

A Historic-Phenomenological Look at the New Religious Movements (NRMs) in Nigeria

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Abstract— The axiomatic truth that religion is an inalienable expression of the human spirit plays out the world over in the phenomenal display of this spiritual expression in what is today regarded as the New Religious Movements (NRMs). From the East to the West, North to the South, people everywhere around the globe belong to one religious movement or the other in order to satisfy this spiritual quest. This affirmation of religion finds its expression in the membership of the NRMs. The New Religious Movements are multifarious and keep cleaving by the minute into many more movements, like the human zygote. This is quite sociologically explainable, in the sense that human social interaction is usually bound to produce conflict among adherents that is capable of these cleavages. This is a social problem that is worthy of investigation. Therefore, using the desktop research method, the paper looked at this expression of religion globally, classifying them into Non-Christian NRMs and Christian NRMs. It also looked at the historical development of Christian NRMs in Nigeria, their problems and proffered solutions on the way towards better Christian practices.

Index Terms— New Religious Movements, phenomenological, non-Christian NRMs, Christian NRMs.

I. INTRODUCTION

Religion derives from the Latin “religare”, meaning “to bind”. Therefore, religion is a relationship that binds one to the divine. However, James (1901) defines religion as the acts, experiences and feelings of the individual in their loneliness so far as they stand in relation to anything they may consider divine. To Ejizu (2008:7), religion refers “to man’s experience of the holy and ultimate reality, as well as the expression of that awareness in concrete life.” New Religious Movements (NRMs) are mostly those religious movements that have severed from their mainstream religious groups. In other words, they are variants of the old or original forms of those religions. The New Religious Movements are, therefore, the practical declaration of the beliefs of people the world over in the divine in new ways of expression different from those of their parent groups from which they broke away.

Religious adherents have had internal squabbles or conflicts that have degenerated into making the aggrieved ones leave their mainstream religions to start some movements of their own. For example, in the sixteenth century, Martin Luther, a German priest, started the Protestant Reformation that began the division among Christians in the Christian world. Then we had the Lutheran Church, the Anglican Church, the

Presbyterian Church, the Methodist Church, to mention but a few. These in turn broke into several other denominations, which further broke into others, to what may be called today as the Christian NRMs. Also, in the Islamic world, the mainstream religion has undergone some cleavages. Hence, according to Clarke (2006), Shia, Wahhabi, Sufi and Sunni are the four main branches of Islam. However, there are over one hundred and fifty different smaller sects of Islam in existence, in addition to the semi-hybrid religion of Bahaiism (Reference.com, 2019.) The same has happened in other religions like Buddhism where we have Engaged Buddhism and Protestant Buddhism

Although Karl Marx had anchored the crux of conflict on economic considerations and class consciousness, it is not entirely out of place to conclude that economic factor has in most cases been the fundamental drive towards the secessions from the mainstream religions. Although most religious secessionists have hidden under the cloak of some spiritual calls to their ministries, economic factor has indeed been the motivator. Thus, in the Communist Manifesto, which he co-wrote with Engels, he wrote:

The history of all hitherto existing societies is the history of class struggles. Freeman and slaves, patricians and plebeians, guide-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstruction of society at large, or in the common ruin of the contending classes (Marx and Engels, 1968, quoted in Charles, 2014.)

So the conflicts which have occurred among religious adherents, behind which lay the economic factor in most cases, have led to the revolutionary reconstitution of the mainstream religions at large.

In the Christian fold, Jesus, the founder of the Christian religion, had prayed that his followers be one as he and the Father are one, hence, “I have honoured my followers in the same way that you honoured me, in order that they may be one with each other, just as we are one” (Jn. 17:22.) Then he sociologically foresaw that there will be division in the Christian fold; that the New Religious Movements will spring up, when he made this contrasting declaration as against his initial prayer of oneness:

I came to set fire to the earth, and I wish it were already on fire! Do you think that I came to bring peace to earth? No, I tell you, but division. Fathers and sons will turn against one another, and mothers and daughters will do the same. Mothers-in-law and daughters-in-law will also turn against each other (Lk. 12: 49, 51 & 53.)

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Hence the fire (conflict) which Jesus has brought upon the earth has resulted in the emergence of the NRMs. Lewis Coser highlighted the role conflict plays in the society when he said,

The clash of values and interests, the tension between what is and what some groups feel ought to be, the conflict between vested interests and new strata and groups demanding their share of power, wealth and status, have been productive of vitality (Coser, 1957.)

