
The Age of a Christian Worker and Years Spent in Church: Investigating their Relationship with the Years Spent as a Christian in Christendom

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ABSTRACT

The study investigated the “personal characteristics of church workers in the study areas: years spent as a Christian and years spent in church” on a comparative basis between Uyo (Nigeria) and Cotonou (Benin Republic). The multiple stage sampling procedure was used for the study. The research area was Uyo in Akwa Ibom State of Nigeria and Cononou in Benin Republic, all in West Africa. The total respondents were 116 and 32 for Uyo and Cotonou respectively. The questionnaire used for the study is titled: Training Needs Assessment of Church Workers Questionnaire (TNACWQ). The data obtained were analysed using Pearson Product Moment Correlation Coefficient (PPMC) statistics. All hypotheses were tested at 0.1 and 0.5 alpha level respectively. Hypothesis result showed that there is a significant relationship that exist between years spent as a Christian and that spent in Christian service in both cases (uyo and Cotonou) and there was a strong and positive relationship between age of a church worker and the years spent in church missions activities in both countries. Findings also indicated a weaker relationship for results from Benin Republic

KEYWORDS: Personal Characteristics, Uyo and Cotonou

Introduction

Uyo is the capital of Akwa Ibom State in Nigeria. It covers an area of about 914.3 square km according to Abasiatai, (1991). The four clans that make up Uyo Local Government Area are: Etoi, Ikono, Oku and Offot with 11 political wards and 105 villages. It is one of the 31 Local Government of Akwa Ibom State. Udo, (1983) backed it up that Uyo is bounded in the North by Itu, in the South by Uruan, in the West by Abak/Etinan and in the east by Nsit Ibom Local Government Areas. It was created in 1906. It was given the status of an urban in 1911 says Afigbo (1971), Uyo is blessed with infrastructural facilities such as hospital, good roads, hotels and educational institutions including the University of Uyo. As at the time of this study, there were 14 governments owned public secondary schools in the Local Government and over 10 private secondary schools, and more 5 private Polytechnics Uyo is richly blessed with human and natural resources. The cities are predominantly Christians. They are hospitable and friendly. The people are rich in culture-arts, songs, crafts, fashion and stone sculpture. These could be seen at different entrances into the city like the peace column at Itam Junction and the



beautiful Ibom Plaza at the city centre. The main occupation of the people are farming and trading. The area has a big busy market known as Akpan Andem market with commodities ranging from Local foodstuff to a wide variety of improved and manufactured goods. Different people from different ethnic groups like Yoruba, Igbo, Hausa and people from different sub-cultural groups within the state are found there, according to the researcher.

The choice of Uyo as the study area is informed by its strategic position as the Capital City of the State. The Local Government is a “cosmopolitan city”, it has people from all sub-cultures with Local Churches in all the clans. There are over fifty orthodox churches and over one hundred and fifty Pentecostal Assemblies in the State.

The name “Cotonou” means “by the river of death” in the Fon language. At the beginning of the 19th century, Cotonou (then spelled “Kotonou”) was a small fishing village. Though originally ruled by the Kingdom of Dahomey, in 1851 the French made a treaty with the Dahomean King Ghezo that allowed them to establish a trading post at Cotonou. During the reign of Glele, his successor (1858-89), the territory was ceded to France by a treaty signed on May 19, 1868. In 1883, the French navy occupied the city to prevent British conquest of the area. After Glele’s death in 1889, his son Behanzin tried, unsuccessfully, to challenge the treaty. From then on, the town developed quickly to become the largest harbour in the region.

Cotonou is the largest city and economic capital of Benin, although Porto-Novo is the capital. Its official population count was 761.137 inhabitants in 2006; however, some estimates indicate its population to be as high as 1.2 million; the population in 1960 was only 70,000. The urban area continues to expand, notably towards the west. The city lies in the southeast of the country, between the Atlantic Ocean and Lake Nokoue.

In June 2000, the Cotonou Agreement treaty was signed between the European Union and the group of African, Caribbean, and Pacific states (ACP countries) in Cotonou. The Cotonou Agreement replaced the Lome Convention which had been the basis for ACP-EU development cooperation since 1975. The Cotonou Agreement has a much broader scope, and is aimed at the reduction and eventual eradication of poverty while contributing to sustainable development and to the gradual integration of ACP countries into the world economy. The revised Cotonou Agreement is also concerned with the fight against impunity and promotion to criminal justice through the International Criminal European Union. It entered into force in 2003 and is the latest agreement in the history of ACP-EU Development Cooperation.

