



**PROPHET GARRICK BRAIDE: A MISSIOLOGICAL IMPETUS OF THE ‘FALLEN GRAIN’ TO THE RISE OF PENTECOSTALISM AND INDIGENOUS CHURCHES IN AFRICA**

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**Abstract**

This paper examined the missiological impetus of the “Fallen Grain” metaphor to the beginning of Pentecostalism and African Indigenous Churches (AICs) using the life and ministry of Prophet Garrick Sokary Braide as a case. A qualitative method with historical, analytical and descriptive approaches was used. The paper narrated a brief historical background of Garrick Sokary Braide and presented missiological analysis of the Fallen Grain analogy. Further, it also discussed the nexus between Pentecostalism and the African Indigenous Churches and thereafter, it highlighted some of the contributions of Garrick Braide to the rise and development of the AICs. While the Fallen Grain metaphor emphasizes death of a lone seed to precede the birthing of numerous whole grains with life, the circumstances that surrounded the early age death of Sokary Braide suggests an analogy to the “Fallen Grain” metaphor given by Jesus in John 12:24. Some of the contributions of Garrick Braide to Pentecostalism and AICs include prayer and fasting, preaching and teaching, worship and witnessing, and gender inclusion and women elevation.

Keywords: African Indigenous Churches, Fallen Grain, Impetus, Missiological, Pentecostalism, Prophet Garrick Braide.

**I. Introduction**

*“Very truly I tell you, unless a grain of wheat falls to the ground and dies, it remains only a single seed...”- (John 12: 24, NIV).*

When Jesus gave the analogy of the fallen grain which must die for it to no longer remain single but to be multiplied, he was obviously referring to his own death and resurrection which would birth the church to produce many children of God. However, an underlying biblical principle was affirmed that divine multiplication is possible through a single person who is yielded to God even at death. Consequently, from biblical era to the early church fathers in history, great men and women of God have been found and marked with selflessness and passion for the cause of the Gospel through the demonstration of the power of the Holy Spirit for indigenization of the Christian faith even to the point of death.

Remarkably enough, the proclamation of Christian faith and missions to begin from Jerusalem to the uttermost parts of the world as predicted in the Great Commission (Matt. 28:19-20) must be preceded by the Pentecostal experience and it indeed was. At Pentecost, Peter stood out against accusations of drunkenness, oppositions from the Jewish or temple leaders and persecutions from political authorities of the time, (Acts 2:1ff) and powerfully proclaimed the word of God to all the people from the many different places of the world including Africa who had heard the apostles spoke in their own languages. This experience is an affirmation that God speaks to every people in their language revealing Himself by the power of the Holy Spirit through human beings.

Consequently, Pentecostalism has remained an impetus for effective Christian witnessing and missions in all places across the globe. In Africa, Christianity was not fully formed in the people until it became indigenized. Historically, one of the instruments which stood out as the Peter of the time of Pentecostal experience in Africa was the Prophet Garrick Braide. Confronted with various challenges including oppositions from the leaders of the mainline churches, persecutions from the colonial masters as well as their allies from among the natives with the limitations of lack of formal education, he was able to fulfill God's calling for the formulation of a well- defined African Christianity.

The avowal of Jesus about the fallen of a lone grain in order that it may no longer remain solitary but to bear much fruit is analogous to the brief but impactful ministry of the Prophet Garrick Sokary Braide.<sup>1</sup> This paper affirms that no single individual could be venerated for paying the supreme sacrifice for the salvation of humankind, as such accolade is absolutely and exclusively reserved for Jesus Christ. However, it intends to avow the ministry of Prophet Garrick Braide as impetus to Pentecostalism which preceded the emergence of Indigenous

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<sup>1</sup> Garrick SokariIdaketima Marian Braide (ca.1882-1918) is the same as Prophet Garrick Braide and Evangelist Garrick Braide. The different authors consulted for this paper such as DejiAyegboyin and S. AdemolaIshola pick two or three from the names, while Samson A. Fatokun (ed.) and Onay A. Odey use either of the titles; Prophet or Evangelist preceding the names. Most often they all simply refer to him as Garrick Braide or Braide. This paper however will refer to him as interchangeably as Prophet Garrick Braideor as Garrick Braide.

Churches in Africa. Therefore, the paper gives a brief historical background of Garrick Braide from birth and conversion to his call to the ministry and his death. It also provides missiologica limpetus of the fallen grain analogy, and examines Pentecostalism and the African Indigenous Churches. Finally, this paper highlights some of the contributions of Garrick Braide to Christianity in Africa before drawing a conclusion.

