

Exploring the Reasons for Youth Migration from Anglican Churches to Pentecostal Churches in Nigeria

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Abstract

Pentecostal churches have always been a severe problem for the mainline churches. As such, various studies have examined the attractiveness of Pentecostal Churches in terms of service, spirituality, and employment of modern technological gadgets. Pentecostal churches cause massive youth migration from mainline churches. This paper examines the immediate and remote causes of youth migration from Anglican Churches to Pentecostal Churches. The paper employs both analytical and descriptive methods to reveal youth migration. It argues that factors such as lack of sense of belonging, inadequate youth involvement in church programs, lack of exciting programs for the youth, enticing music and dance, and Charismatic-Pentecostal flavour cause the youth migration from Anglican church to Pentecostal Churches. The paper recommends among others that the Anglican Church should set up a think tank committee saddled with the responsibility of coming up with a new system of Anglicanism and reforms that will adequately integrate the youth into the Anglican Church. The church should establish model parishes for the youths. Finally, each diocese in the communion should give more attention to youth fellowships/fora.

Keywords: Anglican Church, Pentecostal Churches, Migration, Youth, Nigeri

Introduction

The Church of Nigeria (Anglican Communion) undoubtedly remains among the foremost churches of Christ in Nigeria (Adejuyigbe, 2017). The church played a significant role in planting Christianity in Nigeria. Indeed, the advent of Christianity in Nigeria has always been synonymous with the missionary activities of the Church Missionary Society (CMS), which was the forebear of the Anglican Church in Nigeria. In the nineteenth century, the missionary seeds sown by the Church Missionary Society (CMS) grew later to be the Anglican Diocese of Lagos from the former Diocese of Western Equatorial Africa on October 10, 1919 (Fape, 1999). The Anglican Church has spread in Nigeria from 17 Dioceses by 1979 to 91 Dioceses by 1998 and 161 Dioceses by 2013. Nonetheless, this phenomenal growth has provoked the question of whether or not these dioceses are evidence of corresponding spiritual growth (Fape, 2009).

Today, however, the Anglican Church in Nigeria, which was once described as “the fastest growing Church in the world,” appears to have been losing its youthful population mainly due to the advent of the New Generation Churches, often called the Pentecostal or Charismatic Churches (Omoyajowo, 1994). The migration of youth members of the Anglican Church to these churches

has been observed. However, the youth appears to be the most involved in this trend of all age groups. Many have been observed to either reduce their involvement in their traditional home churches or discontinue their attendance. The youth have always differed markedly in character, outlook, and expectations from the more advanced age groups. According to Adejuyigbe (2017, p. 12), “The youths are a generation of unbounding energy, a generation with high powered creativity, a generation characterized by existential questions, a generation with immense potential, the largest generation worldwide.” Due to their uniqueness, they often tend to be at loggerheads with traditions or the usual way of doing things. Their dynamic nature makes them always to seek and demand newer ways of practicing Religion, a stance that is often uncomfortable with the older generation.

A careful examination of this state of affairs somewhat shows that young people today are searching for role models and current trends on which they can pattern their lives. This all-important hunger of the youth for the new and improved way of worshipping God is what the Anglican Church not been able to achieve and satisfy the youths. “It is likely that the charismatic movement brings missing dimensions to some of the existing traditions in the church,” (Counted, 2012, p. 13). The issue of youth migration is even critical from the Anglican Church perspective when we consider that while it is relatively easier to find youths within the age range of 15 – 25 in many Anglican Churches. It is becoming increasingly difficult to find a sizeable population of youths between 25 and 35 years of age (which coincides with the period when youths become independent of their parents to become young adults) in the church. The motivation for this study is to examine the factors responsible for the youth migration, its impact of the migration and challenge to the growth and development of the Anglican Church, in Lagos.