Objective of the Study

The main objective of the study is to identify the personal characteristics of church workers in the study areas.

Hypotheses

1. There is no significant relationship between years spent as a Christian and years spent in church.



2. The age of a Christian worker on mission and years spent as a Christian is not significantly positive.

Personal Characteristics of Workers Involved in Missions

According to Fuller, (1991) who wrote on students admission into Nigeria Evangelical missions institute (NEMI) outlined the age span of students at entry as:

20 – 24 years – 8

25 – 29 years – 9

30 – 39 years – 15

40 – 45 years – 20

Thus the mean age was 32.

In 1991 missionaries served in over 120 countries. According to him, there were about 170 students at the college; of these 56 were single men, 32 single women, 82 married students most of these have already obtained a first degree or the near equivalent. They had a number of years of experience in their chosen profession and were suddenly converted.

Mulholland, K. (1991) who wrote on Biblical seminar and graduate school of missions, Columbia discussed the students profile; saying that 70% of the students at Columbia Graduate School come from secular university background. About 20% are Bible College graduates. This shows that most students have had no previous academic training in the field of religion.

The biography of missionaries of notable missionaries will be discussed to reflect personal characteristics of workers for missions development.

Biography means the story of one person's life and therefore, it is necessary to analyse the story of some missionaries who laid down their lives in the service of the Lord Jesus Christ. Missionaries like, Lott Carey was America's first black missionary to Africa. he came to Sierra Leone in 1821 and moved to Cape Meserado (now Liberia) in 1822. Other like Hudson Taylor (founder of China inland mission), William Carry (the father of modern missions), Mary Slessor of Calabar, C. T. Studd and a host of others. The following shows detail of some notable missionaries:

Mary Slessor: According to Atiata, (2013) Mary Slessor was born on 2nd December 1848 in G. Lcomston near Aberdeen, Scotland to the family of Mr. and Mrs. Mitchell Slessor. She had little secular education. However she attended mission school at Edinburgh where she was registered as a missionary and sent to Scottish Presbyterian mission school at Edinburgh. On completion of this course she was sent to Calabar mission field in 1876.

Mary was ambitions to go to Calabar in order to save the people from superstition, witchcraft and twin killing. Mary Slessor achieve her objective including the following:



1. Taught the people to read and write.
2. Built school.
3. Organized the supply of feeding and clothing for the needy.
4. An organizer of women, mobilized and taught them to be responsible and hard working to the benefit of their family and society. She was a dispenser of drugs and a giver of medical treatment to the people. She preached Christ Jesus to the people and many received salvation and deliverance.

William Carey (1761-1834): William Carey is known as the father of modern missions. Carey was an English missionary to India who was a skilled linguist, writer and printer. He translated portions of the Bible in many languages. Carey grew up in the Church of England but was saved while an apprentice to a shoemaker. He eventually joined the Baptist church and went to India as a Baptist missionary. As a self motivated learner he taught himself Latin, Hebrew and Greek. He founded the Baptist Missionary Society and was instrumental in influencing many other missionaries to the foreign field; particularly to India.

Adoniram Judson (1788-1850): Judson was a Baptist missionary who became the first North American Protestant missionary in Burma (Myanmar). Like other early missionaries, he was involved in translation work and church planting. He went to the field of India as a Congregationalist but, after much study of the Bible became convinced that Baptist doctrine was more biblical. Because of anti-Western sentiment in India he moved to Burma. It took him 12 years to see his first 18 converts. By the time he died he had established 100 churches with over 8,000 members. The Baptist churches of Myanmar celebrate "Judson Day" each year to commemorate his arrival in the country.

David Livingstone (1813-1873): Livingstone was a medical missionary with the London Missionary Society. He was born in Scotland in 1813, but spent most of his life in Africa as an explorer and doctor. Coupled with his love for the Lord and desire to spread the Gospel, Livingstone used his understanding of nature and science to help him map much of southern Africa. Livingstone never stayed long in any one place. He was driven to map the continent of Africa in preparation for the many missionaries who would come after him. Livingstone is considered one of the greatest missionary heroes. God has used his life to open doors for the Gospel.

