



A Journal of the Faculty of Arts
Lead City University, Ibadan, Nigeria

THE
INTERNATIONAL
JOURNAL

OF CONTEMPORARY RESEARCH
IN HUMANITIES (INJOCORH)

ISSN 3026-9067

Volume 2 Number 1 2024

Editor-in-Chief

Prof. Anjola ROBBIN

Consulting Editor

Dr. Michael Olayinka GBADEGESIN

Managing Editors

Dr. Emmanuel UZOJI

Dr. Rachel Oluwafisayo ALUKO

Dr. Peter Ayoola ODERINDE

Dr. Jimmy AKOH

Corresponding Editor

Dr. Adebayo Ola AFOLARANMI



Contributions of Omojola Agbebi to Indigenous Christianity in Nigeria: Lessons for 21st Century African Christian Leaders

Gabriel Oludele ADELOYE, PhD

Baptist College of Theology, Lagos, Nigeria

adeloyeg7@gmail.com, +2347083625207, <https://orcid.org/0009-0009-0121-0134>

Abstract

Dr. Omojola Agbebi was a prominent indigenous Baptist leader in Nigeria who lived between 1860 and 1917. He was renowned for his campaign towards the Africanisation of Christianity. He believed that the Africans should be the leadership of the church on the 'African soil' for cultural and social reasons as they understand terrain and appropriate theology appropriate for the African people. Therefore, this paper focuses on the contributions of Dr. Omojola Agbebi to indigenous Christianity in Nigeria and considering his contributions as a blueprint for Christian leaders in Africa. The paper adopts a historiographical approach to examine the personality in focus. The paper recognises Omojola Agbebi to be an apostle of indigenisation as he laboured to promote African Christianity through the planting of local churches, preaching in local dialects and the show of his love for native African attires. The use of local language is significant to help the future generations communicate fluently in their mother tongue and retain the language. The work recommends that African Christians can emulate preaching in local dialects to indigenous peoples to promote communication in the indigenous languages of their congregations; the establishment of centres for local languages in theological institutions and the contextualisation of the gospel to make it meaningful to the audience.

Keywords: **Indigenisation, Africanisation, Indigenous Christianity, Ethiopianism, Omojola Agbebi**

Introduction

Efforts leading to indigenous Christianity in Africa came through some native Christian leaders who opined that Christian faith is more meaningful to Africans if their perception in their local languages are taken into consideration (Ayandele, 1966:45). It is also believed that indigenous Christianity can destroy factionalism and unite passionate African Christians towards generating contextual theologies which are unique to their environment without deviating from the biblical truth of salvation by faith in Christ alone (Ayandele, 1966). One of these foremost leaders in Nigeria was a Yoruba Baptist clergy, Omojola Agbebi, who maintained that the worldview of Africans is proper for the evangelisation of the gospel and making Christianity meaningful to the people of the land. According to this renown Baptist leader, Christianity must consider the culture of the land it intends to evangelise and win for Jesus Christ. No wonder the pioneered Southern American Baptist missionary in Nigeria, Rev. Thomas Jefferson Bowen, decided to study the Yoruba language for eighteen months and get familiar with the culture of the land before commencing his mission work. Through this effort, he produced a Yoruba dictionary which helped some missionaries to learn the Yoruba language (Oroniran, 2013, 129).

Agbebi fought the western racism, cultural imperialism, mental enslavement and spiritual thralldom and insisted on Christianity that truly meets the African cultural identities, concerns, needs, and aspirations and as well the worship of God in spirit and truth (Ilesanmi, 2023:2). Omojola Agbebi's rejection of Eurocentric Christianity paved way for the emergence of many African indigenous churches (AICs) in Nigeria. One of the foremost AICs is United Native African Church, Lagos, which was established on September 10, 1891 and Dr. Agbebi was the first pastor of the church (*The Making of First Indigenous Church in Nigeria*, 2000:22).

This paper aims to explore the life of this noble man, who was described as "Moses of African Christianity and Pan-Africanism and nationalism" (Ilesanmi, 2023:4). The paper also reviews his activities in promoting African Christianity in Nigeria and what the 21st century Christian leaders in Africa can learn from his contributions.