Here then conflict plays a functional role in the grouping, dispersion and regrouping of Christian adherents in these multifarious Christian religious movements. The Hegelian Dialectics is very apt here in describing this grouping, dispersion and regrouping. There must always be the mainstream Christian group (thesis), then there must be the aggrieved adherents who are no longer comfortable with the religious norms and values of the mainstream Christian group (antithesis), then there must be the new religious movement (synthesis) which will form a new thesis in a new conflict situation. The process, Hegel posits, will continue until the conflict is reconciled in the Geist (Absolute Spirit), the Absolute Synthesis (Stanford Encyclopaedia of Philosophy, 2016), where there will be no more theses and antitheses. And this time, for the Christians, is the end of the world.

II. NON-CHRISTIAN/ CHRISTIAN NRMS

According to the Wikipedia (2016), a new religious movement (NRM) is a community of religious persons or a spiritual group of modern origin, which, within its society's main religious culture, has a peripheral place in it. NRMs can be new in origin, in which case they are distinct from pre-existing denominations, or part of a wider religion.

The non-Christian New Religious movements are those religious movements, apart from the Christian religious sects, be there Islamic, Buddhist, Taoist, or any other religion. They include Isis, Al Qaeda, the Mahdiyyat movement, Engaged Buddhism, Protestant Buddhism, Rastafarian movement, Afrikania Mission, Hare Krishna, and so on. On the other hand, Christian New Religious Movements are: Church of World Messianity (of Japanese origin, which has spread to some parts of Africa), the Lord's Resistance Army (of Uganda), Assemblies of God, Living Faith, Mountain of Fire, Christ for the world Mission, Synagogue Church of all Nations, and so on. The Christian NRMs also include the indigenous churches or what is popularly known as the Independent African Movements. These include churches formed independently in African locales, which have no affiliations with some parent churches abroad. For example, The Anglican Church, the Assemblies of God, to mention but a few, are imported churches in Nigeria. However, churches like the Living Faith, Mountain of Fire, and so on, are Nigerian indigenous churches formed independently of any foreign aid or influence. There are so many churches in Nigeria in this category, not to mention Africa as a whole. Patheos (2019) observed that there are well over 10,000 churches of this kind in Africa.

Economic factor has already been advanced as a major underlying factor in the cleaving and proliferation of the New Religious Movements. However, according to Wikipedia

(2016), other factors, according to religious pundits, which are responsible for the formation of the NRMs, are detraditionalization, fragmentation, secularization, globalization, reflexivity and individualization. In addition to all these, the use of the internet and the media has encouraged the formation, advertisement and marketing of the NRMs. Although these factors account for the formation of NRMs, a recourse to some social theories will help illumine why the proliferation of NRMs. This will be considered later in this paper.

III. HISTORY OF NRMS IN NIGERIA

It is difficult to give a global history of the NRMs because of the sporadic way in which they sprout in different geographical areas of the world, and because a global history of them is too vast for any one researcher to handle. Therefore, focus will be placed on the history of the NRMs in Nigeria. To capture this history, it will not be out of place to begin from how the older religious movements came into Nigeria.

Before the advent of Islam and Christianity into the shores of Nigeria, the inhabitants were traditional worshippers of what is popularly known as African Traditional Religion (ATR), which consisted mostly of the worship of ancestors with animal sacrifices in most cases. Kitause and Achunike (2013) are in support of this when they wrote that "History has it that in the past, in Nigeria, the dominant religion was the traditional religion popularly known as African Traditional Religion." It has been argued by some religious scholars that Nigeria, and indeed Africa, had a rich religious heritage before the arrival of foreign religions into its territory. Nwaghagi (1998:10) argued that the traditional religion of Nigeria is the richest heritage which the forefathers of Nigeria have handed down to their children. However, this rich religious heritage has been invaded in the past centuries by Islam and Christianity.

