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AN ANALYSIS OF THE CHURCH PLANTING STRATEGIES AND
METHODS OF THE GHANA BAPTIST CONVENTION
AND MISSION FROM 1960-2000

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
James Gbadzine Akrong
May 2005

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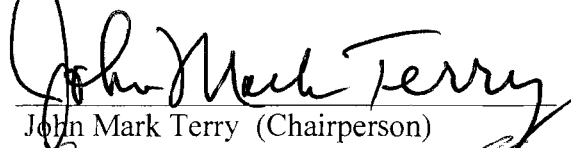
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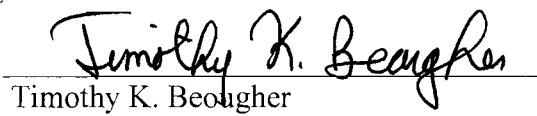
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METHODS OF THE GHANA BAPTIST CONVENTION
AND MISSION FROM 1960-2000

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THESES Ph.D. .Ak73a
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To Gladys,
my dear lovely wife and best friend
and to our children,
Edem (Edwin), Efakornam (Michael)
and Eyram (Abigail)

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PREFACE

As the dream of completing this dissertation finally materializes it is important to acknowledge the contribution of all the people who made it possible. First of all I thank my Lord and King for all his grace, mercies and love that has brought me thus far. Truly “if it had not been the Lord who has been on our side,” the story would have been very different. Thank you Lord. I recognize with great gratitude the immense contribution of my committee of instruction especially my supervising professor Dr. Mark Terry. Dr Terry offered me guidance during the admission process and has ever remained a true friend and mentor. Throughout my doctoral studies Dr. Terry has offered guidance and encouragement. I am particularly grateful for all his help at the writing stage. Chapters four and five were submitted when Dr. Terry was getting ready to go back to the mission field and the conclusion while he was in orientation. Yet he offered the same help as before if not more. I am indebted to Drs. Thom Rainer and James Chancellor, the other members of my committee of instruction, who read through my work and offered suggestions at various stages. I am indebted to Dr. Tim Beougher for stepping in for Dr. Rainer (who had to attend to an urgent family call) at my oral examination and for arranging for the examination. I am equally indebted to other professors of the Billy Graham School: Drs. Don Cox, John Dever, Bryant Hicks, and Charles Lawless for all their contributions in shaping up my thoughts and life. I deeply appreciate Miss Reba Pendleton’s great contribution of typing the greater part of this dissertation.

I am also grateful to Dr. Ed Stetzer, my friend, colleague, and supervisor for rekindling my interest in church planting and offering me a lot of guidance when I served under him at the

Church Planting Center as the director of the Nehemiah School of Ministry. I thank Drs. Hughes and Ewart, who served as my supervisors after Dr. Stetzer.

I owe Dr. Daniel Hatfield, who provided care and direction at a very difficult time during the writing of this dissertation and Dr. Wade Rowatt who has been a counselor, and encourager, a debt of gratitude. The same goes to Dr. T Vaughn Walker and the First Gethsemane Baptist Church for providing fellowship, encouragement and spiritual nurture. Westport Road Baptist Church particularly the “Rejoicers” Sunday School Class likewise have been a place of fellowship and encouragement. Pastor Bill Johnson and the Christian Mission Fellowship Baptist Church allowed me to do my practical training with them and thereafter served two years there as an interim Pastor. Manoa Presbyterian Church and their former Mission director Jack Cleland sponsored my family to join me in the United States after three years of separation and were very helpful to us when our daughter, Abigail, was born. To these God’s people I owe a debt of gratitude.

The General Secretary of the Ghana Baptist Convention, Reverend Amo and his staff provided all the materials I needed from them, especially the minutes and report books. The General Secretary also provided a write-up on the strategies and methods he used as home missionary and as senior pastor. He also distributed my questionnaires to church planters in our convention. Reverend Yaw Ofori, the director of the Evangelism and Mission Board granted me an interview on the status of evangelism and mission in the Ghana Baptist convention. Deacon Mike Walker, the IMB representative in a like manner provided the materials that I needed from the Ghana Baptist Mission. Dr. Joshua Boadi, retired principal of the Ghana Baptist Seminary and former President and General Secretary of our convention, gave hand written materials on the topic. Dr. Fred Deegbe granted me an interview on his successful application of the satellite

type of daughter church planting. Right Reverend Hope Gbewonyo, former moderator of the Goba Evangelical Church (formerly EP Church of Ghana) granted me an interview on the church planting program of the church. He and his wife (my aunt) have been supportive of my walk with the Lord and call to the ministry. Reverend Jim Annis and Dr. Jim Haney, former missionaries to Ghana each granted me an interview on their work in Ghana. Reverend Steve Asante, the Vice President of our convention (then Pastor of my home church) took me round to head offices of the PCG and the COP and also to the one of the NOP leaders in Accra. Bernard Ofori Atta of COF and my friend Deacon Yaw Achampong both gave me write ups on their organization. My good friends, Reverends Yaw Asamoah and Yelbert Tandoh collected materials from the Convention and the mission in Ghana respectively and mailed them to me. I am very grateful to you all.

My good friends John Baiden Amissah, Reverend Drs. Obeng Appau and Yeboah Awusi, and their families helped in diverse ways for me to transfer from the Baptist Seminary in Ruschlikon, Switzerland to Eastern Seminary in Pennsylvania. All three and also my friend Emmanuel Itapson and their families offered a lot of prayers and encouragement, spending hours on the phone and visited us in Louisville during difficult periods of writing this dissertation. My uncle Mawuena Gardesey picked up from where they left off by visiting, praying and challenging us in ways that helped and healed. I am grateful to friends Baffour Adu-Gyamfi, Isaiah Olatoyan, their families, and Haggai Habila for their prayers, care and encouragement. My friends Sam Winful, Dr. Owusu, Reverend Joe Atta Fynn, and their families encouraged and prayed for me. I am very grateful to you all. Thank you all for your concern and help.

I am grateful my mother Amma Adebudzu Amata who with no education, responded to the challenge of my late uncle, Avayevu Akrong and made a lot of sacrifice to give me the

highest level of education. I am highly indebted to my uncle William Korbla Akrong who himself received only middle school education but rose up to an engineer. He took over when my mom could no longer provide for my education on account of ill health.

My dear wife, Gladys, surely made the most contribution to my ministerial training and this dissertation. She prayed for me to gain admission to the Baptist Seminary at Ruschlikon. She took care of our two sons for three while I was in Switzerland and Pennsylvania. She had to give up her prestigious job at Nestle in order for her and the boys to join me. In the face of the varied options after my masters programs her precious advice to me to pursue a Ph.D. is realized. She and our children Edem (Edwin), Efarkonam (Michael) and Eyram (Abigail) have made numerous sacrifices and suffered many deprivations and yet have encouraged me, prayed, given their input where necessary, helped with typing and proofreading. I owe you all a very great debt of gratitude. My prayer and hope is that this study will help all the readers to become great church planters or faithful partners to help expand the kingdom.

CHAPTER 1

INTRODUCTION

Many experts believe the church is growing fastest in Africa. World Evangelization Database, 1997 records a rise in Christianity from 9.2 percent of the population in 1900 to 46.59 percent in 2000 and projects it to grow to 51.03 percent in 2025¹. Some experts went beyond this picture to project that Africa would become christianized by the end of the twentieth century.²

This picture of Christianity in Africa is typical of Ghana. Richard Foli in his book *Towards Church Growth in Ghana* records that Christianity grew from 42.81 percent of the population in 1960 to 62.29 percent in 1993. Islam grew from 12.05 percent to 16.00 percent at the same time, while traditional religion declined from 42.14 percent to 21.71 percent.³ The latest survey by the Statistical Service of Ghana, called the “Living Standards Survey” and sponsored by the World Bank, reported in 2000 an increase in the Christian population from 53 percent in 1973 to 64 percent in 1992, while Islam stagnated at 14 percent for the same period.⁴

¹Justin D. Long, “Africa 1900-2025: The Rise and Fall of World Religions” [on-line]; accessed 24 October 2002; available from www.gem-werc.org/mmrc/mmrc9722.htm.

²Tite Tienou, “Which Way for African Christianity: Westernization or Indigenous Authenticity?” *African Journal of Evangelical Theology* 10.2 (1991). Tienou mentions in particular David Barret, who predicted in 2000 that Africa will become generally Christian. Tienou, however, indicates that this prediction dates back to 1956 when Roland Oliver after observing the geometric progression of Christianity in Africa since 1912, made the following prediction; “If things were to go at the same rate there will be no pagans left in Africa after the year 1992.” Roland Oliver, *How Christian is Africa ?* (London: The Highway Press, 1956), 8.

³Richard Foli, *Towards Church Growth in Ghana* (Accra, Ghana: Trust, 1996), 9.

⁴Amos Safo, “Muslims Cry Foul Over Population Figures” [on-line]; accessed

When these figures for church growth in Ghana are compared with those in the early part of the twentieth century and the mid-century, they reveal phenomenal growth. In 1918, the Presbyterian Church of Ghana had 199 congregations with 30,001 members. The Methodist church had 261 churches and 78,252 members, and the Evangelical Presbyterian Church had 234 churches with a total membership of 53,253. By 1955 the Presbyterian Church of Ghana had 667 churches with a total membership of 155,950; the Methodist church had 1,227 churches with a total membership of 169,792, and the Evangelical Presbyterian church had 268 churches with a membership of 56,333.⁵ These three Protestant churches constituted a third of the Christian population in 1955, and their combined numerical growth in thirty-seven years was staggering.⁶ The independent churches were growing (even faster) because of their healing ministries.⁷

As one looks at the overall picture of the church in Ghana, one is bound to ask if it is as positive as the figures depict. Is all this growth just quantitative, or is it also qualitative? Is the church in Ghana healthy and effective? How sound is the church in Ghana doctrinally? How many of these flourishing churches are Bible-based? Has the church truly transformed the lives of the members? How truly indigenous is the church? Is it self-governing, self-propagating, and self-supporting? What is the cause of so much nominalism in the churches, especially the mainline ones? What parts have the Ghana Baptist Convention and the Ghana Baptist Mission played in the life of the Church in Ghana, and what future role will the convention play? This writer advocates the principle

24 October 2002; available www.peacelink.it/afrinews/71_issue/p8.html; Internet. The Federation of Muslim Organizations in Ghana contests the figures and prefers the figures on CIA web site.

⁵Robert T. Parsons, *The Churches and Ghana Society 1918-1955: A Survey of the Work of Three Protestant Societies and the African Churches Which They Established in their Assistance to Societary Development* (Leiden: E.J. Brill, 1963), 223.

⁶Ibid., 196.

⁷Ibid.

of expansion expounded by John Nevius. Bruce F. Hunt in the preface to Nevius' book, *The Planting and Development of Missionary Churches*, writes,

Dr. Nevius preached expansion and wide evangelization without sacrificing either intensive work or indoctrination. He preached self-support without sacrificing the fundamental principle of dependence on God. He preached self-government while providing for the establishment of the government in such a way as to make it scripturally sound. He preached the necessity of using each Christian, whatever his station in life, while providing for and insisting on a fully trained leadership.

Statement of the Research Problem

This dissertation will analyze the strategies and methods of church planting used by the Ghana Baptist Convention and the Ghana Baptist Mission from 1960 to 2000 in order to discover strategies and methods that will help the convention plant healthy indigenous churches in the future. The thesis is this: the development of appropriate strategies and the adoption of effective methods of church planting, under the guidance of the Holy Spirit and in accordance with the word of God, will produce healthy indigenous churches. Such strategies and methods will in a large measure solve the problems outlined in the GEC Survey Report. These problems hinder the effective evangelization of Ghana.

The Ghana Evangelism Committee (GEC) Survey Report of 1993 states that 62.2 percent of Ghanaians profess to be Christians.⁸ Thus, without tackling the problems of superficialism and its attendant nominalism, false doctrine, syncretism, backsliding, and other such issues, the church already has formidable opposition in Islam and African traditional religion whose adherents make up 37.71 percent of the population.

The report indicated that there are 2.3 million people from Northern Ghana and other neighboring countries living in southern Ghana who have not been reached with the

⁸The Ghana Evangelism Committee, *National Church Survey 1993 Update: Facing the Unfinished Task of the Church in Ghana* (Accra, Ghana: Ghana Evangelism Committee, 1993).

gospel.⁹ Similarly, there are 3.2 million northerners and other nationals living in the northern part of Ghana who are yet to be reached.¹⁰ Islam aims to control the whole of Africa. It is a religion as well as a political and cultural force. Muslims are using many means, including marriages to Christians, education, economic projects and evangelistic crusades, etc, to attract adherents.

The survey also reported that all the ten regions of Ghana have churches. In all, the survey reported 27,186 churches. The breakdown according to denominational groups is as follows: Independent African Churches had 29 percent (7999 churches). The Pentecostal Council follows with 6650 churches (24 percent), and Christian Council churches had 6298 churches (23 percent). The Roman Catholics had 3674 churches (14 percent); Seventh Day Adventists had 1296 churches; and mission related churches have 1269 churches (5 percent).¹¹ A close scrutiny of the figures reveals that that close to one-third of Ghanaian Christians are members of heretical Independent African churches. Nearly one-quarter belong to churches that value experience over the word of God (Pentecostals and Charismatics). Sacramentalists (who put traditions above the word) compose a significant proportion. In effect, less than one third of the Christian population may be orthodox doctrinally. Even within this one-third, the majority belongs to the mainstream churches where liberalism is rampant.

Liberalism and the lack of clear biblical teaching and authority have produced nominalism . The problem of nominalism is a significant one for the church in Ghana. The GEC Survey Report indicates that only 11.61 percent of Ghana's population attend church regularly. The highest attendance comes from the Christian Council churches (29 percent), followed by Pentecostal council churches (26 percent), then Roman Catholics

⁹Ibid., 28-29, 99-100.

¹⁰ Ibid., 28-29, 101-02

¹¹Ibid., 9.

(19 percent), African Independent (19 percent), Seventh Day Adventists (4 percent), and Mission Related (3 percent).

The statistics further reveal that the lowest attendance is in the three regions in northern Ghana where only 9 percent attend church regularly.¹² In the south, the Volta Region has the lowest (12.05 percent), followed by Brong Ahafo (12.31 percent), Western (12.36 percent), Ashanti (13.61 percent), Central (13.84 percent), Eastern (14.33 percent), and Greater Accra (15.72 percent), in that order.¹³

Another revelation from the report was the concentration of churches in the cities and towns, while many villages have no churches at all. Fourteen thousand villages and towns have no churches.

The then National Director of the GEC, Ross Campbell, remarked, "Business as usual, even good business will not do."¹⁴ He went on to say, "Unreached people groups and unreached areas must become the object of targeted prayer and redeployed manpower and redistributed material resources."¹⁵ To this writer the problems of unevangelized people groups, the threat of Islam and traditional religions, nominalism, and the thousands of villages without churches call for the development of strategies and appropriate methods of church planting to establish healthy indigenous churches.

Where is the Ghana Baptist Convention and the Ghana Baptist Mission in relation to the statistics discussed so far? In the two surveys that were carried out by the GEC, the Ghana Baptist Convention had 200 churches with a total membership of 15,283

¹²Northern Ghana refers to the three administrative regions of Ghana, comprising the Northern Region with Tamale as its capital (Yendi is the traditional capital where the Ya-Na, the Paramount chief of the Dagombas lives), the Upper East Region with the capital at Bolgatanga, and the Upper West Region with the capital at Wa.

¹³Ghana Evangelism Committee Survey Report, 7-8, 26, 97-98.

¹⁴Ross Campbell, in an address to the delegates of the various denominations at The Second National Consultation held in Accra in June 1993.

¹⁵Ibid.

for the first survey and 318 churches with regular 26259 attenders in the second.¹⁶

This shows that two years after the “Operation Thirty By Ninety” program the total membership of our churches was less than the 30,000 goal for that program. The sad part is that nobody noted the shortfall in our convention or evaluated the program.¹⁷ A breakdown by regions paints even a bleaker picture. Only the Northern and Ashanti Regions (by the second survey) had more than fifty churches.¹⁸ The Upper West Region had no churches; the Volta Region had three and twelve; the Upper East had six and twelve; and the Eastern had seven and eleven by the first and second surveys respectively.

Although these figures reveal areas in need of evangelization, there are deeper issues. The problems of unreached Northern people groups in the South, the unreached people in the North, the threat of Islam, and the thousands of villages without churches all require appropriate strategies and methods. Some Ghanaian believers and para-church organizations believe evangelism ends with sharing the gospel with the lost and persuading them to make a decision for Christ. Once this happens, most Christians believe their work is done. Ghanaian Christians need to understand the necessity of church planting. This ministry is sadly neglected by para-church organizations in Ghana.¹⁹ Martin Robinson and David Spriggs, in their book, *Church Planting: The*

¹⁶Ghana Evangelism Committee Survey Report extracts on denominations.

¹⁷“Operation 30 by 90” was a joint program of the Ghana Baptist Convention and the Ghana Baptist Mission adopted in 1986 to increase the membership of the Convention to 30,000 by 1990.

¹⁸Northern region had the largest number of churches of 69 and 135, followed by Ashanti with 45 and 60; Brong Ahafo had 27 and 28; Greater Accra had 18 and 29, Western had 16 and 19; and Central had 9 and 12 by the first and second surveys respectively in that order. The dramatic increase for the Northern Region can be traced to the appropriate strategies and methods adopted by Jim Haney for the Nalerigu Baptist Association. He was an IMB missionary who did a marvelous job in planting several churches in this Association. He was recalled to Richmond in 1999.

¹⁹In Ghana, two organizations, The Scripture Union (for the younger ones in high school) and the Ghana Fellowship of Evangelical Students (GHAFES, an affiliate of IFES or Inter Varsity Fellowship), have played a significant role in winning many students to the Lord and indeed discipling them. The fact that these groups are not

Training Manual, show us the importance of church planting as part Paul's evangelism strategy and how he was intentional in doing it. They write:

Although spontaneous evangelism will always take place and should be encouraged, there is convincing evidence in the New Testament that part of Paul's missionary intent was to win individuals to a living faith and establish local churches. The founding of a local church was as important in the strategy as proclaiming the gospel. For this reason we can think of Paul's approach as a deliberate attempt to initiate local churches which would act as the receiver of new converts and as on going evangelistic agent in the community long after Paul, the proclaimer of the gospel had moved on. For Paul, church planting was his specific intention rather than merely an accidental outcome of his preaching.²⁰

C. Peter Wagner, the renowned Church growth expert, comments on church planting: "The single most effective evangelistic methodology under heaven is planting new churches. Without exception the growing denominations have been those who stressed church planting."²¹ Wagner gives five reasons why church planting is important. The reasons include its biblical foundation, its promotion of the survival of denominations, its development of church leadership, its stimulation of existing churches, and its efficiency.²² Thus church planting, done according to the best strategy and appropriate methodology under the direction of the Holy Spirit, is the best way to evangelize the unreached segments of the population.

Clearly, not just any type of church planting will do; we need church planting

churches has left many of these students after graduation to leave the faith or go the independent churches. Those who stand are usually those who were all along active in their local churches while in high school or college. In the 1970s and the 1980s, town fellowships which were part of the SU set up died off and gave way to independent churches and some of the members were lost as a result. These organizations which are involved in winning converts and discipling them must find a way of putting them firmly in local churches as part of the discipleship program. The Christian Outreach Fellowship (COF), an indigenous church planting organization which sends church planters among unreached people groups is filling this vacuum.

²⁰Martin Robinson and David Spriggs, *Church Planting : The Training Manual* (Oxford, U.K: Lynx Communication, 1995), 9.

²¹C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 19.

²²Ibid.

with a strong biblical foundation that produces indigenous churches. All kinds of church planting are going on in Ghana today, but as the GEC Survey Report indicates, about eight-eight percent of the Christian population are nominal. This means that our churches are not healthy. Their members often consult with idols, witchdoctors, “medicine men” and *mallams* (Muslim clerics), and “prophets” of the spiritual churches in time of crisis.

Ghanaians are facing economic crisis, and the moral standards of society are declining rapidly. Wilson Awasu in his dissertation on “Christianity in Ewe Society,” identifies the problem accurately. He writes,

Though Christianity has been in Ewe land for a rather long time, it is still not integrated into Ewe life. It appears inadequate to satisfy Ewe spiritual hunger. Not only that, for many Ewe Christians, Christianity does not provide enough answers for the numerous spiritual questions they are asking. This, then becomes ferment for religious wanderings among Christians. They go everywhere looking for answers for felt need left unmet in the church.²³

The cause of these problems according to George Kinoti of Kenya is the lack of teaching of the whole counsel of God (the Bible) in the church. Kinoti writes, “The greatest challenge facing the church in Africa today is how to teach and live by the whole Word of God.”²⁴ This writer agrees completely with Kinoti. We need Bible-believing churches that teach their members the word of God and how to apply it in their daily lives. Ghana, and for that matter Africa, needs Christians who hold a biblical worldview.

The problem areas with regards to Ghana’s evangelization are not just the unreached people groups, the threat of Islam and traditional religions, the thousands of villages and towns without churches, and nominalism caused by lack of teaching in the mainline churches. False prophets are capitalizing on the harsh economic situation to cheat the vulnerable and unsuspecting poor. A recent article on the Internet paints the picture vividly. The writer Francis Ameyibor, describes the activities of “quack priests,”

²³Wilson Awasu. “Christianity and the Powers in Ewe Society,” Ph.D diss., Fuller Theological Seminary, 1988.

²⁴George Kinoti, *Hope for Africa and What the Christian Can Do* (Nairobi, Kenya: Word Alive Communications, 1994), 2.

as he calls these false prophets. He also mentions the “Holy Ghost Phenomenon” with its attendant “pray for me syndrome.”²⁵ Banners with all kinds of advertisements for these false prophets are displayed the cities and towns. An example would read: “6 Days with The Anointed Man of God, Rev. Dr Bishop X.”²⁶ Ameyibor writes, “To face the truth, many churches are having little or no positive impact on society these days. This is the result of rogues parading the cities all in the name of God and making noise about absolutely nothing.”²⁷ The writer cites women and youth as the main victims. He writes, “These charlatans have succeeded in playing mostly on the gullibility of women and the innocence of the youth. They promise women good husbands, children, happy marital homes while the youth are promised a glamorous life in these hard times.”²⁸ Ameyibor explains the tactics of these pastors. He writes, “Using well designed psychology, these ‘Azaa Men’ of God play on the emotions of people to follow them. They capitalize on the social and economic situation in the country to promote their trade.”²⁹

With the catalog of problems discussed so far, it is clear Ghana needs Bible believing churches that are healthy and indigenous. This writer knows of no other denomination that can do better job at this than the Ghana Baptist Convention. As a matter of urgency, the convention should develop strategies, adopt appropriate church planting models relevant to the Ghanaian context, and use the most effective methods to start healthy indigenous new churches. This dissertation means to point the Ghana

²⁵Francis Ameyibor, “Charlatan Pastors” [on-line]; accessed 14 October, 2002; available [http://www.ghanaweb.com/Ghanahome Page/](http://www.ghanaweb.com/GhanahomePage/); Internet. The writer is a journalist with the Ghana News Agency (GNA). The article gave a true picture about the situation.

²⁶Ibid. They advertise on the radio and in newspapers.

²⁷Ibid.

²⁸Ibid.

²⁹Ibid.

Baptist Convention in that direction by analyzing what has been done and comparing it with what is happening elsewhere.

Basically, the problem with the GBC is that it had no strategy for church planting for many years. When it started to develop strategies, it again failed to evaluate them as part of the on going strategizing process. It was not until 1995 that the convention carried out a thorough evaluation of its programs through the Strategic Committee appointed by the convention for that purpose. The committee reported: "From the records available, it appears that the Ghana Baptist Convention (GBC) has never undergone any in-depth evaluation since Baptist work started in the mid 1900s. Moreover there has never been any Comprehensive Strategic Plan for the Convention."³⁰

We need strategies and methods for ministry. There is the urgent need to plan and strategize. Truly, the Holy Spirit is at work, but we need to do our part depending totally on Him to guide us in planning. Aubrey Malphurs is one writer who stresses the need for strategy. Malphurs writes, "It is impossible for you to do anything without a strategy."³¹ He believes ministry will not take place without a strategy. He writes, "If leaders are not convinced of the need for and the importance of strategy in ministry, then ministry will not happen"³²

Malphurs gives ten reasons why strategizing is important.³³ These ten reasons should compel the GBC (and other organizations) to devise well thought -through strategies and methods for church planting under the direction of the Holy Spirit. This process is what will enable the GBC and other churches to evangelize Ghana fully.

³⁰The Ghana Baptist Convention, *Strategic Plan 2000* (Kumasi, Ghana: privately printed, 1995), 8.

³¹Aubrey Malphurs, *Strategy 2000: Churches Making Disciples for the Next Millennium* (Grand Rapids: Kregel Publication, 2000), 13.

³²Ibid., 18.

³³Ibid. The author discusses these ten reasons at length in chapter 2 of the book, pp. 29-41.

Background to Proposal

My interest in church planting dates back to my days at the University of Ghana (1978 -1981) when I was the Outreach Secretary of the Baptist Student Union (BSU).³⁴ The evangelistic activities of the group (particularly a weekly film showing in one of the halls) led to an expansion in membership. The group led by the missionary director decided to start a church on campus. I became the unofficial worship leader of the new church. Before I left in June 1981, there was a church planted on campus: the Legon Baptist Church, which flourishes to this day.

When I answered the call to full time ministry ten years later, the Tema First Baptist Church elected me to chair the Evangelism Committee. My work as Outreach Secretary of the BSU at Legon had given me a lot of experience in sharing my faith and effectively following up, but I felt incompetent to lead the church's evangelism program. I went to a Campus Crusade Conference where I learned how to share my faith more confidently and how to start a church. When I came back, I taught a few people what I learned, and we began a door-to-door witnessing program from one community to another. The church decided to start two new churches, one in Newtown and the other in Sakumono.³⁵ The church also decided to start a church outside of the city of Tema at a town called Dodowa. The Tema First Baptist Church (currently the third largest church in our convention) had earlier started two daughter churches. All four daughter churches were started with members of our church who were living in the target communities.³⁶

³⁴BSU work was started earlier at the Kwame Nkrumah University of Science and Technology (KNUST) by Mary Danny Stampley, a Foreign Mission Board Missionary (FMB, now International Mission Board, IMB). When she went on vacation her place was taken by another missionary, Nadine Lovan of Kentucky (currently lives in Bowling Green). When Stampley returned, she was assigned to the University of Ghana to start a BSU there. The group was in its second year when I joined.

³⁵For these two churches, the members from the two communities formed the nucleus and started reaching out to others. Shortly after the two new starts, our church also began a new church at Nungua in a building that belonged to an independent African church that had collapsed.

³⁶Tema was a well planned city with a well designed layout of various

The church plant at Dodowa was a well planned one where the senior pastor, the leader of the new church (one of my trainees), and myself went out first to carry out feasibility studies. We followed up with a series of meetings with the chief of the part of the town where we were going to plant the church and secured a place of meeting for the new church. We advertised our first evangelistic meeting extensively and then showed the Jesus Film. People who made decisions that day became the nucleus of the new church. A group from the mother church, “The Powerhouse,” a very faithful group, went every Sunday to follow up on new converts and evangelize until the new church was strong enough to stand on its own.

Our church was also involved in planting churches in the Volta Region which was a mission field of the convention at the time. By virtue of the fact that my senior pastor was the chairman of the then Tema Volta Baptist Association and a member of the Convention Evangelism Committee our church became deeply involved in church planting in that region. I made frequent visits to these churches and sometimes went out with the group to start new churches in strategic towns and villages.

When I left Ghana for training in Switzerland and then the United States, the interest in evangelism was still strong but not in church planting. I enrolled in the “Strategies for World Evangelization” seminar at Southern Baptist Seminary in my first semester.³⁷ I met Edward Stetzer there and learned about the Nehemiah Project. I attended a course on church planting called “The East Coast Purpose-Driven Church

communities. The original inhabitants, who were mainly fishermen, were moved to Newtown to make way for a modern port and industries. The various residential areas were built (and continue to be built), from Community One to Community Twenty. Our church is situated on Community Five land but is the intersection of Communities One, Four, Six, and Five, very strategic location.

³⁷While this course taught by Mark Terry was not on church planting and thus did not impact me directly on church planting, it did open my eyes to see what others before us have done. It also afforded me the opportunity to interact with Ed Stetzer, who revived my interest in church planting.

Planting Conference” which Stetzer organized in January 2000.³⁸ This course, my consequent short employment with the North American Mission Board, and my training as an assessor for church planters increased my interest in church planting. Of great interest to me was how the seeker-sensitive, particularly the “Purpose Driven,” approach will work in Ghana.

My last colloquium in missions at The Southern Baptist Theological Seminary was on church planting. I was exposed to the writings of Tom Steffen, Charles Brock, Samuel Faircloth, David Hesselgrave, Melvin Hodges, Robert Logan, Aubrey Malphurs, Timothy Starr, Elmer Towns, C. Peter Wagner, Rick Warren, and Ralph Winter among others. As I read these materials, I kept asking myself if the Ghana Baptist Convention had been developing strategies and adopting some models and methodologies in planting churches. Tom Steffens’s article on “Selecting Church Planting Models That Work” and Troy Bush’s dissertation on “Effective Church Planting: A Qualitative Analysis of Selected Church Planting Models” reinforced my interest in the subject.³⁹ I became convinced that unless the GBC develops strategies that will help her to find out the right models of church planting that fit our context and adopts them we will not make any progress in our church planting efforts. I am convinced that developing good strategies and the adoption of the appropriate methods of church planting will produce healthy indigenous churches.

As I continue to do research on the topic, various issues keep coming up

³⁸This conference was a four-day intensive one held at Southern Seminary from January 4-8. The focus was on “The Purpose Driven Model” or the PDC approach. It covered such areas as why the PDC approach, the PDC cycle of church planting, biblical foundations for PDC planting, the roles of the planter, and the PDC model from preparation to launching and assimilation. The presenters included John Worchester, Ed Stetzer, Kerry Shook, and Dan Morgan.

³⁹Tom Steffen, “Selecting Church Planting Model That Works” *Missiology* 22, no. 3 (July 1994): 361-76, and Troy L. Bush, “Effective Church Planting: A Qualitative Analysis of Selected Church Planting Models,” Ph.D diss., The Southern Baptist Seminary, 1999.

regarding strategies and methods of church planting, particularly those that the Ghana Baptist Convention and Mission have used (or not used). The issues include the following:

1. The GBC's neglect of the use of strategies and /or the neglect of evaluation of programs in general and programs on church planting in particular. Was it deliberate or was it in line with the notion that spontaneous evangelism will produce churches naturally?
2. How effective was the crusade evangelism method in establishing healthy indigenous churches and how effective is it today?
3. Is it something in the culture that makes members of a new daughter-church plant return to the mother-church?
4. The parent-daughter church planting approach is still strong despite the weakness named above. Has the convention tried other approaches of sponsoring new church plants?
5. Has the concept of seeker-sensitive, purpose driven church planting been tried, and, if so, how does the model work in Ghana?
6. Did the convention and mission use literature evangelism for planting churches in Ghana? How successful was it?
7. What about radio and other forms of advertising like television and the world wide web? Have they been used, and, if so, what was the success rate? What role did the "Baptist Hour" on radio play in the planting of churches?
8. What about the telephone and mail? What is the most successful means of contact ? How is that changing?
9. Has the convention experienced nominalism with people going through the back door? How is the problem being handled? What about those church plants that refuse to grow? How can the problem be solved or minimized through church planting?
10. Has the convention been using the people group concept (homogeneous units) in planting churches? How successful is the approach and how many of such churches do we have?
11. Who were the church planters in the convention and how were these church planters selected and trained? What was the lay people's involvement in church planting?
12. What Church planting programs have the convention and the mission adopted and implemented so far? How successful were "Operation 30 by 90," "Harvest Time Now," and "2000 By 2000," programs? Is the current program, "Vision Reach All," on course?
13. What is the convention/mission's success at church planting compared to other churches. Are there some particular strategies, models, methods that she will want to copy from others?

14. What strategies and methods have the convention and mission used for planting churches in the rural areas. How successful was Jim Hanney's strategy for the Nalerigu Baptist Association and can it duplicated elsewhere?

Limitations

These and other issues are the subject of this dissertation. In order to handle these issues effectively, some limitations have been set for this dissertation, first being the limitation is its focus. The primary focus is on the Ghana Baptist Convention and the Ghana Baptist Mission. The dissertation is limited to these two organizations which are affiliated with the Southern Baptist Convention, thus making it a denominational approach. In the end there will be some comparison to see what others are doing in the same context, but the focus will still be on the GBC and the GBM.

The second limitation is on the period of analysis since this is a historical study. Southern Baptist work was started in the late 1940s, but churches began to really develop during the late 1950s with Yorubas from Nigeria. The actual indigenous work started after the Aliens Compliance order in 1969. I chose to start from 1960 in order not to leave out the era of the Yoruba church plants. I chose to do the analysis up to 2000 because that was the year the last but one program ended and a new one was adopted.

The third limitation is that the study is not about effective evangelistic methods but rather about the strategies and methods of church planting that have been most productive. Therefore, any evangelistic methodology will only be measured by its contribution to church planting

Methodology

The study primarily involves library and archival research; general literary research that uses historical-descriptive and content-analysis of books, periodicals, policies, questionnaires documents, magazines, journals newspapers unpublished theses, dissertations, and other printed materials. Another methodology that was used was the interviewing of key personnel involved in church planting in the convention and International Mission Board missionaries who served in Ghana. A third method was to

ask key personnel to describe the strategies and methods they have used to achieve success in planting healthy indigenous churches. A fourth method has been personal observation and involvement in church planting as the chairman of the Evangelism Committee of my church in the Tema-Volta Association.

A major source of primary materials has been the official minutes of the Ghana Baptist Convention. Other primary materials include the materials on three of the four evangelism programs. Another useful material is the “Strategic Plan for the Ghana Baptist Convention ‘2000 by 2000.’”

In order to carry out a successful analysis of the strategies and methods of church planting, I first of all made an extensive study of the official minutes of the Ghana Baptist Convention. I used materials from the following libraries: The Southern Baptist Seminary, The Louisville Presbyterian Seminary, Fuller Theological Seminary, Asbury Seminary, Wheaton College and the International Mission Board.

Still, in the area of analysis I profited from the Church of Pentecost’s book, *A Giant in Ghana*, that tells their success story of church planting in Ghana. I also obtained from the Evangelical Presbyterian church of Ghana a booklet that gives a history of their mission work in Ghana.

I interviewed some key staff and noted church planters of the Ghana Baptist Convention and retired missionaries. I also interviewed Reverend Jim Annis, former missionary to Ghana, the former President of the Ghana Baptist Convention, the Director of Evangelism of the Church of Pentecost, the Head Pastor of Miracle Life church (an independent non-denominational church). I received write-ups from the Director of Christian Outreach Fellowship (COF), an indigenous evangelical church planting organization that sends out home missionaries to various people groups in Ghana). The objective was to discover the strategies and methods that a mainline church, a Pentecostal

church, a non-denominational church, and a para-church organization have used. I also received write-ups from the general secretary of the Ghana Baptist Convention, the former principal of the Ghana Baptist Seminary (was also a General Secretary and President of the Convention), and the leader of the Powerhouse Evangelistic ministry of Tema First Church who have planted more than a dozen churches in the Ga-Adangbe area.

CHAPTER 2

AN INTRODUCTION TO GHANA

This chapter covers the location, geography (size, the relief and the climate), ethnic groups, history, and culture of Ghana. It also covers the socio- political, economic, and religious situation of Ghanaians.

Location and Geography of Ghana

Size and Location

Ghana is about the size of the state of Oregon.¹ It has a total area of 92,100 square miles. Ghana lies on the Gulf of Guinea coast (to the South) with a coastline that stretches for 334 miles. It shares borders to the north with Burkina Faso, to the east with Togo and to the west with Cote d'Ivoire. It lies between latitudes 4½ N (465 miles north of the equator) and 11½ N. The Greenwich Meridian (Latitude 0 degrees) passes through the port city of Tema, which is sixteen miles east of Accra. The longest distance from north to south is 420 miles and from east to west is 300 miles.²

Topography

The land surface is made up of flat terrain of gently rolling hills with more than half of the country rising less than 660 feet above sea level. The three main mountain ranges are the Akwaprim – Togo ridges along the south eastern border into the Togo, the Kwahu plateau in the east central part of Ghana, and the Gambaga escarpment in north.³

¹Norma M. Lobsenz, *The First Book of Ghana*. (New York: Franklin Watts Inc., 1960), 1.

²Steven J. Salm and Toyin Falola, *Culture and Customs of Ghana* (West, CT: Greenwood Press, 2002)

³K. Nkansa Kyeremateng *The Presbyterian Church of Ghana and National*

The Akwapim-Togo ridges contain Mountain Afadjato, the highest mountain in Ghana, which rises to 2920 feet.

The longest river, the Volta, is dammed at Akosombo and Kpong to produce hydro-electric power, creating the Volta Lake, the largest artificial lake in the world.⁴ Construction of the Akosombo dam was started in 1961 with funding from the World Bank, the United States, and the United Kingdom. When it was completed in 1965 it created a reservoir that extends for 250 miles upstream. It covers a 3283 square miles or 3.6% of Ghana's land surface area. It displaced 80,000 people out of which 70,000 were resettled in small concrete houses, provided with schools and mechanized agriculture. The project was intended to provide power for industries, stimulate irrigation, and to provide opportunities for fishing and water transportation. The lake is a major fishing ground and provides about 10% of Ghana's fishing requirements and also water for irrigating the Accra plains. The lake provides livelihood for fishing communities along it, navigation with constant north-south passenger, freight traffic and even a hospital boat which provides medical facilities to remote communities along the lake.⁵

Other important rivers include the Densu (supplies part of the water needs of Accra), the Pra, the Ankobra, the Tano, the Birim and the Offin. Lake Bosumtwi (about (20 mile south-east of Kumasi) is the largest natural lake in Ghana.⁶ The coastline which is backed by coastal forests is broken in part by the above rivers and other ones which are

Development (Accra, Ghana : Sebewie Publishers, 1994), 15.

⁴“Volta and Ashanti Region”[on-line]; accessed 30 May 2002; available at <http://www.sftpwtg.com/data/gha.160.htm>. Other web sites like www.Commonwealth.ednet and [wikipedia.org/wiki/Geography of Ghana](http://wikipedia.org/wiki/Geography_of_Ghana) say the same that the Volta Lake is the largest artificial lake in the world. Others like Encyclopaedia Britannica (<http://concise.Britannica.com/ebc/article/eu=407462>) simply project it as one of the largest artificial lakes in the world.

⁵Rachel Naylor, *Ghana* (Herndon, VA: Stylus Publishing, 2000), 9.

⁶K. Nkansa Kyeremateng, *The Presbyterian Church of Ghana*, 15.

navigable only by canoe (the Volta River is the only exception).⁷

Vegetation

The coastal plain stretches from the coastline about sixty miles northwards. It is clothed with “stunted scruggy trees and bushes.”⁸ North of the coastal plain is the forest region. Much of the natural vegetation, the tropical rain forest, has been destroyed through clearing for farming. Nevertheless, there are forest reserves with thick bush and valuable trees like mahogany, cedar and teak. The forest region produces cocoa, for which Ghana used to be the leading producer. In 1980, Ghana was overtaken by La Cote d’Ivoire and Brazil, though Ghana is still the leading producer of the best cocoa beans and has overtaken Brazil lately.⁹ The northern half of the country is savanna. It consists of flat open country with few plants and trees. There are scattered forest and nature reserves around the country for the preservation of the rain forest and wild life.¹⁰

Population and its Characteristics

The current estimated population of Ghana according to the 2000 census is 18.8 million. The population growth rate is 2.47 percent and the population density is 78.9. The birth rate is 44.66 births/1000 (1993 estimates), and the death rate is 12.52/1000 (1993 estimate). Infant mortality rate is 84.5 deaths per 1000 and the total fertility rate is 4.5 children per woman. The total labor force is 4.1 million, and 82 percent of them are employed.¹¹ The adult unemployment rate is 8.2 percent. Life

⁷ GhanaHomePage, “Geography”[on-line]; accessed on 3 December 2003; available at <http://ghanaweb.com/GhanaHomePage/geography>; Internet

⁸Lobsenz, *The First Book of Ghana*, 8.

⁹Naylor, *Ghana*, 10. Ghana moved to the second largest producer position in 2003 overtaking Brazil. She produced a record amount that was second to the largest figure produced in the 1960s.

¹⁰Ibid.

¹¹GhanaHomePage, “Economic Indicators” [on-line]; accessed 3 December

expectancy is 60.4. The average household size is 8.4. The general literacy rate is 64.5 percent, with a male literacy rate of 70 percent and female rate of 51 percent.

The most populated parts of the country are the coastal areas, the Ashanti region and the principal cities of Accra and Kumasi. Seventy percent of the population lives in the southern half of the country.¹²

The principal cities of Ghana include Accra, the capital with a population of 1.6 million; Kumasi, with a population of 645,000 is the capital of the Ashanti region and the seat of the “Asantehene,” and Sekondi-Takoradi, which has the first modern artificial harbour, has a population of 170,000. Other cities include Tamale, the northern regional capital with a population of 350,000; Tema (380,000), a modern city and port; and Cape Coast, with a population of 78,700. Cape Coast was the capital until 1876.

The People of Ghana

Ghana is both a multi-ethnic and multi-cultural country.¹³ Nevertheless, almost all Ghanaians are of Sudanese stock except for a small population of Hanites in the northern Ghana.¹⁴ Ghana has more than one hundred ethnic groups. These groups can be classified into five major ones; the Guan, the Mole/ Dagbani, the Akan, the Ewe, and the Ga-Adangbe.¹⁵

2003, available at <http://ghanaweb.com/GhnaHomePage/economy/statistics.php>; Internet. All the figures on population were accessed from this site and are figures from the 2000 census.

¹²“Ghana 2003, Cities and Places” [on-line]; accessed 20 March 2003; available at <http://worldgazette.com>; Internet.

¹³Salm and Falola, *Culture and Customs of Ghana*, 5.

¹⁴Noel Smith, *The Presbyterian Church of Ghana, 1835-1960* (Accra: Ghana Universities Press, 1960), 3.

¹⁵Salm and Falola, *Culture and Customs of Ghana*, 6.

The Guans were the first to settle in Ghana. They are believed to have migrated from the Mosi region of Burkina Faso around AD 1200 by way of the Black Volta.¹⁶ The Guans organized themselves into independent groups over a wide area. As the Akan, Ewe and Ga-Adangbe migrated to Ghana, they absorbed some of the Guans and caused others to settle in new areas. Today even though they have their own language and distinct culture, social institutions, customs and small enclaves, by and large the Guans have been assimilated into the larger Ghanaian culture.¹⁷

The Mole-Dagbani and the Gonja are the most dominant groups in the north. The Mole Dagbani is composed of the Nanumba, the Dagomba, the Mosi, and the Mamprusi peoples. The Mamprusi and the Dagomba are believed to have migrated from Zamfara, a Hausa state in Northern Nigeria.¹⁸ Many more Hausas migrated to Ghana. Most 'Northerners' exhibit traits that southerners associate with the Hausa society. Many southerners wrongly refer to all northerners as Hausas.

The Gonjas are believed to have migrated from an area in the ancient Mali empire.¹⁹ Their language contains many Mande words to serve as proof of this belief. The Gonjas became part of the Ashanti empire through conquest in the eighteenth century. They became part of the British Protectorate of the Northern Territories when the former conquered Ashanti.

Akans are the largest group in Ghana, comprising about 48 percent of the population.²⁰ The Akan group is made up of the Fante and the Twi. The Fante were the first to migrate to Ghana. They settled along the coast. The Twi live between the Tano

¹⁶Ibid.

¹⁷Ibid.

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid., 7.

Volta Rivers. The Fante were first to have relationships with the Europeans and adopted some aspects of the European culture. Such states as the Ashanti Fante, Akwamu, Akyem, Akuapem, Wassa, and Denkyira each came into prominence at one time as a powerful state ruling over the others.

The Ashanti kingdom developed in the eighteenth and nineteenth centuries and became the most powerful of these kingdoms before British rule was finally established. The Ashanti empire came on the expense of the independence of these other states. The Ashanti fought the British on three occasions from 1824 to 1876. The British defeated them eventually and were able to establish Ashanti as a protectorate in 1896.

The Ewe came from northern Togoland, even though it is believed they migrated from the powerful kingdom of Fon and Yoruba in the earlier times.²¹ They initially settled around the mouth of the Volta. Today, they occupy the southern parts of Ghana and are separated from the Ga-Adangbe and the Akans by the Volta. The Ewes were part of German Togoland until the Germans were defeated in World War I. The country was divided between the British and the French. The people in a plebiscite just before Ghana's independence voted to join Ghana in 1956, and the region became the Volta Region at independence.²² The other half of the Ewes are in the southern Togo and some in parts of Benin.

The Ga-Adangbes are believed to have immigrated from Yorubaland in Nigeria. Certain traits such structural similarities in their languages, similarities in circumcision rites, and the importance of state functions support the assertion that that the two groups were one earlier.²³ Today the Ga-Adangbe group includes the Gas who occupy the Accra Plains from Accra to Prampram; the Krobo, who occupy the area

²¹Ibid.

²²Ibid.

²³Salm and Falola, *Culture and Customs of Ghana*, 8.

between the Krobo and Shai Hills; and the Adangbe who occupy the coastal strip from the west of the Volta to Prampram. The Ga had extensive contact with Europeans before the before the colonial era. The declaration of Accra as the capital of colonial administration made it a center of learning and trade and attracted migrants from all over West Africa.²⁴

History and Culture of Ghana

Political History

Ghana took its name from the ancient kingdom of Ghana, which flourished in the Western Sudan from 300-1240.²⁵ The city of Ghana was probably 200 miles south of Bamako and 500 miles to the north of Accra. Ancient Ghana never included the present Ghana, but is believed the people from Ghana came from there.²⁶ Ancient Ghana was established by Berbers. They were superseded by black rulers around AD 770. Ancient Ghana focused on trade in gold, copper, and salt.