His Early Life and Call to Ministry

Omojola Agbebi was born at Ilesha on April 10, 1860 into the family of Mr. George Vincent Agbebi and Mrs. Peggy Pearse Agbebi, a Sierra-Leonean. His father was a Catechist of Church Missionary Society (CMS) and one of the liberated slaves that were re-settled in Sierra Leone. Mr. George Vincent Agbebi gave birth to Omojola shortly after returning to his homeland, Oye-Ekiti. Although Omojola Agbebi appreciated the efforts of the white missionaries in Africa as Ajayi quoted him thus: “we thank our foreign teachers for the good they have done, we thank them over and over again for lives sacrificed, for money spent...” (Ajayi, 2014:52-53). However, he contended against cultural subjugation of the Europeans over the Africans. He argued that native cultures should be permitted to dictate the dress, songs, and the language of worship in the church (Ilesanmi, 2003:7). In 1894, he changed his Creole name David Brown Vincent to Omojola Agbebi as part of his personal crusade for Africanisation (*History of Araromi Baptist church*, 2003:10). He was a leading proponent of “Ethiopianism,” which was one of the terms employed in describing African nationalism expressed through the medium of the church (Oroniran, 2013:148). The mandate was culled from Psalm 68:31: ‘Ethiopia shall stretch forth her hands to God’. In Nigeria, the Ethiopian slogan is ‘Africa for Africans’; a demonstration of their rejection of European leadership in Africa (Asha and Adeloye, 2015:172) and push for Afro centric Christianity.

The young Omojola started his early elementary school at Ilesha, but, while learning the Yoruba alphabet for beginners, he relocated to Ibadan with his father and obtained primary school education under Rev. Samuel Johnson of the Church Missionary Society (CMS) at Kudeti. At 8 years old, Agbebi came to Lagos and stayed with Mr. Green Agbelusi (a relation of his father), who was a member of First Baptist Church, Lagos. Omojola completed his elementary school education at C.M.S, Faji, Lagos in 1868. He was trained a teacher and completed the training in 1877 at C.M.S Training School (*History of Araromi Baptist Church*, N/A:10). Agbebi was one of the first Africans to hold a degree in Civil Engineering from a British University and, for his racial fidelity, he was awarded an honorary Master of Arts degree by Liberia College and bagged the degree of Doctor of Philosophy from Barrett College in America (Ilesanmi, 2023:4).

Omojola taught at Ita-Faji Elementary School, Lagos (C.M.S) from 1878 to 1880; Catholic School, Porto Novo, 1880; Methodist School, Porto Novo from 1880 to 1883; Baptist Elementary School, Lagos, from 1884 to 1888. Rev. W. J. David, an American missionary who was the pastor of Baptist Church, Lagos, dismissed Agbebi from Baptist Elementary School for his role in the schism that led to the establishment of the first native Baptist church in Lagos (*History of Ebenezer Baptist Church*, 2000: 13). Omojola then in April, 1888, founded ‘Hope School’ at Wesley Street, Lagos, a specialized technical and agricultural private institute that received the backing of the Board of Education in Lagos (Ilesanmi, 2023:4). In 1889, Agbebi published his first book: *Africa and the Gospel* where he advocated the foundation of African churches that would be under the leadership of Africans (Ojo, 1998).

Omojola Agbebi met his wife, Adeline Adeotan, who was a teacher at an elementary school in Faji; they got married in 1880. He left the C.M.S Church later in 1880 following a disciplinary action taken against him and his wife by the church for getting his wife pregnant out of wedlock. Having repented from the mistake that led to their expulsion from C.M.S., the couple became more devoted to the Lord and later joined the Baptist Mission of Nigeria. The couple had a genuine conversion to Baptist Christianity in 1883 during the revival organised by W. J. David at First Baptist Church, Lagos which was held from August 19th to October 7th, 1883. After the revival, Omojola and his wife were baptized according to the tradition of the Baptist Mission and became full members of the First Baptist Church, Lagos (Ojo, 1998).

Omojola Agbebi was called to the ministry after his baptism in 1883. He underwent a spiritual transformation, which prompted him to devote his time and energy to gospel missions into interior places, most especially among the Yorubas and the Niger Delta areas of Nigeria. Agbebi suggested that the solution to the problem of African evangelism was the method of planting and nurturing indigenous churches. His crusade for indigenisation of African churches earned him the title: ‘Apostle of African personality’ (Ojo, 1998).