In the words of Achunike (2004, p. 106), “Pentecostals have a very high sense of aesthetic. This is evidenced in the architectural beauty of their churches and their interior decorations.” Pentecostalism has succeeded tremendously in influencing the aesthetic setup of the mainline churches in Nigeria. One cannot but admire the beauty around the ‘sanctuary’ of the Pentecostal churches, which often meets state of the art. Even many Pentecostal pastors’ personal dressing codes or habits will not leave much to be desired from a gentleman. Therefore, both the church setup and the person of the pastors are influencing the mainline churches positively. Many Christians now pay attention to the beautification of their churches, and many priests and ministers in the mainline churches now pay more attention to their public decorum and posture (cf. 1 Tim. 4: 12).

Looking at the above influences of Pentecostalism on mainline Churches, it is evident that Pentecostalism is a force to reckon with in contemporary Christianity. It has permanently impacted the churches, and the Christian faith cum practice cannot be the same after the explosion of Pentecostalism. It needs an honest and prayerful disposition to assess whether Pentecostalism is a blessing to the church, waking the church from her ivory tower and imperial romance to the reality of her mission as a spiritual entity, whose sole purpose and the aim is to proclaim and continue the mission of Jesus Christ of Nazareth in season and out of season in the world (cf. 2 Tim. 4: 2). This has made many youths leave their “mother churches” for new Pentecostal Churches. To locate

some of the factors, this paper hopes to carefully study the nature of the migration from Anglican Churches to New Generational Churches.

Methodology

The paper employed both analytical and descriptive methods to basically reveal youth migration. The basis of analysis for this paper was based on information collected from respondents and use of secondary sources such as books, internet sources etc. Findings shows that factors such as lack of sense of belonging, inadequate youth involvement in church programs, lack of exciting programs for the youth, enticing music and dance and Charismatic-Pentecostal flavour caused the youth migration from Anglican Churches to Pentecostal Churches. Content analysis as well discovered that new system of Anglicanism and reforms that will adequately integrate the youth into the Anglican Church are not established to lift the model parishes for the youths.

Conceptual Issues

Youth Migration

Youth migration is defined as the movement of youth from one place to the other for the purpose of living there (Hornby, 1974). It also means the regular travel from one region to another. It also means the movement of youth from one church to another for the purpose of taking up permanent or semi-permanent worship life, usually from mainline churches to Pentecostal churches (Hornby, 1974). Youth migration means human mobility in relation to a territory which can happen inside as well as outside the country of origin. If it takes place within, it can be called displacement and if it is outside, it is referred to as emigration. Migration can also be subdivided in to permanent and semi-permanent migrations depending on the duration of stay. These movements are often caused by reasons ranging from economic, social, political and in this case religious problems. According to Iwuamadi (2016), the movement of persons across international borders or from a habitual place of worship within a state to another is religious migration.

There are two major forms of youth migration which are the internal and external migrations. Thus, there is the possibility to describe youth migration as:

- i. Leaving one's church for safety outside (Refugee)
- ii. Leaving one's church for a mission or assignment outside (Migrants).

Differentiation must be made between refugees and migrants. Refugee for some reasons may find it difficult to go back to mainline churches but migrants who are often youths fending for salvation and new mode of worship or on mission of some kind are those who have left their churches for another (Iwuamadi, 2016).

Anglican Churches

The Church of Nigeria (Anglican Communion) is the Anglican Church in Nigeria. It is the second largest Province in the Anglican Communion worldwide, as measured by baptized membership, after the Church of England. It has as current membership, over 19 million out of estimated

Nigerian population of over 190 million as at 2021. What later become an independent province was created on the Feast of St. Matthias, February 24, 1979, comprising of sixteen Dioceses of Nigeria, namely the Diocese of Aba, Asaba, Benin, Egba-Egbado, Ekiti, Enugu, Ibadan, Ijebu, Ilesha, Kwara, Lagos, the Diocese on the Niger, the Niger Delta, Northern Nigeria, Ondo and Owerri were inaugurated as the province of Nigeria with Rt. Revd. Timothy O. Olufosoye, then Bishop of Ibadan, becoming its first Archbishop, Primate and Metropolitan. Between 1980 and 1988, under Olufosoye, nine additional dioceses were created. These were Kano (18/01/1980), Jos (10/01/1980), Akoko (28/02/1983), Owo (01/03/1983), Akure (02/03/1983), Okigwe/Orlu (06/11/1984), Remo (04/03/1986), Awka (06/03/1986) and Osun (03/08/1987) (Kayode & Adelowo, 1985).

