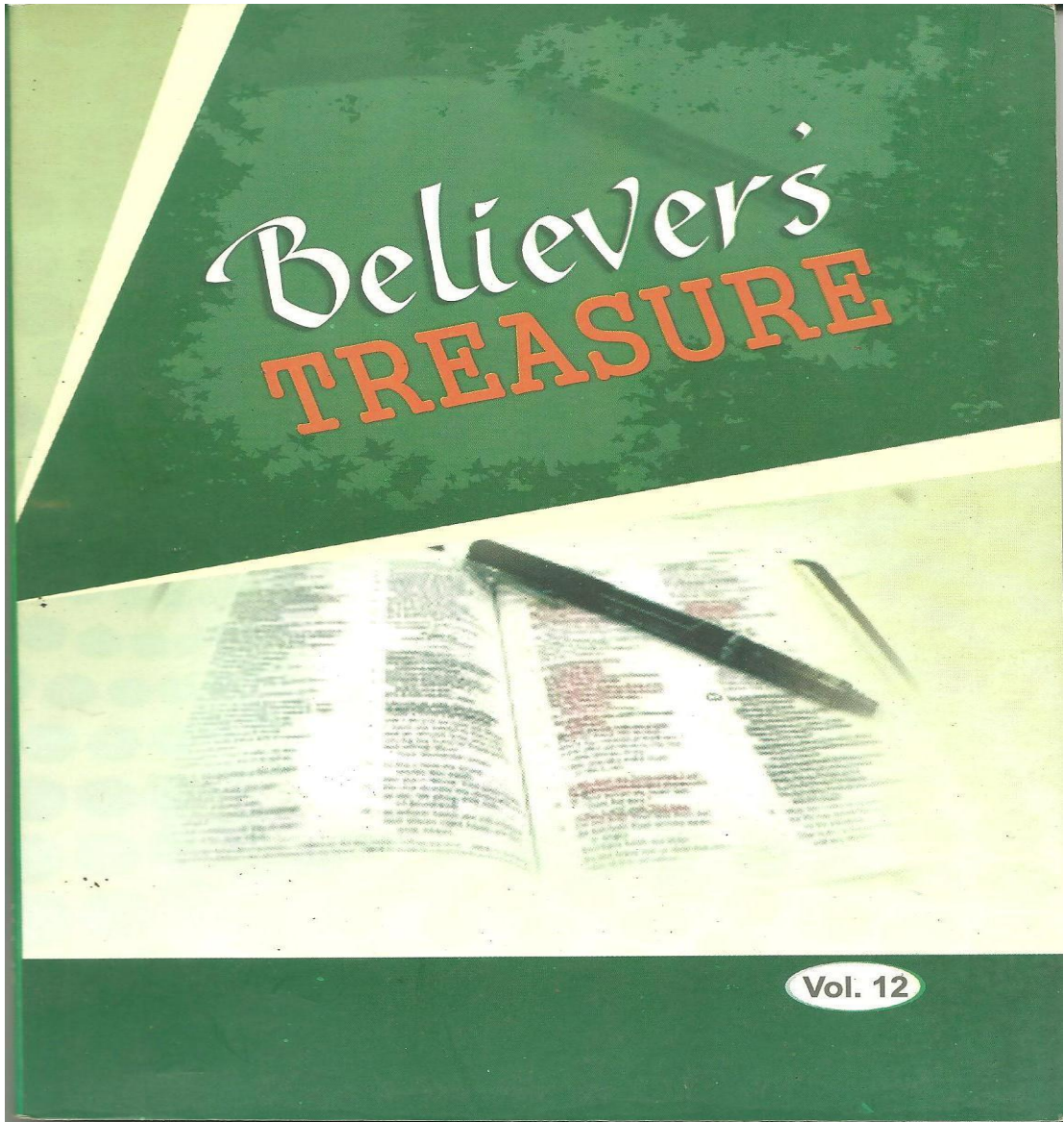
- 1 The Ordination of members as Pastors and Evangelist and the election of others as Elders.
- 2 The establishment of the Zones and the establishment of many assemblies by the Society which they handed over to the C. A. C.
- 3 The maintenance of the Society's, Office and Evangelist Amure in Ileṣa
- 4 The repair of our Gospel vehicle through the efforts of Iwo District of the Society
- 5 Our decision to purchase a Car for the president's office
- 6 The promotion of the National president to the office of Assistant General Evangelist for which we thank the Executive Council of the Church, and
- 7 The successful planning and execution of the 1990 Rally by the National planning Committee led by Pastor S. I. Idowu and Brother E. Olu Adebayo.

Let me announce to you that the former National Officers will be honoured in recognition of their past performances while new ones will be announced to you before the end of the Rally.

³⁹ Samuel Okewale (Pastor), Interview Respondent. Interviewed on 29/05/14 at Ibadan.

PLATE 13

A copy of the periodic Bible Study manual, “Believers Treasure” published by Christ Apostolic Church Students’ Association (CACSA).



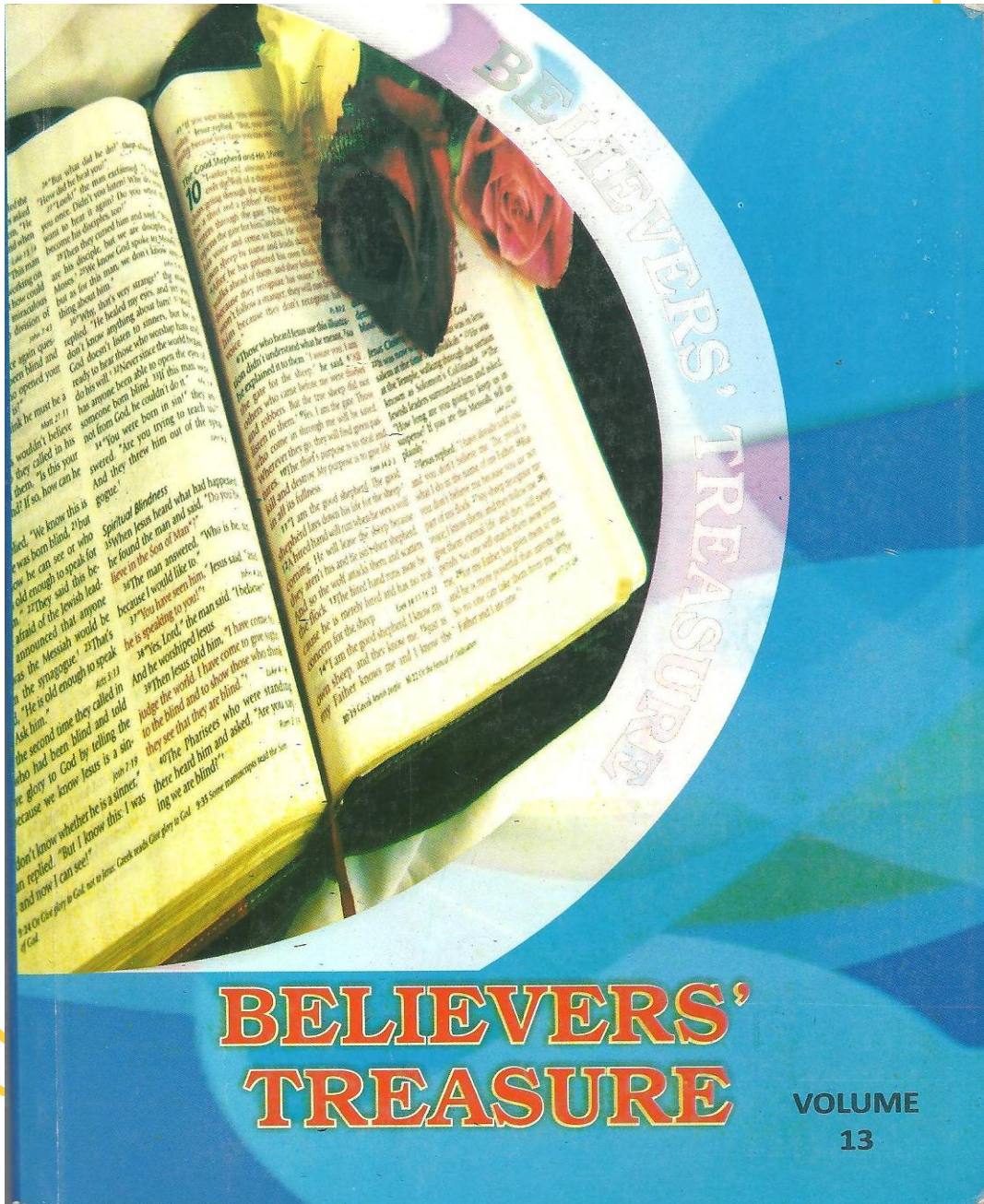
40

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⁴⁰ CACSA National Secretariat, City of Life, Fadeyi Estate, Ilesa Road, Osogbo.

PLATE 14

Another copy of the periodic Bible Study manual called “The Believers Treasure” published by Christ Apostolic Church Students’ Association (CACSA).



⁴¹ CACSA National Secretariat, City of Life, Fadeyi Estate, Ilesa Road, Osogbo.

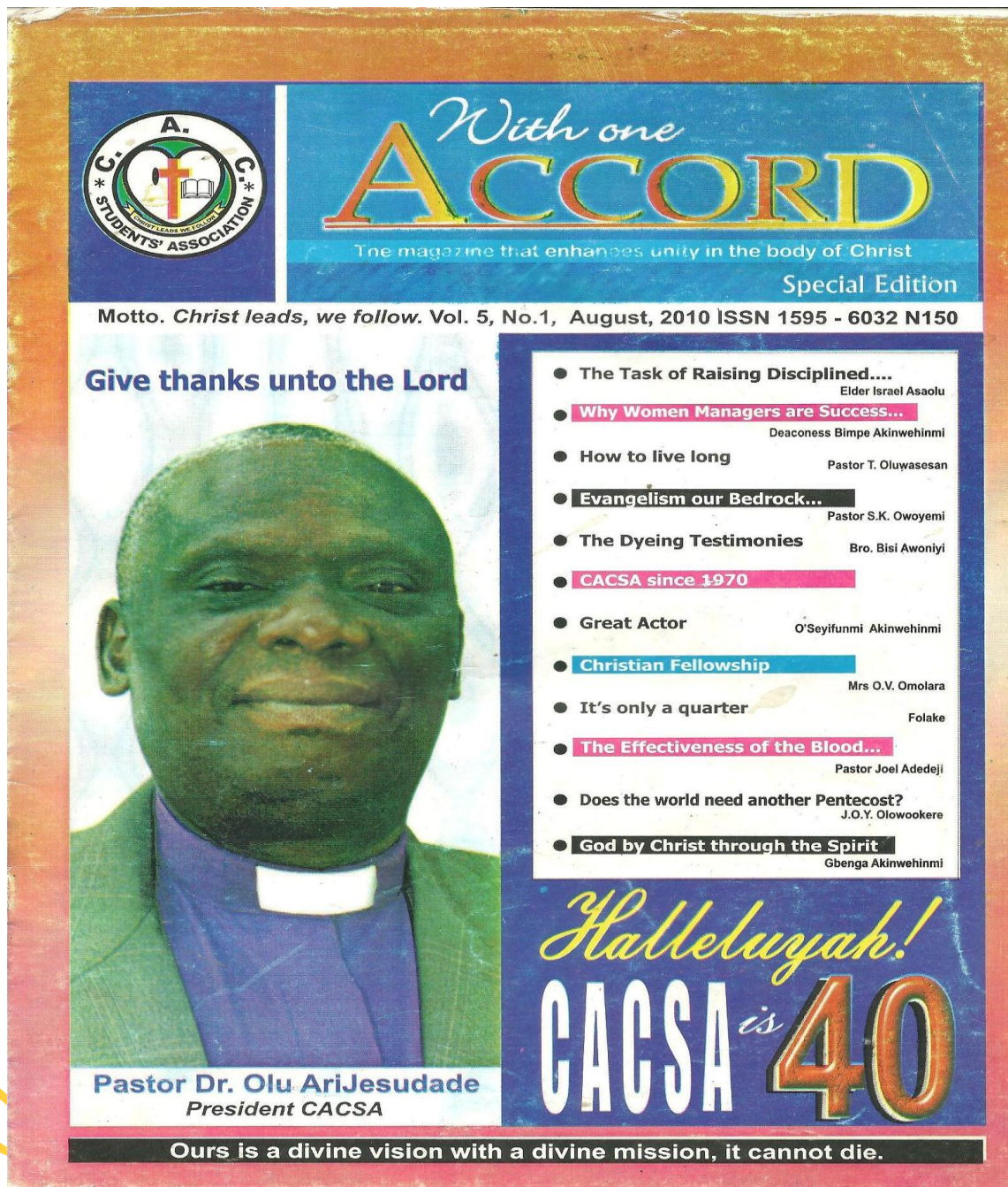
- d. A Secondary School (Christ International Academy) was established in 2002 by CACSA at Moriwi, via Imeko, Ogun State. The organisation was in full charge of the administration of the school from 2002 to 2009 with a total population of 55 students and 13 teachers before it handed over the school to the community in 2009. The school is now known as Community Grammar School, Moriwi. (See Plates).
- e. Another Secondary School, (Christ Leads Secondary School) was established by the organisation in 2009 at the City of Life Camp, Fadeyi Estate, Ilesa Road, Osogbo. (See Plates).The school which started with 4 students in JS 1 had 45 students in JS and SS classes by 2013 and also had staff strength of 7 teachers.⁴²
- f. A Theological College (Pentecostal Bible College, PEBICO), was established in 1999 at Osogbo, Osun State with satellite campuses in Efon Alaaye, Ekiti State, Akure, Ondo State, and Lagos. The main campus is at City of Life Camp, Fadeyi Estate, Ilesa road, Osogbo. (See Plates).The college runs theological courses at certificate, diploma and degree levels and serves the purpose of producing men and women with sound biblical knowledge who will in turn be useful as clerics in the C.A.C mission and other denominations. The school is affiliated with Western Pacific University, in USA.⁴³ As at 2013, the college has produced about 150 graduates.

⁴² Noah Akintemi (Pastor), Administrator, Children Boarding School and Christ Leads Secondary School, Osogbo. Interview Respondent. Interviewed on 24/05/14 at CACSA National Camp Ground, City of Life, Osogbo.

⁴³ CACSA. 2005. *C.A.C Students' Association*. 41-42.