One of the requirements for the performance of ordinance of baptism and the Lord's Supper in the Baptist Church within the scope of this research is to be an ordained Baptist minister. To fulfill this requirement, Omojola Agbebi was ordained into full gospel ministry in 1894 in Liberia after which he baptised some of his converts. From 1892 to 1894, he was able to successfully stabilize the church and improve its ministry as the first pastor of the United Native African church that seceded from CMS and Methodist. He was also one of the principal actors in the founding of the first indigenous Baptist church later known as Ebenezer Baptist Church, Lagos in 1888. The church was founded as a result of inhuman treatment of a native pastor, Moses Ladejo Stone, who was an assistant to an American pastor, W. J. David. Omojola Agbebi became the Pastor of Ebenezer Baptist church in 1894 when Moses Ladejo Stone was called back to First Baptist church, Lagos. Agbebi served in the church till 1903 when he left as a result of a disagreement between him and the educated elites of the church. Later in 1903, Agbebi and his loyalists started Araromi Baptist Church, Lagos. Dr. Agbebi served as the first pastor of the church till he passed on in 1917 (Ajayi, 2010:2).

Contributions of Agbebi to the Indigenisation of Christianity in Nigeria

Agbebi was known as an advocate of indigenisation of Christianity. His deep conviction for African Christianity, as noted by Ilesanmi, stirred him to reconcile Christianity with African institutions and customs. He did this by instructing converts in the local language as well as appreciating African arts and music (Ilesanmi, 2023:4). The contributions of Dr. Agbebi to make Christianity meaningful to the Africans cannot be overemphasised. Some of his contributions include:

First, he ensured the promotion of self-supporting, self-propagating and self-governing mission; he sought for the advancement of three *selfs* among the African churches. He believed that African churches should not be under the control of European missionaries and they should be independent to make provision for their churches. In his book, 'African and the Gospel' published in 1889, Rev. Agbebi mentioned that:

To render Christianity indigenous to Africans, it must be watered by the native hands, pruned with the native hatchet, and tended with native earth...it is a curse if we intend forever to hold at the apron strings of foreign teachers, doing the baby for eyes (Collins, 1993:24; Ayandele, 2005).

As a result of his conviction, many indigenous churches were established. These churches include: The United Native Baptist Church, Lagos, founded in 1891; an Ethiopian Church which was established in 1892 in Pretoria, South Africa (Ayegboyin and Ishola, 1999:13-14) and other branches.

Second, he advocated having church services in the native languages. One of the contributions of Agbebi to make Christianity relevant in Africa was his advocacy for religious worship in the original language of the people of the land and not in languages alien to them. He opined that, since the missionaries came to Africa to extend the gospel of Christ to the inhabitants, the reasonable way this could be done is through their mother tongues. He believed that speaking in the local dialects will make the listeners understand the message better. Therefore, he insisted that the gospel be preached in the indigenous languages of the people. Rev. Agbebi led by example, teaching converts in local languages. He similarly called on all the natives of Africa to speak their mother-tongues at all times as against the use of the English language. In his quest for indigenisation, he was among the driving force behind the publication of the Yoruba Baptist Hymnal, which was first published in 1906 (Ebenezer Baptist Church, 2000:27). The Nigerian Baptist Convention has produced a number of indigenous hymnals such as *Iwe Orin Ijo Onitebomi ni Nigeria*, and *Littaffin Waka na Baptist* the Hausa version of the hymnal. This has been as a result of the contribution of Rev. Agbebi.

Third, he advocated the wearing of African traditional clothes at all occasions. Reverend Agbebi believed that there is nothing wrong with the traditional outfits of the natives because it is not the cloth that makes one Christian or qualifies one to be in heaven. He, therefore, admonished the people to wear traditional clothes always as he as well wore them to minister in the church. Since then, Rev. Agbebi customised African traditional attire for his important ministerial occasions. He was not favourably disposed to Africans who behave and dress like Europeans in their native land (Ilesanmi, 2020: 5).



Fourth, he promoted indigenisation in the governing council of the church. Omojola Agbebi argued that Africans that have better understanding of their people should be leading the church (Oroniran, 2013:153). He believed that Christians who are Africans can relate and minister better to their people. So, in his pursuit for indigenous church government, Omojola Agbebi led and seceded with some natives at the former American Baptist Church (First Baptist Church, Lagos) to start the first native Baptist church in 1888 (Collins, 1993:24). He also organised successfully the second native Baptist church in Nigeria called Araromi Baptist Church, Lagos in 1903 and served as its pastor for fourteen years before his death in 1917 (Ebenezer Baptist Church, 2010: 25). After his death, all the afore-mentioned churches were led and sponsored by the natives.