The pattern of trade changed when Europeans came to Africa. The focus of economic activity shifted to the West African coastline. The Portuguese came first looking for the source of African gold. They came to the Gold Coast in 1471.²⁷ They discovered that the gold from the inland could be exported from the region. They built Fort St. George at Elmina (“the mine”) to repel other Europeans from establishing themselves in the region. Nevertheless, other Europeans including the British (1553),

²⁴Ibid.

²⁵G. H Wittman Inc., *The Ghana Report* (New York: G.H Wittman Inc, 1959), 1.

²⁶Ibid.

²⁷Ibid. The author used the word “discovered” instead of just saying they came to the Gold Coast.

Dutch and the Danish all built forts along the coast to participate in the lucrative trade in gold, ivory, slaves, and pepper. At the height of the slave trade there were thirty-two European fortresses along the Ghanaian (Gold Coast) coast.²⁸

Many of these forts exist today as prominent historical symbols and popular tourist destinations, especially the ones at the Cape Coast, Elmina, and Accra. The Christianborg Castle built by the Swedes in 1657, taken by the Danes in 1659 who later sold it to the British in 1850 in Accra has served and continues to serve even today as the seat of government. The Portuguese left around 1642 and sold all their forts to the Dutch with whom they had had war all along.²⁹ Among legacies left by Portuguese include such “pidgin” English words as *palaver*, *piccini*, *fetish*, *dash* and others which are Portuguese words “twisted a little in African mouth.” Such Twi words like *asepatre* (shoes) and *krata* (paper) were borrowed from Portuguese.³⁰ The Danes withdrew from Ghana in 1850 and sold their forts to the British, who became the dominant European power in Ghana. In 1867, the British and the Dutch agreed to exchange forts without involving the locals, who were not in favor when they learnt about it. This opposition led to the formation of the Fante Confederacy, which waged war against the Dutch. The Dutch were helped by the Elmina people and later by Ashanti. In 1872, the Dutch handed over all their forts to the British.

The African Company of Merchants, a serious trading venture with a yearly subsidy from the British Imperial government, was formed for commercial purposes and also for political administration.³¹ With the subsidy, the company was also to maintain

²⁸Salm and Falola, *Culture and Customs of Ghana*, 21.

²⁹W.E Ward, *A Short History of Ghana* (New York: Longmans Green and Co., 1957), 61.

³⁰Ibid.

³¹David Apter, *The Gold Coast in Transition* (Princeton: Princeton University Press, 1955), 31.

the British forts, carry out diplomatic negotiations, maintain armed forts and to generally safeguard British interests. David Apter in his book *Gold Coast in Transition* saw this as the beginning of British imperial rule. He writes, “a combination of commercial and political rule formed the classic British pattern in the Gold Coast and is usually referred to by Africans as imperialism. It involved the extension of control and deprivation of the rights of Africans who often voluntarily entered into agreements with the British, but found that they could not just voluntarily withdraw from these agreements.”³²

Meanwhile since such political encroachments were undertaken by private trading companies, the British government could not be held responsible for their deeds. The African company was a successor to the Royal Company formed in 1672 to perform similar functions. The agreement with the African Merchant Company was abrogated in 1821 and for the first time the imperial government took direct control over the coastal possessions and forts and placed them under the British governor in Sierra Leone.³³ It was during this period that the British governor Sir Charles McCarthy was killed in a war with the Ashanti.

In 1828, control was returned to the London Merchants and in 1830 the first governor of the Gold Coast, George MacClean, was appointed. Under MacClean’s administration, the social and political impact of western institutions was felt in the Gold Coast. MacClean was successful in making peace between Ashantis and the Fantes. He tripled the country’s trade and gained a reputation as a judge in private capacity as a result of his honesty.³⁴ His influence in the judicial sphere, even though unofficial, was very great and paved the way for British rule in the Gold Coast later. The impact of his judicial rules brought into being indirect rule, long before the practice was officially

³²Ibid.

³³Ibid., 32.

³⁴David Apter, *The Gold Coast in Transition*, 33.

adopted as political policy.³⁵ The British government once more took over the administration of the Gold Coast settlements and the forts was a successor to the Royal Company in 1843 from the African trading Company and for the first time the judicial function was given a formal recognition.³⁶ Maclean was assigned the position of judicial assessor. The relationship between the British government and the local people in the immediate environs of the British settlements who were under British general jurisdiction was defined in the document called The Bond of 1844 which was signed on March 6, 1844. This document is an important one; for it officially marked the beginning of colonial rule of the Gold Coast by the British.³⁷

In 1850, the first legislative and executive councils were set up, and their members were nominated by the governor. In 1874, Sir Garnet Wolsley defeated the Ashantis in the “Sagrenti” War; the war was named after him.³⁸ That same year the Dutch sold their properties in the Gold Coast to the British. On July 24, 1874, a new charter was signed that separated the Gold Coast and Lagos from Sierra Leone. The Gold Coast was made a colony and administratively assigned to Lagos. This implied that the people of the colony were no longer allies but subjects of the British.³⁹ The British granted the Gold Coast a separate administration status in 1886. In 1888, the British appointed first African to the legislative council to represent the interest of Africans, but that was hardly ever effective.⁴⁰ The Aborigines Rights Protection Society was organized

³⁵Ibid.

³⁶Ibid.

³⁷March 6 became an important date. Ghana’s Independence Day was fixed on March 6, 1957.

³⁸Ward, *A short History of Ghana*, 156.

³⁹Ibid, 165.

⁴⁰Apter, *The Gold Coast in Transition*, 35.

by this time. The objective of the society was to protect the Gold Coast Africans while cooperating with the British administration. The immediate objective was to oppose the Public Lands Bill, which they believed was going to destroy the land tenure system. The Society was successful in securing the withdrawal of the bill in 1897. The governor in 1925 recognized the society as the representative of the “local opinions.”

After the Sagrenti War in 1874, the British in order to silence the Ashantis once and for all and also to punish them for breaking the treaty of Fomena (signed after the “Sagrenti” war), exiled their King Agyemang Prempeh I to the Seychelles Island and started searching for the Golden Stool. Yaa Asantewaa, the queen mother of Ejisu (near Kumasi) led the Ashantis to fight the British in 1901⁴¹. The Ashantis were defeated in the Yaa Asantewa War. Ashanti became part of the British colony of the Gold Coast.⁴² In the same year, the Northern Territories (which comprised the present three regions of Northern Ghana) was made a protectorate.

The Aborigines Rights Protection Society sent a delegation to London to fight against the Public Lands Bill and the Forest Lands Bill and was successful against both bills.⁴³ The Society was hailed by both the chiefs and the common people as true representatives of the people of the Gold Coast. Some friction developed between the chiefs and the Society as the chiefs saw the non-royals of the Society as unqualified. The colonial government in its first response to organized nationalist pressure split the ARPS apart by giving both judicial and legislative powers to chiefs or their agents. Both chiefs and educated commoners were nominated to the legislative council. This was opposed by the Society. Formal recognition for the Society was withdrawn by 1926.⁴⁴

⁴¹Ward, *A Short History of Ghana*, 187.

⁴²Apter, *The Gold Coast in Transition*, 34.

⁴³Ward, *A Short History of Ghana*, 194.

⁴⁴*Ibid.*, 199.

Nevertheless, both concession and compromises were adopted by the British colonial administration and nationalists, thus making it difficult for nationalism to degenerate into a revolution.⁴⁵

The 1925 Constitution, otherwise called the Guggisberg Constitution” (so named after the Governor Guggisberg) did not grant the demand for elected representation, instead it granted partial representation, thus introducing an element of democracy. Guggisberg put in place a ten-year development plan that promoted export trade and development projects in the colony. The benefits included the construction of harbors at Tema and Takoradi, a railway system, mining centers, agriculture projects to assist cocoa production, and the establishment of an educational system to train Africans for the colonial administration. All these were for the benefit of the people from the south. Forced labor was recruited from the North were for the projects.⁴⁶

The legislature of 1925 was for the first time composed of fifteen British officials and fourteen unofficials. Of the fourteen unofficials, six of them were paramount chiefs.⁴⁷ This legislative council continued until 1946.⁴⁸ In 1943, two Africans were appointed to the Executive Council for the first time. They were Sir Nana Ofori Atta Omanhene of Akim Abuakwa and Mr. K. A. Korsah, a distinguished lawyer from Cape Coast.

In 1946, the Governor Sir Alan Burns and the British colonial administration

⁴⁵Ibid.

⁴⁶The pace was set for unequal development of the North and the South. The colonial administration was interested in leaving the North undeveloped in order to get cheap unskilled labor from there for projects in the south. A program to change this approach was only adopted after independence. Even though it been in force since then with free education for people from the north, there still remains a large disparity between the North and the South.

⁴⁷Ward, *A Short History of Ghana*, 199.

⁴⁸Ibid.

made further changes in the legislative council. The fifteen official members were cut to six, and the fourteen unofficial were increased to twenty-four. Of the twenty-four unofficial members, only six were to be named by the governor, the remaining eighteen were to be elected. For the first time Ashanti was to have its first members, five in all on the council. The Gold Coast was the first colony in Africa to have elected majority in its legislature.

The Burns Constitution was a big step forward and yet it failed to make the country fully self-governing.⁴⁹ The executive powers still rested with the governor and the British officials, who had the right to make policy; all the Africans could do was just to criticize. The governor had the power to override the council to pass legislation that the legislative council had rejected or reject legislation, which the council had passed. The British government and Governor Alan Burns both expected the Gold Coast would work with the 1946 Constitution for some time. The people were, however, not happy. First, there was the problem of swollen shoot that attacked cocoa trees. The government's recommendation was to cut the trees, a policy that led to mistrust. Then there were problems caused by World War II, the scarcity of imported goods and higher prices, and lack of good jobs for soldiers who fought in the war.⁵⁰ There was a boycott of goods followed by rioting and looting in 1948. The whole trouble started with the killing of three ex-service men who were on a peaceful march to demand a resettlement package promised to them after the war by a British police officer.⁵¹

The United Gold Coast Convention (UGCC) formed in August 1947 as the first real political party.⁵² It appealed directly to the people and advocated for program of

⁴⁹Ibid.

⁵⁰Ibid., 204-05.

⁵¹Naylor, *Ghana*, 6.

⁵²Apter, *The Gold Coast in Transition*, 167.

self government “in the shortest possible time.”⁵³ It was led by J.B Danquah, a renowned lawyer and scholar from Kibi, Akim Abuakwa. Danquah was the one who linked the Gold coast with the ancient empire of Ghana in order to break the idea of the colonial past and thus suggested name Ghana for the new state. He was also the one who on the advice of Ako Adjei invited Kwame Nkrumah, a young man educated at Lincoln University and the University of Pennsylvania, a Pan-Africanist to become the organizing secretary of the new party.

The UGCC was held responsible for the riots and six of its leaders including Danquah and Nkrumah were detained and later released.⁵⁴ A commission of inquiry, the Watson Commission, was sent from England to investigate the unrest. Meanwhile, the Watson Commission Report said the police were right in shooting to restore order, that the government was right in cutting the cocoa trees, but said the government should have acted to reduce prices and also agreed with the UGCC that the 1946 constitution did not give the people enough control over the government.⁵⁵ The report received full consideration, and the Coussey Commission made up of only Africans was set up to suggest constitutional reforms. J.H Coussey (later Sir Henley Coussey), an African supreme court justice was the chairman. The commission sat from January to October 1949.⁵⁶

The commission gave its report to the governor Sir Charles Nobel Arden Clarke on August 17, 1949. The report called for drastic changes in both central and local government administration in the country. Later, the colonial governor in London gave the Gold Coast the Coussey Constitution of 1950, which was tailored to the Coussey

⁵³Ibid.

⁵⁴Naylor, *Ghana*,6.

⁵⁵Ward, *Short History of Ghana*, 204.

⁵⁶Ibid.

Commission report.

Meanwhile Kwame Nkrumah was expanding the youth base of the UGCC while Coussey Commission was sitting. He designed a campaign dubbed “Positive Action,” which purported to use of all tactics other than insurrection and mass violence against the colonial government. The UGCC leadership rejected this approach branding it as “subversive and dangerous to the rationalist cause.”⁵⁷ An attempt to remove him as secretary of the party failed because the youth came openly in support of his strategy. In June 1949, the youth encouraged Nkrumah to resign from the UGCC. A new party, the Convention Peoples Party (CPP) was formed.⁵⁸ The party had the slogan “self-government now.” Six months after the formation, the CPP, launched “Positive Action.”

The CPP, which was well organized by the time the Coussey Commission Report was issued, opposed it and demanded self-government in 1949.⁵⁹ The colonial government first imprisoned three journalists and then later Kwame Nkrumah himself and other leaders of the CPP for various prison terms ranging from six months to five years.⁶⁰ They were imprisoned for sedition in connection with the launching of “Positive Action” in January 8, 1950, which was meant to be a sit-down strike by government workers to force the government to grant self-government. There was disorder, rioting and the killing of two policemen. It was while Nkrumah was in prison that the colonial government gave Gold Coast the 1950 Constitution. It did not give “self government now” as the CPP were demanding. Nevertheless, the CPP accepted the constitution and agreed to take part in the 1951 elections, for they believed they were in a strong position

⁵⁷Apter, *The Gold Coast in Transition*, 171.

⁵⁸Ibid.

⁵⁹Ibid., 172.

⁶⁰Ibid.

to form the new government.⁶¹

The 1951 elections were held while Nkrumah was in prison. K. A. Gbedemah, one of the journalists imprisoned before Nkrumah but later released led the CPP to campaign all over the country towards the elections.⁶² Nkrumah's imprisonment made him so popular that the CPP completely overshadowed the UGCC.⁶³

In the election that followed, the CPP won 34 seats and the UGCC only three. Nkrumah was released from prison to become the leader of government business and Prime Minister on March 21, 1952.⁶⁴ Nkrumah had a fourfold agenda; to get more self-government, to push on with education, to work out a system of self-government, and to get electricity from the Volta River to launch into industrialization. As far as self-government was concerned, Nkrumah sought for two things. First, he wanted to get rid of the European members of the cabinet, and, second, he wanted a parliament that was directly formed by the people and not by the territorial councils as was the case in 1951.⁶⁵ He realized the British government might not be willing to release the governor's reserved powers that soon, so he decided to tackle these two attainable ones. He made these two demands in 1953.⁶⁶ The British government granted his request in April 1954. There was to be an assembly of 104 members made of seven municipal members and ninety-seven rural members. There were to be no nominated members, and the assembly was to work in similar fashion as the English parliament. Elections were to be held every four years. There were to be at least eight cabinet ministers, who were all to be chosen

⁶¹Ward, *A Short History of Ghana*, 211.

⁶²Apter, *The Gold Coast in Transition*, 172.

⁶³Ibid.

⁶⁴GhanaHomePage, "Political History."

⁶⁵Ward, *A Short History of Ghana*, 213.

⁶⁶Ibid., 214.

from the assembly by the governor but they were to be collectively responsible to the assembly.

There was another election in 1954 where the CPP won seventy-two seats out of 104; The National Peoples Party fifteen, Independent eleven and others six. In 1954, the National Liberation Movement (NLM) was formed by Baffour Akoto (chief linguist to the Asantehene, along with prominent persons such as Drs. J. B. Danquah (of UGCC) and K. A. Busia (head of the Department of Sociology at the University College of Ghana) as members. The following were the main reasons for the formation party; many chiefs and states claimed the CPP was ruling them not only from center but also at the local government level, Nkrumah's government has not set up regional assemblies as the Coussey Commission has proposed, and finally the NLM was opposed the low prices that the government paid to cocoa farmers.⁶⁷ The NLM wanted a federal government and a bicameral legislature. The NLM was an Ashanti party supported by the Asantehene and the Asanteman Council.⁶⁸ The Northern Peoples Party was its counterpart in the North, and they worked so closely in these two regions where they were stronger than the CPP. They did not want the government in Accra to make decisions for them without knowing their real needs. The opposition opposed the discussion of the matter in the national assembly and threatened to secede if their demands were not met.⁶⁹

Nkrumah and the CPP were ready to give in to some of the demands but opposed the establishment of a council of state. For two years, there was trouble between the CPP and the *matemehö* (literally "I have separated myself" or separatist), the popular name for the opposition NLM/NPP.

In July 1956, Kwame Nkrumah asked the governor to dissolve the national

⁶⁷Ward, *A Short History of Ghana*, 219.

⁶⁸Ibid., 218.

⁶⁹Ibid., 220.

assembly for fresh elections to test the demands of the NLM. There was yet another election in 1956 (the one to usher the Gold Coast to independence). The CPP this time won seventy-two (all the 49 seats in the colony and most of those in Trans Volta, 8 out of 20 in Ashanti, and 11 out of 26 in the north).⁷⁰ The NLM and its allies won the remaining thirty-two. With victory for CPP once more, the new assembly (without the opposition who boycotted the debate) asked for independence. The colonial government could not grant this if Ashanti and the Northern Territories would secede.

Eventually, the Secretary of State Alan Lennox Boyd came to Ghana and had meetings with Kwame Nkrumah, the Asantehene, and the opposition leaders and struck a compromise which culminated in the writing of a new constitution, the 1956 constitution, that ushered Ghana to independence.⁷¹ In the weeks before independence both the CPP and the opposition worked hard and gave up their cherished aspirations in order to gain independence. Ghana and Africa today need this kind of spirit.

On March 6, 1957, Ghana became independent under a new constitution acceptable to both the CPP and the opposition NLM. The CPP slogan “SG Now” became “Serve Ghana Now.”⁷² On July 1, 1960, Ghana became a republic with Kwame Nkrumah as the president. Nkrumah through a referendum in 1964 changed the country into one party state.

Nkrumah’s government was overthrown in a joint military/police coup d’etat in 1966 while he was on a peace mission in Hanoi. Ghana inherited 200 million pounds from the British at independence. Ghana had ten times more reserves than debt at independence. By 1966, however, Ghana had accumulated foreign debt to the tune of one billion US dollars. Nkrumah saw himself as liberator not only of Ghana, but of the

⁷⁰Ward, *A Short History of Ghana*, 220.

⁷¹Ibid, 221.

⁷²Ibid., 222.

whole of Africa, so he spent Ghana's money on liberation movements and the Organization of African Unity (OAU). He undertook what many call "prestigious" projects like the Akosombo dam, the deep water Tema harbor, the Accra-Tema Motorway (concrete, all weather-road), road net work, and free education. Nevertheless, it can be argued that these projects contributed to the overall development of the country. However, other projects like the State House (also called Job 600), the Workers Brigade, the Black Star Square, and the ambitious industrialization program with imported raw material base "did not show as much foresight."⁷³ His "non alignment policy" which, however, showed much leaning towards the Communist block, where he got most of his socialist politics, made it difficult for him to gain western financial support. Some of his critics argue that his continental focus distracted his attention from the problems of the country and allowed much corruption among his colleagues of the CPP. His Department Act of 1957 and the infamous Preventive Detention Act (PDA) in 1958 also contributed to his overthrow, even though his supporters claim the laws were to prevent a revolt among the people because of his radical policies.⁷⁴ It must be admitted that the PDA was also the result of various conflicts, tensions, and clashes, particularly between the CPP and the *matemehoe*.⁷⁵ J.B. Danquah (of UGCC fame) died in detention under the PDA, which gave the government the power to imprison opponents without trial for up to five years. By the time Ghana became a republic, Nkrumah and the CPP was the only ruler and Nkrumah was proclaimed president for life. With these developments, there was no option of changing the government by popular votes. Therefore, when the armed forces and the police struck in February 1966, even though the coup was believed to have been

⁷³ Salm and Falola, *Culture and Customs of Ghana*, 25.

⁷⁴ GhanaHomePage, "Kwame Nkrumah"[on-line]; accessed 2 March 2002; available at <http://www.ghanaweb.com/people/pop-up.php?ID=177>; Internet.

⁷⁵ There were a lot of conflicts and tensions in the country but particularly in Kumasi, where supporters of both parties clashed so often and people were killed because of their party affiliations.

orchestrated by western powers, the military and the police were justified in this writer's opinion in doing so.

The National Liberation Council (NLC) was formed. The constitution was suspended, political prisoners were freed and those in exile were invited to relocate to Ghana. The NLC held elections in 1969 and Kofi Busia's Progress Party (PP) won.

The period of NLC and the PP saw privatization of the state farms, the introduction of university students' loan scheme, the assumption of responsibility by parents for their children's education, devaluation, elimination of price controls, emphasis on staple production and rural development.⁷⁶ The result was unemployment increasing foreign debt and debt servicing, and a fall in the value of the cedi. These conditions served as excuse for the military to intervene.⁷⁷ The PP government fell on January 13, 1972 only twenty-seven months after being in office.

The National Redemption Council (NRC) was formed with Kutu Acheampong as the chairman. The NRC revalued the cedi by 44 percent, introduced price controls, rescheduled foreign debts, and printed more money to address the declining value of the cedi.⁷⁸ Inflation rose to over 140 percent. The fall in the value of the cedi led to increased smuggling of cocoa to neighboring countries, thus worsening the economic plight of the nation. To strengthen the stature of the military government, the members organized themselves into the Supreme Military Council (SMC) in 1975. The continued economic decline, increasing censorship, and accusation of corruption raised discontentment amount the general population who demanded a change to civilian rule. In response, the SMC in a palace coup removed Kutu Acheampong, stripped him of all military honors, and replaced him with Fred W. K Akuffo and scheduled elections for

⁷⁶GhanaHomePage, "Political History."

⁷⁷Ibid.

⁷⁸Salm and Falola, *Culture and Customs of Ghana*, 27.

July 1979.⁷⁹

Two weeks before the proposed election, on June 4, 1979, Jerry Rawlings and junior officers of the Armed Forces toppled the SMC government in a coup. Rawlings formed the Armed Forces Revolutionary Council (AFRC). The AFRC said the coup was a house cleaning exercise and planned to stick to the election plan. The AFRC executed three former military heads of states and other senior military officers accused of corruption.⁸⁰

Elections were held, and Hilla Liman's People National Party (PNP) won. After three months in office, Rawlings handed power to Liman and PNP. Liman and the PNP, which held only a one seat majority, faced mounting economic problems.⁸¹ They could not do much and were overthrown by Rawlings in another coup on December 31, 1981. Rawlings indicated that his second takeover was not just a coup d'état, but a "revolution." He formed the Provisional National Defense Council (PNDC).⁸² The PNDC set out to involve every Ghanaian in the political and economic life of the country. Peoples Defense Committees (PDC) and Workers Defense Committees (WDC) were formed.⁸³ The years 1982 and 1983 were perhaps the most difficult years in Ghana's history. There were bush fires, which destroyed crops, inflation was about two hundred percent high; and there was a sharp decline in Ghana's major exports of cocoa, gold, diamonds, and timber. On top of all this, about one million Ghanaians were deported from Nigeria. In 1983, the PNDC gave up the idea of mobilizing just local resources for

⁷⁹Naylor, *Ghana*, 11.

⁸⁰Salm and Falola, *Culture and Customs of Ghana*, 27.

⁸¹*Ibid.*, 28.

⁸²*Ibid.*

⁸³Nation By Nation, "Ghana" [on-line]; accessed 20 May 2003; available at <http://www.nationbynation.com/Ghana/history2.html>.

development. They went to the International Monetary Fund and the Bank for Reconstruction (World Bank) and an economic recovery program was initiated. The program went into operation with the devaluation of the cedi and the adoption of other economic measures. The economy began showing recovery towards the end of 1990. In 1991, inflation decline, and the economy began to grow.

The PNDC set up a National Commission on Democracy (NCD) to organize programs that will lead to a more effective democratization. In 1990, the NCD organized forums in all regions and collated views on what kind of government the people wanted. They analyzed the views and reported to the government that the people wanted a multi-party democracy.⁸⁴

The government appointed a constitutional drafting committee to draw up a constitution for the country. A constituent assembly was constituted with membership from the labor unions and other professional bodies to discuss the draft constitution.⁸⁵ The Ghana Bar Association boycotted it on grounds that most members were ignorant about the drawing of a constitution. The constitution which was drawn was accepted by the PNDC and approved by Ghanaians in a referendum in April 1992. The constitution provided for an executive president by universal adult suffrage for a term of four years, who is eligible for only one additional term.

In the ensuing presidential elections Rawlings who stood on the ticket of a new party he founded, the National Democratic Congress (NDC) won 58.8 percent of the votes.⁸⁶ Professor Adu Boahen, a renowned historian, who stood on the ticket of the National Patriotic Party (NPP), an offshoot of the United Party and Progress Party won 30.4 percent of the votes. Other defeated candidates included the former president, Hilla

⁸⁴GhanaHomePage, "Political History."

⁸⁵Ibid.

⁸⁶Salm and Falola, *Culture and Customs of Ghana*, 27.

Liman, who stood on the Peoples National Convention (PNC) ticket and pulled 6.7 percent of the votes. The NPP and other opposition parties claimed the NDC rigged the elections and boycotted the parliamentary elections, which were held at a later date.⁸⁷ The NDC and two smaller other parties, which had forged an alliance won 198 out of the 200 seats with the remaining two seats going to independent candidates.

In 1996, Rawlings won the presidential elections but the opposition, which did not boycott the parliamentary election (both were held on the same day) this time and won 65 seats.⁸⁸ The Economic Recovery program was still in place in the fourth republic. The price decline in cocoa and gold coupled with the rising price of crude oil and the printing of money for the elections led to inflationary situation in the country again. By the time of the 2000 elections, there was massive unemployment, a breakdown in health and educational facilities, escalating interest rates close to 50 percent, and the people could not afford the goods on the market.⁸⁹

In the 2000 election, the NPP won one hundred seats, the NDC won ninety-two, and smaller parties won the rest. In the main presidential elections, J.A. Kuffour of the NPP polled 48.4 percent of the votes, while Atta Mills, the then vice president and the NDC flag bearer, had 44.8 percent. In the run off, Kuffour got 57.4 percent while Mills had 42.6 percent.⁹⁰ Kuffour was sworn into office in January 2001. Since then, Kuffour's NPP has won six bye-elections, two of which were seats which the NDC had held from the 2000 elections.

For this writer, the need for such detailed analysis of Ghana's political history

⁸⁷Salm and Falola, *Culture and Customs of Ghana*, 27.

⁸⁸Ibid., 29.

⁸⁹Ibid., 30.

⁹⁰GhanaHomePage, "Political History."

is very important for anyone who is interested in seeing healthy indigenous churches planted in Ghana. For one thing, the story of the European merchants and their trading activities provides an understanding for the various legacies they handed over; trading, education and later government work as well as the effect of these activities on the lives of the people.

The military campaign against Ashanti by the British explains why most Ghanaians of the older generation gave much respect and power to the Europeans and other foreigners—indeed there are many towns still called “Brofoyedur” (literally translated as “the white person is heavy”; implying the white person is strong or powerful) today. This history also shows how by reason of education and exposure the early educated Gold Coasters and later generations who formed the UGCC and later Nkrumah’s CPP, all turned against the colonial rule. Nkrumah’s own policies, especially his socialist ideology, tell how his experience of racial discrimination in the United States influenced him and indeed his views about religion. Nkrumah’s political strategy of associating with the masses instead of the elites and the UGCC’s contra approach and the consequences of both should be a guide to the church planter.⁹¹ Nkrumah’s isolation from the west and the double standards of the East with whom he associated should be a warning for later generations. It is also a lesson to Christian workers to know they can truly draw their strength and resources from God, and others will truly help only when God is using them. Rawlings and the PNDC experienced the same kind of isolation from the west from 1982 to 1983 when they adopted a socialist ideology. Nevertheless, the dependence of various governments after Nkrumah on the west, particularly Ghana’s dependence on the International Monetary Fund (IMF) and the World Bank from 1984

⁹¹While affluence and influence are not necessary incompatible with entry into the eternal kingdom they can be a hindrance and the master himself called people who were neither (except for few) and the early Christians were ordinary people. Nkrumah probably learnt that lesson in the US where he was for the most part a lay preacher.

and how that has resulted in the blatant exploitation of Ghana's resources with no attendant relief for the people is another indicator of the need to plant indigenous churches.

Culture of Ghana

There are many cultures and customs in Ghana because there are different people groups. However, the following factors had an influence on the cultures and customs producing a unique culture and customs that one can call Ghanaian.⁹²

Islam has influenced life and culture in the North and in parts of the south, especially the Central and Ashanti regions and also in Accra. Islam has adapted to the prevailing cultures and customs. Islamic influences are found in architecture, the arts, education, and in religious rites and ceremonies.⁹³

Colonialism and missionary influence is very pervasive in Ghanaian culture and customs. Christian missions which led to the conversion of many Ghanaians, colonial education, western technology, and changing economic activities were all designed, it is believed, to undermine and exchange the African culture for the so-called western civilization. Western education sought to disintegrate African culture, eliminate African past and saw everything African as uncivilized. It taught about the Western world and ignored the African and Ghanaian world.⁹⁴ Colonial education was just the grammar type of education, which sought to produce clerks for the colonial civil service. Some Christian missionaries saw everything in Ghanaian culture as evil and sought to eliminate all things African. Ghana has changed and been freed since Ghanaians became culturally educated and began claiming the African past and recreating a Ghanaian world

⁹²Salm and Falola, *Culture and Customs of Ghana*, 29.

⁹³Ibid.

⁹⁴Ibid..

view. “African personality,” a concept denoting the worth of the African has been cultivated as a philosophy to revive, maintain, and promote Ghanaian culture.⁹⁵

Oral Culture

Greetings are very important in Ghanaian culture. A greeting may be a short “good morning” or a lengthy traditional greeting. Most ethnic groups greet people by shaking hands usually in a clockwise direction. In the North the exchange and chewing of kola nuts is part of the greeting ritual.⁹⁶

Linguistic display is part of Ghanaian culture. It includes the use of proverbs, riddles, myths, folksongs and folktales. Folktales, for example “spider stories” (“Anansesem” in Akan) are told for fun and also to teach the younger generation about life and for the handing down ancestral traditions.⁹⁷ Similar to folktales are folksongs which teach lessons about life including love, family, marriage, and death in songs. There are also play songs for children, work songs to lighten the burden, praise songs, and war songs. Myths are ritualized stories about the perception of reality without scientific or philosophical explanation. An example is the myth of the Golden Stool which explains the origin of the Ashanti nation.⁹⁸ Proverbs, or *abe* or *ebe* in Ewe/Ga and Akan respectively include short, off-quoted expressions of wit and wisdom, parables anecdotes, and larger stories.⁹⁹ Through proverbial actions or parables, advice and opinion are communicated indirectly. Proverbs communicate on issues about life and teach about God, charms, or witchcraft.

⁹⁵Ibid..

⁹⁶Ibid., 66.

⁹⁷Robert B. Fisher, *West Africa Religious Traditions: Focus on the Akan People of Ghana* (Maryknoll, NY: Orbis Books, 1998), 38.

⁹⁸Ibid., 43.

⁹⁹Ibid., 47.

Clothing

Ghanaians ordinarily wear almost the same clothing as people in the western world. Traditionally, however, the men wear cloth; wrapped around the back of their bodies, passed over their left shoulders and wrapped around again, with their left hands holding the cloth, while their shoulders are bare.¹⁰⁰ Most men, especially the older ones, wear cloth on special occasions. Chiefs wear cloth most of the time; but they all dress in shirt, shorts, or trousers for farming. Women, especially the older ones, wear cloth on all occasions, even to the farm. Younger women like to wear dresses and wear cloth only for special occasions. The *kente* and *adinkra* are special types of cloths. Adinkra, which literally means “farewell,” is worn when people are mourning or are sorrowful. The kente is worn by distinguished persons during important ceremonies. Bonwire, a town in Ashanti, is known for *kente* weaving, and there is woven the special design, *adwensa* (literally *adwene asa*, which means “all thinking is exhausted”), supposedly the best design of all time, which in the past was worn by only the Asantehene.¹⁰¹

Craft and Skills

Popular Ghanaian crafts include weaving, basket making, carving and pottery. The most famous traditional craft is *kente* weaving.¹⁰² In the art of weaving, silk and cotton yarn are woven together into long strips, which are sewn together to make the cloth. There are different designs; each has a name, and a meaning attached to the names. The art of weaving is usually passed on through the family line especially from father to son. Basket weaving is popular in the North, where beautiful intricate designs are made from raffia and straw. Women make cooking pots, jars, and vases. They shape the clay without the use of a potter’s wheel with great skill.

¹⁰⁰Ibid..

¹⁰¹Ibid.

¹⁰²Lobsenz, *The First Book of Ghana*, 7.

Ghanaian Food

Ghana's basic food crops are corn, millet, rice, groundnuts (peanuts), cocoyam, yam, cassava, and plantain. Fruits include coconuts, mangoes, bananas, pawpaw, pineapples, and oranges. Vegetables include cocoyam leaves, cassava leaves, tomatoes, egg plants, okra, and onions. *Fufu*, made by pounding cassava and plantain or yam into a pliant form, is very popular especially among the Akans. Other popular foods include, *kenkey* made from fermented corn which is popular in Accra and the surrounding areas, and *akple* made from unfermented corn and is popular among the Ewes. Fish from the sea, the Volta, and other rivers serve as the main source of protein. Farmers in the villages raise chickens, goats, and sheep to provide protein.

Education

School enrollment in 2000 was 44 percent for boys of school age and 38 percent for girls. There is a disparity in adult literacy with a literacy rate of 64 percent for men and 42 per cent for women. Regional disparity is even greater, especially between the north and the south. The female literacy rate in the north is only 5 percent. There are 12, 130 primary schools, 5450 junior secondary schools, 503 senior secondary schools, 21 training colleges, 18 technical schools, 2 diploma-awarding institutions and 5 universities.¹⁰³ The total school enrollment is almost 2 million, broken down as follows: primary is 1.3 million; middle (junior secondary) is 489,000; secondary (senior secondary) is 107,000; teacher training (post-secondary) is 11, 300; technical school is 21, 280; and university is 5,600.¹⁰⁴ Education is tuition-free at the primary and middle school levels. It used to be free at the tertiary level, but that is changing with the

¹⁰³GhanaHomePage, "Education in Ghana" [on-line]; accessed 2 March 2002; available from <http://www.ghanaweb.com/GhanaHomepage/education/index.html>; Internet

¹⁰⁴Ibid.

increasing cost of education. Kwame Nkrumah, Ghana's first president introduced free education for the Northerners up to the university level. The program was to accelerate the development of the North, which was deliberately ignored British colonial administration. The government spends 28 percent to 40 percent of the national budget on education.

In the early 1990s, the government restructured the seventeen-year system (six years primary/elementary school, four years middle school, five years of secondary/high school, and two years of sixth form education) of pre-university education which emphasized academic subjects at the "Ordinary" and "Advanced" levels.¹⁰⁵ It was replaced it with a twelve-year system (six years of primary/elementary school, three years of junior secondary, and three years of senior secondary) which emphasizes a wide range of educational options.¹⁰⁶ The current system is producing both academics and artisans; which is really good, but the program lacks the needed funding to make it efficient.

The Social, Political, and Economic Situation in Ghana

The Political Situation in Ghana Today

The NPP had performed creditably in upholding democracy, but they seemed to be overwhelmed by the magnitude of the country's problems. The NPP government has been criticized for adopting the Highly Indebted Poor Country (HIPC) status for Ghana a few months after assuming office. Other criticisms of the NPP government include nepotism (that the government is made up largely of Akans especially Ashantis who are related to the president), and the increased price of utilities, especially petroleum products, electricity and water.¹⁰⁷ The NPP has increased the price of petroleum products

¹⁰⁵ Salm and Falola, *Cultures and Customs of Ghana*, 11.

¹⁰⁶ Ibid.

¹⁰⁷ The opposition NDC went on a peaceful protest march on May 6, 2003 and made official some of these accusation against the ruling NPP government

more than 240 percent since it came to power, blaming its predecessor for deliberately refusing to adjust the prices in order to keep political power. The opposition NDC also accused the government for launching the National Reconciliation Commission (NRC), which they see as witch hunting propaganda against the NDC. The opposition has also accused the government of being insensitive to the plight of the ordinary Ghanaian. In support of the accusation of insensitivity, the NDC alleges that while the ordinary people face all kinds of economic hardships the government first of all renovated the private houses of the president and the widow of Dr. Busia at a high cost. They have also brought a bullet-proof vest for the president for half a million dollars, meanwhile his travels alone amounts to nearly seven million dollars. They criticized the NPP administration for purchasing for the speaker of Parliament a car that is too expensive for a country with HIPC status.¹⁰⁸ The government was also criticized for a one billion dollar loan debacle where the government had to finally back out of a suspicious one billion dollar loan from an international finance company that either did not exist or was fraudulent.

Many of these criticisms are valid. The fact that there is exposure, and the government in good faith follows up and tries to remedy some of the situations is a good sign for an emerging democracy.

Social life

Ghanaians are very hospitable people who care for and respect other people, especially foreigners. To paint a picture of Ghanaian social life this writer will discuss the social structure and the rites of passage in the Ghanaian society. The structure of society differs from one group to the other. Sometimes the household looks like the

¹⁰⁸The speaker was offered a sixty thousand dollar car, but he rejected it claiming it did not have all the gadgets he needed and asked for a ninety thousand one, which the government approved. When there was a public outcry, the speaker defended himself and the government by telling the public “democracy is expensive.”

traditional nuclear family in the West with the exception that it may include elderly relations, cousins and brothers. Extended families may live together on the same compound through three or four generations.

The family is the most basic unit of society. Each individual is a member of a family (extended), either matrilineal or patrilineal. The lineage relationship is the basis of the individual's social security, his or her status and claim to title, to family property and to office.¹⁰⁹ The lineage also serves a political purpose. The head of the lineage represents the lineage on the chief's council with the chief himself being the head of the royal lineage.¹¹⁰ It is important to understand traditional religion in order to understand the individual and thus be able to minister. On the importance of this social structure in Akan society Williamson writes, "The Akan is concerned to meet demands of life, he is involved in social, economic and political relationship of individuals within ordered society, and in particular, with the welfare and the continuity of the *abusua*."¹¹¹ Linked to the importance of the *abusua* is the role of the ancestors who are recognized as the trail blazers, who had gone before the living, and being spirits, now care and protect the *abusua*. This is why the role of ancestors in Akan traditional religion and indeed African traditional religion seems so paramount. For this reason Westerman sees African society as generally ordered by moral obligations. He writes, "moral obligations are rooted in social bonds, not in God."¹¹² J.B Danquah, the learned Ghanaian and politician supports this assertion. He writes, "Akan religion in its highest expression is the worship of the

¹⁰⁹George Sydney Williamson, *Akan Religion and the Christian Faith: A Comparative Study of the Impact of Two Religions* (Accra, Ghana: Ghana Universities Press, 1965), 91.

¹¹⁰*Ibid.*

¹¹¹*Ibid.*, 92.

¹¹²*Ibid.*

race.”¹¹³

The extended family, called the *abusua* in Akan, is therefore, the basis of the social and political system of the various ethnic groups in Ghana with the ancestors playing the big role as the ones who overlook and approve such a pattern of life. Thus, for most Ghanaians life and religion are indivisible.

The patrilineal group includes the Ewe, the Ga, the northern groups, and some Akan groups. Even among the patrilineal groups, residential patterns are varied.¹¹⁴ In the North, a household usually consists of one or two brothers, their wives and their children. The older brother is considered the head of the household. The husband is the head of his family. Among the Ewe, the husband is the head of the household usually composed of the wife or wives, children and dependent relatives.¹¹⁵

Among the Gas, both husband and wife remain with their families of origin. The man lives in the men compound of his father and the woman in the female compound of her mother. Brothers live together in the male paternal compound. The older sons who are married have their own rooms. The women's compound consists of mothers and their daughters and their younger children.¹¹⁶

The Akan matrilineal inheritance system has a family structure, which operates like the Gas in that in both cases the husband and wife live separately.¹¹⁷ The female compound usually consists of the mother and her daughters, both married and unmarried. The husband lives in the mother's house (separate compound) or the house of a maternal uncle or his own house (either inherited or one that he built). In some situations (less

¹¹³ Ibid.

¹¹⁴ Salm and Falola, *Culture and Customs of Ghana*, 135.

¹¹⁵ Ibid.

¹¹⁶ Ibid.

¹¹⁷ Ibid.

common), the husband, wife or wives and children all live in the same household. In such cases the wives form a hierarchy with the most senior wife controlling the household.¹¹⁸ The most recent wife is the least influential in decision making. In other instances only the senior wife lives with the husband; all the other wives live with their extended families.

There is a hierarchy of roles in the family, which determine the responsibility of each member. The roles are assigned based on age, gender and status. Relationships revolve around rules and family etiquettes. The elderly are the reservoirs of family tradition. They provide advice and counseling. The elderly are also deemed to be closer to the ancestors and preside over ceremonial rites from birth to death. Children are at the bottom of the social ladder. They are valued and cherished but are taught to be respectful.¹¹⁹

Among most ethnic groups, a husband can claim divorce if the wife is barren, has deserted him, practiced witchcraft, or committed adultery. Unlike a man, it is difficult for a woman to justify divorce; adultery by the husband is no grounds for divorce but cruelty, impotence, neglect, or desertion are grounds for divorce.¹²⁰

Both monogamy and polygamy are legal and practiced in Ghana. Monogamous marriage which is the legal recognition of one husband and one wife, is the common type and covers about seventy percent of all marriages in Ghana today. Those married under the ordinance are supposed to practice monogamy, while those married under customary or Islamic law can practice either.¹²¹ Those in monogamous marriages may end up marrying additional wives for different reasons, including economic and

¹¹⁸Ibid.

¹¹⁹Ibid..

¹²⁰Ibid., 81.

¹²¹Salm and Falola, *Culture and Customs of Ghana*, 136.

social pressure. The exceptions are practicing Christians especially Roman Catholics and evangelicals. The educated elites are more likely to practice monogamy. The other reasons for polygamy include the departure of the wife to the parents during pregnancy and the practice of not allowing women to cook for men during their menstrual period.¹²² The benefit of polygamy to women is that they get husbands when they are ready for marriage. The average age when women marry in Ghana is nineteen.

Even though polygamy is still widely practiced all over Ghana especially in the North where educational standards are lower and Islam predominates, the practice is generally on the decline because of harsh economic conditions, the spread of Christianity and the rise in education. The labor function (marrying many women to serve as source of labor on the farm) is no longer very strong because of economic, educational, and agricultural factors as well as rural-urban migration.¹²³ Rural-urban migration is gradually changing the importance that family lineage has over the individual. Rural-urban migration has also changed the composition and function of the family in both settings. Education has changed family interactions; it has enhanced the independence of the young ones. Urban family size had declined because of economic constraints. The high cost of education coupled with late marriage of educated women has also reduced family size.¹²⁴ Western culture, which is pervasive, has also had a lot of influence on the family structure. The increasing availability of television, videos, and films; which all project foreign, particularly Western culture, has a big impact on the people.

A practice where young girls are given to fetish priests of a shrine to perform domestic tasks, work on the farm and bear children to the priests is common among the Ewes of the Volta Region and Togo. The practice is called “trokosi,” which literally

¹²²Ibid.

¹²³Ibid.

¹²⁴Ibid.

means “slave of the shrine.” It occurs when a member of the girl’s family (extended) commits a crime, refuses to own up, and the offended party sends the matter to a shrine. Relatives of the offender will be dying rampantly, until they find out the cause through soothsayers. To prevent further death the family of the offender sends a young virgin to serve at the shrine perpetually. The family must provide for her and the children she bears to the priest. When she dies the family must find another young virgin to replace her. The Ghana Baptist Convention together with some international Christian organizations, such as International Needs of Switzerland have been fighting for the release of the girls by paying other kind of ransoms to the shrines.¹²⁵ Some shrines have released these girls who are now in a vocational school which the Ghana Baptist Convention established for their training at Frankadua in the Volta Region.

Rights of Passage

Birth, nubility rites (for girls), marriage and death are the rights of passage in the Ghanaian society and are celebrated. Marriage and having children is both a religious and social duty.¹²⁶

A woman is joyful when she becomes pregnant but becomes anxious when her time of delivery approaches because of past cases of still-birth and women dying during childbirth. Once the child is born, the baby is washed thoroughly to avoid the

¹²⁵The Ghana Baptist Convention got involved as a result of the involvement of this writer’s home church, Tema First Baptist Church. Evans Atiamoah, a home missionary in the Mafi area, was approached by then District Secretary for the area, Mr. U.S. Clarke, to help abolish the unjust practice. The main line churches refused to get involved so he got Atiamoah, and a Pentecostal by name Mark Wisdom (both Clarke and Mark Wisdom are Ghanaians even though their names look English). The three with a willing fetish priest worshipped at Tema First in 1990, where the three presented the case for working for the release of the girls. The fetish priest also spoke and expressed his willingness and also that of some of his colleagues to work with the church. Tema First and the then Tema-Volta Baptist Association took it up and the Convention and other international agencies got involved later.

¹²⁶Robert Fisher, *West Africa Religious Traditions*, 82.

development of body odor. The child and the mother are kept in seclusion until the eighth day. Most ethnic groups, especially the Ashantis, believe the birth of a child is a lost to the spiritual world so they do not regard the child as settled in this world until it has lived for eight days. Therefore, if a child dies within the eight days, the child is considered a visitor from the ancestors, and the body is disposed off “unceremoniously without mourning.”¹²⁷ If the baby lives till the eighth day there is usually the “outdooring” and the naming ceremonies which are performed together (the latter may be performed few days or even weeks later). The former involves bringing the baby to see the sun. The baby is usually laid on a new mat as the sun rises. The baby is fed with a spoon for the first time. Among the Ewes the baby will be brought into the open to see the sun. Then the naming ceremony follows. The baby is either on the mat or is carried by any of the family (extended) members while an elder asks the father to announce the name of the child. The father, who has consulted an elder and also discussed the name with the wife, will then announce the name and explain why they chose that name. Usually, the child is named after a relative (living or dead), a friend, or an important personality. An elder (or pastor for Christians) then picks up the child, and with a glass or calabash of water, and another full of imported or local gin (the pastor will use soft drink), will first pour libation to God and the ancestors. Then he will dip the tip of his finger three times into the gin and drop it on the tongue of the child.¹²⁸ Then he will do the same with the water, telling the child to distinguish between the taste of the gin, which is a mixture, and water, which is pure. He or she will then say to the child, “Anytime you say it is gin it should be gin, and when you say it is water it should be water,” implying his or her “yes should be yes and no be no,” the first moral lesson in

¹²⁷Fisher, *West Africa Religious Traditions*, 83.