PLATE 15

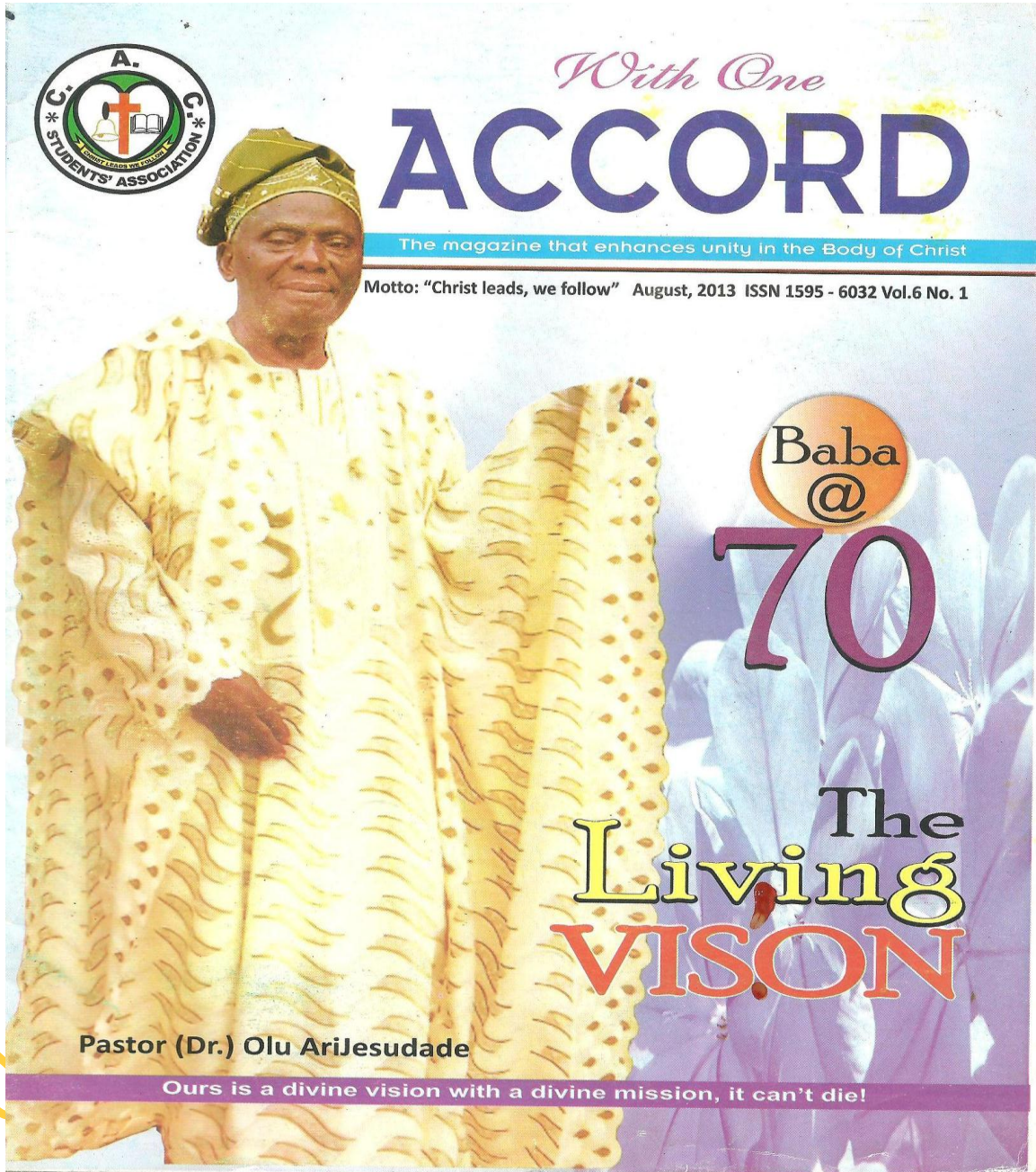
A copy of the periodic Magazine of Christ Apostolic Church Students' Association (CACSA).



⁴⁴ CACSA National Secretariat, City of Life, Fadeyi Estate, Ilesa Road, Osogbo.

PLATE 16

Another copy of the periodic Magazine of Christ Apostolic Church Students' Association (CACSA).



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⁴⁵ CACSA National Secretariat, City of Life, Fadeyi Estate, Ilesa Road, Osogbo.

The argument that youths of the church have helped to promote Christian and secular education in C.A.C in South Western Nigeria was tested in a research question and the followings are the responses of the respondents.

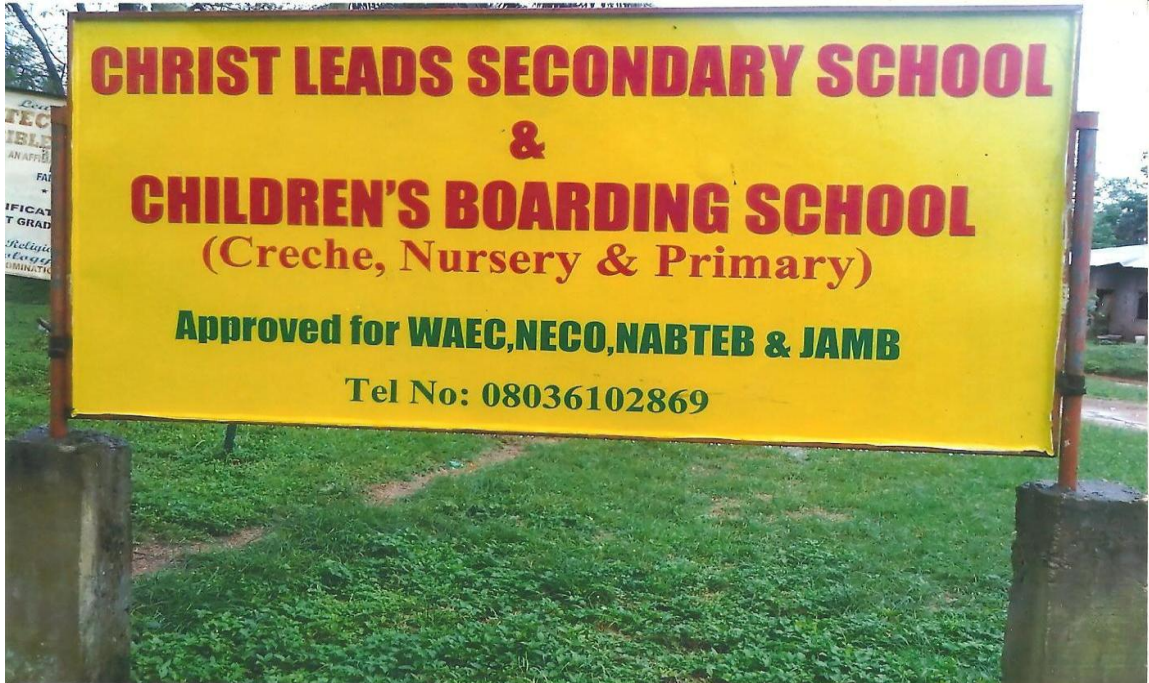
Table 8: Youths of the church have helped to promote Christian and secular education in C.A.C in South Western Nigeria.

Agree	Disagree	No comment	Total
507	2	33	542
93.5%	0.4%	6.1%	100%

On the contributions of youths in promoting Christian and secular education in CAC, 507(93.5%) of the respondents agreed that youths have contributed to the growth of CAC in this regard. Only 2(0.4%) disagreed while 33(6.1%) remained silent. This shows that a great number of the respondents are aware of the active involvement of youths in promoting Christian and secular education in C.A.C

PLATE 17

**The Administrative Block of Christ Leads Secondary School, City of Life Camp,
Fadayi Estate, Osogbo.**



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⁴⁶ Photograph taken at the school premises on 25/4/2014.

PLATE 18

**Two Blocks of Classrooms at Christ Leads Secondary School, City of Life Camp,
Fadayi Estate, Osogbo.**



47

⁴⁷ Photograph taken at the school premises on 25/4/2014.

PLATE 19

Administrative Block at Children Boarding School, City of Life Camp, Fadeyi Estate, Osogbo.



48

⁴⁸ Photograph taken at the school premises on 25/4/2014.

PLATE 20

**Community High School (Formerly Christ International Academy), Moriwi,
Ogun State.**



49

⁴⁹ Photograph taken at the school premises on 28/4/2014.

PLATE 21

A Block of Classrooms at Community High School (Formerly Christ International Academy), Moriwi, Ogun State.



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⁵⁰ Photograph taken at the school premises on 28/4/2014.

PLATE 22

The Administrative Block of Pentecostal Bible College, City of Life Camp,
Fadayi Estate, Osogbo.



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⁵¹ Photograph taken at the school premises on 25/4/2014.

4.4 Leadership Development

By leadership development, we mean the development of church manpower in the form of leaders and workers of different categories.

H. F. Weitsz⁵² remarks that great leaders will build great churches, average leaders will build average churches while ineffective leaders will harm and break down churches as well as church leaders and their visions for God. Therefore, the Senior Pastor must continuously be growing to be able to lead a growing church. He must spend serious effort of his own to bring about church growth and develop his leadership and management skills to meet the demands of a larger congregation.⁵³ He must also be able to train other leaders who can function as able assistants. Moreover, Weitsz identifies lack of proper leadership development as one of the hindrances to church growth.

C. Peter Wagner⁵⁴ corroborates Weitsz's view about this leadership influence on church growth as he opines that church growth begins with the Pastor or Senior Pastor of the church. According to him, one of the most important keys of Church Growth is "a Pastor who is a possibility thinker and whose dynamic leadership can be used to catalyze the entire Church into action for dynamic growth".⁵⁵ In line with the above views, the youth organisations in C.A.C, having recognised the place and importance of leadership in the growth of the church have seriously worked on the training, development and equipment of effective leaders in their fold.

The Light of the World Society

The Light of the World Society, being one of the earliest youth organisations in the church attracted many youths of the Church because of its vibrancy. The spiritual activities of the group via Bible teachings, Mountain top prayer retreats which often include fasting led to accelerated spiritual growth among the members. This spiritual development made the youths to develop into leadership positions in the church. The

⁵² H. F. Weitsz. "Cell Church Growth". Retrieved on 19th May 2011 from <http://www.cellchurch.co.za/resource/downloads>. 6-10

⁵³ H. F. Weitsz. "Cell Church Growth". 6-10

⁵⁴ H. F. Weitsz. "Cell Church Growth". 6-10

⁵⁵ H. F. Weitsz. "Cell Church Growth". 6-10

Society has produced many leaders who have operated in the church as Sunday school teachers, choir members, ushers, juvenile teachers, interpreters, prayer warriors and Pastors. A great number of the members have been appointed into leadership positions and ordained as Pastors, Evangelists and Elders over the years.⁵⁶

Nearly all the middle aged and aged men at the top leadership positions (District Superintendents, District Evangelists, Chairmen of DCC or Zones, Asst. General Superintendents, Asst. General Evangelists, General Superintendent, General Evangelist, General Secretary, and President) in the church today were members of the Light of the World Society during their youthful years.⁵⁷ Some of them were: Late Pastors S. I. Fagbo, Yerokun, Biobaku, M. D. Mogaji, and Babs Mala. Others are: Pastor Adeoye, (Chairman, C.A.C Itire Zone, Lagos), Pastor Egbeola (Ibadan), Pastor Samuel Okewale (Ibadan), Pastor Olusola Yerokun (Ibadan), Pastor Olowoyo (Lagos), Prophet Oni (Ibadan), Pastor Samuel Omodamisi (Ogbomosho), Elder Ajana (Lagos) and a host of many others.

Christ Apostolic Church Students' Association (CACSA)

Christ Apostolic Church Students' Association also contributed to capacity building in the church. At the national and state levels, the group organises series of leadership seminars, workshops and ministerial training programmes which are centered on sound doctrine of the Scriptures, character formation and development of spiritual gifts. The leadership training programme also called "Train the Trainer" holds twice in a year with resource persons handling different topics on issues of leadership. Some of the past topics included: Factors Influencing Leadership inefficiency in the Contemporary church; Leadership and Discipline; Leadership and Productivity; Christ's Leadership Pattern; The Importance of Wisdom and Meekness in Leadership; and Take Charge of your Character. Others are: Beware of Covetousness; Dangers of Covetousness; What shall it Profit a Man?; Rich but Poor Leader; and Leaders and Modern Technology. As a result, many leaders have been developed and by this means; the Association has become a veritable recruitment ground for the mother

⁵⁶ S. I. Fagbo (A.G.E.), Presidential Address at the 20th Annual National Rally of Light of the World Society in 1990.

⁵⁷ Adeoye (Pastor), AGS, Interview Respondent. Interviewed on 16/05/14 at C.A.C Lodge Street, Oke Ado, Ibadan.

Church. The products of the group have operated in the church as Sunday school teachers, choir members, ushers, juvenile teachers, interpreters, prayer warriors and Pastors. A great number of the members have been appointed into leadership positions and ordained as Pastors, Evangelists, Elders, Deacons and Deaconesses in the Church.⁵⁸

Such leaders include Pastor Aluko C.A.C National Sunday School Coordinator (Akure), Pastor J. Ayo Owoseye, former CACSA Organising & Publicity Secretary (Lagos), Pastor(Prof.) C. O.Oshun (Lagos), Pastor (Prof.) Akinsoyinu (Ibadan), Pastor Isaac Ijaopo (Ibadan), Pastor Segun Oloyede (Ibadan), Pastor Ayo Adeyemo (Akure), Pastor Dr. Tope Adeyemo (Ado Ekiti), Pastor Richard Adejuyigbe (Ado Ekiti), Pastor Gabriel Adeniyi (Lagos), Pastor Dele Ajibola (Lagos), Pastor Caleb Oluwadare (OAU, Ile Ife), Pastor (Prof.) Femi Adedeji (Ile Ife), Pastor Dele Akande (Oyo) and many others, too numerous to mention.

Christ Apostolic Church Youth Fellowship (CACYOF)

In the same vein, the dynamic spiritual activities of Christ Apostolic Church Youth Fellowship (CACYOF) have greatly enhanced the spiritual development of its members. The group has an annual Leadership Training Programme which was consciously designed to raise 21st Century exemplary leaders for the church and the society at large. This has been a veritable recruitment centre for future leaders in the church. The programme is held for three days consecutively with different resource persons drawn from within and outside the church handling different topics on leadership. Some of the topics treated in past editions of the programme are: Spiritual Life of an Exemplary Leader, The Place of Divine Call, Personal Growth and Holy Spirit in Exemplary Leadership, Effective Programme Planning and Implementation, Marriage and Home Affairs of an Exemplary Leader, Leaders: What to know and do about HIV/AIDS, The Price of Leadership, Why Some Leaders Fail?, and Leading a Financially Viable Church. Others are: Church Leaders Today, The Need for Character and Integrity, Leaders in Information Communication Technology (ICT) Era, The 21 Indispensable Qualities of a Leader, Evaluating Leadership through

⁵⁸ Tope Adeyemo (Pastor), CACSA General Secretary. Interview Respondent. Interviewed on 23/05/14 at CACSA National Camp Ground, City of Life, Osogbo.

Quality Worship, Outreach and Church Planting, Ministerial Ethics of an Exemplary Leader, Exemplarily Leading into Fellowship Enlargement, Exemplarily Leading Campus Fellowship and The 21 Irrefutable Laws of Leadership.

The fact that most of its members who were at the leadership positions in higher institutions and during their National Youth Core are also returning to their local Assemblies have also made available dynamic and spirit filled youth leaders in the various C.A.C Assemblies.