Islam came to Nigeria as far back as between 1000 – 1100 AD (Enwerem, 1995.) It came through the Northern borders into the Northern part of Nigeria. Trimingham (1962) has it that it came to Bornu first, before it spread to other parts of the North in the 14th and 15th centuries. It arrived first as a peaceful religion which was chiefly patronised by the rich for economic, political and social reasons (Ekeopara, 1996.) However, he maintained that, through the militancy of Uthman Dan Fodio's Jihad, Islam spread to every nook and cranny of the North. Where Fodio conquered, he immediately forced the people into compliance with the Islamic laws and government. The Islamic movement in Nigeria then, which is the mainstream religion, has given birth to several NRMs such as the Shia Islamic movement, Ahamadiyya Muslim Movement, Ansar-ud-Deen, Zumratul Islamiyya Movement of Nigeria, Boko Haram and so on.

Religious historians have identified three phases of the advent of Christianity to Nigeria. The first phase was in 1485 when the Portuguese Catholic mission came to Benin at the invitation of Oba Uzolua of Benin. Another invitation was made by Oba Esigie of Benin (Agha, 1999.) The missionaries came to Benin and Warri. However, the attempt at planting

Christianity in the Nigerian soil failed because the people were strongly given to their traditional religious worship (Baur, 2009:75.) Christianity in the second phase is reported to have penetrated into Nigeria from the West, precisely through Lagos, which then was booming with slave-trading activities under King Kosoko (Dike 1957.) It was after his deportation by the British government that real missionary work began in Yoruba land. In 1842, the first missionaries were the Wesleyan Methodist Mission, headed by Reverend Thomas Birch Freeman, and the Church Missionary Society (CMS), headed by Catechist Henri Townsend. About this time, Samuel Ajayi Crowther who got converted in Sierra Leone was instrumental in preaching the gospel to his people in Yoruba land as a freed slave (Oduyoye, 1969.) The third phase was the Scottish Presbyterian Mission taking the gospel to the Efik people in 1846. Its pioneer pastor was the Reverend Hope Waddell who baptised the first Efik convert, Essien Ukpabio. He was later joined by Mary Slessor who stopped the killing of twins among the Efik people. The King of Creek Town, Eyo Honesty, helped in spreading the faith among his people. Then the Presbyterian Church spread to other parts of the former Eastern Region (Kalu, 1978.)

It is worth remarking here that one major reason for the rise of the NRMs in Nigeria was the problem of leadership. Owolabi (2015) noted that the adherents who were capable of leadership in the church complained that they were always placed in subordinate positions to their European pastor counterparts. Besides this, the strict orthodox nature of these early churches, which condemned to a large extent the traditional and cultural practices of the natives, made some adherents to break away. Unable to renounce completely their religious and cultural beliefs, disgruntled adherents of these early churches broke away to begin their own indigenous Christian movements to accommodate those who wanted to follow Christ and still indulge in their traditional and cultural practices. Owolabi (2015) quoted Apostle Joseph Babalola as saying that,

. . . polygamy was another problem that faced established Churches in Africa (Nigeria). Mission kicked against polygamy in Africa (Nigeria). Many Africans who cherished their culture and tradition left the Orthodox Churches for indigenous Movements. Mention could be made of the Cherubim and Seraphim Movement where many lovers of polygamy came to join. This is because the Movement accommodates some of the African traditions which the established Churches kicked against. In the Anglican Church, many adherents who opposed infant baptism were expelled from the Church. Those who were sent away from the Church joined the Christ Apostolic Church or the Celestial Movement.

In the early twentieth century, therefore, a new wave of Christianity was sweeping across Nigeria with Pastor Joseph Orimolade the taking lead. He founded the Cherubim and Seraphim Church (C&S) in 1925. This was followed by the founding of the Apostolic Church by Apostle Joseph Babalola. He was a member of the Anglican Church, but, due to what he perceived as persecution from the leadership of the Anglican Church (due to the miracles which he performed) he

left and founded the Faith Tabernacle (later named the Apostolic Church) in 1930. Next was the Celestial Church of Christ founded by Samuel Bilewu Oshoffa in 1947. Next was the formation of the Synagogue Church of All Nation (SCOAN), founded by Pastor Temitope Balogun Joshua, simply known as T. B. Joshua in 1989. In the same year, another Church, the Living Faith, (a.k.a. Winners' Chapel), was founded in Kaduna by Pastor David Oyedepo whose father had been a Cherubim and Seraphim member. Still in the same year, Pastor Daniel Olukoya founded the Mountain of Fire and Miracles Ministries (MFM). Since these churches came into being, thousands of more other churches have sprouted in Nigeria, as if church formation is a household business.