In 1986, Timothy O. Olufosoye was succeeded by J. Abiodun Adetiloye who became the second primate and metropolitan of Nigeria, a position he held until 1999. In 1989, the Diocese of Abuja was created on the area of the new capital of Nigeria with Peter Akinola as first bishop. The 1990s was the decade of evangelization for the Church of Nigeria, starting with the consecration of mission bishops for the mission dioceses of Minna, Kafanchan, Katsina, Sokoto, Makurdi, Yola, Maiduguri, Bauchi, Egbado and Ife. Between 1993 and 1996 the primate founded nine dioceses; Oke-Osun, Sabongidda-Ora, Okigwe North, Okigwe South, Ikale-Ilaje, Kabba, Nnewi, Egbu and Niger Delta North. In December 1996, five more mission dioceses were created in the north; Kebbi, Dutse, Damaturu, Jalingo und Oturkbo. In 1997 and 1998, four more dioceses were established; Wusasa, Abakaliki, Ughelli and Ibadan North. In 1999, the Church of Nigeria added 13 new dioceses; four in July (Oji River, Ideato, Ibadan South and Offa), eight in November (Lagos West, Ekiti West, Gusau, Gombe, Niger Delta West, Gwagwalada, Lafia and Bida) and Oleh in December. So within 10 years there were 27 new regular dioceses and 15 mission dioceses created. The Archbishop of Canterbury declared the Church of Nigeria to be the fastest growing church in the Anglican Communion. In 1997 the Church of Nigeria was split into three ecclesiastical provinces. In 2000, Archbishop Peter Akinola succeeded Archbishop Adetiloye as Primate of the Church of Nigeria. In 2005, as one of the goals of the Vision of the Church of Nigeria, the church-owned Ajayi Crowther University in Oyo was granted license to operate as a private university in Nigeria on 7 January 2005 (Kayode & Adelowo, 1985).

Leaning a bit backwards, Adefoluke (2009) assess that, “Christianity came to Nigeria in the 14th Century through Augustine and Capuchin monks from Portugal but the mission short-lived.” But in 1842, Nigeria had the privilege of playing host to the Anglican Church. The *Church Missionary Society* (CMS) was first planted in Badagry through Henry Townsend. Townsend and Ajayi Crowther, who later became the first black Bishops in Africa, had travelled to Nigeria from Sierra Leone and their ship berthed on the seaside in Badagry. Thus, the town became the host community for the Anglican Church (Bouyer, 1963).

Henry Townsend, accompanied by Andrew William landed in Badagry on December 11, 1842. On arrival there, they met Rev. Thomas Birch Freeman of the Wesleyan Mission. They celebrated

the Christmas in Badagry with Revd. Freeman, before they set out for Abeokuta at the instance of Oba Sodeke on the 29th of December, 1842. It is on this generally believed historical fact, that Badagry is regarded as the official gateway of Christianity in Nigeria. “Ajayi, a freed slave from Osogun near Abeokuta, Egbaland, played a very significant role in the spread of Christianity in Nigeria,” (Arulefela, 1985). He was baptized by the Revd. John Rahan, of the (Anglican) Church Missionary Society (CMS), taking the name Samuel Crowther, after a member of that society’s home committee, who was an eminent clergyman. With the rapid growth of Christianity in various parts of the nation is what later came to be known as the Church of Nigeria. Diocese of the Nigeria territories was created in 1864. The Revd. Samuel Ajayi Crowther was consecrated Bishop of the Diocese on 29th June, 1864 (Okunuga, 2009).