George Muller (1805-1898): Muller is known as a prayer warrior who started orphanages and preached heavily about the need for missionaries around the world. In his lifetime his orphanage in England took care of more than 10,000 children. He was instrumental in promoting the idea of faith missions. This is where missionaries are not supported by a denomination but by individuals and churches. He believed in never asking anyone for support, but trusting God to lay it on the person's heart to support the need.

Hudson Taylor (1832- 1905): Hudson Taylor spent more than 50 years in China as a missionary and is known for his respect for the Chinese culture. He was widely criticized in his home country of England at the time for dressing like a China man in his efforts to blend in while sharing the Gospel. This practice made him much more accepted by the



people when he preached. Hudson Taylor was trained as a physician. He worked as a doctor, evangelist and translator while in China. He continued his translation work when he returned to England for medical reasons. He personally influenced hundreds of people to be missionaries in his lifetime. Many missionaries today attribute their introduction to the need for missions from reading biographies about Hudson Taylor.

Jonathan Goforth (1859-1936): Though Jonathan Goforth and his wife went to China in 1888 as traditional missionaries, he soon found a need for short-term trips as an Evangelist. Instead of staying in one place and establishing a church and mission station, he traveled in various regions in China helping to the believers and evangelize the lost.

Amy Carmichael (1867-1951): Any Carmichael was an Irish missionary who served in India for 56 years without ever returning to her homeland. Her primary work was with orphans in the southern region of India. She was influenced to consider a career in missions after hearing Hudson Taylor speak about the need for missionaries in China. She applied to be a missionary with the China Inland Mission (Taylor's missionary group) but was eventually turned away because of her poor health. Many of her final 20 years of life was spent in bed due to illness and injury from a fall.

Nate Saint (1923-1956): As a Missionary Aviation Fellowship (MAF) pilot, Nate Saint helped make contact with the Waodani (or Auca) Indians in Ecuador. Eventually he and his companions were killed in their efforts to evangelize the tribe. However, through the efforts of Nate's sister and the wives of the other men who died that day, the Auca Indian tribe came to know the Lord. The short lives of men like Nate Saint may seem like a waste during the time of the tragedy, but God has a plan and works all things out to His glory.

Jim Elliot (1927- 1956): From an early age Jim Elliot learned the Bible and used it to lead his daily life. He is most remembered for his dramatic death (along with Nate Saint and three other missionary men) at the hands of the Waodani (or Auca) Indians. While their deaths were tragic, the response by the wives of these men towards the ones who killed them opened up their hearts to the Gospel.

Eric Liddell (1902-1945): Eric Liddell is probably best known for the 1980s film Chariots of Fire. The film mainly focused on his life as an Olympic runner, yet the story of Eric Liddell as a missionary is important. Liddell was born to missionary parents in North China. His parents were Scottish missionaries serving with the London Missionary Society. Though he was born in China, he spent his school years in Scotland. After school, and his time as an Olympic athlete, he returned to China as a missionary in 1925. He worked as a school teacher as well as a minister. By 1941 British nationals were encouraged to leave China by the British government because of the coming Japanese invasion. Liddell's wife and children returned to Canada which is where she was from. Eric remained to work in a hospital with his brother. In 1943 he was put in a prison camp by the Japanese and continued to teach children and preach the Bible. Mr. Liddell died of a brain tumor in the Weihsien internment Camp on February 21, 1945. He died of an inoperable brain tumor. I recently had the privilege of meeting a lady who was a young girl in the same camp with Eric Liddell. She said that as children (she was with him from the time she was 9 to 11 years old), they knew nothing of his fame as an athlete. The children only knew that he was a kind gentle man and one of their favorite



teachers. Jim Elliot is often quoted as saying, "He is no fool who gives what he cannot keep to gain that which he cannot lose."

Ludwing Krapf was the first missionary to be sent to East Africa.

White missionaries cannot boast of their success in Africa without the efforts of African missionaries. Most of the liberated slaves were from West Africa (Nigerians in particular) and they readily accepted the gospel. It was these converted, liberated slaves who sent for missionaries to come and evangelize their people. The emigrants influenced the missions to undertake a ministry in Nigeria and become an integral part of the missionary movement, serving in various capacities. The mantle of evangelization fell on some of the African missionaries who had to do pioneering work since their Europeans counterparts could not survive malaria then. Examples are:

- a) Thomas Birch freeman - a missionary under the auspices of the Methodist Mission. He arrived at Badagry on September 24, 1842. He brought along with him a missionary couple William de Graft and his wife.
- b) Samuel Aiayi Crowther - the contributions of Crowther, a liberated Yoruba slave boy, who eventually became the first African Bishop to the spread of the gospel in Nigeria, cannot be overlooked. His ministry among his own people at Abeokuta (in 1846) led to the conversion of his mother and to the expansion of the church at Abeokuta. He participated in three expeditions up the Niger and later opened up the Nigeria Mission.