## II. A Brief Historical Background of Prophet Garrick Sokary Braide

The man Prophet Garrick Sokary Braide described as the leader of the first prophetic healing movement in Nigeria<sup>2</sup> was born in Obonoma, a village of the Kalabari tribe in Rivers State, Nigeria in ca. 1882.<sup>3</sup> In their account, Deji Ayegboyin and S. Ademola Ishola affirmed that the parents of Garrick Braide were traditional worshippers and that his father was servant of the *Ogu* cult, the predominant deity of the Obonoma people.<sup>4</sup> Hence, his religious background as typical of Africans of the time was that of traditional worship at the shrine of the *Ogu* divinity.

Garrick Braide missed the opportunity for a formal education as his parents could not afford to send him to school. However, his participation in African traditional divinity worship was shortlived for he became converted to Christianity at about age eight when he attended Sunday School.<sup>5</sup> Conversion as a theological concept is the act of turning from sin and death to life in Christ. In the opinion of Trent Butler, it is the experience of salvation founded on the logically prior divine work of regeneration resulting from a “once-for-all unrepeatable and

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<sup>2</sup> Samson AdetunjiFatokun, (ed.) “Christian Missions in Nigeria, South of the Saharan Africa Before the Rise of Pentecostalism: A Historical Evaluation in Nigeria and Ghana” in *Christianity and African Society: A Festschrift in Honour of Pastor (Dr.) Gabriel OladeleOlutola @ 80* (Ibadan, Nigeria: Bookwright Publishers, 2013), 54.

<sup>3</sup> G. O .M. Tasié, “Christian Awakening in West Africa 1914-18: A Study in the Significance of Native Agency” in *The History of Christianity in West Africa* O.U.Kalu ed., (UK: Longman Press, 1980), 299.

<sup>4</sup>Deji I. Ayegboyin and S. AdemolaIshola, *African Indigenous Churches: An Historical Perspective* (Bukuru; African Christian Textbooks, 2013), 50.

<sup>5</sup> Israel Olofinjana, “The Story of an Unsung Hero: History and Legacy of Garrick SokariBraide (1882-1918)” in (<https://israelolofinjana.wordpress.com>.) Accessed 02/03/18.

decisive act of turning from sin to faith in Jesus Christ as the only means of salvation.”<sup>6</sup> (John 14:6, Acts 4:12, 1 Tim 2:5). Because the medium of instruction at the Niger Delta then was the Igbo language, the Christian education program to which Garrick Braide was exposed for his baptism in January 1910 at the St. Andrew’s Anglican Church in Bakana including the Church Catechism, learning the Apostle’s Creed, the Ten Commandments, the Lord’s Prayer and other required lessons were in Igbo language even though he was an Ijaw.<sup>7</sup> His confirmation rite after baptism was performed by the Rev. James Johnson in 1912 after which he grew in zeal for the Church and activities.<sup>8</sup>

In the testimony of his Pastor, Garrick Braide felt called into the Christian ministry by the Lord Jesus Christ and therefore, he was accepted first as a lay preacher in the Niger Delta Pastorate of the Anglican Church following the evidences of his gifts of healing and of prophecy. The spirituality experiences of Garrick Braide after his confirmation was described in the words of one of his brothers as cited by Ayegboyin and Isola that he was noted for slipping secretly into the Church on weekdays, and sometimes asking permission from the pastor to be at the church all night praying fervently to God for forgiveness of sins through Jesus Christ.<sup>9</sup> Confirming this occurrence, Onay Augustine Odey also wrote that Garrick Braide was noted for his enthusiasm for church activities and spiritual exercises as attested to by his Pastor.<sup>10</sup> The frequent prayers and fastings became his lifestyle with evident miraculous signs as he claimed to have been called by God to ministry duties especially that of a prophet.

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<sup>6</sup> Trent C. Butler, ed., *Holman Illustrated Bible Dictionary* (Nashville, Tennessee: Holman Bible Publishers, 2003), 335

<sup>7</sup>Olofinjana, accessed 16/04/18.

<sup>8</sup>Ayegboyin and Ishola, 50.

<sup>9</sup>Ibid. 50.

<sup>10</sup>Onay A. Odey, “Prophet-Evangelist Garrick Sokari Idaketima Marian Braide: The First Revivalist in Nigeria, (1882-1918)” in *International Journal of Humanities and Social Science*, Vol.3. No.17, September 2013. (286-289)

Commenting on his call to the ministry it was noted that Garrick Braide declared publicly that he had been called by God to be his messenger as a result of a vision he saw while taking the Lord's Supper with others. According to Olofinjana, Braide saw a bright light flashed over him and heard a still small voice saying, "Jesus died for you, gave his body and shed his blood on the cross to wash away your sin."<sup>11</sup> In another encounter, he was said to have heard a still small voice calling and asking, "Garrick! Garrick! Are you prepared to be my servant? Are you ready to witness to mankind the saving truths of the gospel of God through the night."<sup>12</sup> After the experience, he went into series of prayers to confirm this calling.