Ibrahim (2013) has however identified the rise of some non-Christian NRMs in Nigeria since the 1970's. He wrote:

From the 1970s onward, many foreign NRMs began to appear in Nigeria especially in southern part of the country. Many of them have engaged in vigorous mission activities and tried to compete with the established religions for membership among Nigerians. Some of the foreign NRMs that marked their presence in Nigeria are as follow: Aetherious Society, Hare Krishna Movement (ISKCON), Raelian Religion, Inner Light, Grail Message, Baha'ism, Christian Science, Sa'i Baba Mission, Brahma Kumaris, Eckankar, AMORC, Scientology, Guru Maharaji, Lucis Trust, Higher Consciousness Society, The Way of Truth, etc. However, some of these movements have short life span and some have very insignificant membership.

IV. THEORETICAL FRAMEWORK

The diversity of ways in which the NRMs have sprung up, and the religious fever which they generate in the contemporary world, only reveals the fact that no single theory can explain the problems and diverse manifestations of the NRMs. Therefore, a plethora of theories is aptly relevant here in explaining the problems and diverse manifestations of the NRMs. The theories that will give foundation to NRMs are Marxism, Stark/Brainbridge's economic theory of religion, Durkheim's theory of religion, Weber's theory of religion, Freud's theory of religion, Rational Choice theory of religion and Otto's theory of religion.

Marxism: Karl Max had anchored the crux of conflict on class differential between the bourgeoisies and proletariats. He had identified religion as an opiate introduced by the bourgeoisies to soothe the suffering nerves of the proletariats, by promising them some heavenly goodies far beyond their spatio-temporal existence. Thus, Marx argued that religion cannot be understood apart from other social realities. Cline (2016) is in support of this when he wrote: "According to Marx, religion can only be understood in relation to other social systems and the economic structures of society." Thus, according to Marx, religion plays two functional roles in the society, namely, by preventing the exploited workers (proletariats) from a revolution against the bourgeoisies for exploiting them and by promising the exploited workers some heavenly bounties unrealizable in the material world. Religion then calms the exploited workers from a social

revolution that could disorganise social order.

Stark/Brainbridge's Economic Theory of Religion: The rate of proliferation of the NRMs and the use of the media to advertise miracles, healing and other religious products have led Roger Stark and William Brainbridge to conclude that the forces of demand and supply play a significant role in attracting adherents to, or repelling them from, membership of the NRMs, based on how well they package their religious products and present them to the public. The pluralistic nature of the NRMs and the rate of competition among them for members only make this economic theory of religion more visible. They speak of the marketing of compensators, which are some future rewards promised believers for patronising their movements. Ibrahim (2013), quoting Upal (n.d.), has this to say:

The entrepreneurship theory (Stark and Bainbridge 1987) considers NRM founders to be entrepreneurs who produce, market, and sell compensators in exchange for other rewards. A compensator is an unverifiable promise of a future reward that is in low supply or unavailable at present. According to the Stark-Bainbridge theory, in a situation where some rewards are in low supply or not available at all, people are willing to accept compensators in lieu of the actual rewards.

Durkheim's Theory of Religion: Emile Durkheim's theory of religion is anchored on his belief in the sacredness of the collective conscience of the society. The sacredness and seriousness of the norms and values of the society, he explained, are seen when a member of the society breaks a norm; every well-meaning member rises and condemns it. The similarity of the norms, values and beliefs of the society with those of religion made Durkheim to deify society; God for him is Society who gives us the norms, values and beliefs to observe for the maintenance of social order. In short, for Durkheim, God is society apotheosised. According to Cuzzort and King (1976), "The deification of society makes society the real God."

Freud's Theory of Religion: Using his psychoanalytical theory, Sigmund Freud, by way of psychology, tried to explain the inevitability of the human psyche to call God, Father. He observed that from early childhood the child learns to develop confidence in his biological father for safety, provision and guidance. When the child grows into an adult, because that biological father is no longer there, the adult now calls God, Father, to fill the gap created by the absence of his biological father. In *Totem and Taboo*, published in 1913, the Philosophyer (2015) says, "To put it simply, Freud believed that religion was the projection of the child's physical relationship with its father." He says that religion is an illusion, an infantile neurosis to gain control over the external world.