Rev. (Dr.) Effiong Asuquo Ndon, according to Atiata, (2013) he was born on 1st March 1935 in Ita Uruan, in Uruan Local Government Area of Akwa Ibom State. He attended Hope Waddel Training Institute Calabar (1949-1954). He earned Diploma in Theology from the Trinity College Umuahia. Dr. Ndon bagged his B. A. in Theology at the University of Edinburgh. Rev. (Dr.) Ndon was a school teacher before resigning for his pastoral ministry in Ebonyi State. He planted many churches in Presbyterian Church and made impacts in many parts of Nigeria.

Methodology

The multiple stage sampling procedure was used for the study. The research area was Uyo in Akwa Ibom State of Nigeria and Cononou in Benin Republic, all in West Africa. The total respondents were 116 and 32 for Uyo and Cotonou respectively. The questionnaire used for the study is titled: Training Needs Assessment of Church Workers Questionnaire (TNACWQ). The data obtained were analysed using Pearson Product Moment Correlation Coefficient (PPMC) statistics. All hypotheses were tested at 0.1 and 0.5 alpha level respectively.



Result and Hypotheses

**Table 1: Distribution of Respondents Personal Characteristics
Uyo (Nigeria)**

Variable	F	%
Age in years		
15-25	44	42.72
36-45	38	36.89
45-60	18	17.48
61 and above	3	2.91
Sub total	103	100.0
Gender		
Male	61	59.2
Female	41	40.8
Sub total	102	100.0
Years spent in Church		
2-9	39	39
10-17	34	34
18-25	15	15
26-31	4	4
32-39	5	5
40-47	2	2
48-55	1	1
Sub total	100	100
Years spent as a Christian		
2-7	21	22.11
8-13	20	21.05
14-19	13	13.68
20-25	12	12.63
26-31	11	11.58
32-37	7	7.37
38-43	8	8.42
43-50	3	3.16
	95	100.0
Educational Qualification		
Uneducated		
First school leaving certificate	3	2.9
Junior secondary school certificate	7	6.8
Senior secondary school certificate	41	39.8



National Diploma/NCE	23	22.3
HND/First Degree	15	14.6
Masters Degree	12	11.7
Ph.D	-	-
Sub total	102	100

Primary Occupation

Clergy	28	26.2
Civil/Public servant	30	29.1
Others	44	41.7
Sub total	102	100

Church Denomination

Orthodox	29	28.15
Pentecostal	74	71.85
Sub total	103	100

State of Workers

Active	81	78.64
Inactive	22	21.36
Sub total	103	100

Identification with church Department

Belongs to a department	101	98.06
Does not belong	2	1.94
Sub total	103	100

Names of Department

Children	10	9.71
Youths	20	19.42
Adults/choir	35	33.98
Evangelism/Missions	18	17.48
Sunday school	17	16.51
Electrical/Electronic/Instrument	3	2.11
Sub total	103	100

Years spent in Christian service

2-5years	43	41.8
6-9years	7	6.8
10-13years	25	24.2
14-17years	6	5.9
18-21years	7	6.8
22-25years	6	5.8



26-29years	0	0
30-33years	6	5.9
34-37years	1	1.0
38-41years	0	0
41-44years	0	0
45-48years	0	0
49-51years	1	1.0
Sub total	102	100

Missionary call

Received call for missions	84	86.6
No call	13	13.4
Sub total	97	100

Table 1 shows that 42.72% or 44 respondents were mainly youths in the age bracket 15-25 and 2.91% or 3 respondents were 61 years and above. This is significant to this study on missions development as young people are most suitable for missions development.

From the data above on years spent in church shows that 39% or 39 respondents were the youngest people or 'babe in Christ' or undeveloped for missions. According to Gerald, (1995), missions are not for spiritual babies, but for sound and mature believers. It is obvious that churches in Nigeria are not stable as members jump from one church to another as reflected above. This trend is not ideal for missions development.

Considering gender in the item, the ratio between male and female is tolerable for this work according to Joel 2:28. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old man shall dream dreams your young men shall see visions".

