

The Implications of Church Policies and Administration on Evangelism in Selected Churches of Evangelical Church Winning All (ECWA) in Gombe State

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Abstract

The Christian religion is an evangelical and missionary enterprise in nature and character. From the beginning of the Church in Jerusalem to other parts of the world, the message of Jesus Christ and the good news of salvation have spread to all the nooks and crannies of the world. Theologians, Christian historians, Scholars and laymen in Nigeria have written on the missionary propagation of the message of Christ in other churches without little attention paid to Evangelical Church Winning All (ECWA). So, there is need to do a study on the missionary activities of Christianity, especially in (ECWA), Gombe State. This paper therefore, intends to make a survey of the implications of church policies and administration on Evangelism in selected churches in ECWA, Gombe State. This paper employs both the primary and secondary methods of data gathering. The primary data was gathered through interviews and the Bible, while secondary data was sourced from published works on church policies and administration, and on evangelism. Content analysis was used within the structure of principles and actions of the church. Suggestions were made to address the challenges of evangelism in Gombe state.

Keywords: Church Policy, Administration, Evangelism, Church Growth, ECWA Gombe

Introduction

Christianity as a religion is evangelical and missionary in nature and character. At the beginning Jesus Christ himself with the will of his father (God) agreed to move from heaven down to earth to perform the salvation of humankind. Similarly, on the earth after a successful missionary endeavor from Jerusalem to other areas, Jesus proclaimed the arrival of the kingdom of God in all ramifications (teachings and deeds). He commissioned his followers (Apostles and Disciples) to take the Gospel to the end of the world (Mt 28:18-20). In doing these, the gospel was to be made manifest in the lives

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of the receivers through the Holy Spirit (to combine salvation with the provision of answers to societal challenges as had been done by the founder himself). Iorkyar argues that Christians who believe they have a purpose in God and a definite mission on earth are fueled with the zeal to establish God's purpose for their lives. Part of this purpose includes transforming their communities and establishing the kingdom of God by evangelizing the people (35). He points out that besides evangelizing the soul (change in human behavior), a holistic evangelistic approach involves combining different aspects of family life, economic empowerment and improved living conditions to bring about "Wholeness" about development in people and communities. Iorkyar informs that the first missionaries of the Sudan United Mission (SUM) who came were reported to have come with four boxes. The first box contained books (for formal education), the second contained medicines (for health services), the third fruits and seeds (for food and agricultural development), the fourth box contained the personal effects of the team (36).

The medieval church in many ways attempted to develop its society politically, economically, socially and religiously (Pillar 6). During the reformation period, Luther is to be regarded as 'Creative and Original Thinker' who provided the church's missionary enterprise with clear and important guidelines and principles. The reformer's theology was not what people could or should do for the salvation of the world, but what God has already done in Christ (10). So, the early missionaries, especially in the 19th Century are to be commended for sowing the seed from which the black churches of the 20th century grew. They did extensive evangelistic work and built churches, schools and hospitals. Pillay has shown that not only were these important aspects of their ministries at that time but were also foundations for subsequent developments (15).

Turaki and Olatayo in *Jamberlang* noted that Mrs. Gowans who was a member of St. James Square Church and a leading women fellowship leader believed that unless missionaries take the courage to come to Sudan which was generally referred to as the "White Man's Graveyard" and share the gospel, people in the Sudan region will ever remain in darkness. This led to the formation of a missionary body called Sudan Interior Mission (SIM) now International Christian Mission Organization (IMCO) (175/176). This SIM came and organized people of the Sudan in churches, especially in Nigeria by 1954; these churches that were founded by SIM became independent of SIM and formed their indigenous denomination, the Evangelical Church of West Africa now called Evangelical Church Winning All (ECWA). So, as we have it today, it is an evangelical mission whose mandate has not differed from the past missionary endeavors of Mrs. Gowans, Kent and Birmingham who came to Badagry (Nigeria). With this vision at their background when on the 7th – 10th January, 1954 in Kagoro and the adoption of the constitution of an indigenous church, ECWA took off with its headquarters in Jos, the capital city of Plateau State, as an indigenous church with structural and leadership development (188). So, like Fr. Daniel UdeAsue intoned, "that

we must bear in mind that the chief concern of the church today is mission – the call to announce Christ and bring his impact to bear on the tremendous problems of society, and the cry of humanity for authentic life (96).

