



EFFECT OF MISSION STRATEGIES OF EVANGELISM AND SOCIAL WORK ON CHURCH GROWTH IN PROTESTANT CHURCHES IN MOLO SUB-COUNTY NAKURU COUNTY

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ABSTRACT

The church is an assembly of the professed believers under the discipline of the word of God, organized to carry out the great commission, administer the ordinances and minister with spiritual gifts and has to have a strong mission purpose and give priority to evangelization and witnessing. Despite the attention given by scholars on the church's mission strategies of evangelism and social work, very little is known about the effects of the strategies on church growth in Protestant churches. The general objective of the study was to determine the effect of mission strategies of evangelism and social work on church growth in protestant churches in Molo Sub-County Nakuru County. The study specifically sought to establish to determine the availability of mission strategies of evangelism and social work in Protestant churches in Molo sub-county Nakuru County the study also sought to establish the effectiveness of the mission strategies of evangelism and social work on church growth in Protestant churches in Molo sub-county in Nakuru County. The study made use of stakeholder's theory to explain the role of various groups of individual in the missionary work. The study made use descriptive research design. The target population was examined in the view of the unit of observation and unit of analysis. The unit if observation was churches in Molo Sub-County while the unit of analysis was 116 pastors and Church leaders. The study sample size was determined using Yamane formula of 1973 to get a sample of 89 respondents. Primary data was sourced from the respondents through questionnaire. Data collection process commence by first getting a formal letter from Kenya Methodist University and NACOSTI. After the necessary authorization, the questionnaires were delivered to the respondent on drop and pick later method. Data processing was done through editing, coding, classification and tabulation. Data was entered and analyzed using SPSS version 24 statistical software. The extracted data was quantitative in nature and was presented in tables due to ease of interpretation information presented in tables. The researcher concluded that majority of the churches are involved in social work which is the calling of the churches by Good to proclaim the good news and to minister to the needy in the society. The churches which participate in the social welfare of the needy individuals in the society have social amenities like children homes, hospital and boreholes. From the findings the researcher concluded that the share the gospel of Christ by visiting the sick in the hospital, visiting the elderly and organizing for free medical check-ups. Basing on the findings of effective mission strategies adopted by the churches today, it can be concluded that majority of the churches adopt open air crusades to the mission of the body of Christ, some adopt door to door mission, other espouse seminars

and crusades while other use social media to spread the gospel of Christ. Although some churches have evangelism department but majority of the churches don't have the evangelism department, therefore the protestant churches ought to the evangelism departments which oversees the evangelism activities effectively. The church leaders together with the head of the evangelism department should plan strategically how to conduct the evangelism activities including the social work of the church which is the divine calling of the church.

Keywords: Church, Mission Work, Evangelism

1.0 INTRODUCTION

The church is an assembly of the professed believers under the discipline of the word of God, organized to carry out the great commission, administer the ordinances and minister with spiritual gifts (Towns, 2014). The church growth is the fulfillment of the great commission which includes spiritual formation and effective evangelism strategies. Van Rheenen (2015) defines mission strategy as “the practical working out of the will of God within a cultural context”, because, for him, all missiological decisions must somehow be rooted in theology and take into consideration the cultural context in which the mission is carried out.

Mission strategy is generally determined by the objectives we set and our ultimate purpose. Paul adopted the strategy of “Jews first and also Greeks” so that God’s purpose of bringing into the blessings of Israel the full number of the Gentiles might be fulfilled (Rom. 11:25). He labored for the salvation of the Gentiles so that his fellow Jews may be provoked to jealousy (Rom. 11:11). That is, the coming-in of the Gentiles will provoke the people of Israel to repent and participate in the final salvation.

Majority of churches that have grown the fastest have Pentecostal or neo-Pentecostal roots, such as the Assemblies of God or the Universal Church of the Kingdom of God. When the vibrancy and impact of these churches are discussed in the popular press, reference is often made to former drunks who, after converting to Pentecostalism, have transformed their lives for the better. Leadership in Pentecostal churches typically requires less formal education, and leaders are often recruited from the local community. Moreover, their highly participatory services focusing on spiritual gifts are easily accessible and relevant to the felt needs of ordinary people (Vingren & Mariano, 2016).

The church has played crucial political and socio-economic roles in many African nations. African scholars such as Isaac Phiri have observed that the church in Africa has played and continues to play a vital role in bringing and maintaining democracy in many nations. In Nigeria the church has helped in shaping the social, economic, political, as well as religious climate. The church has also been actively involved in politics. It is unfortunate that while the church has never been without a voice and has always made significant progress in addressing the ills of the country, not many people acknowledge the worthiness of her contributions to the betterment of social, economic, and political conditions of the nation and its people. Apart from the fact that the church does actually respond constructively to secular issues, it is important to understand that it is difficult to separate religious problems from social, economic, and political problems. Economic and political problems usually lead to religious and social problems and vice-versa.