¹²⁸The writer has done several outdooring and naming ceremonies and has observed traditional ones as well. Fisher’s account collaborates with this writer’s experiences. *Ibid.*, 84.

telling the truth. The father then gives gifts to the mother and the child.¹²⁹ Each guest is served with the drink to offer a toast and to pronounce the child's name and bless the child. The guests also give their gifts. Then the meal for the occasion is served. Next comes the time of celebration when there is singing and merry making.

Boys do not have initiation rites among most ethnic groups in Ghana. Among the Akan a boy moves close to the father at an early age. The boy learns to farm or practice the occupation of the father and learns to look after the mother and sisters. The father forbids him from doing womanly chores. The father also takes him to meetings and funerals and teaches him good manners and behavior.

In the past girls underwent puberty or nubility rites but because of the influence of education, Christianity and Islam the custom is waning. The ceremony, where it is performed among the Akans today, does not last for more than one week.¹³⁰ Among the Ewes, it performed these days as part of the funeral rites of a chief or a very old respected elder. Among the Akans it is seen as a religious rite which symbolizes mature womanhood.¹³¹ The ritual itself consists of the queen mother inspecting the breasts of the girl and also verifying that menstruation has occurred. Elderly women teach the young women womanly skills, virtues, and traditions throughout the week. In the past the young women after the rituals stayed with the queen mother for forty days. Today, when the week is completed the queen mother inspects the women and sends the women to their parents where they wait to be married.¹³² The nubility rite signifies to the young men that the young women are ready for marriage.

¹²⁹Ibid., 85.

¹³⁰Robert Fisher, *West African Religious Traditions*, 78.

¹³¹Ibid. Men can express their wish to marry a young woman. It is unacceptable for women to look for husbands.

¹³²Ibid.

Once the nubility rites are over, men can ask for the young women to be their wives. For first marriages, among the Akans, men are usually between twenty-five and thirty years old and the women between fifteen and twenty years old. A man will indicate his desire to marry a young woman either directly to his father or through the mother or an elder.¹³³ If the father and the family approve of the lady, they will contact the family heads of the lady and initiate a marriage between their children. The girl's family will ask for time to give a response. Both families use this time in spying on each other. They will find out if the other family has a good reputation, have no hereditary diseases, do not indulge in criminal activities, and have no huge debts.¹³⁴ Once the parties find nothing adverse with each other, they notify each other of their approval. The man's family proposes a day for the "knocking at the door" or betrothal ceremony. The father and a family delegation send gifts to the family house for the girl's mother, her brothers and her male cousins. This is followed later by a simple marriage ceremony consisting of the presentation of the bride-wealth. Here again, on appointed day the two families in the presence of neutral witnesses meet and the groom's father presents the bride-wealth consisting of a small amount of cash and drinks. The drinks are for pouring of libation to the ancestors to inform them about the marriage and also for other living relatives who were not at the ceremony. The bride-wealth amount depends on the social status of both the bride and the groom.¹³⁵ It does not signify the purchase of the wife but rather a gift to the wife's family and a deposit that guarantees the husband's fidelity and devotion to the wife. The bride-wealth has to be returned in case of divorce, which is very common among the Akans.¹³⁶ The last part of the ceremony occurs when the bride

¹³³Ibid., 79.

¹³⁴Ibid.

¹³⁵Ibid.

¹³⁶Ibid.

prepares a meal and sends it to the father-in-law's home, where the two families enjoy it together. The bride is set on the groom's knees three times and they touch their foreheads three times.¹³⁷ After the fanfare, everybody leaves and the couple go to bed for the first time. In the morning if the groom found his wife to be a virgin, he will send a bottle of strong drink wrapped in white to the wife's family. If she was not a virgin, he will send half a bottle of strong drink wrapped in black cloth.

The ritual of death has two dimensions: the burial rites and the funeral rites or the final obsequies.¹³⁸ In the past (still the case in some places) the burial will occur within a day of death. The availability of hospital mortuaries makes it possible to delay burial for weeks or even months, depending on the social status of the person and the need to allow relatives to travel from abroad. The various funeral rites may take place from a week to one year.¹³⁹ The trend these days is to delay the burial and to follow it up immediately with the funeral. When someone is about to die, he or she is given water to drink with a little prayer to depart in peace. When death has occurred, the family is informed of the death and then the public. People wear mourning clothes, and enter a time of wake keeping. Adults, especially among the Akans, fast from food, and there is heavy drinking of alcohol. Among the Akans some relatives shave their hair; the Ewes shave the hair of close relatives, especially children, on the fifth day after the burial when they gather for this special rite. Among the Ewes there is drumming as part of the wake keeping. The body is washed by members of the deceased's maternal and paternal families.¹⁴⁰ Then the body is laid in state, dressed in the deceased's finest clothing. Wake keeping with drumming goes on until dawn. In the morning, the head of the family pours

¹³⁷Ibid.

¹³⁸Ibid., 93.

¹³⁹Ibid., 94.

¹⁴⁰Ibid.

a libation to bid the deceased farewell and safe journey to the place of the ancestors.

Meanwhile, another libation has been poured at the cemetery for the grave diggers to start their work. The body is put in the coffin with other items like gold dust or money, food, small drink, and one or two special clothes.¹⁴¹ A close relative, usually an elder leads the procession, followed by the deceased's children, relatives, and guests. The children lower the coffin into the grave, and another libation is poured again before the coffin is covered with soil. Solemn mourning may continue for the next two or three days by the family. Then they meet to take stock and settle accounts. For the Akans the subsequent funeral rites may take place on the eighth, the fifteenth or the fortieth day, and at the death anniversary.¹⁴² If the deceased is a chief, the new chief is installed on the fortieth day, but the funeral takes place one year after the death of the chief. For the Ewes observance of the fifth day for pouring of libation and shaving of hair precede the final obsequies. Widows or widowers go into mourning for one year. Funerals are expensive and all mourners are expected to make financial contributions.¹⁴³

World View of Ghanaians

The eminent Ghanaian sociologist, Kofi Abrefa Busia defines world view as the concept of the supernatural, nature, man, society and the way these concepts form a system that gives meaning to one's life and actions."¹⁴⁴ Salm and Falola define worldview as "the way in which people explain their personal condition and their relationship with the physical world around them."¹⁴⁵ Many Ghanaian customs and the

¹⁴¹Ibid.

¹⁴²Ibid., 95.

¹⁴³Salm and Falola, *Culture and customs of Ghana*, 40.

¹⁴⁴K.A. Busia, talks of Akan world view in *Christianity and African Culture* (Accra : Christian Council of Ghana, 1955), 1-6.

¹⁴⁵Salm and Falola, *Culture and Customs of Ghana*, 34.

ways Ghanaians perceive and do things have religious connotations. Most Ghanaians irrespective of their religious orientation, subscribe to a traditional world view.¹⁴⁶ For this reason, some scholars believe traditional religion is on the increase, even though the percentage of professing Christian has increased from 41 percent to 64 per cent since independence, while traditional religion has decreased from 38 per cent to 21 per cent for the same period. It is precisely for this reason that this writer is so concerned about the planting of biblically based, healthy indigenous churches whose members will hold a biblical worldview.

The foundation of the Ghanaian worldview (traditional worldview) is the belief in two separate but connected worlds; the world of the spirits and the world of the living. Ghanaians believe the world of spirits is a hierarchy made of the Supreme God, lesser gods, ancestors, witchcraft, and magic. They believe in a “Supreme Being, the creator of the world and all that is in it.” Busia writes, “the supreme Being of the African is the creator, the source of life, but between Him and man live the powers and principalities; good and bad, gods, spirits, magical forces, witches, to account for the strange happenings in the world.”¹⁴⁷

As part of the worldview, the Ghanaian sees life as a process which begins at birth and continues after death.¹⁴⁸ For this reason children are not named after birth until they are a week old. It is believed children are caught between two worlds and could return to the world of spirits.¹⁴⁹ They are named if they survive after one week to welcome them to the family and the community. Puberty and marriage rites are used to celebrate the child’s entry into adulthood and increased responsibilities. Death is seen as

¹⁴⁶Ibid.

¹⁴⁷Busia, *Christianity and African Culture* 3.

¹⁴⁸Salm and Falola, *Culture and Customs of Ghana*, 34.

¹⁴⁹Ibid.

transition into another life and not just the end of an earthly one. Thus, the dead are buried with valuables to be used in the next world.¹⁵⁰

Another part of the worldview holds that there are different components of human nature. The living individual is made of a soul, the spirit, the moral character, and the blood. To the Akan, the individual is made up of the physical body and spiritual elements. The spiritual elements include the *mogya* or the blood which the individual inherits from the mother during pregnancy and at birth, the *ntoro* a spiritual entity from the father's semen from which the individual receives his own spirit, the "sunsum" which is the bearer of the individual's personality, and the *kra* which is the bearer of the soul or the spirit from God.¹⁵¹

The first component of the individual is the blood called *mogya* in Akan.¹⁵² Among the Akans the *mogya* or blood gives the children their lineage status and binds them to the responsibilities that go with it. It is believed the *mogya* becomes the ghost or *saman* after death. The second element is the *ntoro*, in Akan. It has no English equivalent, but is believed to be the elements of character, particularly the moral qualities of a father contributes to his children until they reach puberty and develop their own. There is usually a strong bonding between father and children if they discover they have the same *ntoro*. The third part of the individual is the spiritual element called *sunsum* in Akan.¹⁵³ The *sunsum* is the bearer of the individual's own personality. The *sunsum*, it is believed, can make revelations in a dream, leave the body during sleep, bring physical ailments or leave the individual vulnerable to witchcraft or other evil spirits.¹⁵⁴

¹⁵⁰Ibid, 35.

¹⁵¹Fisher, *West Africa Religious Traditions*, 66.

¹⁵²Salm and Falola, *Culture and Customs of Ghana*, 35.

¹⁵³Ibid.

¹⁵⁴Ibid.

The final spiritual element is called the *kra*, which is the soul or spirit from God.¹⁵⁵ The *kra* is the most unique of the elements; it existed before birth and will survive even death. The *kra* may be called the soul but unlike the Greek or western concept it is actually “a life force like the breadth.”¹⁵⁶ It is believed to be the bearer of one’s destiny. The concept has a very strong influence among Akans and Ewes but especially among the latter where sometimes it is actually worshipped. Many names in Ewe beginning with *Se* (the equivalent of the *kra* in Ewe), emphasize some aspect of the work of the *kra* according to traditional belief, e.g *Sena* implies a gift from *Se* or the “*kra*” which implies destiny’s provision.

Destinies are given before birth; it is given to the *kra*. The *kra* helps people make moral decisions and helps them to live as humans. The soul returns to the supreme God after death to render accounts for its life on earth.¹⁵⁷ Robert Fisher argues that it is the “*kra* that provides humans with unique worth above all other creatures and certain rules and etiquette of life.”¹⁵⁸

Every soul has a name that is connected with the day the individual was born. Both Akans and Ewes give names to babies largely based on the day they were born. These names are actually *kradin* or soul. The names of the seven spirits correspond to

¹⁵⁵Fisher, *West Africa Religious Traditions* 66. Fisher refers to it as “*kra* which is the typical Ashanti and Akim way of calling it. Salm and Falola refer to it as “okra” which may be the way other Akan groups especially the Akwapim call it.

¹⁵⁶*Ibid.*, 67.

¹⁵⁷Naylor, *Ghana* 21.

¹⁵⁸Fisher, *West Africa Religious Traditions*, 67.

each of the seven days of the week.¹⁵⁹ Below are the names in the Akan culture (other groups use almost the same names):

	Sunday (Kwasida)	Monday (Dwoda)	Tuesday (Benada)	Wednesday (Wukuda)	Thursday (Yawoda)	Friday (Fida)	Saturday (Memenda)
Male	Kwasi	Kojo	Kwabena	Kwaku	Yaw	Kofi	Kwame
	Sunday (Kwasida)	Monday (Dwoda)	Tuesday (Benada)	Wednesday (Wukuda)	Thursday (Yawoda)	Friday (Fida)	Saturday (Memenda)
Female	Akosua	Adwoa	Abena	Akua	Yaa	Afia	Ama

These birthday names are, therefore, “soul names.” The belief is that the child receives characteristics corresponding to the spirit deity, which presides over that day. Few of them have variations in the various Akan groups and among the other people groups.¹⁶⁰

Each name corresponds to a specific spirit, which watches over that name to provide guidance and contributes a certain characteristic to that personality. Thus, “Kwasi-Bodua” (whisk or leader); implies that spirit’s influence on someone born on Sunday gives leadership. The list continues; “Kwadwo-Okoto”(crab or peaceful), “Kwabena-ogyam (fire, compassion), “Kwaku-ntoni” (gold/rock, controlling), “Yaw-Preko” (boar; courageous), “Kofi-okyin” (adventurous, restlessness), and “Kwame-atoapoma” (spear, target or tenacious).¹⁶¹ These names are perhaps the strongest ties that Ghanaians, even committed Christians, have to traditional religion; for these names are preferred to the so-called Christian names, which are today regarded by many as part of imperialism.

¹⁵⁹Ibid., 68.

¹⁶⁰The Fantes, who are an Akan group living along the coast, have a variation for every of the name, for example Fantes born on Sunday are called Esi (female) and Kwesi (male); those born on Monday are called Adua (female) and Jojo (male); those born on Tuesday are called Araba (female) and Kobena (short form Kobby) or Ebo; those born on Wednesday are called Ekuwa or Kuukua (female) and Kweku or Kuuku (male); those born Thursdays have the name Aba (female) and Kwao (male); for Friday the names are Efuwa (female) and Fiifi or Ekow (male); and for Saturday the names are Amba (female) and Kwamena or Ato (female). Other groups like the Ewes have variations as well.

¹⁶¹Fisher, 69.

Another worldview of the Ghanaian is the belief that everyone has a given destiny from the creator. Destinies are given to the spiritual personality of the individual before birth. Destiny does not, however, predetermine every step along the way. Individuals must live moral lives and take responsibility for their deeds to ultimately enable them to react to their destiny.¹⁶² Thus, people have control about the way their lives unfold. Additionally people can avoid moral mistakes and imprudent acts through consultation with elders and diviners. As noted earlier, the concept is so pervasive among the Ewes with many names beginning with “*Se*” indicating some aspect of destiny’s work. Among the Akans there is an expression; *nkrabea mu nni kwatibea* which translated is precisely what Jesus told Paul in Acts 9:6: “You cannot kick against the gourds” (you cannot avoid the destiny God has assigned to you) which indicates how popular the belief is among them. Destinies are given birth, and the Akans, the Ewes and other groups believe destinies are given to the “*kra*.”¹⁶³

Another aspect of worldview the belief in the existence of evil forces whose actions affect individuals and groups. It is believed supernatural forces can effect one’s action and limit or control one’s success. The use of witchcraft or failure to observe taboos can affect a whole community.¹⁶⁴ To counteract the action of these spirits that hamper success people believe they must protect themselves through divination, purification and sacrificing to spirits.¹⁶⁵

There is also the worldview that nature can have power and spirits. Nature may, therefore, be revered and used for individual or group benefit. In treating inanimate things as if they were living, Busia tells us the African in doing so is not expressing

¹⁶²Salm and Falola, *Culture and Customs of Ghana*, 36.

¹⁶³*Ibid.*

¹⁶⁴*Ibid.*

¹⁶⁵*Ibid.*, 37.

ignorance about material substances or natural causes, but is expressing in conduct a theory of reality which is this; “behind the visible substance of things lie essences of powers which constitute their true nature.”¹⁶⁶

Busia believes the people’s concept of morality, their religious ceremonies, their attitudes, and their worldview in general has an integration that provides them with satisfaction both intellectually and morally.¹⁶⁷ Thus we can talk of a Ghanaian worldview or an Akan worldview. Even though many Ghanaians subscribe to this worldview, it is changing because of the influence of urbanization and external influences. Life in the cities and towns with outside contacts continue to change. Ghanaians who go outside and return have been influenced by other cultures. The media including television, newspapers, magazines, radio, and movies have all had a strong influence. Education has created diverse knowledge of the world. Christianity and Islam have had a lot of influence both through conversion and being part of the mosque or of church and also largely through mission schools. Education itself, whether religious or not has had a lot of influence; it creates widespread knowledge that challenges traditional beliefs.

The process of adopting a new culture as Salm and Falola outlined is as follows; the Ghanaian first adapts a foreign culture that fits his or her own ideas, relates it to the nature of the physical and spiritual environment, and then he or she finally adopts it altogether.¹⁶⁸

The Economic Situation

Although Ghana’s per capita output is twice that of the poorer countries of

¹⁶⁶Busia, *Christianity and African Culture*, 4.

¹⁶⁷Ibid.

¹⁶⁸Salm and Falola, *Culture and Customs of Ghana*, 37.

West Africa, it is still very low by world standards. What is worse, Ghana continues to depend heavily on international financial funding and technical assistance. At independence in 1957, Ghana stood on the same development as South Korea, both countries had the same per capita income of \$200 with greater hope for Ghana because of its numerous resources. In 1997 South Korea's capita income was ten times (\$4900, currently it is \$8680) that of Ghana (\$450).¹⁶⁹ Ghana was also well ahead of the other economic giants of South East Asia including Singapore (\$21810) and Malaysia (\$3480). Malaysia, in particular, had a lot in common with Ghana at independence: both gained independence in 1957; had almost the same GNP, significant gold and foreign currency reserves and inherited strong British legal and political institutions and similar educational systems.¹⁷⁰ Malaysia is believed to have acquired technical knowledge about the palm industry and the palm fruit itself from Ghana. Today the two countries have little in common

Ghana's Gross Domestic Product (GDP) is 39.4 billion US dollars (2000). The per capita GDP is \$1765 (2000). The income per capita is \$410 (2001). The Gross National Income is 6.6 billion US dollars with Ghana ranking 102 in the world.¹⁷¹ The growth rate of the per capita is 1.3 (1999-2000). Ghana's total debt was 5.5 billion in 2000. This has increased to 6.121 billion in 2002, and the per capita debt is 2.7 million dollars (2001).¹⁷² The debt servicing ratio was 24.3 percent in 1996. Ghana's balance of

¹⁶⁹ George Ayittey, "Lost and Doomed At 40" [on-line]; accessed 2 March 2002; available from <http://www.newsrunner.com/ghanaweb/GhanaHomePage/features/a>.

¹⁷⁰ Benjamin Asare and Alan Wong, "An Economic Development of Two Countries: Ghana and Malaysia"[on-line]; accessed 2 March 2002; available from <http://www.westafricareview.com/issue5/asre-wong.htm>

¹⁷⁰ GhanaHome Page, "Economic Indicators" [on-line]; accessed 4 May 2002; available from <http://ghanaweb.com/GhanaHomePage/economy/stastics.php>.

¹⁷¹ Ibid.

payment surplus was 80 million in 1998. The cedi, which depreciated at only 3.1 percent the end of 2001, depreciated at 13.2 percent at the end of 2002 from 7321.94 cedis to one US dollar at the end of 2002. The cedi depreciated at 4.7 for 2003. The current exchange rate is; one US dollar to 8775 cedis and one British Pound to 15840 cedis.¹⁷³

The economy continues to revolve around subsistence agriculture, which continues to contribute 36 per cent GDP and employs sixty per cent of the labor force. Industrial production grows at 5.7 percent and accounts for fifteen percent of GDP. Unemployment is estimated at 20.3 percent (2001). The minimum wage is 10,800 cedis per day (January 2004).¹⁷⁴

Ghana's total exports in 2001 amounted to 1893 million US dollars and it was made of cocoa (45 percent), gold, lumber, bauxite, and aluminum. The trading partners were Germany (29 percent); United Kingdom (12 percent), United States (12 percent) and Japan (5 percent). Total imports for 2001 amounted to 265 million and was made up of petroleum (16 percent) consumer goods, intermediate goods and capital equipment. The principal trading partners were United Kingdom (23 percent), United States (11 percent) Germany (10 percent) and Japan (6 percent).¹⁷⁵

The Religious Situation in Ghana

“Religion is a response to ultimate reality.”¹⁷⁶ It is both a response to an initiative from this ultimate reality and an involvement of the whole being of the respondent. Africans are known to be intensely religious. Indigenous religions comprise a system of beliefs and practices that influence and control interpersonal interactions and

¹⁷³GhanaHomePage, “Economic Indicators.”

¹⁷⁴Ibid..

¹⁷⁵Ibid.

¹⁷⁶Aylward Shorter, *African Culture and the Christian Church* (Maryknoll, NY: Orbis Books, 1974), 49.

explain developments in the physical and spiritual environment.¹⁷⁷ The three main religions in Ghana are Christianity, Islam, and traditional religion. Christianity takes about 64 per cent, Islam about 15.6 per cent, and traditional religion about 8 per cent.¹⁷⁸ In this section, I will discuss Islam and traditional religion, leaving Christianity for the beginning of the next chapter.

Traditional Religion

Christianity and Islam have grown and continue to grow, and the number of traditional religion practitioners continues to decrease. Nevertheless, traditional religion has maintained its influence through an intimate relationship to family systems of the country and local communities. To the ordinary person religion explains good and bad fortune and provides an explanation for everyday occurrences. They believe the well being of their families, lineage, and community depends on adherence to traditional beliefs. It is for this reason that traditional religion continues to influence the social and political life of individuals.¹⁷⁹

Each ethnic group has its own beliefs and practice of indigenous religion and yet there are basic similarities. The common feature of all traditional religions is the hierarchy of spiritual beings that have influence on the individual's life. The hierarchy is made of the Supreme God (at the top), followed by lesser gods, ancestors, witches, diviners, and other spiritual powers, some with power to do good, others with powers to do evil.¹⁸⁰

Practitioners of traditional religion believe in a supreme being who the Akans

¹⁷⁷Salm and Falola, *Culture and customs of Ghana*, 39.

¹⁷⁸GhanaHomePage, "General Information."

¹⁷⁹Salm and Falola, *Culture and Customs of Ghana*, 39.

¹⁸⁰Ibid.

call “Onyame” (literally means when you have this supreme one you get filled), or “Mawu” in Ewe or “Nyomo” in Ga, “Eboore” in Gonja, and “Nwuni” in Mamprusi.¹⁸¹ All ethnic groups believe the Supreme God is the creator of all things and the source of all powers both good and evil. The Supreme Being is seen to be merciful and understanding but capable of punishing those who violate society’s norms. This Supreme Being is perceived to be too powerful and remote, and hence the practitioners do not worship the Supreme Being directly. There are no shrines (even not the one to an unknown god as was in Athens), nor priests devoted to the Supreme God. Nevertheless, God’s name is invoked when libation is poured or when sacrifice is made to lesser gods and ancestors.¹⁸² Most compounds in Ashanti used to have “Onyame dua” which is a triple forked stick set in the ground to serve as an altar carrying a bowl, which served as an offering.¹⁸³ References to “Onyame,” the Supreme God are found in gold dust weights, in proverbs, in drum languages, and in names given children. The Supreme God is the ultimate judge to whom all creation is accountable and curses to that effect are common among all the ethnic groups. For example, the Akans will say “nyame betua wo ka” (God will pay you back).

Numerous lesser gods called *abosom* in Akan, *trowo* in Ewe, and *wodzi* in Ga serve as intermediaries between the Supreme God and the living.¹⁸⁴ The lesser gods are associated with elements of nature such as rivers, streams, the sea, trees, mountains and other significant natural objects. For example, the “Nai” is the sea god of the Gas. Others are linked with specific objects or actions. For example the Anlos (part of the Ewe group)

¹⁸¹ Ibid.

¹⁸² Ibid., 40.

¹⁸³ Williamson, *Akan Religion and the Christian Faith*, 87.

¹⁸⁴ Salm and Falola, *Culture and Customs of Ghana*, 41.

have “Nyigbla” who is believed to be a war god.¹⁸⁵ The Gas have “Kpele” who is associated with the cultivation of millet and “Otu” who is associated with yams. Many of the lesser gods have priests and priestesses who serve as link between them and the people. The people offer structural worship to these lesser gods. Religious festivals (for the community) and individual rites are observed to purify the community and offer sacrifices to these lesser gods. A majority of the lesser gods are part of the community’s belief system and are part of a particular traditional religion for as long as that religion has followers. Others are owned by wealthy and /or powerful individuals.¹⁸⁶

The spirits of the ancestors are believed to be among the good ones. The spirit of the ancestors are of supreme importance in the life of the African.¹⁸⁷ According to Salm and Falola, “ancestors receive the most visible veneration on regular basis.”¹⁸⁸ Ancestors are believed to be spiritual beings who have the power to bring fortune, ill fortune or sickness if dissatisfied. They are believed to be the most accessible beings in the spiritual world. Generally, those who lived long and good lives and died honorably and went into the ancestral world, are the ones believed to be true ancestors. The most visible ways of ancestral veneration are seen in the practice of pouring the first few drops of water or drinks on the ground or the existence of sacred stools believed to contain the spirits of the ancestors.¹⁸⁹ In other instances there are special shrines or stool houses with

¹⁸⁵Ibid. It is believed that the late General Kotoka, the leader of the coup d’etat that ousted Kwame Nkrumah, the first president of Ghana, was successful because this god protected and guided him, even though it is an open secret that he and his colleagues were used by the CIA which orchestrated the coup. Incidentally when he was killed later in an abortive coup it was alleged the same god gave him up when the then paramount chief of the area who wanted him killed offered a pig which is an abomination the said god on Kotoka’s behalf.

¹⁸⁶Salm and Falola, *Culture and Customs of Ghana*, 41.

¹⁸⁷Kwesi Dickson and Paul Ellingworth, *Biblical Revelation and African Beliefs* (London: Lutterworth Press, 1969), 43.

¹⁸⁸Salm and Falola, *Culture and Customs of Ghana*, 41.

¹⁸⁹Ibid.

priests or priestesses. Usually a leader who is alive will have a white stool for himself. When he dies the stool is blackened, sent to the stool room and added to the others.¹⁹⁰

The religious function of chiefs and elders are linked with ancestral spirits, and such functions are reinforced during religious festivals.¹⁹¹ During such festivals, people participate in rituals, which emphasize the relationship between the living and the ancestors. The belief in and reverence for ancestors reinforces the idea that death is not the end of life but a transfer of the soul from this earth to the ancestral world. Salm and Falola argue that the Ewe word for seed (“ku”) is also the same word for death, thus suggesting that “death is the seed or beginning of life.”¹⁹² The importance of ancestors lends credence to the importance of funerals in Ghanaian society. It is believed the proper ceremony is needed for the deceased to become an ancestor.

Most ethnic groups even believe ancestors reincarnate. Sometimes, before giving a name to a child, those who hold strongly to reincarnation will find out through mediums, which ancestor the child is and may give the child the ancestor’s name. Reincarnation is to replenish the lineage, and barrenness is seen as bad omen for it does not allow the ancestors to reincarnate.¹⁹³

Chiefs, head of clans, and priests of the various shrines have the responsibility to keep the balance between the spiritual world and the world of the living. Chiefs and head of clans (*abusuapanyin*) perform their functions occasionally, especially at festivals such as the “Homowo” of the Gas, “Hogbetsotso” of the Anlos, “Aboakyir” of the Efutu, Odwira of the Ashanti and other Akan groups, and many other festivals. Among the Akans there are three types of festivals. The first is the harvest festival or “Odwira” which

¹⁹⁰Ibid.

¹⁹¹Ibid.

¹⁹²Ibid.

¹⁹³Ibid., 42.

dedicates the new year to the royal stool ancestors. The second type is celebrated in honor of the ancestors and is characterized by the offering gifts to the gods and ancestors for the well being of the people. The third is dedicated to the tutelary spirits or deities.¹⁹⁴ The priests associated with various shrines are regarded as special practitioners who are given direction by the gods and hence deal with day to day religious issues. They are trained in arts of medicine, divination, and other disciplines. Practitioners consult them on a regular basis, and sometimes they act as native doctors or herbalists.

Ghanaians recognize other spiritual entities, including witchcraft and magic. Car accidents, miscarriages, and other unexplained circumstances are attributed to evil spirits and witchcraft.¹⁹⁵ Witches are living people of both sexes who use supernatural power for evil. Witchcraft is believed to cause sickness and death. Since witchcraft can strike at any time, much time is spent to purge the society of them and to seek remedies. Remedies include protective charms, amulets, sacrifices, and ritual bathing.¹⁹⁶

Divination, the practice of using certain objects to predict the future is a popular method of dealing with witchcraft. The Ewes, particularly the Anlos and the Tongus, use an elaborate system of divination called *afa* believed to be related to the Yoruba 'Ifa Odu.' The diviners or *bokowo* use an elaborate system of throwing cowrie shells or palm kernels unto a mat or wood, and, depending on way they turn, there is a saying that goes with it; from that saying the diviners determine the outcome of the issue on hand.¹⁹⁷ There is also the use of charms, which consists of various substances and concoctions or sometimes just some words or incantations. There is also the belief in dwarfs, small invisible human-like creatures that perform all kinds of activities beyond

¹⁹⁴Fisher, *West Africa Religious Traditions*, 23.

¹⁹⁵Salm and Falola, *Culture and Customs of Ghana*, 43.

¹⁹⁶*Ibid.*

¹⁹⁷*Ibid.*

what humans can do.

African deities are usually masculine. However, there are feminine deities who perform feminine roles and functions. By and large, God is considered a male in most parts of Africa including Ghana, but there are feminine images of the supreme being, especially among the Akans and the Ewes. The supreme being is known among the Ewes as “Mawu-Lisa,” who are twins. “Mawu,” the female, is represented by the moon, and “Lisa,” the male, is represented by the sun. The two have seven pairs of twins, which are the seven major gods of the Ewes. The Ewe have a symbol of the supreme being made of a red wooden statue with large breasts and a crescent in one hand; the only such image of the supreme being in Africa. The Akans have a similar view of the supreme being where the supreme being is also the mother of all people. The earth is regarded as a deity next to the Supreme Being. Although she has no temples or priests her bounty is accessible. The Akans call the earth *asase yaa* (*asase* implies the earth and *yaa* is the name for Thursday born female).

Women play important roles in traditional religion. The priesthood for most shrines is open to both men and women. Women like men are trained in the laws, taboos, dances, idiosyncrasies of the deities and general priestly rules. Such trained priests perform such duties such as sacrifices, prayers and conducting private and public rites and ceremonies.

Islam In Ghana

Islam's first contact with West Africa south of the Sahara was from Morocco by the Trans-Saharan trade routes probably in the eighth century.¹⁹⁸ According to Robert Fisher, Islam was brought by the very conservative sect, the *Kharijites*, who believed that “anyone who is not a Muslim or has denied the faith can be pillaged, enslaved or put to

¹⁹⁸Fisher, *West Africa Religious Traditions*, 147.

death.”¹⁹⁹ It is believed the fiery zeal abated while in West Africa except for the time of the Jihads.

The king of ancient Ghana had Muslim advisers but the empire did not adopt Islam. The two empires that followed; Mali and Songhai both adopted the religion. Islam made its way to the northern territories of modern day Ghana around the fourteenth century.²⁰⁰ It was introduced by Mande or Wangara traders and clerics. These clerics and traders had influence on the chiefs and the people they came into contact with, but that influence never resulted in mass conversion. For this reason Islamic strongholds today are in towns rather than rural areas where people still hold to indigenous beliefs. From the North, Muslims moved southwards usually to urban centers, thus every city has a percentage of Muslims.²⁰¹ The largest concentrations are in Accra and Kumasi. Muslims usually live in a separate section of the city called *zongo*. In Accra their stronghold is Nima. The Hausa Jihads of northern Nigeria also helped in the spread of Islam to Ghana; many who fled the jihad settled in Ghana.

Most Ghanaian Muslims are Sunni with the majority of them following the *Maliki* version of Islam, though a significant minority adhere to the *Shaf’ii* school of thought.²⁰² Sufism which involves the organization of mystical brotherhoods (*tariq*) to purify and also help to spread Islam is not popular. Nevertheless, the *Tijaniyyah* and the *Qadiriyyah* Sufi orders have representatives and may be said to be the only popular brotherhoods.

The *Qadiani* faction of the *Ahmadiyyah* Movement, a Shia sect, is the only non-Sunni sect in Ghana. It originated in India and was imported by Fanti Muslim

¹⁹⁹Ibid.

²⁰⁰Salm and Falola, Culture and Customs of Ghana, 51.

²⁰¹Ibid.

²⁰²Ibid., 53.

converts in 1921. The *Ahmadiyyah* work among the Fantes in the central region (which is believed to have more mosques than all the three regions of the north) and in Kumasi. The Ahmadis are more radical than other Islamic factions in Ghana, particularly in holding opposing views to Christianity.²⁰³

Islamic fundamentalism, which is widespread in other parts of the world including Nigeria, is not characteristic of Ghanaian Muslims. Muslims in Ghana generally have a good relationship with Christians. Once in a while they might have an isolated case of violence, especially in these days where Muslims are using evangelistic methods hitherto known only to Christians. Muslims in Ghana are represented by the Muslims Representative Council, which issues guidelines for Muslims in religious, economic, and social issues as well as arranging the Hajj to Mecca for those who can afford to travel. The council also mediates in conflicts that occur among Muslim factions. The council has not been able to upgrade Islamic schools beyond Quranic instructions or what is known as “Makaranta.” The Ahmadiyah movement is different; they have established a number training centers, hospitals, and secondary schools. The situation is changing as Muslims have laid concrete plans now to start a university in Ghana. Muslims in Ghana and outside are doing all they can to increase their number and influence in Ghana. The Islamic Reformation Center was established in 1970 with money from Saudi Arabia. The center has supported the education of Ghanaians in Arab universities, constructed schools, drilled wells to provide water, and continues to build mosques all throughout the country, even in towns and villages where there are no Muslims. They also embark on missions, holding crusades and other missionary activities, hitherto used only by Christian missions, all in an effort to spread Islam and win Ghana over to the Muslim faith.

On the effects of Islam, one can observe that Islam had adapted better to

²⁰³Ibid.

traditional beliefs than Christianity. It has done so in such areas such as festivals, religious offices and customary practices. For example Islam comes very close to polygyny in traditional religion, Muslim festivals and traditional festivals are easily annexed as is the case of “damba” in Northern Ghana, and Islamic clerics usually called “mallams” use traditional charms and amulets with Quranic beliefs. The Hausa ethnic group from Northern Nigeria who are predominantly Muslims have had a lot of influence in northern Ghana, and Hausa has become a symbol of Muslim identity in Ghana.

CHAPTER 3

BAPTIST WORK IN GHANA

The History of Christianity in Ghana

Spain and Portugal were the first European nations to embark bring the gospel to heathen lands in the fifteenth century. Portugal saw the mission as a divine one, first to silence Islam and second to extend the gospel to Africa. The Portuguese poet Louis de Camoe put it this way, “Portugal is a small corner of Christendom sent by God to strike terror into Moslem hearts and to win forth vast new regions of the earth.”¹

The Portuguese und the command of Crusaders of the Order of the Knights of Christ captured Ceuta and marched inland until they reached Elmina (Edina) in 1471. In their first mass, the voyagers said among others the following, “We thank you God for allowing us to praise and glorify you in the midst of these idolaters. Give us the wisdom and the grace to draw them to the faith so that the Church which we found may endure until the end of the world.”² The motive for these voyages was trade and these European powers used the Bible and the gun to achieve their aims: the gun to gain a foothold in a place and the Bible to make the people, the right type to trade with. The following admonition of King John II to the Governor of Elmina highlights his motive: “Lapo

¹ Nkansa-Kyeremateng, *History, Mission and Achievement of the Presbyterian Church of Ghana* (Accra, Ghana: Sebewie Press, 1996), 5.

² Ibid.

Sorarez, I have sent you to Mina; be not so foolish as to return thence a poor man.”³ The records indicated that the mission worked well until the local people one day locked out the missionaries.”⁴ The local people did this to drive the “infiltrators” away. Other European including the Danes, the Dutch and the English traded along the coast, but Christianity was centered among officials, soldiers and the “mulattoes” became the chaplains were confined to the castles. The chaplains were not missionaries sent by churches or mission agencies: they worked for the European traders whose preoccupation at this time was trade and not the spread of the gospel.

The Moravians sent two missionaries, Huckuff and Protten to Accra in May 1737. Huckuff died after a month, Protten abandoned his post, he later returned but also died in 1769. The Moravians sent five missionaries who arrived in the Gold Coast in 1768 in a village called Ningo.⁵ But three of them died of malaria. Four more were sent to augment the number in 1770. Just as they began to settle and started building, they all died except one, Westman. He decided to go back to Europe, but died at sea.⁶

The Church of England began its mission work in the Gold Coast in 1751 under the Society for the Propagation of the Gospel (SPG). Philip Quacoe, a native, was sent for training abroad. He finished his training, was ordained, and returned to the Gold Coast in 1765 as the first pastor to the Negroes on the Gold Coast. He performed more effectively as a school master than an evangelist, so after 1816, his work ceased.⁷ The Anglicans did not carry out any permanent work, till late nineteenth century.

³ Ibid.

⁴ Ibid, 6.

⁵ Ibid, 7.

⁶ Ibid.

⁷ Ibid..

Real missionary work began in the Gold Coast with the arrival of the missionaries sent by the Basel Mission at Christianborg in December 1828.⁸ By August 1829, three had died leaving only one. Three more missionaries were sent in 1832, but one died after six months. Soon the others began to die, leaving only Riis, who survived after a serious illness and treatment from a local herbalist.⁹ Riis moved to Akwapim in 1835. He was joined by John Murdter, Andchez Stanger and Miss Wolfer who later became Riis' wife. Stanger died in December 1837 and Murdler in November 1838. Within the span of ten years, the death toll was eight with no visible achievement in the mission work. The Home Committee was disarrayed as this report shows, "We are bowed down at hearing the sad news, we are dismayed at the little progress of our plans. We do not understand the thoughts of the Lord in thus deeply afflicting our work."¹⁰

The Omanhene (Paramount Chief) of the Akuapem Nana Addo Dankwa I challenged Riis concerning literacy and the reading of the Bible in the following words, "When God created the world, he made book for white man and "juju" for black man, but if you could show us some black men who could read white man's book, then we would surely follow you." Riis, his wife and colleague Widmann responded to the challenge by traveling to Jamaica to recruit six families and three bachelors to assist them in literacy work. They returned to Christianborg in 1843 and were joined by four European families. By 1853, they had their first batch of trained teacher-catechists to help in spreading the gospel. With this, the work began to grow. Missionary work began to show a lot of progress after 1847 when missionaries began to live longer.¹¹

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid., 13.

The story is not different from the Wesleyan Mission. When Quacoe's work died, it was not until 1831 when a group of native youth who learned to read the English Bible at government school began to meet regularly to read and discuss it. They decided to form the Society for Promoting Christian Knowledge (SPCK).¹² William de Craft ordered copies of the New Testament for them through the captain of a merchant ship. Captain Potter, the master of the ship arranged for a missionary in addition to the literature for the society.¹³ Joseph Dunwell was sent to help but he died after six months. Other missionaries followed, but all died one after the other until Thomas Birch Freeman and his wife arrived to the Gold Coast in 1838. Mrs. Freeman died 48 days after her arrival.¹⁴ Freeman worked more than half a century and is seen as the father of Methodism in Ghana. Many more missionaries joined Freeman but they did not live long. Between 1835 and 1843, eighteen missionaries died.¹⁵ Methodism began to spread very rapidly after 1852 as result of the unveiling of the deceitfulness of a pagan cult at Mankesim near Cape Coast.¹⁶

The Church of England revived its mission work in the Gold Coast in 1879 when the Bishop of Sierra Leone Diocese, Dr. Cheethan visited Accra and leading natives impressed upon him the need to start a church.¹⁷ Missionaries from Sierra Leone were sent to do the work. Another Bishop of Sierra Leone, Dr. Ingham, also visited Accra at a later time in 1885. He, with the help of the governor, laid a solid plan for the

¹² Ibid., 22.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

¹⁷ Ibid.

church. He put another missionary from Sierra Leone in charge. By 1888, the church was well organized on a solid foundation.¹⁸

The Basel mission had started work in Trans-Volta Togoland in such towns as Anum, Nkonya, Alavanyo, Vakpo and Krachi. The Bremen Mission was working in the Buem. In 1906, the Basel Mission handed over their congregations beyond the Volta to the Bremen Mission except Anum. The Churches of the Basel Mission are those known today as the Presbyterian Church of Ghana and they are to the west of the Volta River except for Anum.¹⁹ The Churches of the Bremen Mission are today form the Evangelical Presbyterian Church which was recently divided into the Evangelical Presbyterian Church, Ghana (more conservative) and Evangelical Presbyterian Church of Ghana (a little more charismatic). The latter adopted a new name “Global Evagelical Church” recently.

Both Basel and Wesleyan missionaries targeted Ashanti as the prize of their efforts, but this could not be realized until 1896 when the British annexed Ashanti and sent Prempeh I into exile. Riis visited in 1839, Freeman in 1841 accompanied by two Ashanti princes and mission work was started, but it soon collapsed. When Ashanti finally fell, the governor sent the message to Ramseyer, which said, “Kumasi hence forth will be open to missinaries and should you arrive at Kumasi before I leave it will give me pleasure.”²⁰ Ramseyer and his nephew, Edmond Perregux, soon arrived in Kumasi and after three years established sixteen stations. The work was interrupted by the Yaa Asantewa war, but it resumed in 1901.

The Catholics revived their mission activities by 1880 when the success of

¹⁸ Ibid.

¹⁹ Ibid

²⁰ Ibid, 28.

Protestant missionaries prompted them to begin a new work. J. Bonnat who was captured at Anum with Ramseyer by the Ashantis was a devoted Catholic. His pleas reached Europe and the Society of Africa started to work at Elmina. Other societies started work in different parts of the country; the Society of Divine Word at Kpandu (1904), The White Fathers at Navrongo (1906) and the Fathers of the Lyons at Half Asini, Nzema (1908). Other denominations started their work as follows: Seventh Day Adventist (SDA) and Sekondi (1898), The African Methodist Episcopal at Keta (1898), The Society for the Propagation of Gospel at Sekondi (1904) and Salvation Army at Agona Duakwa (1911).

African Independent Churches

William Harris is regarded as the father of African Independent Churches. He was a “Krumen (spoke “pidgin” English; an adulterated type of English spoken by illiterates and semi-illiterates)” of the Grebo tribe in Liberia.²¹ He served as ward to an African Methodist Episcopal missionary as a boy and became literate in his local language and to a lesser extent in English. He next became a crew-boy on a ship. He began to admire the British form of administration and at a point burnt the Liberian flagship and put the British flag in its place.”²² He was jailed and while imprisoned he claimed to have seen Gabriel who commissioned him as a prophet and the Spirit descended on him.²³ When he was released, he began to preach as an itinerant preacher. He wore a long white robe with black beads, a turban on his head and carried in his hands a long bamboo cross. He started his mission work in Monrovia with two women as assistants. He moved east of Monrovia and later on to the Ivory Coast. When he was

²¹ Ayegbonyin Deji and Ademola Ishola, *African Independent Churches, A Historical Perspective* (Lagos, Nigeria: Greater Heights Publications, 1997), 30.

²² Ibid.

²³ Ibid

expelled from the Ivory Coast, he entered Ghana and preached around Axim in 1914 for about two weeks before returning to Liberia.

One of the female assistants of Harris, Grace Thamie (Tani) together with John Nackabah, one of the early converts from Harris and John Hackman who was Nackabah's convert formed the Nackabah or the Twelve Apostles (so called because Harris normally appointed twelve apostles in each village to take care of the flock).²⁴ When Thamie died, Nackabah became the head of the church and after his death, Hackman became the leader. The church claims to hold to the beliefs of the Protestant churches, especially the Methodist church, although no doctrines are taught and total reliance is placed on the Holy Spirit and healing. There are food prohibitions: the eating of pork, stink-fish, shark and snails.

Another spiritual church that became prominent was the Musama Disco Christo Church (MDCC). The leader, Joseph William Egyanka Appiah, claimed he received special revelation as a catechist of the Methodist church and performed healing and other miracles. The leaders of the Savior church, the Apostles Revelation Society, the African Faith Tabernacle, all Ghanaians, have stories that are similar to the Twelve Apostles and the MDCC and indeed have practices that are similar. Other noted African independent churches which operate in Ghana have foreign origin usually from Nigeria. These include the Cherubim and Seraphim Society of Church and the Aladura Church. Again the founders have similar stories like that of Harris and John Appiah.

Pentecostal, charismatic and other churches founded by individuals also operate in Ghana. These churches together have one loose body called the Pentecostal Council. Notable among the Pentecostal churches are the Apostolic church, the

²⁴ C.G. Baeta, *Prophetism in Ghana: Study of Some Spiritual Churches* (London: Charles Birchall and Sons, 1962), 9.

Apostolic Church of Ghana and the Church of Pentecost.²⁵

Interestingly, for most of these churches, the Apostolic Church was the mother from which these other Pentecostal churches came as a result of schisms. The Charismatic churches that were founded by individuals include Action Faith, International Central Gospel Church (which currently has the most flourishing private university in Ghana), Jubilee Central, Miracle Life and others.