This paper, therefore, intends to look at the growth of Christianity in Gombe state, especially at ECWA. It shall discuss the implications of ECWA policies as well as administration on evangelism in selected churches of ECWA in Gombe state. This paper employed both the primary and secondary methods of data gathering. Primary data was obtained through the Bible and interviews granted by both the Laity and clergy. Secondary data was gathered through relevant text and published works on the topic. Content analysis was used in analyzing the data gathered within the structure of the principles and actions of the Church.

Definition of Key Terms

Church Policy

Two key words are to be defined here and hybridized to the understanding of church policy. A church is not restricted to a building where Christians go to worship (Hornby 250) but may as well be seen as a “large, bureaucratic and hierarchical religious organization,” (Gordon 71) (and by far connects a “body under authority and with authority” (Harries 59). So, some have traced the etymological underpinnings of the concept church to the Old English *cirice*, *circe* “place of assemblage set aside for Christian worship, the body of Christian believers, Christians collectively. The equivalent of it been the Greek *ekklesia* which was originally a designation of the regular assembly of the whole body of citizens in a free city-state “called out” by the herald for the discussion and decision of public business. It came to take a Christian meaning in the Gospels as “a society possessing powers of self-government, in which questions of discipline were to be decided by the collective judgment of the members.” Policy means a course or principle of action adopted or proposed by an organization or individual. Church policy then becomes “a statement that defines the authority required, boundaries set, responsibilities delegated and guidelines established to carry out a function of the church” (<https://classroom.synonym.com>>w)

Church administration: A church administration is the spiritual service to the body of Christ which involves the wise stewardship of God’s resources for the accomplishment of the work of ministry. It has to do with the management of church ministry and with the operation that govern that organization.¹⁴ Church administration therefore, helps pastors and staff members of the church become effective and efficient leaders, managers and administrators. Topical issues in church administration may include Administration Document, Organizing the church, Administering Personnel Resources, Financial Resources, Physical Resources and Administering Risk (<https://www.linkedin.com>>pulse).

Evangelism

Evangelism is the spreading of the Christian gospel by public preaching or personal witness. In Christianity therefore, evangelism is the act of preaching the gospel with the intention of sharing the message and teachings of Jesus Christ. The primary purpose of evangelism then is “the conversion of the individual to the Christian life. This takes the form of presence; proclamation; power; persuasion and prophetic. Proclamation takes the lead because of the various social, political, spiritual battles taking place in the world (<https://www.amazon.com>biblical>).

Church Growth

Biblically, McIntosh defines church growth as “all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with him and into responsible church membership. This in other words, is effective evangelism but not a methodology for increasing membership (<https://www.amazon.com>biblical>). Church growth takes the form of numerical growth where churches reach more people and grow in size; spiritual growth which happens when the people in the church come to love and follow Jesus; and finally, kingdom growth when there is both spiritual and numerical growth¹⁹.

Theoretical Framework

Several theories have been advanced in the history of scholarship on the relationship between religion and human actions. One such theory is that of Auguste Comte and social change. Adebisi echoes Comte’s assertion that, modern sociology sees social change as the inevitable product of intellectual evolution. According to him, this evolution involves a passage through three stages: Theological, the stage of Metaphysical and Positive. Comte posits that the Theological stage is where all phenomena, social and natural were explained through supernatural powers; the second stage, the metaphysical is concerned with abstract ideas to explain all phenomena, social and natural. Lastly mentioned is mode of the positive stage and the last and most advanced stage. Adebisi states that phenomena was explained through the application of scientific principles and laws that are based on what has been observed and not what is assumed or determined by the subjective principles and processes. Our main concern as far as this research is concerned is however the first analysis of the theological stage (188/189).