The effectiveness of the church on mission work focuses on the extent to which church facilitates mission work. Ineffectiveness of the church in doing mission work hinders the ability to spread mission work while effective church facilitates mission work. Scholars have pointed out some of the qualities of an effective church in delivering mission work. As Ngara

(2014) explained, an effective church should be based on vision. A pastor or church leader should develop a vision to be followed by the believers or his followers. For instance, a church should describe to its followers about the purpose of worshiping and why they should stick to it as a Christian faith.

The growth of the Church is determined by the mission strategies, objectives set and our ultimate purpose. Paul had a definite aim in his mission and thus he was enabled to set out strategies that will fulfill that aim. As Ngara (2014) explained, effective church should be based on vision. Shenk (2005) agrees that the church has to have strong missionary purpose, has to give priority to evangelization and witnessing. Regarding the definition of evangelism, Wagner notes three views. They are Presence Evangelism, Proclamation Evangelism, and Persuasion Evangelism. He considers persuasion evangelism as the most adequate definition which best fits the understanding of the Great Commission among the three views.

1.2 Statement of the Problem

Yarborough (2013) states that evangelism is the act of working through believers empowered by the holy spirit to communicate the good news of Jesus Christ to every person and people group with the purpose to persuade the lost to come to salvation. The spreading of the good news includes the use of all means of action the church develops in order to reach out all people in today's society. Shenk (2005) agrees that many churches have strategies which are focused on spiritual needs of their church members rather than the outward needs of the society. Evangelism and social work are some of the mission strategies applied in the New Testament church (Acts 6:1-8). While discussing on evangelism, Wagner (1986) states that a person is not evangelized until she/he becomes a responsible member of the body of Christ. Together with that, Gibbs states that God has sent the church into the world to make disciples of all nations and that church growth is on God's agenda and it is God's intention for the church to grow. According to Schwartz (1996), growing churches practice hospitality by regularly inviting unchurched as well as church members to their homes and this he calls social work. However, very little is known about the effects of mission strategies of evangelism and social work on church growth. This forms the basis for the study which looks at the assessment of the effects of mission strategies of evangelism and social work on church growth in Protestant churches in Molo sub county Nakuru county

1.3 OBJECTIVES OF THE STUDY

This study has both general and specific objectives

1.3.1 General Objective

The study sought to determine the effect of mission strategies of evangelism and social work on church growth in protestant churches in Molo Sub-County Nakuru County.

1.3.2 Specific Objectives

To determine the availability of mission strategies of evangelism and social work in Protestant churches in Molo sub-county Nakuru County.

To establish the effectiveness of the mission strategies of evangelism and social work on church growth in Protestant churches in Molo sub-county in Nakuru County.

1.4 Research Questions

What are the available mission strategies of evangelism and social work among protestant churches in Molo sub-county Nakuru County?

How effective are the mission strategies of evangelism and social work on church growth in Protestant churches Molo sub-county Nakuru County?

2.0 LITERATURE REVIEW

2.1 THEORETICAL REVIEW

The study was guided by Stakeholders Theory

2.1.1 Stakeholder theory

Stakeholder theory was developed by Richard Edward Freeman in (1984). In defining stakeholder theory Clarkson (2014) states: “The firm” is a system of stakeholders operating within the larger system of the host society that provides the necessary legal and market infrastructure for the firm's activities. In this case for the church to fulfill its missionary work all the stakeholders must be brought on board. Friedman and Miles (2016) state that the organization itself should be thought of as a grouping of stakeholders and the purpose of the organization should be to manage their interests, needs and viewpoints. This stakeholder management is thought to be fulfilled by the managers of a firm. This view is supported by Phillips (2013) who proposes that the goal of directors and management should be to maximize wealth creation by the firm. In order to succeed and to be sustainable over time, executives must keep the interests of customers, suppliers, employees, communities and shareholders aligned and moving in the same direction (Orts & Strudler, 2012). Kanungo (2014) states that collective ownership implies access to everyone regardless of their social status. For the church to effectively achieve its missionary role all the relevant stakeholders such must be actively be engaged. Some of the must have stakeholders are the fellow churches, the government, the congregations and the community at large.