Similarly, Odey, commented on the call of Garrick Braide to ministry by emphasizing his zeal, prophetic and healing gifts thus:

He [Garrick Braide] was earlier noted for his enthusiasm and religious exercises, when he later felt called by the Lord Jesus Christ into the Christian Ministry, he was accepted as a lay preacher in the Anglican Church of the Niger Delta Pastorate. Before 1912, there was rumour making the round or circulating about his prophetic and healing gifts. For instance, in 1909, M. A. Kemma, his Pastor published an official pronouncement in the Niger Delta Pastorate Chronicle, an official organ of the Niger Delta Anglican Church. In it, the Pastor enumerated many instances of Garrick Braide's prayer power.<sup>13</sup>

The implication is that Garrick Braide had experienced a divine touch by the Holy Spirit for the Lord is truthful to His word, ". . . but wait for the gift my Father promised, which you have heard me speak about. . . you will be baptized with the Holy Spirit" (Acts 4-5, NIV). It is necessary to affirm that Garrick Braide had in the process of incessant praying and fasting received the Pentecostal experience in the manner of the early disciples of Christ.

Prophet Garrick Braide died at a young age of about thirty six. It is reasonable to wonder why such a man of God with great potentials for ministry would die at such a tender age. Narrating the circumstances that led to his death, Ogunewu affirmed that Garrick Braide died

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<sup>11</sup>[Israel. O. Olofinjana](#), *20 Pentecostal Pioneers in Nigeria: Their Lives, Their Legacies* vol.1 (Authorhouse, 2011), 3.

<sup>12</sup>Ibid.

<sup>13</sup>Odey, 287-288.

shortly after he was released from jail.<sup>14</sup> The accusations that took him to prison were related to his faith and the demonstration of his prophetic ministry through the power of the Holy Spirit. First, his preaching and teachings against alcoholic drinks had annoyed the government because it had resulted into lowered rate of patronage and revenue generation to them as they used to make huge sales from alcohol.<sup>15</sup>

Garrick Braide was accused of claiming that the days of the white men were over as he criticized the native clergy for dressing in the borrowed robe of the white man. Politically too, the period of his movement coincided with that of William Wade Harris whose arrest in Ivory Coast by the French colonial administration was politically motivated. Therefore, the British administration in the Niger Delta in Nigeria decided to act in the same manner as their Ivorian counterpart thinking that the activities of Garrick Braide would be stalled and his followers silenced. Thus, Garrick Braide was arrested, tried, found guilty and jailed until 1918.<sup>16</sup> Prior to his completing the six month sentence in jail, further charges were woven up against Garrick Braide which kept him longer in prison until January 1918. Garrick Braide died on November 15<sup>th</sup>, 1918 obviously for imaginable reasons out of his experiences in prison.

Aside from the accusations against Garrick Braide, the Pentecostal movement he had developed was also having problems with the Niger Delta Pastorate Church under the leadership of Bishop James Johnson.<sup>17</sup> Although the ministry of Garrick Braide was bringing in many converts to the church for he did not form a church of his own, his radical approach of destroying idols and shrines were counted as acts of insurrection becoming a threat to the Bishop and his relationship with the colonialists and foreign missionaries could be strained.

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<sup>14</sup>LekeOgunewu, *Travails and Triumphs of Aladura Christianity in Nigeria 1920-2010* (Ikeja:Lagos, The Amen Mission Inc., 2015),

<sup>15</sup>Ibid.,

<sup>16</sup> Michael A. Ogunewu, 15-16. *Travails and Triumphs of Aladura Christianity in Nigeria 1920-2010* (Ikeja:Lagos, The Amen Mission Inc., 2015),

<sup>17</sup>Ayegboyin and Ishola, 53.

### III. Missiological Impetus of the 'Fallen Grain' Analogy

The Tertullian epigram of the Second Century, “the blood [of Martyrs] is the seed of Christians”<sup>18</sup> has been interpreted from various perspectives including missiology to convey an understanding that the task of Christian missions is sacrificially life demanding. In the amazing paradox of the fallen grain, William Barclay affirms that Jesus was teaching his disciples that life comes by death and that by service is greatness achieved.<sup>19</sup> In his explanation of the metaphor, Ambrose affirmed that the metaphor of a seed laid in the earth to decay is not able to bear fruit until it dies in the soil, and rises to bear fruit in abundance depicts that Jesus went through the passion of the cross but raised in honor and produced many children of God.<sup>20</sup>

In an exegetical analysis of Robertson A. T., “a grain” or *kokkos* in *ho kokkostousitou*, indicates seed carrying life and “by itself alone” or *autos monos* shows the paradox that life comes through death.<sup>21</sup> The other part of “but if it die” or *ean de apothanei* and “it brings forth much fruits” is applied to other disciples that would emerge after the resurrection. Barnabas Lindars opined that grouping this analogy with the cost of discipleship significantly suggests that its application is to emphasize the idea that for disciples of Jesus, death will be immensely fruitful when one loses his/her life first.<sup>22</sup> Thus the idea of death leading to life becomes the theme of the text. Truly, the lives of the disciples were of selflessness and self-sacrifice for the cause of missions.