The Rt. Revd. Joseph Abiodun Adetiloye, Bishop of Lagos, was elected the second Archbishop, Primate and Metropolitan of Nigeria on April 14, 1988. His coming marked another era in the evolution of the Anglican Church. He swung into action upon his election and demonstrated on unsurpassed missionary zeal. He initiated the moves that culminated in the unprecedented consecration of eight missionary Bishops and the Diocesan Bishop of Kano on April 29, 1990 at St. Michael’s Anglican Cathedral, Kaduna. The Bishop’s immediate assignment was the fast evangelism of the predominantly Muslim Northern Nigeria. The result was the inauguration of eight missionary Dioceses in September 1990 as follows: Minna (3rd), Kafanchan (5th), Katsina (6th), Sokoto (9th), Makurdi (24th), Yola (26th), Maiduguri (28th) and Bauchi (29th).

The Diocese of Egbado (now Yewa) was inaugurated on November 2, 1990 and Ife two days later (04/11/1990). Two more missionary Dioceses of Calabar (20/12/1990), Uyo (27/11/1992), followed (Kayode & Adelowo, 1985). By now the Church of Nigeria (Anglican Communion) had been proclaimed by the Archbishop of Canterbury as “the fastest growing Province in the Anglican Communion.” The Province of Nigeria under Archbishop Abiodun Adetiloye created the Dioceses of Oke-Osun (25/01/1993), Sabongidda-Ora (27/05/1993), Okigwe North (07/01/1994), Okigwe South (08/01/1994), Ikale-Ilaje (06/02/1995), Kabba (12/02/1996), Nnewi (14/02/1996), Egbu (16/02/1996), and Niger Delta North (16/05/1996). In December 1996, five more missionary Dioceses were inaugurated in the North: Kebbi, Dutse, Damaturu, Jalingo and Ofurkpo. The Diocese of Wusasa and Abakaliki followed on (02/12/1997) and (04/12/1997) respectively. The indigenous Diocese of Ughelli was inaugurated on January 8, 1998 and Ibadan North (14/12/1998) (Okunuga, 2009, p. 22). The golden year which produced the largest number of Diocese was 1999 when in the month of July four dioceses were inaugurated, namely, Oji River, Ideato, Ibadan South, and Offa and in November bore eight Dioceses: Lagos West, Ekiti West, Gusau, Gombe, Niger Delta West, Gwagwalada, Lafia and Bida. The year ended with the inauguration of Diocese of Oleh on December 1999.

By 1999, it had become clear that the Church was expanding at unprecedented speed. The sheer vastness of the Church of Nigeria (Anglican Communion) necessitated its being split into three Provinces on 20th September, 1997 for effective administrative management. Archbishop

Abiodun Adetiloye who remained as the Primate of All Nigeria headed Province One, consisting of the Dioceses in the West; Province Two consisting of the Eastern Dioceses had the Rt. Revd. Ben Nwankiti of Owerri and after his retirement in 1998, Bishop J.A. Onyemelukwe, Bishop on the Niger, as the Archbishop, while Province Three consisting of the Northern Dioceses had the Bishop of Abuja, the Rt. Revd. Dr. Peter J. Akinola as the Archbishop (Okunuga, 2009).

Pentecostal Churches

Pentecostal church takes its name from the Spirit's outpouring which occurred on the day of Pentecost in Acts 2: 1 – 4. The primary distinction of a Pentecostal church is the belief that Christians can receive the same experience of being baptized with the Holy Spirit, evidenced by speaking in other tongues. In this same vein, the Pentecostal believes in the present day operation of spiritual gifts such as miracles, healing, prophecy, and other supernatural manifestations described in 1 Corinthians 12. They generally follow a similar form of liturgy to that found in most evangelical churches, and they place high value on praise and worship (Kuponu, & Talabi, 2021).

