

Re-Examining The Proliferation Of Churches In Nigeria

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Abstract

The proliferation of churches is traced to Martin Luther's 95 theses which sparked off church separation in 16th century Europe. Following Luther, were Zwingli in Germany, John Calvin in Genève and Switzerland, and John Knox in Scotland, whose reforms spread to Holland and other countries. These reforms gave rise to the formation of the Lutherans, the Anglicans, and the Presbyterians. The Pentecostal and the Independent Churches are offshoots of the reformed churches. In Nigeria, some of the Pentecostals and Independent Churches started to surface towards the end of the 19th century. This paper examines the proliferation of Churches in Nigeria and its implications to Christianity. The paper also looks at the multiplicity of Christian religious groups with each founder claiming divine origin of his or her church denomination. In exploring the proliferation of Churches in Nigeria, the paper is notes the cost implication and the benefits, and recommends ways to curtail the trend.

Introduction

An overview of the socio-economic and socio-political situations in Nigeria suggests symptoms of the endemic plurality of Nigeria's religious landscape. The country is now a procreant ground for all kinds of religious movements, especially within the Christian faith. The growth and expansion of churches in the country has attracted attention of many scholars both within and outside Nigeria. This is because their massive proselytising by certain groups has won adherents in Africa, Europe and America. Proliferation of churches is seen on the whole to constitute pastoral challenges on the entire Church in Nigeria. The founders of these new generation churches postulate diverse reasons for their emergence and expeditious growth. Some say their call is a divine one from God, while some claim divine visions and dreams, emphasising deeper biblical insight, interpretation and so on. Dauda and Gbule (2000:124) explain that the Christian community is witnessing an unprecedented growth in the number of Churches and ministries all over the country. Taken at the surface level, the phenomenon is a welcome development. However, a closer examination would reveal that the proliferation of Churches and ministries leaves much to be desired. Some of the leaders lack adequate Biblical education and training. This defect often leads to wild

interpretation of the Bible. Some passages are either explained out of context or without adequate knowledge of their historical backgrounds. Zeal without knowledge often leads to the spread of error and ignorance. While one may rejoice in the increase in the number of Churches and ministries, one may also shed tears because of the lack of quality in some of the teaching people receive (Dauda and Gbule, 2000).

In light of the foregoing, this paper holds that the pivotal factors for the emergence of these newer churches, as well as the cost and benefit of the activities of these new trends to the entire Nigerian society have not been properly investigated and analysed. This paper, therefore, traces the historical foundations of these churches and their proliferation in Nigeria. The study also reviews various dimensions of Church proliferation; investigate the remote and immediate causes of the phenomenon with the aim of highlighting its implications to the Nigerian people.

Historical Foundation of Proliferation of Churches in Nigeria

The beginning of new religious movements in Nigeria dates back to the late 19th century and early 20th century as a result of Nigeria's quest for settlement from the colonial government. Historically, one may not ignore the socio-political factors arising from oppression and struggle against external and internal colonialism in Nigeria, which gave rise to the emergence and growth of Independent Church movements. The rejection of almost everything African by both the early missionaries and colonisers as 'primitive', unreliable dubious and fetish baffled many who saw it as affront and humiliation. More so, the European brand of Christianity was neither satisfactory to the Africans, nor provided answers or solutions to certain African problems. Mbefo (2002:19) analysing the religious scenario of the period, observes that there were dissatisfactions among adherents of the missionary Churches in the country. Their religious yearnings were not adequately met by the liturgical ceremonies of these Churches. He further writes:

The members of the mainline Churches' expectations from the Churches were not met. The missionaries of the older Churches failed to address the type of question the African situation raised for them: Witchcraft, demon possession, haunting by evil spirit, the cult of ancestors; the use of protective charms, talisman; sorcery and the traditional dancing form of worship at the shrines. The tendency among the missionaries was to dismiss these questions as due to ignorance from a prescientific mentality.

Nmah (2010) notes that the explosion of Churches in Nigeria emanated naturally from the religious and political scenarios of the country in the late 19th century and the early 20th century. The historical context of these decades is very vital for an in-depth understanding for what may be termed 'Nigeria's spirit of nationalism'. The goal of self-affirmation was glaring in the projects of the nationalists seeking liberation from the clutches of the European imperialism. So, this general dissatisfaction among African people opened room for new religious movements encountered among members of the mainline Churches in Nigeria as a whole. Thus, the desire for a religious experience becomes a continuous phenomenon in Nigeria, compelling people to constantly shift their ecclesiastical affiliation based on their previous and prevailing traditional religious understanding.