This religious interpretation of all phenomena, social and natural events explained through supernatural powers (demons, spirits and gods) finds expression in the twin doctrine of “predestination” and “the calling of God.” Christians who believe that they have a purpose in God and a definite mission on earth are fueled with the zeal to establish that Gods purpose for their lives. Part of this purpose includes transforming their communities and establishing the kingdom of God by evangelizing the people. Besides evangelizing the soul, a holistic evangelistic approach involves combining

different aspects of family life, economic empowerment and improved living condition to bring about “Wholeness” about development in people and communities (35). Comte did not however believe that the theological stage provided enough knowledge to understand religious attitude, beliefs and human actions. He saw society as having limited knowledge of phenomena, social and natural happenings. While he taught that the metaphysical and the positive stage were better than the theological stage. The theological stage has up till now being a veritable tool in analyzing society and or social change in general.

Faith based organizations, according to Putman in Akanbi are centered on social capital and civic engagement in the community. He states further that the church is the oldest and most resilient institution, and those African Religious Congregations are generally expected to serve their community and deal with social needs of their communities. Two features of religion contribute to the formation of social capital. Firstly, religion fosters group cohesion. Secondly, it can nurture and sustain reciprocity among others (6). Colman in Akanbi argues that “churches provide our society with a more participatory, more egalitarian and more communitarian ethos that would be evident in our society without them” (6). This theory is suitable for this study because members of ECWA church in Gombe state are mostly agrarian people who live below the poverty line and where social service and infrastructure are limited. The state’s poor rural women and men depend on agriculture for food and income. But the ECWA churches are here to avail the teaming adherents and worshippers with the tenets of Christianity, thereby leading to a “more participatory, more egalitarian, more communitarian ethos that would be evident in society” (6). Through their social interaction in the religious sphere, ECWA has made their contributions to the well-being of citizens in Gombe State. For example, the establishment of rehabilitation centres, hospitals, education and provision for youth and women empowerment programmes would go a long way in the business of religion (Christianity) contributing to the transformation of the society.”

Evangelical Church Winning All (ECWA): Church Policy and Administration on Evangelism

Before making any attempt in conveying ECWA policy and administration on evangelism, it is pertinent to once again highlight the fact that God Himself is an Evangelist; the more reason why He initiated, planned and made concerted efforts by sending his only begotten Son, Jesus Christ to come and save the world (Mk. 1:14, 15; Lk. 19:10). Consequently, Jesus Christ came as an Evangelist. From birth to death, Christ had come to achieve exactly what was planned by his father in unionism with God the Holy Spirit. Today, we are talking about the salvation of the world and the need to go further, to preach the GOOD NEWS of the salvation of mankind to the rest of the world (Mathew 20:18-20). It is on this note that Christians all over the world have made it a point of necessity to propagate the gospel of Christ as commanded.

The Evangelical Church Winning All (ECWA) as the name implies was brought into existence with the sole aim of propagating the good news as can be seen in their motto: “To glorify God” (Constitution of the Evangelical Church Winning All 9). This major aim as stated can be achieved through nine objectives, five of these include:

- a. Preach and teach the Holy Bible, the inspired and infallible Word of God;
- b. Maintain a strong body of Christ’s followers for the advancement of the public worship of God the father, through Jesus Christ our Lord;
- c. Promote the evangelical, educational, medical and welfare work of the church and further these interest through the pulpit ministry, publications, broadcasting, media and other means consistent with the character and purpose of the church;
- d. Prepare and engage pastors, teachers, evangelists, missionaries and other workers of the church;
- e. Feed the hungry, cloth the poor, support and empower the needy both spiritually and physically (2/3).