The Pentecostal movement includes a large number of denominations, independent churches, and para-church organizations that emphasize the work of the Holy Spirit in the lives of Christian believers. It emerged first in North America at the beginning of the 20th Century, when members of the Wesleyan Holiness Movement began to speak in tongues and identified it as the "Bible Evidence" that they had been baptized in the Holy Spirit (Acts 1: 8, 2: 1 – 4). This baptism in the Spirit was said to provide power for living an 'apostolic' life and engaging in an 'apostolic' ministry that included the charisms of 1 Corinthians 12: 8 – 10. The movement has gone by such self-designations as "Apostolic Faith," "Full Gospel," "Latter Rain," and 'Pentecostal,' (Robbins, 2015). The Pentecostals have long been known and respected by the Christians in the world for their great emphasis on evangelism and foreign missions. Some of the more well-known Pentecostal fellowships are:

1. The Redeemed Christian Church of God (RCCG)
2. Christ Embassy
3. The Redeemed Evangelical Mission (TREM)
4. Christ Apostolic Church
5. Assemblies of God Church
6. The Apostolic Church, Nigeria
7. Living Faith Church Worldwide (a.k.a. Winner's Chapel)
8. Deeper Life Bible Church
9. Mountain of Fire and Miracles Ministries
10. Foursquare Gospel Church etc.

The early Holiness believers recognized that Christianity ought to result in visible changes in a person's life. The focus of many early prayer meetings was to "throw off everything that hinders and the sin that so easily entangles," (Hebrews 12: 1). These earnest believers wanted to run their race faithfully and were seeking God's help to do so. As that earnestness gave way to emotional

religious fervour, doctrines were developed to explain and support the emotions and experiences. For many today, the emphasis is on the excitement, the experience, or the new word of prophecy. Some of the questionable foundations laid by John Wesley (e.g. a second blessing of perfection) paved the way for later Pentecostal doctrines of new works of the Spirit. Some Pentecostals allow experience to trump scriptural teaching and attempt to conform Scripture to what they “know by experience.” But fervent experience, even when it involves miracles, is not the test of true faith (Matthew 7: 22 – 23). Peter affirmed the value of Scripture over experience when he said, “We also have a more sure word of prophecy, to which you do well to take heed, as to a light that shines in a dark place,” (2 Peter 1: 19).

Youth Participation and Services in Anglican Churches

The Anglican Communion of Nigeria has various provisions for the youth within its structure and religious life. These include Girls’ Guild, Ladies’ Guild, Boys’ Guild, Boys’ and Girls’ Brigade, Sunday school classes, Anglican Youth Fellowship (at Parish, Archdeaconry, or Diocesan levels), etc. However, the two most prominent youth coordination and participation bodies in the Anglican Communion of Nigeria are the Anglican Students Fellowship (ASF) and the Evangelical Fellowship of Anglican Communion (EFAC).

i. Anglican Students Fellowship (ASF)

Before November 21, 1999, various Anglican Christian students in higher institutions gathered together under various names to fellowship. With time, the need for an umbrella body began to emerge, which led to a series of meetings held between 1995 and 1997 to find a merger and a consensus name that would be recognized by the church and all the higher institutions across the country. The name Anglican Students Fellowship (ASF) was agreed upon precisely on May 2, 1997, at the Archbishop Vining Memorial Church, Ikeja, Lagos, with all the existing fellowship associations agreeing to change to this new name with immediate effect except one – the EFAC Students’ Ministry.

The official inauguration of the Anglican Students’ Fellowship was performed by the then Primate of the Church of Nigeria (Anglican Communion), Most Rev. J. Abiodun Adetiloye (Rtd.), on Sunday, November 21, 1999, at the Archbishop Vining Memorial Church, Ikeja, Lagos in a colourful and prayerful ceremony. Today, ASF has over 100 branches in different higher institutions in the country, still with the commitment to churning out young and enlightened men and women who will permeate every nook and cranny of the church and society to restore the ancient landmark in their respective corners.

ii. The Evangelical Fellowship of Anglican Communion (EFAC)

The Evangelical Fellowship in the Anglican Communion was founded in England by Rev. John Stott and a few others in 1961. By 1962, some Nigerian Anglicans had come to know the

organization and started enjoying individual membership of EFAC. In 1978, EFAC was formally inaugurated in Nigeria at the University of Ife (now Obafemi Awolowo University, Ile-Ife), during a non-denominational National Congress on Evangelism held from 18th – 25th August (EFAC, n.d, p. 8).