Yoruba Traders and the Genesis of Baptist Work in Ghana

Baptist work in Ghana was first started by Rev. Christian Hayford at Cape coast. Ayegboyin and Ishola call it the National Baptist Church because they believed Hayford started the church as part of the “West African Church Movement” probably in response to Wilmot Blyder’s proposition “for a native-manned West African Church.”²⁶

The church maintained a link with other separatist movements in West Africa and stood for self-reliance, native effort and independence. Hayford, the son of a Methodist minister, became a Baptist while in Nigeria where he worked as a clerk in Lagos. He later received a call to the ministry and was ordained in 1898 in Nigeria.²⁷ He returned to Cape Coast and started his first church in the early 1900s. The first church building in Cape Coast was completed in 1904.²⁸ This became the headquarters from where he established churches in Accra, Elimina, Satlpoind, Axim, Takoradi, Obuasi and

²⁵ The Church of Pentecost origin and current status will be discussed later in this paper. At most part, this introduction will talk a little about Pentecostal churches.

²⁶ Ayegboyim and Ishola, *African Independent Churches*, 45.

²⁷ Kojo Amo, *Baptist History and Polity/Practice* (Accra, Ghana: Privately printed, 1998), 32

²⁸ J.A. Boadi, *A Brief History of the Ghana Baptist Convention* (N.p: Privately Printed, n.d), 2.

Kumasi.²⁹

By 1926, he had planted forty-five churches nationwide with over ten thousand members and the work had extended as far as Atebubu in the north and the Ivory Coast in the west.

The death of Hayford in 1935 saw the demise of these churches. This was probably because the churches were centered around the personality of Hayford and lacked the proper leadership and national coordination. It is possible, Rev. Hayford may have come in contact with Yoruba Baptist Christians and some of his converts may have joined Yoruba Baptist Churches after his death. The fact that there was no official continuation of his work gives all the credit of the genesis of Baptist work in Ghana to Yoruba traders from Nigeria. This writer shares with Rev. Dr. Boadi and Rev. Amo the assertion that the work which grew to become the Ghana work today was started by Yorubas.

Yorubas were well known for their immigration to neighboring countries to seek greener pastures—to trade and work. Ghana's rich minerals particularly, gold and diamonds and thriving agriculture, particularly the production of cocoa, attracted the Yorubas. Some came to Ghana in the nineteenth century and some later.

In 1901, about four thousand left for the Gold Coast (now Ghana).³⁰ Ira N. Patterson, the last missionary to serve as the General Secretary of the Nigerian Baptist Convention before the appointment of a national explained this trend,

As traders, the Yorubas of Ogbomosho are the nearest 'African approach to the Jews.' Whenever there is money to be made in merchandising, there we find a community of Ogbomosho people. With economic development of the Gold Coast

²⁹Amo, *Baptist History and Polity/Practice*, 32.

³⁰Walter E. Verner, "A Study of the Development of Theological Education by Southern Baptists in Ghana," Ed. D. thesis, New Orleans Baptist Theological Seminary, 1979. Verner was the principal of the Ghana Baptist Seminary from 1950 to 1991 when he retired.

it was inevitable that Yoruba traders should flock there in search of wealth³¹

Most of these traders were Baptists in Nigeria. They introduced their Baptist faith wherever they went. They met on Sundays and Wednesdays in courtyards, rented garages and any place they could find to worship.³² The exact time these Nigerian Baptist began to worship in Ghana was not remembered by the pioneers.³³ The earliest date of meeting recorded by one of the pioneers, Gabriel F. Oladale according to Mrs. Littlelon, was in 1912 when traders from Igesum and Offa both in Nigeria, met in Awodu in Ghana. They used the Christian Missionary Society's building until they built their church meeting shed in 1919.³⁴ Records also indicate that Nigerians Baptists were in Ghana during the 1918 influenza epidemic.

Two Baptist men from Nigeria, Gabriel Oladele and Jacob Fami, volunteered to visit these churches in the Gold Coast.³⁵ The Yorubas had by the 1920s established churches at Sekondi, Cape Coast, Dunkwa-on-Offin, Kumasi and other places in Ghana.³⁶ These two men were later ordained deacons in the First Baptist Church, Kumasi, which was started in 1927. The churches were directed from Nigeria since both countries had the same economic system at this time.

Pastoral help did not come early as there were not enough pastors to take care of the flock in Nigeria. Help came only after a big challenge from Nigeria Convention leaders and Baptists from Ghana.³⁷ The earliest plea was found in the 1928 minutes

³¹ Ibid.

³² Amo, *Baptist History and Polity/Practice*, 33

³³ Verner, "A study of the Development of Theological Education," 10.

³⁴ Ibid.

³⁵ Amo, *Baptist History and Polity/Practice*, 33.

³⁶ Ibid.

³⁷ Verner, "A study of the Development of Theological Education," 12.

when Baptists from Ghana campaigned and Liberia made pleas for help.³⁸ In 1931, Rev. Benjaim Laniyi visited Ghana to baptize 188 candidates (Kumasi-91, Dunkwa-on-Offin-19, Obuasi-9, Hunso-28, Sekondi-41).³⁹

The Yoruba Baptist Association

By 1935, there were 19 Baptist churches (this increased to 69 before the 1969 Aliens Compliance Order).⁴⁰ A committee was put in place in 1934 to organize the churches and to have a field worker. The General Secretary of Nigeria Baptist Convention helped Kumasi First Church to acquire land in 1936, but no workers were appointed until a decade later. Rev. Laniyi returned to baptize 171 candidates (Kumasi, 83; Dunkowa-on-Offin, 35; Hunso, 33; Abura Dunkwa, 20). With the approval of Rev. Laniyi, Oladele and Fami organized these churches of the Yoruba Baptist Association in 1935.⁴¹ Seventeen delegates from each church was at the meeting. The following were the first officers of the association: Joseph Idowu Olla (president), Toye Oguririnnu (vice president), Solomon A. Adesina (secretary) and Samuel Adeyomo (treasurer). The purpose of the formation of the association was fellowship and cooperation to establish more churches.⁴²

In 1939, Rev. J. A. Adediran, a pastor from Ogbomosho came to provide pastoral leadership to the churches which had no trained pastor at the time. He led them

³⁸ O. Littleton, "A History of the Baptists of the Gold Coast," a paper presented in Kumasi, 1949, Ghana Baptist Seminary Library.

³⁹ Amo, *Baptist History and Polity/Practice*, 33.

⁴⁰ Verner, "A Study of the Development of Theological Education," 13.

⁴¹ Amo, *Baptist History and Polity/Practice*, 33.

⁴² *Ibid.*, 34.

in their deliberations at the association meeting held in that year. After the meeting, he visited the churches and baptized 498 Yoruba believers. He came back to baptize another 462 Yoruba believers in 1945. Baptist primary schools were started in Kumasi, Sekondi and Suhum that same year.⁴³ The Baptist work in Ghana was an integral part of the Nigerian and the latter extended its outreach by sending its workers to Ghana from time to time people who had already served or are serving in Nigeria. The Nigerian Baptist Convention would have been responded quicker to send field workers, but the supply of pastors in Nigeria was inadequate.⁴⁴ Usually, the worker from Nigeria assisted the churches, but he also collected monies from the churches for the Nigerian Baptist Convention. The Yoruba churches saw themselves as part of the Nigeria Baptist Convention and thus sent a percentage of their tithes and offerings to the convention.

As far as outreach was concerned, the Yoruba believers were not able to reach Ghanaians because of cultural, social and language barriers.⁴⁵ The Yorubas held their worship services in Yoruba, which made it impossible for Ghanaians to be members. On the other hand, most Ghanaians were not ready to be identified with the Yoruba churches which were called “Aratafo Asore,” which implies “a church for the Arata people.” Aratafo, which literally means “the people who buy pepper,” was the name given to the Yoruba by Ghanaians because the Yorubas eat a lot of pepper. When they first came to Ghana, they would come in the market place and speak Yoruba to the Ghanaians. The Yorubas will say, “a fe ra ata,” which means “we want to buy pepper.”⁴⁶

The year 1947 was special in the history of the Baptist work in the Gold Coast.

⁴³Ibid.

⁴⁴Verner, “A Study of the Development of Theological Education,” 14.

⁴⁵Amo, *Baptist History and Polity/Practice*, 33.

⁴⁶Boadi, *A Brief History of the Ghana Baptist Convention*, 3.

At that time the Nigerian Baptist Convention responded to the many requests for a field worker for the Yoruba Association. Rev. J.A. Idowu was appointed a field worker for the Yoruba Association. He and his family arrived in the Gold Coast in February 1947.⁴⁷ He visited the churches and taught, preached and encouraged the members. His wife organized the Baptist Women Missionary Union (WMU) in First Baptist church Kumasi. The Nigerian Baptist Convention started setting aside money to send a pastor to Ghana in 1940 when the convention made a budget allocation of 25 British pounds sterling for the purpose.⁴⁸ No money was budgeted in 1941 and 1942 because of the financial difficulties imposed by the Second World War. Then in 1944, Idowu was selected for the assignment. Idowu had entered the Nigerian Baptist Seminary in 1915 and was ordained in 1928. He served the First Baptist Church, Lagos from 1934 to 1945.⁴⁹ He resigned in 1945. Then he was assigned the work in Ghana. He was preceded by five other pastors who had visited Ghana from 1931 to 1945 and had baptized 1395 persons in all.⁵⁰

The Nigerian Baptist Mission did not get anyone to send to the Gold Coast until Rev. and Mrs. Homer Littleton and their family volunteered to go. They arrived in the Gold Coast in February 1947.⁵¹

Delegates at a meeting in Sekondi in July 1947 changed the name of the Yoruba Baptist Association to Gold Coast Baptist Conference.⁵² Tabernacle First Baptist (the first Baptist church in the north) was organized in January 1949. Suhum First

⁴⁷ Amo, *Baptist History and Polity/Practice*, 34.

⁴⁸ SBC 1940 Annual Session Minutes, 17

⁴⁹ Verner, "A Study of the Development of Theological Education," 15.

⁵⁰ Ibid.

⁵¹ Ibid.

⁵² Amo, *Baptist History and Polity/Practice*, 35.

Baptist was organized in December 1950. Sekondi First Baptist was the first church to call a full-time pastor called Rev. S.A. Oyedokun in 1949. Kumasi first followed and called Rev. D.A. Sanyaolu, who later became the president of the conference in 1954.⁵³ Mrs. Idowu and Mrs. Littleton went to the churches to organize the WMU.

The main emphasis for the Littletons and Idowus was the transfer of membership from the Nigerian Baptist Convention and the organizing of the churches, and their main handicap was the lack of pastors. Homer Littleton wrote, "Our greatest handicap is the lack of trained pastors."⁵⁴ The Littletons were on furlong in 1948 and their work was handled by the Claxons who were missionaries in Nigeria. The Littletons returned in 1949 to continue their work. Rev. Morgan and his family joined their team and were stationed at Tamale to do indigenous work in Northern Ghana.⁵⁵

One of the early Ghanaians converts and one who played a significant role in the Ghana Baptist Convention is J.A. Boadi. He was a worker at the post office in his hometown of Sefwi Bekwai in the Western region. He read a tract based on Isaiah 53, which had fallen from a postal package and he found the contents very helpful. He attended an Anglican Church with his Yoruba friends until his friends started a Baptist church. He attended the Baptist church. Rev. Littleton met with Boadi when he visited Sefwi Bekwai in 1951 and gave him a pamphlet on Baptist Beliefs.⁵⁶ He read the pamphlet and fully embraced what it means to accept Jesus Christ as Lord and personal savior. He was baptized by Rev. Idowu in 1952 and proceeded to the Nigeria Baptist Theological Seminary to study for ministry. He was sponsored by Reverends McGinnis

⁵³ Ibid.

⁵⁴ Verner, "A Study of the Development of Theological Education," 25.

⁵⁵ Boadi, *A Brief History of the Ghana Baptist Convention*, 6.

⁵⁶ Ibid.

and Littleton. He returned to Ghana to save the Ghana Baptist Convention. Dr. Boadi served as the first Ghana President of the Ghana Baptist Convention from 1967 to 1969.⁵⁷ He later served as General Secretary from 1972 to 1973 and from 1977 to 1986. He also lectured at the Ghana Baptist Seminary and was the principal from 1997 to 1998. He also pastored churches including Grace Baptist Church, Kumasi, one of the first Baptist churches in Kumasi.⁵⁸ Other pioneers trained include A.K. Obeng at the Nigerian Seminary in 1955. He returned to join the Boamang Church, J.K. Nkrumah and J.K. Nyame. The latter was trained at the Nigerian Seminary from 1958 to 1960. The former served at the Ghana Baptist Seminary and later the New Tafo Baptist Church. Nyame went to Suzaii to start a new work. John Enyan was also trained in Nigeria from 1960 to 1962. He returned to start indigenous work at Sekondi.⁵⁹

The first indigenous Ghanaian Baptist Church was started at Boamang, twenty miles from Kumasi by Mr. J.Y. Tandoh, a hospital administrator. It was started in 1952. The second one, Achiase Baptist Church was started by Mr. Aderole, a Yoruba in 1954.⁶⁰

In the north, Rev. Morgan and his family from the USA arrived in 1949 to start work among the indigenous people of the north. The Morgans who lived in Tamale had to return to the USA for good because of health problems.⁶¹ They were replaced by the McGinnis family in the same year. Rev. McGinnis supervised the building of the mission house at Tamale, taught the Dagombas and assisted the Yoruba churches around Tamale. The Tamale First Baptist Church under the leadership of Rev. Adebawni, the pastor, had

⁵⁷ Ibid.

⁵⁸ Amo, *Baptist History and Polity/Practice*, 36.

⁵⁹ Ibid., 37.

⁶⁰ Boadi, *A Brief History of the Ghana Baptist Convention*, 6.

⁶¹ Ibid., 7.

four separate evangelistic teams that worked among the natives. Two lay leaders assisted the pastor on the teams and served as interpreters for missionaries.⁶² Rev. and Mrs. D.C. Catter arrived in Ghana in 1953 and were stationed at Tamale. Rev. Catter formed the fifth evangelistic team, which established churches at Mogla, Walewale, Zuarungu, Sawla, Nandon and Damongo. Rev. Catter baptized the first nine Dagomba believers in 1958.⁶³ Rev. Catter started the Dagomba Beginners School, which became the Tamale Baptist Training Center in 1955.⁶⁴ Mrs. Catter, Mrs. Taylor from the USA, Messrs Adediram and Alasade served as the first teachers. The school taught students how to read and write using the Bible. Later, their wives joined in the training. Rev. Catter retired in 1965 and his place was taken by Rev. Foster in 1970 as the head of the center.⁶⁵ Rev. Ralph Davis and his wife joined the staff in 1970. Davis became the principal in 1971 and served in that capacity until his retirement in the early 1980s.⁶⁶ The current principal of the Tamale Baptist Training Center is Rev. John Napadow. Missionaries, teachers and students of the center have helped in starting new churches and preaching stations, and have strengthened older churches.⁶⁷

In 1956, Dr. George Faile came from America to start a Baptist medical ministry in Ghana. He first established a mobile clinic in Northern Ghana.⁶⁸ He was joined by Dr. Bob Goldie and they established leprosy clinics in the villages around

⁶²Ibid.

⁶³Ibid.

⁶⁴Amo, *Baptist History and Polity/Practice*, 38.

⁶⁵Boadi, *A Brief History of the Ghana Baptist Convention*, 7.

⁶⁶Amo, *Baptist History and Polity/Practice*, 38.

⁶⁷Boadi, *A Brief History of the Ghana Baptist Convention*, 7.

⁶⁸Amo, *Baptist History and Polity/Practice*, 39.

Nalerigu among the Mamprusi people. In 1958, permanent building were erected to house what is today known as the Nalerigu Hospital, which Dr. Faile started as a mobile clinic. Through the good work of the hospital, many churches which formed the Nalerigu Baptist Association were founded. Dr. Edward Mahama, a native of Mamprusi (currently a presidential candidate for the Peoples National Convention Party) was sponsored by the Ghana Baptist Missions at the Ghana Medical School. He served the hospital for three years when he completed his course. He went to the United States for further training with his own resources and came back to set up his own private practice.

Another landmark of the Baptist work in Ghana was the establishment of the Saddler Baptist Secondary School in Kumasi. Rev. W.A. Poe arrived in Kumasi in 1956 to expand the Baptist Educational Ministry in Ghana.⁶⁹ Rev. Poe became the head teacher of Kumasi Baptist Middle School. The middle school became a secondary school in January 1957.⁷⁰ The school was relocated to a new site at Asokore Mampong, six miles from Kumasi and new buildings were erected. The buildings were dedicated in July 1957 and the school was named Sadler Baptist Secondary School.⁷¹

The school was handed over to the Ghana government by the Foreign Mission Board (FMB) in 1964 because of the government's new educational policies and the mission's inability to recruit teachers. The Ghana Baptist Convention continues to provide chaplains for the school, which became Kumasi Academy. The Convention is represented on the Board of Governors.

Rev. W.A. Poe is also credited with starting the Pastors School in a garage in

⁶⁹Boadi, *A Brief History of Ghana Baptist Convention*, 8.

⁷⁰ Ibid.

⁷¹Amo, *Baptist History and Polity/Practice*, 39. The name is in honor of one of the FMB missionaries James Sadler, who served first in Nigeria and then in Ghana.

Kumasi. The school was moved to the campus of Sadler Baptist School in 1957. Rev. Poe became the principal of both the Secondary School and the Pastors School. When Rev. Poe retired in 1958, Rev. Bill Arnold took his place as the principal of both schools.

In 1960, the Pastors School was renamed the Ghana Baptist Seminary and a new site was acquired at Abuakwa and new buildings were erected. Rev. W.E. Verner became the principal of the Seminary while Rev. Godwin became the principal of the Secondary School. The buildings of the Seminary were dedicated in 1961. Rev. Verner was the principal until his retirement in 1991. Rev. Boadi took over as the principal until his retirement in 1998. Rev. George Solomon Mallet has been the principal since 1998.

Most of the churches were Yoruba churches and the new Ghanaian leadership in the convention.

The Aliens Compliance Order

In 1969, the Progress Party government of Dr. K.A. Busia passed the “Aliens Compliance Order,” which made it illegal for aliens without valid residences or work permits to stay in Ghana. The order affected most of the Yoruba Baptists in Ghana who were forced to leave the country. It was a heavy blow to the Baptist work in Ghana. It meant the loss of eighty percent of church membership. The Ghana Baptist Convention lost a lot of property including lands and buildings as most of the Yoruba took away the leases. Most of the churches collapsed completely or died gradually.⁷²

Early Signs of Growth

Nevertheless, with the help of the Ghana Baptist Mission, the convention was reorganized and registered under the Trustees Incorporation Act of 1962 in 1973.⁷³ Evangelism was intensified and gradually there was growth in membership.

⁷²Ibid., 45

⁷³ Ibid.

In 1983, the convention started a home mission work in Dunkwa-on-Offin and appointed Rev. Kojo Amo as the home missionary.⁷⁴

Rev. Amo worked hard to reestablish the Dunkwa First Church, he helped to plant churches in the Denkyira and Wassa traditional and through his initiative, the Hope Baptist Association was formed.

Another home missionary, Pastor Ben Kanton, was appointed in 1984 to work at the Tumu Home Mission Field. Pastor Kanton joined the World Vision and the church he started died off.⁷⁵ The convention launched an evangelistic program “Operation 30 by 90” in 1984. The program which was to increase the membership which stood at fifteen thousand at the time to thirty thousand by 1990 was embraced by both the mission and the convention.⁷⁶ Nevertheless, the program suffered setbacks because of conflicts between the convention and the mission. This conflict came to a climax in 1986 and lasted till 1988.

Period of Division and Growth (1986 to 1988)

The root cause of the conflict was the discovery by the Ghana Baptist Convention that the convention and the mission were two separate organizations and had a parallel relationship.⁷⁷ The basic problem that this posed was that while the mission participated in the deliberations of the convention, decisions of the convention to which they were a party was not binding on the mission, the mission makes its own decisions regarding such issues.⁷⁸ The structure presented duplication of goals and committees.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Boadi, *A Brief History of the Ghana Baptist Convention*, 14

⁷⁸ Ibid.

The structure also presented problems related to mission properties and their turn over to the convention.⁷⁹ Because the mission made decisions for itself outside of the convention, sometimes when they wanted to turn over a property, the convention was usually not ready financially and in terms of personnel.⁸⁰ An example was the Accra Baptist Center which the mission wanted to turn over to the convention as the GBC Annual Session in 1976.

At the GBC Annual Session in Tema in 1985, Rev. Steve Williams, an African American who was the pastor of Calvary Baptist Church, was elected president. Rev. Williams and his new executive tried to pursue a new working relationship with the Ghana Baptist Mission. There were discussions on the issue between the two bodies. At the 1986 annual session at Grace Baptist Church in Kumasi, representatives of the Ghana Baptist Mission who were present walked out when Rev. Williams was delivering the presidential address during the morning session. The Mission sent a letter to the convention in the afternoon session which indicated that the mission had suspended discussion pertaining to structural relationships with the convention. They gave three reasons for the action, which included the following:

The attitude of the present convention leaders, the unacceptability of the convention's counter proposal in Convention-Mission relationship and the unacceptable doctrinal drift in some convention churches.⁸¹

The letter stated that they (the mission) would continue to work with associations, churches and individuals of the convention.⁸² After a lengthy deliberation on the mission letter, the convention passed a resolution restraining the Mission from

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ Amo, *Baptist History and Polity/Practice*, 47.

⁸² Ibid.

working with any of the convention's association or churches.⁸³

After the 1986 annual session, some convention churches and individuals sympathetic to the Mission's position came together to form the Ghana Baptist Convention, affiliated with the Southern Baptist Convention in the USA. They elected their own officers, and Deacon Joseph Quansah was elected president. The new convention, Ghana Baptist Convention, SBC, worked with the mission while the old Ghana Baptist Convention worked all by itself. The former had its secretariat in the Baptist building while the old Ghana Baptist Convention with Steve Williams as the president had its secretariat at Asokwa in Kumasi.⁸⁴

The split brought a lot of enmity between the two bodies and among individuals, especially those in leadership. It also resulted in court cases and the closure of the Ghana Baptist Seminary.⁸⁵

The government learned of the troubles between convention and mission and appointed a committee to find out the cause of the closure of the seminary and related issues. The committee interviewed individuals from both sides and submitted its report. The government issued a white paper in February 1987 and the seminary was reopened.⁸⁶ The government asked the Christian Council of Ghana to settle the conflict and to bring the two conventions together. The Christian Council appointed a committee to deal with the conflict. The committee after two meetings reduced the cause of the split to three: convention-mission parallel relationship, wrong attitudes and wrong approach to resolving the problem.⁸⁷ By April 1988, the Christian Council had not been able to

⁸³Ibid.

⁸⁴Boadi, *A Brief History of the Ghana Baptist Convention*, 14-15.

⁸⁵Ibid., 15.

⁸⁶Ibid.

⁸⁷Ibid.

reconcile the two bodies; meanwhile many Baptists, especially the lay people felt the need for reconciliation.

On July 15, 1989, through the initiative of Rev. Fred Deegbe, a meeting of the three bodies was held at the Kumasi Cultural Center.⁸⁸ Rev. Deegbe, then a teacher of the Ghana Baptist Seminary, chaired the meeting. Rev. Deegbe became the chairman of the Peace Talks Committee. The committee invited Dr. S.T. Ola Akande, the general secretary of the Nigerian Baptist Convention, and Dr. Don Reece, the executive secretary of the Nigerian Baptist Mission, to come and share with them how the two bodies have been working together for more than one hundred years. The committee learned a lot from their interaction with the two Baptist leaders from Nigeria.⁸⁹ The Peace Talk Committee continued to meet periodically working hard to reconcile the three bodies. There was a breakthrough at the meetings held on November 16 and 17, 1991. At these meetings all major confliction issues were resolved and the three bodies: Ghana Baptist Convention, Ghana Baptist Convention, SBC and the Ghana Baptist Mission agreed to reconcile. Five committees: constitutional and bylaws, doctrinal, finance, structural and organizational committees were set to work toward organization of the new convention and its working relationship with the Ghana Baptist Mission.⁹⁰ Each committee was to

⁸⁸Ibid. Fred Deegbe, the immediate past president of the convention and currently the general secretary of the Christian Council of Ghana, served as the President of the BSU at Legon from 1980-1981. Danny Stampley was the director was close to Fred as she was to the members of the group including this writer and was perhaps instrumental in Fred's decision to become a pastor. After his training as a lawyer, he served as an associate of Steve Williams at Calvary Baptist Church, Accra, where he was ordained. Fred was studying for the ministry in the U.S when the conflict erupted. when he came back and started teaching at the seminary, he decided to work for the reconciliation of the three groups. He has friends on all sides. The friends on both sides, but the friends did not want to open up to him because they felt he was on the other side. It took him a lot of time, using a lot of tact coupled with the grace of God to bring the factions together. He wrote a book, *What to Do When Friends Fight* (Accra, Ghana: Asempa Publishers, 1995).

⁸⁹ Boadi, 16

⁹⁰ Ibid.

complete its work and submit its report to the chairman of the Peace Talks Committee by March 31, 1992. The Executive committees of the three bodies were to meet and approve the committee reports on May 7 and 8, 1992.

When the three executive bodies met in May, even though nine of the committees had not finished their work completely, the desire for reconciliation was so strong, so they called for a meeting of the Peace Talk Committee.⁹¹ When the committee met, they unanimously agreed to reconcile and the way to do that was to hold a joint service for reconciliation after the two conventions have had their annual sessions separately for the last time. August 9th was approved as the date for reconciliation.

On August 9, 1992, both conventions and the mission worked together for a reconciliation service at the Prempeh Assembly Hall in Kumasi.⁹² It was a very joyful occasion, there was an atmosphere of forgiveness and expressions of gratitude to God who made it possible.⁹³ The joint service also coincided with the retirement of Dr. W.E. Verner, principal of the Ghana Baptist Seminary, in 1958.⁹⁴ Rev. Fred Deegbe was elected the president with Frank Adams as the general secretary.

The period of division saw a lot of growth, especially in the Ghana Baptist Convention. Left to stand on their own without support of the Ghana Baptist Mission (Southern Baptist Convention), the convention realized that its survival will depend on total reliance of God and fulfilling God's call to evangelize and also on the Spirit of cooperation from the churches. The convention, therefore, focused its work on evangelism and church planting under the theme "Harvest Time Now."⁹⁵

⁹¹Ibid.

⁹²Ibid., 17.

⁹³Ibid.

⁹⁴Ibid.

⁹⁵ The program was designed by Rev. Asante and Sunday School material

The churches were also encouraged to cooperate and support the convention fully. The convention pleaded with a number of churches to double their financial support to the convention and association. Member churches, therefore, began to give ten percent and five percent of their income, a total of fifteen percent, to the convention and association, respectively.⁹⁶ The churches were faithful in this effort.

The Ghana Baptist Convention, SBC affiliated, likewise stepped up their efforts to evangelize and plant churches. The Ghana Baptist Mission provided a lot of financial support to the churches to do this. Somehow there was a “holy competition” between the two conventions and this led to the expansion of our churches, the planting of new ones and starting of new work in pioneer areas.

Another area of expansion was in leadership training. The Ghana Baptist Mission sent two pastors: Frank Kankam and David Hormenoo for further training in the United States. The Ghana Baptist Convention, which could not send its new leaders to the Ghana Baptist Seminary for training, sent them to nondenominational evangelical seminaries and also devised other ways of training leaders both at the church and association levels.⁹⁷

The result of this was that when reconciliation occurred there was an increase in intake of the seminary; for some of those who were trained elsewhere enrolled in the

written by him for use by the church. It had a great impact. It will be discussed in detail in the next chapter.

⁹⁶ Hitherto, churches paid 5 percent and 2.5 percent of their income to the convention and associations. They were reluctant to pay that, but with the new start, they all became enthusiastic and gave their contributions cheerfully.

⁹⁷ The Tema Volta Association (now divided into three association), for example, organized regular two weeks courses for church planters and other church leaders. Most of the leaders trained as pastors went to Maranatha Bible College (related to SIM) and Christian Service College, a non denominational evangelical seminary in Kumasi.

seminary and there was a general expansion in the number of those seeking training. Further, since the door was closed to leaders of the Ghana Baptist Convention (the old one) to benefit from the Ghana Baptist Mission Scholarships, such leaders explored other opportunities and God opened the door elsewhere.⁹⁸

Even though when the two conventions and the mission reconciled, the total membership was less than thirty thousand, which was the goal of the convention program “Operation 30 in 90” launched just before the conflict erupted, it was obvious the number would have been lesser if there had been no division. We would not have achieved that goal by 1992 if there was not a division. Before the division frequent conflicts hampered growth. The division was not a good thing, but God worked it for good just like the persecution in Jerusalem (Acts 8).

Reunification and Further Growth

The Ghana Baptist Convention has grown in terms of the number of churches and total membership, in financial and other material resources and in its influence and witness for Christ. The first comprehensive annual church report after the unification, the book of reports for the annual session in 1993 pegged the number of churches and preaching stations at 309 with a total membership of 19191.⁹⁹ This implies that even in 1993, the projected growth of the convention to thirty thousand members by 1990 had not been achieved. Nevertheless, with the tremendous church planting activity in the northern and Volta regions, which were incidentally adopted as the two mission fields of

⁹⁸ For example, in 1993, four new leaders received admissions to the Baptist Seminary in Ruschlikon; others from Ghana were already; these four left Ruschukan for other seminaries. Two of them have received their Ph.D. already.

⁹⁹ Ghana Baptist Convention (GBC) *Book of Reports* for the 30th Annual General Session, held 18-22 August 1993, hosted by Tema First Baptist Church at Tema Secondary, 70-78. The number may be higher.

the convention in 1993, the pace was set for church planting activity in the convention. The number of churches and preaching stations increased to 564 in 1995.¹⁰⁰ The 1997 book reports puts the number of churches and preaching stations at 655 and the total membership at 31,658. The 2001 book of reports pegged the number of churches and preaching stations at 987.

Member churches have participated in the Annual Mission Week, which is usually marked by prayer and fasting for the convention's work in mission and evangelism. The week is normally crowned with fundraising activity for evangelism and mission work. The program started in Tema First Baptist with a group called the Powerhouse and spread to the Tema-Volta Association (now divided into three associations) and then finally to the convention. Substantial money has been raised for the convention's work, especially in missions and evangelism. The program was merged with other fundraising program when the convention realized the churches were being burdened with the many fundraising activities. It appears the program was restored somewhere between 1998 and 2000. The 2000 book report has this to say about the mission week also called Evans Atiamoah Week,

“This years mission weeks was geared toward buying a cinema van to accelerate evangelism and mission in this nation and beyond. Despite the hard economic situations, our churches found themselves, there was a remarkable improvement in their giving. Some churches and associations have not yet observed their mission week. Money raised so far is 52.5 million cedis. The Board is working hard to buy a good vehicle, which would be used to enhance church planting activities.”¹⁰¹

Another area of growth which has helped in increasing the number of churches and members is the expansion in the structure of the convention itself. Of particular

¹⁰⁰Ghana Baptist Convention (GBC) *Minutes Book* for the 33rd Annual General Session held 21-26 August 1996, hosted by Grace Baptist Church at Prempeh College in Kumasi, 29.

¹⁰¹GBC, *Book of Reports* for the 37th Annual General Session held 23-27 August 2000, hosted by Tesano Baptist Church in Accra, 21.

interest was the appointment of director for evangelism and missions as volunteer and then a full-time associate (appointed in 1996) and eventually a full-time director of missions and evangelism for the convention in 1997.¹⁰² The convention has added other staff to help in the administration of a growing organization: a full-time assistant general secretary (AGS) in charge of administration (administrator) was appointed in 1996.¹⁰³ A director for Christian education and church development whose task is to work as both director for publications and auxiliaries was appointed in 2001. Also, appointed to ensure the efficiency of the convention's operation is the program manager for BREDA in 2001. A part-time protocol officer was also added to the staff of the convention.

Another area of development in the restructuring of the convention itself is the adoption of the sectional approach to fill the gap between the associations and the convention. The new structure was approved at the 36th Annual Session at Tamale. The country was divided into four sectors: the Northern, the Mid-Ghana, the South-East and the South-West sectors. The problem about the sector approach is whether it is compatible with the Baptist Heritage and Polity, especially the polity of autonomy. It was done in collaboration with a Constitutional Review Committee to ensure the new structure does not violate the polity of the Baptist Heritage.

In time with the growth of the convention and the active native of youth in the convention, the convention also appointed a youth pastor for the whole convention. The convention seeks for appointment an assistant general secretary for ministry and has advertised the position for sometime now, but has not yet found the right candidate.

Various groups and auxiliaries have helped very much in promoting the work in Ghana. The Women Missionary Union (WMU) stands out among the auxiliaries. The

¹⁰²GBC, *Minutes Book* for the 36th Annual General Session held 18-22 August 1999, hosted by first Baptist Church, Tamale at Tamale Secondary School.

¹⁰³GBC, *Book of Reports*, (1996), 39

Women Fellowships together with the Lydias and Girls Auxiliary (young women) groups are very strong in the churches. The group has its own field officer, the National Controller, employed full-time, who goes around the churches to encourage them in their activities. The WMU has renovated the Ejura Camp and made it ready for the 2003 Annual Session. The WMU has worked on it for the past six or seven years.¹⁰⁴ The group also helps women to engage in economic activities in addition to their major objective of promoting Christian growth through Bible studies, prayer, fellowship, etc.

The Men Fellowship, which has similar aims, has equally been active. They promote fellowship, organize Men's Day activities and raise funds for the church. They like the WMU also engage in evangelism and mission activities as well as offering volunteer assistance to the churches.

The youth, in addition to engaging in activities that promote Christian growth among themselves, also engage seriously in evangelism. Their programs are usually designed in such a way that they go out to an area to either strengthen the existing church(es) through evangelism or start a new youth group. The group celebrates annually the National Youth Evangelism Week/BWA Prayer Day.¹⁰⁵

As far as evangelism is concerned, the National Union of Baptist Students (NUBS) which comprises all the Baptist Student Unions (BSU) in the various institutions of higher learning has played a yeoman's role. The group formed in the 1980s from the existing BSUs, has through its program dubbed "SHOP" (Students Holiday Outreach Program) which started in the early 80s gone on mission to various parts of the country

¹⁰⁴GBC, *Book of Reports* (2000), 41. Already in 1993 two major decisions which some Ghanaian Baptists and missionaries felt violated of Baptist autonomy were taken to enhance the work. These were, that all projects and assets of member churches be registered in the convention's name, that the decisions of Annual Sessions be binding on all members.

¹⁰⁵GBC, *2001 Book of Reports* for the 38th Annual general Session, held from 22-26 August 2001, hosted by Grace Baptist Church at KNUST in Kumasi, 73.

and shared the gospel. In 1996 NUBS reported the following membership on the various campuses: 160 members at the University of Cape Coast, 100 members at the Kwame Nkrumah University of Science and Technology, 100 at the University of Ghana, 40 at the University College of Education, 20 each at Wesley College and Takoradi Polytechnic and 10 at the Institute of Professional Studies.¹⁰⁶ Since 1983, NUBS has been engaged itself in “SHOP.” The group has propagated the gospel in areas with no Baptist work and churches have sprung up in all these places. For example, in 1997, they were at various places included Wa where a church was planted. The Wa Home Mission field has become the largest home mission field to date with 14 churches planted. In 1996 NUBS sent out 85 students. In 2000, the program resulted in the planting of four churches. The group has been holding annual congresses to strengthen their assembly.

Association of Baptist Business Executives (ABBEX) formed in 1994 has been a big sponsor of evangelism activities especially “SHOP” and also support of the seminary. In 1995, ABBEX raised 20 million cedis to support these causes.¹⁰⁷ The group has been raising funds annually to support these causes. Another group that has given a lot of support is the London Support Group which is supporting three lecturers from the seminary to do the Th.M. with Spurgeon College. They are also supporting well drilling in the Volta Region.¹⁰⁸ A group of Ghanaian Baptists in the United States also came together to form the Association of Ghanaian Baptists Overseas (AGBO) with the aim of raising support for the convention especially the seminary. So far the group has supported needy students at the seminary. The convention also has an agreement with the Southern Baptist Theological Seminary through which the latter sends students on mission trips to Ghana. Through this partnership, a church was planted at Apatrapa, near

¹⁰⁶GBC, *Book of Reports* (1996), 66.

¹⁰⁷GBC, *Book of Reports* (1995), 3.

¹⁰⁸ Ibid.

Kumasi.¹⁰⁹

The Baptist World Alliance (BWA) continues to support countries and projects. The BWA provided funds to complete the rehabilitation of Ejura camp.¹¹⁰

The International Mission Board (IMB) continues to play an important role in the life of the convention. The IMB has turned over all its ministries, except the Medical Center to the Ghana Baptist Convention. These include the Tamale Baptist Training Center, the seminary, the publications and bookstore.¹¹¹

To support these ministries, the IMB gave the convention 200 million cedis (about \$22,000) to run these ministries. The IMB pledged to support these programs at the diminishing rate up to the year 2010.¹¹²

The Evangelism and Mission Board has been at the forefront of bringing about the needed growth in the convention. The board has been organizing annual consultations on Evangelism since 1994. The goals for each consultation have centered on church development and church planting. The Board also expanded the Home Mission fields and made the Home Missionaries more accountable. The board added to the existing mission field of Bawku, Sefwi and Ahafo, Koforidua, the Volta Region and Mampong in 1995. The Nzema mission field was added later and a missionary appointed in 2001.¹¹³

By the year 2000, the mission fields have been reduced to four: Bethel (Sefwi area), Bawku, Nzema and Wa. The home missionaries are now well supervised and

¹⁰⁹ Ibid.

¹¹⁰ GBC, *Book of Reports* (2000), 6. The BWA sent a team of nine to complete the job.

¹¹¹ Ibid., 8.

¹¹² Ibid., 8-9

¹¹³ Ibid., 28

indeed have been made to set goals for their fields.¹¹⁴ The EMB has also expanded the training of lay ministers for the expanded convention's work. Two centers, Sekondi and Sunyani were added to the existing ones of Tema, Kumasi and Nalerigu in 1997.¹¹⁵

The EMB has played a significant role in strategic planning for the convention. The board recommended a new program, Vision Reach All By 2010 for the adoption of the convention.¹¹⁶ The board also gave a classification of convention churches and also organized a conference on church growth.

The Theological Education Board has set up governing councils for the seminary and the Tamale Training Center.¹¹⁷ It organized consultation for the seminary out of which has emerged the "Seminary Strategic Plan: 2000 to 2020."¹¹⁸ The IMB has handed over the seminary to the convention and Rev. George Mallet who was the Acting Principal after Dr. Boadi's retirement was confirmed after the principal after a long search.

The Socio-Economic Board has steered the affairs of the Agona Asafo Citrus farm and has assured the convention of its viability in the near future especially the citrus. The project is to serve as a demonstration to the community and also provide tractor services for the community. The board also supervised the committee for the three-phase project undertaken by the IMB in the north. The project involved the drilling of boreholes, literacy, and evangelism programs. The program was suspended in 1995.¹¹⁹

¹¹⁴Ibid., 19

¹¹⁵GBC, *Book of Reports* for the 34th annual general session, held 27-31 August 1997 hosted by First Baptist Church Sekondi, 16-17.

¹¹⁶GBC, *Book of Reports* (2001), 22-23.

¹¹⁷GBC, *Book of Reports* (2000), 27-28.

¹¹⁸Ibid., 29.

¹¹⁹GBC, *Book of Reports* (1995), 18.

Also under the board's supervision is the Mafi Project, which trains "vestal virgins" (Trokosi) who have been freed from the shrines. A vocational center has started for them at Frankadna. There were 31 students at the center in 2002 out of which 10 graduated.¹²⁰ At their graduation, the Paramount Chief for the area, the Member of Parliament and the District Chief Executive were all there to show their support for the project.

The Socio-Economic Board also sponsors the Baptist Child Development Project in partnership with the Christian Children's Fund of Canada. The program aims at providing young ones in Tamale (a Muslim stronghold) with specially designed materials and programs to improve upon their low learning abilities. The project is supervised by First Baptist Church, Tamale.¹²¹ The board was also in charge of the rehabilitation of the Ejura Camp which was completed with the funds from the BWA. The camp was used for the 2003 annual session. The board was charged with the building the new headquarters in Accra, but this is not going smoothly.¹²² The Board succeeded in forming a non-governmental organization for the convention called "Baptist Relief and Development Agency (BREDA) in 2000.¹²³

The Ministers Conference is playing a major role in the growth of the convention. The ministers usually meet at the beginning of the year for a retreat and business. The conference deals with all matters pertaining to the recognition, ordination discipline and other uses that has to do with pastors. The Ministers Conference after through deliberation, the Code of Conduct for Ministers, the Grading of Ministers and the Sector System at their 2001 conference and forwarded these to the annual session where

¹²⁰ Ghana Baptist Convention, *Book of Reports* for the 39th Annual General Session, held 24-28 July 2002 at Legon, Accra hosted by Calvary Baptist church, 28.

¹²¹ GBC, *Book of Reports* (2000), 48.

¹²² GBC, *Book of Reports* (2001), 31.

¹²³ GBC, *Book of Reports* (2000), 26.

they were approved.¹²⁴

The Church Development Board has helped with the approval of loans and grants to the churches as the churches grew and needed expansion in their physical resources. Grants were given primarily for purchase of church building sites (land).¹²⁵ The grants and loans continue to increase as the church building sites increase, existing ones expand, and inflation grows astronomically. The board for instance gave out 36.8 million cedis in grants and 19.8 million in loans in 1995. This increased to 145.97 million and 80.5 million cedis respectively in 1997.¹²⁶ The figures for 2000 were 82.4 million, and 73.1 million respectively. The board deserves a commendation for great job they were doing with the writing and publication of materials for Sunday School and Christian growth. The board also conducts training of trainers for auxiliaries and those in children ministry.¹²⁷

The program that really fuelled the growth of the convention was the strategic plan Operation 2000 by 2000, which was adopted in 1995. Members of the strategic planning committee, especially the chairman, deserve commendation for this work.

The Program helped the convention to grow from a little over 300 churches to almost one thousand churches by the end of 2000. A review has been done by the EMB which produced VRA in 2001, but the convention itself adopted another strategic plan called the “Ghana Baptist Convention Strategic Plan in 2002.”¹²⁸ The convention also has a manual for its operations approved by the Executive Committee.¹²⁹ The convention

¹²⁴GBC, *Book of Reports* (2001), 40.

¹²⁵GBC, *Book of Reports* (1995), 11.

¹²⁶GBC, *Book of Report* (1997), 11.

¹²⁷GBC, *Book of Report* (2001), 20.

¹²⁸GBC, *Book of Reports* (2002), 2.

¹²⁹ Ibid.

continues to grow.

Current Status of the Ghana Baptist Convention

As of the 2002, the Ghana Baptist Convention had 1040 churches with a total membership of 61,465.¹³⁰ The report categorized the churches: there are (5) category “A” or mega churches (above 1000 members) all in Accra-Tema and Kumasi. There are (9) category “B” (500-1000 members) all in Accra and Kumasi except for First Baptist Oboasi in Adansi District. There are (49) in category “C” (200-500 members). There are (101) churches in category “D” (100-200 members). The total of churches with members of 100 and above is 164, thus leaving the remaining 896 church with membership of less than 100. These 164 churches above have total members of 43,492, leaving the remaining 896 with 17,473 total membership. No doubt the EMB did this categorization with objective of encouraging the churches to do evangelism and to strive to grow. The EMB is targeting the regional capitals for church planting.

The convention has about 350 trained pastors to lead the 1040 churches. The current officers of the convention are Rev. Dr. Kojo Osei Wusu, President; Rev. Stephen Asante, Vice President; Rev. Kojo Amo, General Secretary; Deacon Ocansey, Assistant General Secretary—Management services; Deacon Eric Mfum, Treasurer; Minister Comfort Otoo (Mrs.), Recording Secretary.

The northern sector comprises Tamale, Liberty, Bolgatanga, Nalerigu, Nakpanduri Baptist Association and Sector Head is Rev. Isaac Wuni, Pastor of Tamale First. The Mid-Ghana Sector comprises Kumasi North, Kumasi South, Kwahu, Adansi, Adom, Sunyani and Mampong Baptist Associations. The sector head is Rev. Samuel Nona Poku Associate Pastor of Grace Baptist Church, Kumasi. The Southwest Ghana Sector comprises central, Sekondi-Takoradi, Hope and bethel Baptist Associations. Rev.

¹³⁰ Ibid., 47

Nicholas Opoku Agyemang, Senior Pastor of First Baptist Church, Dunkwa-on-Offin is the sector head. The Southeast Sector is made up of Accra, Tema-Dangbe, North Volta, South Volta and Eastern Baptist Associations and has Rev. Samuel Otu-Pinpong as the sector head.

CHAPTER 4
STRATEGIES AND METHODS OF CHURCH PLANTING
USED BY THE CONVENTION AND MISSION

**Models, Strategies and Methods of Church Planting
Employed by Evangelicals**

A model is “a particular design or style of a structure or commodity,” while a method refers to “the way and manner in which a thing is done.”¹ A method is the way and manner in which a thing is done. A church planting model, is “an imagined construct of the process initiated to establish a particular church, cluster of churches or a church planting movement.”² The two words are sometimes used interchangeably. For this reason, the main body of this dissertation including the parts of this chapter analyses only the methods (and also the strategies). The two words in this case may be used interchangeably. Strategy refers to an overall approach or plan for the attainment of a particular goal or goals. David Hesselgrave defines strategy as “large scale planning and direction of an operation towards a certain goal.”³

Tom Steffen identifies “twelve church planting methods in all.”⁴ Troy Bush identifies eighteen models in his dissertation. Peter Wagner identifies two models with

¹The Reader’s Digest Oxford Complete Word Finder (Pleasantville, NY: The Reader’s Digest Association Inc., 1996), 94.

² Troy Bush, “Effective Church Planting: A Qualitative Analysis of Selected Church Planting Models,” Ph.D. diss., The Southern Baptist Theological Seminary, 1999.

³ David Hesselgrave, *Planting Churches Cross-Culturally*, (Grand Rapids: Baker Books, 2000), 43.

⁴ Tom Steffen, “Selecting Church Planting Models That Work,” in *Missiology* 22, no. 3, (July 1994): 360-72. The writer who was a missionary in the Philippines for fifteen years, is currently a professor of Intercultural Studies for Biola University. The article is perhaps the best on church planting models.

twelve methods. Edward Stetzer identifies three while James Westgate gives a mode for planting in cities. The following is an analysis of the various models.