The Christian religion itself exhibits bewildering trajectories. There is the Roman Catholic, from the former French-German Province of Alsace and Lorraine and, later

preached by the Irish who were not particularly friendly with the British who themselves spread an Anglican form of Christianity. Then the Lutherans, the Presbyterians, the Baptists, indeed a confusing cluster of Churches that claim the name “Christian”. Since Nigeria is an amorphous mass of an ethnic bazaar, one would be inclined to ask what keeps Churches from exploiting this un-united consortium of religious experience (Mbefo. 2001).

Not only was there a scramble for territories among the European colonial powers, there was a parallel scramble for Nigerian souls among the various Christian Churches who came from America and Europe. Ekechi (1972) has exploited the competitiveness between the Roman Catholic and the Anglican missionaries to support his thesis of the retardatory effect it had on the development of Igbo language. The Churches shared out the country into spheres of influence such that wherever a Church had come, there it could proselytise. With the coming of schools and the concomitant of the students and teachers, Nigerian Christians encountered Churches other than the ones in which they were brought up. Nigerian students were equally exposed to certain western literature and they read about the history of the Church and the scandal of disunity from the time of Henry VII of England. Not only did they discover Henry VII, they also discovered the courage and audacity of the Reformers, like Luther, Calvin, Wesley and their groups. With such precedents as support, Nigerians who were so moved by whatever spirit began their own native Christian Churches.

Hastings (1976:25) observes that:

The multiplication of Churches is a striking characteristic of historical Protestant tradition and it exported to Africa. Sometimes there were five or six different Protestant missionary group at work within the same part of a single country and it does the African response was to produce with great gusto a new multiplicity. Such a response can be seen rather as one of creative fidelity to the tradition than as one of rejection of it.

Hastings believes that the multiplication of Churches is normal in the protestant tradition, a development not to be bewailed but one that continues the protestant thrust. Mbefo (2001) corroborates that the multiplication of churches is necessitated by the specifically African situation, namely; to address the African experience of religion prior to the coming of Christianity which was ignored by the missionary Churches. From the bosom of Africa, arose African Christian prophets who knew their background and who were thereby equipped to handle specifically African religious problems.

The Healing Ministries

In Africa there is the tendency to run to God for solutions in times of need and insecurity. People look to religion for answers and protection against evil forces such as witchcraft, failure in life endeavour, suffering, sickness and death (Ndiokwere, 1994). Some of these new religious movements, seem to be poised to face up these existential healing. Such disturbances are usually ascribed to evil forces that are to be cast out through exorcism. In this type of movement, emphasis is on healing, but there is equally a stress on faith. Absolute faith in God is demanded for healing to take place, the view is that God heals sickness, but he could not be forced to. Aliments that linger on for long may be attributed to lack of faith on the part of the sufferer. In some cases, sickness and disease are results of sin and guilt, in which case the sufferer is demanded to confess his/her sin and repent

before healing could take place. Many sick people, especially those who cannot afford the exorbitant conventional hospital bills, visit these healing ministries.

Thaumaturgical Movements

In this group, we find elements that derive from humanistic, pagan, occult or Gnostic backgrounds. Here, there is a meeting point between the old and new. To a large extent, the healer has come to replace the old tradition diviner and fortune teller. The religious movement of this type is entirely syncretistic in form, borrowing from Christianity, traditional religion, occultism and from oriental religions. Emphasis is placed on wonder-working, magical manifestations, spirit mediumship, interpretation of dreams protection against evil foes, assurance in wide range of mundane practices. Ndiokwere (1994:13) refers to this group as “Sandwich Religious Movements, with pagan filling and Christian outward form; they result from missionary activities which failed to present the gospel in terms that speaks to the real anxieties and questions of people in their cultural milieu”. Thus, what appears like Christianity is actually a covering for indigenous mythology.