In the table 22.11% have been Christians in the age bracket of 2-7years constituting the largest number of respondents. 13.68% or 13 respondents have become born-again Christians for the past 15years, which may be considered suitable and mature for missions activities if properly developed.

The educational qualification of respondents shows that majority of the respondents (39.8%) were holders of senior school certificate while 2.9% had completed FSLC, were 14.6% first degree holders with its HND equivalent.

Result also revealed that respondents were clergy constituted 26.12% of the population surveyed, while 29.1% of respondents were public servants. This means a fairly large numbers of respondents 26.2% expectedly had missions as their primary occupation.

A greater number of respondents for missions development were members of Pentecostal churches having respondents or 71.85%. Thus indicating that Pentecostal churches are more and they grow faster than orthodox churches.



98.06% belong to department 33.98% or respondents belong to adult departments. 9.71% are in children unit showing need of workers in children department. Children and Sunday school departments can be developed for missions (Edgerley:1983).

On the section of experience, 24.5% or 25 respondents have 10-13 years experience. 43 respondents or 41.8% are in the young or inexperienced class interval of 2-5 years. This reflects the situation in Uyo where the respondents are new and need adequate training for missions development.

86.6% or 84 respondents indicated to have received call for home or foreign missions. 13 or 13.4% do not show interest nor receive call for home or foreign missions.

**Table 2: Distribution of Respondents Personal Characteristics
Cotonou Benin**

Variable	F	%
Age in years		
20 – 25	10	31.4
32 – 37	5	15.5
38- 43	5	15.5
44 – 47	5	15.6
50 – 55	1	3.1
Sub total	32	100.0
Gender		
Male	14	45.2
Female	17	54.8
Sub total	32	100.0
Years spent as a Christian		
2-7	17	37.2
8-13	8	25.1
14-19	1	3.1
20-25	5	15.7
26-31	1	3.1
Sub total	32	100.0
Educational Qualification		
Uneducated	2	6.2
First school leaving certificate	5	5.6
Junior school certificate	10	31.0
NCE/ND/OND	6	18.0
HND/B degree	6	18.3
Master Degree	3	9.4
Sub total	32	100.0



Primary Occupation

Clergy	3	9.4
Civil service	9	28.1
Others	20	62.0
Sub total	32	100.0

Church Denomination

Orthodox	10	31.3
Pentecostal	22	68.7
Sub total	32	100.0

State of Worker

Active	20	62.5
Inactive	12	37.5
Sub total	32	100.0

Identification with church's department

Identified	31	96.9
Not identified	1	3.1
Sub total	32	100.00

Names of Department

Children	4	12.5
Youths	6	18.75
Adults	10	31.25
Evangelism/mission	5	15.63
Sunday School	7	21.88
Sub total	32	100.0

Years spent in Christian service

2-7	17	53.1
8-13	8	25.0
14-19	1	3.1
20-25	5	15.7
26-31	1	3.1
Sub total	32	100.0

Missionary Call

Missions	20	64.51
No call	11	35.49
Sub total	31	100.0

Source: Field Survey



In table 2 most of the respondents Cotonou (Benin) were youths of age bracket 20-25, with 10, or 31.4%. This is also similar to Uyo (Nigeria) where 42.72% or 44 respondents were of age bracket 15 – 25.

The male respondents were 14 or 43.8%, while the female were 18 or 56%, thus contrasting Uyo (Nigeria) having more male respondents than female. This shows that Uyo (Nigeria) were more missionary inclined than Cotonou (Benin).

37.2% or 17 respondents spent about five years in the church showing that greater percentage are new in churches. This is also a similar situation in Nigeria where members were not stable for workers training and development for missions activity.

34% or 11 respondents were age bracket 8-13, where as in Uyo (Nigeria) 22.11 or 21 respondents were of age bracket 2-7.

31 or 10 respondents were junior school holders equivalent to Nigeria toping with 1% of senior school holder. This shows that the level of education in west African state is low especially as touching the church.

62% or 20 respondents were classified under other occupation including unemployed compared to 41% of Nigeria's showing low level of income of employed as it affects mission activities.

The orthodox churches constitute 31.3% while Nigeria was 36% showing growth of Pentecostal churches above orthodox in both cities in their countries.

62.5% of workers were active in Cotonou while 97.1% were equally active in Uyo (Nigeria). Active workers can be trained and equipped for missions development.