Looking at all these, it is specifically mentioned in one of the sixteen (16) Articles of faith and practice (Christian Life and Service) that: “Men are saved unto good works (Eph. 2:10, Titus 3:8) and faith without works is dead (James 2:7). Therefore, Christians are called to a holy life of service and testimony in the power of the Holy Spirit, including the propagation of the gospel message to the whole world. For administrative convenience, ECWA is structured on a hierarchical order as follows: (a) General Church Council (GCC) (b) District Church Council (DCC), (c) Local Church Council (LCC) and Local Church (LC) (10). These councils of ECWA are different levels of government for the purpose of executing policies formulated by the General Church Council, and for general administration of the church (10). The general management of ECWA as stated is under the leadership, supervision and coordination of the ECWA Executive through the office of ECWA General Secretary as the Chief Administrative officer of ECWA in the following areas:

- a. ECWA GCC Matters;
- b. ECWA Trustees Matters;
- c. ECWA National Programmes;
- d. ECWA Connects; DCCs, LCCs and LCBs; and
- e. Departments, Units, Institutions and Ministries (78).

Mention is also made of the establishment of institutions policy under which ECWA establishes educational institutions at all levels to address educational needs of the society; and equally establish Theological and Medical Institutions for the Gospel and Health needs of members and the society (ECWA Bye-laws 86). There is equally a Discipleship Ministry established for the purpose of training the church members and its leadership at various levels on the principles of discipleship, so they can continue to grow in their relationship with God and to preach the Word of God (112). The ECWA youth ministry’s purpose is to present every youth perfect in Christ. This is done

through the following activities: witnessing, discipleship, bible study, worship, fellowship, visitation, music and songs, sports, drama, entrepreneurship, supporting God's work, helping those in need and contributing to all ECWA programmes, projects and ministries.

There is also ECWA Student Ministry (ESM) whose functions includes the promotion of the work of the Great Commission in Post-Primary schools, particularly ECWA secondary schools and ECWA Christian Academies, campuses or institutions of higher learning and environs so that students and other people can be saved and disciplined into maturity in Christ. Also provide a forum for fellowship and for equipping the saints for the work of the ministry (113). The Prayer and Church Renewal Ministry functions to instill the prevalence of prayer and ministry of prayers among believers and churches by conducting seminars, teaching spiritual warfare, etc. and praying for individuals who submit themselves to be prayed for by the ministry (114).

Furthermore, another evangelical outfit has to do with ECWA Women in Ministry. ECWA Women in Ministry policy is developed and structured to meet the needs of ECWA women, because an effective use of women in ministry would boost the growth of ECWA and women participation in evangelism. They train women in the various ministries in the church and society. Generally, the women ministry in ECWA teaches, evangelize, preach, plant churches and gave counselling services. The women perform in any church ministry except pastoring and leading churches. Women with theological education are appointed as Christian Education Organizers in the DCCs or Head of Youth or Children Ministries (114).

In Gombe state, there are about nine (9) ECWA Districts whose mandate is drawn from the constitution and byelaws as well as related documents of the church. These include:

District church council Designation	Name of DCC chairman or Secretary
1. BORE Secretary	Rev. Joda Ibrahim
2. CHAM Chairman	Rev. Robert Sarma
3. GOMBE Chairman	Rev. James Dangombe
4. KALTUNGO Chairman	Rev. Liliabulus
5. KUMO Chairman	Rev. Dr. Isa Uba
6. SHONGOM Chairman	Rev. Joel Philip Wakili

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|----|---------------------|--------------------------|
| 7. | TANGALE
Chairman | Rev. Liman Umaru |
| 8. | WAJA
Chairman | Rev. Abare Yunusa Kallah |
| 9. | YAMEL
Secretary | Rev. Iliya Burga |

Note: where the researchers could not get the name of the chairman, it is replaced with that of the secretary.

The churches to be studied include the following.