Sabbatharian Movements

This group has been flourishing in Nigeria from the early 70s with their principal credo as belief and acceptance of the Jewish Sabbath observances, manifesting outwardly in their white flowing gowns. Sabbath Churches have continued to spring up in every nook and cranny of Nigerian. Here, massive healing activities are conducted and occult practices thrive with reckless abundance. In most cases, this group appears to be anti-Christian and should be lumped together with the revivalist forms such as Godianism, Ogboni, Fraternity and other secret cults (Ndiokwere, 1994). These are built upon some eccentric messianic figures, who command wealth and influence. They include GodianOnyioha, founder of the Godian religion or Godianism; Hyde Onuaguluchi of God’s Sabbath Mission, ObuObuOlumba or O.O Olumba, leader of The Brotherhood of the Cross and Star. These neo-pagan religious movements resemble Church movement, but in fact, they have restrained so many features of the traditional religion. Their leaders have a peripheral idea of what the true Church can be and these leaders are nothing less than Shamans and diviners. Crosses, Bibles and other Christian ornaments are visible, but these are paraphernalia of the healing or divining art. According to Gilliland (cited by Ndiokwere, 1994:19):

Beside the almost uncritical use of African Charms and symbols these Churches also employ an assortment of worship articles that are associated with Catholicism and various Protestant denominations. There are vestments of one group, the hymn book of another, various uses of the crucifix, along with dances and other emotionalism of ancestral religion. Very little emphasis is placed on the Bible as a code of conduct and almost no attention is given to moral and ethical implication of Christianity.

Much of the Aladura Church movement is believed to have veered off into this neo-paganistic movement. Some of their curious worship forms and rituals bear simple old pagan colours and can even be branded demonic by orthodox Christians. Some branches of the Celestial Church of Christ, though Pentecostal in outlook or feature, share much in common with the Sabbatharian movement.

The Evangelical/Pentecostal Groups

This is by far the largest of the new religious movements, comprising both the so-called indigenous and the foreign influenced. These are, generally, of Protestant origin and,

some of them can readily be identified by their aggressive proselytisation and attack on the main-line Churches. Some have expansionist programmes and their use of mass media in a way that look like commercialisation of religion provokes diverse reactions from both the orthodox Christian bodies and non-Christians. Often mass healing and miracle witnessing rallies are advertised in the mass media, as evangelist and preachers of both national and international reputes are invited to grace the allies. Thousands of people attend such rallies, after which some claim they have been physically and spiritually regenerated and born again. Many Christian respond to the appeals and attend these rallies because they find in them answer to their thirst for scripture reading, for singing and dancing, emotional satisfaction and their need for concrete and clear answers.

The End of Time Crusaders

This brand of evangelism or gospel crusade is from the Jehovah's Witness Sector, Watch Tower International. Manipulating mankind's feelings and fears, they predict doom on account of social evils, including corruption in the high places. Most often, they claim that they have resigned from the world because the world's problems, such as wars and politics are so complex and pervasive that this sect no longer concerns themselves with them. Thus, they claim to be citizens of a better society. A society that Ndiokwere (1994:31) describes as "Jehovah's New World Theocracy" or "Kingdom" and, therefore, owe loyalty to Jehovah God. Consequently, they refuse the duties of earthly citizenship. At schools and colleges their children and wards are very difficult to deal with, as they refuse to participate in schools and government programmes which they refer to as mundane practices – prayers, singing of national anthem, recitation of national pledge, observance of public holidays and so on, (Ndiokwere, 1994). The approaching end of the world constitutes the centre of their message to believers and non-believers. They claim to be Yahweh's 144,000 witnesses mentioned in the book of Revelation of the Christian Bible. In times of social, economic and political crisis, this group seems to appeal to people on the fringe of society. In fact, for them, humanity now lives in the last days which will see the tribulation of the great suffering on earth, after which Satan and his followers will be cast into hell and the saints will live in eternal happiness.