These developments gave the youths ample opportunities to develop into leadership positions in the church. As a result, the group has produced many effective leaders who have operated in the church as Sunday school teachers, Choir members, Ushers, Juvenile teachers, Interpreters, Prayer warriors and Pastors. A great number of them have been appointed and ordained as Assembly Pastors, Evangelists, Elders, Deacons and Deaconesses over the years.⁵⁹ Many of them are also being appointed as Senior Assembly Pastors and District Superintendents (D/S).⁶⁰

Some examples in this regard are:

Ekiti State

Pastor Makanjuola, (Chairman, Ilawe Ekiti DCC),

Pastor Oluboyede, (D/S, Omuo DCC),

Pastor Omowaiye, (D/S, Chapel of Peace, Ado Ekiti).⁶¹

Lagos State

Pastor Anu Ojo (former National Youth Officer and Missions Department Officer),

Pastor S.E.A. Oludare, (D/S, C.A.C Ketu District),

Pastor M.O. Oladapo, (D/S, Life and Power District, Ikorodu),

Pastor E.A. Adelusi, (D/S, C.A.C Itire DCC, English Speaking Assembly),

Pastor Oyerinde, (Chairman, C.A.C Owode Zone, Ojo Barracks).

⁵⁹ Taiwo Agunlejika (Pastor). Interview Respondent, Osun State Coordinator of C.A.C Youth Fellowship. Interviewed on August 07/09/13 at C.A.C Babalola Memorial Camp, Ikeji Arakeji, Osun State.

⁶⁰ D/S (District Superintendent) is a designation for a Senior Pastor in charge of a number of C.A.C Assemblies grouped together in the same location for the purpose of easy administration.

⁶¹ Andrew Omowaye (Pastor). Interview Respondent. Ekiti State Coordinator, CACYOF. Interviewed on 20/10/13 at Chapel of Peace, Ijigbo Street, Ado Ekiti, Ekiti State.

Ogun State

Pastor Ale, (D/S, Praise of God District),
Pastor C. Akinwale, (D/S, Osinubi District, Ijebu),
Pastor Osiyemi, (D/S, Egba DCC),
Pastor Ayoade, (D/S, Owode/Yewa District),
Pastor Akinewu, (D/S, Ijowu District),
Pastor Kolawole, (D/S, Odogbolu District).

Ondo State

Pastor Isaac Osaighe, (D/S, Ofa DCC),
Pastor Isaac Ibiyede, (D/S, Ido Ani District),
Pastor Babatunde, (D/S, Olorunsogo District, Ikare),
Pastor Olaofe, (D/S, Oyemekun District, Akure),
Pastor Adebisi, (D/S, Ondo District, Okitipupa).

Oyo State

Pastor Joe Jacobs (Present National Youth officer),
Pastor S.O. Gbuyiro, (Oyo State CACYOF Coordinator and D/S, C.A.C Oke Agbara, Monatan District, Ibadan),
Pastor Bobola Gbolagun, (D/S, C.A.C Oke Agbara, Oluyole District, Ibadan),
Pastor Fajuyagbe, (D/S, C.A.C Oke Imole Alase District, Moniya, Ibadan).

Osun State

Pastor Ademuyiwa, (D/S, Osogbo DCC, Oke Onitea),
Pastor Akande, (D/S, Ikire DCC).⁶²

The argument that youth organisations have played significant roles in raising sound and dynamic leaders for C.A.C from 1943 to 2013 was tested in a research question. The followings are the responses of the respondents.

⁶² Joe Jacobs (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

Table 9: Youth organisations have played significant roles in raising sound and dynamic leaders for C.A.C from 1943 to 2013.

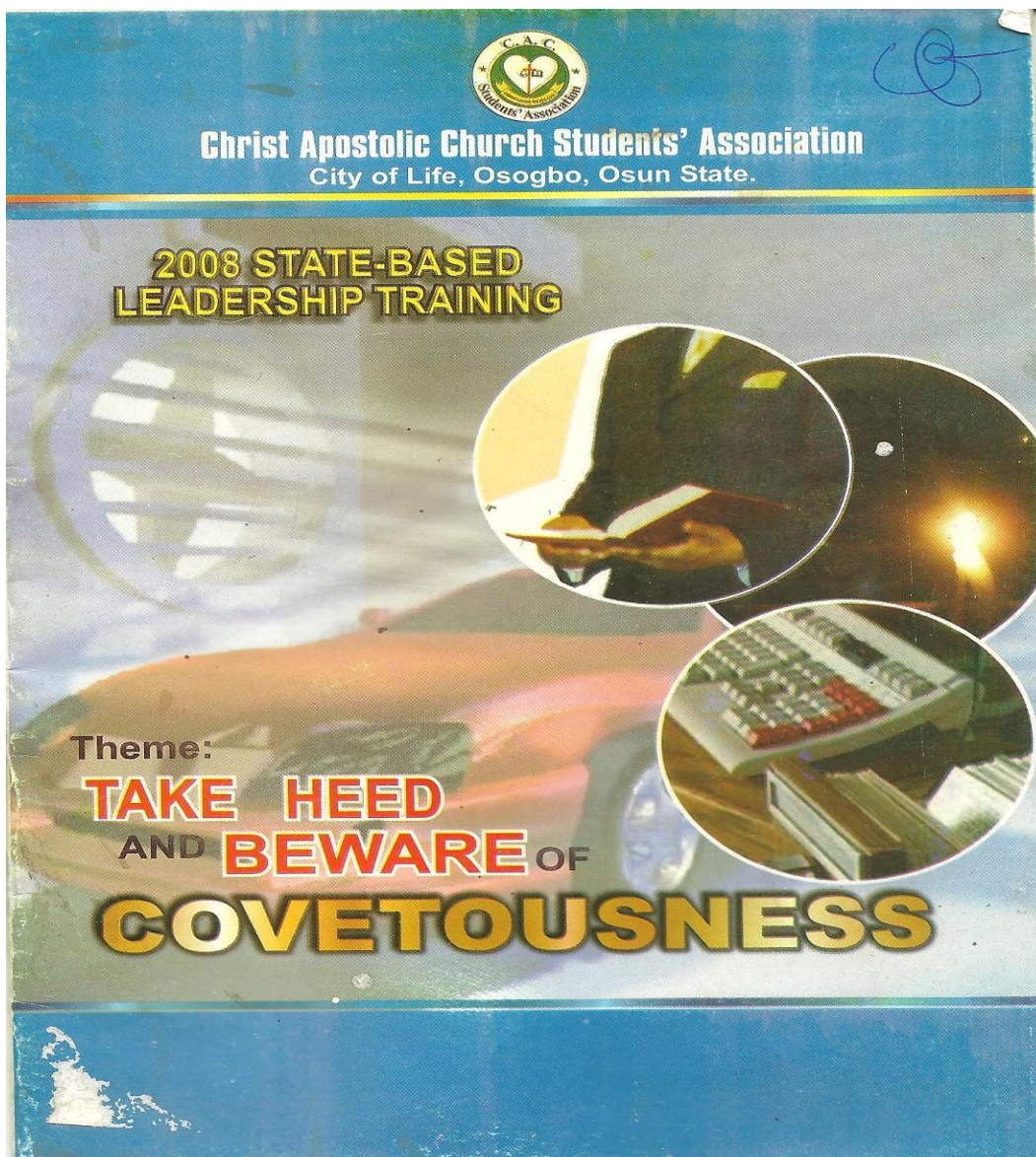
Agree	Disagree	No comment	Total
490	32	20	542
90.4%	5.9%	3.7%	100%

On the above table, 490 representing 90.4% of the respondents agreed, 32 representing 5.9% disagreed while the remaining 20, making 3.7% reserved their comments. It shows that most of the respondents believe that Youth organisations have played significant roles in raising sound and dynamic leaders for C.A.C from 1943 to 2013.

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PLATE 23

A copy of the Leadership Training Manual of Christ Apostolic Students' Association (CACSA).

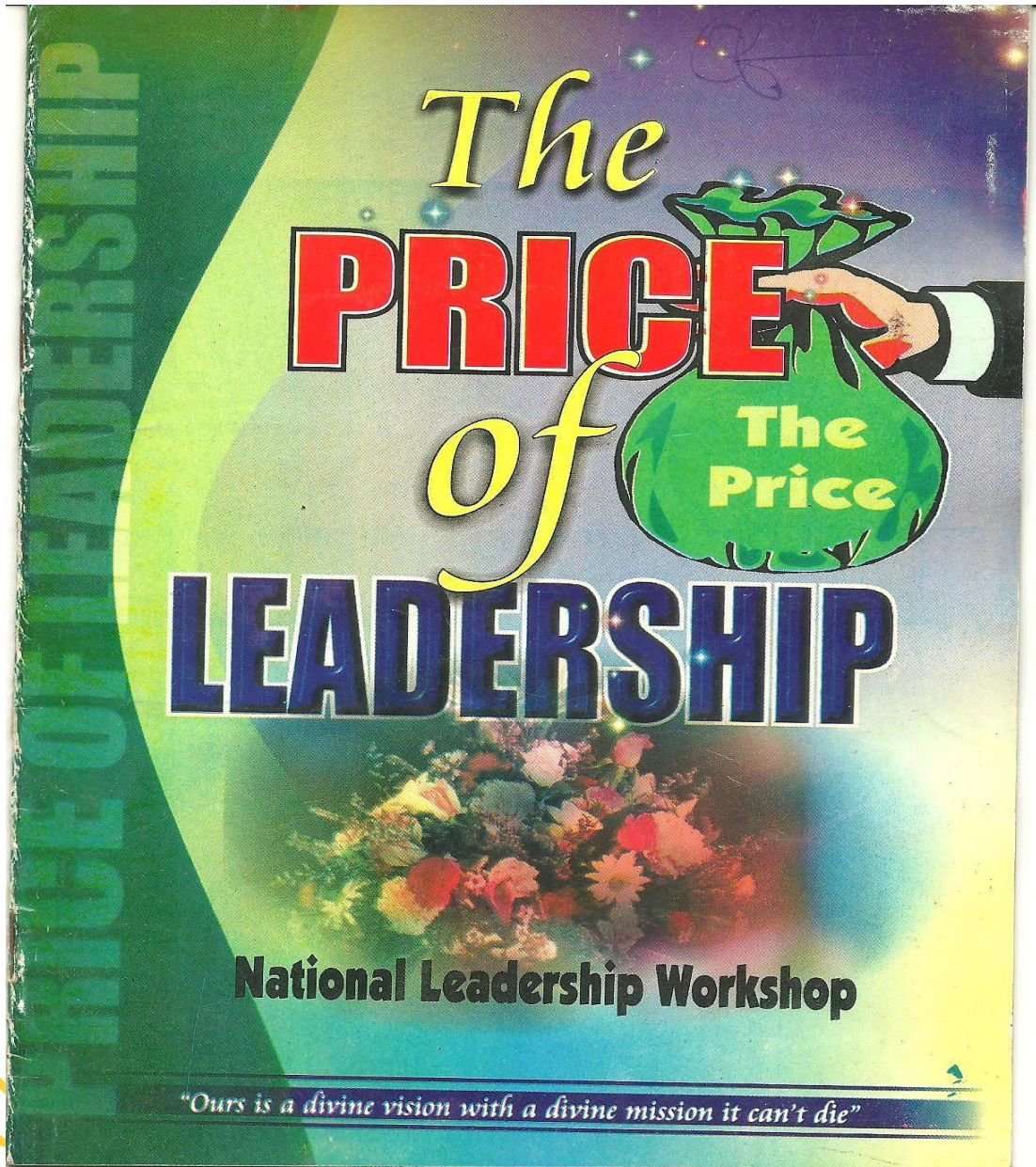


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⁶³ CACSA National Secretariat, City of Life, Fadeyi Estate, Osogbo.

PLATE 24

Another copy of the Leadership Training Manual of Christ Apostolic Students' Association (CACSA).



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⁶⁴ CACSA National Secretariat, City of Life, Fadeyi Estate, Osogbo.

PLATE 25

A copy of the Leadership Training Manual of Christ Apostolic Church Youth Fellowship (CACYOF).

CHRIST APOSTOLIC CHURCH
YOUTH FELLOWSHIP

2nd LEADERSHIP TRAINING PROGRAMME

Theme:
EXEMPLARILY
Leading (John 13:12-15)

DATE: MAY, 2004

VENUE:
PORT-HARCOURT, ABUJA, BAUCHI, IKEJI-ARAKEJI

NAME: _____
DISTRICT/SCHOOL: _____
ZONE/DCC: _____
OFFICE/STATUS: _____

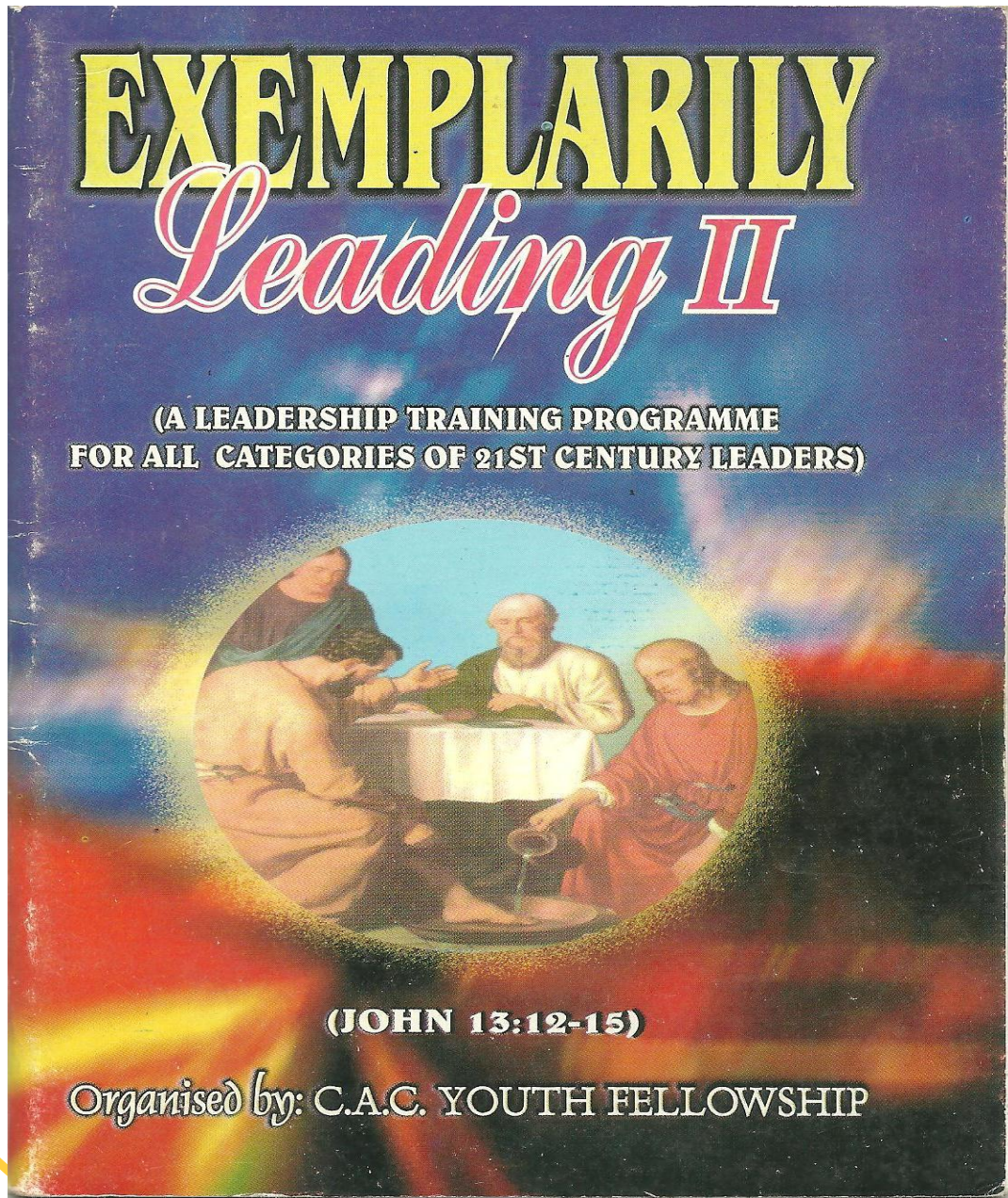
PASTOR JOE JACOBS
CAC Youth Officer
PASTOR GIDEON OKEGWEMEH
CAC General Secretary
EVANG. J. OLU ALOKAN
CAC General Evangelist
PASTOR D.O.A. OLOYE
CAC General Superintendent
PASTOR E.H.L. OLUSHEYE
CAC President

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⁶⁵ C.A.C National Youth Officer, C.A.C General Secretariat, Anlugbua, Ibadan.