During the business session of the maiden National retreat which took place at the Bishop Cockin Church and Conference Centre at Atta-Owerri from 26th – 28th June, 1979, the participants discussed extensively the mass migration of young people who came to know Christ as their Lord and Personal Saviour from the Anglican Church. The brethren from Ibadan reported that they had almost left the Anglican Church due to the persecution they were going through if not for the advice of a renowned international Missionary from Europe who was based at Ilesha called Pa Elton. According to them, the spiritual elder gave them a prophecy that described the Anglican Church, which was then commonly seen as a dead church, as “a sleeping giant” which God will in no distant time revive. He, therefore, encouraged them to remain in the church as God would use them as instruments to bring about the fulfilment of this prophecy (EFAC, n.d, p. 8).

Although there were clearly articulated aims and objectives for establishing EFAC in Britain, the Nigerian Evangelicals did not lose sight of the socio-religious terrain in their environment at that time. At the end of the Civil War, a great spiritual awakening swept across the country, especially in the southern part of the country. Responding to the new religious trends, many young Anglicans experienced new life after hearing the gospel, then preached with power. Since the need to be ‘born-again’ was not emphasized in the Anglican Church and those who professed the new experiences could not express their newfound faith freely, many new converts were leaving the church. It, therefore, became necessary that the Nigerian EFAC should, in addition to the original objectives of the founders, articulate other goals. These goals included:

- i. To provide a forum for Nigerian evangelicals to fellowship together and encourage one another.
- ii. To check the migration of born-again brethren from the Anglican Church.
- iii. To join hands to pray for the revival and renewal of the Anglican Church.
- iv. To create a forum for in-depth Bible studies.
- v. To mobilize Anglicans for Evangelism within and without the church (EFAC, n.d, p. 9).

However, the significance of these groups on the religious life of the parent Anglican Churches remains questionable and a veritable area of research. The Anglican Church is still dubbed generally among contemporary populations as the “Old Peoples’ Church.” This is because the church is seen to be predominantly inclined in several critical aspects toward the older generation. This includes the style of worship, leadership, doctrine, inclination to age-long tradition, and apparent lack of plans to position the church strategically in the reality of the 21st Century and future years.

Reasons for Youth Migration from Anglican Churches to Pentecostal Churches in Nigeria

The Pentecostal Churches' strategies occasion the issue of youth migration from Lagos West Anglican Diocese. The Pentecostal churches made in-roads into the Nigerian Religious scene quite late. While other Christian denominations reportedly arrived in Nigeria as far back as the 1800s, the Pentecostal churches came to Nigeria in the 1970s. Therefore, it is natural that to cope with the already well-established mainline churches and their grip on the Christian population, something needed to be done to break this monopoly of the mainline churches (Shishima & Adegga, 2014). This implies devising specific strategies aimed at achieving the set goals. This paper thus, examines the reasons for youth migration from Anglican churches to Pentecostal church in Nigeria. They are:

- i. **Tele-Evangelism:** This involves preaching the sermon on television, radio, satellite Television stations, and even the use of modern communication systems like GSM. As Achunike notes, some of the fine sermons of Pentecostal churches are tape-recorded, advertised, and marketed (Achunike, 2004). These have brought Christianity to the rooms of Nigerians and greatly reduced the burden of the few Christian ministers from reaching the nook and crannies of Nigeria, which would be time-consuming, risky in some instances, and the energy finances involved.
- ii. **Employment Opportunities:** Pentecostal churches provide employment opportunities for their members (Achunike, 2004). Most often, Nigerians leave their villages for the cities, searching for modern facilities to minimally enjoy life in good health care centres, education, electricity, good housing/roads, etc. However, they soon find out in the city that "everything that glitters are not gold," as neither the jobs nor good life is there to find. Pentecostal churches now come to assist such persons in securing employment. After securing employment, they often pay tithes in addition to remaining members of their benefactor churches, contributing to the growth and development of such churches. Thus, Pentecostal churches offer hope to homeless individuals in Nigerian society.
- iii. **Music and Dance:** Pentecostal churches lure most Nigerians, particularly the youth, to their church with the music they play using modern musical instruments such as the band, guitars, flutes, and keyboards. In addition to the above, members dance freely to the Lord and pour out their hearts in worship. This experience is opposed to the worship in mainline churches, which is often very solemn, as if a funeral procession were on. The use of music, modern musical instruments, and dance has been an effective strategy deployed by the Pentecostal churches to win adherents in Nigeria. Africans generally love music, songs, and dance. Thus, the Africans express in whatever situation (joy or sorrow) in music, songs, and dances (Shishima & Adegga, 2014).
- iv. **Healing:** In a contemporary Nigerian society where many are inflicted with mysterious illnesses coupled with the high cost of obtaining health care facilities where such ailments are often not cured; Pentecostal churches have filled the void by their organization of healing crusades in which anointed men of God heal people of their illnesses; physical and