Reasons for Proliferation of Churches in Nigeria

The phenomenon of Church proliferation in Nigeria is tremendous as such a proper investigation into the reasons (real and possible), responsible for the expeditious growth of this recurring decimal, is the next focus of this study. Although the founders of these new church denominations may advance one reason or the other to disguise their undeclared intention, the present study is of the view that a more scholarly study of these Churches will prove that their founder could have been motivated by certain spelling factors other than divine call which they often claim. The following are the suggested/probable reasons for Church proliferation:

- i. It seems that possessing of the Holy Spirit is the major factor that brings about the proliferation of Churches in the society. And this can also be seen as an open door for disunity, discrimination and twisting of scripture among the Christians. However, Amucheazi (1986:22) is of the opinion that: One of the major causes of the proliferation of Churches in the present day society is the people's excessive quest for material wealth. Materialism coupled with status consciousness and value orientations that have increased in the modern living

- have made jobless young men seek means of economic survival through the establishment of Churches.
- ii. There is always a relationship between proliferation of Churches and the contemporary teething economic situation in Nigeria. Many people see church ownership as the easiest way out of economic crunch. Unemployment and youth restiveness often lead to formation and establishment of Churches which is the quickest way to get rich and employed.
 - iii. It appears that the rate of unemployment in Nigeria is one of the main factors that create room for the rapid multiplication of new religious movement. Some lazy ones and those who are not comfortable with their mother Churches and even those been sacked from their places of work see opportunities to open themselves Churches. Thus, this has been a means to deal with poverty and also means of one choosing himself, claiming to have a divine call, just for them to balance their economic gain and to be self-employed without any person's control.
 - iv. This proliferation of Churches is not unconnected with the economy; religion has become a top bracket business in Nigeria and the key players in this situation do not accept the economic reasons as the basis of their action. They argue that their action is purely based on a spiritual dimension, which has proved not to be such. Obiora (1998) describes commercial tendencies of these religious founders as "Holy Deceit"; the art of trading in God's name. The mad craze for money has made some people willing to commercialize religion for their own benefits and interests. Many vulnerable people fall into the trap of this unholy merchandise.
 - v. A thirsty quest for power as a carryover from African Traditional Religions where witchcrafts are seen to be powerful and wonder workers in healing, future telling, and handling of the demons.

According to Iwe (1991:28) "In Nigeria the spirit of materialism is fast invading and shadowing our traditional values and Christian ethics; traditionally our society laid more emphasis on spiritual and social dimension of human nature and value". The truth is that the quest to accumulate wealth and right of liberty has thrown away some Christians' faith; values and norms that guide Christian most especially these founders of new independent Churches in our society. Instead of laying more emphasis on the spiritual growth of the people, some of them emphasise more on material needs. Therefore, the quest for property ownership has been one main key factor for proliferation of Churches in contemporary Nigeria. However, materialism connects with status consciousness and some other notable factors to heighten the tendency for Church proliferation in Nigeria.

Materialism

The emphasis on prosperity almost to the total exclusion of holiness by some preachers has been a cause for concern. Outsiders often think of some Churches as business Centre's where presidents and founders make quick money by exploiting their members. Some ministries and Churches are run like personal liability companies where the leaders are accountable to no one else but themselves. Where a finance committee system operates, members are often close relatives and friends of the "owners" of such Churches. It is not uncommon to hear of Churches splitting over disagreements on financial matters (Daudu and Gbule, 2000). Akin to this is the competition in the erection of cathedrals

instead of building smaller Churches which will enable the minister (s) shepherd the flock more adequately. Some cathedrals are erected for fear that the building of smaller Churches will reduce the size of one's congregation and consequently one's in some through tithes and offerings.

(Daudu and Gbule, 2000) assert that tribal sentiments have often been introduced into the Church. Tribes that constitute majority of some congregations often demand that their tribe's man be appointed pastor. Elections of Church elders are often carried out along tribal affiliations. These have often been the cause of friction and factions in the Church. Where these exist, the spirit of "one in Christ" is destroyed.

Advantages of the Proliferation of Churches in Nigeria

1. The proliferation of Churches has made the authorities of the mainline Churches to sit up properly and re-examine their mode of operation. Thus, the authorities are challenged to welcome new ideas, information, and avoid stereotypes. Nmah (2008:43) says that "one of the positive effects of the proliferation of religion in the society is that, it has made mother Churches to wake up from their spiritual slumber". Every church is struggling to avoid reliving some challenges and difficulties that faces them in the past which may have resulted in the secession of sizeable members of the congregation. Every human organisation is usually prone to problems at one time or the other. The ability to promptly address such problems will definitely swallow up the violence without necessarily disintegrating the organization. Perhaps the Church as a human organisation cannot be free from the humanness in her. Any sensed impending crisis must now be handled at once so that it does not escalate since the inability to treat issues of that nature quickly can result in secession in the Church of God.