PLATE 26

Another copy of the Leadership Training Manual of Christ Apostolic Church
Youth Fellowship (CACYOF).



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⁶⁶ C.A.C National Youth Officer, C.A.C General Secretariat, Anlugbua, Ibadan.

4.5 Career Development

Career development is the lifelong process of managing learning, work, leisure, and transitions in order to move towards a personally determined and preferred future. It provides a person with the focus of selecting a career or subjects to undertake in the future.⁶⁷ Studies have shown that young people leaving school early, without career paths, are likely to face long-term disadvantage by having greater levels of unemployment and part-time and casual work, shorter working lives, low incomes and the increased probability of finding themselves in jobs with poorer working conditions and fewer opportunities for advancement. They also more often experience poorer physical and mental health, higher rates of crime and less often engage in citizenship activity.⁶⁸ In order to avoid this ugly scenario, the youth organisations have ventured in to career development for their members.

In the analysis of the questionnaire sampled for this study, many respondents agreed that youth organisations have contributed to career development among youths in C.A.C. The table below confirms this.

Table 10: The activities of youth organisations contributed to career development among youths in C.A.C

Agree	Disagree	No comment	Total
323	142	77	542
59.6%	26.2 %	14.2%	100%

On the contributions of youths organisations to career development among youths, 323(59.6%) of the respondents agreed, 142(26.2%) disagreed while 77(14.2%) passed no comment. This reveals that majority of the respondents believe that the activities of youth organisations have contributed to career development among youths in C.A.C

⁶⁷ Wikipedia. 2014. See http://www.en.m.wikipedia.org/wiki/Career_development. Retrieved on 20th April, 2015.

⁶⁸ See <http://www.ncdw.com.au/index.php/why-is-career-development-important.html>. Retrieved on 20th April, 2015.

Christ Apostolic Church Students' Association

The origin of Christ Apostolic Church Students' Association from an academic setting gave the body a great advantage in this aspect. All the foundation members of the Association were university undergraduates and subsequently the group made great incursions into higher institutions of learning especially in the South Western part of the country and had a large followership. Moreover, many members of the group still retained their membership after graduation from the university.

It is on record that in the 1980s the Association registered as an "Employer of Labour" with the National Youth Service Corps (NYSC). This made it possible for the graduating members of the Association to undertake their one year National Service within the group and they were posted wherever the group needed them.⁶⁹

The Association has produced many academic icons, males and females who have succeeded in their various chosen fields. Some of them include: Prof. Bunmi Osun (LASU), Prof. Bisi Ogunsina (UNILORIN), Prof. Akinsoyinu (U.I and Babcock University, Ilisan), Prof. Seun Adejuyigbe, Prof. Osafeyinti, Prof. Dosu Oyewole, Prof. Femi Adedeji (Present H.O.D, Music Department, OAU, Ile Ife, Osun State), Dr. Femi Awodiran (OAU, Ile Ife), Dr. Rufus Akomolafe (OAU, Ile Ife), Dr. Joshua Dada (Ile Ife), Pastor Dr. Tope Adeyemo (Ado Ekiti), Dr. Mrs. Ojo (Ile Ife), Mrs. Funke Adebajo (Controller of Prisons, Nigeria Prisons Service, Abuja) and a host of other Ph.D., Masters and first degree holders.⁷⁰

The emergence of academicians in the church has greatly enhanced the educational enlightenment and operations of the church while it has also helped to increase the numerical strength of the church by attracting people of like minds to join the fold.

Christ Apostolic Church Youth Fellowship (CACYOF)

On its own part, Christ Apostolic Church Youth Fellowship (CACYOF) organises an annual Empowerment Seminar at the State level for youths. The aim of the Empowerment seminar is to create job opportunities for youths, encourage them to become their own bosses and thereby enhance their financial status and standard of living.

⁶⁹ Ayo Owoseye. 2014. "CACSA and the Man, Pastor Samuel Olubusuyi Arijesudade". In *The Stewardship of Pastor Olu Arijesudade*. Lagos: Pesther Brands Ltd. 15.

⁷⁰Femi Adedeji (Prof).H.O.D Music Department, OAU, Ife.Interview Respondent. Interviewed on 16/05/14 at his church site, Truth of the Gospel Ministries, Ife; See also, Femi Adedeji. 2014. *Biblical Christian Leadership: In Honour of Samuel Olubusuyi Arijesudade*. Ile Ife, The Truth Publishers. 1-247.

In this forum, youths are given the opportunity to learn various vocational skills in vocations such as photography, art and design, printing, hat making, beads making, tie and dye, soapmaking, fashion designing, interior decorations and the likes. Qualified resource persons are regularly invited to instruct youths in these seminars.

The past editions of the programme have focused on vocational trainings such as: Handling Printing Jobs, Book Publishing, Running an Employment Agency, Becoming a Resource Person in Seminar delivery, Writing Articles for Journals, Private Labeling of Products, Consultancy Business, Events and Party Planning, Organising Seminars, Organising Training Programmes (e.g. music, driving, swimming, etc), Organising Tours, Making a fortune from Cattle Waste, Operating Rental Services, Selling Waste items, Establishing NGO Projects, Writing and distributing Newsletters, Broken Windscreen repair, and Running a Polythene Business.⁷¹

The programme started at the National level in 2010, and it has held since then till 2013 successfully in Lagos, Oyo and Osun States. In Lagos State, it held in 2012 at C.A.C Vineyard of Mercy, Sabo and in 2013 at C.A.C Yaba, with an average yearly attendance of 1000 participants.⁷² In Oyo State, it has held yearly between 2010 and 2013 at C.A.C Agbala Itura and C.A.C. Oke Aanu, Adamasingba, Ibadan and in other centres at Ogbomoso, Saki and Oyo/Iseyin. The average yearly attendance was about 700 participants.⁷³ In Osun State, it was organised in 2011 at C.A.C Latona, Osogbo, with 700 participants, in 2012 at C.A.C More, Ile Ife, with 300 people in attendance, and in 2012 at The Polytechnic, Iree with 200 participants.⁷⁴

The scheme has proved to be a great success over the years as a great number of the participating youths have benefitted from it and contributed financially to meet the needs of the Fellowship and their various Assemblies. Furthermore, through the programme, youths from other denominations have been attracted to join the church thereby enhancing the numerical strength of C.A.C.⁷⁵

⁷¹ CACYOF. 2010. *Empowerment for Manifestation*. Ibadan: Praise Concept. 1-30.a

⁷² I. D. O. Akinpelu, Interview Respondent, Lagos (3) State Coordinator, CACYOF. Interviewed on 27/10/13.

⁷³ Oluwasanmi J. O. (Pastor), Interview Respondent, Oyo State Officer, CACYOF. Interviewed on 13/10/13 at C.A.C All Nations, Akobo, Ibadan.

⁷⁴ Bayode (Pastor), Interview Respondent, Osun State Officer, CACYOF, Interviewed on 24/05/14.

⁷⁵ Gbuyiro Samson (Pastor), Interview Respondent, Oyo State Coordinator of C.A.C Youth Fellowship. Interviewed on 15/01/14 at C.A.C Oke Agbara Ashi, Ibadan, Oyo State.

PLATE 27

A Copy of the Empowerment Seminar Manual of Christ Apostolic Church
Youth Fellowship (CACYOF)

CHRIST APOSTOLIC YOUTH FELLOWSHIP
OYO STATE CHAPTER

Empowerment 2010

T.H.E.M.E.

EMPOWERMENT
For
MANIFESTATION

(MAKING YOURSELF YOUR OWN BOSS)
*For Youth Ministers, Sunday School Teachers,
Youth and all Christians*

Date _____
Time _____
Venue _____

PASTOR I.T. ARIYO
Chairman Planning Committee

PASTOR ALADEJANA A. ALADE
Secretary CACYOF Oyo State

PASTOR S.O. GBUYIRO
Co-ordinator, CACYOF Oyo State

PASTOR JOE JACOBS
CAC Youth Officer

PASTOR EHL OLUSEYE
President CAC Worldwide

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⁷⁶ Oyo State Coordinator. CACYOF.

PLATE 28

Another Copy of the Empowerment Seminar Manual of Christ Apostolic Church
Youth Fellowship (CACYOF)

YOUTH EMPOWERMENT PROGRAMME (YEP)

Organised By:
CHRIST APOSTOLIC CHURCH
YOUTH FELLOWSHIP (CACYOF)
OYO STATE CHAPTER

Theme:
Empowerment
for
Influence

Date: June - July, 2011
Time: 10.00am. - 4p.m.
Venue: C.A.C. Oke Aanu Adamasingba, Ibadan.
C.A.C. Oke Ayo Ogbomoso
C.A.C. Isale Taba, Saki
C.A.C. Oke Ayo, Owode, Oyo

Pastor Ariyo I. T. Chairman, Planning Committee (08062119465) (08035630048) D/L	Pastor Aladejana A. Alade Secretary, CACYOF Oyo State (08033839277)
Pastor S. O. Gbuyiro Co-ordinator, CACYOF Oyo State (08061195959)	Pastor Joe Jacobs CAC Youth Officer (08033251762)
Pastor EHL Olushey President CAC World wide	

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⁷⁷ Oyo State Coordinator. CACYOF.

Information Communication Technology (ICT)

“Whatever ideas you wish to dominate the church, plant it in the minds of the youth”.⁷⁸ “No modernisation will succeed unless it is based on the younger generation”.⁷⁹ This is exactly the case of the ICT department in C.A.C. Youths of the church are at the forefront of the introduction of ICT into the operations of the church at the General Headquarters, Ibadan and in the entire District and Zonal Headquarters, and the District Coordinating Councils of the church.

The Birth of ICT Department

The CAC worldwide website was officially launched by Pastor E. H. L. Olushey (former C.A.C President) at the Western DCC USA Convention at Houston, Texas, USA in August 2003. Prior to this, there were some efforts to network the CAC General Secretariat. Pastor Joshua Owoeye and Pastor Abiodun Olowe, were at the origin of the creation of the CAC worldwide website. Others who got involved then were Pastor Gideon Okegwemeh, (the then *General Secretary*), Pastor Israel Akinlawon (the then *Overseas Liason Officer*), and Pastor Joseph Olawale (*WDCC Secretary*). After the launching of the Worldwide Website, ICT Representatives were appointed to update DCC information on the website. A workshop was organised in 2005 where a committee was set up to look into ICT Charter. A draft of the Charter was presented to the board of Trustee of C.A.C on March 16, 2006 and the ICT Department was officially approved.

Mission and Objectives of ICT Department

1. To provide an efficient delivery of services to the Church and to the world using Information Communication Technology as an enabling tool.
2. To provide state-of-the-art information technology to meet the needs of the Church in research, teaching, and evangelism.
3. To acquire, develop, and maintain data and information, computers, laptop computers, computer systems and networks for the worldwide secretariat and designated ministers. These resources are intended for C.A.C related purposes,

⁷⁸ A .Oduyoye. 1973. *Christian Youth Work in Africa*. Ibadan: All African Conference of Churches. 21.

⁷⁹ Institute of Church and Society. 1972. *Youth and the Church*. 27.

including direct and indirect support of the C.A.C authority's instruction, research and service missions; C.A.C administrative functions; and the free exchange of ideas within the C.A.C community and among the C.A.C community and the wider local, national, and world communities.

4. To support the goals of C.A.C by assuring the availability, integrity and appropriate confidentiality of information.
5. To consult with ministries on their technology needs and get involved in all major technology initiatives excluding audio/visual presentation technology
6. To facilitate fast dissemination of information
7. To provide expanded opportunities for connection of members worldwide
8. To provide facilities to enhance outreach programmes.
9. To provide facilities to empower members to share their faith and the church with their circles of influence.
10. To provide resources to know about C.A.C through Internet.
11. To provide for increased awareness of and attention to the issues of information technology within the church Organisation and its activities, especially policy, issue analysis and interpretation
12. To encourage the development and provision for resources that are accessible and responsive to the needs of C.A.C Assemblies, DCCs, Zones, and other partners in ministry.⁸⁰

Units of ICT Department

The ICT Department is composed of four units:

Training/Admin Unit

This Unit is responsible for:

1. Training the staff, ministers, and their volunteers in software applications.
2. Implementing the Computer Literacy Program of the IT Department.
3. Organising training, workshops, and awareness events.
4. Creating and maintaining centralised C.A.C IT Department policies, standards, and procedures.

⁸⁰ www.cacworldwide.net

Internet Unit

This Unit is responsible for:

1. Website content publishing.
2. Website development.
3. Website maintenance.
4. Internet research.

Desktop Unit

This Unit is responsible for:

1. Recommending desktop hardware and software for our churches.
2. Installing and maintaining PCs at the worldwide secretariat.
3. Providing Help Desk support for staff users.
4. Troubleshooting.

Network Unit

This Unit is responsible for:

1. Keeping the church connected with network solutions; recommending email and Internet services.⁸¹

The ICT Department was spearheaded in 2003 at the church's General Headquarters in Ibadan by Pastor Israel Akinlawon who was a member of the Youth Fellowship. His involvement led to the recruitment of other youths (known as IT reps) from different C.A.C Assemblies at the District, Zone and D.C.C. levels. These youths were trained and appointed to gather news to be posted regularly on the church's website and to facilitate the introduction of ICT into the operations of the church at their local Assemblies.⁸²

The introduction of ICT department by Pastor I. Akinlawon with the cooperation of other youths has led to the following achievements in the church.