2.2 Empirical Literature

The word mission in today’s society has different meanings which directly affect how the work is done (Burgess, 2015). Mission is seen as making Christ known to unbelievers. New believers should be trained not to just to believe, but to be Disciples of Christ. Mission is seen by the writers as task where cooperation between missionaries, churches and organizations is vital to produce required results. Since the basic understanding of the concept differs, it is important to communicate and understand it correctly. Raiter (2015) pointed out that the word “mission” was not found in the Bible. It came from a Latin word meaning, “to send”. The word “send,” was used in the New Testament expressing the reality of God sending out labors in the world, to proclaim the message of salvation where He was not yet known. This process was also called, ‘to go forth to establish’ the sovereignty of God. The word ‘mission’ was often used in all forms of Christian service. The word ‘mission’ was also highlighted that, in the Bible when the apostles were set aside in similar situations, it was simply to proclaim Christ in regions where he was not yet known.

Shenk (2015) agrees that the church must have a strong missionary purpose, it must give priority to evangelization and witnessing, and it must be committed to meeting world issues. The church has thus, more than any other institution needs to have strategies which enable it not to look outward to the needs of others rather than inward to the needs of its own members. Shenk argued that the church was formed into an institutionalism by Constantine AD 313-380. It was only in the 16th century, that it started to form a change, when Protestant’s began to make Christ known cross-culturally in Europe. Two centuries later the Gospel was spreading globally.

Missionary role and strategy have changed with time. A major shift in the thinking and practice of Mission is the Missionary role. Before they controlled the resources, determined the nature and scope of Church planting and were basically the ones in leadership. Currently or since 2007, Missionaries are expected to function as advisors, consultants and companions to the local Church. Whilst Missionaries accept these role, they however, find it difficult to desist from the temptation of decision making because of the power of money. Slowly Missionaries are reckoning with the reality that they must learn to be guests, humble and in tune with the local Church without comprising the values of partnership. Equally important to highlight is the resistance by some Missionaries who argue that the new role denies them to fully utilize their skills and technical competencies.

2.2.1 Evangelism strategy

According to Yarbrough (2013) evangelism is the act of working through believers empowered by the Holy Spirit to communicate the good news of Jesus Christ to every person and people group with the purpose to persuade the lost to come to salvation. Evangelism involves spreading the good news of Jesus Christ to all people. The spread of the good news, including use of all means of action the Church develops in order to reach out all people in today's society, is the great obligation of the Church.

The initial practice of Christian evangelism took place during the ministry of Jesus. A great transition occurred between the understandings of evangelism by the disciples of Jesus when they heard him saying, "Go! I am sending you out like lambs among wolves" (Luke 10:3), and the development of evangelism the disciples experienced, when they reported, "Lord, even the demons submit to us in your name". (Luke 10:17). The transition was between the idea that Jesus stressed the hardships of proclaiming the kingdom of God (Luke 10:3) and the practice the disciples experienced. Jesus warned the disciples that people would oppose them and persecute them for his sake (Math. 10:17–20). On the other hand, the experience of the disciples was that even the demons were their subject (Luke 10:17). They thought that evangelizing would be very easy. Therefore, they returned to Jesus happy of the success but still lacking in experience of persecution, which would come later in their work (Acts 11:19).

Evangelism calls humans to come back to God and renew their communion with God, which was broken by humankind's fall (Gen. 3). Through evangelism the Church is called to proclaim Jesus Christ as the only mediator between fallen humans and the divine and eternal God (1 John 2:1). The Church's relationship with the world is identified as a servant helping the world to be liberated from any bondage that makes the world ignorant of God 's saving love.

Evangelism is not only informational, although it has profound informational content, nor is it only motivational, although its affective domain is wide. This message of the gospel regards the triune God's cruciform love for humanity and humanity's response to God's love. The Church communicates this message incarnation ally in order to make the message contextually relevant to the people and culture in which it is proclaimed. The Church has tried to find appropriate ways to communicate the gospel to the world. The apostles took the gospel they received from Jesus and spread it as far as they could in the world. Proclaiming the gospel was Jesus' command. Accordingly, the disciples followed Jesus' sequence: first in Jerusalem and then in Judea, Samaria and to the ends of the world (Acts 1:8).

Dana, Steven, and Oduyoye (2013), state that the relationship between evangelism and mission resembles the relationship of the heart to the body. They compare the mission with the human body. The body moves and acts indifferent contexts. Sometimes one part of the body is busy while at other times another part of the body is busy. In the same way an interaction between mission and evangelism exists. For example, the eyes are not always used because the night is so dark and nothing can be seen. In that case other organs such as the hands are needed to find the way. Whether or not evangelism and mission fail to be represented, the church continues to exist and wait for the right time to act. In all cases the heartbeats, sending the blood through the body, nourishing the other organs and keeping the body living (3). Robert, Gunter, and Oduyoye want to say that even in persecution the Church lived waiting for better time for evangelism.