The first model is the denominational extension model (Donald McNair). Donald McNair, who is a Reformed Presbyterian pastor, one time the executive director of missions, and a church planter, who planted churches through extension ministries, in his book, *The Birth, Care and Feeding of the Local Church*, a “how-to-do it” book, describes his model in three phases.⁵ The phases are: (1) pursuit of 8-12 core families, (2) establishment of a mission church, and (3) transition from mission church to a particular church. This extension model applies the mother-daughter and satellite methods, but the entry point could be varied with three other methods. The strengths of the model include the use of personal evangelism as evangelistic method, low resource requirements, and its detailed description. Regional reflection of the West and citation of examples from the West are its major weaknesses.

The second model is cell group model (Ralph Neighbor and Paul Young Cho). Both Neighbor and Cho in their books, *Where Do We Go From Here: A Guide for Cell Group Churches*⁶ and *The Successful Home Cell Groups*⁷ respectively project a model with cell groups at the center. The model uses the cell structure as the primary means of reaching unbelievers. The strengths include the cell group’s ability to reach unbelievers, the tremendous opportunities for discipleship and the potential for unlimited growth. The weaknesses include the over dependence on the senior pastor for success and the lack of literature on how to start cell groups.

⁵ Donald McNair, *The Birth, Care and Feeding of the Local Church*, (Washington, DC: Canon Press, 1973).

⁶ Ralph Neighbor, Jr., *Where Do We Go from Here: A Guide Book for Cell Group Churches*, (Houston: Touch Publication, 1990).

⁷ Paul Youngi Cho, *Successful Home Cell Groups*, (Plainfield, NJ, Logos International, 1981).

The third model is the mainline denominational model (Ezra Earl Jones). In his book, *Strategies for New Churches*, Jones developed a model for the transformation of communities through new churches.⁸ The model calls for churches active involvement in social ministry while it is doing ministry in the traditional way. The strengths include the author's thorough descriptions of several crucial elements for a successful church start and six different types of congregations. The weaknesses include the lack of emphasis on evangelism and reproduction of churches.

The fourth model is the Southern Baptist Extension model. In his book, *Planting New Churches*, Redford, a Southern Baptist developed a model, which incorporates common elements of church planting including the discipline of new converts.⁹ The weakness of the model includes its brevity, the omission of reproduction, and the overbearing role of the sponsoring church. Redford outlined steps for starting a new church. The steps are (1) selection of a mission committee, (2) selection of areas for new work, (3) preparing the sponsoring church, (4) cultivation of the field, (5) establishment of the mission fellowship, (6) establishment of the mission chapel, (7) dealing with financial issues, (8) provision of facilities for the mission chapel, and (9) constituting the chapel into a church.

A fifth model is the independent Baptist model (Timothy Starr). Starr, in his book, *Church Planting, Always in Season*, presents a model that is entrenched in traditional Baptist approach to church planting. The model has many useful tips for churching planting.¹⁰ The entry points into the community include Sunday school, visitation, and bus ministry. The preaching of the pastor seems as the main evangelist

⁸ Ezra Earl Jones, *Strategies for New Churches* (New York: Harper Row, 1976).

⁹ Jack Redford, *Planting New Churches* (Nashville: Broadman Press, 1978).

¹⁰ Timothy Starr, *Church Planting: Always in Season*, (Canada: Privately printed, 1978).

emphasis. This model is perhaps the only one that emphasizes preaching as an important aspect of church planting. Starr devoted a whole chapter in the book to preaching. Concerning the importance of preaching, he writes, “You will fail in your church planting, unless you give people food for their souls.”¹¹ The strengths include the use of the prophetic gift of preaching and personal evangelism, inclusion of information on how to start, and the issue of adequate use of resources. The major weakness is its failure to address the issue of reproduction.

A sixth model is the Bible study model developed by Charles Brock. Brock presents his model in his book, *The Principles and Practices of Indigenous Church Planting*.¹² Brock and his wife, Dottie, in the model developed a seven-part small group inductive Bible study on the gospel of John. The last lesson incorporates an invitation. A second Bible study made up of five lessons was developed for use by those who became Christians. The five lessons are: (1) good news forum; (2) I have been born again, what’s next?; (3) Galatians: from law to grace; (4) behold the lamb; (4) Romans, the road to righteousness. The model has three objectives: the salvation of individuals, the birth of indigenous churches, and the birth of an indigenous association of churches. The strengths include its reproducibility, ease of use, minimal resources requirement, emphasis on genuine conversion and the provision of guidance on how to start reproduction. Its weaknesses include the limited attention given to leadership development and cultural context, little guidance beyond the small cell church, and its instability for illiterate or semi-illiterate population.

A seventh mode is the Pauline Model, a highly descriptive theological mode,

¹¹ Starr, *Church Planting: Always in Season*, 85.

¹² Charles Brock, *The Principles and Practice of Indigenous Church Planting*, Nashville: Broadman Press, 1981. The book has been reproduced with more details and a new title, *Church Planting: A Practical Journey*, Neosho, MO: Church Growth International, 1994.

developed by David Hesselgrave in his book, *Planting Churches Cross-Culturally*.¹³

This model is a step-by-step, ten-heading, theological, scientific, and practical model that can be adapted to any context. The ten steps are (1) missionaries commissioned, (2) audience contacted, (3) gospel communicated, (4) hearers converted, (5) believers congregated, (6) faith confirmed, (7) leaders consecrated, (8) believers commended, (9) relationships continued, and (10) sending churches convened. The strengths include its applicability to difference cultures, its easy to follow steps, its comprehensive nature, its ability to help people to think through all other alternatives; thus helping to contextualize the various elements, and its maturing of converts. The weaknesses of the model include: the lack of concrete examples, lack of team work, failure to provide tools for cultural exegesis, nonprovision of vision statements, and failure to emphasize ongoing church planting.

The eighth model is the TEE model developed by George Patterson in his books, *Obedience Oriented Teaching*¹⁴ and *Obedience Oriented Education*.¹⁵ Patterson, who was a conservative Baptist missionary to the Honduras combined evangelism with the establishment of a Bible institute plant more than one hundred churches among semi-illiterate peasants. The Bible institute operated on rules, which include (1) enrollment of only mature men, (2) small class size with a maximum of five, (3) tailoring of lessons to field experienced needs, (4) use of comic book format, (5) immediate application of lessons terms, and (6) debriefing with teacher after application. Obedience to Christ's command is the central thesis of the model. Seven of such commands, which the model

¹³David Hesselgrave, *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions* (Grand Rapids: Baker House, 1980.)

¹⁴George Patterson, *Obedience Oriented Teaching* (Pasadena, CA: William Carey, 1981.)

¹⁵George Patterson, *Obedience Oriented Education* (Cucamoas, CA: Church Planting International, 1994).

emphasizes, are: (1) repentance, (2) baptism, (3) practical love, (4) communion, (5) prayer, (6) giving, and (7) witnessing. The results of combining evangelism and Theological Education by Extension (TEE) was a unique and effective model which produced New Testament churches and also equipped nationals to do ministry. Patterson constructed seven study units for the model. These are (1) witness, (2) baptize, (3) disciple, (4) extend, (5) organize, (6) reproduce, and (7) measure progress. The strengths include the emphasis on obedience to Christ's commands, the back-to-front approach, and the strong combination of theological education and evangelism. Patterson in this model provided one of the best approaches to mentoring and discipleship. Patterson's emphasis on church reproduction gave rise to church planting movements. The weaknesses include the oversimplification of obedience oriented approach, lack of application on the Old Testament in evangelism and discipleship, and the lack of teamwork.¹⁶

The ninth model is the Healing Crusade, which was developed by David E. Godwin in his book, *Church Planting Methods*.¹⁷ The emphasis of this model which presents only one method: healing crusade, is in contradiction to the title of the book. The author devotes four chapters to healing. Godwin believes that when people encounter Jesus as their healer, they come to him to be their Savior and Lord. He emphasizes the role of the missionary-evangelist and the pastor-evangelist during the crusade and transition from crusade to church. The weaknesses of the model include the absence of material on how the church should be developed and Godwin's failure to address the important subject of reproduction.

The tenth model is Grigg's Incarnational model, one of the most innovative

¹⁶Tom Steffen, *Selecting Church Planting Models That Work*, 363.

¹⁷David E. Godwin, *Church Planting Methods: A How to Book of Overseas Church Planting Crusades* (DeSoto, TX: LifeShare Communications, 1984.)

models. In his books, *Companion to the Poor* and *Cry the Urban Poor*,¹⁸ Grigg presents an adaptation of Kagawa's incarnational ministry in the slums of Japan to which he adds a devotion to the Scriptures based on his experience with the Navigators. The model is partly instructive, partly apologetic, and partly testimonial. He advocates a team ministry encompassing various mission societies with a stress on the kingdom rather than denominationalism in order to counteract the difficulties involved in ministering in the slums. Grigg focused on holistic ministry, discipleship, and continuing Bible studies with an objective of discipling individuals with incarnational movements among the poor.

The eleventh model is Trevor McIlwain's chronological teaching model, which he presents in his multi-volume series entitled, *Building on a Firm Foundation*.¹⁹ In these volumes, the author develops a comprehensive teaching program for evangelism and discipleship. McIlwain developed a teaching strategy called the Chronological Teaching, which had seven phases covering the whole Bible to help the Palanos among show he ministered in the Philippines. The seven phases are (1) Genesis through ascension for nonbelievers, (2) a brief survey of Acts, (3) Genesis through ascension for believers, (4) brief overview of the epistles and Revelation, (5) Genesis through Revelation for mature believers, (6) Acts for mature believers, and (7) Romans through Revelation for mature believers. The author's objective is to provide the people with a correct understanding of the gospel; for McIlwain believes that healthy churches are built on correct understanding of the gospel.²⁰ The strengths include the experience of the whole scripture by new converts, the presentation of a high view of scripture, and the provision of detailed Bible

¹⁸Viv Griggs, *Companion to the Poor* and *Cry the Urban Poor* (Monrovia, CA: MARC Publications, 1992). He had earlier written *Companion to the Poor: Christ in the Urban Slum* (Monrovia, CA: MARC Publications, 1990), but the model appears in the latter works.

¹⁹Trevor McIlwan, *Building on a Firm Foundation*, 6 vols. (Samford, FL: New Tribes Mission, 1987-92).

²⁰Steffen, "Selecting Church Planting Models, 366.

study outlines. The limitations include the timing of phase one and the call on the church planter to be a writer, editor, and publisher of Bible study materials, skills that many church planters lack.

The twelveth model is the Action Planning model developed by Robert Logan. The focus of this model which Logan presents in his books, *Beyond Church Growth: Action Plans for Developing A Dynamic Church* and *The Church Planter's Toolkit: A Self Study Resource Kit for Church Planters and Those Who Supervise Them*²¹ is to motivate readers to go beyond the pursuit of increasing the size of their churches to starting new churches. Logan outlines the principles that can be used to accomplish this objective. These are vision, effective leadership, cultural relevance, celebrative worship, disciple making, cell groups, leadership development, mobilization of believers, appropriate programming, and reproductive church planting. The main strength of the model is derived from the book is that each principle has an action plan for the Christian worker. The author claims that each principle, if appropriately applied can be applicable is urban/rural, ethic, cross-culture, or socio-economic contexts. The only weakness identified is the fact that these principles do not provide information on the exegesis of the culture for exiting strategies. The model is suitable for higher socio-economic contexts and recognizes a medium to high resource outlet.

The thirteenth model is the Program Evaluation and Review (PERT) model developed by Samuel D. Faircloth in his book, *Church Planting for Production*.²² The author who is an engineer and a conservation Baptist missionary to Portugal for thirty-six years, developed his mode to correct some of the ambiguities of church planting.

²¹Robert Logan, *Beyond Church Growth: Action Plans for Developing A Dynamic Church*, (Grand Rapids: Revell, 1989), and idem *The Church Planter's Toolkit: A Self Study Resource Kit for Church Planters and Those Who Supervise Them* (Alta Loma, CA: Church Smart Resources, 1994).

²²Samuel D. Faircloth, *Church Planting for Reproduction* (Grand Rapids: Baker Books, 1991).

Faircloth draws so much of the works of David Hesselgrave and Peter Wagner. The author uses the PERT technique to chart forty-five events, which must occur for a church to mature and reproduce itself. The book features an 18 inches by 24 inches cards with charts that show church planters where they were in the process. The author employs back-to-front approach, its final goal determining the steps that precede it, with the goal of planting churches that reproduce. The plan explains such elements as the communication process, the conversion process, and social ministry. The major weakness is that the limited coverage on the process of churches reproducing themselves which belies the title.

The fourteenth model is the Seeker-Sensitive model developed by Aubrey Malphurs, Bill Hybels, Peter Nodding, and Rick Warren. Malphur's book, *Planting Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal*,²³ presents a principle drive model and discusses seven principles for planting seeker-sensitive mega churches along the line of Bill Hybels, Willow Creek Community Church and Rick Warren's Saddleback Community Church.²⁴ Malphur's seven principles are (1) Great Commission vision, (2) strong leadership, (3) well mobilized lay army, (4) culturally relevant ministry, (5) a holistic and authentic ministry, (6) a biblical culturally relevant evangelism, and (7) a robust rethink of small groups. Corporate services serve as the primary means of evangelism to attract unbelievers. The strength of the model is its attempt to reach an adult urban population and the author's

²³ Aubrey Malphurs, *Planting Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* (Grand Rapids: Baker Books, 1991).

²⁴ Bill Hybels is probably the initiator of the seeker-sensitive approach to church planting, inspired by Robert Schuller. The Willow Creek association which he formed teaches seeker-sensitive church planting world wide. Bill and his wife, Lynne, wrote *Rediscovering Church: the Story and Vision of Willow Creek Community Church* (Grand Rapids: Zondervan, 1995). Rick Warren's type of seeker-sensitive approach is purpose driven. He presents his ideas in his book *The Purpose Driven Church: Growth without Compromising Your Message and Mission* (Grand Rapids: Zondervan, 1995).

clarity as well as vivid examples cited from his church planting experience. Its weaknesses include its limited application to non-urban locations and the need for both financial and people resources. Peter Nodding's book, *Local Church Planting: A Practical Handbook*, introduces an European model, which appears to be an adoption of Bill Hybells Willow Creek model.²⁵

The fifteenth model is the Muslim Team model developed by Greg Livingstone in his book, *Planting Churches in Muslim Cities: A Team Approach*.²⁶ Lifestyle evangelism is emphasized in this model. The planter must use dialogue to do Bible studies along this line of Muslim religious studies. He advocates for a team of six adults who are bivocational and this can get vision to work in Muslim lands. James Westgate identifies what he calls Eastern, Western, network, community, community living, and local models in connecting with various strategies for planting churches in the urban settings. He presents his ideas in his article, "Church Planting for World Class Cities."²⁷

Edward Stetzer in his book, *Planting New Churches in a Postmodern Age*, identifies three models of church planting based on the kind of planter.²⁸ He calls the first model, the apostolic church planting. Here the church planter starts churches, raises leaders from the churches planted, moves on to start a new church and repeats the process. The Apostle Paul as the biblical model and the Methodist Circuit Riders are a historical example and the house church movement's work of planting house churches is

²⁵Peter Nodding, *Local Church Planting: A Practical Handbook* (London: Marshall Pickering, 1994)

²⁶Greg Livingstone, *Planting Churches in Muslim Cities: A Team Approach* (Grand Rapids: Baker Books, 1993).

²⁷James E. Westgate, "Church Planting for World class Cities," in *Planting and Growing Urban Churches*, ed. Harvie Conn (Grand Rapids: Baker Books, 1997).

²⁸Edward Stetzer, *Planting New Churches in A Postmodern Age*, (Nashville: Broadman and Holman Publishers, 2003).

modern example.²⁹ The second model Stetzer discusses is the founding pastor model. Here the church planter starts and pastors the church for a long time. The planter may have moved from another location. The new church usually reproduces. The Apostle Peter is the biblical example, Charles Spurgeon the historical example, Rick Warren the modern example. Stetzer mentions various types of founding pastors.

The planted pastor, occurs where the organization and vision for the new church comes from an apostolic church, a mother church or denominational leadership. The planted pastor usually has a shepherding heart with administrative ability, but may not have the gift of church planting.³⁰ He is usually classically educated. He reaches out and disciple the core and a crowd is attracted or created by someone else. Timothy in Ephesians is an example. Charles Spurgeon sent out planted pastors after he has used others to start new churches in London. A modern example is the Johnson Ferry Church's sponsorship of Stony Creek Church in Atlanta, GA. Paul Yongi Cho usually sent out his associates to start new churches with a member of church from the older church as well as financial resources.

A second type of founding pastor is the entrepreneurial planter. This type of church planter is innovative and enthusiastic pastor who is always seeking new challenges. Thus, he may leave a new church plant every few years to new churches. Most of these church planters avoid the solidification (three to seven years). They usually have the problem of job security. They may move almost every three to five years. Those strong enough to resist this will have to see new ministries in the same church or else see new churches that or else see new churches that they do not lead.³¹

Stetzer's third model is the Team Planting model. Here a team that forms

²⁹Ibid., 56

³⁰Ibid, 56.

³¹Ibid., 63.

within a church and may work within to amicably divide the church into daughter churches. The vision may come from one member, but usually the group has various gifts. The team model has a strong biblical basis (Acts 13:2-3, 5, 15:36-41), has advantages and is in vogue today, but is infrequently used. The problem is that unless members of the team are willing to be bivocational, the cost is prohibitive, thus making almost impossible to use this method. Stetzer reports from a survey he carried for his dissertation that attendance in church plants with more than one church planting pastor or staff was higher, almost double that of those with only one planter. Stetzer suggests that a church planting team of two with one full-time lead pastor and a part-time second pastor with worship and evangelism skills will be effective for church planting. A look at the various models reveals that God uses different ways and ideas to plant churches. Most of those discussed are limited to North America, but a few particularly all those that Stetzer discussed may be applicable to Ghana. This writer will develop his own conclusions about some methods and strategies will work in Ghana at the end of the dissertation.

Methods of Church Planting Used by Evangelicals

In one sense, all these models discussed can be methods when they are adopted and used widely. Peter Wagner identifies twelve church planting methods. These are hiving off, colonization, adoption, accidental parenthood, the multiple campuses, mission team, catalytic planting, founding pastor, independent church planter, and the apostolic church planter.³² Seven of Wagner's methods involve modality models where one local church gives birth to another. The advantages of using the local church as a base include the following: the nucleus will include lay Christian leaders; such nucleus normally has

³²C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990).

people with higher than average commitment; usually people who are more committed are the first to respond to such a projects; and finally the nucleus people come to the project with general agreement on philosophy of ministry.³³

The first four methods of the modality models all fall under the mother/daughter church planting method.³⁴ In this method, a local church acts as a planting agent and motivated by various factors, plants another church called the daughter church. The strengths and advantages that make it popular include all the advantages of the modality models above. In addition, the method is feasible because it does not involve major changes, and the process boosts the morale of the mother church to plant more churches if the first church plant succeeds. The weaknesses include its labor intensive nature; the planting of only one church at a time, and detriments to the mother church (through loss of vision, inertia, feeling of bereavement and strained relationships). Strategically, the method is limited in awareness (other churches are not consulted, nor is the location determined by community needs but by the location of the nucleus group). The most serious weakness is the danger of cloning instead of the planting of a daughter church.³⁵ The larger the planting team and the closer it is to the mother church the lesser the creativity and flexibility there will be.

Wagner tells us his first four methods: hiving off, colonization, adoption, and accidental parenthood all assume the mother church will ultimately produce an autonomous daughter or a new church plant.³⁶ Hiving off is the method whereby

³³Ibid.

³⁴Stuart Murray sees the mother/daughter church planting method as the most common contemporary method of church planting. He discusses the method thoroughly in his book, *Church Planting: Laying Foundations* (Carlisle, UK: Paternoster Press, 1998).

³⁵Ibid, 265.

³⁶Wagner, *Church Planting for greater Harvest*, 60.

members of the mother church are selected usually at random to form the nucleus of a new church plant usually within the same geographical area. It is the most common way of planting a daughter church according to Wagner. Colonization is a more radical way of hiving off where the new church is planted in a different geographical area and the nucleus members have to move and find new jobs.³⁷

The adoption method occurs when an existing church trains and sponsors church planters to start new churches, which adopt the philosophy of ministry of the mother church.³⁸ Grace Community in California is a good example of a church that has used this method. The church recruits students from the Masters Seminary as interns who upon graduation are sponsored to start new churches or seek appointment as pastors in existing churches. These new and existing churches then adopt Grace Community's philosophy of ministry.

The accidental parenthood method occurs when a split occurs in a church as a result of one of the usual reasons: theological issues, personal conflict, leadership struggle, or disagreement on priorities, and two congregations emerge from the fight. Where these two congregations are each stronger than the original church, there is an accidental planting. No one advocates that such splits should occur for accidental parenthood church plants to emerge. Nevertheless, where they occur, God can use it to His glory.

In other situations, the new church plants never gain autonomy, and at the core consider themselves to be part of the mother church. One such method is the satellite method where the new congregations are only semi-autonomous and continue to have organic relationship with the mother church.³⁹ Wagner argues that the satellite method is

³⁷Ibid., 63.

³⁸Ibid., 64.

³⁹Ibid., 66.

having a powerful impact on the spread of the gospel because it combines the best of two growth strategies: commitment to building large central churches and penetration and reaching the city through small groups coordinated by the mother congregation. The world's second largest church, Jotabeche Methodist Pentecostal Church of Santiago, Chile, grew through the planting of satellites. The mother church holds 16,000 and the remaining 334,000 members meet in 40 satellites.

The sixth method is the multi-congregational church where one church ministers to several ethnic groups. They are effective in urban areas with many different ethnic groups in the same area. In some cases, the different groups maintain their autonomy, and in others they share the entire church administration. Then there is the multiple campus method where one church with one local congregation with the same staff and one membership role and budget owns and occupies different campuses and properties and conducts services on the different campuses weekly.⁴⁰ This is not really church planting until the two or three churches separate. One of the two large churches which use it in the United States is the Highview Baptist Church in Louisville, Kentucky.

The last five methods fall under sodality methods or models. Here the focus is outside of a local church in a separate agency. These five methods include the mission team which is used by church planting agencies which recruit, finance, and sponsor team workers to plant churches. The Nehemiah Project of the North American Mission Board (NAMB) is an example. Then there are those in the catalytic church planter method, where gifted people go into new areas and develop a nucleus for a new church and move on to another area. Such people are great asset, especially when working with a denominational agency. The other methods: the founding pastor, the independent church planter, and the apostolic church planter have all been mentioned in Stetzer's discussion of the models.

⁴⁰Ibid., 69.

Strategies of Church Planting Used by Evangelicals

Strategy means different things to different people. It was originally used as a military term to employ an “overall approach” rather than the detailed “tactics.” Hesselgrave defines strategy as “large scale planning and direction of operations towards a certain goal.”⁴¹ Wagner defines it as a “mutually agreed means to achieve the ends which have been determined by a particular group.”⁴² Edward Dayton and David Fraser define strategy as “an overall approach, plan, or way of reaching a goal or solving a problem.”⁴³ Dayton and Fraser identify four types of strategy.⁴⁴ These are (1) standard solution strategy, (2) Being in the way strategy, (3) Plan-so-far strategy, and (4) Unique-solution strategy. With the standard strategy, the strategist develops a particular way of doing things and applies it across the board in every way, at every time. The limitations include the fact that it ignores what others are doing, assumes all problems are the same, or are at least standard, it grows out of a particular culture and finds it difficult to operate in other cultures. The being in the way strategy involves no planning, no intentions for the future, and sees long range planning as belonging to God. It is also eliminates failure by attributing it to God and sees every accomplishment as “success.” It faces the problem of consensus in missions. With the plan-so-far strategy, planning is done at the beginning, and the rest is left to God. This strategy does not focus on outcome, but just on the beginning. The unique-solution strategy assumes every situation is different and thus requires its own strategy. It assumes that there is a solution, and one should make a statement of faith. It does not assume that the standard solution will work.

⁴¹Hesselgrave, *Planting Churches Cross Culturally*, 8.

⁴²Wagner, *Church Planting for a Greater Harvest*, 16.

⁴³Edward Dayton and David A. Fraser, *Planning Strategies for World Evangelization* (Grand Rapids: William Eerdmans Publishing Company, 1980).

⁴⁴Edward R. Dayton and David A. Fraser, “Strategy,” in *Perspectives on World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena: William Carey Library, 1981), 570-71.

Characteristics of good strategy for Christian missions of any Christian endeavor should include Bible centeredness, efficiency, and relevance. Charles Chaney suggests the following conditions for a sound strategy in church planting: (1) a dynamic leader who thinks big, has a genuine compassion for the lost, and a strong commitment to obey Christ; (2) a congregation or its principal leaders who have assumed responsibility to evangelize a significant geographical area; (3) flexibility; (4) transferable philosophy of ministry; (5) unyielding commitment to the word of God; (6) positive forward looking attitude that springs out of faith in God; and (7) an exploration of team approach.⁴⁵

As for strategies for church planting concerned, the most popular one today is the Church Planting Movement developed by David Garrison. Other strategies are the “evangelization of whole families” developed by Chua Wee Hian; “The church in Every People” or the “Homogenous Unit Principle,” developed by Donald McGavaran; the “Evangelization of Animists,” developed by Alan Tippet; and various approaches or strategies in reaching the other world religions; Islam, Hinduism, Buddhism, and others. The spontaneous multiplication of churches developed by George Patterson already discussed as a model is also one of the strategies of church planting.

Church Planting Movements (CPM) are defined as “the rapid and exponential increase of indigenous churches planting churches within a given people group or population segment.”⁴⁶ The keywords are *rapid* which implies quick and sharp increases in new church plants; *exponential* which implies not just addition, but multiplication of new church plants, and finally *indigenous* which implies that these churches are generated from within and not without. The strategy works best when local church planters rather missionaries are used. The strategy works so well because the act of

⁴⁵Charles Chaney, *Church Planting at the End of the Twentieth Century* (Wheaton, IL: Tyndale House Publishers Inc., 1982), 71-73.

⁴⁶David Garrison, *Church Planting Movements* (Richmond, VA: Office of Overseas Operations, IMB of the Southern Baptist Convention, 1999), 7.

church planting is done by the churches themselves which results in greatest members of new churches. The International Mission Board (IMB) of the Southern Baptist Convention adopted the strategy in 1998.⁴⁷ Garrison lists us ten universal elements, ten common factors and ten practical handles of CPM. The ten universal elements are: (1) prayer for both the strategy coordinators, the master plan and as a vital element in the missionary's personal life which will be imitated by the new church and its leaders; (2) abundant gospel sowing; the law of harvest applies here; the gospel must reach hundreds and thousands; (3) intentional church planting, need to win people and intentionally plant churches; (4) scriptural authority; the Bible must be the guiding source of doctrine, church polity and life even where the people are illiterates; (5) local leadership: missionaries with self-discipline who serve only as mentors to local church planters; (6) lay leadership; leaders who are usually bi-vocational and emerge from among the new churches; (7) cell or house church; vast majority of these churches are small reproducible churches of 10-30 members who meet in homes or some place other than church building; (8) churches planting churches; a missionary may plant the first church but teaches the members to believe that reproduction is natural and does not require external help; (9) rapid reproduction; this is vital if the movement is to continue ; (10) healthy churches; churches carry out the five purposes of worship, education, evangelism and missionary outreach, ministry and fellowship strategy, and as a consequence grow.⁴⁸

The common factors are worship in the heart language, evangelism with communal implications, rapid assimilation of new Christians into the life of the church, passion and fearlessness, payment of the price to become Christians and perceived leadership crisis or vacuum in security. Others are on the job training for church leadership, decentralized leadership authority, missionaries and other outsiders keep a

⁴⁷Ibid., 7.

⁴⁸Ibid, 33-36.

low profile, and missionaries suffer.⁴⁹

The ten practical handles include: the pursuance of CPM orientation from the beginning, the development and implementation of comprehensive strategy evaluation of everything to achieve the end-vision, the employment of precision harvesting, the preparation of new believers for persecution and gathering and winning the people. Others include the use of POUCH methodology, the development of multiple leaders, working in a cell or house church, the use of on-the-job training approach, and the need for missionaries to model, assist, watch, and leave or MAWL.⁵⁰ This strategy draws from others like the spontaneous church multiplication and the homogeneous unit principle and has truly become very effective.

“The evangelization of whole families” developed by Chua Wee Hian focuses on whole families to reach other families and start churches. The families are most effective if they are from the same culture. The practice works well in China, Korea, parts of Africa, and parts of Latin America. In those societies, families are recognizable socio-culture entities and he thus sending such whole families become an effective missionary task force because of their recognition.⁵¹ B.V. Subbama in her book *New Patterns for Discipling Hindus*, argues that the “the Hindu family might be the only social institution through which the gospel could be transmitted and received.”⁵² While there may be some exceptions today because of education, her assertion is by and large true. Hian asserts the importance of corporate decisions in societies where family

⁴⁹Ibid., 37-40.

⁵⁰Ibid., 18. POUCH is the acronym for participative obedience (to God’s word, Bible study/worship), unpaid leaders, cell churches and homes or store fronts as primary meeting places

⁵¹Chua Wee Hian, “Evangelization of Whole Families,” in *Perspectives in World Christian Movement*, 618.

⁵²Hian cites Subama and her book in the article above.

decisions rather than individual decisions are the norm. He writes, “individual in that particular type will be branded as a traitor and be treated as an outcast if he were to embrace a new religion.”⁵³

The next strategy for planting churches is “the Church in Every People” or the “Homogeneous Unit Principle.” Donald McGavran, the advocate of this strategy, proposed that a church or cluster of churches be planted among every unchurched segment of humankind. By segments, McGavran, who is widely recognized as the father of the church growth movement and an eminent missiologist, the founder of the School of World Missions at Fuller Seminary, implied “an urbanization, development, cast, tribe, valley, plain or minority population.”⁵⁴ To McGavran the ultimate goal of church planting or missionary activity is not to plant one conglomerate church in “every people” but to “plant and develop a cluster of growing congregations in every segment.” He contends that the conversion of seekers, which leads to the formation of a conglomerate church-made up of all segments of the society is slow. There is a thorough screening of seekers to make sure their conversion is genuine, and then a church is built. McGavran sees the conglomerate church as completely sealed off to the various people groups. McGavran describes the process this way; that converts as they become Christians are seen by their people as “the ones who leave us (kinsfolk) and join them (the missionaries).”⁵⁵ Such converts are sometimes ostracized, threatened, or even are killed. Sometimes the opposition is mild. Nevertheless, the converts are seen as traitors. The converts are unable to go back and share their faith with their kinsfolk, thus the conglomerate church grows slowly. No segment identifies itself with the church, and

⁵³Hian, “Evangelization of Whole Families,” 619.

⁵⁴Donald McGavran, “A Church in Every People: Plain Talk about a Difficult Subject,” in *Perspectives on the World Christian Movement*, 622.

⁵⁵Ibid., 623.

rightly so because, as McGavran contends, the conglomerate church is “ethnically quite a different social unit.” McGavran asserts that this common way of making disciples is too slow to be used in world evangelization. In the conglomerate church the individuals are won while the population segment is lost in the process. McGavran puts it this way: “Now if anyone in becoming a Christian is forced out of, or comes out of a tightly structured segment of society, the Christian cause wins the individual but loses the family. The family, his people, his neighbors of that tribe are fiercely angry at him or her.”⁵⁶

In his book *The Bridges of God* McGavran advocates the use of the conglomerate type of conversion in Christian lands where faith is passed from one individual to another and from relatives and friends.⁵⁷ He, however, proposes a different approach in tightly structured non Christian societies where Christianity is seen as an invading religion. In such societies he advocates the planting of cluster churches or allowing them to spring up out of peoples movements.

McGavran outlined seven principles which govern the successful operation of people movements.⁵⁸ First, there must be a goal of planting a cluster of churches. Second, the national leader or missionary must concentrate on one people. Third, encourage converts to remain one with their people in most issues of life. McGavran advocates that the converts become more rigidly a part of their own people in such matters as food, clothing, housing, and marriage (especially as endogamous marriage is concerned). This oneness is not on issues the Bible explicitly forbids such as drunkenness, idolatry, and other obvious sins. Fourth, the leaders should try to get group

⁵⁶ McGavran, “A Church in Every People,” 623.

⁵⁷ Donald McGavran, *Bridges of God: A Study in the Strategy of 1981 Missions* (New York: Friendship Press, 1955).

⁵⁸ McGavran, “A Church in every People,” 624.

decisions for Christ. They should delay baptism if it is only for few individuals and work with such new converts to win more of their people. This is to avoid ostracism which can be strong when the new converts are few but may have no effect on a larger group. The fifth principle is to aim at getting more and more of the group to become Christians. Leaders need to avoid the temptation of maturing the first converts before turning again to the unsaved; rather they should follow the New Testament practice of teaching them briefly and then entrusting them to God and the Holy Spirit. Sixth, McGavran advocates that the converts no matter their number should be able to say or feel they are pioneers or an advanced guard of their people or their segment of society, showing their relatives and neighbors a better way of life. They should assure their people they have not abandoned them and should not be looked on as traitors. Rather, they have become better brothers, wives, tribesmen, caste fellows, and members of labor unions than they were before. The last principle is to be able to emphasize brotherhood. McGavran believed that our emphasis on brotherhood will become a reality if we lead increasing number of people from every segment of society into an obedient relationship with Jesus Christ.⁵⁹

The significant thing about McGavran's proposal is the fact that he does not throw out the one-by-one approach to conversion indeed, he acknowledges that sometimes it is the only approach that works. Nevertheless, he advocates that even in such circumstance we need to urge such converts who have to endure persecution and oppression to pray for their relatives and neighbors and "work constantly that more of their own people may believe and be saved."⁶⁰ McGavran advises missionaries and church planters to stick with whatever strategy God chooses to use but urged them if possible to see the one by one approach as only the beginning approach and pray to God to use them elsewhere for great numbers of the same segment.

⁵⁹Ibid., 627.

⁶⁰Ibid.

All three strategies discussed so far have some elements of homogeneity in them. Perhaps McGavran's "Every People" strategy and Garrison's church planting movements make the strongest application of the principle. As a strategy, the homogeneous unit principle helps churches to flourish (which the Bible advocates) and thus helps in fulfilling the Great Commission (Matt 28: 18-20) and God's desire that all human beings be saved (1 Tim 2: 4). Rene Padilla, a Baptist pastor in Buenos Aires, affirms that God's desire to have all humankind saved needs a practical expression "which may include the use of sociological and anthropological insights."⁶¹ Padilla also admits that the growth of the church occurs within specific social and cultural contexts. He goes on to affirm McGavran's observation that "people generally prefer to become Christians without having to cross the barriers between one context and the other."⁶² Nevertheless, in his evaluation of the homogeneous unit principle, he raises three questions concerning the use of the principle in church planting. First, he questions if church planting should be carried out in such a way as to enable people to become Christians without crossing cultural barriers. Second, he questions whether the principle is indeed essential for the spreading of the gospel. Last, Padilla questions if the principle is biblically defensible. Presenting arguments supported by careful exegesis, he gives five reasons to show that the principle has no biblical foundations and that its advocates developed a mission strategy out of sociological observation and then tried to find biblical support for it.⁶³ The five reasons include (1) that in the early church the gospel was preached to all people; (2) that an essential part of the gospel is the breaking down of walls that separate people and that conversion meant a new community in which people

⁶¹C. Rene Padilla, *Mission between the Times: Essays on the Kingdom* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1985), 166.

⁶²Ibid., 166.

⁶³Ibid., 167.

find their identity in Christ rather than in race, sex or social status; (3) that the early church grew across social barriers and churches were not homogeneous units but groups where barriers of race, sex and social status were abolished; (4) that what the New Testament calls for is not homogeneous unit churches that form inter church relationships but rather local churches that manifest both unity and diversity; (5) that there may have been charges of believers abandoning their culture to become Christians to which there are no indications that the apostles tried to reverse that. Rather they regarded such cross-cultural community as essential to Christian commitment.

Padilla's concerns are valid and need to be taken seriously. This writer, however, thinks that his concerns were well taken care of by McGavran in espousing the principle. McGavran does not repudiate the need for genuine brotherhood among Christians which many Christians are clamoring for in a world that is full of injustice. But he sees proclamation of the gospel and the planting of churches just as equally important. He writes, "The tearing down of such dams requires, in addition to natural inclination of the Christian heart, special action on the part of the church, and this social action is part of the church's work. But it must never be considered the whole work." To him if the presence of Jesus in the heart of believers does not compel them to forge brotherhood, no social action by the church will. He sees the church's real business as the proclamation of the gospel, love for one another, and worshipping fervently, and she needs to do all of them.⁶⁴ McGavran's primary concern is how to bring different people to Christ in their own setting; language, class, and race. David Fraser and Edward Dayton argue that mixing people is a wrong method of church planting. McGavran's observation that "people like to become Christians without crossing racial, linguistic or class barriers" is so true. For him the first process is to win the lost; and when they come to know Christ,

⁶⁴Donald A. McGavran, *Understanding Church Growth*, 3rd ed., rev. and ed. C. Peter Wagner (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 175.

disciple them to become part of the brotherhood. He writes, “While the church is properly engaged in the battle of brotherhood it must always remember that the rules for battle are not rules for prior disciplining....Jews and gentiles or other classes and races who scorn and hate each other –must be brought to Christ before they can be made really one.”⁶⁵ If the church occupies itself with the establishment of brotherhood, many unbelievers who cannot identify themselves with it choose to stay outside.

Planting churches among a particular group turns off other groups from joining the church(es) planted and may fan tribal conflicts already in existence. There were tribal conflicts in Africa before the advent of colonialism. Nevertheless, with the adoption of the indirect rule where the colonial masters used the powerful states to rule the weaker ones and with the partition of the continent along the lines that served their interest, tribal hostilities became common occurrences to this day. As far as the use of the HUP is concerned McGavran had an answer for ethnic conflicts. With such conflicts increasing in Africa, with Ghana having her share, many Africans tend to oppose the homogeneous principle. Historically, Christianity, particularly Catholicism, has been sympathetic to the ruled or the oppressed, and naturally so because such oppressed groups are more responsive to the gospel, for in it they see their need for emancipation. The missionaries or the church are seen as encouraging such tribes to revolt, resulting in escalation of conflicts. It is for this reason that the All African Baptist Fellowship in their 1998 Durham Resolution cautioned against the implementation of the “people group team” concept in Africa.⁶⁶ McGavran addressed the problem of conflicts in his exposure of the principle. He writes, “In applying this principle common sense must be assumed. The

⁶⁵Ibid.

⁶⁶All Africa Baptist Fellowship, Durham Resolution, 1998, privately printed. Resolution 7 reads in part, “We also want to caution against the implementation of the ‘people group team’ concept, as we believe this can have negative effect on countries already fragmented. It also avoids partnership issues raised by national conventions/unions.”

creation of narrow churches, selfishly centered on the salvation of their kith and kin is not the goal.” He continued “becoming a Christian should never enhance the atrocities or arrogance common to all human associations. As members of one class tribe or society come to Christ, the church will seek to moderate their ethnocentrism in many ways.”⁶⁷

The principle is an evangelistic tool to be used in winning people to Christ. After conversion there must be a lot of discipling of the various homogeneous units to accept each other. If care is not taken to disciple a homogeneous church, they will keep their loyalty to their group above that of Christ. They will continue to reach out only to their group with the excuse that others are hard to reach. Despite all the “dangers” the homogeneous unit principle works and is being used all over the world today. In Ghana, it is being used by Christian Outreach Fellowship, Presbyterian Church Ghana, and there are mono-ethnic churches in the Ghana Baptist convention.

Another strategy worth discussing is the evangelization of Muslims. Muslims are determined to win Africa, particularly Ghana, to Islam. What is more Islam adapts more easily to Africa Traditional religion than Christianity.⁶⁸ Further, it is generally accepted that the task of evangelizing Muslims has been a difficult and discouraging one and especially so in these days of Islamic terrorism. This is due to historical, theological and cultural barriers. The historical barriers include colonialism which created the nation of Israel, western (especially American) support for Israel, the western low and insulting view of Mohammed and the Koran, and the use of public debates by missionaries in which they have won the debates but alienated the potential converts. Other historical barriers include the use of illegal and unethical methods by missionaries to work in closed communities, the neglect of Muslim countries by missionaries, and the tendency for missionaries to isolate Muslim converts to Christianity from their families and the

⁶⁷McGavran, *Understanding Church Growth*, 177.

⁶⁸See chapter 2 of this dissertation.

main culture.⁶⁹ The theological barriers include the rejection of the foundational Christian doctrines of the incarnation, atonement, resurrection, and the Trinity by Muslims. Culturally, Christian missionaries have in many situations equated the gospel with western culture; and in Muslim lands where the Muslim culture is strong and well integrated, Christianity has been viewed as a foreign, western and imperialistic religion. Another cultural barrier is that Christianity is seen as a religion for inferior people. The Muslim culture also makes it difficult for Muslims to act individually. Mass evangelism is problematic because one cannot use methods of evangelism that result in mass conversation due to governmental restrictions.

The options open to evangelicals in evangelizing Muslims include the confrontational model, the institutional model, the dialogical model, and the contextualization model. The confrontational model used in the eighteenth and nineteenth centuries involved the use of public debate and disputation by missionaries to win converts. It also included public preaching of the gospel in bazaars and the production of apologetic materials. The approach was not successful and is not in use because most Muslim countries will not allow it. Samuel Zwemer, “the apostle to Muslims” used this approach. At the beginning of his career, he used the confrontational approach, but used more anthropological and Christocentric approaches towards the end of his life.⁷⁰ He saw Muslims as seekers of God and but emphasized that only Christ provide them with true satisfaction. He emphasized the incarnation, the atonement, and Christ as the only mediator. He advocated for friendship evangelism and asked his students to witness to individuals or small groups. This traditional evangelical approach led to the establishment of western type churches and required converts to break with

⁶⁹John Mark Terry, “Approaches to Evangelization of Muslims.” paper written at Southernwestern Baptist Theological Seminary and adapted for teaching at Southern Baptist Theological Seminary.

⁷⁰Ibid., 9.

Islam and identify with the church. The approach is seen as western and not effective. The institutional model involves the establishment of hospitals, schools, and orphanages. This method was used by the Presbyterians and Congregationalists and partially by Southern Baptists. The idea here is to use these institutions as a means of gaining a hearing after centuries of enmity. It is a good model as will continue to be used because the presence of the institution a good way to overcome prejudice and get a hearing. The problem of using the approach is that on one hand governments are taking over these institutions, and on the other the cost of running them have escalated.

The use of dialogue as a strategy became very important in the early twentieth century. Dialogue has four purposes: (1) to learn Muslim belief and to appreciate their belief in relation to their culture, (2) to seek both rapport and establish contact on basis of sincere and honest friendship, (3) to learn how to witness to them, (4) to bring them ultimately to salvation in Christ.⁷¹ It is important to follow some guidelines in dialogue with Muslims. These include relying on the force of the argument rather than the logic, and the maintenance of humor and patience. It is important to have a full knowledge of the Koran, the history of Islam, and Muslims' beliefs about Christianity. One needs to listen and share in the process, making sure there is no confusion in terminology and keeping in mind that with the Muslim friendship and moral character make more impact than words. Dialogue with a Muslim of the opposite sex should be avoided.⁷² The point of dialogue is mutual respect, careful listening, and sincere caring without a surrender of the Christian's convictions but rather an affirmation of those convictions in a non-antagonistic way that leads to greater understanding of Muslims.

The contextualization strategy involves the missionary or evangelist seeking to become like his hearers so that he can present the gospel in religio-cultural forms to

⁷¹Ibid.

⁷²Ibid., 13.

which the hearer can relate. The approach does not discard the offense of the gospel, but seeks to avoid objectionable factors. It suggests a change in the lifestyle, worship forms, theological terms and missionary strategy. As to worship forms, there is a need to warmly welcome new converts; church members should leave their shoes at the door; converts should pray five times a day, kneeling, the Bible should be handled reverently, and preaching should be long and the focus of worship. Theologically, it is better to use the Koran as a starting point for teaching about Jesus. There is also the need to be opened to dreams and visions, since many Muslim converts have been influenced by these. Use of literary forms such as poetry, stories, and drama to communicate the gospel have been powerful. An emphasis on the Old Testament, the universality of sin, and the second coming of Christ need to be maintained. Muslims need to be told that God loves them.

With the exception of the confrontational approach, all the other strategies will be appropriate in the Ghanaian context, but the contextualization approach seems to be the one working most effectively. There is a group of Muslim converts to Christianity in Kumasi that seek to elevate the image of Jesus in the Koran that is doing very well. They preach about Jesus as he is presented in the Koran (even those parts that contradict the Bible) and teach Muslims that their leaders are not telling them the truth. They are making many converts and have built a church.

The next strategy that is making a big impact in world evangelization today is the planting of house churches. The church in Communist China is growing at a phenomenal pace as a result of the use of the house church approach to plant new churches. There are thousands of house churches in other countries worldwide. The house church is described as “a group of people small enough to meet face to face who have covenanted together with God and each other to be the church.”⁷³ The authors of

⁷³The Fellowship of Church Planters, *Planting House Churches in Networks: A Manual from the Perspective of the Church Planting Team* (Pawtucket, RI: privately

The Church Planting Manual argues that the New Testament church normally met in houses. They also argue that the church must be relational, personal, intimate, and committed and the size of the church affects these qualities.⁷⁴ Small groups foster participation, closer interaction, more accountability and closer relationships. They cite the examples of Jesus using twelve men in building a community. As far as personal development is concerned, the authors assert that the small size makes it possible for people to develop meaningful relationships, and each partakes in all the activities and programs of the group. There are no observers in the house church.⁷⁵ There is a high level of commitment. The individuals participate in the ministry of the group. The house church has a simple and flexible structure that allows for continuous and unrestrained reproduction. The active participation and commitment of members makes it possible to reproduce disciples, leaders, church plants, church planting teams, and hence new churches.