- spiritual. Pastors such as Uma Ukpai, Enoch Adeboye, W.F. Kumuyi, T.B. Joshua, Paul Enenche, Chris Oyakhilome, etc. have carried out the healing of people even during the telecast of their sermons via such persons placing their hands on the screen of their television sets. This has won the Pentecostal churches most of their adherents. Nigerians keep flocking to these churches for healing and deliverance.
- v. **Prosperity and Materialism Gospel:** This is another strategy that has won most Pentecostal churches in Nigeria their adherents. In a country where poverty, hunger, disease, and the state of want is a replete and noticeable day to day life experience, the gospel message which promises wealth and the good things of life cannot only be envisaged but could equally be said to be from any person, but from God who is Himself, not a poor God. Thus, Nigerians with the craze to be told what they want to hear are told by most Pentecostal Pastors to keep knocking; hence the door would be opened for those who persist in their requests except if they do not ask well or refuse to claim the gift. This explains why most Nigerians patronize these churches to secure the good things of life for themselves and their families and be like others making it (Shishima & Adeg, 2014). For in Nigeria, the wealthy are worshipped and not just respected.
 - vi. **House to House Visitation:** This strategy employed by the Pentecostal churches has appeared most useful. The strategy often pays off because most Christians from other denominations are won over to Pentecostal churches. After all, no member from their church visited them in their dark moments. Thus, when the Pentecostal churches visit them, it conveys the gospel message of the virtue of love. In this respect, such house-to-house visitations encourage those lagging or those facing the challenges and vicissitudes of life to keep faith in God. Such visits encourage them to have hope and the need to continue struggling irrespective of the challenges since God would see them through at the end of the day (Adeg, 2013).
 - vii. **Mode of Dressing:** Pentecostal churches allow members to dress the way they like. In other words, they are laissez-faire on a dress code. Some Pentecostal Pastors have stated that adherents should dress the way they like because churches that regulate dressing for members are “old-fashioned churches.” Most Nigerian youths with the penchant to try something new often leave the mainline churches to churches where they will “dress to kill.” This laissez-faire attitude of some Pentecostal churches in dressing with the excuse that Christianity is in the heart and not the body often won several exuberant youths to these churches.
 - viii. **Enhancing the Status of Women:** The status of women has been enhanced in the Pentecostal churches such that they could hold leadership positions, read/translate the bible, be ordained pastors, evangelists, deaconesses, etc. Most women, particularly those with gender-feminism traits, find the Pentecostal churches most habitable where their war against men for greater freedom and equality is further pursued (Shishima & Adeg, 2014).
 - ix. **Church Marriage:** In the Pentecostal churches, an adherent hitherto a spinster or bachelor stands the chance of getting a wife or a husband. As a result, some youths patronize these

churches hoping that they would find the “bone of their bone” and the “flesh of their flesh” in the congregation or any of its departments, such as the choir or ushers, etc. The Deeper Life Bible church encourages this type of union between members. This arrangement hinders the prospects of having mixed marriages between members that could degrade the teachings of such a church (Shishima & Adeg, 2014).