2.2.2 Social Work

Doing social ministry is understanding that “grace demands that we do in our own circle that which God does by Christ”, attesting “to God’s creating, reconciling, and redeeming acts by deeds and attitudes which correspond to them” (Mott, 2012). It is a matter of rendering to others what we have received. Because one has received justice from God through Christ, one ought to dispense the same justice to others by standing for what is right (activism), attend to the poor around (mercy), dispensing grace to all that need it. Because in God’s grace we “have experienced healing in our life together, we cannot be content in the knowledge that there is brokenness and suffering in the world” says Mouw (2013). In his attempt to classify the functions of the church, Carter (2015) group the activities of the church in three functions.

Many of the original foundations of benevolence and charity have their beginnings in religious institutions. “The desire to help others and, therefore the beginning of social welfare appears to have developed as a part of religion” (Langer, 2003). Religious values and traditions have greatly affected the development of American social welfare (Cascio, 2003). Religious institutions like the church have “continued to be a prominent context for social work practice” Holt (1922) maintained that the “early church grew out of the necessity of greater efficiency in ministry to the physical needs of” others (p. 43). “The Church continues to be a significant and influential institution -for good or for ill- in this nation’s formal social services, and to a greater extent, in the informal social support and services available to persons and their families” (Garland, 1992). This creates a place of exploration and connection for those who serve in the helping professions, such as social work and psychology. These collaborations provide both an excellent context for practice and an opportunity to assist faith-based communities, such as churches, to more effectively meet the needs of its people and the community it serves.

The Church and helping professions, such as social work and psychology, share a common mission of providing assistance, guidance, and support to those in need, but there are also sources of tension. For example, some within the helping professions do not value religion and do not think churches can contribute significantly to human services. Conversely, some faith traditions doubt the use of secular helping professions if they do not include explicit components of Christian faith (Plante, 2008). Since the church and the helping professions have many areas of common focus and influence, the development of strategies and approaches to enhance collaboration make for more effective and holistic work. There are many examples of helping professions supporting the church with their expertise. “Despite the secular evolution of the welfare state, religious congregations have continuously provided social services throughout our history” (Langer, 2003). This includes areas of clinical work such as counseling, consulting with cell groups, marriage and pre-marriage sessions, and

other related educational experiences (Edwards, 2003), consultation to churches with large congregations, supervision of community ministries, and assistance in implementing social action (Watkins, 1992).

Wolfer and Sherr (2003) categorize congregational outreach into six areas: immediate needs (food, shelter, clothing), educational and health needs (tutoring, after school programs), community development activities (neighbor associations, AA, civic groups), evangelistic outreach, humanitarian efforts to deprived areas or countries, and finally, public advocacy. Plante (2008) maintains that the church brings valuable input to this collaboration, such as spiritual tools and traditions (e.g., meditation), processes of forgiveness, acceptance of others, and a calling to volunteerism that can augment professional practice. “Overall, the religious and spiritual wisdom tools, at their very best, offer many tools to enhance psychological, physical, interpersonal and community functioning” (Plante, 2008). Furthermore, the church provides a relationship with mental health gatekeepers, potential resources for clients, and connection to an established community of support (McMinn, Vogel, & Heyne, 2010).

Social workers can provide assistance with organizational development and program evaluation, as well as, administrative oversight. Consultants, as outsiders, can sometime ask the hard questions or pose alternative solutions (Watkins, 1992). However, the social worker serving within a congregation can sometimes be more effective in reaching difficult groups, and have a practice that is “broader than practice in many other settings, including preventive, rehabilitative, and proactive, (Ferguson, 1992,). Social workers can also serve in developing faith-based community ministries. Bailey (1992) maintains that community ministries are increasing due to the limiting of federal monies causing a greater burden on local communities, and the inability of individual congregations to meet the growing demands of a community. While this creates the possibility of greater flexibility and awareness in meeting local needs, these ministries have limitations as well. “There are limitations to what community ministry can do. Because of budgetary needs, it is tempting to seek every possible grant, regardless of community need or agency mission” (Bailey, 1992). Finally, social action is a way that the social worker can assist and collaborate with the church.

2.2.3 Church Growth

The growth of a church depends on developing strategies for bringing people to Christ and the kingdom. Based on this assumption, they believe the lead pastor must be the chief practitioner of bringing people into the kingdom of God. The congregation will then follow the leaders in reaching out to unbelievers. Hunter claims that the church’s main business is to communicate the Christian faith to the growing numbers of people who do not yet believe or follow Christ. In short, the church should prepare its people to have compassion for the unchurched. In his early discussion about the mission of the church, Wagner (2015) emphasizes the evangelistic mandate is the first priority. He quotes the Lausanne Covenant and says that in the church’s mission of sacrificial service, evangelism is primary (Dawn, 2017).