Fifth, Agbebi established many indigenous Baptist churches as a result of his interest in spreading the gospel among the indigenes in Africa, making him a facilitator of the establishment of numerous Baptist churches in the Yoruba land. He also founded and organised churches at Atijere on the Lagos Lagoon, Ibadan, Owo, Osogbo, Ilesha, Efon-Alaye, Ado-Ekiti I and n Yoruba-speaking towns in Kogi State - Yagba and Gbede (Adeloye, 2022:126). Adedoyin submitted that Agbebi from 1902 to 1903 made an extensive tour of Ijaw, Itsekiri, Benin, Owo, Akoko, and other towns in the Yoruba land (Adedoyin, 1998:11). He also relentlessly carried out missionary works in the Niger-Delta area from 1898 to 1911. During the period, he founded and organised 19 Baptist churches in the Niger-Delta area and supervised the work till 1917 when he passed on (Adedoyin, 1998:11). The Baptist churches he planted in the Niger-Delta were located in Buguma, Orimodogo, Abalam, Rumji, Ibaa, Oduola, Obogo, Amafon, Okarki, Kunusa, Kolobiam, Joinkrama, Amalam, Oshi, Egbeama, Aminegboko, Obodo and Iguta (Adeloye, 2009:60). Buguma was made the centre of Agbebi's mission activities and, to immortalise him as a mark of respect and appreciation for his work, Baptist churches in Buguma formed a Baptist association named Agbebi Baptist Association (Oroniran, 2013:161). Rev. Agbebi's missionary activities in the Niger Delta and Yoruba towns contributed to the spread of the Baptist faith in Nigeria. Rev Agbebi was therefore a great evangelist and a strong contributor to the spread of the gospel to the African natives.

Sixth, Rev Omojola Agbebi was an apostle of ecumenism. His love for unity of the body of Christ gave him the appellation, 'apostle of ecumenism', in the African churches. Rev Omojola Agbebi maintained that, to adequately evangelise the indigenous people of the land, Christian churches in Africa must work as a team and remove denominational names given by the white missionaries which is tearing churches apart (Oroniran, 2013:161). Thus, the African Christians should see themselves in unity while spreading the gospel of Christ. In 1898, Agbebi championed the formation of the African Baptist Union of West Africa to facilitate the spread of the gospel in West Africa. Also, in 1914, Rev. Agbebi was instrumental to the establishment of the Yoruba Baptist Association that became the Nigerian Baptist Convention. He was the pioneer president of the association from 1914 till 1917. He also supported his wife, Adeline Adeotan Sikuade Agbebi to ensure women form a union called the National Baptist Women League that became Women Missionary Union of the Nigerian Baptist Convention (Bolaji, 1998). Mrs. Agbebi then became the first President of the National Baptist Women League in 1919.

Lessons for the 21st Century African Christian Leaders

Omojola Agbebi was a vibrant Christian leader and preacher in Africa that worked assiduously for the growth of Christian faith during the formative years of Christianity in Nigeria. The contemporary African Christian leaders therefore have diverse lessons to learn from his leadership that can help the 21st century African church.

First, the Christian leaders in Africa should preach against denominationalism but work as a team in spreading the gospel. The church at the inception on the day of Pentecost was Catholic. The people that witnessed the beginning of the church came from diverse nations such as Mesopotamia, Phrygia, Pamphylia, Asia, and even Ethiopia and Libya in Africa (Acts 2:9-1). The early church was in one accord and the believers in the church had things in common. Churches were not divided by denominational names such as Anglican, Methodist, Baptist of the 21st century and through this unity, they were able to win more converts to the church (Acts 2:45). Dr. Omojola Agbebi, though from the Baptist denomination, believed that the church should be united in Africa to spread the gospel. All denominations, while



spreading the gospel, should focus on Christ and not to promote one denomination over the other. It is common in the 21st century churches to hear some Christian leaders saying, 'Come to our church and your life will be better'. Christ is the one that makes one's life better and his invitation in Matthew 11:28: "Come unto me all ye that labour and heavy laden and I will give you rest." corroborates this argument. So the right message should be 'Come to Christ; he will give you a better life.'