1. The development and launching of a modern website for C.A.C in 2003.

⁸¹ www.cacworldwide.net

⁸² Israel Akinlawon (Pastor), Interview Respondent, C.A.C ICT Officer, Interviewed on 29/05/14 at C.A.C General Headquarters, Anlugbua, Basorun, Ibadan.

2. Uploading and upgrading the church's information and other important data on her website regularly.
3. Regular training of youths who are being used as IT representatives from the local Assemblies and in service training of staffs at the General HQ.
4. Development of a customised (self-owned) bulk SMS portal (website) for the church, i.e. cacbulksms.com. The site has been commercialised to generate income for the church.
5. Networking of 70 computers for the purpose of file sharing and easy administrative operations at the General Secretariat, Ibadan.
6. Development of C.A.C caller tunes.
7. Orientation programmes for Pastors about ICT.⁸³

The activities and operations of the ICT department have greatly contributed to the staff empowerment and infrastructural development of C.A.C from its inception in 2003 to 2013.

4.6 Conclusion

This chapter has extensively discussed the distinctive contributions of the three youth organisations under study to the growth of C.A.C. It is obvious from all that has been examined above that these youth organisations have really been instrumental to the numerical increase and infrastructural development of Christ Apostolic Church. Their continued existence in the church has been of tremendous help to the growth of the church in Nigeria.

⁸³ Israel Akinlawon (Pastor), Interview Respondent, C.A.C ICT Officer, Interviewed on 29/05/14 at C.A.C General Headquarters, Anlugbua, Basorun, Ibadan.

CHAPTER FIVE

CHALLENGES OF THE YOUTH ORGANISATIONS

5.0 Introduction

Whereas the youths of the church have been involved in the growth of the church, their operations have been confronted with diverse problems which have stood as hindrances to their effectiveness over the years. Hence, this chapter is devoted to examining the challenges facing the youth organisations. Issues to be discussed include youthful exuberance, unhealthy rivalry between youths and church leaders, mass exodus of youths to other denominations, poor financing, care free attitude of youths to programmes, age dichotomy, and inexperienced leadership. The aim here is to diagnose the problems and proffer solutions and recommendations in the subsequent chapter.

5.1 Youthful Exuberance

According to the Institute of Church and Society:¹

Youthful period is a time of extremes-extremes of happiness and misery, love and hate, respect and rebelliousness, anxiety and complacency. A time when character is being formed, but is not yet formed. A time of childishness combined sometimes with surprising maturity. It is a time when ideals and ambitions sometime take the form of extremely practical and sensible intentions, sometimes of sheer futile day-dreaming. It is also a time of ganging up into sects of friends who are right about everything while everybody else is wrong. Although young people often seem like rebels, the fact is that they conform closely to a set pattern of life and it's the pattern of their age group.²

¹ Institute of Church and Society. 1972. *Youth and the Church*. Ibadan: Christian Council of Nigeria Institute of Church and Society. 27.

² Institute of Church and Society. 1972. *Youth and the Church*. 27.

To buttress the above point, Oderinde³ notes:

The time of youth is a time of danger. The young person has not yet taken upon himself the responsibility of a home or of a family, and he does not yet possess the anchors which hold an older person in the right way through a sheer sense of obligation. There are more opportunities for youth to make a ship-wreck of his/her life if there is no self-discipline or control. The young man is adventurous; he wants to explore his world and most of the time approaches life more recklessly than the adult. The tide of life runs strongest in youth and it is a tide which sometimes threatens to sweep a young person away.⁴

This pattern and tide of life mentioned above can be simply referred to as youthful exuberance. Youthful exuberance can be defined as the joy, excitement, energy and optimism associated with being young. Youthful exuberance becomes wrong and uncalled for when it is displayed in an uncontrolled manner that makes youths to disobey constituted authority. Such unwarranted display happens occasionally among youths due to unfulfilled expectations from their leaders and the church authority, undue desire for promotion and pursuit of contrary agenda. This has led to acts of rebellion against the leaders on some occasions. At times, youths are of the opinion that they are matured enough to conduct their activities without necessary oversight or approval from church leaders and they see any attempt by church leaders to monitor their activities as unwarranted or unnecessary interference. There were times when the programmes youths planned clashed with the ones organised by the church leaders while at other times they planned their programmes, invited guest preachers and even went ahead to print and distribute posters/fliers for the programmes without informing their Assembly Pastors.⁵ There were also times when rival youth groups planned to make use of the same venues at the same time for their programmes thereby leading to unnecessary and avoidable clash between such groups in the church. There were other cases of uncontrolled display of spirituality or religious ecstasy during church services or programmes.

³ O. A. Oderinde. 2009. "The Church and the Development of Christian Youths: A Contextual Analysis of Titus 2:6-8". In *African Journal Biblical Studies*, Vol. xxvii No. 1 April. 54-69.

⁴ O. A. Oderinde. 2009. "The Church and the Development of Christian Youths". 54-69.

⁵ Akinpelu Israel (Pastor) Interview Respondent, Lagos (3) State Coordinator, C.A.C Youth Fellowship. Interviewed on 27/10/13 at C.A.C His Fame House, Akesan, Lagos.

These situations have always led to unhealthy relationship between youths and church leadership thereby making the leaders to oppose and stop many laudable programmes of the youth organisations.

We are of the opinion that in spite of the exuberance and militancy that youths are known for, Christian youths should exhibit emotional and spiritual maturity, and should be given to Holy Spirit controlled behaviour, thereby channeling their strength properly towards actions that would move the church forward instead of submitting themselves to acts of violence, hooliganism and chaos.

5.2 Unhealthy rivalry between youths and church leaders

According to the church authority, the notable achievements of these organisations notwithstanding their operations, led to unprecedented problems, which later assumed unmanageable proportions.⁶ These included conflict of programmes, unhealthy rivalry, occasional breach of church policy and practices and improper relationship with the line of authority of the Church.⁷ In an analysis of the questionnaire sampled for this study, many respondents agreed that there are cases of clashes of interests between youths and leaders in the church. The table below confirms this.

Table 11: The operations of the youth organisations conflict with the church's authorities and its programmes.

Agree	Disagree	No comment	Total
337	120	85	542
62.2%	22.1%	15.7%	100%

In table 11, 120(22.1%) respondents disagreed that the operations of youth organisations at times conflict with the church authorities and its programmes. 337(62.2%) agreed while 85(15.7%) declined to comment. This implies that 62.2% of

⁶ C.A.C. 1995. *The Rules and Regulations of Christ Apostolic Church Youth Fellowship*. Lagos: C.A.C General Executive Council

⁷ A. Alokun. 2010. *Christ Apostolic Church at 90 1918-2008*. Ile-Ife: Timade Ventures. 266-269.

the respondents are aware of cases of clashes of interests, programmes and personalities that sometimes occur between youths and leaders in the church.

However, in the course of this study, it was discovered that this problem arose as a result of the spirited attempts of the youth organisations to facilitate the capacity building of their members, especially at the assembly levels. In some assemblies, the Pastors do not want to give youths due recognition, they only want to use them as instruments without allowing them to get involved in the administration and day to day running of the church. They feel youths should only be seen and not heard.⁸ Some Pastors think youths want to hijack the control of the church, they see youths as threats to their authority, they see no good thing in them, they do not want them to develop and they do not want to support their visions.⁹ Hence, the Pastors use their authority and upper hand to discipline and silence youths.

Some leaders go against youths because they think they want to erode the legacies of the church.¹⁰ Such leaders are of the opinion that youths want to bring unacceptable and sinful modernisation into the activities of the church. It sounds unbelievable to discover that some Pastors exhibit hostilities for youths because youths make use of English language to conduct their programmes. The hostility becomes more pronounced where such youths claim not to be versed or fluent in using their mother tongue to conduct their worship services after four or five years training in higher institutions.

Due to the history of clashes of interest between the leadership of the church and members of youth organisations, some leaders believe that youths are rebellious, unreasonable and ungovernable. However, it is not in all cases. Many of these are as a result of envy, jealousy, lack of experience and understanding; lack of sound

⁸ Omowaye Andrew (Pastor). Interview Respondent. Ekiti State Coordinator, CACYOF. Interviewed on 20/10/13 at Chapel of Peace, Ijigbo Street, Ado Ekiti, Ekiti State.

⁹ Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

¹⁰ Adewole Benjamin Olutayo (Pastor) Interview Respondent, Assembly Pastor, English Assembly, C.A.C Oke Imole Zone, Agbowo, Ibadan, Interviewed on 03/02/14 at Thy Will Institute of Theological & Ministerial Training, Ashi, Ibadan.

education and enlightenment on the part of such leaders. It is also because such leaders are illiterates or semi-illiterates.¹¹

In defence of youths, some youth leaders of the church maintain that youths engage in certain unwholesome practices only when church leaders lack integrity and are not laying good examples;¹² when they engage in sinful and ungodly practices;¹³ when they are not supporting the positive visions of youths or when they are resistant to positive changes.¹⁴ Hence, it is considered untrue that youths are unreasonable and ungovernable.

In the research findings as shown on the table below, many of the respondents disagreed with the opinion that youths are unreasonable and ungovernable.

Table 12: The youths of the church are unreasonable and ungovernable.

Agree	Disagree	No comment	Total
40	462	40	542
7.4%	85.2%	7.4%	100%

On the issue of whether C.A.C youths are unreasonable and ungovernable, 40 (7.4%) agreed, 462(85.2%) disagreed while 40(7.4%) remained neutral. This reveals that the majority of the respondents hold the view that CAC youths are reasonable and governable.

It should be noted here that if the adult membership of the church continues to have a negative view of the youths and thereby prevent them from participating actively in

¹¹Adewole Benjamin Olutayo (Pastor) Interview Respondent, Assembly Pastor, English Assembly, C.A.C Oke Imole Zone, Agbowo, Ibadan, Interviewed on 03/02/14 at Thy Will Institute of Theological & Ministerial Training, Ashi, Ibadan

¹² Agunlejika Taiwo (Pastor), Interview Respondent, Osun State Coordinator of C.A.C Youth Fellowship. Interviewed on August 07/09/13 at C.A.C Babalola Memorial Camp, Ikeji Arakeji, Osun State.

¹³Ale Samuel Alabi (Pastor) Interview Respondent, Ogun State Coordinator, CACYOF. Interviewed at C.A.C Rock of Praise, Imedu Olori, near Cele 2, Mowe, Ogun State.

¹⁴Gbuyiro Samson.O. (Pastor), Interview Respondent, Interviewed on 15/01/14 at C.A.C English Assembly, Oke Agbara, Ashi, Ibadan. C.A.C English Assembly, Oke Agbara, Ashi, Ibadan.

decision making or from holding important positions in the church, the church will fail to make appreciable progress and become backward in many respects. No matter the level of their expertise and experience, adults and aged leaders alone cannot effectively run the church and carry it to greater heights among the committee of churches in Nigeria and the world at large.

5.3 Mass Exodus of Youths to Other Denominations

Another problem confronting the Youth Fellowship is that of mass exodus of youths from C.A.C. The high standard of the church, its hard stand and strict enforcement of church rules on some doctrinal issues (e.g. mode of dressing, marital issues and other social vices) discourage youths whereas the doctrines of some Pentecostal churches do not place strict measures on such issues. Some C.A.C leaders are of the opinion that it is indiscipline and the inability of such youths to endure sound scriptural teachings that make them run away.¹⁵

Reacting to this, some youths believe that C.A.C is a conservative church where the leaders are not ready for any new ideas and they shy away from progressive positive changes.¹⁶ The inability of leaders to give the youth free hand to operate, and cases of unhealthy rivalry and confrontations among the two sides are threatening the continuous stay of youths within the church. Youths want to express themselves and when they are not allowed to do that they run to other denominations.¹⁷ In agreement with this, Alana¹⁸ states that the aftermath of enforcing “ancient and archaic” standards on the youth is that they simply drift to the new Pentecostal Churches where their talents are made use of and their spiritual gifts encouraged for the service of God. While also agreeing with him, Offiong¹⁹ discloses that when many young men and women discover that African Independent Churches are too legalistic and

¹⁵ Jacobs Joe (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

¹⁶ J.O. Oluwasanmi (Pastor) Interview Respondent, Oyo State officer, CACYOF. Interview on 13/10/13 at C.A.C All Nations, Akobo, Ibadan.

¹⁷ E. J. Oludiran (Pastor) Interview Respondent, District Superintendent, C.A.C Oke Ayo Gege Olopa, Ibadan Interviewed on 22/01/14 at C.A.C Theological Seminary, Kuseela close Orita Aperin, Ibadan.

¹⁸ O. A. Alana. 2011. “Jesus’ Teachings on Children and Youths”. In S. O. Abogunrin (eds.) *Biblical Studies and Youth Development in Africa*. NABIS. No 6. 205.

¹⁹ E. A. Offiong. 2010. “Youths and Pentecostalism”. In D. O. Ogungbile & A. E. Akinade (eds.) *Creativity and Change in Nigerian Christianity*. Malthouse Press Ltd. 131-142.

ritualistic, they withdraw from these churches and turn to Pentecostalism which provides an informal and relaxed spiritual environment attuned to their isolated bewildering situations. According to Ojo Paul,²⁰ with this wind of change, many Christian youths in Yoruba land have seen the charismatic/Pentecostal option as a true reflection of the early church, a solace and ground for the expression of their faith, without being maligned by the elders of their former churches.

It is believed that when leaders are not ready to embrace the style and vision of the youths and the elders exhibit a lack of understanding about the passion and ‘language’ of youths in the church, exodus of youths become inevitable. *“It is either you use them or lose them. It is where you are appreciated that you stay not where you are merely tolerated”*.²¹

This case of withdrawal of youths from C.A.C is making the church to lose her potentials and upcoming leaders among youths. These are the people that ought to take up leadership responsibilities in the church now and in the future. The church has invested a lot in the capacity building and spiritual upbringing of some of these youths; hence they are appointed instantly as leaders immediately they get to other Pentecostal denominations.

This view is corroborated by Offiong²² as he believes that youths are excluded from governance in the orthodox and Indigenous African churches by elders who are believed to be the custodians of knowledge, power, authority and culture. On the other hand, the day-to-day Organisational management of the Pentecostal churches and organisations in Nigeria has given young men and women the opportunity and hope of rising to higher positions of leadership. This is unlike what obtains in the orthodox and Aladura churches where youths and women are given limited leadership opportunities.²³

²⁰ O. O. Paul. 2011. “Orthodoxy and the Charismatic Option: Re-Reading 1Timothy 4:12-16 in the Context of Youths in the Mission Churches in Yorubaland”. In S. O. Abogunrin (ed.) *Biblical Studies and Youth Development in Africa*. NABIS. No 6. 227-239.

²¹ Gbuyiro Samson O. (Pastor), Interview Respondent, Interviewed on 15/01/14 at C.A.C English Assembly, Oke Agbara, Ashi, Ibadan. C.A.C English Assembly, Oke Agbara, Ashi, Ibadan.