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<sup>18</sup> Tertullian, cited from *Tertullian's Treatise Against Praxeas*, Ernest Evans (ed.) (London: SPCK, 1948)

<sup>19</sup> William Barclay, *The Daily Study Bible: The Gospel of John*, Vol.2 (Edinburgh: The Saint Andrew's Press, 1975), 124.

<sup>20</sup> Ambrose. *Seven Exegetical Works*. Translated by Roy J. Deferrari. FC 44. (Washington, D.C.: The Catholic University of America Press, 1963), 34. Cited by Joel C. Elowsky (ed.) *Ancient Christian Commentary on Scripture New Testament IVb* (Illinois: InterVarsity Press, 2007), 60.

<sup>21</sup> A. T. Robertson, “Commentary on John 12:24” in Robertson Word Pictures of the New Testament (<https://www.studylight.org>.) accessed on 23/05/18.

<sup>22</sup> Barnabas Lindars, *The New Century Bible Commentary: The Gospel of John* (Grand Rapids, WM. B. Eerdmans Publications Company, 1995), 428.

Amy Carmicheal opined that “missionary life is simply a chance to die”<sup>23</sup> for the charge to reach out to the uttermost part of the world is risk involving. Demonstrating the need to surrender one’s life for missions so that others might come to the light, Jesus modeled what it takes for others to accept the good news and salvation that follows. Unless Jesus had died and was buried, the resurrection which paved the way for humankind to receive salvation could not have been possible. Irrespective of the perspective from which the interpretation is accessed, the conceptual parallel drawn according to D. A. Carson is that if the principle embedded in the fallen grain is peculiarly applicable to Jesus, then “in a slightly different way it is properly applied to all of Jesus followers.”<sup>24</sup>In essence, all disciples of Christ must be ready to pay the utmost price which is their life if needed to propagating the gospel of Jesus Christ and in bringing souls to the kingdom.

In his testimony to the need to die so many could live, C. T. Studd declare that the missionary should be ready to affirm that “If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him.”<sup>25</sup> This was the position of Apostle Paul in his assertion that “. . . if indeed we share in his suffering in order that we may also share in his glory.” (Romans 8: 17, NIV). According to Matthews Ojo, the legacies of the church in Africa and especially in Nigeria, including the positive and excellent accounts of developments are owned largely to the sacrifices of both foreign missionaries and indigenous pastors of the first and second generation most of whom died in the prime of their lives for the cause of the Gospel of Christ and His church.<sup>26</sup> Thus, beginning with the apostles, including James, the brother of

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<sup>23</sup> Amy Carmichael (1867-1951) was a missionary to India, quote from David Joannes “The Most Epic Monster Quotes” from ([www.davidjoannes.com](http://www.davidjoannes.com)), accessed on 05/05/18.

<sup>24</sup> D. A. Carson, *The Gospel According to John* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1991), 438.

<sup>25</sup> C. T. Studd, cited from David Joannes “The Most Epic Monster Quotes” from ([www.davidjoannes.com](http://www.davidjoannes.com)), accessed on 05/05/18.

<sup>26</sup> Matthews A. Ojo, “Memory, Memorials, In Memoriam: Reflections on Nigerian Baptists’ Self-Understanding of Their Legacy and Identity” (A 120<sup>th</sup> Anniversary Lecture Presented at the Nigerian Baptist Theological Seminary, Ogbomoso, Nigeria on 04/05/18), 56-57.



John who was beheaded by Herod (Acts 12:1ff), Peter and Paul through the early church Fathers such as Polycarp, Ignatius and to the era of modern missions in the likes of William Carey and David Livingstone, the fulfillment of the Great Commission and establishment of Christian faith among a people group has required the laying down of life for greater harvest of souls.

Listing some of the issues that dictate the directions of Christian missions and of course determines the willingness of the church to be responsive to the transforming call of God for missions in the third millennium, James Scherer and Stephen B. Bevans identified the quest for cultural identities and rejection of western models in every society as paramount.<sup>27</sup> It is therefore imperative as found recurring in different societies and people group that for the church to be fully established at a place, the pioneers or early propagators are found to challenge the existing authority and therefore pay the prices of oppositions, and persecutions which may lead to their own death physically.