	Name of ECWA Church:	Location:	Name of Pastor I/C:
1	ECWA Church Gombe Adamu T. Dauda	Off Ashaka Rd. Gombe L.G.C.	Rev. Dr.
2	ECWA Church No1 Goshen Cameroon	Billiri Town Biliri L.G.C.	Rev. David
3	ECWA Church Kashere Wanzam/ Rev. Mark Adamu	Kashere Town Akko L.G.C.	Rev. Sunday
4	ECWA Church Laden Tumul Town,	Akko L.G.C.	Rev. Idris Adamu
5	ECWA Church No1 Talesse Yunusa Kallah	Talasse Town, Balanga L.G.C.	Rev. Abare Yunusa Kallah

Implications of ECWA Church Policy and Administration on Evangelism in Gombe State

A church administration refers to the way that a church government is set up. For some, there are three common types of church administration: Congregationalist, Elder-led (Episcopal) and Denominational. ECWA is having a hybrid of Congregational and Presbyterian and not Episcopal. In the congregational model, power rests with the congregation. In Presbyterian, administration lies with the top (Nwosu 8). So, when you combine the fact that both the councils and the congregations have inputs in the government of ECWA, it becomes clear that this church has a robust policy of all-inclusiveness and egalitarian system where everybody is important and relevant. Lewis in Nwabueze warns that:

...a plural society is to create ...institutions which give all the various groups the opportunity to participate in decision-making, since only this can they feel that there are full members... respected by their more numerous brethren, and owing respect... which holds them together... to create an atmosphere of toleration and compromise (84).

This has been well taken care of by the ECWA philosophy and principles in dealing with Christians in their major domain. ECWA administration has set up rules and regulations to help the evangelization of the evangelical church as the name implies to impact a community for Christ. These can be grouped into these major areas.

Religious/Spiritual Maturity Implications

In an earlier study conducted by Eddie Gibbs on the Relevance of Church Growth Principles to Evangelism in England, mention is made that, “God’s will that individuals and communities should come to Christ in repentance and faith to acknowledge Him as Savior and Lord, to become his disciples and be incorporated in local churches” (230). This has been utilized in the ECWA policy. All the pastors interviewed by the researchers agreed that there has been numerical growth (quantitative) of the church in Nigeria, and Gombe state. Rev. Abare Yunusa Kallah mentioned that ECWA has been an evangelistic church to win all as the name implies. Evangelistic and missionary enterprise unit, the rural committee and the laity in some cases have been planting churches in Gombe with enthusiasm. The dramatic increase in the numbers of evangelistic ministries namely: discipleship ministry; ECWA children’s ministry; ECWA youth ministry; ECWA student ministry (ESM); prayer and church renewal ministry; ECWA women in ministry have been responsible for the church growth due to effective evangelism in Gombe state (Oral interview). Christian spirituality (qualitative) according to Ekwunife is a faith experience and response to God’s revelatory definitive actions in Jesus Christ mediated through the witness of the church under the guidance of the spirit within societal structures (42). These has been sufficiently done with the instrument of ECWA mass media namely ECWA Eternal Love Winning Africa (ELWA) with its headquarters in Liberia. They propagate Christ, promote inspiration and dramatize Jesus’s messages and by extension, the publication of Newspapers, Magazines that propagate the gospel (Oral interview).

ECWA Evangelical Mission Society (EMS) in Gombe has through vigorous evangelical efforts converted Muslims into its membership. Muslims who had earlier been converted are given the responsibility to guide the new Muslim converts using their Islamic background through mentorship and other programmes; to take care of their spiritual and physical needs. Also, the ECWA City Ministry approach Muslims as well as restitutes to follow Jesus and provide them with free accommodation, free meals, free school fees and skills acquisition. This has helped the numerical growth or quantitative increase (Oral Interview).

Socio-Economic Implications

This combines different aspects of family life, economic empowerment and improved living conditions to bring about development in people and communities. So ECWA through visitation teams in the local churches have developed the programmes for the sick and bereaved in Gombe state. Every Sunday of the month, money is raised, and the members visit the sick and give them some cash donations as well as assist families

of the bereaved. Even when a committed member dies, the committee provides the casket, the food and even money for the burial programme. This has helped in no small measures to bring the less privileged, especially those who have not been practicing Christians to the programmes (Oral Interview).