2. Proliferation of Churches brings about missionary commitment in the existing Churches. The presence, message and operations of modern Pentecostal movements are real challenges to the traditional Churches. The Churches have now more than ever an obligation to live, pray, believe, work and love in such a way that their relevance in the face of Pentecostal onslaught can always be appreciated. Sometimes the liturgy of the mainline Churches is being adjusted to suit the exigencies of the wider society and by so doing the tendency for secession is curtailed.

3. The proliferation of Churches in Nigeria has led to the rapid competition of different doctrines and expansion of Christianity to every nook and cranny of Nigeria. It has lessened the tedious task of evangelising in Nigeria by only the frontline Churches. This is particularly important considering that one of the factors inhibited the spread of the gospel in Nigeria during the missionary era was lack of indigenous personnel, and since the initiative of the new religious movements often come from Nigerians themselves. It has helped in taking the gospel to the remotest parts of the country. Sometimes crusades and Church retreats are conducted in the villages which predisposes the villagers to having direct access to the gospel. Again, since almost all the cities are filled up with Churches, it seems that the only procreant grounds for the establishment of new churches are the remote areas.

4. It has helped in deterring of entrance of Islam in some communities and places.

5. It forces the Evangelicals to cling to proper teachings of the bible through exegesis, exposition, interpretation and study of the biblical languages for better knowledge of Scriptures.

Disadvantages of the Proliferation of Churches in Nigeria

1. In recent past, a new breed of prophets has sprung whose message is to realise the hopes of heaven here on earth. Their God is not a poor God, nor is he a God of the poor. The sign of God's blessing is the flashing cars, the impressive mansions and the expensive clothes they wear. They promise to make their followers millionaires. It is to this effect that Nwadiolor and Umeanolue (2013:31) state that:

In this world that dominated by the godless and the greedy, and populated largely by the ignorant and the destitute, it is easy to see how the materialistic gospel can very quickly become the gospel of the majority. This is particularly so because we live in a society that is flamboyant, a society that worships wealth or money or possession. The increasing worldliness of our society today is such that a focused preacher-one of a rare breed today-who devotes more than a few sentences talking about heaven and hell, and less about God's readiness to give us unlimited prosperity, is probably unlikely today to be able to retain a viable congregation for long.

2. In Nigeria, people, especially the new religious founders, have become prophets and prophetesses, claiming to see beyond the future and predict the past and present situation of people in the society. The clamour for miracles, power, signs and wonders in our society has become a notice board of many new generation Churches as means of imitating Christ, doing what Christ urged His apostles to do. Many pastors, evangelists and prophets have acquired radio stations, television, social media, magazines and newspapers for the advert of their miracles, sings and wonders. Some of them device modern ways of preaching the gospel using the media at the market square and making emphasis on the things that concerns family problems because they know that these problems are the lots of most of the families who are their audience.

3. Dafiewhare (2008) says that it was also realised that most of the founders of the new generation Churches capitalised on little crisis and saw an opportunity to establish their own businesses or ministries. The fear of being disciplined or suspended from the mainline Churches for erring members was equally discovered as a means for secession. There are some ministries in Nigeria even beyond which are founded by excommunicated members from the established Churches. Such erring members often claim that it is God who has called them to move out from the mother Church. A lot of litigations and accusation will be blown into the air. This ought to be uncalled for by fellow believers in the house of God. It is very shameful, unholy and unchristian.

4. The establishment of new independent Churches in our contemporary Nigerian society has been an instrument of disintegration. Due to the existence of some new religious movements, some parents now find it difficult to curb the religious zeal of their children. In some families as the case maybe, some of their children had decamped from their parent's Churches. No one can doubt whether this is surely a sense of family disintegration in our society. More worrisome is the fact that Christians are now against fellow Christians in any political or even socio-economic contest. What one gets in the society today is largely determined by his or her religious denomination affiliation irrespective of his or her qualification. Denominational divide even in the dominant Christian regions of the country is only second to ethnicity such that he issue of ecumenism has degenerated to mere lip service, and this demands the urgent attention of theologians and religious scholars especially now that the Christians are expected to be united in the face of the current ethno-religious extremism in the country.