The price of death for the cause of the Gospel however is not the ultimate end of believers. There are benefits of eternal life accrued to those who paid the supreme price as Jesus promised. Antonio Miralles affirmed that apart from the gain of eternal life to those who died for the sake of the Gospel or their faith in Christ, the church is also benefitted by receiving new believers and finding encouragement and renewal of love for Christ by the existing believers.

Paying the supreme price for the course of Christ according to Miralles helps others to understand the great value of the testimony rendered to Christ.<sup>28</sup> This assertion is supported by David Sills that “the suffering and dying missionaries advance the kingdom as nothing else

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<sup>27</sup> James A. Scherer and Stephen B. Bevans, (eds.) *New Directions in Mission & Evangelization I* (New York: Orbis Books, 1998), ix.

<sup>28</sup> Antonio Miralles, “The Blood of Martyrs, the Seed of Christians” in [www.clenus.org](http://www.clenus.org) accessed on 05/05/18.

could and the blood of the saints has ever been the seed and fuel of gospel advance.”<sup>29</sup> Christians are reassured that “among those who live in our time, there are some little grains of this kind. It is happy for him, who can with truth reckon himself among the number.”<sup>30</sup> Such were the likes of Prophet Sokari Braide that as a lonely grain of wheat which must fall so that it could arise in multiple fold, he died that his followers may come up in demonstration of their Christian faith in their indigenous expressions as Africans.

#### IV. Pentecostalism and African Indigenous Churches

The emergence of African Indigenous Churches (AIC) did not occur in a vacuum, it was also accompanied by Pentecostal experience. In the view of Leke Ogunewu, one of the major factors responsible for the emergence of the AIC was the rise of indigenous prophets with prophetic prayer groups who were highly charismatic in disposition.<sup>31</sup> Notable among the key figures to the rise of Pentecostalism in Africa identified by Deji Ayegboyin and S. Ademola Ishola were Harris Wade in Liberia, and Prophet Garrick Braide in Nigeria.<sup>32</sup> Although the earliest figures in the emergence of Africa Indigenous Churches (AICs) did not intend to plant churches, their main goal of bringing the people to repentance and loving God,<sup>33</sup> eventually developed into the charismatic and Pentecostal movements which birthed many of the AICs.

Pentecostalism was attributed by Obed Kealotswe to the rise of the AIC in their expressions of Christianity.<sup>34</sup> Collaborating this position, Elizabeth Isichei opined that the planting of Christianity in Africa is accomplished through the initiatives of the prophetic

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<sup>29</sup> David Sills, in “The Missionary Call” cf. *Coram Deo Missions*. Accessed from <http://www.coramdeomissions.com> on 07/05/18.

<sup>30</sup>V. G. in *Bengel’s Gnomon of the New Testament*. Accessed from [www.biblehub.com/commentaries/bengel/John/12.htm](http://www.biblehub.com/commentaries/bengel/John/12.htm) accessed on 22/05/18.

<sup>31</sup>Leke Ogunewu, *Travail and Triumph of the Aladura Churches in Nigeria*,

<sup>32</sup>Deji I. Ayegboyin and S. AdemolaIshola, *African Indigenous Churches: An Historical Perspective* (Bukuru; African Christian Textbooks, 2013), 39.

<sup>33</sup>Ayegboyin, and Ishola, 13

<sup>34</sup>Obed Kealotswe, “The Nature of Character of the African Indigenous Church in the 21<sup>st</sup> Century: Their Theological and Social Agenda” in *StudiaHistororica Encyclopedia*, Vol. 40, No.2 Petoria, Dec. 2014.

movements.<sup>35</sup>In Africa as in other parts of the world, Pentecostalism is characterized by emphasis on charismatic expressions and on spiritual gifts such as prophecy, healing, prayer and holiness.<sup>36</sup> As it happened in Jerusalem when the disciples spoke in different languages to the hearing of all people in their own languages, (Acts 2:8), it implies that God is not just for the Jews only but also for all people of all languages or culture including Africa. In the view of Ayanwande A. Ayandokun, from the Pentecost which marks the inception of the church, it could be inferred that God “designed contextualized church centered evangelism for Christian witness to fulfill the Great Commission in every locality, language and people group.”<sup>37</sup>In addition, the earlier Charismatic leaders such as Garrick Braide combined the elements of Christianity and African culture in a way that promote both and presented biblical interpretations in the indigenous language and from African perspectives.