Rational Choice Theory: James Coleman, basing his theory on utilitarianism, posits that human interest or aversion in interaction is based on rational choice of what the actor stands to gain or lose in such a relationship. The actor thus considers how valuable the action is before he

undertakes such an action. Charles (2014) wrote that, "Actors consider costs of action and the benefits or profits for embarking on such an action, using scarce resources at their disposal." In other words, human action is goal-directed. For a number of reasons, ranging from economic benefits to purity of purpose in serving God, people choose to belong to the NRMs by rational choice.

Otto's Theory of Religion: Apart from the many unholy reasons for joining the NRMs, there are those who join the movements for the sake of a personal encounter with God. Here, Rudolph Otto has filled this gap in his theory. He focused specifically on religious experience which he described as *mysterium tremendum* (terrifying mystery) and *mysterium fascinans* (awe inspiring, fascinating mystery). Agbikimi (2014) wrote, "He (Otto) further asserts that these experiences arise from a special, non-rational faculty of the human mind, largely unrelated to other faculties. So religion cannot be reduced to culture or society. Religion is therefore a link with a divine force that exists outside society."

V. EXPERIENTIAL FINDINGS: A PHENOMENOLOGICAL DISCOURSE

The social world around us is replete with a litany of NRMs manifesting themselves in action, as Jean-Paul Satre posits: in acting man defines himself. The NRMs act daily in prayer, worship and songs around us. It would any less be an overstatement to say that there is at least one NRM present in nearly every street in the Southern part of Nigeria. A phenomenological discourse would involve critically examining the NRMs as they appear to us, rather than from what we have heard about them. This would enable us to suspend all preconceived biases about them and discuss them based on the way they manifest themselves to the mind. This is what Edmund Husserl calls the phenomenological bracketing – the putting aside of all the hearsays we have heard about them and looking at them directly as they manifest themselves to the mind.

Most NRMs have workers who are badly paid, and, when they complain, the pastors or reverends tell them that they are doing God's work, yet they suffer lack and their basic family needs are not met. This economic reality cannot be divorced from the world of religion, yet the NRMs who are employers of labour tend to undermine this economic reality and pay peanuts to their workers. That is why the theory of Marx on religion is very relevant here in explaining the exploitation. The workers smile in their exploitation and take it for granted that they are working for God. One of the researchers' experiences can be used as a case study here. The researcher has worked for over a decade with some missionary Sisters. In the last school where he worked, the annual school fee per student was roughly 1.4 million naira in a school with a population of about 400 students, yet a teacher's salary per annum was not up to 700 thousand naira. If the teacher were to put only a child in such a school, he would be unable. This brings to mind Marx's theory of alienation: as the worker gives more value to the products he produces, he himself diminishes in value at the same rate, unable to benefit from his work and cater for his needs.

The commercialization of church business through media adverts and internet publicity leaves a lot of people in doubt whether there is anything truly divine about these churches; whether they are not mere businesses like every other business. The sale of miracles, healing, deliverance and blessing for money is everywhere practised among the NRMs and some of the old movements. This can be nothing short of buying and selling, involving the forces of demand and supply. The greater the availability of miracles in any particular church the more is the demand for them. A case study of a pastor who got into trouble with the British government for selling fake liquids as miracle items is reported by Seyi (2012):

London-based Nigerian clergy, Pastor Alex Omokudu is on the spotlight for allegedly selling items suspected to be Blackcurrant and olive oil as 'miracle cure' for cancer and HIV in his Victorious Pentecostal Assembly (VPA), Manchester, England. According to reporters who investigated the matter, patrons of the cleric are irked because the substance, packaged in two bottles, were being sold for about N4,000 instead of their combined street value of about N1,500.

Many members of the NRMs are socially determined to act properly when faced with the choice of doing good or evil, because the public is watching. This should not be the case because, being a follower of Christ, they should be morally and spiritually determined to do right whether society is watching or not. This is why Emile Durkheim says society is the real God. This goes to show that many so-called Christians act not because of their religious obligation to keep the Ten Commandment, for instance, but because people are watching that is why they behave themselves properly. Bradley (2016) is in support of the fact that society is a watchdog when he wrote:

This is always the outcome of behavioral watchdogs. I know many people raised in holiness churches who'd load their kids up and take them three towns over to see a forbidden movie so that no one in their church would find out. The message that gets reinforced is that if people are going to get upset at you, just hide it.