2.2.4 Effectiveness of the church on mission work

The effectiveness of the church on mission work focuses on the extent to which church facilitates mission work and the effectiveness of the mission strategies applied. Ineffectiveness of the church in doing mission work hinders the ability to spread mission work while effective church facilitates mission work. Scholars have pointed out some qualities of effective church roles in delivering mission work.

Ngara (2014) explained, an effective church should be based on vision. A pastor or church leader should develop a vision to be followed by the believers or his followers. For

instance, a church should describe to its followers about the purpose of evangelism and social work and why they should stick to it for Church growth. A church that is not based on a specific and clear vision may not be effective in supporting mission work. Second, effective churches should spread the true gospel without relenting. If a church relents, he kills the morale of the followers (Ngara, 2014). Other crucial traits of effective churches include honesty, the ability to inspire, commitment, confidence in leading the church followers, and positive attitude. Portraying the traits mentioned above enhances the ability of a church to engage in mission work and also the readiness of the followers and non-followers to receive gospel and follow biblical teachings. In short, a strategic church leader has qualities that enhances mission work.

The role of the church should be to prepare people not only to preach the Gospel to others, but also to prepare followers for missions. There are various practices that the church has not incorporated in its calendar which include: Encouraging people to give special offerings for missionaries or mission projects and having special mission accounts and special giving for mission.(Ngara, 2014).The only way mission work will be effectively integrated into the general programs of many churches is by encouraging local leaders to grow the spirit of doing mission work from the local churches. However, there are areas that remain unaddressed: Recognizing that mission comes from local churches. Praying that God will send some out from the church to do mission work. Preparing youths for possible mission work. Being ready to train and equip those that have surrendered their faith to doing mission work? Training on the correct and best ways of doing mission for church growth.

2.3 Conceptual Framework

Independent Variable

Dependent Variable

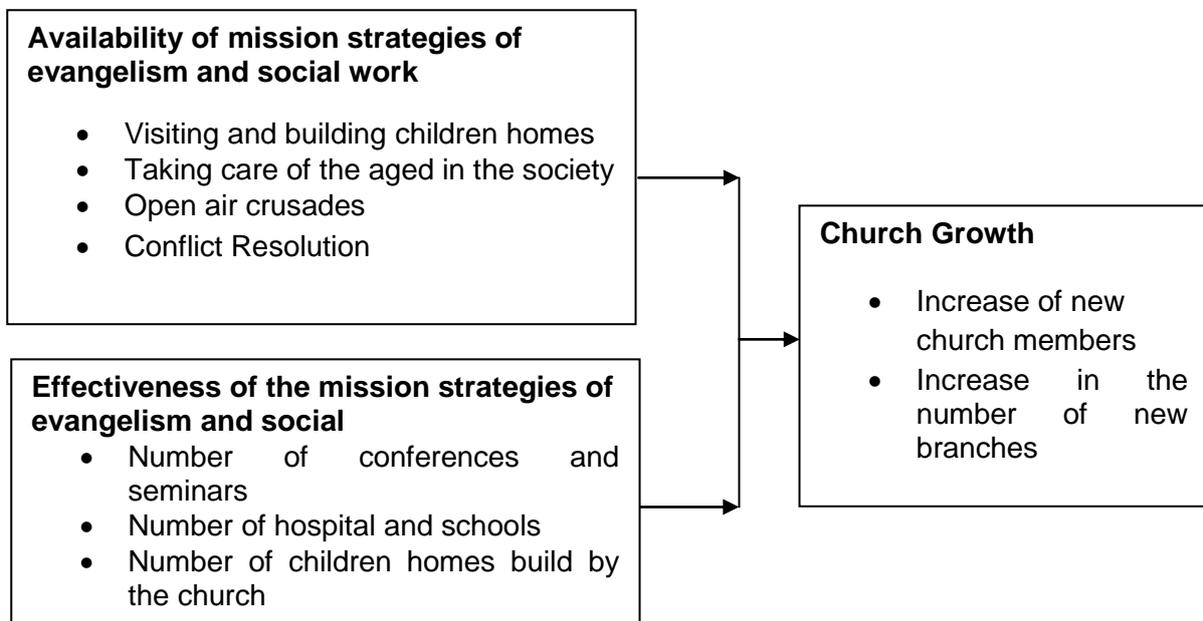


Figure 1: Conceptual Framework

3.0 RESEARCH METHODOLOGY

The study adopted descriptive research design. This research design was used for this study because the researcher was interested in assessing the mission strategies of evangelism and social work on church growth in Protestant churches in Molo Sub-County Nakuru County but had no control over the variables.