In agreement with other scholars on the emphasis on prayers, and demonstration of spiritual gifts of miraculous signs, Ogunrinade Adewale and Ogbole Friday opined that in Nigeria and Ghana, Pentecostalism is stressed above all other elements as the solution to immediate problems and future challenges.<sup>38</sup>Such initiative was developed through Pentecostal experiences of the leaders such as Sokari Braide. Deji Ayegboyin affirmed that progenitors of the AIC were sound in their Christological versus Pneumatological positions.<sup>39</sup>These they demonstrated through visions, dreams, and divine revelations and starting, punctuating and ending their prayers with ‘In the Name of Jesus’ calling on the Trinity with appropriate names for the trio in their indigenous languages. In addition, the early African Prophets and evangelists

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<sup>35</sup>Elizabeth Isichei, (ed.), *Varieties of Christian Experience in Nigeria* (Hampshire: Macmillan, 1982), 22.

<sup>36</sup>Lamin Sanneh, 180.

<sup>37</sup>Ayanwande A. Ayandokun, *Win Africa for Christ: Contextualized Church-Centred Evangelism Approach* (Lagos: AyanfeOluwa Ventures, 2002), 1.

<sup>38</sup>Adewale O. Ogunrinade and Friday A. Ogbole, “Christianity in Africa: African Indigenous Pentecostal Movements in Nigeria and Ghana” in *Christianity and African Society*, Samson A. Fatokun (ed.) (Ibadan: BookWright Publishers, 2013), Ogun

<sup>39</sup>DejiAyegboyin, “Li OrukoJesus: Aladura Grassroots Christology” in *Journal of African Christian Thought*, 2005 Vol. 8, 11-21.

such as Garrick Braidedeveloped their new communities by providing contextual hermeneutical form to the word of God. The believers developed deeper understanding of the word of God spoken through the prophets with the ones proclaimed by Jesus in the scriptures to apply to their contexts.

The various factors that paved the way for the emergence of the African Indigenous Churches as identified by Lamin Sanneh include among others the new economic and political forces affecting the traditional institutions and ideas, the impact of modern education affecting ancient pride of political traditional leaders, the faith and perseverance of the Christian Africans and the aftermath of the removal of some African missionary agents in the Niger between 1880 and 1890.<sup>40</sup> In addition to this, Ogunewu listed the quest for indigenization evident in the manner of songs and music as contributory to the expression of Christianity in Africa.

In the view of Kehinde Olabimtan, the activities of the indigenous prophetic movement which emerged through Garrick Braide of the Niger Delta, and Dona Beatrice or Kimpa Vinta of the Kongo assisted tremendously in the rooting of Christianity in African consciousness.<sup>41</sup> Similarly, J. D. Y. Peel, the degree to which the people had become committed to Christianity was revealed in the tension that had mounted between their faith and cultural practices and demonstrated by the zeal of the early prophets and evangelists.<sup>42</sup> The 1890 and 1918 experiences of secessions in the mainline churches were characterized not only by leadership struggles but also by Pentecostalism expressions. Concerned about human lostness and the need for salvation, they eventually became threats to the political authorities. In the analysis of Ayegboyin and Ishola, the desire to indigenize Christianity, passion for a purer form of Christianity, and freedom to exercise gifts of leadership for the emergence of indigenous

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<sup>40</sup>Lamin Sanneh, *West African Christianity* (np, 1992), 169.

<sup>41</sup>Kehinde Olabimtan, *Samuel Johnson of Yorubaland, 1846-1901: Identity, Change and the Making of the Mission Agent* (New York: Peter Lang, 2013), 13.

<sup>42</sup> J. D.Y. Peel, *Aladura: A Religion Movement among the Yoruba* (

churches alone informed the zeal that characterized the movement.<sup>43</sup>Emphasizes are laid on freer form of worship involving singing, clapping with drumming and dancing. Evangelism and revival services are laden with prayers for divine healing and miraculous deeds part of which form the basis of spirituality and communication between the believer and the Divine.

#### V. Contributions of Garrick Braide to African Indigenous Churches

Historically, the argument of whether Christianity was indeed foreign to Africa particularly Nigeria has been valiantly contested among scholars. Tracing the story of the church from the first experience of the outpouring of the Holy Spirit at Pentecost to the encounter of the Ethiopian Eunuch and his baptism by Philip in Acts of the Apostles, the history of the church in Africa and the subsequent and intermittently emerging movements within outdate either the mid nineteenth century influx of foreign missionaries in Africa or the earlier exploratory visit of the Portuguese in Nigeria.<sup>44</sup>For instance, Pentecostalism according to Fatokun, infiltrated into Africa and particularly Nigeria not from the foreign missionaries but from the indigenes themselves.<sup>45</sup>Thus African Christianity became the making of the people and not that of the missionaries. Garrick Sokari Braide was one of the leaders of a charismatic and Pentecostal movement with prophetic healing evangelistic awakening considered as the beginning of the emergence of the African Indigenous Churches.

Some of the notable contributions of Garrick Braide and the Pentecostal movement he led to the African Indigenous Churches which eventually emerged after his demise are also the elements which characterize the indigenous churches as enumerated by the consulted authors some of which include:

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<sup>43</sup> Ibid, 12-16.