- x. **Anti-Witchcraft Crusade:** The other strategy deployed by the Pentecostal churches that have won most adherents is their consistent fight against witchcraft. Witchcraft is a reality amongst most African Ethnic Nationalities, most especially Nigerian. Undoubtedly, witchcraft is often responsible for problems ranging from mysterious illnesses, death accidents, termination of appointments, ill-luck, bareness, crops/business failure, financial bankruptcy, and other evil machinations (Adeg, 2013). Therefore, it would amount to stating the obvious fact that most Africans, most especially Nigerians, detest and fear witchcraft. This explains why in most African societies, there is an organised fight against witchcraft, especially the nasty type.

Concerning the evil activities of witchcraft, the Pentecostal churches also organise crusades to fight witchcraft. Through this strategy, the Pentecostal churches offer a practical solution to Nigerians by empowering them to wade off evil, bad dreams, and witchcraft attacks (Adeg, 2013). In this perspective, Pentecostal churches and African Religion are united in the fight against evil witchcraft and witches generally; hence witchcraft and witches have brought untold hardship to people causing accidents, abortions, miscarriages, termination of appointments, and incessant deaths in African societies in addition to several other misfortunes and calamities.

Among the Tiv, for instance, several anti-witchcraft movements, including: Haakaa, Inyamibuan, Igyaryo, Korchan, Kumenduur, Ivase, Ijov, etc, have operated to curb the activities of malevolent witchcraft. There have also been contemporary anti-witchcraft crusaders such as Anyam or, Anyamkwase, Grande Ichihi, and Nyamor who have operated across Tivland recently. Priests of the Catholic Diocese of Makurdi, Gboko, and Katsina-Ala have not been left out in the fight against witchcraft in Tivland (Adeg, 2013).

- xi. **Improvement of the General Welfare of their Members:** This is done by offering scholarships to deserving members and members in want. Thus, items like salt, rice, soap, etc, are freely shared with members from time to time or given out on a loan basis. Members could also benefit from free computer training and one form of training or the other to acquire some skills to be useful to themselves, their families, their church, and the society at large.

From the forgone, it can be clearly seen that with the adoption of these strategies, the Pentecostal churches have not only reduced the population of mainline churches substantially; but by their interest in the day to day welfare of members, they have been able to remain afloat in the torrential sea of the Nigerian Religious Scene. This explains why Shishima and Adeg rightly posited that,

The Pentecostal movements have become a spiritual and political force of note; hence according to him, whereas the members of the mainline churches are declining, that of the Pentecostal churches is rising all over the world (Shishima & Adeg, 2014).

Shishima and Adeg reasoned that the sheer existence and growing acceptance of the Pentecostal Churches among masses of Christians, common in Africa and Nigeria, evidently reveals serious deficiencies in the established Churches and their theologies and the need to confront the problem rather than dismiss it with a wave of the hand (Shishima & Adeg, 2014).

Conclusion

The study was carried out to identify and examine factors responsible for youth migration from Anglican Church to Pentecostal churches in Nigeria. Findings have revealed constant migration of youths in this regard as a result of many factors such as tele-evangelism, employment opportunities, visitations, mode of dressing and many others. These factors are big determinants of youths' migration to Pentecostal churches.

Recommendations

Given the discussions in this paper, it is recommended that:

- i. Anglican Churches should be much more proactive in inventing and implementing change in the system of Anglicanism. This is because we are in a dynamic world, and any system that is not constantly revitalised will die off.
- ii. Also, Anglican Churches should establish new model parishes designed explicitly for the youths, which would implement the reforms in above. The result would be that the church would have classical and model parishes which are both Anglican but different in approach and outlook. These model parishes may be created under existing classical or traditional parishes independently.
- iii. There is a need to train and retrain youth leaders who will teach the youths in business orientation programmes in other to grow and create business opportunities for their future generations.
- iv. Finally, Anglican Churches must be encouraged to give more attention and efforts to making their youth fellowships or forums effective, as they represent the church's hope in the nearest future.

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