²² E. A. Offiong. 2010. “Youths and Pentecostalism”. 131-142.

²³ E. A. Offiong. 2010. “Youths and Pentecostalism”. 131-142.

This current trend calls for a review of C.A.C's policy on appointment or selection of people into positions of leadership at all levels (Assembly, District, Zonal, State and National). If this is not done, the church may witness more exodus of its youths and "brain drain".

5.4 Poor Financing

Few issues are as pertinent for the contemporary church as the issue of financial stewardship. Simply put, organisations need resources, especially financial resources. Without income, no organisation can maintain its facilities, staff, or substantial programs. Marketing, carefully controlled budgets, and salaried employees are crucial to most organisations' success. Hence, it should come as no surprise that organised churches utilise each of these tools in building and supporting their infrastructures.²⁴ On the importance of money in the church, Major Stewart emphasises that it is important for people to understand that even though money is not everything, it does solve many problems.²⁵

The fact that majority of youths are students in secondary and higher institutions and they depend on their parents for finances have greatly limited the financial capability of the organisations in their bid to carry out their lofty programmes. Many times, the organisations depend mainly on the church for all their finances thereby making it difficult to get money from the church Authority to organise youth programmes. The board of Elders/Church committee in some C.A.C Assemblies usually allocate small amount of money for youth programmes in the Church's budget but it is usually meager where such exists.²⁶

The expected free-will donations and offerings from members and philanthropists never come on most occasions; the reason being that, the Church authority seldom mobilises wealthy members of the Church to support the programmes of these organisations.

²⁴ M. M. Mattison. "Church and Money". <http://www.auburn.edu/~allenkc/openhse/money.html>. Retrieved on 24th April, 2015.

²⁵ M. Stewart. "Key Elements of an Effective Church Administration Strategy". Retrieved from <http://www.theafricanamericanlectionary.org/pdf/dialogue/KeyElementsofanEffectiveChurchAdministrationStrategy.pdf>

²⁶ T. A. Agunlejika. 2003. "Evaluating Youth Ministry in Christ Apostolic Church (Osogbo Districts Coordinating Council as a Case Study)". A Long Essay Submitted to ECWA Theological Seminary, Igbaja. 42-43.

In the research findings as shown on the tables 13, 14 and 15 below, many of the respondents agreed that the problem of poor financing has hindered the maximum performance of youth operations in the church.

Table 13: The problem of poor financing has not allowed youth organisations in the church to perform maximally over the years.

Agree	Disagree	No comment	Total
391	81	70	542
72.1%	15%	12.9%	100%

According to the above table, 391(72.1%) agreed that poor financing has not allowed youth organisations in the church to perform maximally over the years while 81(15%) disagreed. 70(12.9%) of the respondents remained neutral. Majority of the respondents are aware that that poor financing is a major problem that limited the activities of youth organisations over the years.

Table 14: The church authority is not doing much to finance the programmes and activities of youth organisations.

Agree	Disagree	No comment	Total
400	100	42	542
73.8%	18.5%	7.7%	100%

On the issue of financial support from the church authority to youth organisations, table 14 indicates that while 400(73.8%) agreed, 100(18.5%) disagreed and 42(7.7%) passed no comment. This implies that a larger part of the respondents believe that the church authority is not doing much to finance the programmes and activities of youth organisations.

Some of the youth leaders are at times frustrated when the subvention from the church is not released on time. This problem of inadequate funding has greatly affected the organisation, method and scope of youth programmes. Many of their activities like evangelistic outreaches and church planting, career talks, trainings and workshops are either poorly organised or postponed indefinitely because of insufficient funds.²⁷ Many of such programmes which could have enhanced career and capacity building among youths of the church have greatly suffered setback due to lack of funds.

Poor financing has made it impossible to procure essential facilities for some of the Assemblies and Campus Fellowship centres that were planted or inaugurated. Often times, these Assemblies and Campus Fellowship centres do not have sufficient funds to purchase modern Public Address System, hire decent worship venues, take care of indigent members, procure office equipment and pay staff salaries or buy landed properties for construction of permanent church buildings. The non-availability of these essential facilities has greatly limited the effectiveness and impact of these Assemblies and Campus based Fellowship centres.

Table 15: Youth organisations don't have enough financial capacity to finance the various Assemblies and Campus Fellowship centres they established.

Agree	Disagree	No comment	Total
495	35	12	542
91.3%	6.5%	2.2%	100%

The research findings on table 15 shows that majority of the respondents, 495(91.3%) agreed that youth organisations do not have enough financial capacity to finance the various Assemblies and Campus Fellowship centres they established. 35(6.5%) disagreed while 12(2.2%) remained neutral.

²⁷ T. A. Agunlejika. 2003. "Evaluating Youth Ministry in Christ Apostolic Church (Osogbo Districts Coordinating Council as a Case Study)". A Long Essay Submitted to ECWA Theological Seminary, Igbaja, 42-43.

It is also noticeable that the organisations are short of funds to provide certain amenities like school buses for the Primary and Secondary Schools being run by them while the lecturers at the Theological College are poorly paid. Some of them even take up the job as personal sacrifices to be rendered unto God.

5.5 Care Free Attitude of Youths to Programmes

On many occasions, certain members of the youth organisations have not been very supportive to their leaders in their attitude and attendance of programmes that were organised for their benefits. For example, some youths do not attach much importance to the empowerment trainings organised for them by their leaders. At times, they come late to the venues of the programme while some others do not attend at all. Other programmes like the periodic evangelistic outreaches of the organisations are also affected by poor attendance and non-challant attitude of youths.

It is very disheartening to see youth leaders running after their members in order to make them attend programmes that are planned for the welfare of these youths. Some parents and guardians make matters more difficult due to their failure to encourage their wards to participate actively in such programmes.

On occasions, the poor attendance of youths in these programmes lead to a waste of resources expended on such programmes.

Table 16: Some members of the Youth organisations don't show enough interest in the programmes of the organisations.

Agree	Disagree	No comment	Total
300	200	42	542
55.3%	40%	7.7%	100%

On the response of youths to the programmes of youth organisations, Table 16 indicates that 300(55.3%) agreed that some youths don't show enough interest while 200(40%) disagreed. 42(7.7%) of the respondents passed no comment. This shows

that some members of the Youth organisations do not show enough interest in the programmes of the organisations.

5.6 Age Dichotomy

While the age bracket for youths in the church is between 18 and 50 years, that is not often the reality on ground among some branches of the youth organisations at the Assembly level. In some C.A.C local Assemblies, the Youth Fellowship has been reduced to teenagers' affairs. Once the young adults among them get married, they see themselves as matured and no longer fit to be among youths. Hence, they join either the C.A.C Men Association or C.A.C Good Women Association.²⁸ Afterwards, they fail to identify with the activities of their former youth groups. Over the years, this has led to series of challenges to the youth organisations. Among which are: reduction in membership and numerical strength, weak financial base and emergence of inexperienced leaders.

5.6 Inexperienced Leadership

The frequent exit of young married adults to join Men and Women Associations (of married people) coupled with the mass exodus of youths from the church has left a great vacuum in the area of quality leadership for the youth organisations. The exit of members who are matured in age, who are spiritually sound and who have years of experience in Christian walk has led to a dearth of good leadership for the organisations. Many youth leaders who have passed through series of leadership trainings and capacity development are no longer within the fold of the organisations due to their involvement in National Youth Service Corps, transfer in their places of work or desire to seek greener pastures outside the country. On occasions some of the upcoming leaders are teenagers and those in their twenties who are largely inexperienced and untested. This is one of the reasons for the reported cases of youthful exuberance and clash of interest among youth leaders and church authorities.

In order to avoid the reported cases of clash of interest as discussed earlier, some church leaders resort to appointing elderly members of their congregation to lead their

²⁸ S. O. Gbuyiro (Pastor), Interview Respondent, Interviewed on 15/01/14 at C.A.C English Assembly, Oke Agbara, Ashi, Ibadan. C.A.C English Assembly, Oke Agbara, Ashi, Ibadan.

youths but this has also proved to be problematic as youths have been found not to be enthusiastic in relating well with such leaders due to age/generation gap.

5.8 Conclusion

This chapter has discussed in details, the challenges facing the operations of youth organisations in C.A.C. These challenges have on various occasions hindered these organisations from achieving success in some of their visions and objectives for youths and the church as a whole. However, in spite of these problems, the roles of these organisations are still being felt significantly in the church. It is hoped that very soon, with the help of the leadership of the church, these organisations will be able to find good solutions to these problems and thus enhance the smooth running of youth operations in the church.

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CHAPTER SIX

6.0 Introduction

This chapter deals with Summary of Study which involves a brief introduction to all the chapters. It is an overview of all that the study entails. It is followed by a critical evaluation of the operations of the youth organisations in the church as well as recommendations that are meant to enhance the smooth running of the organisations and further enhance the growth of the church. The research is finalised with a general conclusion.

6.1 Summary of Study

The first chapter focuses on general introduction which includes background to the study, statement of the problem, purpose of study, scope of study, significance of study, research methodology and clarification of terms.

The second chapter reviews different literatures that are relevant to the study. Previous works and studies which focus on the Origin and Growth of Christ Apostolic Church, the contributions of the Founding Fathers, the contributions of Men and Women Associations and Youth Ministry and Church Growth were reviewed topically.

Chapter three contains a brief historical survey of CAC, starting from her existence as the Precious Stone Society, through the various stages of growth until the adoption and registration of the name C.A.C. It highlighted the history of youth organisations in Christ Apostolic Church and also traced the growth of these organisations from the earliest ones that existed from the inception of the church. The study beamed its searchlight on the Light of the World Society (LOWS), Christ Apostolic Church Students' Association (CACSA) and Christ Apostolic Church Youth Fellowship (CACYOF).

Youth organisations have existed right from the inception of the church in the 1940s. The earliest of the organisations that was formerly and properly organised was the Light of the World Society. It was established in 1966 and focused mainly on

evangelism, revival crusades, church planting and capacity building. This group was involved in extensive evangelism and church planting until its dissolution in 1992.

Another youth organisation that came on board in the history of the church was Christ Apostolic Church Students' Association. It was established in 1971 by Pastor Olu Arogundade, later Arijesudade of blessed memory. Its operations were mainly on campuses of higher institutions, targeting and reaching out to young elites of CAC. It focused more on teachings, seminars and specialised training that emphasise the spiritual development of its members. All the existing Youth Organisations in the church were merged to form Christ Apostolic Church Youth Fellowship in 1992.

The chapter included a detailed discussion of the visions, aims/objectives, administration, programmes and activities of each of these groups while it also made mention of some past and present leaders of each group. This was done in order to reveal the dynamic growth and the developmental stages of youth operations in the church from inception till date.

Chapter four discusses the specific contributions of each of the three youth organisations under study to the growth of C.A.C from 1943 and to 2013. The study revealed the youth organisations were actively involved in evangelism and church planting; establishment of campus fellowship centres; promotion of secular/Christian education; and capacity building and career building. The organisations contributed meaningfully to the growth of C.A.C and they were relevant and useful agents for the numerical increase and infrastructural development of the church. Their continued existence in the church has been of tremendous help to the growth of the church in Nigeria.

In chapter five, various challenges and diverse problems which stood as hindrances to the effectiveness of the youth organisations were highlighted. Issues discussed included unhealthy rivalry between youths and church leaders, poor financing, care free attitude of youths to programmes, youthful exuberance, age dichotomy and inexperienced leadership. These problems were diagnosed in order to come up with possible solutions and recommendations that would aid the smooth operations of the organisations.

6.2 Critical Evaluation and Recommendations

On the recognition of activities of youths and proper documentation:

Based on the findings of this study, it is noticed that the contributions of youths to the growth of C.A.C are not given proper attention in the church's history and in academic studies and there is dearth of proper documentation on their activities. In the analysis of the questionnaire used for this study, many respondents attest to this fact. The tables below confirm this.

Table 1: The contributions of youths to the growth and expansion are not given proper attention in the church's history and in academic studies.

Agree	Disagree	No comment	Total
351	170	21	542
64.7%	31.4%	3.9%	100%

Table 1 shows that 351 representing 64.7% of the respondents agreed that the contributions of youths are not given proper attention in the church's history and academic researches. 170 constituting 31.4% disagreed while 21 making 3.9% made no comment. This implies that majority of the respondents believe the contributions of youths are not given proper attention in the church's history and academic researches.

Table 2: Youths have not done anything worthy of recognition or documenting in the history of the church.

Agree	Disagree	No comment	Total
114	416	12	542
21%	76.8%	2.2%	100%

On the issue of whether youths have not done anything worthy of recognition or documenting in the history of the church, 114(21%) of the respondents agreed while

416(76.8%) disagreed. 12(2.2%) declined to comment. This response reveals that most of the respondents agreed that the contributions of C.A.C youths to the growth of the church are worth documenting.

Most of the books and scholarly works written on C.A.C have focused more on the origin of the church and some prominent individuals in the history of the church. Majority of the materials used in the course of this study were gathered from pamphlets, conference reports and oral sources. It is therefore recommended that church historians in the church and in academic circles should focus their attention on this aspect. A proper documentation of the activities of youth organisations will help insiders and outsiders to be well familiar with their activities.

On clash of interests between youths and church leaders:

In the operations of the Youth Organisations, occasions were found when youths were unruly to the leadership of the church. Although there was no presence of such at the national level because the National Youth officer is part and parcel of the church's administration, there were some reported cases at the lower levels.¹ Such practices constitute a breach of church's protocol and can lead to a breakdown of order. This is the reason why some leaders in the church believe that the youths are rebellious and uncontrollable. Our findings also indicate that the operations of the organisations were not properly monitored and controlled at particular periods by the leadership of the church.

We hereby recommend that youths should be given freedom to operate without suspicion and their vision/programmes should be embraced by the leadership of the church. Pastors should not see them as threats or feel jealous and envious of them. Church leaders must have a positive and respectful view of young people in order to engage them meaningfully. Negative views of young people tend to limit their opportunities to participate actively and also provide an excuse to delay their

¹ Joe Jacobs (Pastor), Interview Respondent, National Youth Officer, C.A.C Youth Fellowship. Interviewed on 05/02/14 at C.A.C General Secretariat, Anlugbua, Basorun, Ibadan, Oyo State.

engagement until they have developed all the skills required to participate.² Church leaders should rather accept and nurtured them gradually to greater heights in life.

Youths must not only be seen as leaders of tomorrow but leaders today. Young people are the church of today. We cannot afford to let them wait until they are older to make important contributions to the life of the church. Their ministry is essential. The things they can do, the places they can go and the impacts they can make are enormous. Their ministry builds the church, reaches the lost, and enhances the continuity of the church. We need them now just as the early church needed them. Since they are physically, emotionally and intellectually ready to respond in certain ways, more than adults, they have a freshness of approach, idealism, creativity and boundless energy. Their capacities which in the past have vastly underestimated should be recognised and utilised to the full.³

According to Marcus Emmanuel, if the youths of today are leaders of tomorrow, how great they become tomorrow depends on how well they are harnessed in the present day; an obvious contradiction is created when youths are merely seen as belonging to the future and not today in terms of their real roles.⁴

In the words of LeMarquand, “If the disciples (or a number of them) were unmarried, they were most likely also very young. Jesus’ followers were what we might call a ‘youth group’. If Jesus thought it important to mentor a group of young people, not to mention his habit of welcoming children, surely the church now should be wise enough not to neglect the young. Youths are not ‘the church of the future’; they are full members of the Christian community now.”⁵

² M. Seebach, 2008. See http://youthworkireland.ie/images/uploads/general/YWI_Journal_Vol3No2_03_Youth_Participation.pdf Retrieved on 10th March, 2015. 47.