<sup>44</sup>J.D.Y. Peel, *Aladura: a Religious Movement Among the Yoruba*, Oxford; Oxford University Press, 1968), 63.

<sup>45</sup> Samson Adetunji, Fatokun (ed.)“Christian Missions in Nigeria, South of the Saharan Africa Before the Rise of Pentecostalism: A Historical Evaluation in Nigeria and Ghana” in *Christianity and African Society: A Festschrift in Honour of Pastor (Dr.) Gabriel Oladele Olutola @ 80* (Ibadan, Nigeria: Bookwright Publishers, 2013), 50

1. Prayer and Fasting: One of the greatest strength of Garrick Braide formulating the background for the development and characterizing the AIC was his prayer life. According to Ayegboyin and Ishola, GarrickBraide contributed to indigenous churches by laying a foundation of strenuous religious exercises in fasting and prayers. They wrote that he “was well known for his zeal, enthusiasm and flair for strenuous religious exercises. One of his earliest biographers, who was also his blood brother, recollected that: It was his custom to slip secretly into the Church on weekdays and there prostrate himself in prayer to Almighty God.”<sup>46</sup> This implies that Garrick Braide was a prayer man. He emphasized personal religious exercises which he believed could aid Christian growth. This legacy has remained a strong characteristic and helpful practice for the growth and development of the African Indigenous Churches.

2. Preaching and Teaching: the proclamation of the word of God through preaching and teaching was commendable. Through the ministry of the word, Garrick Braide redefined Christianity from the approach of the mission churches basically involving recitations of the Decalogue, and the Apostles Creed to becoming a practical religion for the people of the Niger-Delta. For instance, he encouraged the use of the native language, renunciation of the idols, charms and fetish practices and led the people to personally put their faith in Jesus Christ alone.<sup>47</sup> He ensured strict observance of Sunday as the Day of the Lord when rather than normal activities, worship only should take place.

3. Pentecostalism and Power Encounter: Aided also by his ability to demonstrate the gift of healing through prayer, he was accepted by his people as a Prophet commissioned by God. Demonstrating his conviction in the power of the Holy Spirit, he encouraged believers not to seek traditional medicine nor seek the help of medical doctors but to have faith in God who can give answers to all human questions.<sup>48</sup> He influenced his disciples to learn to absolutely

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<sup>46</sup>Ayegboyin and Ishola, 50

<sup>47</sup> Israel Olofinjana,

<sup>48</sup>Fatokun, 53.

depend on God for divine healing and breakthrough from all problems of life. It was this understanding that brought solutions to the epidemic of influenza which brought about the beginning and growth of some indigenous churches and Christianity in Africa.

4. Worship and Witnessing: Garrick Braide demonstrated indigenous worship styles to his people. Recommending a liturgy in which the indigenes should praise God in their local songs, music, clapping and dances, Olofinjana asserted that Garrick Braide was progenitor to worshipping God in the African way.<sup>49</sup> In his view, Christianity as presented by the missionaries and the mission Churches was too abstract, remote and intellectual, therefore unable to take into consideration the ritualistic needs of the people, their traditional religious and world-view contexts. African liturgical worship has been globally commended as the people found expression of their identity and culture as complementary and not hindering their identity as people of God in the church.

Garrick Braide took radical approach to witnessing and evangelism. At his revival services and crusades, he emphasized the sovereignty of God and absolute dependence on God as ways of demonstrating faith in God. Norbert C. Brockman noted that the evangelical campaigns of Garrick Braide challenged traditional priests in a rainmaking contest and defeated them by praying to the Christian God.<sup>50</sup> Thus, his witnessing power progressed through the gifts of prophetic healing and accurate revelations. According to Fatokun, Garrick Braide never over looked any problem but stood to arrest the situation. He was always concerned about the welfare of his local people.<sup>51</sup>Attacking traditional religion and nominal Christianity with impunity, signs and wonders such as pouring of “holy water” on shrines and they busting into

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<sup>49</sup> Israel Olofinjana,

<sup>50</sup> Norbert C. Brockman, Braide, Garrick Sokari Marian <https://dacb.org/stories/nigeria/braide>. Accessed on 23/04/2018.

<sup>51</sup>Fatokun, 55.

flames earned him the title of a Elijah II.<sup>52</sup> This way, he encouraged his people to develop their own Christianity which is real as it took care of the existing challenges confronting them at the time.

The spread of the Pentecostal movement of Garrick Braide within its first year of inception was amazing. In the account of Ayegboyin and Ishola, the movement became widespread to many enclaves of the Church Missionary Society in Niger Delta Pastorate and to the Southern Zone of Owerri District.<sup>53</sup> Many people were converted to his group and because he remained in the church, membership increased, and enrollment for baptism improved in the Niger- Delta Anglican Church.