The house church can easily be turned inward to become self-centered and thus not fulfill the vision of reaching out. To make sure this does not happen, the advocates call for a well laid down biblical objectives that are constantly evaluated. A concept that make the strategy further attractive is the concept of the man or person of peace. Looking at Jesus' example of sending out the seventy in Luke 10:1-9, the advocates talk about a man or woman (Lydia in Acts 16) as someone already prepared to receive the gospel. Such a person has a good reputation and has good relationships with the community. The evangelist first reaches out to this individual whose home becomes the center of activity for the church planter. Cornelius (Acts 10) is one such example to Peter. For Paul such persons like Lydia (Acts 16), the Philippian jailer (Acts 16),

printed, 1995), 33.

⁷⁴Ibid.

⁷⁵Ibid.

Priscilla and Aquilla (Acts 18), Titus, Justus, and Crispus all were persons of peace. The following reasons make the strategy very attractive. In the first place, it is simple and flexible. Second, it appears to be an effective strategy for training leaders for the harvest, thus making reproduction of both leaders and church very effective. Third, the savings in terms of the cost of church structures is phenomenal, thus freeing church offerings to help the needy and for funding new work. The limitation in this writer's opinion centers around people's acceptance of the house church as a church in light of its size and the fact that it meets in homes. It will be difficult to reorient people who see beautiful church buildings for the Roman Catholics, Church of Pentecost and other churches and equate the church with a nice building. A good program of reorientation of new converts and prayer will do it. The point of the orientation has to do with what constitutes a New Testament church. Charles Brock's book *The Principles and Practice of Indigenous Church Planting* and Floyd Tidsworth's book *Life Cycle of New Congregations*⁷⁶ lay down principles by which we can determine if a group is forming a New Testament church. By this definition both authors conclude that most house churches qualify as New Testament churches even though they may not have outward structures. Another problem with house churches is the proliferation of all kinds of house churches. Frank Viola lists eleven different types of house churches.⁷⁷ The exposure to Viola's article can help church planters to decipher the right type to choose.

Strategies and Methods used in the Pioneering Era

The strategies of church planting used in the Pioneering Era included the use of the Pauline strategy of planting churches in strategic locations, the use of evangelistic

⁷⁶Floyd Tidsworth, Jr., *Life Cycle of a New Congregation* (Nashville: Broadman Press, 1992).

⁷⁷Frank Viola, "Streams of House Churches" (Brandon, FL: Present Day Testimony, n.d).

teams, the use of home missions, the strategy of reaching out to Yorubas mainly (Homogenous Unit Principle) and the use of revivals. The Baptist work in Ghana as explained in chapter three was started by Yorubas from Nigeria. The Yorubas were engaged in buying and selling, and they spread throughout Ghana. They settled particularly in urban centers, mining towns, and in villages with significant economic activity. Those who were Christians and Baptists began to practice their faith and began to meet together to form churches. Because of business the Yorubas migrated to the cities, the urban towns and villages with significant economic activities like mining or cocoa production. By the same token, they planted churches in these locations where there was economic activity. So the churches they formed thrived and were able to stand.

Some of these churches formed evangelistic teams, which reached out to establish other churches in other towns and in the community. Tamale First Baptist Church had a strong evangelism team made up of both missionaries and Yorubas, as we saw in chapter three and these teams helped in planting churches at Mole, Walewale, Zuarungu, Sawla, Damongo, and Nandom.⁷⁸ Techiman First Baptist planted Bomire, and Dunkwa started Mfuom Baptist Church. Even though these teams by and large reached out mainly to Yorubas and established Yoruba churches, the team at Sefwi Bekwai reached out to natives among whom was J.A. Boadi who became a prominent Ghanaian Baptist leader. Yorubas reaching out to Yorubas, probably was not intentional, nevertheless it was typical of the early work. As noted earlier in chapter three, the Yoruba Convention sent a percentage of their offerings to Nigeria, and they also used the Yoruba language in worship. As Amo noted, "The Yorubas were not able to reach Ghanaians because of cultural, social and language barriers."⁷⁹ The other problem was

⁷⁸J.A Boadi, "Mission and Convention Church Planting Strategies in Ghana." (Kumasi, Ghana: N.P 2002). These were handwritten notes from Dr. Boadi.

⁷⁹Amo, *Baptist History and Polity/Practice*, 34.

that Ghanaians did not like to associate themselves with the Yoruba Baptist Churches which they called “Aratafo Asore.”⁸⁰ Here, there was the operation of the homogenous principle, and the churches that were established were mono-ethnic churches.

Keeping the churches as Yoruba churches had many advantages, but it had demerits as well (will be discussed in chapter five), especially in Africa and particularly in Ghana where there are always different groups of people living in the same location. McGavaran identified a principle of human behavior, which states an undeniable fact that “people like to become Christians without crossing a racial, linguistic or class barrier.” This was very much at work in Ghana with the Yoruba churches; indigenous Ghanaians were not willing to cross the culture and linguistic barriers to become members of the Yoruba Baptist Churches. On the other hand, these Yoruba churches were planted all over Ghana; in every corner; as far north as Bolgatanga and even Ougadougou in Burkina Faso (formerly Upper Volta) and as far southwest as Axim (close to the Ivory Coast). Since the Yorubas left in 1969, and their churches died off, the convention and the mission have not been able to reach these places to plant churches, a feat the Yorubas achieved in a very short time, thus confirming the potency of the homogenous unit principle as a fact of life which works in church planting.

Another strategy used by the Yoruba Baptist Churches in the pioneering era was revivals. The focus of revivals is to quicken members to live holy lives, to fulfill their calling of being salt and light as well reaching out to their neighbors who are not saved. The minutes and report books of the Convention and the evangelism team from 1960 to the early 1970s is filled with reports about revivals with such details as the revivalist, the total attendance, the number of decisions, and the offerings.⁸¹ While

⁸⁰Boadi, “Mission and Convention Church Planting Strategies in Ghana.”.

⁸¹Ghana Baptist Convention (GBC) *Book of Reports* for the 8th Annual General Session, held 16-21 April, 1971 at Tamale hosted by First Baptist Church.. The October Revival report provides such details.

revivals do not involve direct church planting, they can result in church planting in three ways. In the first place, revivals awaken Christians to live lives that please the Lord and thus enable them to hear from God and become obedient to the Lord. Therefore, revivals can and do produce people who hearken to the Lord's direction to go and plant churches. Second, revivals can produce new believers in certain locations that may prompt a group of people or a church to start a new church. Third, a revival may impact a whole nation or indeed become world wide like 1901-10 revival that started with Evan Roberts in Wales, churches are revived and new ones started all over. As one looks at the list of Yoruba churches from the early 1960s, which held revivals, one notices that with every succeeding year the list expands until 1968. One can also see Baptist churches in every corner of the country.⁸² The revivals were strong catalyst for planting these Yoruba churches.

Both the Ghana Baptist Convention and Ghana Baptist Mission have used home missions as a strategy in planting churches. A vibrant home mission program is necessary to reach all parts of a country, and people and such program is necessary if a world missionary program is to be effective. Home missions, according to J.B. Lawrence, is "the expression in our land and at our door step the same divine urge that causes the disciples of Christ to join forces in sending missionaries to lands afar."⁸³ The task according to Lawrence "is to take the gospel to those have it not in those isolated and neglected regions or areas outside of the normal reach of the local church. The task also includes certain specific types of work which calls for workers whose training and language qualification are such as the average church worker does not possess."⁸⁴ The

⁸²Ibid., 37-38.

⁸³J.B Lawrence, *Home Missions in the New World* (Atlanta :Home Mission Board of the Southern Baptist Convention, 1943), 78.

⁸⁴Ibid., 78-79.

home missionary takes the gospel in its fullness to the people in his or her country of origin who are not being reached by any group. Both the Ghana Baptist Convention and the Ghana Baptist Mission realized the urgent need to send Ghanaian Baptists to areas beyond the reach of the mission and the local church as home missionaries.

The position of home missionary with the Ghana Baptist Convention was first considered with the formation of a home mission board at the Fourth Annual Session held in 1967. Members of the Home Mission Board Committee were: Pastor John Azongo (chairman), Rev. W.E. Verner, and Mrs. H.R. Littleton. They recommended that all the church members in the convention participate in a home mission week of prayer and give offerings for the home mission work and a home mission Sunday be observed on June 25, 1968. The areas to be considered for home mission work included: new language groups and new areas.⁸⁵ The duties of a home missionary outlined included the following: to bear witness wherever he is located and to establish new churches (church planting). A missionary was to head the department and an indigenous worker was to start when the board recommends a specific area and funds became available. When the home mission committee met in Sekondi in April 1968, they agreed to start the home mission work in the north. The committee recommended that a steering committee be set up to survey the Baptist work in the north and suggest an area where the work can be started. The committee also scrutinized the only application for the job, John Azongo, and found him qualified and recommended him for the post.⁸⁶ At the Sixth Annual Session, the home mission report included the recommendation that the home mission work be started at Zuarangu, forty miles from Bolgatanga, the upper regional capital. Zuarungu is the seat for paramount chief of the Frafra people. It had three primary and middle schools, a meat

⁸⁵ Ghana Baptist Convention (GBC), *Minutes Book* for the 4th Annual General Session held from 13-18 July 1967 at Tamale; hosted by First Baptist Church, 65.

⁸⁶ Ghana Baptist Convention (GBC), *Minutes Book* for the 5th Annual General Session held from 18-21 April 1968, at Sekondi, hosted by First Baptist Church, 54.

factory, an agricultural station, and an urban council. The committee recommended a budget for the home missionary work which the convention approved.⁸⁷ Thus, the first home mission work started at Zuarangu with John Azongo as the missionary. The home missionary and his people held meetings in a building constructed by Bolgatanga Baptist Church. The work at the location looked very promising. In his first report, which was part of the home mission report, Azongo asked for prayers for his new project. Sadly, the home missionary died and the work collapsed.

Methods of Church Planting Used in the Pioneer Era

The methods of church planting used in the pioneer era included: lay people mobilization, institutional development (Bible school, secondary school, and hospital), media evangelism (radio and television programs), Bible correspondence, Bible study groups, reading rooms, and crusades or open air preaching.

The Ghana Baptist Convention had a strategic plan as early of 1964. In that plan missions and evangelism constituted the main purposes of the convention. It stated that the “convention will plan and promote programs.” Local churches and associations were to be the main agents to carry out the plan. It also emphasized that missions and evangelism were the work of all the convention departments.⁸⁸ The following goals were set: (1) double the membership from 3000 to 6000 by 1966; (2) increase the number of churches by fifty per cent by 1967; (3) develop at least 10 leadership programs in church by 1968; (4) add 20 trained pastors by 1968; (5) appoint three general workers by 1965; and (6) organize home and foreign mission board by 1967.⁸⁹

⁸⁷Ghana Baptist Convention (GBC), *Minutes Book* for the 6th Annual General Session held from 10-16 April, 1969 in Kumasi; hosted by First Baptist Church, 49-50.

⁸⁸Ghana Baptist Convention (GBC), *Minutes Book* for the 3rd Annual General Session held from 7-13 July 1966 in Kumasi; hosted by First Baptist Church, 85.

⁸⁹Ibid.

The convention had the following working plan: (1) enlist every member to pray for revival; (2) teach every member to be a soul winner; (3) organize every church for visitation evangelism; (4) revitalize every Sunday School and Training Union as soul winning agencies; (5) organize evangelism committees in every church; (6) encourage baptismal services in every church and preaching station at regular intervals, at least once a year; (7) require field workers to be key figures in leading churches and association to act on these plans; (8) plan associational wide evangelistic campaigns to include every preaching station and church in 1964; (9) plan area wide campaigns in early 1965 with emphasis on large towns and villages; and (10) plan nation wide campaign in latter half of 1965 with open air meetings in strategic cities with visiting African and American evangelists.⁹⁰

The plan tells much about the strategies and methods of the pioneering era. First the plan sought to enlist every member to pray for a revival. Revivals were growing with church members rededicating their lives and souls being saved. The plan also sought to mobilize both the clergy and laity—teach members how to win souls, organize visitation evangelism and revitalize the Sunday School as a soul winning agency.⁹¹ Thus lay evangelism through personal evangelism, visitation, and Sunday School was a vital method of reaching the lost in the pioneering era (as it is today). We have no record of how effective this approach was, but the increase in churches every year at a time when there was a shortage of pastors is an indication of an effective lay ministry. Training and mobilization of the laity is an effective way of reaching unbelievers. Research demonstrates that over ninety percent of those who become members of our churches (and stay) come through the influence of relatives, friends or co-workers, or someone

⁹⁰Ibid., 85-86

⁹¹ Ghana Baptist Convention (GBC), *Minutes Book* for the 1st Annual General Session held from 9-16 July 1964 at Tamale; hosted by First Baptist Church, 85.

related to them. If we train our people to be involved in personal evangelism, unbelievers will come to know Christ and churches will be planted. In Ghana where family ties including the extended family are so strong, personal evangelism is one strong avenue to win people to Christ and organize them into churches.⁹²

Institutional development has played a key role in the planting of churches. The Ghana Baptist Seminary, the Tamale Pastors Training School, Saddler Baptist Secondary School (now Kumasi Academy), and the Nalerigu Hospital have all played a part. The minutes of the Fourth Annual Session, 1967 gave a comprehensive report on the seminary. The seminary was established in 1960 “to train men and women for pastoral work in our Baptist churches and for denominational work in Ghana Baptist Convention ministries.”⁹³ It had a four year course for men and three year course for women called to do the Lord’s work. The campus at Abuakwa was developed with an amount of \$100,000 from the United States. The amount was used for building a chapel, library/office, classrooms for residences, the dormitories, and a nursery. The facilities were to be used by 30-40 students. From 1960 to 1967, 38 students entered the seminary. 14 dropped out and 14 completed their courses and received certificates. Ten of these were engaged in ministries in the churches and the rest became teachers. Four had graduated from the women’s program by 1967. There were eleven men and four women studying in 1967. No students were enrolled from 1969-1971. The next enrollment came in January 1972. Since then, there have been annual enrollments except for one or two years in the division era.

The seminary added correspondence courses in 1964—five courses in all. The response as figures for 1972 annual session show is very encouraging. The report

⁹²As noted in chapter one extended family ties are strong and the clan or “abusua” is very important. A decision by an influential person in the family can cause others to come to Christ as well.

⁹³GBC, *Minutes Book* of the 4th Annual General Session (1967).

indicated that 1657 enrolled for course no.1 (Who is Jesus?), 401 for course no.2, 236 for course no.3, 130 enrolled for God's Wonderful Plan and 101 for Basic Bible Teaching.⁹⁴ The correspondence courses are not offered now, but the seminary has continued to grow from strength to strength. The seminary has trained pastors and other church workers from the convention over the years. These pastors have pastored existing churches, planted new churches, revived dead churches, and served as home missionaries. Over the years the students, and teachers have carried out evangelism programs at Abuakwa and surrounding villages resulting in the planting of the Abuakwa, Tanoso, Akropong, and Sepaase Baptist Churches.⁹⁵

The Tamale Pastors School started in 1970 with eighteen students: nine men and nine women. The students together with their teachers have been evangelizing in and Tamale. The graduates many of whom enter the school as illiterates go out to pastor churches.⁹⁶ Saddler Baptist Secondary School by all indications was a very popular secondary (high school) in Kumasi from the late 1950s to early 1960s. It is unfortunate we have no records of the school's high performance in science (known to have the best students in science at the GCE "O" level) and top performance in athletics.⁹⁷ Instead, all the records seem to highlight the problems that forced the Ghana Baptist Mission to hand over the school to the government. The minutes of the Executive Committee from 1961 to 1962 suggest the following as problems that forced the mission to hand over the school to the government; (1) that the mission was finding it difficult to recruit teachers to keep with West African Education demands; (2) the operating costs were prohibitive; (3) there

⁹⁴Ibid.

⁹⁵Boadi, Handwritten notes, 2.

⁹⁶*GBC Book of Reports* for the 8th Annual General Session(1971).

⁹⁷I had a professor at college who constantly talked bout the high performance of the school in science and athletics. His comments are the only source of information I have at the moment.

was lack of cooperation from the Ministry of Education; and (4) and the prevailing socialist policies of the government interfered.⁹⁸ J.A. Boadi indicated that the missionaries and Baptist students of the school evangelized the villages around the school such as Asokore Mampong, Tikrom, Parkoso, Akokoamong, Moseaso, Kumpese and Hiakoso and started Baptist churches.⁹⁹ By maintaining a chaplaincy and serving on the board of directors, the convention is persevering its heritage in the school, which may be translated into more concrete involvement in the future. The role this school played through the students and the missionary during the short time it was under the mission suggests that the sponsoring of at least one secondary school will produce tremendous results by way of evangelism and church planting and perhaps serve as training ground for students whom God may be calling to various ministries.

The Baptist Hospital at Nalerigu in the north has played a significant role in the planting of churches in the area and in Northern Ghana in general. The Third Annual Session (1966) Medical Report provides the following statistics: (1) 85,000 patient visits, (2) 960 operations (surgery), (3) 112 deliveries, (4) 93 people living in “Alafia Tiya” (isolation place for those with tuberculosis).¹⁰⁰ Two hundred and sixteen children were immunized against measles. There were immunizations for whooping cough and typhoid fever. The medical report for the following year, 1967 indicates that by June 1967 there had been 16,800 patient and 640 operations (surgeries). Patients came from all over Ghana and from neighboring countries. This is what the reporter in 1966 wrote about evangelism in connection with the hospital work: “Evangelistic opportunity is still very great and the congregation there is growing. One thing I know where as I was blind

⁹⁸Minutes of the Executive Committee of the Ghana Baptist Mission, Kumasi, March 1962.

⁹⁹Boadi, handwritten notes, 3.

¹⁰⁰Ghana Baptist Convention *Minutes and Reports Books* for 3rd Annual Session held 7-13 July 1966 in Kumasi hosted by First Baptist Church, 61.

now I see the witness of one restored to health is seen and known by many.”¹⁰¹ Faile, the medical officer, who presented the 1967 report saw a great evangelistic potential in the medical work, the agriculture project and establishment of churches at the time.

The use of the media was one significant method, which was used by the mission for church planting and expansion. In 1968, Wanda Carpenter (a missionary who came to Ghana in 1967) started a radio program for youth on trial basis at the Tesano Baptist Church. The program consisted of songs, prayer, Scripture reading and personal testimonies or brief devotionals. The various parts were presented by youth who attended the English speaking church in Tesano, now Tesano Baptist Church. Carpenter was assisted by Pastor Quartey, Ladine Lovan, who later became the director of BSU at KNUST, and Edward Osei as master of ceremonies. The program was aired at 7:45 am on every other Sunday on Ghana Broadcasting Cooperation Two (GBC2). It proved to be a blessing to the youth who participated and the listening public.

Jim Annis (IMB missionary who did a lot of evangelism in Ghana) began to explore the possibilities of expansion when he returned from furlough in 1968. By October 1968 he has succeeded in starting a new program, “the Baptist Hour” which aired on GBC Two at 7.45 AM every Sunday. The time was later changed to 7.15 A.M. The Mission was also granted a 30-minute air time quarterly at 8 A.M. over GBC 2. Negotiations were made to show our program, “The Answer” on GBC television regularly. The program started in December 1968, but became more regular in February 1969. Then another program “This You Should Know” which dealt with all aspects of life including spiritual and health issues was started on GBC 2 at 8.15 P.M. Minutes of the Sixth Annual Session recorded that 466 letters were received as a result of these programs.

¹⁰¹ Ghana Baptist Convention, *Minutes Book* for the 4th Annual General Session held from 9-16 July 1967 at Tamale, hosted by First Baptist Church, Tamale.

Annis at the eighth Annual Session reported that 52 hours of programming had been aired, nine 30-minute Sunday morning programs, four 15-minute mid-week, forty-five 5-minute morning devotions in English and the same number in Twi and Ga were also aired. Forty-two 5-minute television meditations and one 30-minute organ music program were also done. Most of these programs except the regular Baptist Hour were done on free time on GBC One and Two. The response generated 4394 letters from viewers and listeners. Letters were received from neighboring countries including the Ivory Coast, Nigeria, Togo, Burkina Faso, and Mali. The mission followed up with responses and where possible with street preaching, and 3209 people throughout Ghana gave their lives to Christ. These broadcasts in addition to presenting the gospel promoted Baptist churches and Baptist work in general.

In the 1973, the Communications Center reported that fifty-two hours of “Baptist Hour” program were aired together with twenty-five other programs for the GBC. Articles on Baptist belief were produced for the *Daily Graphic* newspaper. The communications center sent out 2173 letters in response to letters received, conducted eighteen evangelistic services, and recorded 870 decisions for Christ. A response from an individual at Botoku in the Volta Region resulted in a crusade in the town by Jim Annis and Tema First Baptist Church. The whole town, including the chief, attended. Many people gave their lives to the Lord, and the Botoku Baptist Church was planted. These broadcasts helped the other churches to grow as well. Religious programs in the media appear to be a strong way of reaching individuals with the gospel and introduce a church and its doctrines but respondents must be followed up to reap the harvest of souls. These broadcasts especially the “Baptist Hour” continued to be aired until 1979 when the radical Armed Forces Revolution Council (AFRC) came to power and cancelled all religious programs on the state owned radio and television. Since then, the state owned media has been reluctant to go back to religious broadcasts. Today, the private radio stations and television are broadcasting religious programs; and even though the cost may

be higher we need to explore the possibility.

Another result of the religious broadcasts and television programs was the use of the Bible Way Correspondence courses to spread the gospel. In 1969 Annual Session Minutes and Report, Annis displayed one letter received as a result of the radio broadcast and commented as follows: "We had the privilege in introducing this young man and many others like him to Jesus Christ and a new way of life. Thus, far we have sent a reply (enclosing Christian literature and encouraging them to enroll in our Bible Way Baptist Correspondence School and to attend the Baptist church nearer them)."¹⁰² Annis reported that many of the letters sought to know the location of a Baptist church in their town, but they had to reply that there is no Baptist church in their town. Using the radio and Bible Way Correspondence courses could be the beginning of an evangelistic campaign that may lead to the planting of a church. In a comprehensive report to the nineteenth annual session held in 1982, the Bible Way Baptist Correspondence report stated that it received 4212 items of mail from July 1979 to July 1980, 4337 from 1980 to 1981 for the same period, and 2360 from July 1981 to February 1982. It enrolled 181, 527 and 284 new students for the same periods, respectively. It awarded 351, 603, and 284 certificates; 95, 82, and 97 diplomas; and 82, 59, and 22 advanced diplomas, respectively for the same period. The report indicated that 6, 51, and 106 decisions for Christ were made for the respective periods.¹⁰³

The personnel for Bible Way worked around Kumasi in 1981 and started the Bantama Baptist Church with the assistance of New Tafo Baptist Church. They also started a Baptist witness at Famesua together with Grace Baptist Church.¹⁰⁴ The personnel also showed films at various Churches and helped in organizing a crusade at

¹⁰²GBC, *Minutes and Report* for the 6th Annual General Session (1969),

¹⁰³*Ibid.*, 56.

¹⁰⁴*Ibid.*

Kade, all of which resulted in many decisions for Christ. From January 1982 when the military government of the time took religious programs and advertisement off the air and imposed curfews, the promotion of the work of Bible Way Courses was curtailed.¹⁰⁵ Nevertheless, as the figures show, correspondence courses when combined with religious media programs and coupled with effective follow-up like street preaching, crusades, showing of films, and church planting can be an effective tool to win the lost to Christ and plant churches.

The approach which the personnel adopted appeared to be very effective; go to one area and with advertisements both on the air and in the churches promote the program. The results of the Kumasi and the Tamale areas support this. From 1982 to 1983, the Bible Way was moved to Tamale. It received 1010 pieces of mails, enrolled 149 new students and awarded 617, 94, and 25 certificates, diplomas, and advanced diplomas, respectively and recorded 40 decisions for Christ.¹⁰⁶ The drawback of this method generally is the absence of a Baptist church close by for the enrolled student to attend initially. Nevertheless, when combined with other methods, it can result in getting people to accept Christ and to start a church.

Closely related to religious broadcasting and correspondence courses is the use of the reading room. There are two reports of Reading Room Ministry in the records of the Ghana Baptist Convention and Mission. The first reading room started in Kumasi in the Baptist Building.¹⁰⁷ Dean E. Richardson in the Fourteenth Annual Session (1977)

¹⁰⁵Ibid.

¹⁰⁶Ghana Baptist Convention (GBC), *Book of Reports* for the 20th Annual General Session 35. With concentration still in the Tamale area the 1984 reports said 3432 pieces of mails were received, 729 new students were enrolled, 1251 certificates, 23 diplomas and 25 advanced diplomas were awarded. One preaching point established.

¹⁰⁷Ghana Baptist Convention (GBC), *Minutes Book and Book of Reports* for the 10th Annual General Session held from 26 April- 2 May 1973 in Kumasi hosted by First Baptist Church, 29.

report indicated that there were other reading rooms at Nalerigu Baptist Church and Calvary Baptist Church (Accra). The report stated that twelve to seventy-five students patronized these reading rooms daily, depending on the time they were opened.¹⁰⁸ Films are used to introduce patrons to Christ, and Bible studies were organized. In some of these reading rooms devotions were carried out, tracts distributed, and a tape ministry established. Reading Rooms, judging from this writer's experience at the University of Ghana is an excellent method for reaching the academic community in particular and the public in general. To make it effective other methods like film showings, tract distribution, devotions, and tapes, where appropriate should be added. There is also the need to provide the public with an avenue to express their needs and the need to do careful follow up.

Crusades (together with The Jesus Film these days) are surely the most popular method of starting churches in Ghana. The earliest record of a crusade that resulted in the planting of a Baptist church was not found by this writer in the records of the convention for the mission, but by word of mouth from the evangelist and missionary Jim Annis. He told this writer the First Baptist Church, Tema, the home church of this writer, started as a result of follow up work on the converts from the Billy Graham Crusade in Tema in 1966 led by Associate Evangelist Ralph Bell. It is interesting to know that Annis followed up converts from that crusade and planted this writer's home church.¹⁰⁹ Tom McMahan reports of an earlier crusade by Billy Graham himself in his book *Safari for Souls: with Billy Graham in Africa*.¹¹⁰ McMahan reports on Billy Graham's trip to Africa in 1960 to conduct evangelistic crusades in Senegal, Liberia, Ghana, Nigeria, the

¹⁰⁸Ghana Baptist Convention (GBC), *Book of Reports* for the 14th Annual General Session held from 21-27 July 1965 at Tamale hosted by First Baptist.

¹⁰⁹Conversation with Jim Annis (now in Florida) in October, 2002.

¹¹⁰Tom McMahan, *Safari for Souls: With Billy Graham in Africa* (Columbia, SC: The State Record Company, 1960).

Congo (formerly Zaire), Zambia, Zimbabwe (then Southern Rhodesia), Kenya, Rwanda, Burundi and Ethiopia. He returned through Egypt and Israel.¹¹¹ Billy Graham preached to a total of 45,000 people in three cities in Ghana: Accra, Kumasi, and a third city which was not named. Graham himself preached to 20,000 Ghanaians and was on the verge of addressing another 8,000 when it rained. Associate Evangelist Leighton Ford preached to 16,500 others. There were 3,000 enquirers.¹¹² Six years later another Associate Evangelist Ralph Bell preached in Tema and other places and had converts. Jim Annis followed up these converts by street preaching which resulted in the planting of a church in the house of one of the enquirers in Community 4 Ownership, Tema. Among the pioneers was this writer's older brother, Nicholas, who later became the church secretary and was instrumental in helping this writer to commit his life to Christ. The Ghana Baptist Mission later built the Tema First Baptist Church at the intersection of Communities 1, 4, 5, and 6, a very strategic location. The church has grown to be the third or fourth largest church in the convention.¹¹³

The convention records indicate that the mission and evangelism committee encouraged all churches to have "an open air service at least once in a quarter" and that each association holds an "open air service at the place of its quarterly meeting."¹¹⁴ The committee also suggested that the convention revives the practice of holding an open air preaching during the annual session. The Ghana Baptist Mission organized a nation wide

¹¹¹Ibid., 4. There is no record of his preaching in Senegal and Egypt; he probably just connected through these places.

¹¹²Ibid., 25.

¹¹³Indeed the location of our two largest churches in Accra and Kumasi are equally strategic. The missionaries who chose these sites need to be commended. Tema First has planted at least five daughter churches usually with her members moving to these new churches as pioneers, and yet it continues to grow.

¹¹⁴GBC *Minutes and Report Book* of the 3rd Annual General Session.(1963), 91.

crusade dubbed “New Life For You,” in 1966. Guest evangelists were J.B. Underwood (Foreign Mission Board), H.O. Jones and Ralph Bell (Billy Graham Evangelistic Association), and R.C. Willard of Miami, Florida. The guest musicians were H.E. Phillips and his wife (Washington, DC.), R.N. Lowry (Ft. Worth, TX). And David Larrimore (Cullman, Alabama). The services were conducted in Accra, Tema, Kumasi, Tamale, Yendi, and Nalerigu.¹¹⁵ There were fifty-seven main services with 33,250 people in attendance. There were another sixty-seven secondary meetings. By way of publicity, 125,000 invitations, several thousand posters and street banners were used. More than 350,000 tracts were distributed together with extensive newspaper inserts. Altogether 2631 decisions for Christ were recorded.¹¹⁶ The report indicated that the Ghana Baptist Mission contributed immensely to the effectiveness of the meetings and the publicity; the newspaper insertions in particular worked very well.

During the Pioneering Era another time when the Ghana Baptist Convention and Ghana Baptist Mission made use of evangelistic crusades was in 1975-1976. These evangelistic crusades were called “New Life in Christ—Baptist Crusade” and were organized in Cape Coast, Sekondi-Takoradi, Accra, and Kumasi. There were twenty days of teaching, visitation, witnessing, and preaching in and around Cape Coast from August 10 to August 31, 1975.¹¹⁷ Participants included members of the Cape Coast Baptist churches, 55 laymen and pastors from Sekondi, Kumasi, Dunkwa, Accra, Zion Baptist Association, as well as five missionaries and a pastor from the United States. In all there were 985 professions of faith from the house to house visitation, 185 professions during the crusade at Victoria Park and 46 made professions of faith in the churches and

¹¹⁵Ibid., 58.

¹¹⁶Ibid.

¹¹⁷Ghana Baptist Convention (GBC), *Book of Reports* for the 13th Annual General Session held from 3 -8 August 1976 in Kumasi hosted by New Tafo Baptist Church, 29.

asked for church membership. Ten of the converts enrolled in the Bible Way Correspondence Course and one new church was planted near the University of Cape Coast in O.L.A. Estates.¹¹⁸

Another crusade was held in Sekondi-Takoradi for fourteen days from January 12 to January 25, 1976.¹¹⁹ The participants were church members from Sekondi and Takoradi, seventeen laymen and pastors from Kumasi, Dunkwa, Zion, and Accra Baptist Associations), and one pastor and one musician from the United States. House to house visitation resulted in 413 professions of faith. The crusade at Gyandu Park resulted in 206 public professions of faith, and there were forty-six professions of faith in the churches.¹²⁰

The Kumasi Crusade lasted twenty-one days from February 1 to February 22, 1976. Sixty participants came from the Kumasi churches, the Baptist Seminary, and students from KNUST.¹²¹ In all, the crusades resulted in 772 confessions of faith at the open air crusade, 114 professions of faith from door to door visitations, and 143 rededications.¹²² The Accra Baptist Association evangelistic crusades were held from February 9 to February 29, 1976. This was a city-wide crusade at Liberation Circle that resulted in 226 professions of faith. The door to door visitation resulted in 25 professions of faith. The Crusade at First Baptist Church resulted in 75 profession of faith, the one at Calvary Baptist fifteen, the one at Tesano twelve, at Bethel 121, Suhum 89, Oda 117, Swedru 270, and Asamankese 36. New preaching stations were started at Asamankese

¹¹⁸Ibid.

¹¹⁹Ibid.

¹²⁰Ibid.

¹²¹Ibid., 30.

¹²²Ibid.

and Nkronso.¹²³

The summary for all four crusades was 3697 decisions for Christ, 178 rededications, 32 baptisms, 4 new churches, and 3 new preaching stations.¹²⁴ Thus, evangelistic or open air crusades when they are well organized result in large number of converts and the planting of new churches.

Daughter church planting appears to be most effective method of church planting in Ghana. Even though the records do not readily provide us with example in the pioneering era, word of mouth evidence indicates that most churches (daughter) were stated by other churches (mothers). As presented earlier, Tamale First Baptist, for instance, planted Moe, Walewale, Zuarungu, Nandom, and Damongo churches.¹²⁵ These were probably many other examples during this period, but the churches probably died off after the Yorubas left, and those planted after 1969 were planted using a combination of different church planting methods. The records were not kept for daughter church plants.

This concludes the strategies and methods of church planting which the Ghana Baptist Convention and Ghana Baptist Mission used during the pioneering era. The strategies included the use of the Pauline strategy of planting churches in strategic locations, use of evangelistic teams, applications of the homogenous principle, use of revivals, and home missions. The methods included religious broadcasts, correspondence courses, reading rooms, evangelist crusades, establishments of institutions to meet needs (hospital, seminary, school), and daughter church planting.

¹²³Ibid., 31.

¹²⁴Ibid.

¹²⁵Boadi, "Mission and Convention Church Planting Strategies," 1.

The Strategies and Methods Used in the Early Growth Period

In delineating the different periods this writer first considered 1960-1969 as the Pioneering Era, but had to change it to 1960- 1978. The Ghana Baptist Convention and the Mission had to start all over when the Yorubas left. Thus, the period of 1970 to 1975 was first for securing properties and for exposing Ghanaians to the Baptist faith. The media was used for this the exposure and the “New Life for You” crusades were repeated (they were conducted earlier in 1965).¹²⁶ Revivals continued to be used and in 1978, home mission strategy was revisited, but it was not implemented until 1982 when the next home missionary was appointed.

The first main church planting feature for the Early Growing Period was the appointment of another home missionary, his performance, and how that impacted the home mission strategy. The second part of the period saw the adoption of the convention’s strategy “Operation 30 by 90.” At their meeting in October 1980, the Home Mission and Evangelism Board revisited the strategy of using home missionaries. The committee revisited the history of home missions, which started in 1967-1968 with the appointment of John Azongo at Zuarangu, and how that strategy was abandoned when the missionary died and the Yorubas left.¹²⁷

The committee decided to use home missionaries once more and laid down the following guidelines for the home missions: priority was to be given to towns with vacant Baptist places of worship, to areas with no Baptist work, and to minority groups in urban centers. The suggested towns included: Dunkwa, Kade, Salvelgu, Oboasi, Agona Swedru and Bogoso. Among the places with no Baptist work that were to be considered were: Koforidua, Sunyani, Nkawkaw, Ho, Bekwai in Ashanti, and Damongo.¹²⁸ Larteh

¹²⁶GBC, *Minutes Book* for the 2nd (1965) Annual General Session.

¹²⁷Ghana Baptist Convention (GBC), *Minutes Book* for the 18th Annual General Session held from 6-12 August 1981, at Cape Coast: hosted by Redemption Baptist Church, 37.

¹²⁸*Ibid.*, 38.

was to be considered as the only urban densely populated town.

The Procedure to be adopted included the following; the area was first to be surveyed, home mission worker selected, an advanced team including the home missionary to be sent to prepare the ground for crusade, a planned crusade was be conducted and a follow up team appointed to help in following up converts. An evaluation team was to visit the area quarterly to evaluate the program and the home missionary was to submit quarterly reports. The committee established the scope and nature of the work of the missionary, his or her qualifications and the spread of conditions of his service. His job was to establish new churches and preaching stations. He was to be a graduate of the seminary, pastor's school, or a Baptist worker with experience. Members of the committee were each to promote the concept of home missions. At that meeting the survey committee was asked to consider the following towns: Dunkwa, Koforidua and Sunyani.¹²⁹

In 1982, the Home Missions and Evangelism Committee asked the principal of the seminary to encourage graduating students to consider the work of home missions. Kojo Amo, the current General Secretary of the Ghana Baptist Convention, was appointed a home missionary to Dunkwa and the Wassa Traditional area in 1983.¹³⁰ Two other candidates, Ben Kanton and Maxwell Mantey were considered for Tumu and Koforidua respectively in the following year, 1984. Ben Kanton was approved for Tumu; Maxwell was disapproved for lack of pastoral experience and asked to seek pastoral experience.

In his first report to the committee, Kojo Amo indicated that he and his church members were engaged in personal witnessing to win others to Christ and to become members of the church. He said he began with one person in July 1983, but the number

¹²⁹Ibid., 39.

¹³⁰GBC, *Book of Reports* for the 21st Annual Session (1984), 17.

had increased to thirty six in one year.¹³¹ He requested help in organizing a crusade in Dunkwa. He believed mass evangelism would boost their efforts. In his response to this writer on strategies and methods, he used as a home missionary and later as Senior Pastor of Tesano Baptist church), Amo cited personal witnessing, visitation, and crusades as the methods he used.

As the second home missionary, Amo did quite a good job at Dunkwa, especially at the beginning. He trained these people to do personal evangelism and trained some of them as leaders, and together they revived the Mfuom and Bogoso which churches that were started by the Yorubas but abandoned when they left. The membership of the Dunkwa church increased to thirty-eight by 1986.¹³² He used crusades where necessary and did a lot of visitation in addition to personal witnessing. He submitted good quarterly reports to the Home Mission and Evangelism Committee and a report to each Annual Session of the Ghana Baptist Convention. Amo's work encouraged the Committee to appoint Ben Kanton as home missionary to Tumu the following year. It appears that Amo was overworked eventually as he pastored the three churches, started the Hope Association and also became involved in the convention, emerging as general secretary in 1987. Amo reported that the membership of Dunkwa has declined to 25 and cited the home mission and evangelism committee's lack of supervision as the main cause of the lack of progress in that year.¹³³ The home mission status for the Dunkwa was over. Amo went for further studies, and a new pastor was called by the Dunkwa church.

¹³¹Ibid., 35.

¹³²Ghana Baptist Convention (GBC), *Book of Reports* for the 23rd Annual General Session held from 17-22 1986 in Kiumasi; hosted by Grace Baptist, 25, 37.

¹³³Ibid., 26. The decline in membership from 38 to 25 was due to an excommunication and suspension of some members who Amo said were carrying out diabolical activities.

Concerning Kanton, the home missionary to Tumu, the records showed that he initially worked closely with the Sudan Interior Mission (S.I.M) missionary at Tumu who eventually handed over to him the small church the latter had started. His report in 1986 indicated that he was facing both financial and spiritual problems, which impeded the progress of the work. Nevertheless, the 1986 Book of Reports indicated that the Tumu Baptist Church had a membership of seventy-five with fifty-five in attendance every Sunday. The church also had three preaching stations.¹³⁴ The last thing we heard about Kanton was that he had resigned to work for World Vision.

As far as methods were concerned, the first part of this period saw the use of crusades, religious broadcasts, personal witnessing and visitation, correspondence courses, the hospital at the Nalerigu, the seminary and pastor's school as the main efforts. The planting of daughter churches was another major method even though we do not have the statistics. With the performance of Ammo and Kanton, the home missionary strategy came to stay, even though Kanton later resigned and joined World Vision.

Operation 30 by 90 (1984-1986/1990)

In May 1984, the strategic committee of the Ghana Baptist Convention made up of both FMB missionaries and Ghana Baptist leaders met in Kumasi and set goals for the convention from 1985 to 1990. The goals set called for increase in total membership and in the number of churches. The members agreed on a goal of thirty thousand members and the planting of forty new churches by 1990.¹³⁵ The goals were based on a twenty-five percent increase per year. The strategy known as "Operation 30 by 90" was widely embraced. While the goals were nicely articulated there was nothing in the records that spelled out how these goals were to be achieved. In December 1984, the

¹³⁴Ibid., 37.

¹³⁵GBC *Book of Reports* for the 21st Annual General Session (1984), 18.

Home Mission and Evangelism Committee at their meeting in Kumasi recommended that “New Life for All” materials integrated with Baptist materials like “Follow Me” and similar ones be used.¹³⁶ The committee further recommended that Kojo Amo, E. S. Dwete, Felix Marfo and F. Adeakye should help in training association coordinators in the use of the materials. February 13 and 14, 1985 were fixed for training the association coordinators, whose traveling expenses were to be borne by the associations. The committee in June 1985 decided that the convention would not employ a full-time promoter for the program because of lack of funds.¹³⁷ The committee approved the offer from National Union of Baptist Students (NUBS; made of various BSUs on the campuses of the three universities) to assist churches in evangelism in August 1985 (during the long vacation).¹³⁸ Thus for the first time NUBS began what later came to be known as SHOP. The convention in response provided thirty thousand cedis and the mission nine thousand to NUBS for the August program, which was in support of Operation 30 by 90. The home mission and evangelism committee also added five thousand cedis.

The committee approved money for crusades at Oboasi, Agona Swedru, Tumu and Bogoso. The NUBS’ long vacation program which started in August later became a permanent annual program and resulted in planting some churches. A new approach to mission and church planting was started when the late William Ofori Atta, a popular politician and Christian (was one of the “Big 6” and later a presidential candidate in 1979), founded the Christian Outreach Fellowship (COF). COF is an indigenous mission agency that sends missionaries back to unreached people groups or places in Ghana

¹³⁶Ghana Baptist Convention (GBC) *Book of Reports* for the 22nd Annual General Session held from 1-8, hosted by First Baptist Church at Tema Secondary School, Tema., 39.

¹³⁷*Ibid.*, 44.

¹³⁸*Ibid.*, 42. SHOP stands for Students Holidays Outreach Program.

where Christian influence is not strong and many need Jesus. The first missionary was Evans Atiamoah who was a member of Tema First Baptist Church (this writer's home church). He was a young enterprising man working with Lever Brothers, a division of Unilever, a multinational. Atiamoah was called into the ministry, resigned from his job, and began training at Maranatha Bible College. His commissioning as the first COF missionary took place at Tema First Baptist Church in 1985 and marked the beginning of a great work of God among the Mafi people in the Volta Region of Ghana. COF and Tema First Baptist Church jointly sponsored Atiamoah to return to Mafi Anfoe, his village, where he began to spread the gospel among his people the Mafis.¹³⁹ Atiamoah had to wait for three solid years before seeing the fruits of his work, but once it started it, spread like a bushfire to the surrounding villages, and along the route to Lome in Togo. The leader of the team is currently at Aflao.

Meanwhile, Tema First Baptist Church under the leadership of F.C Oteng had planted Faithway Baptist Church at Tema Newtown around 1983 as a daughter church. It was started with only two to three families of Tema First who lived in Tema Newton. One of the deacons, Robert Laryea together with Gerald Mounce, an FMB missionary worked hard with leader Joe Sackey using different approaches of evangelism, but that church did not make much progress. In 1984-1985, another daughter church was planted at Community Eleven again with Mounce as the church planter and Joseph Atta Fynn as

¹³⁹Convention and Mission records do not have the beginning of this great work but both Tema First and COF have. Evans had to wait for three years. He used that time to disciple the few youth that accepted the Lord in anticipation of a harvest. The lord opened the door when the youth of the area approached him and threw a challenge that if his God could prevent the frequent deaths in the area which is attributed to the fetishes who claim to have been offended by the elders of the land, then they will serve his (Evans') God. He prayed with them and continued to do that until the mysterious deaths stopped suddenly. People gave their lives to the Lord and churches sprang up in all the surrounding villages. The Mafis who are a segment of the Tongus and the larger segment of the Ewes have fetishes that are supposed to protect them but usually they do not, since they are of the enemy the devil. Some of these fetishes hold young virgins in perpetual slavery, a practice called *trokosi* which literally means slave of the fetish.

the church leader.¹⁴⁰ Ten members of Tema First Baptist Church who lived in Community Eleven or the adjoining communities moved their membership to the new church. This writer believes other churches especially in those in the Kumasi area were also planting daughter churches, but the records are not held by the convention.

Jim Haney's village church planting strategy in the Nalerigu Baptist Association is one that made a tremendous impact. As noted earlier the convention and the mission separated in 1986. The mission together with the new convention that it worked with continued with Operation 30 by 90, but the old convention devised another strategy.

The Division Era (1987-1992)

The division in the convention affected the home mission work at Dunkwa. Five members, some in leadership positions, aligned themselves with the new convention and caused problems for the church. They were disciplined and that affected the church's growth. Membership dropped from thirty-eight to twenty-five. The Home Mission and Evangelism Committee which was now known as Evangelism and Church Development Board recommended the suspension of the operation of home missions until the convention's financial situation improved.¹⁴¹ The associations were to be encouraged to carry out home mission at the district level; the convention was to give subsidies to such

¹⁴⁰Gerald Mounce had a great interest in church planting and helped Tema First in planting churches, but he left Ghana prematurely when the Convention/Mission problems started. He is currently a Director of Missions for one of the Associations in PA/SJ state convention. F.C Oteng is a pastor who has a heart for church planting. Instead of building a mega church he kept planting daughter churches of Tema First. He also promoted church planting in the Tema Volta association and was a member of the Evangelism/Mission Board of the Convention from mid 80s to mid 90s. Joe Atta Fynn later left Gateway Baptist, came back to Tema First and then left to start a new church, Love Community at Community Two. He is currently doing his D.Min at Eastern Baptist seminary and starting a Ghanaian church in Chicago.

¹⁴¹Ghana Baptist Convention (GBC), *Book of Reports* for the 25th Annual General Session held from 6-12 August 1988 in Kumasi; hosted by grace Baptist church at KTI, 9.

associations. The associations were encamped to draw up short term (one year) goals and long term (five years) goals and submit them to the convention. The convention was asked to conduct church planting and evangelism seminars for the associations at least once a year.