³ O. P. Ademola. 1994. *The Youths in Nation Building: A Case Study of Nigerian Baptist Convention Youth Organisations*. A M.A Dissertation in Department of Religious Studies, University of Ibadan. 5.

⁴ E. S. Marcus. 2011. “Moses’ Misplaced Agitation for Freedom (Exodus 2:11-15) in the Context of Youth Militancy in the Niger Delta”. In S. O. Abogunrin (ed.) *Biblical Studies and Youth Development in Africa*. NABIS. No. 6. 28-38.

⁵ G. LeMarquand. 2009. “Ministry among children and Youth”. *Trinity Journal for Theology & Ministry*. Vol. III, No 2. 5-6.

Let us also remember that the New Testament church was a movement of young men and women. “It was through these young men and women that the Christian faith broke free from the fetters of the respectable, dry-as-dust, legalistic, stagnant, Pharisee-dominated Jewish church into the glorious liberty of the sons of God.”⁶

The church can gain the confidence of youths by appointing a qualified young person into one of the leadership positions in the church so that young people can feel that they have one of their members in the hierarchy of the church to whom they can turn without difficulty.

While giving the youths free hand to operate, Pastors should give them close monitoring in order to make sure they are operating in line with the overall vision and policy of the church. Pastors should take time to attend youth programmes regularly so as to give adequate oversight and monitoring to youths, to know their potentials and spiritual gifts, and to know areas where they can get them involved in the running of the church.

Youths of the church should have respect for elders and Pastors and carry them along in the planning of youth programmes. Some young people go wrong in refusing to acknowledge the experience of adults, thinking that the experience of adults can be superseded in value by the vigour of the youths and this is largely due to youthful exuberance. Youths should realise that they still need to be under the guidance of adults who can use their wealth of experience to help the youths channel their strengths in the proper direction. Hence, they should be submissive and not engage in acts that can lead to a breach of church protocols and order. They should understand that anyone who desires to exercise authority should also submit under authority.

The Need for Regular Training for Youths:

The leadership of the church should develop a formal training programme (apart from the Sunday school) that will enhance the emotional, intellectual and spiritual development of youths. Such training should also encourage positive relationships with adults who can serve as mentors and role models to the youths. This will afford

⁶ Institute of Church and Society. 1972. *Youth and the Church*. Ibadan: Christian Council of Nigeria Institute of Church and Society. 52.

them proper preparation for their leadership roles in the church and the society. While highlighting the importance of such training, Oloso⁷ affirms:

Societies in all human cultures give a great deal of attention and importance to their young ones. Enormous sums of money and resources are often allocated and spent by governments, state institutions and other bodies for the training, education and preparation of the youth in order to channel great energies and potential for their future responsibilities. Adults rightly believe that the huge amount of efforts and material resources devoted to the training of the young are worthwhile investments which often pay off in the end, considering their strategic roles in the future development of the society.⁸

The leadership of the C.A.C should take a clue from this advice.

On the educational status/enlightenment of Pastors:

It was discovered in the course of this research that certain clashes between youths and leaders occurred because such Pastors or leaders are illiterates or semi-illiterates who fail to upgrade themselves and also “package” their programmes in a way that could be attractive to the youths. We also discovered that one of the reasons for the exodus of youths from C.A.C is the exposure of youths to powerful messages/teachings and dynamic worship services of Pastors of other Pentecostal ministries. The non-availability of such impactful messages and dynamic ministrations in their local C.A.C churches make them feel uncomfortable. After listening to such life changing teachings, they find it difficult to come back to their home churches and start listening to tales of “tortoise and squirrel” from their semi-illiterate and unenlightened Pastors.⁹

To buttress the above point, Oshitelu¹⁰ observes:

It is unfortunate that in the beginning, Aladura churches generally were less concerned with the proper training of their ministers. The type of training adopted was the apprenticeship type, which still prevails. While this method has been adequate

⁷ K. K. Oloso. 2008. “Youth in Nation Building”. *Ibadan Journal of Humanistic Studies*. Nos. 17 & 18, 2007- 2008. 70.

⁸ K. K. Oloso. 2008. “Youth in Nation Building”. 70.

⁹ J.O. (Oluwasanmi Pastor) Interview Respondent, Oyo State officer, CACYOF. Interview on 13/10/13 at

C.A.C All Nations, Akobo, Ibadan.

¹⁰ G. A. Oshitelu. 2007. *History of the Aladura (Independent) Churches, 1928-1940*. Ibadan: Hope Publications. 131-133.

in its early period of existence between 1930 and 1960, certain realities have made it very inadequate. It is not realized by many that lack of good education and proper theological training of Aladura Churches' ministers is a drawback. It is responsible for the slow growth in membership in Aladura Churches. The few highly educated members and ministers are over pampered, and often highly favoured, yet they eventually leave Church.¹¹

Oshitelu argues further that "It is unlikely that highly educated people would remain members for long especially when they know God has solved their problems. They would leave the church on the grounds that they can no longer worship under illiterate ministers whose approach is generally uncultured, has tendency to be rude, aggressive, and commanding in his dealings with members even when there are no reasons for doing or being so". He concludes by asserting that "The Anglican communion was wise to declare the 1980s, the decade of Evangelism. It was successful and has given rise to increase in membership and church expansion. In a similar vein, it is proposed as a matter of urgency and self preservation that the Aladura Churches should declare a decade of education and proper theological training for their ministers. It is in doing this that they may cope with the challenges of the twenty-first century. It is through this that they can be relevant in contemporary society".¹²

In a similar vein, Christopher Oshun, a renowned Professor of church history and an ordained Pastor in C.A.C also advocates improved levels of formal and theological education, which combine a balanced integration of intellectuality and spirituality for C.A.C Pastors.¹³ Oshun further laments:

The challenge for any Third World church in the new millennium is the need to prepare ministers who will be relevant, sensitive, creative, imaginative, dogged, determined, aggressive, bold, courageous, knowledgeable, resourceful, vibrant, dynamic, undaunting, self-less, spirit-filled, spirit-directed and spirit-sustained. Definitely, there will be no room for mediocrity, pretension, self-centeredness, pious-frauds or priest crafts, indiscipline (moral, spiritual and administrative) especially

¹¹ G. A. Oshitelu. 2007. *History of the Aladura (Independent) Churches*. 131-133.

¹² G. A. Oshitelu. 2007. *History of the Aladura (Independent) Churches*. 135-142

¹³ C. O. Oshun. 2000. "The Experience of Christ Apostolic Church". In A. Ishola & D. Aiyegboyin (eds.) *Rediscovering and Fostering Unity in the body of Christ: The Nigerian Experience*. Ibadan: Sceptre Prints Ltd. 150-173.

among the ministerial class, young and old, men and women, ordained and unordained, stipendiary or non-stipendiary.¹⁴

In line with the above recommendations, we hereby advise that semi-illiterates and uneducated C.A.C Pastors should go for further/higher education and upgrade themselves academically and theologically. The Authorities of the church should made them undergo series of on the job training so as to align them with 21st Century modern trend of things, e.g. ministering in English language, methods of dynamic preaching, ICT knowledge, etc. The church Authorities should also review upward the academic and theological requirements for entrance into the ministry or for ordination into the pastoral ministry of the mission.

On Poor financing:

The authorities and leaders should not just expect money from youths but should be ready to spend for them. Youth programmes do not bring money, they rather gulp a lot of money. C.A.C leaders believe that money should always come in from youth programmes whereas this cannot always be. The church at various levels should have a good annual budget for youth programmes and activities. The leaders should come up with some other methods or strategies whereby wealthy people in the church can be convinced to make special financial donations towards youth programmes.

On the issue of age dichotomy:

Young couples who are not up to 45 years should be encouraged to participate actively in the Youth Fellowship. Some of these people on getting married see themselves as no longer fit to join the youths. They feel too big to join their unmarried colleagues. As a result, the Youth Fellowship gets reduced to teenagers' stuff.

If there will be active performance, effectiveness and proper results in the activities of the youths of C.A.C, the authorities should greatly encourage the active participation of young couples and discourage them from joining the groups of adult married people. The age bracket for membership should also be limited to 45 years. Members of the church who are older than 45 years should be requested to join either C.A.C

¹⁴ C. O. Oshun. 2000. "The Experience of Christ Apostolic Church". 165-166.

Men Association or C.A.C Good Women Association. People do not easily yield to changes and restructuring when they are growing older in age. Youths are always the catalyst for change in any organisation because of their restlessness and exuberance.

On the choice of Youth leaders:

There is the need for responsible leadership but such leaders should not be imposed on the youths. Youths should be allowed to choose their leaders under the supervision of elders and Pastors. Youth leaders should be the kind of people who understand youth psychology/mentality and can also work together with elders with courtesy and submission. They should be leaders with experience and integrity. Such leaders must be burning with vision and youthful zeal. Leaders who are too elderly cannot motivate youths to make positive changes and task them for greater achievements.

Youth leaders should also be given regular training in order to equip them effectively for their leadership roles and to mature them to become responsible leaders. As a result, there will be few or no cases of clashes with the leaders of the church.

Attracting and Retaining Youths in the church:

C.A.C leadership should be open to new positive ideas and causes being championed by youths. The church authority must move forward and give room for modern innovations and positive progressive ideas in order to prevent youths from running away to other Pentecostal churches. Exodus of youths should be stopped in order not to jeopardise the future of the church. The church should adopt new programmes, new methods and other relevant activities captivating to youths.

We discovered that some C.A.C youths are attracted to other denominations because of robust welfare packages that youths enjoy in such places. In some Pentecostal denominations, they are being catered for financially and their material needs are being provided for.¹⁵

We hereby suggest that there should be financial incentives and attractive welfare packages such as award of bursaries and scholarships for indigent students and others

¹⁵ Omowaye Andrew (Pastor). Interview Respondent. Ekiti State Coordinator, CACYOF. Interviewed on 20/10/13 at Chapel of Peace, Ijigbo Street, Ado Ekiti, Ekiti State.

who display high level of academic intellect. This will be a great encouragement for youths of the mission.

There is also the need for the leadership of the church to review some aspects of the Church's doctrines and interpret them scripturally and objectively in relations to the youths. All these could be used as a means of attracting youths and retaining them in the church.

6.3 General Conclusion

This study examined the involvement of youth organisations in the growth of Christ Apostolic Church in South Western Nigeria, 1943- 2010.

Youths constitute a vitally important segment of the society. In every culture they symbolise continuity and because of their important place in the society, they have always been highly esteemed.¹⁶ It is of importance that the period of youth be studied because we have youths everywhere. They are children, students, brothers, sisters, nephews or nieces as the situation may demand.¹⁷ Gone are the days when they can be excluded from governance process and the decisions often taken by the elders are simply handed down to them.¹⁸ They want to be involved in every decision that concerns them in any setting they belong to. That is why this study has deemed it fit to beam its searchlight on the youths of Christ Apostolic Church.

The history of Christ Apostolic Church Youth Fellowship dates back to the nineteen-forties. The Youth Fellowship of the forties was formed by the then youths and approved by the Church authority. These Organisations included Prayer Battalion and others in 1949 that later metamorphosed into the 'Light of the World Society' (LOWS) in 1966. Later years saw the formation of other Organisations such as the Christ Apostolic Church Students' Association (CACSA) in 1971 and Christ Apostolic Church Youth Fellowship (CACYOF) in 1992.

¹⁶ O. E. Alana. 2011. "Jesus' Teaching on Children and Youths in the Synoptic Gospels". In S. O. Abogunrin (ed.) *Biblical Studies and Youth Development in Africa*. Ibadan: NABIS. 192.

¹⁷ A. J. Olajide. 2011. "Christian Education and Youth Development in Nigeria". In S. O. Abogunrin (ed.) *Biblical Studies and Youth Development in Africa*. Ibadan: NABIS. 307.

¹⁸ E. A. Offiong. 2010. "Youths and Pentecostalism". In D. O. Ogungbile & A. E. Akinade (eds.) *Creativity and Change in Nigerian Christianity*. Malthouse Press Ltd. 131-142.

These organisations went through several stages of growth over the years and they participated actively in the growth and expansion of C.A.C. Despite their occasional display of youthful exuberance and militancy, they made tremendous contributions to numerical growth, the physical expansion and the spiritual soundness of Christ Apostolic Church.

While some people see them as uncontrollable and ungovernable due to lack of understanding on the part of such people, the contributions of these youths have shown to a large extent that they do not mean to destroy the church, rather they sought to promote it and lift her to an enviable position among other churches.

