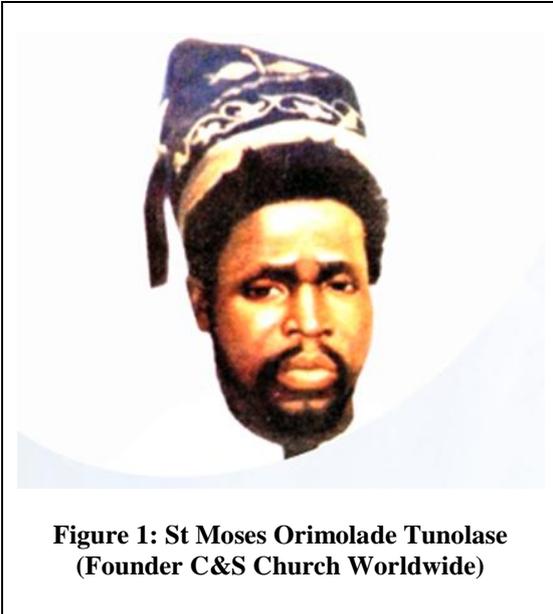


ST. MOSES ORIMOLADE TUNOLASE: THE FOUNDER OF CHERUBIM & SERAPHIM ORGANISATION WORLDWIDE



**Figure 1: St Moses Orimolade Tunolase
(Founder C&S Church Worldwide)**

Moses Orimolade Tunolase was born around 1879 in Okorun compound at Ikare – Akoko in the former Western region of Nigeria. At that time, there was no birth registry in Ikare- therefore there was no authentic record of his date of birth.

Family Background

He was born to a family of herbalist and his father was a powerful oracle Consultant. His father's name was Tunolase and his mother's name was Abigail Odijoroto, he was the third in a family of six children with three brothers and two sisters.

Events before his birth

The oracle predicted that the baby in the womb would be an important, powerful servant of God and that the parents should be careful not to stumble through him.

One day, his mother went to the farm to fetch firewood when she hit her foot against a stone and surprisingly a voice greeted her from the womb. Obviously she was scared and afraid, more so there was nobody around her. As a powerful woman herself, she quickly recited incantations to drive away any evil spirit around her.

After she gathered a large quantity of firewood, more than she could lift up by herself she started groaning calling for help and a voice from the womb spoke out and said “don't worry, I will help you.” She asked who was speaking and the voice said: “I am the baby in your womb.” As she was getting prepared to carry the load, the load was miraculously lifted on to her head. Obviously that was an experience too much to keep to herself, she narrated the incident to her husband who took her to a very strong oracle consultant that confirmed that the baby in the womb was a servant of God and should be left alone to pursue his journey in life.

Event at Birth

On the faithful day of his birth, a woman called Jemisiyin was the mid-wife that assisted in the delivery. History had it that there was a battle before he was born and a lot of consultation with oracle and incantations were said.

As soon as he was born, he stood up in his birth blood and tried to walk. Three times he did this. Madam Jemisiyin, the midwife, was scared that she pressed the baby down with force each time and quickly sent for his father – Tunolase. On arrival, Tunolase too was scared (since such a thing had never been heard or seen), he joined with full strength and incantations, which eventually overpowered and crippled his legs. Moses did not walk until he was over five years of age.

Moses Orimolade Tunolase spoke and gave a divine revelation on his day of birth that his father had sinned and should go to the top of a nearby mountain and ask for forgiveness from God Almighty. This message had a serious pounding and horrible effect on Tunolase (his father), which led to ill health and sickness up to his death. He knew that this baby was too powerful for him to handle and he commanded that Moses Orimolade Okejebu be taken out of his house. He never saw Orimolade again and he died when Orimolade was about three years old.

At age 5

He went into St Stephen's Anglican Church (C.M.S) -the only church at Ikare and sang alone. The strange light and sound in the church drew that attention of the resident minister who went to investigate. On opening the door, there was nobody except a young boy, that sat down and was singing alone- yet it sounded like a multitude of people singing. When Orimolade was asked who was in the church singing – he answered, “We are.”

This incident popularised Orimolade Okejebu in the town and the minister asked the young boy to come and teach the church some songs.