Another accomplishment of Agbebi that the 21st century christian leaders can emulate is the establishment of indigenous Christian churches. Omojola Agbebi worked persistently to establish many indigenous churches for the natives during his life time and this was one of the factors that contributed to the spread of Christianity among the Yorubas in Western Nigeria and Buguma in Southern Nigeria (Adeloye, 2022:126-127). As a result, the 21st century African Christian leaders should establish more indigenous Christian churches among their people. It should be Christian churches because there are some churches in Nigeria that cannot be regarded as Christian churches. One of these churches is the Church of Orunmila otherwise known as *Ijo Adimula*; another one of such is the Church of Satan. These churches are not preaching Christ or winning souls for God's Kingdom. Indigenous Christian churches will help the natives to hear the message of Christ in their languages and know the gospel truth. For example, the Coptic Christians in Egypt received the gospel in their native language. This enabled the retention of Christian faith when Egypt was invaded by the Arab Moslems, imposing Islam on the land (Fatokun, 2011:30-31). In the 21st century, most churches among the indigenous Yoruba people use a combination of English and Yoruba languages while other churches use the English language purely. Instead of establishing churches with the orientation of ministering to the indigenous people with the focus of leading them to Jesus Christ, almost every 21st century church uses the English language to conduct church services. Some worshipers fellowship separately because they prefer a foreign language to their mother tongue. Despite Omojola Agbebi's education as a teacher, he emphasised the use of mother tongue for every Christian service. This is a great lesson for the 21st century Christian leaders in Africa.

Third, the 21st century Christian leaders must produce most of the Christian resource materials in the local languages. Christian resource materials such as sermon notes, tracts, newsletters and Bible should be made available in the native language of the people to aid their understanding of the gospel. Agbebi was instrumental to the production of the Baptist Hymnal in the Yoruba language. 21st century African Christian leaders should print Bible, sermon notes, Christian magazines in the languages of the local people to promote better understanding of the message of Christ and to help retaining the Christian message.

Furthermore, 21st century Christian leaders in Africa can learn how to contextualise the gospel message to make it relevant to the people from Omojola Agbebi. African Christian leaders, when preaching from the Bible, can use African stories to buttress their points. Agbebi, according to Isaac Ibude, was prominent among those in the forefront of contextualising worship through indigenous music in the Nigerian Baptist Convention. Agbebi insisted on the use of Yoruba indigenous melodies and compositions with new texts in Christian worship among Baptists (Ibude, 2020). Agbebi emphasised in his inaugural sermon of 1902 that he instructed Baptist churches in Ekiti not to use Europeans hymns during worship service for seven years (www.blackpast.org) Therefore, local drums such as *Konga*, local tambourine such as *Sekere* can be used to praise God during worship. Items used for the Lord's Supper or Holy Communion such as wine and unleavened bread can be got locally. For example, boiled yam can be used for bread and Zobo can be used as wine. What is essential is the message passed across to the audience during the ordinance.

in addition, 21st century Christian leaders should promote African culture by wearing native attire as evident in the life of Agbebi. Some denominations including the Baptist mission has made suits an official outfit for preaching. In Nigerian Baptist theological institutions, it is expected of every student pastor to buy suits which must be put on during every event in the college. It was stated in the Students' Handbook of the Baptist College of Theology, Lagos that English dresses should be worn for the following occasions:

- Induction Service
- Appreciation Service
- Ordination Service (Baptist College of Theology, Lagos Catalogue, 2023:293)



The reason for legalising suits as an official dress in many theological institutions is not known but it may be due to the influence of the western culture. African Christian leaders should look into this issue since Christianity is not synonymous to western dressing. One can be a Christian or a pastor and preach sound message in a native dress. Christian leaders and managements of African theological institutions should learn from Omojola Agbebi who was not ashamed of wearing his Yoruba outfit when he was alive. This was further buttressed by Ilesanmi that

Agbebi would wear his Agbada (Yoruba clothing) in the cold weathers of Britain and the USA. He also did not appreciate the resettled slaves in Liberia who were behaving like Americans in Africa.

He told them to disperse into the interior and be absorbed into African culture (Ilesanmi, 2002:6). 21st Century Christian leaders should thus promote African culture by wearing traditional outfit at every occasion.

Also, 21st century African Christian leaders should promote learning and preaching in native languages even on social media. There is a Facebook page known as *oburo.com-ile ise oburo* where every participant communicates in the Yoruba language. A page like this where pastors can preach in local dialects can be created by 21st century Christian leaders to help pastors preach confidently in their mother tongues. A centre for learning African languages should be established in all theological institutions in Africa and student pastors should be allowed to preach in their native language of choice before graduating from theological schools. This is necessary to promote African languages and prevent them from going into extinction. African Christian leaders should therefore encourage the preaching of the gospel in the native language of their target audience for them to properly understand the message and make adequate decision to accept Christ.