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S/N	NAME	PARTICULARS	AGE	DATE INTERVIEWED
1	Abel, O. Olawale (Pastor)	Youth Leader, C.A.C, Oke Ayo, Ogbomoso DCC HQ	45	06/09/13
2	Adams, Adebisi (Pastor)	Chairman, C.A.C Oke Imole Zone, Agbowo, Ibadan.	57	17/01/14
3	Adedeji, Bunmi (Arch)	Deputy Camp Commandant, C.A.C Easter Youth Camp.	74	17/02/13
4	Adedeji, Femi (Prof.)	CACSA National Leader, H.O.D., Music Dept. OAU. Ife.	50	16/05/14
5	Adeleke, John Ade(Pastor)	Chairman, C.A.C Eleta Zone, Ibadan.	72	22/01/14
6	Adeniyi, Gabriel (Pastor)	Director of CACSA Affairs, Lagos State Coordinator.	50	06/05/14
7	Adeoye (Pastor)	Chairman, C.A.C, Itire Zone, Lagos.	74	16/05/14
8	Adeyemo, Tope (Pastor)	National Organising Secretary, Royal Shepherds.	55	05/05/14
9	Adeyemo, Tope (Pastor)	CACSA General Secretary	57	23/05/14
10	Adewole, Benjamin Olutayo (Pastor)	Assembly Pastor, English Assembly, C.A.C Oke Imole Zone, Agbowo, Ibadan.	47	03/02/14
11	Agunlejika, Taiwo (Pastor)	Osun State Coordinator, CACYOF.	50	07/09/13
12	Ajala (Pastor)	Planning Committee Member, C.A.C Easter Youth Camp.	44	29/04/13
13	Ajibade, Kehinde (Pastor)	Assembly Pastor, C.A.C Ogo Oluwa (CACSA), Osogbo.	50	23/05/14
14	Akanni, Samuel O. (Elder)	Planning Committee Member, C.A.C Easter Youth Camp.	78	29/01/14
15	Akinlawon, Israel (Pastor)	ICT Officer, CAC General Secretariat	44	29/05/14
16	Akinpelu, Israel (Pastor)	Lagos(3) State Coordinator, CACYOF	49	27/10/13
17	Akinsoyinu, A.O. (Prof)	Pastor, C.A.C Bethel, Abadina, University of Ibadan, Ibadan. Dean, School of Agric & Ind. Tech, Babcock University, Ilisan.	66	09/05/14
18	Akintemi, Noah (Pastor)	Administrator, Children Boarding School & Christ Leads Secondary School, Osogbo.	47	24/05/14
19	Akinyinka, Akinwumi (Mr.)	Youth Leader, C.A.C Oke Ibukun DCC, Ogbomoso.	45	06/09/13

20	Akhiromen Pastor	New CACSA General Secretary	55	21/03/15
21	Ale, Samuel Alabi (Pastor)	Ogun State Coordinator, CACYOF.	52	06/10/13
22	Ayepada, Tope (Prince)	Asst. National Organising Secretary, Royal Shepherds.	45	05/05/14
23	Ayeni, Gabriel Olutunde (Pastor)	District Supt. C.A.C Akure.	55	03/03/14
24	Bakinde (Pastor)	Assembly Pastor, C.A.C Oke Agbara, Ashi, Ibadan.	75	17/01/14
25	Bayode (Pastor)	Secretary, Osun State CACYOF	57	24/05/14
26	Daniel (Pastor)	Assembly Pastor, C.A.C Power House, Olodo, Ibadan.	70	24/01/14
27	Daramola, Matthew Tunde (Pastor)	Ondo State Coordinator, CACYOF.	42	13/10/13
28	Egbeola (Pastor)	Assembly Pastor, CAC Orisun Alaafia Oluwa, Alakia, Airport Road, Ibadan.	60	14/05/14
29	Folorunsho, Samuel(Pastor)	Librarian, CAC Theological Seminary, Ile Ife.	45	24/09/13
30	Fadayini, Ayobami (Mr.)	Youth Leader, C.A.C Oke Agbara, Ashi, Ibadan.	38	17/01/14
31	Faloju, Akin (Pastor)	Assembly Pastor & Lecturer, Thy Will Institute, Ashi, Ibadan.	50	17/01/14
32	Farayola, Kunle (Pastor)	District Evangelist, C.A.C Oke Agbara District, Asi, Ibadan	50	15/01/14
33	Fayode (Pastor)	Director of CACSA	65	06/05/14
34	Gbuyiro, Samson. O. (Pastor)	Oyo State Coordinator, CACYOF.	44	15/01/14
35	Ijaopo, Isaac (Rev)	Senior Pastor, Spring of Life mission, Ashi, Ibadan.	56	04/06/14
36	Ijitona, David(Pastor)	C.A.C Oke Imole Agbowo Zonal HQ, Ibadan.	79	17/01/14
37	Jacobs, Joe (Pastor)	National Youth Officer- CACYOF	50	05/02/14
38	Mapur, Ezekiel (Pastor)	New C.A.C Gen. Secretary	55	31/03/15
39	Ogundeji, Pastor	District Supt. C.A.C Latona, Osogbo.	65	22/03/15
40	Ogunranti (Mrs.)	Planning Committee Member, (Camp Commandant's wife) C.A.C Easter Youth Camp.	76	27/01/14
41	Oke, Akin(Mr.)	Planning Committee Member, C.A.C Easter Youth Camp.	55	19/02/13
42	Okegwemeh, Gideon (Pastor)	C.A.C General Secretary.	75	18/02/13
43	Okewale, Samuel (Pastor)	Secretary, District HQ, CAC Oke Alaafia, Loyola, Old Ife Road, Ibadan.	67	29/05/14
44	Olaniran, Biodun(Pastor)	Secretary, CACSA Directorate of Higher Institutions, Osun State.	44	23/05/14
45	Olarinde, D. J. (Pastor)	Assembly Pastor & Youth Leader Oke Ibukun DCC, Iwagba, Ogbomoso.	45	06/09/13
46	Oludare, Emmanuel (Pastor)	Planning Committee Member, C.A.C Easter Youth Camp.	78	29/01/14

47	Oludiran, Emmanuel Julius (Pastor) 22/01/14	District Superintendent, C.A.C Oke Ayo Gege Olopa, Ibadan.	55	22/01/14
48	Olusheye, Elijah H. L (Pastor)	Former C.A.C President	77	27/01/14
49	Oluwadare, Caleb (Pastor)	Coordinator of Higher Institutions, CACSA, Osun State.	50	15/05/14
50	Oluwaremi, Festus Adeniji (Pastor)	Asst. General Supt.	69	17/01/14
51	Oluwasanmi, Johnson Olusola (Pastor)	Oyo State Officer, CACYOF.	40	13/10/13
52	Omolola, Feyi (Pastor)	Director of Publicity and Publications, CACSA.	50	05/05/14
53	Omowaye, Andrew (Pastor)	Ekiti State Coordinator, CACYOF.	47	20/10/13
54	Oshun, C.O. (Prof.)	Professor of Christian Studies, Lagos State University, Ojo, Lagos	64	04/06/14
55	Owolabi Pastor	C.A.C National Church Registration Officer.	58	31/03/15
56	Yerokun, Olusola (Pastor)	General Secretary, Light of the World Society, Ibadan.	72	14/05/14

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RESEARCH QUESTIONNAIRE

Dear Respondents,

This questionnaire is designed to carry out research on “The Involvement of Youth Organisations in Christ Apostolic Church, South Western Nigeria, 1943-2010”. The research is a doctoral thesis to be submitted to the Department of religious Studies, University of Ibadan. The information given will be treated with utmost confidentiality and your anonymity is fully assured. I therefore solicit your sincere and objective response as you answer the questions.

Thanks for your contribution.

SECTION A: BIOGRAPHICAL DATA

1. **Age:** (a) 18-30 () (b) 31-50 () (c) 51-70 () (d) 70 and above ()
2. **Sex:** (a) Male () (b) Female ()
3. **Marital Status:** (a) Single () (b) Married () (c) Divorced ()
(d) Widow ()
4. **Academic Qualifications:** (a) Pny Six () (b) WASC/GCE ()
(c) OND/HND () (d) Degree ()
5. **Occupation:** (a) Farmer () (b) Trader/Artisan () (c) Civil Servant ()
(d) Clergy () (e) Student ()
6. **Status in the Church:** (a) AGS/AGE/DS () (b) Assembly Pastor ()
(c) Evangelist/Teacher () (d) Deacon/Deaconess () (e) Youth Leader ()
7. **Status in the Youth Fellowship:** (a) National Officer () (b) State
Officer () (c) Assembly Officer () (d) Campus Fellowship Officer ()
(e) None ()

SECTION B

Kindly respond to the items below by ticking the option that applies to you.

Key: A= Agree, D= Disagree, N= No comment.

S/N	RESEARCH QUESTIONS	A = Agree	D = Disagree	N = No Comment
	The contributions of youths to the growth of C.A.C are not duly recognised by the leaders.			
1.	The contributions of Youths to the growth and expansion are not given proper attention in the church's history and in academic studies.			
2.	Youths have not done anything worthy of recognition or documenting in the history of the church.			
	Youth Organisations have contributed significantly to the growth of the church.			
3.	The youth organisations have contributed immensely to the growth of the church in South West Nigeria from 1943 to 2013.			
4.	Youth organisations in South Western part of Nigeria have engaged in evangelism outreaches that have led to the establishment of new C.A.C Assemblies and numerical increase of the church.			
5.	Apart from the Assemblies founded by the founding fathers of C.A.C, Youth organisations have planted many other Assemblies between 1943 and 2013.			
6.	Over the years, youth organisations in C.A.C were responsible for the establishment of Campus Fellowship Centres in South West Nigeria.			
7.	The campus based fellowships have helped to retain youths of C.A.C and have also enhanced the numerical growth of the church.			
8.	Youths of the church have helped to promote Christian and secular education in C.A.C in South Western Nigeria.			
9.	Youth organisations have played significant roles in raising sound and dynamic leaders for C.A.C from 1943 to 2013.			

10.	The activities of youth organisations contributed to career development among youths in C.A.C.			
11.	The operations of the youth organisations conflict with the church's authorities and its programmes.			
	Youths of the church are rebellious.			
12.	The youths of the church are unreasonable and ungovernable.			
	There are some challenges facing the youth organisations.			
13.	The problem of poor financing has not allowed youth organisations in the church to perform maximally over the years.			
14.	The church authority is not doing much to finance the programmes and activities of youth organisations.			
15.	Youth organisations do not have enough financial capacity to finance the various Assemblies and Campus Fellowship centers they established.			
16.	Some members of the Youth organisations do not show enough interest in the programmes of the organisations.			

STRUCTURED ORAL INTERVIEW QUESTIONS

1. What is the age bracket of youths in C.A.C?
2. Which groups were the earliest youth organisations in the church and what were their activities and programmes?
3. Did the leadership of the church give the youth groups free hand to operate then?
4. Did the youth groups at any time disobey the church authorities or prove rebellious?
5. Were there any forms of rivalry or clash of interests among the then existing youth organisations in the church?
6. In which specific ways did the youth organisations contribute to the growth of the church?
7. What led to the merger of all the youth organisations in to one under the name Christ Apostolic Church Youth Fellowship (CACYOF)?
8. What are the aims and objectives of Christ Apostolic Church Youth Fellowship?
9. What are the programmes and activities of Christ Apostolic Church Youth Fellowship?
10. Does the church authority give the Youth Fellowship enough room to operate and implement its programmes without suspicion?
11. Are there not cases of clashes between the leadership of the Fellowship and the church authority?
12. How does the church authority react to modern innovations being championed by the leadership of the Youth Fellowship?
13. How does the leadership of the Youth Fellowship handle inconceivable differences between it and the church authority?
14. In what ways have the Youth Fellowship contributed to the growth of C.A.C?
15. What are the problems confronting the Youth Fellowship?
16. How would you describe the leadership of the Youth Fellowship and what are the challenges facing them?
17. What are the effects of the church authority's resistance to innovations being introduced by youths?
18. Why do you think C.A.C youths are leaving the mission to join other Pentecostal churches?

Questionnaire Result

Demographic Data of Questionnaire Respondents

Table 1: Age of Respondents

S/N	Variable	Number of Respondents	Percentage
1	18 – 30 years	225	41.5
2	31 – 50 years	265	48.9
3	51 – 70 years	50	9.2
4	70 above	2	0.4
	Total	542	100

Table 2: Gender Distribution of Respondents

S/N	Variable	Number of Respondents	Percentage
1	Male	355	65.5
2	Female	187	34.5
	Total	542	100

Table 3: Marital Status of Respondents

S/N	Variable	Number of Respondents	Percentage
1	Single	270	49.8
2	Married	254	46.9
3	Divorced	16	2.9
4	Widow	2	0.4
	Total	542	100

Table 4: Occupational Distribution of Respondents

S/N	Variable	Number of Respondents	Percentage
1	Self Employed	86	15.9
2	Civil Servant	89	16.4
3	Clergy	211	38.9
4	Students	156	28.8
	Total	542	100

Table 5: Academic Qualifications of Respondents

S/N	Variable	Number of Respondents	Percentage
1	Primary 6	35	6.5
2	WASC/GCE	226	41.7
3	OND/HND	116	30.6
4	1st Degree above	115	21.2
	Total	542	100

Table 6: Status in the Church Distribution of Respondents

S/N	Variable	Number of Respondents	Percentage
1	AGS/AGE/DS	13	2.5
2	Assembly Pastor	141	26.0
3	Evangelist/Teacher	262	48.3
4	Deacon/Deaconess	12	2.2
5	Youth Leaders	114	21.0
	Total	542	100

Table 7: Status in Youth Fellowship Distribution of Respondents

S/N	Variable	Number of Respondents	Percentage
1	National Officer	20	3.7
2	State Officer	58	10.7
3	Assembly Officer	272	50.2
4	Campus Fellowship Officer	42	7.7
5	None	150	27.7
	Total	542	100

SECTION B

Kindly respond to the items below by ticking the option that applies to you.

Key: A= Agree, D= Disagree, N= No comment.

S/N	RESEARCH QUESTIONS	A = Agree	D = Disagree	N = No Comment	TOTAL
	The contributions of youths to the growth of C.A.C are not duly recognised by the leaders.				
1.	The contributions of Youths to the growth and expansion are not given proper attention in the church's history and in academic studies	351 64.7%	170 31.4%	21 3.9%	542 100%
	Youths have not done anything worthy of recognition or documenting in the history of the church.	114 21%	416 76.8%	12 2.2%	
2.	Youth Organisations have contributed significantly to the growth of the church.				
	The youth organisations have contributed immensely to the growth of the church in South West Nigeria from 1943 to 2013.	493 90.9%	15 2.8%	34 6.3%	542 100%
3.	Youth organisations in South Western part of Nigeria have engaged in evangelism outreaches that have led to the establishment of new C.A.C Assemblies and numerical increase of the church.	391 72.1%	81 15%	70 12.9 %	542 100 %
4.	Apart from the Assemblies founded by the founding fathers of C.A.C, Youth organisations have planted many other Assemblies between 1943 and 2013.	421 78%	71 13%	50 9%	542 100%

5.	Over the years, youth organisations in C.A.C were responsible for the establishment of Campus Fellowship Centres in South West Nigeria.	507 93.5%	2 0.4%	33 6.1%	542 100%
6.	The campus based fellowships have helped to retain youths of C.A.C and have also enhanced the numerical growth of the church.	490 90.4%	32 5.9%	20 3.7%	542 100%
7.	Youths of the church have helped to promote Christian and secular education in C.A.C in South Western Nigeria.	507 93.5%	2 0.4%	33 6.1%	542 100%
8.	Youth organisations have played significant roles in raising sound and dynamic leaders for C.A.C from 1943 to 2013.	490 90.4%	32 5.9%	20 3.7%	542 100%
9.	The activities of youth organisations contributed to career development among youths in C.A.C	323 59.6%	142 26.2%	77 14.2%	542 100%
10.	The operations of the youth organisations conflict with the church's authorities and its programmes.	120 22.1%	337 62.2%	85 15.7%	542 100%
11.	Youths of the church are rebellious.				
	The youths of the church are unreasonable and ungovernable.	40 7.4%	462 85.2%	40 7.4%	542 100%
12.	There are some challenges facing the youth organisations.				
	The problem of poor financing has not allowed youth organisations in the church to perform maximally over the years.	391 72.1%	81 15%	70 12.9%	542 100%
13.	The church authority is not doing much to finance the programmes and activities of youth organisations.	400 73.8%	100 18.5%	42 7.7%	542 100%

14.	Youth organisations do not have enough financial capacity to finance the various Assemblies and Campus Fellowship centers they established.	495 91.3%	35 6.5%	12 2.2%	542 100%
15.	Some members of the Youth organisations do not show enough interest in the programmes of the organisations.	300 55.3%	200 40%	42 7.7%	542 100%

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