Angelic visitation

An angel of God appeared to Orimolade in a dream and gave him three things:

- I. A staff or rod – for victory
- II. A royal insignia – authority for prayer
- III. A crown – honour and respect from every individual.

After the dream, he realised that his mission to preach the gospel of Christ was irrevocable. From that time he started to preach the word of God to friends and people around him – to the amazement of indigenes that were predominantly idol worshippers.

Encounter between Orimolade Followers and Masquerades

The converts of Orimolade from paganism to Christianity soon increased in Ikare while idol worshippers and masquerades started to decrease. The idol worshippers felt threatened and mounted a serious fight with cutlasses and charms against Orimolade and his followers. With Orimolade in front and his followers threading carefully behind him, the idol worshippers were captivated by their own charms, turned against each other and cut themselves.

The police were drafted in and could not believe that people in the same group would fight and injure each other to that extent. Consequently, the followers of Orimolade that were unarmed physically were accused of being responsible for those that were injured. The followers of Orimolade were arrested and taken to Kabba – the provincial headquarter at that time. Moses Orimolade went to Kabba and preached that God said that all the innocent people in detention should be released. It was at Kabba that the popular C&S song descended: - “E funpe na kikan “which means: “sound the call profoundly “– i.e. for the release of captives. All Orimolade's followers were released and they came back to Ikare together.

This victory meant that all opponents of Orimolade had to bow down and find a way to compromise and win him to their side. They then decided to bestow upon him one of the highest priestly titles in the town – but being led by the Holy Spirit, he told them that was not his mission on earth.

Other important notable events at Ikare

- I. Orimolade would go to farm with his brother Peter Omojola but would not sleep at night; he would sing spiritual songs from night till morning.
- II. He was a very good hunter that would go to the bush alone without a cutlass or a gun, yet would come back home with slaughtered animals.
- III. He once tried to do business by buying and selling of palm oil and kola nuts. He travelled to a town called Oshokoshoko in Northern Nigeria with his friend. On his way, an angel of God appeared to him and warned him not to jeopardise his mission as a prophet of God with business. He refused to take the warning and as soon as he got to Oshokoshoko, he fell seriously sick, people thought that he would die. His friend returned to Ikare to inform them. His brother Egunjobi was sent to bring him back home, however before Egunjobi got to Oshokoshoko, Orimolade had got back to Ikare, by what means – nobody knew.
- IV. One day, Orimolade paid his close friend Garuba a visit. As it was getting dark, Orimolade bid his friend goodbye and began to walk home (bearing in mind that he was crippled and could only walk with the aid of a stick). His friend Garuba decided to discover the mystery as to how Orimolade walks about. So Garuba mounted his bicycle and started to follow or chase Orimolade but he never saw or overtook Orimolade along the way. On getting to Orimolade's house, Garuba met him at home – Surprise! Surprise! Orimolade asked Garuba what he was trying to investigate.
- V. Orimolade fasted for three months after which he called his mother to fetch water and bath for him. Afterwards he told his mother that he wanted to prepare a feast for the town and asked his mother to assemble the pots and be ready for feast preparation. To everybody's amazement including his mother, people started to walk in with loads of foodstuff as gifts – which exceeded what they needed.

The missionary journey

Moses Orimolade started his missionary journey at Ikare around 1916 and travelled to the length and breadth of Nigeria-, which could be likened to the journey of first Apostles of Jesus Christ in the Bible.

He travelled from Ikare to Irun, Ogbagi, Ayere, Ogidi, Kabba, Abaji, Igan, Ikase, Egbe, and Ibida, to the North and back to Ilorin, Ikirun, Oshogbo, Ogbomoshu, Ibadan, Abeokuta(to mention a few and finally arrived in Lagos in 1924.)

Everywhere that Orimolade went, he encountered opposition from idol worshippers and forces of darkness but at all times he rebuked and overcame them.

A few examples as listed below:

At Irun: Irun is a village, a few miles from Ikare known for its witchcraft practices and evil

masquerade performances. He also pulled down the image of Osijora- the predominant idol worshipped in that village.

At Ogidi: He stayed with a church leader called Olupeka who warned him about a river in the village that non-relatives must not go there. The indigenous of Ogidi have worshipped and sacrificed to the spirits in the river for many years. Orimolade took his preaching to the river, prayed into the water and it dried up. The evil fish-like creatures were exposed and killed.