Many who call God "Father" have the same childhood feeling they had when they called their biological fathers, "father." The same way their biological fathers provided their needs, they expect God to do same. But this is not always the case, as some prayer pleas are unanswered. In this regard, Freud is right when he says calling God Father is as a result of infantile neurosis. If not, why would these full-fledged men and women spend time praying to their heavenly Father for certain things they can accomplish with the might of their hands? Benson (2010) is in support of this infantile neurosis displayed by Christians when he wrote:

They do not want to do anything at all. They just sit down, cross their legs and claim everything. They sit at home and do nothing and expect God to do everything. Far from it, it does not work that way.

The Rational Choice Theory of religion fully

explains the motives that drive people to the church. Since all Christians, because of their rationality, count the cost benefits of being members of the NRMs, which could range from material benefits to the reward of eternal life, then the theory completely explains the reasons why people become members of the NRMs. Rudd (n.d.) has this to say on motives for why people make the rational choice of becoming members of the church:

It is truly sad that modern churches use cheap gimmicks to get people to attend. The church service has been changed from heart-felt worship to Hollywood style entertainment complete with special effects. Churches that once focused on good Bible study classes now compete against one-another like businesses for new members. In an attempt to increase numbers, they advertise pot-lucks, dinner theatres, bake sales, soup kitchens, bingo, camping trips, exercise classes and various support groups ... things which have nothing to do with religion or the Bible. If it brings in the numbers, they will do it. Yes, these churches are full every Sunday, but most members would quit if the "cake and ice cream" that initially attracted them were no longer offered. There are many people today who attend church because they are "bread seekers" rather than genuine Christ seekers.

Yet, there are some, very few indeed, who are members of the NRMs for the right reason of serving God. These have the Godly experience, what Rudolf Otto describes as *mysterium tremendum* (terrifying mystery) and *mysterium fascinans* (awe inspiring, fascinating mystery). Due to the existence of many fake NRMs and fake members, it is difficult here to give examples of those who have had this Godly experience. However, a biblical example of this experience should be sufficient here. Saul, the persecutor of the early Christians was blinded on his way to Damascus, and in the process had this terrifying mystery of God's call to his service (Cf. Acts 9.) The success of his ministry as a true follower of Christ, recorded in the Acts, is not in doubt.

VI. RECOMMENDATIONS

1. Rather than buy private jets, posh cars and build mansions for themselves, NRM pastors should use the money they generate for the assistance of the many poor around them. They should provide scholarship for indigent students. This will go a long way in making society a better and caring place. They should remember that Christ whom they profess to serve came specifically to serve the poor (Lk. 4:18.) He fed the four thousand and five thousand (Matt. 15:38 & 14:21.)
2. Miracle seekers who go about church-shopping should embrace the brute fact that God is everywhere, so if they cannot find him in their present church, they should not bother looking in the next because He will not be there. They should forget about the enticing adverts by these other churches for miracles, which are fake in most cases. By refraining from going to them, the fake NRMs will die off.
3. The proliferation of churches and other NRMs has

become a very serious social problem. Government should set up a Ministry of Religious Affairs, which should be responsible for setting up modalities for formation of any religious group, registration, investigating and sanctioning of churches and other NRMs that contravene normal practices.

4. Christ prayed that his church on earth should be one. Therefore the NRMs should think of merging together in the spirit of ecumenism and remodel their practices in line with Christ's prescription. The Ministry of Religious Affairs to be constituted should also play the role in merging "pocket" churches together, or be forced to shut down.
5. People all over the world who move from one church threshold to another, because of their existential problems, should realise that most of those problems can be solved by personal efforts, through hard work. They should be aware that God has endowed them with latent powers they can tap to their advantage. They should know that, to use these powers maximally, is to pray to God. So, Christians in search of miracles, healing and deliverance should search hard enough within them; they just might well discover that they are the answers to their own problems.

VII. CONCLUDING REMARKS

The problem with the world is the problem of fidelity; fidelity to spouses, friends, business partners and fidelity to God. Every social relationship is guided by rules and regulations, norms and values. Because we fail to observe these dos and don'ts we run into problems then begin to cry like babies to a God who has created us and endowed us with all that we need to succeed. This should not be the case, if we were people of faith and sincerity. For those who found churches because they have some financial crises or are too lazy to make it in the circular world, and those who go to church to disturb God because of their self-caused problems, from this kind of people the researchers demand a looking inwards which will give them the right orientation to societal living and good relationship with God.

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