The home mission report for Dunkwa pegged membership at twenty-five with average attendance of fifteen each Sunday. The Church held a crusade with converted Muslims from Kumasi. To promote evangelism in the convention, seminars were organized in Kumasi, Tamale, and Accra in 1989.¹⁴² Topics included counseling, personal evangelism, and follow up. There was a crusade at Kade which was attended by convention leaders and leaders from Accra Association. There were 120 professions of faith. Follow up was done effectively, resulting in a doubling of the church membership in three months. There was a national consultation on evangelism in Accra by the Ghana Evangelism Committee. Ten representatives of the convention attended. Convention personnel visited the Volta Region which for a long time had no Baptist churches, visited the existing churches and surveyed other places where new churches could be planted. They visited Aflao, Dzogadze, Ho, Adidome, Mafi Anfoe, Bekpo, Tsawla, Abor, Akatsi, and Kpohe.¹⁴³ The contingent was convinced that Ho needed a Baptist church. At Mafi Anfoe they held a combined service for three Mafi churches which Evans had planted. They assessed and made recommendations for the Aflao, Dzogadze, Kpohe, Dzodze, and Adidome churches. As the needs of the convention especially in the area of home missions surfaced, a committee of five was formed to canvass for funds both at home and abroad for mission work.

In 1990 seminars were organized again in Accra, Kumasi, Tamale, and Dukwa.

¹⁴²Ghana Baptist Convention (GBC) *Book of Reports* for the 26th Annual General Session held from 4-10 August hosted by New Life Community Church at Tamale Ploytechnic, Tamale, 22.

¹⁴³Ibid.

The topics included church administration, church growth, house cell ministry, and Baptist distinctives. In 1990 convention churches held crusades at Techiman, Koforidua, Mpraeso, and Mafi Kumase. The churches planted included Zongo (35 members), Wudzrolo (20 Members), and Mafi Kumase (67 members) all in the Mafi area. Kumasi South Association planted churches at Mpraeso, Ahinsan and Adukrom. The Faith Association planted Victory Baptist Church at New Drobo (76 members) and Mercy as a preaching station in Sunyani.¹⁴⁴

The convention through the evangelism and church development board launched “Harvest Time Now.” This strategy called for the following: (a) planting 500 churches by 2000; (b) each convention church doubling yearly; (c) Training of 100 pastors by 2000; (d) building of 100 churches by 2000; (e) calling of full-time convention evangelists now; (f) the observation of an annual week of missions yearly; and (g) the winning of at least 100,000 new people in the convention by 2000.¹⁴⁵

The action plan for these goals called for (a) the mobilization of the laity in every church and association to witness, win, and disciple at least one person every year; (b) the formation of pioneer evangelistic team in each association and church; and (c) the mobilization of church members in service of intercessory prayer for the lost and for the Holy Spirit to work in and through our churches. The program called for use of resources such as the “the Four Spiritual Laws,” “the gospel in photos,” “the discipleship training notes,” and the Jesus Film for crusades, all from Campus Crusade for Christ. From the Ghana Evangelistic Committee (GEC) the resource included “You are My Witness” (for discipleship training and follow up), “There is New Life for You” (for witness) “Going on in Life” (for discipleship training), posters (to motive church members) and literacy

¹⁴⁴GBC *Book of Reports* for the 27th Annual General Session held 26 August - 3 September 1990; hosted by Calvary Baptist Church at Achimota School, Accra, 10.

¹⁴⁵Ibid., 12.

training programs.¹⁴⁶

The program also called for recognition of the following regions as mission fields; Volta, Western, Upper East, and the Northern regions. The following towns in other regions were declared strategic: Nkawkaw, Oda, Nsawam, Somany, Asamankese, Adeiso, all in the eastern Region; Goaso, Mim, Sampa, Dormaa, Kintampo, Badu, Atebubu, Kwame Danso, and Yeji, all in the Brong Ahafo region; Saltpond, Mankessim, Assin Fosu, Besease, Ajumako, Nkwantanan, and Enyan Denkyira, all in the Central Region and Dodowa in the Greater Accra Region. Each association was given a quota for number of churches to plant: Tema Volta had 50; Accra had 150; Takoradi had 20; Kumasi South had 150; and Kumasi North had 50; Faith-Techiman had 30; Hope-Dunkwa had 20; and Tamale had 30.¹⁴⁷ A calendar for training was to start from January to the end of March and included the following: how to witness; how to follow-up; mass evangelism campaigns, and “Sowers Outreach.” The program was to be launched in each church on December 31, 1990, and at the end of the training in March each association was to launch the church planting witnessing program with a rally.¹⁴⁸ This Harvest Time

Now program was a great turning point in the convention’s church planting program. Even though it was short lived and looked overly ambitious it prepared the ground for successive programs. The 28th Annual Session (1991) Book of Reports did not provide any figures for churches planted as a result of the Harvest Time Now program. Nevertheless, it recorded the observation of the Mission Week of intercessory prayers and fundraising for which an amount of 5.1 million cedis was collected for missions.¹⁴⁹ This figure fell far below the projected eleven million but it marked the

¹⁴⁶Ibid.

¹⁴⁷Ibid., 11-12.

¹⁴⁸Ibid., 12.

¹⁴⁹Ghana Baptist Convention (GBC) *Book of Reports* for the 28th Annual General Session, held 26 August-2 September 1991 at Takoradi First Baptist Church, 13.

beginning of a program of missions and church planting.

In 1991, the Evangelism and Church Development Board developed a sub-theme to the Harvest Time Now Strategy, which was “Win One, Plant One.”¹⁵⁰ The Board urged the convention churches to plant (daughter) churches, for the Board found that this approach was more effective than using the associations in church planting, because the latter did not give the proper care and nurturing to such churches. The associations were to do feasibility studies and make the results available to the churches to know where to plant daughter churches.¹⁵¹ NUBS report did not mention anything about evangelism or church planting as later reports did. Sunday School materials for 1990-1991 centered on “Harvest Time Now,” thus church members were educated on the need for evangelism missions and church planting.¹⁵² With this mindset on “Harvest Time Now,” prayer, giving, participating in evangelism and church planting increased among the member churches of the convention.

One work of the mission and Ghana Baptist Convention (SBC affiliated) which stood out during the this time of division and needs careful study is the work of Jim Haney, then an FMB/IMB missionary to Nalerigu Baptist Association (currently with the research department at IMB—Richmond). As noted earlier, Haney started work in Northern Ghana as a field evangelist of the Ghana Baptist Mission in 1985. By 1992, when the reconciliation took place, Haney had planted over sixty rural churches and preaching stations in the Nalerigu area.¹⁵³ In the 1993 Book of Report, Nalerigu Baptist

¹⁵⁰Ibid.

¹⁵¹Ibid., 14.

¹⁵²Ibid., 13.

¹⁵³Jim Haney because of his great work was a resource person in evangelism all over Ghana. I first met him at the 1993 Evangelism Consultation organized by GEC where he presented a paper on “Village Church Planting in Northern Ghana.”

Association had eighty-two churches and preaching stations.¹⁵⁴ Haney's strategy of "saturating areas with evangelism that results in churches" used worldview surveys and doctrinal bias surveys together with TEE to train leaders whom he sent out to plant churches. Basically, Haney asked the chiefs and elders of the area to nominate people for the TEE program. He helped these people to discover who they are in Christ after he had evangelized and disciplined them. He then helped them to understand who their people are and what the gospel that they have believed can do for their people. An important part of the approach was the development of an ethnic theology in which Haney facilitated a community approach to understanding the Bible and how it applies to the Mamprusi context.¹⁵⁵ Haney, therefore, used a combination of saturation church planting, the HUP, and contextualization to develop a useful strategy of village church planting.

For Haney, even though he did not overlook human needs such as illiteracy, hunger, diseases, and poverty, his overriding motivation was to help people to have a relationship with the Lord in light of Islamic expansion, urbanization and people on the move. He had a ten step approach which included (1) developed solid leadership base through TEE centers in growth poll churches; (2) invited chiefs and elders to nominate two people to come to TEE and learn how to follow Jesus; (3) evangelized these men; (4) disciplined them; (5) sent these new leaders to new areas to start new poll growth churches and saturate; (6) enhanced ability to work with leadership by understanding culture through worldview and doctrinal bias surveys; (7) sent disciple makers (TEE leaders) into satellite villages two by two to spend quality time with local TEE students in order to model them to be able to reach their own people; (8) planned for necessary resources-

¹⁵⁴Ghana Baptist Convention (GBC), *Book of Reports* for the 30th Annual General Session, held 18-23 August 1993 hosted by Tema First Baptist Church at Tema Secondary School, 76-78.

¹⁵⁵Haney wrote his Doctor of Ministry project on the topic, "Towards an Ethnic Theology: An Interpretive Community Approach to Theological Dialogue and Decision," Midwestern Seminary, 1993.

financial, personal, technical and physical at every stage of church development; (9) promoted four “selfs”: self- propagating, financing, governing and theologizing; and (10) turned churches overt to faithful men and asked God for more.¹⁵⁶

The churches in Kumasi South Association planted clusters of churches during the division period and after. Operation 30 by 90 really gave a new impetus to church planting. Harvest Time Now quickened the original convention in the task of church planting, and COF, its first missionary Evans Atiamoah, and his work among the Mafis provided a lot of encouragement to the convention to start similar work elsewhere. Workers like Jim Haney, who did a remarkable work in the Nalerigu Association, Steve Asante who promoted Harvest Time Now in the original convention, and F.C. Oteng who supported the work of Evans Atiamoah and later spread the vision to other parts of the Volta Region were great motivators. The stage was set for strategies and methods used during the unification era—Operation 2000 by 2000.

Strategies and Methods used During the Unification Era: Operation 2000 by 2000

When the three bodies: The Ghana Baptist Convention, Ghana Baptist Convention, SBC, and the Ghana Baptist Mission reconciled, the first task of the Home Mission and Evangelism Board was to declare the Volta and Northern regions as mission fields.¹⁵⁷ The five associations in the two regions were charged to plant 528 churches by 2000; 400 by the four associations in the Northern Region (with Nalerigu Association alone taking 250) and 128 by the Tema Volta Association. The bulk of the conventions budget allocation to committee went to evangelism, home mission, and training centers (3.3 million out of 9.3 million cedis) and likewise the mission budget to the committee

¹⁵⁶Jim Haney, “Village Church Planting in Northern Ghana: A Case Study by Dr. Him Haney, Field Evangelist Ghana Baptist mission, Nalerigu,” paper presented at GEC Consultation in Accra, 1993.

¹⁵⁷GBC, *Book of Reports* for the 30 Annual General Session(1993), 26.

(13.28 million out of 16.49 million allocation).¹⁵⁸ Four towns, Hohoe, Bolgatanga, Sunyani, and Yendi, were put on the priority list for church planting and church development. A national consultation of evangelism for Baptist was recommended for implementation.

The mission week observation continued to be a priority and in 1994, the program was judged to be successful. The churches gave 16.49 million cedis against a budget of 15 million together with to bicycles and bags of cement for mission work.¹⁵⁹

In 1995, the strategy committee of the Ghana Baptist Convention proposed a new strategy for the convention called “Operation 2000 by 2000.” It was to start from 1995 and end in 2000. The highlights of the strategy included (1) plant 1445 churches to bring a total number of churches to 2000 by 2000; (2) attract and recognize at least 150 trained ministers in the convention; (3) train at least 700 lay ministers; (4) institute a well-structured training for ministers; (5) appoint a full-time Evangelism Director immediately; (6) study and improve upon organizational management functions of the convention; and (7) churches to change their expenditure patterns to reflect these goals.¹⁶⁰

The gist of the strategy was the planting of 1445 churches by the year 2000; all other goals were to contribute to the attainment of this objective.¹⁶¹ The strategy committee identified finances, additional trained leaders, and competent monitoring as

¹⁵⁸Ibid., 28-29.

¹⁵⁹Ghana Baptist Convention (GBC), *Book of Reports* for the 31st Annual General Session, held 24th-28th August 1994; hosted by New Tafo Baptist Church at Wesley College, Kumasi, 7-8.

¹⁶⁰Ghana Baptist Convention (GBC) *Book of Reports* for the 32nd Annual General Session, held 23-27 August 1995, hosted by Calvary Baptist Church at Accra Academy, Accra, 34-37.

¹⁶¹Ibid. The planting of 1445 churches assumes that there were 555 churches in existence when the program was launched. The statistics available does not support this. Figures available indicate that there were 527 churches. The breakdown was as follows: 243 organized churches, 235 preaching stations, and 49 preaching points (see GBC Book of Reports (1995), 34: Attachment #1.

the main tools for success of the program. The planting of the churches was allotted to the various associations who in turn were to plan the number of churches each existing church was to plant.¹⁶² The components of the strategy included four levels of training personnel to accomplish the tasks. These are seminary and pastoral school training, training offered at Baptist training centers, lay ministers training, and theological education by extension (TEE). The methods to be used include focusing on unreached geographical areas, using the Jesus film especially in institutions, evangelism task force, prayer task force (similar to evangelism teams), open air crusades, indoor crusades, and contextualized church planting.¹⁶³ The personnel to be used included trained ministers, ministers being trained on the job, experienced lay people, national service personnel, NUBS, and other volunteers. In addition to Bawku, Sefwi, and Ahafo areas, Koforidua, Tema/Volta Association and Mampong in Ashanti were to have home missionaries. The observation of a week of missions was to continue with focused prayer for mission and fund raising for missions. There were to be annual consultations on evangelism at both the national and associational levels.¹⁶⁴ The whole program was worked out with details of each goal, the plan of action, the time frame, the expected input, the expected output, and progress markers clearly laid out by the strategic Committee for effective monitoring.

An associate Director of Evangelism was appointed by the convention in 1995 and resumed work in January 1996 to understudy the director Jim Haney.¹⁶⁵ The third National Evangelism Consultation was held in Kumasi and was attended by the four home missionaries, twenty-eight associational evangelists, and forty pastors from needy

¹⁶²Ibid., 26.

¹⁶³Ibid.

¹⁶⁴Ibid., 27.

¹⁶⁵Ghana Baptist Convention (GBC), *Book of Reports* for the 33rd Annual General Session, held 21-25 August 1996, hosted by Grace Baptist Church at Prempeh College, Kumasi, 18.

areas. Eighty-three students of NUBS participated in SHOP. They worked in the following towns: Suhum (13), Tamale (8), Sekondi (16), Jasikan (5), Hohoe (1), Swedru (10), Kpasa (10), and Wa (10). The training of lay leaders took place at three centers, namely Kumasi, Nalerigu, and Tema.¹⁶⁶ Ninety lay people received training (as against 140 planned) and 40 completed the program. Board meetings were planned to coincide evangelistic rallies organized by local churches in the city of the meeting. Rallies were held in Tamale and Accra when the meetings were held there. The four Home missionaries at this time (1996) were E.S Dwete (Ahafo Ano), Charles Oppong (Bethel, Sefwi), Owusu Sekyere (Bawku), and David Fiadjoe (Hohoe).

The 1997 Book of Reports put the total number of churches at 564 while the statistical table at the Appendix put both the organized churches and preaching stations at 684 with a total membership of 36,042.¹⁶⁷ There was an observance of a week of praise, prayer and fasting. The Annual Missions Week was also observed, but the participation was not encouraging. The Fourth National Consultation on Evangelism was observed in Kumasi. There were seventy-eight participants. Sekondi and Sunyani were added to the Lay training centers. Thirty more lay people completed the lay training program. David Fiadjoe's appointment as a home missionary was at Wa and Emmanuel Mustapha was sent there as a Home Missionary in 1999. A Mission and Evangelism Conference was held in Kumasi in 2000. The Annual Mission Week fund raising yielded 52.2 million. The medical report for 2001 indicated that 1382 professions of faith were recorded at the Baptist Medical Center in 2000. The annual session (2001) provided information that 14 churches and six preaching stations with a combined membership of 800 had been planted by Mustapha and his team on the Wa mission field. The Wa work has become a

¹⁶⁶Ibid., 26.

¹⁶⁷Ghana Baptist Convention (GBC) *Book of Reports* for the 34th Annual General Session, held 27-31 August 1997; hosted by Sekondi First Baptist Church at Holy Child College, Sekondi, 16, 81.

model for home mission work for the convention. The report also touched on the Fafra People Group Mission. The Fafra Ministry was started by Pastor Mark Nso-Yini at New Tafo Baptist Church in 1997 with 25 members. It has grown to over 500 members and has started churches at Bantama, Mampong, and Barikese, with Mampong and Barikese having a membership of 60 and 50 respectively. A similar mission at Tema First has been revived with a membership of 40. A similar mission has been started at Takoradi First.

The statistics provided in the 2000 book of reports puts the total number of churches of the convention by mid 2000 at 754 with a total membership of 58,833. The 2001 book of Reports gives the figure as 987 churches; it did not provide the total membership. The figure at the end of 2000 is between the two since the 2000 report took figures up to mid 2000 and the 2001 report covers the period up to mid 2001. To get the figure at the end of 2000 this writer subtracted the 2000 figure from the 2001 figure, divided the result by 2 and added the result to the 2000 figure. This gave us 870 churches as against the projected figure of 2000. Assuming we accept 870 churches at the end of 2000, what this means is that the convention achieved only 44 percent of its target. It looks dismal. Nevertheless, if one looks at the history of church planting by the convention and the mission, the picture changes. It is indeed a great achievement. For more than thirty-five years of its existence (1960-1995), the two groups have produced only 555 churches. In just five years, they have produced 335 churches.

The goal of this dissertation is not to analyze the success or failure of the two bodies based on the number of churches they were able to plant. Rather, it is to analyze the strategies and methods of church planting they used. Even though the dissertation covers the entire period this writer wishes to emphasize that a lot of weight will be placed on this last period, because the strategies and methods are more current and they have produced great results. The strategies used so far in the unification era include; the use of home missionaries, the use of evangelistic teams, the homogenous unit church planting,

rural church planting, and the associational church planting strategies. The methods included using daughter church planting, TEE, personal evangelism, crusades, and the Jesus film, lay leadership training, evangelism consultation, prayer walking Bibles studies/prayer groups, and cell groups. The interesting though the strategies and methods have not changed much over the years.

In bringing the strategies and methods together, I have relied first and foremost on the Report Books and Minutes Books of the convention as the footnotes reveal. I also submitted about thirty questions to various church planters through the General Secretary. I got back five from church planters who have planted at least one church (the number is between one and ten churches) They are also spread throughout the country from Tamale in the North to Accra in the South. The initiative for planting these churches came from mother churches, thus they all recommend the mother-daughter church planting method. All of them used open air crusades with the Jesus Film (only the planter from the North did not use the Jesus Film). In addition, all of them used door to door evangelism, home visitation, small Bible study/prayer groups, leadership training and good teaching-Sunday school. They reached out to the whole society and so were not mono-ethnic. These church planters all, therefore, recommend the mother-daughter church planting method as the most effective in Ghana. By way of strategy one recommends a church planting team made up of prayer visitation and witnessing groups.¹⁶⁸

I also received responses from four individuals and one organization. I received one from Kojo Amo, the General Secretary who wrote down his approach when he was a home missionary and planted three churches. When he was a senior pastor—just prior to taking the position as general secretary, he planted seventeen churches. The other person is Deacon Yaw Achampony of Tema First Baptist who worked with the

¹⁶⁸Kofi Owusu-Agyei has planted six churches in the Kumasi area. The church he planted at Apatrappa in 2000 was a convention/seminary initiative when Dr Stetzer and SBTS students were in Ghana and teamed up with students at Abuakwa to start it.

Powerhouse Evangelistic Ministry. Amo's methods included personal witnessing, visitation, open-air crusades and the Jesus Film. His main strategy was the use of evangelistic teams. He normally started the church with a small group, and kept evangelizing until the number increased. He then baptized the group and launched the church at a grand launching service where the mother church and all other daughter churches attended.¹⁶⁹ Achampong and the Powerhouse use a prayer centered approach. They wait on the Lord in prayer to receive direction as to where to go and plant a church. They then get the basic logistics and workers before they move to the place. They pray for one hour and then move out in pairs to evangelize from house to house. They return in ninety minutes and have a worship service. They repeat the process, bringing the souls that were won to the worship service. The lay leader follows them up through the week, organizing prayer meetings and teaching sessions. Sunday worship is soon started and members are gradually organized into the auxiliary groups. The Powerhouse provides some of the social needs of the people such as used clothing and farm inputs whenever they can. The lay leader is trained by the group, which also sponsors potential pastors to seminary and Bible schools. The strength of the group is in prayer and discipline. The group spends one year with each church plant.¹⁷⁰ They have so far planted three urban churches and over ten rural churches in the Tema-Dangbe area.

Emanuel Mustapha and the Wa mission field is another work worth studying. God's Glory Baptist Church in the Wa mission field was planted through NUBS' SHOP program in 1999. Mustapha who graduated from seminary in 1999 volunteered to go the Wa mission field. The church had eight members when his family arrived in November 1999. They were able to strengthen and grow this church in a short time. Mustapha

¹⁶⁹Kojo Amo, E-mail, 11 November, 2002.

¹⁷⁰Yaw Achampong, E-mail, 11 October, 2002. "Church Planting Strategy-Tema Dangbe Area."

writes, Through preaching teaching, revivals personal evangelism, etc., we were able to strengthen the God's Glory Baptist Church. The current membership stands at 100 with an average attendance of 80 persons."¹⁷¹ In 2001, he reported that the Wa mission field had thirteen churches and six preaching stations. Mustapha says he and his associates use the Pauline strategy of planting churches in the major cities (towns in this case); their plan is to plant churches in the district capitals and train people from there to reach the other towns and villages. Their operational methods include TEE personal evangelism, leadership training, crusades, film shows, FM radio, support leaders to be trained and establishing their own pastoral institute to train leaders with no education in the vernacular. The Wa mission field has become a model for other home mission fields.

Another work that deserves analysis is Fred Deegbe's daughter church planting method, using the satellite approach at Calvary Baptist Church in Accra. Deegbe is the former president of the convention, the Senior Pastor of Calvary Baptist Church, and the current General Secretary of the Christian Council of Ghana.¹⁷² Calvary Baptist Church strategically located at the Kwame Nkrumah Circle in the center of Accra, is one of the biggest churches in our convention and the nation. Because of its popularity it was difficult for the church to plant any daughter churches because members refused to be members of any new churches. Deegbe who was an associate at the church before going to Southwestern Seminary was called to be the Senior Pastor from the Abuakwa seminary where he was teaching. He understood this problem and searched for a model or method of church planting that would solve the problem. He decided to use the mother-daughter method's satellite approach and it worked. He has planted nine churches and told this

¹⁷¹Emmanuel and Felicia Mustapha, "Strategic Plan for Vision 60 by 2005." (N.p: privately printed for Evangelism and Mission Board, Ghana Baptist Convention, 2003).

¹⁷²Fred Deegbe used the daughter church planting method, the satellite approach and planted nine churches which he sees as one church on nine campuses.

writer they have had seventy-five per cent success so far. The greatest gain from the approach to the convention is the way Deegbe has mentored the leaders of these churches; he wrote his Doctor of Ministry project on the mentoring experience. Several other churches especially in the Kumasi area, including Grace, New Tafo, Asokwa Baptist Churches and many more have been planting daughter churches, but they have all been using the traditional approach of planting one church at a time.

The Mafi work started by Atiamoah (he died in a motor accident in 1992) has spread far and wide around the Mafi traditional area and also out to Sogakofe then to Agave, and Avenor traditional areas on the main route from Soagakofe to Lome. The leader of the group (Atiamoah successor and disciple) Wisdom Ameku is currently based at Aflao. It was difficult to contact them; only the beginning of the work up to 1993 is well known to this writer.¹⁷³ So important is Atiamoah's work to the convention that the annual mission week observance by the churches was named after him.

The strategies used since the unification include the use of home missionaries, the use of evangelistic teams, the homogeneous unit church planting, rural church planting, associational church planting, planting churches at strategic locations. The methods included using daughter church planting with the introduction of the satellite approach to augment the traditional approach, TEE, personal evangelism and visitation, crusades, the Jesus film, lay leadership training, evangelism consultation, prayer walk, Bibles studies/prayer groups and cell groups. The observance of Evans Atiamoah Missions week during which prayer, fasting and fundraising is done for missions was a great boost for the work. The good launching of church plants as an important aspect of church planting emerged during this era.

¹⁷³ Looking at churches planted by the Mafi team, it is clear they are using the Pauline approach at this juncture. After starting churches around Anfoe they moved to Mafi Kumase, then Sogakofe, Dabala Akatsi and other towns along the Sogakofe-Aflao road till they are at Aflao now. They established churches in the big towns and allow these churches to reach the villages.

The convention and the mission continued to make use of home missions. There were four such missionaries at the beginning of the period; one's appointment was terminated and one was added later. Their work continues to yield greater fruit with the employment of the director of evangelism and mission who supervises them. They also write strategic plans by which their performances are monitored. Mustapha and his team at Wa have done a great job and have become a great example for all home missionaries. The Powerhouse Evangelistic Ministry which has planted several rural churches in the Dangbe area and a few urban churches and other such teams have demonstrated what a disciplined and committed team can do. A tremendous work among the Frafras (from Northern Ghana) who live in the Southern part of the country by Mark Nso-Yini as an example of mono-ethnic churches is a demonstration that it is the best way reaching the large northern population that is in the South. The Pauline strategy of planting churches in cities and urban towns was used by the Yorubas (mainly in the cities, and towns and villages with economic activity), and the mission also planted churches mainly in the cities. Wa mission field has boldly declared that to be its strategy on the ground. It appears that is what the Mafi group is doing now. Indeed the convention current strategic plan 2001 to 2010) calls for that.

Different methods have been used in planting churches during this period. Personal evangelism and door to door witnessing cut across all the strategies. Some planters have employed small groups, either for Bible studies and prayer or as a cell groups to start churches after their door to door evangelism followed by visitation. A large number of them have also employed crusades usually with the Jesus film. One method the convention used successfully during this period was the establishment of training centers to train lay men and women for the harvest. Teaching of doctrine combined with church planting was also used to train lay leaders who have had experience in church leadership. Daughter church planting remains perhaps the strongest method. Prominent among them was Calvary Baptist Church, which as we saw planted

nine churches using the satellite approach. Use of the media, especially FM radio, has helped in one area. Evangelism consultations helped the home missionaries and the pastors in needy areas to constantly review the convention strategic plan as well as reviewing the means of its attainment. The celebration of a week of missions during which prayer is focused on missions and funds raised for missions played an important part. Good launching of church plants surfaced as important aspect of church planting. NUBS through its program SHOP carried out evangelism and planted at least four churches, one of which is God's Glory Baptist Church at Wa where the work of the home missionary has become a model for home missions.

CHAPTER FIVE
EVALUATION AND CRITIQUE OF THE CHURCH
PLANTING STRATEGIES AND METHODS USED

**Criteria for Analyzing Healthy Indigenous
Church Planting in Ghana**

The first part of this chapter will examine the criteria for analyzing church planting strategies and methods that are healthy and indigenous. The second part of the chapter will cover strategies and methods of church planting that have worked in Ghana. In this section the analysis will cover Protestant churches: the Presbyterian Church of Ghana, and the Methodist Church of Ghana; Church of Pentecost; Deeper Life Ministry; Miracle Life; and a mission organization: the Christian Outreach Fellowship. The last part of the chapter covers an analysis of the strengths and weaknesses of the strategies and methods of church planting that have been used by the Ghana Baptist Convention and Mission.

The type of church planters we have determines, to a large extent, the type of churches that we plant. If we want indigenous, healthy, and Bible centered churches that grow and multiply, we need certain type of persons for the vision to materialize. Certain strategies, methods, and models require church planters with the background, training, and personality to succeed. In evaluating, we need to take into account the strategies and methods that were used. According to Tom Steffen, the "nationality, ethnic background, personalities, leadership styles, fellowship styles, work styles, philosophies of ministry, skills and gifts" of the church planter will influence the model selected and the type of

church planted.¹ This writer believes it is not only the model, but the strategy and methods elected that will be influenced in part by who the church planter is. The type of churches we plant and the strategies and methods we adopt are not influenced by the church planter alone but also by the target group among whom the church is to be planted. One of three approaches can be adopted. First, the church planter can choose the strategy and method that match his gifts and then find a target group that will match the strategy and method he has selected. In the second approach, church planters consult church planting expert(s) and accept the strategy and method they recommend. Other church planters first find out a lot about the group and select strategies and methods that will match them. Therefore, this writer will consider the type of church planters we have, the target group of our church planting, and also what the experts will say on the appropriateness of the methods and strategies.²

One way of analyzing the strategies and methods of church planting that were used by the Ghana Baptist Convention and the Ghana Baptist Mission is to determine the characteristics of such strategies and methods to find out how all-encompassing or complete they are-what Steffen calls comprehensiveness. Steffen proposes five characteristics that make a strategy or method comprehensive. First, and foremost, the method or strategy should be rooted in biblical principles. Second, it should be incarnational. Third, it must be holistic. Fourth, it must empower. Fifth, it must be reproducible.³

In terms of biblical principles, a strategy or method must lend itself to

¹Tom Steffen, *Passing the Baton: Church Planting that Empowers* (La Habra, CA: Center for Organizational and Ministry Development, 1997), 81.

²Ibid.

³Ibid., 82-83.

translation, study and application of the whole Bible. The biblical principles include dependence on the Holy Spirit, prayer, spiritual warfare, and accurate presentation of the gospel.

In terms of incarnation, the strategy or method should model the character of Christ who left all his glory above to come to our sinful world in order to fulfill the Fathers' purpose of redemption. Similarly, the strategy or method should provide Christian workers the opportunity to exhibit Christ's character to the target audience. The exhibition comes in the form of learning the language, understanding the culture, building strong relationships with the target audience, and the church planter's fellow workers.⁴ This calls for an attitude of humility on the part of church planters, emulating the example of Jesus Christ described in Philippians 2:6-7.

In terms of being holistic, the strategy or method should address both the spiritual and physical needs of the target audience. The strategy must be one that is able to unearth the focus group's felt needs, and an acceptable method is one that addresses the need. The strategy and methods should provide the church planter with the opportunity to ask deeper questions to discover the real need of the target audience--their need for a savior. As Stetzer mentions, church planters begin with felt needs "in order to gain a hearing, but life change will only occur with systematic process of moving from felt needs to spiritual needs."⁵ Steffen tells us this holistic approach "incorporates the Great commandment and the Great Commission."⁶

The fourth dimension of a strategy or method that gives it an evangelical approval is how it empowers. Thus, a strategy or method should involve empowering

⁴Ibid., 82.

⁵Ed Stetzer, *Planting New Churches in a Modern Age* (Nashville: Broadman & Holman Publishers, 2003), 183.

⁶Steffen, *Passing the Baton*, 82.

nationals or locals in all areas of ministry as a strong component. Team members have to release power to the nationals or locals. The result of this exchange according to Steffen is a community of faith led by nationals.⁷ Steffen's book *Passing the Baton* is mainly about this topic because the second part of the title says, *Church Planting That Empowers*. As a missionary to the Philippines Steffen observed that this was not being done by the veteran missionaries he met there. He identified the problem with the use of the piece meal approach which tended to make each component an end in itself instead of integrated approach. At the team level, he found out that the team lacked a comprehensive church planting strategy, one that called for the withdrawal of the missionaries and the proper change of roles. The application of this role change makes sure that it attains its overall objective.

The final yardstick for measuring whether a strategy or method is acceptable is whether it is reproducible. This characteristic ensures that church planting continues long after planting the first church. The process ensures that the immediate reproduction of all stages in a church's life can and does take place. Steffen lists the following as part of the total life of the church: "social concerns, evangelism, discipleship, leadership development, church organization, and the planting of new churches among similar people or in a cross cultural environment."⁸ There must be economic resources available from the target people or from partnerships to carry this out.

Another way of analyzing the strategies and methods that the Ghana Baptist Convention and the mission used between 1960 and 2000 is to determine their effectiveness. Effective strategies and methods are those which take into account the target group's ethnicity, history, present worldviews, socio-economic class, learning style, and gender preferences. Admittedly, different strategies and methods work in

⁷Ibid.

⁸Ibid., 83.

different settings. Thus, the same strategy or method may not work for both rural and urban settings, upper class and lower class, or nomadic and settled groups.

The strategies and methods must establish faith objectives and action plans. The action plans must incorporate goals that are “specific, measurable, attainable, relevant and trackable.”⁹

This writer’s emphasis is going to be on the comprehensive nature and effectiveness of the strategies and the methods. There are, of course, some issues where the answer is not easy to determine, whether in terms of effectiveness or comprehensiveness. First, there is the whole question of home or foreign missions; the second is responsive and unresponsive targets, the third is reached and unreached; and lastly rural and urban. Many missiologists will try to maintain a balance, while some may give a priority to home missions, to unreached groups, to the responsive group, and to the urban as opposed to the rural.¹⁰

Paul wanted to minister to his own people in Jerusalem, but God gave him a special mission to the Gentiles (Acts 26:15-18). Paul had a concern for all people, but he gave a certain priority to those who would respond; there are many examples, but the one in Corinth will suffice (Acts 18:1-8).¹¹ Paul had a special concern for those who have not heard the gospel and for places where the gospel had not yet been preached (Romans 15:20-21, 24-28). Paul also had a priority for strategically located cities. He considered an area evangelized when he had planted a church in its major city. These cities were centers of Roman administration, of Greek civilization, of Jewish influence or some commercial influence and were located on major trade routes linking Rome.¹²

⁹Ibid.

¹⁰David Hesselgrave, *Planting Churches Cross Culturally: North America and Beyond* (Grand Rapids: Baker Books, 2000), 62-65.

¹¹Ibid., 66.

¹²Ibid., 67.

Hesselgrave argues that cities in general “present the greatest potential and possibilities for planting churches” because of their “(1) openness to change, (2) the concentration of resources, and (3) the potential for significant contact with surrounding communities.”¹³

In the selection of people and places Paul was always very open to the Holy Spirit’s leading (Acts 16:6-10). In the Ghana Baptist Convention and Mission’s case the limited resources both material and human called for prioritizing, and we will see that as the analysis unfolds.

Healthy Indigenous Church Planting Strategies and Methods That Have Worked in Ghana

As we saw in chapter two, the Portuguese explorers who were the first Europeans to land in Elmina in 1482 brought with them the Catholic faith. They tried to spread their faith as evidenced by the fact that the chief and councilors of Effutu asked for baptism in 1503. It is also on record that Portuguese Augustinians gave catechetical instructions and reading lessons at Elmina from 1572. The natives attacked and looted them. The missionaries left for home, and the work ceased. The Moravians followed in 1737, 1768, and 1770. Except for one missionary who abandoned the job, the remaining eleven all died, thus the work never took off. The Anglican Church sent Thomas Thompson in 1751, and through his influence Philip Quacoe was trained and ordained overseas and sent back in 1765. Quacoe worked until 1816 but not really as an evangelist but a schoolmaster.

While these three attempts failed, two later attempts, one by the Basel Mission starting in 1828 and another by the Wesleyan Mission starting in 1835 succeeded in producing the Presbyterian Church of Ghana (PCG) and the Methodist Church of Ghana respectively. Later, efforts by both the Catholics and the Anglicans also succeeded. The first two together with the Church of Pentecost (an indigenous Pentecostal church)

¹³Ibid.

Deeper Life Bible Church (another indigenous church with origins in Nigeria), Miracle Life Church (an independent church) and Christian Outreach Fellowship (COF), an independent church and an indigenous missionary organization, are the ones whose strategies and methods were studied.

Andreas Riis was the only survivor of the four Basel missionaries who arrived in the Gold Coast in December 1828. He moved the mission station from Accra to Akropong in 1835. More missionaries joined him, and by 1838, a total of ten missionaries had died with no fruit from the mission.¹⁴ It was here in Akropong that the PCG began and later spread throughout Ghana. In 1891, the church had a total membership of 206,101 adults and 152,998 children, 401 pastors, 98 evangelists, 35 catechists and 13 deaconesses. In 2000, PCG had 450,000 members and 1800 congregations. The Church planted an average of sixty churches annually from 1995 to 2000.¹⁵

We find in Noel Smith's summary of the progress made by 1850 some of the strategies and methods Riis and the early missionaries used. Smith writes,

At Akropong, the little Christian settlement was in being, the coffee plantation had begun to yield well, progress has been made with the Twi language, although there as much uncertainty as to its structure, the school had begun to flourish and a beginning had been made with the training of catechists. Similarly at Christiansborg, in a large house in the native town which had been purchased cheaply from a Danish Governor, children were being taught, four catechists were being instructed, an effective start had been made with Ga, thirteen baptisms had been reported and a chapel had been built.¹⁶

There was further progress 1869. The report of the mission at this time read, "We have filled the regions of the eastern province of the colony with the gospel.

¹⁴K. Nkansa Kyeremateng, *The Presbyterian Church of Ghana and National Development* (Accra, Ghana: Sebewie Publishers, 1994), 27.

¹⁵Godfried A. Bamfo, "A Case study of the Presbyterian Church of Ghana" [on-line]; accessed 2 November, 2002; available from <http://ad2000.org/celebrate/bamfo.htm>; Internet.

¹⁶Noel Smith, *The Presbyterian church of Ghana, 1835-1960: A Younger Church in a Changing Society* (Accra, Ghana: Universities Press, 1966), 44.

Congregations that have been gathered for which catechists are being ordained as Pastors schools have been founded, native assistants educated, the Bible translated into two languages, other books for schools and churches published in the native tongues, workshops opened, agriculture promoted, and progress made towards building up native church by several of the faithfuls.”¹⁷ The mission within forty years spread far and wide. Though it had yet to reach Ashanti and the North, it had made progress. The strategies and methods employed included the separation of converts from the larger society through the building of “Christian Villages” or ‘Salem’ after conversion, the building of schools for the larger society, improving living standards of the Christian community through improvement in agriculture and introduction of cash crops, use of vernacular through the development of the writing of Twi and Ga languages, the training of teacher-catechists and also pastors to start new schools and churches, the preaching of both missionaries and the natives, the baptism of converts, and the building of church structures. Added to these strategies and methods were the training of artisans, the development of commerce, the provision of medical services, and concern for social welfare.

The Basel missionaries used the “Mission station” strategy for planting churches in the Gold Coast. At Akropong, (the practice was repeated all over Ghana) where a Basel mission work was established, Christians built their houses in or near the mission quarters and the missionaries encouraged it. According to Noel Smith “it was the mission’s answer to the problem of trying to live the Christian life in a non Christian environment in which the new convert was isolated and exposed to non Christian practices and customs and without privacy for personal devotions.”¹⁸ The Mission

¹⁷K. Nkansa Kyeremateng, *History Mission and Achievements of the Presbyterian Church of Ghana* (Accra, Ghana: Sebewie Publishers, 1996), 13.

¹⁸Noel Smith, *The Presbyterian Church of Ghana, 1835-1960*, 49.

Committee in Basel questioned the approach but the missionaries were all for the separation because they felt life in the native town was not ordered and lacked the discipline that they wanted for the converts. W.E.F Ward comments on the practice as follows:

The Basel Mission and to some extent other missions as well adopted a policy of separating their converts entirely from the old life for fear lest the social and artistic attractions of the old life should lead them to forget their new religion, a policy which may have been inevitable of the Christian evangelist but which led to most unfortunate cleavage in life of the community.¹⁹

This mission station approach was commonly practiced until the middle of the nineteenth century. Converts were economic and social dependents on the missionaries as they left their social groups and clustered around the mission stations, enlarging the stations. The missionaries then became the pastors and the rulers of the mission stations. Two great mission leaders and strategists, Rufus Anderson and Henry Venn, saw its harmful effects. They wrote about it and worked hard to replace it with the “three self” approach. Anderson held that the task of the missionary was to preach the gospel and plant churches; “always to be an evangelist and never a pastor.” Both men taught that missionaries should work themselves out of job or in the words of Tom Seffen, “hand over the baton.” Anderson further advocated for vernacular education in an attempt to achieve his “three selfs” formula. It is not surprising, that the Basel Mission Committee wanted Riis and his colleagues to abandon the station approach to avoid the creation of a dependency syndrome. Later mission strategists, Roland Allen and Donald McGavran also spoke against the use of the approach. Allen in his famous book, *Missionary Methods: St Paul's or Ours?* had a lot to say against the mission station approach. He believed felt the use of foreign money, materials, and architecture suggested the propagation of a foreign religion. He wrote:

The use of mission stations also created paupers out of native converts, created only

¹⁹Ward, *A Short History of Ghana* (New York: Longman and Green and Co., 1956), 205-6.

a false sense of unity from an external source and not a true unity of the Spirit, it created the impression that only the foreign missionary can take charge because the native does not have the resources, and it tied down the missionary to the station as Anderson said.²⁰

On the training of converts, Allen wrote,

Our converts often display great virtues, but they remain too often dependent upon us. Having gathered a Christian congregation the missionary is usually too often tied to it and so hindered from further evangelistic work.²¹

Evidence available suggests that the harmful effects of the mission station approach occurred, particularly with regards to conversion; only a few adults were won. The bulk of the converts who numbered 369 in Akropong and about 300 in the rest of the Akwapim area by 1867 were from the schools. Noel Smith attributed the slow pace of conversion using the mission station approach to the social solidarity in Akan society which made it difficult for individuals to make such a radical change. The approach also resulted in conflicts as was witnessed at Kibi among the Akims when David Asante introduced Christianity there. This writer believes the mission would not have progressed but for the other strategies, especially the establishment of schools.

The issue is not just about indigenization it goes further to the whole concept of contextualization. Jesus in his priestly prayer in John 17 prayed for believers not to be taken out of the world but that the father might protect them while they lived and moved among unbelievers. Admittedly, it is difficult for the new believer in a pioneering situation to live among the people of the world without a strong discipleship program from the church. A discipleship program is what is needed and not the creation of a “Christian Village” or “Salem” or “mission,” as they were called.

Other strategies included the starting of schools in the community, the training of teachers and catechists to start new schools and to do evangelism, further training of

²⁰Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1962), 56-8.

²¹Ibid.

teacher-catechists for ministry, the use of vernacular and African music in worship, literacy training, and training in vocational skills. The establishment of a seminary at Akropong in 1848 and schools at all the mission stations and other places was one major strategy for training teachers and catechists to go and start churches and schools or simply to teach. The seminary began to turn out teacher-catechists by 1853. These pioneers evangelized the Akwapim ridge and started churches. Others, including Paul Mohenu, a fetish priest, who converted to follow Jesus, preached, and started churches in the Ga-Adangbe area. Soon churches were established in Akim, then Kwahu, then Ashanti and then in the North.

Apart from starting churches, the teacher-catechists also started schools wherever they went. The first school was started in Christiansborg when the missionaries first arrived in 1828. This was followed by the school in Akropong in 1843. David Asante who was among the first nine pupils to graduate from the Akropong school became the first Ghanaian minister of the church.²² The Basel missionaries and their Scottish successors had slightly different strategies as far as education and evangelism is concerned. The former put the emphasis on first beginning a Christian community and then starting a school. They put emphasis on evangelism. For the Scotts the school was the nucleus; they began with a school with the hope that adults would emulate the example of the children.

The structure of the educational system looked like this; the most intelligent products of the schools were selected for middle school education at Christiansborg, Akropong, and Begoro. Those who completed three years, made good grades, and wished to become teachers or catechists received an additional year of preparatory classes. They went on to receive two years education at the training college attached to the seminary while those who want to be catechists received three years of theological

²²Nkansa-Kyeremateng, *History, Mission and Achievement*, 52.

education that prepared them for ministry. Those who did not want to teach or go into ministry found jobs in commerce, offices, or learned such trades as carpentry, masonry, black/gold smithing or settled as farmers.²³

Other aspects of education included vocational education which started in 1847 with needle work, and was expanded to include cookery and house craft in the 1930s. Out of these attempts emerged the Begoro Women's Vocational Institute and seven other vocational institutes were added later. Other educational institutions founded included the school for the blind, the first of its kind in West Africa, a school for the deaf and dumb, education for cripples, and mass education also known as adult education. Through the implementation of this strategy of developing education, the PCG was able to penetrate the various people groups and establish churches.

One strategy that the PCG used that was very effective was the use of the vernacular. Just as Rufus Anderson advocated, the Basel Mission in order to help the people to read the word of God for themselves, sent two missionaries, Christaller and Zimmerman to the Gold Coast to commit the Twi and Ga languages to writing. The renowned Ghanaian evangelical theologian, Kwame Bediako, places much emphasis on having the Bible in vernacular for people to read in their own language. For Bediako when it comes to religion, no language speaks to our total being like our mother tongue. He writes, "in matters of religion no language speaks to the heart, mind, and innermost feeling as does our mother tongue."²⁴ To Bediako, when we have the Bible in our mother tongue, we truly can make the claim that "we hear God speaking to us in our language." He is convinced this is a theological truth that emanates out of the experience on the day of Pentecost. He writes,

"The Christian belief that the Bible in vernacular remains in every respect the Word

²³Ibid..

²⁴Kwame Bediako, *Jesus and the Gospel in Africa: History and Experience* (Maryknoll, NY: Orbis Books, 2004), 32.

of God, has its basis in what took place on the Day of Pentecost when the Holy Spirit through the first Christian witnesses spoke at one and the same time to people who 'who had come from every country in the world (Acts 2: 5 GNB), each in his own language, causing them to hear the great things that God has done in Jesus Christ (Acts 2 1-12). Hearing the word of God in our own language is not to be sneered at and left to 'illiterates'; it is essential, if seriously we seek growth in our understanding of Jesus Christ."²⁵

Christaller, described as an accomplished philologist, built on the foundation laid down by Riis in the development of the Twi language. He first translated *Barth's Stories* for schools. With the assistance of David Asante and Bekoe Palmer, he translated the books of the Bible. He then compiled the first grammar and dictionary and helped others to do other works. He revised the Old and New Testaments in 1868, and copied them out for printing in 1870 and 1871. Johannes Zimmerman likewise developed the Ga language. His works include *Primer* (1853), *Grammar* (1857), and *Dictionary* (1865). He revised the New Testament in 1869 and together with African ministers revised the Old Testament. To these were added hymns in Twi and Ga. The first Twi hymn was sung in July 1844, and first sermon was preached in August 1844. C.A Akrofi followed in the footsteps of Christaller and published *Twi Kasa Mmara*. He led a committee to revise the Twi Bible, a project that was completed in 1960.²⁶ To all these, was also the added advantage of owning a press at the Book Depot which printed vernacular materials nationwide up to 1960. All these advantages made it possible to penetrate the interior and start churches.