5. The explosion of global Pentecostalism in Nigeria has made many overzealous pastors to open Churches in small apartments and call themselves “General Overseers”. Even some of those founders have no hope of survival before the opened to themselves Churches. They may be either sacked from their work places or excommunicated from other Churches and the only option left for them is to establish Churches. This multiplication of Christian grouping in Nigeria has reached an alarming proportion. There is now what may be defined as a scramble for time, space and converts by the various Christian movements as they struggle for relevance. In Nigeria now, all corners of the streets, family houses, schools and offices most especially among students of different tertiary institution have been infested with ne religious beliefs and teachings. It is for this that Okafor (2005:97) warns that “the noticeable mushroom of prayer groups and Churches today; is imperative on all to be on their guard against all these rampaging pastors and ministries looking for whom to deceive”.

6. The incidence of Christian rivalry in Nigeria is not a new phenomenon, and it has been with us for centuries. The rise of nationalism in Europe was accompanied by state actions that led to eviction of religious communities that did not subscribe to established religion. In Nigeria, the problem that followed the denominational Christians and rivalry among Christians of different churches are characterised by envy, hatred, jealousy with which the missionaries carried out their evangelism. This has affected the moral and spiritual growth of Christians. Kalu (1978:305) says that the rivalry boils down to rivalry between C.M.S. (AjayiCowther, Simon Jonas, a liberated slave of Igbo parentage, Archdeacon Dennis the missionary scholar who created union Igbo for the purposes of Igbo Bible translation, and the Roman Catholic mission (Father Shanahan among others); and it is centred on Onitsha and Owerri. Therefore, Christians have currently used their emotional appeal of religion to step into political power or competitor to create an environment of hostility, discrimination, hatred in the society.

7. Commercialisation is a process or cycle of introducing a new product of service into the market. Now, some founders of the new independent Churches are now commercialising the gospel in the name of preaching the word of God to people at market squares, buses and their Churches in their own interest. But what is very obvious in their preaching is that, those pastors of new religious groups and equally some new converts today that devote themselves to preach the word of God outside the Churches always make emphasis on money while preaching to people at to market or bus. They always make use of certain words to deceive people because they want money from them. That Jesus admonishes freely you have received, freely you give (Matt 21:18) without even minding that what Jesus meant when he said these is to help human being to resist the temptation to commercialise religion. Despite this injunction, many of the founders of these new Independent Churches have not been able to resist the reality that they had made religion a source of merchandise. Obiora (1998:88) has described the commercial tendencies of these new religious groups as “Holy Deceit”, the art of trading in God’s name, willing to commercialise religion for their own benefits and interests”, yet some are still using religion as a lucrative business avenue to maximise profits.

8. Proliferation of Churches in Nigeria is not only a social embarrassment but has constituted a source of serious worry through its religious activities. Most often, members of these new religious groups tend to practice their religion without considering its impact on the immediate environment. They often embark on noisy religious activities

with the loudest public address systems even when the church is in one room apartment. More worrisome is their night vigils which some of them hold almost every day as if god hear prayers only at nights. In some areas in the society where there are many of such Churches, the experience of the people within the neighborhood can only be imagines and any attempt to persuade the pastors to consider the feelings of the people is often interpreted as the devil's intervention that must be matched with fiercer and nosier prayers to combat the enemy.

9. These Churches have made the Evangelicals look as if they lack the Holy Spirit since they do not speak in tongues, do healing, perform miracles and are not eloquent in speaking.

Conclusion

The proliferation of Churches in Nigeria has brought more chaos and disadvantages than the expected gains that religion is expected to offer. One of the purposes of religion is to bring solution to mankind; however, in our own idea and worldview, it is relatively subjective. That is why, recently, through the media, the west regard African preachers as opportunists. They believe that most of our preachers go into Church not because of any divine mandate but for business. Most of these preachers are not interested in salvaging the ugly situation at hand as good shepherds; they are rather inclined to extorting money from the members. Those who are ignorant of the business of getting themselves rich through ignorant members, buying of private jets, flashy cars, building executive lodges, fall easy prey to their antics. However, there is no gainsaying the fact that Church proliferation in Nigeria could be a blessing if properly harnessed, managed and guided. What is required now from the founders of new Independent Churches is to attend Bible schools or schools of theology before they can carry out any preaching or teachings of the Church. If Bible teaching is emphasized the pursuit for material wealth and other abnormalities can easily be abolished and in their place, Christian values will be established.

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