Conclusion

This paper argued that Dr. Omojola Agbebi, the first President of the Yoruba Baptist Association (now known as the Nigerian Baptist Convention), has made tremendous contributions to indigenous Christianity in Nigeria. First, he changed his name from David Brown Vincent to Omojola Agbebi to show that he could be addressed by his Yoruba name and still be a Christian. Also, he adjusted his dressing to native outfit and preached fluently in the Yoruba language. Omojola Agbebi advocated that the natives should take over the leadership of the church and, through this, many indigenous churches were established. From his contributions, the paper highlighted some lessons that African Christian leaders in the 21st century can learn to promote the spread of the Christian faith. These include the establishment of more indigenous Christian churches to spread and retain the faith. In addition, 21st century African Christian leaders are to produce Christian resource materials in local languages for the contextualisation of the gospel message. This will be more meaningful to the hearers. Indigenous churches should prioritise preaching in local dialects among the natives and to put on local attires at all times.

References

- Adedoyin, Isaac Adebisi (1998). *Dr. J. T. Ayorinde: A Study of the Growth of the Nigerian Baptist Convention*. Ibadan: Nigerian Baptist Bookstore Ltd.
- Adeloye, Gabriel Oludele (2009). *Baptist in Focus*, Agege: Nehemiah Rebuilding Ministry,
- Adeloye, Gabriel (2022). *Baptist in Focus*, Ogbomoso, Kingdom Impact Publishing and Media Ltd.
- Ajayi, S. Ademola (2010) *Baptist Work in Nigeria 1850 – 2005: A Comprehensive History* Ibadan, Book Wright Publishers
- Ajayi S. Ademola (2014) “The Formative Years of the Nigerian Baptist Convention: Issues and Lessons” in *A Century of Nigerian Baptist Convention: A Call for Celebration and Renewal*, Ogbomoso, Nigerian Baptist Theological Seminary Publishing Unit.
- Asha, Joseph O. and Adeloye Gabriel O (2015). *Christian Church Formation*, Somolu, Awoye Arts Publicity
- Ayandele, Emmanuel A (1966). *The Missionary Impact on Modern Nigeria, 1842 – 1914: A Political Analysis*, London, Longmans
- Ayandele, Emmanuel A (2005). The historical context. In Adedoyin, I.A (ed.) *The Place of Ogbomoso in the History of Nigerian Baptists* Penthouse Publications, Nigeria



- Ayegboyin Deji and Ademola Ishola (1999). *African indigenous churches, Historical Perspective* Lagos: Greater Heights Publications
- Bolaji, Elizabeth “Omojola Agbebi 1860 – 1917”, in *African Christian Dictionary*, 1998, accessed online on 14th April 2024
- Collins, Travis (1993). *The Baptist Mission of Nigeria*. Ibadan, Associated Book Makers Nigerian Ltd
- Fatokun, Samson A. (2011). *History and doctrine of the Early church: An African Touch*, Ibadan, Enicrownfit Publishers
- Ibude, Isaac Osakpamwan (2020) African Art Music and the Drama of Christian Worship among Baptists in Nigeria: <https://doi.org/10.37284/eajtcr>
- Ilesanmi, Dele Alaba (2022). *African Christianity and Nationalism: The Biography of Dr. Mojola Agbebi (1860-1917)*
- Ilesanmi, Dele Alaba (2023) “Changing Faces of African Christianity: the Role of Dr. Omojola Agbebi” in *MATURE Journal*, <https://mature.ictps.org> accessed September 24th, 2024
- Ojo, Matthew A (1998). “Omojola Agbebi 1860 – 1917” in *African Christian Dictionary*, accessed online on 10th April, 2024
- Oroniran, Daniel. Folorunso. (2013). *The Baptist Heritage: A Nigerian Perspective*, Ibadan, Titles Publishers
- History of Araromi Baptist church, Lagos* (2003). Lagos, Jackson press
- Baptist College of Theology, Lagos College Catalogue 2023 – 2027* (2023). Agbowa and Isolo, A Publication of the Baptist College of theology, Lagos
- The Making of the First Indigeneous Church in Nigeria: An Abridged History of Ebenezer Baptist Church, Lagos 1888 – 1999* (2000). Lagos, Ebenezer Baptist Church Publications. <https://www.blackpast.org/global-african-history/1902-rev-mojola-agbebi-inuagural-sermon> accessed September 24th, 2024.