5. Church Planting and Doctrinal Development: Although Garrick Braide had no intention of planting of churches for he remained in the Anglican church throughout his ministerial endeavors, yet the movement he started eventually formed the “Christ Army”, a church reportedly led by Brother Coker.<sup>54</sup> The church maintaining African cultural traits of accommodating polygamy while emphasizing spiritual vibrancy suggested that Garrick Braide was able to project African view point to chastity and fidelity for family values. According to Fatokun, the exemplary evangelistic movement of Garrick Braide became a model for the emerged African Indigenous Churches founders such as Joseph Orimolade and Ayo Babalola.<sup>55</sup> The leaders and founders of indigenous churches which emerged after him followed the itinerant preaching and evangelistic approaches with revivals and open air crusades styles of Garrick Braide in their propagation of the gospel.

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<sup>52</sup>Graham Dunkan and Ogbu O. Kalu, “Bakuzufu: Revival Movements and Indigenous Appropriation in African Christianity”. Accessed online ([https://repository.up.ac.za/bitstream/handle/2263/.../012\\_chapter11\\_p278-308.pdf?](https://repository.up.ac.za/bitstream/handle/2263/.../012_chapter11_p278-308.pdf?)) on 22/05/18.

<sup>53</sup>Deji Ayegboyin and S. Ademola Ishola, 50.

<sup>54</sup>Ayegboyin and Ishola citing E. Isichei, *History of the Igbo People* (London: Macmillan, 1976), 104.

<sup>55</sup>Fatokun, 37.



In the contemporary situation, although many of the AIC accommodate men who are married to more than one wives and some of them hold key leadership positions in the church, yet, they frown at infidelity, and unfaithfulness between married couples. African Christianity and opposition to adultery and homosexuality is commendable. In the view of this writer, a well- defined Christianity should affirm cultural practices which would strengthen the God given institution of marriage rather than to encourage such that would make the family institution disintegrate.

6. Gender Inclusiveness and Women Elevation: the ministry of Garrick Braide was not gender biased as it was in the mission churches of his time. As obtained in African worldview, positions and roles of women in the society are very significant. According to Majorie Mckintosh, women position in the traditional African view was elated in family and community lives for political and religious leadership as chiefs or reagent and priest or goddess in some places.<sup>56</sup> This became evident in the ministry of Garrick Braide as women status became highly elated in the AICs. In addition to this, many of the mission churches in Africa particularly, Nigeria have allowed the ordination of women which they had initially resisted. The Nigerian Baptist Convention is an example in spite of the fact that the Southern Baptist Convention from which the latter emerged does not approve of women ordination.

7. The Christ Army: the church that evolved after the demise of Garrick Braide is known as the Christian Army Church. Fatokun opined that the death of Garrick Braide did not end his ideology, rather the movement he raised survived after him.<sup>57</sup>The Pentecostal movement received enthusiastic acceptance and having been seen as divine initiative among the Niger

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<sup>56</sup>Marjorie K. Mckintosh. *Yoruba Women Work, and Social Change* (Indianapolis: Indiana University Press, 2009), 4.

<sup>57</sup>Fatokun, 56.

Delta indigenes the persecution that threatened the movement could not stop the founding of the Christ Army Church.<sup>58</sup>

## VI. Conclusion

The life of Prophet Garrick Braide though lacking formal education became a significant figure in the history of the church and Christian missions in Africa and particularly Nigeria. Armed with the word of God through visions and accompanied by miraculous signs and wonders, Garrick Braide emerged as the earliest Pentecostal and charismatic leader of the African expression of Christianity in the indigenous sense. The early foreign missionaries, accused of westernizing African Christians through the mission churches could no longer resist the natives when the outbreak of Pentecostalism began with Prophet Garrick Braide. The various accusations that led to his death at its youthful age could not halt the power of God which had begun to move as in the time of the apostles even when the leader was dead.

This paper examined Garrick Braide as missiological impetus of the 'fallen grain' to the rise of Pentecostalism and indigenous churches in Africa. It presented a brief historical background of Garrick Braide, and missiological impetus of the fallen grain analogy. The paper also looked into Pentecostalism and African Indigenous Church and the contributions of Garrick Braide to the AIC. It is discovered that Garrick Braide, an epitome of God's grace was used mightily in his generation to pave the way for the emergence of great movement and revolutionary expression of the Christian faith in the African context.

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<sup>58</sup>C. C. Ekebuisi, *The Life and Ministry of Prophet Garrick Sokari Braide: Elijah the Second of Niger Delta, Nigeria (c. 1882-1918)*. (Oxford: PeterLang, 2015), x.

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