At Ikirun: Sango worshippers constantly attacked the Anglican Church at Ikirun. While Orimolade was in the church, the sango worshippers conjured lightning and thunderstone to strike them but immediately the attack returned and killed the sango worshippers. The Christians at Ikirun were left alone ever since then.

At Ogbomosho: As Orimolade and his entourage got to Ogbomosho, he encountered a charlatan young woman who condemned him, and insulted his entire entourage. Orimolade was annoyed because of the woman's remark and he asked his entourage to leave the town but before he left he cursed the town that: "Rain shall not fall in this town again, pregnant women shall not give birth to new babies and the lady will surely lose her life."

At Benin: Orimolade condemned the practice of human sacrifice. In his sermon to a large crowd, he said God created man in his own image. By his sermon, many traditional worshippers gave up their charms to be burnt.

IT WAS NOTED THAT WHENEVER MOSSES ORIMOLADE WAS AT THE PEAK OF PREACHING, HIS NAZARITE HAIR WOULD STAND UP WHICH FRIGHTENED HIS FOLLOWERS. HENCE HE WAS ADVISED TO WEAR A PECULIAR HAT TO COVER HIS HAIR.

In every town he visited, he directed his converts to existing churches irrespective of their denomination, and where there was no Christian church he helped to establish one.

At Lagos: Orimolade got to Lagos on July 12th, 1924 with a lot of followers. One Rev. Oguntolu of African church, Ojokoro directed Orimolade to Holy Trinity (Anglican) church, Ebute Ero where Archdeacon T.A. Ogunbiyi was the minister.

Orimolade went to preach on a Sunday in the church and he preached for eight hours and read the Bible from Genesis to Exodus without looking at any book. He also performed many miracles on that day which displeased the host minister T.A.Ogunbiyi, he became jealous.

Everybody in the Church was amazed, as they had never seen such activities before.

Archdeacon Ogunbiyi invited Orimolade for a revisit sermon in his church but planted charms at the entrance of the church to harm Orimolade. Unfortunately, instead of harming Orimolade, the churchwarden was harmed – he collapsed and Orimolade resuscitated him with prayer. From there on Moses Orimolade was called ***Baba Aladura***, which means ***Praying father***.

Ogunbiyi challenged Orimolade to tell them the Bible school he attended and how he acquired such a versatile translation of the Bible. Ogunbiyi was also in disagreement with Orimolade's free gift of holy water for healing. Ogunbiyi felt that the blessed water should be a source of income for his church. Eventually Orimolade was sent out of the church and he continued his open preaching in Lagos – emphasising the need for absolute faith in the Lord Jesus Christ, reliance on the power of the Holy Spirit, the efficacy of prayers for healing and the use of Psalms, his outstanding preaching ability was reflected in quoting passages from

the bible.

Visit from Ogbomosho

A delegate from the town of Ogbomosho had been trailing Moses Orimolade since the event that put their town under a curse. Eventually they caught up with him in Lagos and begged him to forgive them and go back with them to Ogbomosho to remove the curse. The whole town had suffered due to lack of rain and pregnant ones had failed to deliver.

On the day that Orimolade stepped into Ogbomosho, he prayed that God should avert the curse. Rain started to fall heavily and many pregnant women delivered on that day.

The whole of Ogbomosho Township realised instantly that Orimolade was God sent.

Other events in Lagos

- I. A boy who swallowed a needle vomited it when Orimolade prayed for him.
- II. A lady fell into the lagoon and was delivered back alive after Orimolade prayed for her to return alive.
- III. A masquerader at Obun-Eko, Lagos sent a message to Orimolade not to come and preach at Obun-Eko. Orimolade sent back to him and gave him the date that he would be there to preach. On the faithful day, the masquerader was fully armed with his charm. Orimolade with his entourage approached the man-reciting psalms 24 and 91 – but as the masquerade saw Orimolade approaching, he (the masquerader) collapsed and died.

On that day, the popular C&S. song descended

**Aje nse lasan ni
Kerubu a pa won run**

Which means: - **witches are doing in vain
Cherubim will destroy them**

The case of Mother Captain Abiodun Akinsowon

Mother Captain Abiodun was only seventeen and a half years old when she came to Moses Orimolade – by which time he was forty – six years old with nine years of missionary work.