The scholarship award at the local and the district levels cuts across all disciples in knowledge pursuit. Applicants especially from non-Christian homes who have received such Scholarship always appreciated such gestures and finally come to the ECWA fold. ECWA has established many schools from nursery schools to secondary schools and theological colleges. Some of the secondary schools include: ECWA Comprehensive Billiri owned by Tangale DCC, Billiri LGA; Solem Academy Kumo in Akko LGA and ECWA Comprehensive Gombe owned by Gombe DCC.

Medical care and rehabilitation in Gombe

In line with the care for the sick and physically challenged, ECWA has boosted receptivity to God's Word through the establishment of medical services through community health and the provision of humanitarian services through the ECWA Relief Foundation. This can be found in almost all the districts paving way for the transformation, reconciliation and redemption of loss of souls back to God (Oral interview).

Public Implication

ECWA provides and encourage intra political counselling to support those of their members that are called into politics and governance, especially as we approach 2023 election year. All pastors of ECWA are encouraged to ensure that they mobilize their members for registration to vote and be voted for on the dates of election, to encourage them to vote for (ECWA Programme for ECWA Chairmen/secretaries 4). Rev. Abare Yunusa Kallah, has even gone ahead to initiate or mount a non-governmental organization (NGO) named Community Peace Dialogue and Inter-Faith Initiative (CPDII). He uses his personal time to go around the whole of Gombe State and North-Eastern Nigeria. He has trained more than three thousand members. He calls them Interface Peace-Makers Team (IPT) who have always come together to settle breaches in communal living and problems irrespective of faith (Oral interview).

Moral Upbringing Implications

ECWA through her EMS found many destitute in cities within Gombe and in villages where they are counselled on how to live decent and highly moral lives and to be accepted by God and the people. In many cases where such are given support to overcome their destitution, they have willingly joined ECWA and are spiritually and morally progressing. In marriage ordinances and policies, a marriage that was conducted under Non-Christian marriage, prior to conversion is recognized. A polygamous convert from a Non-Christian background is permitted to keep the marriage with all the wives and may be baptized as well as partake in the holy

communion, but neither the husband nor the wives other than the first wife shall hold leadership position in the church (1 Tim. 3:6-12). This permissiveness in the church policy of ECWA has attracted many converts to its fold. Similar practice can be found in the Catholic Church.

Corroborating the above view, Grootaers and Selling have stated the obvious that “an institution confirmed by divine law and receiving its stability, even in the eyes of the society... for the good of the partners, of the children and of the society...For God himself is the author of marriage and has endowed it with various benefits...(So,) by its very nature, the institution of marriage and married love is ordained to the procreation and education of the offspring and it is in them that finds its growing glory (30). ECWA with this permissive marriage policy have turned-in numerous converts that would have been lost to the inimical policies of Western Christianity and culture.

Challenges to ECWA in Gombe State

From the forgoing, through interviews and secondary sources of information, it can be concluded that ECWA which is an evangelical church sufficiently demonstrated its commitment to her policies and administrative style on evangelism in Gombe state. True to the words of Rev. Dr. Adamu T. Dauda, “Remove ECWA from Gombe Christianity, then you will have zero Christianity in Gombe land (Oral interview). The success witnessed, however, has gone not without challenges. These challenges include both internal and external issues.

Internally, the ECWA evangelical ministry has always had financial difficulties; this is largely because the missionaries situated among the unbelievers are not sufficiently mobilized and paid their allowances. This is because most of these ECWA churches are not paying their missionary dues regularly. Every year the church requires about N3,000,000.00 to pay missionaries, rent houses for the new converts, give them food and training in skills acquisition and so on. But the money is not always there resulting in slowness or delay in such programmes. It may not necessarily be their fault but because of the crippling financial crises of the Nigerian nation that has affected individuals and groups. Some Christians who may have been equal to the task of evangelism decline to follow because of their poor financial backgrounds. This makes them weak and unable to positively contribute to evangelism.⁵⁴