3.1 Target Population

The target population was examined in the view of the unit of observation and unit of analysis. The unit of analysis was evangelical churches in Molo Sub-County while the unit of observation was 116 pastors and Church leaders in Protestant churches in Molo Sub-County.

3.2 Sampling Technique

According to Webster (2001), a sample is a finite part of a statistical population whose properties are studied to gain information about the whole determination of sample size was carried out using Yamane formula of 1973 (Yamane, 1973). Yamane formula assumes a normal distribution.

$$n = \frac{N}{1 + N (e^2)}$$

Where:

n = required responses

e² = error limit (0.05)

N = Population under Study

$$n = \frac{116}{1 + 116 (0.05^2)}$$

$$= 89$$

3.3 Data Collection Instruments and Procedure

Primary data was sourced from the respondents through questionnaire. Questionnaires were used because the literacy level of the target population was adequate and therefore can write and understand the topic under study. The questionnaire is also a fast way of gaining data related to other instruments. In addition, questionnaires gave the researcher comprehensive data on a wide range of factors. Data collection process commenced by first getting a formal letter from Kenya Methodist University and NACOSTI. The researcher presented a research letter from the university to Pastors and church leaders of different churches in Molo Sub-County for the purposes of seeking formal authorization to undertake data collection. The validity of the instrument was ensured through constructive criticism from the project supervisors who have an extensive experience and expertise in questionnaire construction.

The reliability of the instrument was improved through piloting and pretesting. Pilot testing involves the detection of weaknesses in design and instrumentation and to provide proxy data for selection of a probability sample, while pre-testing involves relying on colleagues, respondents' surrogates or actual respondents to refine measuring instrument validity and reliability of the instruments. A pilot study was conducted by issuing questionnaire to 9 pastors in the neighboring Njoro Sub-County, this was 10 percent of the sample size.

3.4 Data Analysis and Presentation

Data analysis involves reduction of accumulated data to a manageable size, developing summaries, looking for patterns and applying statistical techniques. Data processing was done through the editing, coding, classification and tabulation. Data was entered and analyzed using SPSS version 24 statistical software. The extracted data was quantitative in

nature and was presented in tables and graphs due to ease of interpretation. The descriptive statistics composed of frequency distributions and percentage.

3.5 Ethical consideration

Permission to conduct the study was sought from National Commission for Science, Technology and Innovation (NACOSTI). The ethical considerations are often concerned with voluntary participation, anonymity and confidentiality, identification of purpose and sponsor, and analyzing and reporting (Kothari, 2004). To eliminate any ethical concerns, the respondents were presented with a consent statement that detailed i) purpose of the study ii) anonymity and confidentiality of the responses iii) voluntary participation and right to withdraw at any stage, and iv) lack of any financial compensation for participation in the study or any financial penalties for withdrawal from the study.

4.0 FINDINGS AND DISCUSSIONS

4.1 Response Rate

The study administered 89 questionnaires for data collection. However, 75 questionnaires were properly filled and returned. This represented 84 percent overall successful response rate. The 84 percent response rate was attributed to the use of self-administered questionnaire.

4.2 Demographic Information

The researcher sought to find out the distribution of the respondents according to their gender, age and education level

4.2.1 Distribution of Respondents by Gender

Table 1: Distribution of Respondents by Gender

Gender	Frequency	Percentage
Male	47	64
Female	28	37.3
Total	75	100

The study established that 64% of pastors in Molo sub-county were male while 33% of pastors in Molo sub-county were female. As such it can be argued that majority of pastors in Molo sub-county were Male. Just like any other organization women are less involved in church leadership. Therefore there is a need for churches to involve more women in the leadership to ensure gender parity is achieved in church leadership. Genderparity can be achieved by training more women on leadership. In recent days women has been considered to offer better leadership due to their motherly role.

4.2.2 Distribution of respondents by gender

Table 2: Distribution of Respondents by Gender

Gender	Frequency	Percentage
Male	47	63
Female	28	37
Total	75	100

Source: Researcher (2019)

The study established that 63% of pastors in Molo sub-county were male while 37% of pastors in Molo sub-county were female. As such it can be argued that majority of pastors in Molo sub-county were Male. Just like any other organization women are less involved in church leadership. Therefore there is a need for churches to involve more women in the leadership to ensure gender parity is achieved in church leadership. Gender parity can be achieved by training more women on leadership. In recent days women has been considered to offer better leadership due to their motherly role.