Mother Captain Abiodun Akinsowon was in a trance from the 18th to 25th June 1925. Trance was never heard of and everybody thought she was sick or afflicted with an unknown illness. She was a member of Rev. Ogunbiyi's church and even he referred to her spiritual journey as something else.

Eventually Captain Abiodun's parents heard about the praying father's activities in Lagos and went to Orimolade's house **seven times** before the spirit of God would allow him to go with them. (This repeated call to Orimolade was confirmed in Orimolade's letter to Captain Abiodun). Moses Orimolade prayed for her and asked that she be returned back to earth. The prayer was answered and Captain Abiodun confirmed that if Orimolade had not been one of the elders from heaven, she would not have been released.

After she recovered, her parents allowed her to go and live with Orimolade as his adopted child – Orimolade used to call her "My child" and captain Abiodun would address Orimolade

as “ my father”. During the years 1925 to 1928 that Captain Abiodun and Moses Orimolade were together as father and daughter, there was a tremendous progress in the church activities. Moses Orimolade did not go out of Lagos again but would send his daughter to lead the evangelism, hence she was referred to and addressed as *CAPTAIN*.

As anyone would expect, anywhere there is joy, happiness and progress, satan will try its wiles to destabilise them. It was Satan through people that caused the separation between Moses Orimolade (*Father*), and Captain Abiodun (*Daughter*). Just imagine how great C. & S. Church would be if she had been under one leadership (like the Catholic Church) since the inception.

The names given to the band

- I. At the beginning they were called “**Aladura Band**”
- II. From the 9th Sep. 1925 – it was called “**Seraphim**”
- III. On the 26th March 1926 – “**Cherubim**” was added
since that time the band has been called *Cherubim and Seraphim*

Moses Orimolade pronounced Holy Michael as the captain of the band on the 29th September 1925.

Misunderstanding and divisions

In 1929 satan struck into the *Cherubim and Seraphim* band and divisions ensued without any genuine or concrete reason.

Captain Abiodun Akinsowon was the first to depart from Moses Orimolade Tunolase in March 1929 at the age of 21 ½ years. . Extracts from a letter written by Moses Orimolade Tunolase to Miss Christianah Abiodun Akinsowo dated 8th March 1929 is quoted below: to throw light on what happened

The Full contents of the letter can be obtained from the national archives’, University of Ibadan - Ibadan, NAICOMCOL FILE N0 785 – The Sacred Order of Cherubim and Seraphim

"Dear Miss Abiodun Akinsowa,

It is with greatest pain of mind that I write you this letter but it is justice to my conscience and in the interest of the Sacred Order of Cherubim and Seraphim -----

As you were one of the first fruits of my labour in Lagos, I took a great interest in you giving you a position of trust and honour as my child in the Sacred Order of Cherubim and Seraphim, which I sent you up country several times with other people to evangelise on behalf of the order.

As a child I have always accorded you all the dignity and respect due to you as my child and it may be said to your credit that you have always obeyed my orders and been diligent about your work until about a year ago when I noticed that through the influence of your guardians Mr & Mrs W.H. Moiyette and their associate that they have put the action in your head: that we both are co-founders and co-rulers of the order. You began to disobey my order and to disrespect and shamefully abuse in rude and indecent language, those members of the order whom I have selected as a praying band and my advisers.

I have seen that you are determined and have began to have your ways in everything - dictating your wishes to me and not caring whether they are acceptable to me or not: - I have come to the conclusion that in order to prevent breach of peace - I can no longer allow that we continue together as before as two masters cannot man a ship.

I am therefore asking you through this letter to form your own society taking with you all the members as are willing to follow and co-operate with you.

With best wishes, for your success, and thanking you for all that you have done in the past in the cause of the Sacred Order of Cherubim and Seraphim.

I remain

Yours Sincerely

(Sgr) Moses Orimolade Tunolase
Alagba - Alias Baba Aladura"

NOTE: The above is just extracts from Moses Orimolade's letter. It will enable each person to form opinion and have a picture of what transpired at the birth of C. &S. Organisation. After the receipt of this letter Captain Abiodun formed her own band and called it "The Cherubim and Seraphim Society."