96.9% or 31 respondents were identified as workers in the various departments in Cotonou while 98.1 reflects Uyo (Nigeria) case.

The adult department constitutes the highest with 31.25 or 10 respondents with same event in Nigeria. Thus showing that the adult department is better developed and equipped than others for proper mission development, the youth department should be developed. The study however shows that a lot of youths are identified working in other departments. When youths can affect the youths department for mission development.

53.1% or 17 respondents show in experience toping the list, the same appears in Nigeria with 41.8% or 43 respondents in age bracket 2-5 years were trained for missions work.

64.51% or 20 respondents claimed to have received missionary call. In Uyo a larger percentage is indicated (86.6%)

Hypothesis One

There is no significant relationship between years spent as a Christian and years spent in the church. The result is enabled below:



Table 3: Years spent as a Christian versus years spent in church

	Uyo (Nigeria)		Cotonou (Benin)	
	Years spent as a Christian	Years of Experience	Years spent as a Christian	Years of Experience
Years spent as a Christian				
Pearson Correlation	1	0.709 ^{xx}	1	0.865 ^{xx}
Sig (1-tailed)				0.000
N	100	100	31	31
Years of Experience on the Js 1				
Pearson Correlation	0.709 ^{xx}	1	0.865 ^{xx}	1
Sig (1-tailed)	0.000		0.000	
N	100	101	31	31

xx correlation is significant at the 0.01 level 1-tailed)

The result shows significant relationship (0.709^{xx} (Uyo) and 0.865^{xx} (Cotonou) between the two variables; years spent as a Christian and years spent in church. Therefore, the null hypothesis is rejected for Uyo and Cotonou. There is no significant relationship between years spent as a Christian and years of experience of Christian on mission. The hypothesis was significant and hence the null hypothesis rejected. This shows that years spent as a Christian leader is directly proportional to years of experience. The older the Christian, the more years spent in mission activities. This is in agreement with Wagner, (1976).

Hypothesis Two

The age of a Christian worker on missions and years spent as a Christian is not significantly positive. The statistical technique adopted to test this hypothesis is pearson correlation.

Table 4: Age of a Christian on mission versus years spent as a Christian

	Uyo (Nigeria)		Cotonou (Benin)	
	Age	Years spent as a Christian	Age	Year spent as a Christian
Age				
Pearson correlation	1	0.708 ^{xx}	1	0.403 ^x
Sig (1-tailed)		0.000		0.012
N	102	102	31	31
Years spent as a Christian				
Pearsons correlation	0.708 ^{xx}	1	0.403 ^x	1
Sig (1-tailed)	0.000		0.012	
N	102	102	31	31

xx correlation is significant at the 0.01 level (1-tailed)

x correlation is significant at 0.05 level (1-tailed).

While the relationship between age of respondent and years spent in as a Christian was significant and strong (0.708^{**}) for the Nigeria respondent, it was a



reverse for those in Cotonou (0.403*) that is the relationship was fairly strong. Therefore, the study failed to reject the hypothesis for Nigeria and failed to reject that of Cotonou. The age of a Christian worker on missions and year spent as a Christian is not significantly positive. Uyo showed a positive relationship of 0.708xx at 0.01 level (1-tailed) and Cotonou (Benin) showed a weaker relationship of 0.403x significant at 0.05 level (1-tailed). The null hypothesis was rejected. The explanation to this hypothesis is that. In Uyo table 1.1 shows that youths between 15-25 were more with a frequency of 44 were available for missions and in Cotonou youths of age 20-25 constituted a greater number thus agreeing youths in their age are more useful in mission, especially when they are trained as matured believers, says Heward-Mills, Dag (16). However, the trend is lower in Cotonou who perhaps have less qualified personnels who maybe young.

Conclusion

From the study it is concluded that there is

1. A significant relationship exists between years spent as a Christian and that spent in Christian service in both cases (uyo and Cotonou). and
2. There is also a relationship between age and years spent as a Christian from both study areas (Uyo and Cotonou).

Recommendations

1. A strong Christian body made up off long standing Christians with several years in faith should show good examples to the younger ones by coming together and pulling resources through conscious planning to address training gaps for successful missions. This is true because the needed training will give adequate development of the church stewards in the direction of Christendom.
2. Strong prayer team needs be raised and equipped by each country for mission's activities. And this should not be left to the older ones alone but it should be a compendium of both the older and the younger ones.



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