4.2.3 Distribution of respondents by age

Table 4: Distribution of Respondents by age

Age of the respondents	Frequency	Percentage
20-29 Years	8	11
30-39 Years	18	24
40-49 Years	28	37
50 years and above	21	28
Total	75	100.0

The study noted that majority (37%) of the respondent were below 40-49 years, 24% of the respondents were more than 50 years, 24% of the respondents were aged 30-39 years, while 11% of the respondents were 20-29 years. This implies that majority of church leaders were aged 40-49 years. In church leadership age is a key factor that ought to be considered. Church leadership should groom youth for leadership position, this will equip them with necessary skills and expertise which will ensure church growth and development.

4.2.4 Distribution of respondents by education level

Table 5: Education level of church

Education level of the respondents	Frequency	Percentage
Primary	8	11
Secondary	12	16
Diploma	42	56
Degree	10	13
Masters	3	4
Total	75	100.0

From the finding 8% of the respondents had attained primary education as their highest level of education, 16% of the respondents had attained secondary education as their highest level of education, 56% of the respondents had attained diploma education as their highest level of education, 13% of the respondents had attained degree education as their highest level of education while 4% of the respondents had attained masters education as their highest level of education. This implies that majority of the respondents had attained diploma education as their highest level of education.

4.3 Descriptive Findings and Discussions

Table 6: Strategies used by churches to do evangelism

Strategies	Frequency	Percentage
Open Air Crusades	30	40
Door to door missions	10	13
Seminars and Conferences	16	21
Through radio	5	7
Televangelism	3	4
Through Social Media	11	15
Total	75	100.0

Source: Researcher (2019)

From the findings 40% of the respondents stated that they conduct evangelism through open air crusades, 13% of the respondents stated that they conduct evangelism through door to door missions, 21% of the respondents stated that they conduct evangelism through seminars and conferences, 7% of the respondents stated that they conduct evangelism through radio, 4% of the respondents stated that they conduct evangelism through television while 15% of the respondents stated that they conduct evangelism through social media. This implies that majority of the churches conduct evangelism through open air crusades.

From the findings open air crusades is the most effective evangelism to winning people to Christ this is linked with the Old Testament evangelism for instance Moses and Joshua adopted the open air evangelism for addressing vast assemblies of the Israelites beneath the unpillowed arch of heaven. Samuel closed a sermon in the field of Gilgal amid thunder and rain, by which the Lord rebuked the people and drove them to their knees. This was an open air evangelism Elijah stood on Carmel, and challenged the 400 hundred prophets of Baal.