The second storm that blew against the band

The second group that broke away from Moses Orimolade were the members of the praying band led by Pa Lawrence and Pa Adebisi. They were the pillars of the band. Among them were the best visioners, spiritualist, preachers and bible teachers. They pulled out with a great number of about four thousand members, in May 1929 and named their band “The praying band of Cherubim and Seraphim Society”.

Please Note: that Cherubim and Seraphim. is apparent in the three factions. The question now is what is different and why the separation if not born out of the flesh? The only thing founded that was not there before was separation and division.

When the factions broke away, it was as if 90% went off leaving Moses Orimolade with 10%. Within about a year or two, the 10% with Orimolade had grown to 90% and that of 90% had diminished to 10%. New members were added daily and many of those that went away realised their mistakes and quickly returned back to Orimolade except the leaders of the factions.

Registration of the band

- I. Moses Orimolade was the first to register his own faction, which he called **“The Eternal Sacred Order of the Cherubim and Seraphim”** with registration number 316.
- II. Just about two weeks after Orimolade registered his faction, the praying group registered their own **in the name of “The praying band of the Eternal Sacred order of the Cherubim and Seraphim”** with registration number 317.
- III. When Captain Abiodun Akinsowon realised that others had registered their factions, she registered her own in the name of **Cherubim and Seraphim Society** under the registration number 318.

Major Lawrence and the Holy flock of Christ

Pa Lawrence was a powerful visioner and one of the praying band- that pulled out from Orimolade camp. On the 13th April 1932, he told other people that God told him to leave Cherubim and Seraphim” entirely because as far as C&S bands are concerned nobody could rise against Orimolade and overcome him. On the 15th May 1932 Pa Lawrence formed a new church called “The Holy Flock of Christ”.

Pastor Oladokun’s Questionable Thoughts: How great would it have been if all the talents and gifts were pulled together instead of individual **personal realisations:** if each person had been careful not to allow satan to creep into them and scatter them? How awesome Cherubim and Seraphim Organisation would be today?

The last lap of Moses Orimolade Tunolase on earth

Certainly, Moses Orimolade Tunolase would have suffered emotionally, physically and

probably spiritually by the disappointments he received from people he had built spiritually and trusted to carry on the legacy.

On the 10th July 1933, Orimolade called the first conference of Cherubim and Seraphim, which excluded secessionists. Thank God the division only happened in Lagos, it didn't affect the band outside Lagos.

On 5th October 1933, Orimolade moved to his friend – Rev Pastor Oguntolu at Ojokoro near Lagos, where, his discussions changed like he was making farewell speeches. He warned his disciples not to be at enmity with those that pulled away but if they should come back they should be accepted.

On the 11th October at 1933 Orimolade chose Abraham Onanuga as the leader to succeed him. He took one of his prayer garments and put it on Abraham Onanuga, blessed him and anointed him as the leader and the head of the Cherubim and Seraphim in his own place.

Abraham Onanuga was least expected to succeed Moses Orimolade because he was new and did not know much about the doctrines and constitution. On the 18th October 1933, Orimolade invited all the leaders and the elders, blessed them and encouraged them to carry on the work to the whole world. He charged them to cooperate with Abraham Onanuga whom he had chosen as a new leader.

Orimolade passed away to eternity on October 19, 1933

At about 3.00am, on 19th October 1933, Orimolade started to pray. Prophet Agbebi and his brother Peter Omojola were with him, they had a visitation in the form of a great light in the prayer room and immediately the two of them keeping vigil with Moses Orimolade fell down.

When they stood up and regained consciousness, behold the man they were guarding had passed away. Moses Orimolade had passed away to eternity.

“Farewell my father, Orimolade Oke –Ijebu, Ajagunmokadi, Omo Oloke Meji Tako Tabo, Omo Afiru Ekun Wonini – The teacher and founder of Cherubim and Seraphim Organisation.”

On the 20th October 1933 Moses Orimolade Tunolase was buried at – Ojokoro and since 1934 there have been remembrance services at Ojokoro by all members of Cherubim and Seraphim Organisation worldwide.

In 1975, his body was exhumed and reburied at Ikare – his hometown. He was post – humously honoured by the Nigerian Association of Aladura churches as the Grand Commander of the Order of MELCHIZEDEK (G.C.O.M) and recognised as Aladura saint in 1992.

Thank you and God bless all.

Amen