Externally, the challenging aspects of ECWA evangelism is insecurity in the North-Eastern Nigeria generally and Gombe state in particular, because of brutal attacks and violence to Christians by Boko Haram and other militants. These have made some of the missionary stations closed permanently and some relocated. This has resulted to a very hostile environment which has been aggravated largely because of the intolerant attitudes between Christians and Muslims in Nigeria. In 1994 for instance, some students at Government Science Secondary School Gombe were brutally murdered because of religious crises. In 2009 another student was killed in the same school because of religious crises. To worsen the matter, when the Christian student

was taken for burial at Tangale land among the Tangale in Billiri Local Government Area, the ministers of ECWA church who accompanied the corpse were attacked by some Christian students and miscreants. Their reason being that, the ECWA ministers have not taken seriously the affairs of the church and have gone to take political appointments in the government without considering the down-trodden in the society. They blamed the ministers again for not being proactive in condemning inimical policies against Christians in Gombe state. Again, a Christian woman was killed in Gandu Secondary School in Gombe metropolis while she wanted to stop a female student who was using her hijab to commit examination misconduct. On approaching the girl in question and making an attempt to remove the “Missle” from her hijab, the student shouted that the teacher was trying to destroy her Quran. This led to the woman’s death through stones, sticks and burning to death (Oral interview).

These hostilities have spread their tentacles to include attacks on churches and health facilities owned by Christians in Gombe state. So, like Iorkyar would put it, “Understandingly Muslims... see these programmes of missionaries (churches) as strategies for converting their members to Christianity and resist them fiercely (36). The effect of insecurity in Christian communities is massive and unquantifiable. Killings have resulted to destabilizing the economic and social wellbeing of the families affected (36). The farmers-herders clashes have restricted and in some areas in Gombe completely halted farming activities, some of those affected by these clashes are ECWA Christians. These have brought about insecurity in food and internally displaced persons (Tanko 56).

Suggestions for the overcoming of Evangelistic Challenges in ECWA in Gombe State

These will come in the form of an outline as follows:

- i. A word of encouragement from ECWA ministers to the laity to cultivate the spirit of industry in honest labour for personal gains, support of the church and those in need.
- ii. Concerning insecurity that affects ECWA members (Pastors, Elders, Public Communicants: Men and Women including children), there is no second thought than continuous prayers and dialogue with leaders in different areas of the government to bring to minima the insecurity in the state.
- iii. For those ministers and other ECWA members who have taken up statutory responsibilities with government of Gombe state, they should be encouraged to provide spiritual counsel to the Muslim leaders to eliminate violence (Religious, Communal, Kingship, Economic and Political) to harvest maximum legitimacy from the led.
- iv. ECWA facilities such as schools, churches, medical centers, skills acquisition centers and so on be fenced and trained security personnel be employed to

- guide. In urban centres, close circuit Televisions (CCTV) can be mounted to record cases of intruders for apprehension and necessary action.
- v. In rural area, ECWA Christians should always be reminded of the need to report cases of the herders who trespass on their lands to the local authorities for necessary action. Even when not promptly attended to, should develop the spirit of Christianity and allow peace to reign. Jesus told one of the disciples to “Put back the sword...” for this is a spiritual rather than physical battle. God knows everything.
 - vi. The evangelistic attitude of ministers, missionaries and all other groups valued in the propagation of the gospel of Jesus Christ should be vigorously pursued where there are no threats to conversion. Perhaps this will increase the number of Christians and consequently decrease the number of non-Christians and therefore the reduction in violence and hostilities against ECWA and Christians generally in Gombe state.

Conclusion

This paper aimed at juxtaposing the implications on church policy and administration on evangelism in ECWA, Gombe state. It has been largely confirmed through both primary and secondary sources of information that the good church and administrative policies of ECWA in Gombe state on evangelism have yielded enormous results and have certainly brought positive implications for the Christians and non-Christians living in this area of study. These include the religio-spiritual, socio-economic, medical, rehabilitation, political, and moral upbringing implications. This is exactly what happened about ECWA evangelism, and a great deal of success was witnessed in spite of several challenges that they face.

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