Social activities that churches involve themselves in

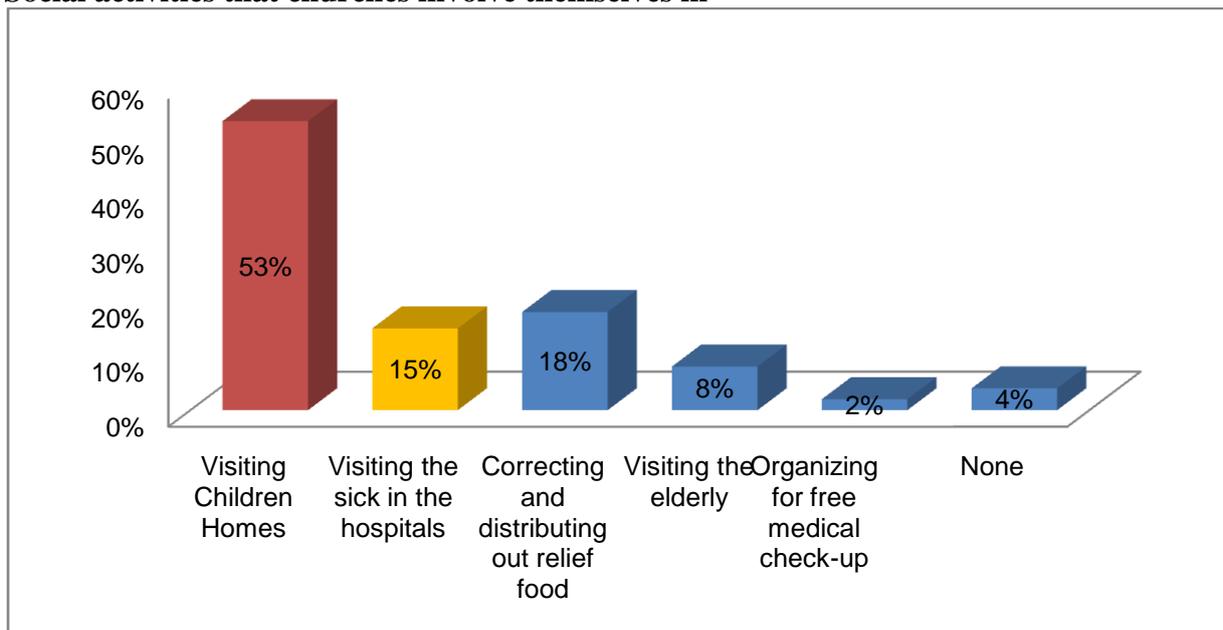


Figure 2: Social activities that churches involve themselves in

From the findings 53% of the respondents stated that they visit children homes, 15% of the respondents stated that they visit the sick in the hospitals, 18% of the respondents stated that they collect and distribute relief food, 8% of the respondents stated that they visit the elderly, 2% of the respondents stated that they organizing free medical check-up while 4% of the respondents stated that they are not involved in any social activities. This implies that majority of churches visit children homes. As one way to spread the gospel to the poor most churches today own children homes where the church members aid their support to the orphaned children or the street children.

Table 7: Effectiveness of mission strategies of evangelism

Mission strategies of evangelism	VE	E	U	I	VI	N	Mean	Std
Open air Crusades	46%	44%	4%	6%	0%	75	4.64	0.876
Door to door missions	43%	52%	2%	3%	0%	75	4.82	0.765
Seminars and Crusades	41%	52%	2%	5%	0%	75	4.46	0.567
Through radio	47%	33%	7%	10%	0%	75	4.17	0.641
Televangelism	52%	33%	4%	9%	2%	75	4.23	0.643
Through Social Media	56%	34%	4%	6%	0%	75	4.45	0.876

From the findings, majority of tchihe respondents stated that open air crusades are very effective in evangelism (mean = 4.64; stddev = 0.876). In addition majority of respondents stated that (mean =4.82; stddev = 0.765) door to door missions is effective in evangelism. Further majority of the respondents agreed with a (mean = 4.46; stddev = 0.567) that seminars and crusades are effective in evangelism. It was also noted that majority of the respondents agreed (mean = 4.17; stddev = 0.641) that use of radio is effective in evangelism. In addition majority of respondents (mean = 4.23; stddev = 0.643) agreed that televangelism is effective in evangelism. The study also indicated that majority of respondents agreed with a (mean = 4.45; stddev = 0.876) that the use of social media is effective in evangelism

This is this is linked with the Old Testament evangelism for instance Moses and Joshua adopted the open air evangelism for addressing vast assemblies of the Israelites beneath the unpillowed arch of heaven. Samuel closed a sermon in the field of Gilgal amid thunder and rain, by which the Lord rebuked the people and drove them to their knees. This was an open air evangelism. Elijah stood on Mount Carmel, and challenged the 400 hundred prophets of Baal.

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 CONCLUSIONS

From the findings the researcher concluded majority of churches conduct evangelism but some of the churches doesn't conduct evangelism. Churches which conduct evangelism have an evangelism department headed by the head of evangelism department or pastors. The evangelism strategies adopted by churches include the open air crusades, door to door missions, seminars and conferences and through social Medias. The researcher concluded that majority of the churches are involved in social work which is the calling of the churches by Good to proclaim the good news and to minister to the needy in the society. The churches which participate in the social welfare of the needy individuals in the society have social amenities like children homes, hospital and boreholes. It can be concluded that majority of the churches today own children homes where church members can easily share the gospel of

Christ with the needy by collecting and distributing food stuffs, clothing and organizing for a free medical treatments in the children homes. Other members also opt to share love to the needy by spending their time with them.

From the findings the researcher concluded that the share the gospel of Christ by visiting the sick in the hospital, visiting the elderly and organizing for free medical check-ups. Basing on the findings of effective mission strategies adopted by the churches today, it can be concluded that majority of the churches adopt open air crusades to the mission of the body of Christ, some adopt door to door mission, other espouse seminars and crusades while other use social media to spread the gospel of Christ. The researcher further concluded that majority of the churches frequently visit children homes, they visit the sick in the hospitals, the elderly and the collect and distribute relief foods as part of the social work of the church

5.2 RECOMMENDATIONS

Although some churches have evangelism department but majority of the churches don't have the evangelism department, therefore the protestant churches ought to the evangelism departments which oversees the evangelism activities effectively. The church leaders together with the head of the evangelism department should plan strategically how to conduct the evangelism activities including the social work of the church which is the divine calling of the church. Further the study recommends that the church should preach unity and love to the church members and the society which promotes the, social work activities and growth of the churches.

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