Another strategy of the Basel Mission was the promotion of agriculture particularly the growing of cash crops. The chief Danish trader, L. Romer, was once told by an African, "if you white men had not come to buy human beings, we would scarcely think of selling one another." This touched Romer deeply and moved him to fight for the abolition of the evil trade. A memoir by T.F Button tells us the aim of the agricultural

²⁵Ibid.

²⁶Smith, *The Presbyterian church of Ghana, 1835-1960*, 179.

mission; “let missionaries and schoolmasters, the plough and the spade go together; it is the Bible and the plough that must regenerate Africa.”²⁷ Romer asked the Danish prime minister to establish an agricultural school to train boys and teach them Christianity. The Danes in 1783 established a plantation settlement at Akropong and brought Danish farmers and craftsmen to train the boys.²⁸ They experimented with the planting of coffee, cotton, tobacco, and cocoa. The Basel missionaries took over the approach of using agriculture and crafts as part of the mission work. The missionaries from Jamaica introduced the cultivation of such new crops as cocoyam, sugarcane, avocado pear, arranges, breadfruit, banana, yams, and beans to church members, catechists, and teachers at the plantation settlement. John Rochester introduced the cutlass and helped the farmers to cultivate coffee and palm trees. John Mohr, another missionary, planted and exported oranges, bananas, beans, yams, and arrow roots for export. The Basel missionaries established a cotton farm at Duromadan and a ginnery at Kpong.

Tetteh Quarshie brought some cocoa beans from Fernando Po, planted them at Akwapim Mampong, and thus became the first African to introduce the cultivation of cocoa to Ghana. The then Governor William Griffith promoted the cultivation of cocoa with a cocoa experimental station at Aburi from where cocoa seedlings were distributed to farmers. Farmers in Akwapim embraced the cultivation of the crop from where it moved to Akim, then to Ashanti, to Brong Ahafo, and to the Western Region of Ghana. The Basel Trading Company exported the first amount of cocoa, eighty pounds from Ghana in 1891.²⁹ From 1911, Ghana became the most important exporter of cocoa in the world in terms of quantity and quality until 1979 when the Ivory Coast overtook her.

The cocoa industry contributed tremendously to the socio-economic well being

²⁷Ibid., 24.

²⁸Ibid., 25.

²⁹Nkanssa-Kyeremateng, *History, Mission and Achievements*, 73.

of the people. Up until 1900, the churches were growing slowly, but steadily and new ones were planted at the same pace. Cocoa wealth brought with it preoccupation with material things, lapses of moral standards, and the adoption of western culture which affected the church and its mission.³⁰ Thus, the use of agriculture as strategy had its problems. From 1918 to 1960 little was heard about the church's agricultural development, but from 1960 an agricultural program in the form of education re-emerged. The PCG today runs eight stations all in the three northern regions except two; one at Abokobi and the other at Tease.

A commercial enterprise known as the Basel Mission Trading Factory was formed to take care of the problem of obtaining supplies. In 1854, Ludwig was sent to take control of the mission's imports and finances. He established a store at Christiansborg, purchased the coffee from Akropong for export, stocked general goods and school materials, and sent supplies to the various stations. The Mission Committee and Basel laymen owned the shares. They used the profits for the mission work. More stores were opened and ultimately there was one at every station.³¹ The operations expanded in 1909 and continued to be a backbone for the mission work until 1918, when the British government liquidated the company and replaced it with The Commonwealth Trust.

PCG was also involved in the provision of health services for the people and established churches through comprehensive health care. The Danish missionary Peter Isert was the first person to make European medical science available to the local people. Other doctors followed among whom was J.H Meister regarded as the most devoted of them all. His hard work helped establish Agogo Hospital, which was opened in 1931. It became known one of the most reputable in Ghana. Other hospitals which the PCG

³⁰Smith, *The Presbyterian Church of Ghana, 1835-1960*, 137-140.

³¹Ibid, 59.

opened included, Bawku, Dormaa, and Donkorkrom. There are also five health centers, four clinics, seven Primary Health Care programs, and two nursing training institutions.³² PCG also provides eye care services at Agogo and Bawku. PCG promotes effective herbal medicine. The establishment and operation of such programs made it easy for the PCG to start churches at these locations and the surrounding towns and villages. The church also accepts miracle healing in those circumstances when the church is convinced that the source of healing is the power of God.

The formation of the Ghana Evangelism Committee (GEC) was the result of the interaction between a moderator of the PCG who visited the United States in the 1970s and a missiologist.³³ The interaction birthed the GEC in 1974. GEC's maiden program "New Life for All" was to serve as a panacea for nominalism that was on the upsurge in the churches in Ghana and to speed the tempo of church planting. Later, the GEC also conducted the national Church surveys under Ross Campbell which provided information about the unreached and the unchurched in Ghana. The data is reputed to be one of the best in the world.

One segment of unreached people uncovered by the data is the northern people living in the South, who number about 2.3 million. The discovery led to the adoption of the people group strategy or the mono ethnic church strategy. The Northern People Outreach Program (NOP) was born in which the PCG and other churches, including our convention, started outreach programs to northerners in the South to form their own ethnic churches³⁴. The PCG in 2000 had sixteen such churches in Accra alone. The other strategy that PCG has been using since the 1960s is the use of the Bible Study and Prayer Group (BSPG) of the church to evangelize and plant churches.

³²Nkansa-Kyeremateng, *The Presbyterian Church of Ghana*, 96.

³³Bamfo, "A Case study of the Presbyterian Church of Ghana,"1.

³⁴*Ibid.*, 2

The NOP of the PCG was initiated in 1989 as a result of the GEC 1989 Church survey which revealed that less than one per cent of northerners in the South attend church. In an article on the NOP of PCG, the authors Elom Dovlo and Solomon Sule-Saah gave the reasons for the failure of the southern churches to evangelize northerners as: (1) the assumption that all northerners are Muslims, (2) prejudices between northerners and southerners, and (3) the linguistic and cultural barriers between the two groups.³⁵ Only the Catholic Church has been sensitive to meeting some of the needs of northern Catholics in the South. There are church related social associations for northern people, and in some churches such as St. Kizito in Nima mass is celebrated in some of the northern languages like Dagaare, Buli, Kasem, and Frafra.

In response to the GEC survey, the PCG set up the NOP and appointed Sule-Saah to implement the program starting in Accra. Sule-Saah, who had earlier in 1987 worked with the Presbyterian Church of Hope in Nima, started a Bible Study and prayer group with seven northerners, an initiative which led to the formation of the Nima 441 Northern Community Church. Success of the Accra program led to the opening of a second one in Kumasi under John Azumah in 1990. This also proved a success. The program spread to other parts of the South. The strategy of the NOP, according Dovlo and Sule-Saah, is to identify with northerners and to embark upon a ministry that “scratches where they itch most.”³⁶ The aims and objectives of the project include: evangelism among the Northern Communities within the Ga Presbytery and other Presbyteries as requested; establishment of congregations on linguistic lines to foster and develop belongingness; unity among members and with the whole body of believers; and

³⁵Elom Dovlo and Solomon Sule-Saa, “The Northern Outreach Program of the Presbyterian Church of Ghana,” *International Bulletin of Missionary Research* 23, no. 3(July 1999): 113-21.

³⁶Dovlo and Sule-Saah, “The Northern Outreach Project of the Presbyterian church of Ghana”, 113.

the organization of classes for these communities with the view to helping them to become functionally literate. The others are the offering of vocational training for these communities in order to equip them with the knowledge and skills that will make them employable, to assist those trained as well as any others who may be in such need to obtain jobs thus making them self-supportive, to cooperate with all organizations and individuals engaged in similar programs with the pastors and leaders of the church at all levels in the work.³⁷

The organization of literacy classes has helped in the evangelization of northern people and the planting of churches. The NOP runs mother tongue literacy programs geared towards functional literacy.³⁸ About eighty percent of the churches planted so far have used literacy classes. Literacy has been the key to development; empowering the people to support themselves economically. NOP has two workshops in Nima and Madina, the two suburbs of Accra with the largest northern populations. Fifty women have participated in the workshops, and twenty of them have completed the program. The women are taught vocational training skills such as batik, tie and dye, soap making, and carpentry, all with the aim of helping them to set up cottage industries. The NOP helped unemployed youth to find jobs. The NOP is also fulfilling its main objective by establishing community based northern churches. These are churches where northerners use their own language and cultural expressions of worship. Members are encouraged to reach other northerners in the South as a preparation to reach their own people in the North. The NOP has carried out evangelistic activities in the north, in 1996 seventy members of NOP churches in Accra and Kumasi took an evangelistic tour of five PCG districts of the North, and planted four churches and made about five hundred converts. So far, the NOP program has planted thirty northern churches with about two

³⁷Ibid., 114.

³⁸Ibid.

thousand members in the south from 1989 to 1995.³⁹ The program has also transformed the life of northerners in the South, bringing in the needed peace in their communities, which was not there before the NOP started. The program has also enabled northerners and southerners to work together in an atmosphere of mutual trust and love. The challenges the NOP faces include: the need for adequate supply of human, financial, and material resources to meet the holistic nature of the program, the challenge of ethnicity, and the struggle with cultural norms that contradict Christian teaching.

Another strategy for church planting the PCG has used and is using is the use of the Bible Study and Prayer Group as the evangelistic and church planting team of the church. The group, founded in 1962, is an answer to a spontaneous call for the study of the Bible and for prayer in the church. Such study and prayer is to equip the lay people for evangelism, follow up, and planting of churches. The presence of the group has also minimized the practice of members calling on so-called prophets and *mallams* and the temptation to leave the church for the so-called “spiritual churches” and for other faiths. The group was a ready task force for the GEC program (New Life for All and products; the 1989 and 1993 Surveys) and used this program and products to cause a revival and evangelism explosion in the PCG. The young people who were affected by this revival are the ones responding to the call to be trained as ministers in the PCG. The PCG, after careful study of the group, gave it the task that is most fitting for its call. This writer sees this strategy just the same or similar to the evangelistic team which every church and if possible denomination should have. It must have strong affinity for the Bible and for prayer. It is a must for every mission-minded church.

In evaluating the PCG’s strategies and methods one can say the mission station or “Christian Village” strategy may have obtained some results in terms of the transformation of the lives of the “isolated” converts. This transformation was likely

³⁹Ibid., 114.

superficial, limited in scope and short lived. The approach appeared to outsiders as an imposition of foreign religion on the converts. The new lives of these converts did not impact the larger society from whom they were isolated. It ran counter to the incarnation of Jesus and his prayer for the disciples to live in the world (but not of the world) and be his witnesses. Jesus asked the Father to protect them while they carry out his work in the world.⁴⁰

Fortunately, PCG had another strategy that brought in the converts, the starting of schools. While there is a debate as to how much of the social gospel we should engage in or how much felt needs we should seek to provide, the starting of schools especially in the context of a developing nation can be used as an evangelistic tool and for meeting a social need at the same time. In a free society as it was in the Gold Coast, the Basel and Scottish missionaries designed the curricula and included systematic instruction in Christianity; and because the culture lacks any such systematic teaching, most of the children became converted. Added to this is the strategy of adult literary programs. NOP used adult literacy in planting most of its churches.

The promotion of the use of vernacular as means of worship and teaching had a great impact. It made the converts and the people feel God is their God too; God speaks their language. It also made it easier for them to understand and apply what they learned; it made them participants rather than spectators. Another strategy which worked for the PCG was the systematic development of leaders for the various levels of the task. They trained indigenous teachers, teacher-catechists, and pastors for the work. They picked the most brilliant for the highest work of ministry, followed by catechists, and teachers. This was very remarkable as they produced workers for the ministry who were disciplined to the extent that the words "Presbyterian discipline" became hallmark associated with Presbyterian trained students, teachers, catechists, and ministers. The

⁴⁰See Jesus' prayer in John 17 which was his longest recorded prayer on earth.

current strategies of using the Bible Study and Prayer Groups as an evangelistic team and the Northern People's Program for ethnic church planting are excellent strategies worthy of emulation.

The strategies and methods used by the Methodist Church of Ghana were similar to those in one sense and different in another. The Methodists like the PCG opened schools; they translated the Bible to Fanti; used the vernacular, and they trained teachers; catechists, and pastors. The Methodists differed in the sense that they seldom used the mission station approach and were fortunate to have had products of the "castle school" or government school" who were studying the Bible on their own before the missionaries came. The Methodists also differed in the sense that this ready leadership of castle educated men were always ready to fill the void when there were no missionaries. They also took the initiative to start a group known as the "Bible Band" or "The Society for Promoting Christian Knowledge" (SPCK) or simple the "Meeting."⁴¹ The big difference between the PCG and the Methodists in Ghana was that the former always had a strong group of well-trained missionaries and well-trained Africans, while the Methodists Church in Ghana just like its mother group in England was always a laity group.

We see the roots of this lay people's movement right at the beginning of the church. Unlike the beginning of the PCG and the Anglican Church in Ghana, the Methodist Church began with the work of lay people, and this helped the work to spread fast and wide. When the Methodist Missionary Society sent the first missionary Dunwell to Cape Coast, the SPCK was not only meeting in Cape Coast, but also in at least two other castle towns; at Anomabu and Dixcove. Bartels writes writes, "Dunwell become aware of the existence of several societies of this kind on the coast who meet together for

⁴¹F.L Bartels, *The Roots of Ghana Methodism* (Cambridge: Cambridge University Press, 1965), 6.

the same purpose.”⁴² Methodists lay people: traders and government workers were always zealous and spread the faith everywhere they went.

The reading and studying of Scripture was the main feature of the devotion of the SPCK groups. Other features of their devotion included fear of hell as well as the need to repent. Another characteristics of their devotion was the love of Christ which the group believed brought them together at the beginning. Bartels writes of the group, “Whatever the circumstances which brought the meeting into existence, there were present in them some characteristics of the church in history—a sense of sin, fear of hell fire, the need to repent, and the assurance of the redeeming love of Christ was the Christian practice which grew out of the ‘Meeting,’ to the fellowship and prayerfulness of its members to the singing and their seeking, to their reading and interpretation of God’s Holy Word, Dunwell brought the instruction and inspiration of the sermon, the meditation, and witness to the class meetings and the appeal of extempore prayer.”⁴³ Thus the Methodist Church was born out of a lay people’s movement, and it continued to spread very much through lay people. Evangelism by lay people and the use of evangelists was a distinguishing characteristic; not necessarily a strategy, for it emerged out of the zeal of the people rather than focused or planned strategy. The SPCK group initially was an exclusive group. They admitted into their membership only those who have been through the local school. Through the aggressive evangelism efforts of one of their members, Joe Sam, many people from the working class; illiterate artisans such as gold smiths, masons, and carpenters joined the group. Thus, the Methodist Church of Ghana used evangelists and lay people more than any other class of gifted people in planting churches.

Unlike the Basel Mission, which started very slowly but moved steadily, and

⁴²Ibid., 9.

⁴³Ibid., 14.

the Anglican work of Philip Quacoe which died off, the Methodist work started fast. Negatively, people felt the Methodists were not meticulous enough. One governor, Benjamin Price, who had a lot of respect for T.B. Freeman's genius was disappointed in the haphazard methods of the Methodists and voiced this out at an annual meeting of the church. Bartels reports the governor's assessment, "The Methodist Church he said swelled its ranks with nominal converts while the Basel Mission recognized the small progress they made in sixteen years and made no attempt to disguise it."⁴⁴ Even Bartels a prominent Ghanaian Methodist who wrote the history of Methodists in Ghana and was at one time the headmaster of the famous Mfatsipim seem to favor the mission station approach. He writes, "The Basel Mission work was one of controlled advance. At each central station they housed the Christian community on grounds, called Salem, which were separated from the rest of the town or village."⁴⁵ To this writer, the Methodists were doing the right thing. Using lay people to bring others to the Lord and the establishment of new churches is really what the church led by the Holy Spirit should be about. When God's people filled with the Holy Spirit are witnessing to others and fellowships are springing up as was the case with the Methodists, we need to praise God. Nevertheless, the denomination needs to train enough pastors to disciple the new converts and take care of the churches. Sometimes the resources are just not there. Whatever the case such moments of harvesting or God's visitation come and go. So when they come we need to find some means of training people fast enough to take leadership roles as the

⁴⁴Ibid, 75.

⁴⁵Bartels, 75. Bartels continued "It will remembered that Freeman achieved this objective at one place only, Beulah," Here Bartels seems to say if only Freeman had continued with the Beulah approach, it would have been better. At Beulah, north of Cape Coast, Freeman had an agricultural station where the community of converts were introduced to large scale agriculture. It was an expression of Freeman's personal philosophy of the church which to him must be both "Christian and industrious" for members to develop 'a sense of value of steady and vigorous industry.' He felt the people were lazy and indifferent in subsistence agriculture and needed to be brought together in a community to be taught habits of steady industry through training in manual work.

Ghana Baptist convention is doing currently. It is good to plan for “controlled advance” but in the final analysis it is the Lord of the harvest who alone determines what happens.

The Beulah type of experiment was not the solution to the problem of nominalism. If anything that kind of project only called for more money and with it, the needed administration, which Freeman could not handle, had to retire and the project collapsed. The Basel mission was able to carry out the mission station strategy (Freeman’s Beulah) because: (a) they had a lot of missionaries and (b) because they had a well laid out system for training their workers. Mission statistics of the workers of the Methodist and Basel Missions will make the picture clear:

Table 1: Comparative Table of Workers for the Methodist and Basel Missions in 1885

	Methodist	Basel
Number of European Missionaries including ladies	3	53
African Ministers	15	17
Catechists and Evangelists	126	50
African Women Teachers	6	21
Total Membership	6855	6800

Looking at the figures of 1885 in Table 1, Bartels writes, “The comparative table of establishments given above clearly shows that the Basel Mission was in a position to develop a better disciplined church and a more efficient educational system.”⁴⁶ Here this writer agrees with Bartels not necessarily because the Methodists

⁴⁶Bartels, *The Roots of Ghana Methodism*, 118.

had three missionaries as compared to fifty-three, or one had the “Salem” type of discipling and the other did not; or the Methodists had the bulk of their work done by evangelists, while the PCG used trained ministers, or one is meticulous, and the other is not. Rather, this writer believes Christian growth takes time and demands discipline and training. The Methodist did not have a system that worked. Members of the SPCK went to government school and only read the Bible on their own. They had a great zeal, which brought them missionaries, but the work spread fast and there were not enough missionaries, nor did they have a good training system that trained enough Africans adequately to take care of the flock.

The key is leadership development. The Basel Committee followed the Lutheran tradition in education, which made some provision for instruction for the masses but insisted that those who preached and taught be adequately trained in Hebrew, Greek, and Latin so that they could read the Scriptures in the original languages. The Basel Committee, therefore, gave adequate training to its missionaries and also carefully selected Africans and trained them as teachers, catechists, and preaches, and they allowed them to get into higher positions only after they have proved themselves. Of course, the sheer number of trained missionaries and Africans helped the Basel Missions work. They started slowly, but by 1885, they had almost the same membership as the Methodists. Bartels believed the Methodists had an inferior work force and yet admits they did a great work which served as a training for future responsibility, considering their educational level and training. He commented on the work force of 1885 as follows, “Much as the three Europeans missionaries of the Methodist Church in Ghana in 1885 had wanted to, they could not have given to the 6855 members of the church the pastoral care which 53

Basel missionaries assisted by seventeen trained preachers and fifty evangelists and teachers (also trained) were giving to a similar number. The Methodist Church relied on fifteen ministers, 126 evangelists and teachers of inferior mental equipment to do its work; but it may be argued that the active participation at every level of the people themselves, whatever their education or background turned out in the western area of Ghana to have been invaluable means of training for future responsibility.”⁴⁷

Given the opportunity, this writer would choose go for the lay people to be the ones to reach others with the gospel, but, in addition, I will have a good system of training teachers, catechists/evangelists or church planters and pastors—with a clear system as the Basel missionaries had. The key to reaching unbelievers is through lay people; they are the ones that will win others to Christ, but there must be a good “reservoir” of trained people at the various levels ready to take over as soon as a group emerges—be it a prayer cell, Bible study group or house church. Someone with training in the ministry needs to be sent to help.⁴⁸

The Methodist church had a good application of the use of vernacular as a strategy just like the Basel mission. George Wrigley, Dunwell’s successor, understood the need for a deeper understanding of the gospel by the locals and the fact that it could not be met adequately in English as in Fanti. Therefore, together with his interpreter, Thomas Hughes, he devoted a lot of time to learning Fanti. He translated the Conference

⁴⁷Bartels, *The Roots of Ghana Methodism*, 120.

⁴⁸It is believed the problem of not using trained evangelists and catechists and ministers resulted in nominalism which gave a foothold to Islam among segments of the Fantis, especially the Gomaa Fantis. The aggressive Ahmadiyya sect, who use the same mission methods as Christian missions, were able to convert many Fantis to Islam to the point that it is estimated today that there are more mosques in the central region (just one of the two regions with Fanti population) than there are in the three northern regions combined).

catechism, the Ten Commandments, the Lord's prayer, and portions of the New Testament into Fanti. He was able to read and preach in Fanti and conduct baptismal services in eight months. Wrigley together with two African chaplain scholars; Capitein of Elmina and Christian Protten, reduced Fanti to writing and translating basic documents of the Christian faith into Fanti.⁴⁹ The urgency with which he understood the task of translation underscored importance of this strategy. The Methodist Church did continue the translation till 1885 when the synod took the decision to do the translation of the whole Bible. By 1895, the Fanti New Testament had been completed, but it was not until 1944 when a translation committee under G.R. Acquah completed the translation. The printed Fanti Bible was dedicated in 1949.⁵⁰ It was then realized that seventy per cent of the members were illiterates. Sadly enough, no mass literacy program was developed because the rapid increase in population made it difficult to even train the young ones.

As far as the starting of schools were concerned, the Methodists, unlike the Basel Missionaries, did use the establishment of churches as the springboard for starting schools. Usually, Fanti traders or government workers started a Methodist church and invited the mission. The mission then usually started a school. Dunwell and Freeman both came to meet groups already meeting in Cape Coast and other towns. Freeman opened a school in Cape Coast and nine others later. Before Freeman got to Kumasi, a Fanti government representative had already stated a Methodist group. Agbeti writes, "In Kumasi also there developed a small Methodist nucleus organized by James Hayford, a Fanti Methodist, who had been living in Kumasi as a British representative appointed by

⁴⁹Bartels, *The Roots of Ghana Methodism*, 25.

⁵⁰*Ibid.*, 213.

Governor Maclean. He had been holding services of worship for the Fanti living in Kumasi and for the Ashanti who cared to attend.”⁵¹ This was the actual beginning of Methodist work in Kumasi, and it was with this group that Freeman opened his mission in Ashanti. This Methodist church and Freeman sought the Asantehene’s permission to start a school. Bartels tells us that Freeman was greatly encouraged when he heard that the king was anxious to have a school in Kumasi.

As discussed earlier, one other problem the Methodists had was that, they for a long time (until Wesley College was started) did not have a college and seminary where they trained their carefully selected students for ministry. Their pre-occupation was with the training of the basic level and a high school, which at times had seminary attached and at other times removed. Mfantshipim, their famous high school, went through a lot of struggles to become one of the best high schools in the country. W.T. Balmer who put it on a sound footing found only eight students without a teacher when he first arrived at the school. He stayed when he saw their enthusiasm. It was through Balmer’s advice that Wesley College in Kumasi was established for training teachers, catechists, ministers, and preachers and Freeman College at Akim Swedru to train catechists.⁵² The church together with other churches started Trinity College for training ministers.

With agriculture, apart from Freeman’s experiments failed at Dominasi and later at Beulah, there are no records of the Methodist church engaging in these ventures. As far hospitals and health institutions are concerned, the Methodist helped in starting a hospital at Wenchi in the Brong Ahafo region but the Methodist Society did not accept

⁵¹Kofi J. Agbeti, *West African Church History: Christian Missions and Theological Training* (New York: E.J Brill, 1991), 56.

⁵²Bartels, *The Roots of Methodism in Ghana*, 169.

responsibility for running the hospital so it had to be ran as a local enterprise by the government, the local council, and the Methodist Synod.⁵³ The hospital was started by John Dixon an Irish missionary. The church, like the Presbyterians, had a book depot with branches all over Ghana.

Today, the Methodist Church in Ghana has 167 circuits, and 13 dioceses (Cape Coast, Accra, Kumasi, Sekondi, Winneba, Kofonidna, Sumyomi, Tarkwa, Northern Ghana, Akyem Oda, Effiduasi, Obuasi, and Tema). It is estimated that the conference grew by 30054 new members between 1996 and 1999 bringing the total member to approximately 1.5 million. The conference has 720 ministers, 3 full-time catechists, 112 lay evangelists and missionaries, and 26,725 volunteer lay preaches and class leaders. The strategies used include the use of the lay people (Methodist tradition), the training of ministers, teachers and catechists, the opening of schools, the use of vernacular, and the establishment of a hospital.

Pentecostalism in Ghana, unlike the rest of Protestantism, had its origins in the indigenous people and not foreign missionaries. Peter Anim and his Faith Tabernacle Church are credited with the origin of classical Pentecostalism in Ghana.⁵⁴ Anim, who was educated in a Presbyterian school and worked for the Basel Mission factory, became sick and went back to Boso, his hometown. Anim read a Christian periodical, *The Sword of the Spirit*, and found out about faith healing. He corresponded with the editor, embraced their teaching, and prayed for healing. He was healed and, therefore, withdrew

⁵³Ibid., 283-84.

⁵⁴Jones Darkwa Amanor, "Pentecostalism in Ghana: An African Reformation" [on-line]; accessed 24 November 2002; available from <http://www.pctii.org/cyberg13/amanor.html>; Internet.

his membership from the Presbyterian Church in 1921.⁵⁵ He started a healing ministry at Asamankese called Faith Tabernacle. Faith Tabernacle was very conservative. It stressed personal holiness and separation from the world. It was not Pentecostal; they considered speaking in tongues or emotional worship as Satanic. They, however, believed in faith healing to the extreme, to the exclusion of the use of medicine. They spread through Southern Ghana.⁵⁶ Anim read another periodical, a Pentecostal one called *The Apostolic Faith* from Portland, Oregon and became interested in their teaching on the Holy Spirit and speaking in tongues. He eventually resigned from the Faith Tabernacle and formed a new group, Apostolic Faith in 1930.⁵⁷ Anim got in touch with a Pentecostal group in Bradford, UK and after a visit by the leaders of the group, Anim and his church decided to affiliate with them. Anim made a request for a resident missionary to work with them. In 1937, James McKeown was sent to Asamankese as the first Pentecostal missionary from the UK to Ghana.⁵⁸

McKeown was born there in 1900 at Glenboig near Glasgow.⁵⁹ His father was a strict Presbyterian, but after an encounter with Pentecostal preacher he became Pentecostal. The family later moved from Scotland to the Antrim country in Northern Ireland. It was there in Northern Ireland that the family encountered George Jeffreys, founder of the Elim Evangelistic Band. James became converted through the preaching of

⁵⁵ Amanor, "Pentecostalism in Ghana."

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Ibid.

⁵⁹ Christie Leonard, *A Giant in Ghana* (Chichester, England: New Wine Press, 1989), 11.

the group at nineteen, began to read the Bible regularly and loved the Lord, but by his quiet nature he did not make great noise or fuss about his new faith.⁶⁰ Later, he received the baptism of the Holy Spirit after much prayer and his readiness to give up. He met Sophia, six years older than him who also came from a Presbyterian background.

James found a job in Glasgow and married Sophia in 1927 and they settled in Glasgow. In Glasgow, they encountered the Apostolic Church who believed God was speaking to them through people they called the “prophets.” This group was the one sent James and Sophia to Ghana through a series of “prophecies.” James did not initially think he would ever be called to be a missionary because of his lack of education. He saw God’s hand in their situation as he got a job as a train conductor. He had to struggle with public ministry even in Scotland. James wrote,

The Word of God through prophecy called me forth, step by step, to public ministry which was very severe on my reserved make-up, but grace was given to follow Him who was calling. My experience taught me not to be exercised about ambitious desires, but to love the Lord and shine where I was placed. Having this settled in my heart, pence resigned and while I admired others who went forth to other lands, I never dreamed that such was for me. What matters where on earth we dwell? It’s Jesus that matters.⁶¹

Christine Leonard argues that the mission work of the mainline denominations in the Gold Coast did not really touch the lives of the ordinary people as these mission groups put social concerns above evangelism.⁶² There was, therefore, the need for a new kind of mission. Leonard stressed the fact that such Christianity was irrelevant to the people who had “spiritual problems and therefore go after all kinds of cults usually quasi Christian who do not read the Bible, but instead waved it as magical talisman to ward off evil spirits.”⁶³ There was spiritual hunger, and James McKeown came to Ghana. He

⁶⁰Ibid., 16-17.

⁶¹Ibid., 19.

⁶²Ibid., 22.

⁶³Ibid.

comes as a pioneer missionary with little education and no training. Someone had prophesied in a large Apostolic Convention in England that James and Sophia would go as missionaries to West Africa, though they were not even at the meeting, but in Glasgow at the time. When the executive of the church broke the news to James, his response was, “You know I left school at the age of eleven. I really think missionaries need more education than I received.” The elders told him he had something many educated people did not have and that was adaptability. James still was not convinced; he felt his training was inadequate for the job. He continued with his job training for a train driver for fifteen months until he was broken by Sophia’s tears one night pleading with him for them to go to Ghana. He became convinced and resigned from his job. Just before they left for Ghana, he wrote, “The call has come forth that it was the will of God for my wife and me to be planted in the soil of Africa. Like all other experiences with the Lord, it seems strange at first, but after inquiring in the secret of His presence, the call has become the sole passion of my life.”⁶⁴

James came to Ghana alone; Sophia was to join him later. He landed in Accra and was taken to Asamankese. Soon the issue of faith healing, which his host Anim and his church believed, came up and when the church realized James did not agree, they became even more insistent on it. His preaching changed their minds, and they began to accept him. Then he contracted malaria, with a very high fever. He was at the point of death, and went to a hospital in Accra. He recovered after eleven days and returned to Asamankese, but the church felt betrayed, and they lost trust in James McKeown. Sophia joined him one year after his hospitalization. Things were really at their worst; the elders would not allow James even to preach.⁶⁵ James and Sophia moved Winneba in June 1938 with only ten pounds. They had little to do with Anim and finally broke with him a

⁶⁴Ibid., 24.

⁶⁵Ibid., 34.

year later. Many of the people from Anim's outlying groups joined James. The Bradford group disapproved of the non-medication doctrine, and so Anim broke with them and called his group Christ Apostolic Church, which exists to today as a smaller church compared to the Church of Pentecost.⁶⁶

In Winneba, James started from scratch, except for the few connections he had made. He preached in the market place, and they rented a hall for their Sunday services. A wealthy woman, Mrs Obo, who sold her gold ornaments to support the church was one the early converts. Leonard writes, "It was with such women that the church began. The problem was that there were few men who were prepared to lead."⁶⁷ By June 1939, McKeown had two hundred members in his church and held the first convention where the first Ghanaians were ordained in leadership. There was nothing spectacular about the numerical growth at this stage, but Leonard notes that the years spent at Winneba were some of the most significant because the church learned to pray.

One of the strategies of this church that has produced so much growth is prayer. The church was born in prayer McKeown taught the little band the benefits of prayer. Leonard writes, "He made it clear that although neither he nor they were anything special, God could speak to them through revelations and visions."⁶⁸ Even when the church had grown numerically and financially, James still asked them to pray or they would decline and decay would set in. For example in 1973, he told them "at the commencement of the work 40 years ago was prayer yet more prayer." He continued, "If we follow education, we will get what education gives, if we follow material things, we will get what they give. We have to seek the Lord and wait on him—this is the secret of

⁶⁶Ibid., 35.

⁶⁷Ibid., 43.

⁶⁸Ibid., 45.

the church's success and expansion."⁶⁹ The people saw James practice what he taught about prayer. They found out that he would rather pray than preach or go to meetings. He went to bed early so he could rise early and pray. The church caught this and would meet to pray from four or five until ten in the morning. Today, the same practice goes on even though they end either at six or seven. Leonard writes, "It was slow and difficult at the start, but eventually God really came through, not just in word, but in signs and wonders—to the extent many were in awe of things small group of ordinary Africans who prayed. Sinners came in weeping confessing their sins."⁷⁰ Because they did not have facilities, they usually went to the bush and prayed. These meetings were never dull for they cried out to the Lord and this habit has stayed with them.

The next strategy was McKeown's identification and true fellowship with Africans. The McKeowns were poor, had no car of their own, no refrigerator and most of the time lived on the generosity of the people. The church members found it joy to give them gifts. The McKeowns lived a simple life just like the people. The people, therefore, related to them closely. James prayed specifically that the Lord would draw him closer to them, which was not easy at first. The people saw them as a humble couple who made "themselves accessible and did not place themselves higher up in the air."⁷¹ They welcomed people to their home and shared their food with them. The McKeowns traveled to the villages, ate the food that the people provided. Church members came to trust them. James respected the local culture except where it went against the Word of God. Leonard wrote of him, "He was not interested in promoting himself or his culture; only Jesus." Other westerners felt he was mad to the trust Africans with people and money, but James expected that God will and does work in the converts and that was

⁶⁹Leonard, *A Giant in Ghana*, 46.

⁷⁰Ibid., 47.

⁷¹Ibid., 62.

proved. He wrote, “This has been our aim in allowing the work in Africa to retain its native characteristics and it has resulted in producing some of the finest Christians I have yet met. Let there be no mistaking the high standard of both the work and the members, for despite the absence of legalism and the background of heathenism there are emerging many who are attracted to his Spirit of Jesus men and women of like heart and character.”⁷²

Another strategy that worked in planting the Church of Pentecost was strategy of “Africanization” or indigenization or contextualization, especially in worship. McKeown from the beginning wanted the church to be indigenous in African culture, ministry and finance.⁷³ So, he allowed the people to develop there own band of music; usually called local choruses with beating of drums and shaking of the tambourine, and clapping of hands which were initially scorned on by the educated. Today, that has become a special feature of Ghanaian way of worship. Leonard tells her readers that “the exuberant praise at their meetings is such a joy, a visitor hardly notices the hard benches.” She also thinks the church has preserved the country’s cultural heritage through this music. She writes, “Altogether the church has made quite a contribution to preserving Ghana’s cultural heritage—their creative music is often played on the radio.”⁷⁴

Another strategy that helped the church planting efforts is their total reliance on God as a church and the generous giving to the church by the members. The McKeowns started the church with only ten British pounds when they moved to Winneba. James did not worry about material possessions, “he knew God who had called him will provide. With the people he knew his part was to help them to know God—then

⁷²Ibid., 64.

⁷³Ibid., 69.

⁷⁴Ibid., 68.

God will look after them.”⁷⁵ The people at first were not used to giving and resented the idea of tithing, but with time and McKeown’s own example, they began to give sacrificially. The early pastors had meager financial support, McKeown taught them to follow Jesus’ teaching and accept whatever food was offered to them as they preached the gospel. Leonard tells us “Even today the pastors’ salaries are small and their lives hard.”⁷⁶ McKeown build what Leonard calls, a “Do It Yourself Church,” a church that feeds itself both with ministry and finance. McKeown ensured that the church was self-supporting right from the beginning. He had faith in God and trusted God to work through the people (he trusted God and trusted them). McKeown counteracted criticism for not contributing to social concerns like schools by saying that his priority was always evangelism and that social benefits occurred where peoples’ lives are changed. True to this vision, as the church’s financial situation improved and only 14 percent of her income was spent on salaries in 1982 as opposed to 95 percent in 1959; a large portion of the incomes went to schools, agriculture and other projects. The church now exceeds its target in income collection. For example in 1982 it exceeded its financial target by 50 per cent and the mission offering by forty-one percent.⁷⁷ COP generally tops all the churches when it comes to such general causes of the kingdom like contribution to the Bible Society of Ghana. The church was made up of ordinary people (especially at the beginning), and yet they gave sacrificially thus providing the church with financial sufficiency to carry out the work of ministry especially church planting.

With an administration that is highly centralized, the issue of money for

⁷⁵Ibid., 69.

⁷⁶Ibid., 70.

⁷⁷Ibid., 72. This was very remarkable considering the fact that the early 80s were perhaps the most difficult years in Ghana’s short history. Most people could afford only one meal per day and developed what was called “Rawlings Chain” around their necks.

starting new churches and building very nice places of worship is today not a problem for COP. Once a place is selected for planting, a church all the support—both financial, human and materials—are mobilized to ensure its success. When this writer talked to the leaders in evangelism and missions, they reiterated how the centralized administration has helped them. First the chain of commands is strictly followed. They adhere to policies and regulations on transfers and they also make sure their doctrines are taught and followed, particularly the doctrine of the baptism of the Holy Spirit since the Holy Spirit is so prominent in all they do.

Another important strategy of the COP was its emphasis on evangelism. McKeown taught in simple terms the importance of evangelism. As a Pentecostal, McKeown believed and appropriated the power of the Holy Spirit. His emphasis was always on evangelism. When people responded to Christ, he made sure they were taught. The new converts go through teaching for one month, the church has developed some ways of teaching even the illiterates; sometimes it is in the form of catchy phrases, and other times it is through Bible studies. After baptism, new converts continue to be taught. The leaders also encourage the new ones to listen and understand and then apply. McKeown and his leaders also repeat messages and texts that they believe the Lord wants them to emphasize. Then they gather for annual conventions usually around Easter when there is more teaching and evangelism.⁷⁸ With the growth in members, the national conventions changed to regional ones. Somehow every member is taught some simple way of testifying about Jesus and the majority of them do it with confidence.

While the whole church is taught to share Christ in some simple way, they have a special group the Witness Movement (WM) like the Bible Study Prayer Group of the PCG. The group was started in 1940 by a missionary who worked with the

⁷⁸Leonard, *A Giant in Ghana*, 87. The first general convention was held at Winneba in 1939 with 200 members in attendance. The last one for the whole convention in 1985 was attended by 125000 members, since then it has been done on regional basis.

McKeowns. The vision of the groups is to win the country for Christ. A smaller group called the “Bombing Group” started most of the assemblies in Greater Accra and started a church in Lome, Togo.⁷⁹ The WM is a dedicated group who are not distracted by materialism. Evangelism is their priority, and they preach simple, but excellent gospel messages.

The next strategy that has helped the COP is leadership training. The church trains its leadership right from conversion. As we saw earlier, every member is trained to be a witness. New converts are called upon to give testimonies about Jesus in public and to talk to their friends about Jesus. The members practice preaching to smaller groups, and after that they are given greater opportunities. Leaders including church planters, who in the COP are usually pastors with gifts of evangelism are recognized and sent to “Missionary” or “Liability Districts” in or outside Ghana. Coupled with this is the church’s operation in the five-fold ministry: apostles, prophets, pastors, evangelists and teachers. Pastors usually are called first to be elders where they work on par with the pastor, but receive no pay. They usually work full-time outside the church. Pastors usually receive three months training at the Bible center, then go through two years as probationary overseers and another three as overseers before they are ordained. Their training is more like on the job training. Apostles in the COP are those who have a wide area of ministry. They have a call of God to start churches over a wide area, ordain me to office, and to impart spiritual gifts.⁸⁰ While anyone can prophesy in the COP, certain men have been recognized as prophets to the whole church, and there has been only six so far in the church’s history.⁸¹

⁷⁹Ibid. the group got that name because they were formed just after World War II and so when going on evangelism they will normally say they are going to “bomb” the enemy.

⁸⁰Ibid., 124.

⁸¹Ibid., 125.

McKeown's life and the principles with which he started the COP give us indicators as to who can be a successful church planter or missionary or apostle in Ghana. The COP's methods of church planting include personal evangelism, crusades and healing camps. As we saw, personal evangelism by members, including new ones who share their testimonies went a long way to win many for Christ. The District Pastors or the Pastors, set goals for the number of churches they plan to plant each year after surveying their jurisdictions. Pastors in the district are then given quotas. When the area has been chosen, the pastor visits and familiarizes himself with the area. The witness movement goes in to share Christ. An open air crusade is held in the area for three to four days. The existing churches in the same area are all mobilized to actively participate in the crusade. Jesus film and Challenge Book Store Cinema vans are used. There is preaching and ministration(time when people with problems are prayed for). Then a church is started with the converts and the old members in that area.

While the church believes fervently in the power of the Holy Spirit, the church organization of crusades tries to have a large gathering to attract non-believers who see such numbers as a great demonstration of the power of God. This writer has also noticed that they organize these crusades in an efficient manner with joy and exuberance that attracts others.

One method that has attracted people to the church is the prayer camps where people go for healing. These are currently six such camps all over Ghana—Goka, Edumfa, Takoradi, Mallam (Accra), and Koforidna. These camps are patronized by people from all walks of life including the rich, politicians, ordinary citizens, and many others. When they are healed, they join the church and bring their relatives and friends. Where there is no COP, a new one may be started.

The church had about one million members in 2002. In 1987, when the church

celebrated its fiftieth year, the total membership was 270,000 in 3000 congregations.⁸² Every week, the church gains five assemblies. There is a COP assembly in almost every town and village in Ghana today. They have churches in the neighboring countries of Togo, Benin, Nigeria, Cote, Liberia, Burkina Faso, Gambia, and Sierra Leone.⁸³ Today, they have churches in the United States, United Kingdom, Germany, and other western countries. Leonard identifies the following factors as being responsible for the growth: (1) message; sharing their faith; (2) the church's program of sending out full-time missionaries; (3) prayer; COP is a praying church; (4) they give—they give an offering at every meeting; and (5) the people love Jesus (the main reason).⁸⁴ The COP has become a truly indigenous Church in Ghana.

Another indigenous evangelical church came from Nigeria—the Deeper Life Bible Church. They, like the Navigators, are known to do a good following up converts. They started work in Ghana, in Ashanti region in 1979 and by 1993, they had 150 churches. Their strategy is mainly focused on leadership training. They train pastors and workers in Kumasi (capital of Ashanti) and sometimes in Lagos (Nigeria). From these metropolitan places, the church sends the pastors and workers to the district capitals, where they are further trained and posted to the villages.⁸⁵ They use teachers a lot because they are usually willing to accept transfers to the villages and towns. The methods they have used include bivocational church leadership, problem solving messages, strong teaching, and biblical orientation for members to see themselves as “properties of God,” for each member is see God as the Father and God's work as their

⁸²Ibid.,6.

⁸³Ibid., 7.

⁸⁴Ibid., 7-8.

⁸⁵Jide Oladimeji, “Case Study for Village Church Planting in Southern Ghana,” a paper presented at the second National Consultation on Evangelism organized by the GEC in Accra in 1993.

father's work. Pastors serve as bivocational ministers and their simple church structure that allows pastors to use initiative and preaching that offers practical solutions to peoples' problems.⁸⁶

Miracle Life is an independent evangelical church that was started by Gordon Kisseh, the current head pastor of the church. Kisseh, who was an active Christian at the Kwame Nkrumah University of Science and Technology (KNUST), was active in the local church in Tema where he worked as an engineer at the oil refinery after college. He started a fellowship which he eventually turned into a church in 1980. The church has grown into a "big" church of over one thousand members. The church has started branches in the big towns along the coast. Strategy wise, Kisseh told this writer he cannot say they had any special strategy except studying the Bible, prayer, and being relational with the people. They welcomed everyone and let them feel at home. When people get problems at their churches and come to them, they welcomed them with open arms and helped them to find their place at Miracle Life. The head pastor told me they have used the media, especially FM radio, in sending the gospel message to the people in the other areas where they have planted churches.

Finally this writer wants to mention an indigenous mission organization, the Christian Outreach Fellowship (COF). There was a revival spearheaded by the Scripture Union (SU) in the 1950s.⁸⁷ The first fruit of this revival formed the evangelical leadership in the 1970s. It was this leadership that acted proactively to win Ghana to Christ. Some of the things this leadership group did include the establishment of the Christian Service College, Ghana Evangelism Committee, and the Maranatha Bible College. The group also founded the Christian Outreach Fellowship. The man who

⁸⁶Ibid.

⁸⁷Bernard Ofori Atta, "Christian Outreach Fellowship Case Study"[E-mail], 20 October 2001.

promoted the COF all over the country was the late William Ofori Atta, a prominent politician and one of the “Bix Six” of the early days of Ghana’s political history.⁸⁸ The purpose for which this indigenous mission organization was founded was to recruit suitable Christians train them, send them to unreached communities, and support them make converts and plant churches.

Originally, missionaries were to raise their own funds, but that posed a lot of problems, so that approach was changed. Core groups were formed to be the support base for the missionaries. Nevertheless, funds were accepted from others outside the group. All these resources were raised locally until 1994 when Partners International became a partner with COF, giving the latter support on regular basis. They pledged to support COF for as long as missionaries worked among unreached people. COF has an all Ghanaian board and missionaries who minister to Ghanaians and Togolese. The director indicated that God through the Holy Spirit has sent missionaries to them. Bernard writes, “We always say that we have never recruited a single missionary. It is the Holy Spirit who sends us the right people when the need arises.”⁸⁹ The organization uses the Ghana Evangelism Committee’s church surveys to determine where to send missionaries. In practice, COF targets groups that have less than three percent church attendance. Once a field is identified, COF begins to pray seriously for that field until the Lord give them somebody. As regards qualification COF expects all who apply for missionary positions to have been born again and called to missions.⁹⁰ The people that COF has used and continues to use are people who have had some theological training. In 2001, COF had twenty-eight missionaries and forty-four assistants and two hundred and thirty-seven church planters. In 2000, these field workers shared the gospel with

⁸⁸See chapter 1 of this dissertation.

⁸⁹Bernard Ofori Atta, “Christian Outreach Fellowship Case Study,” 2.

⁹⁰Ibid.

42,600 people, made 2750 converts, and planted fifty new churches. The COF has 256 churches.⁹¹

The Strengths and Weaknesses of the Strategies and Methods Used by the Ghana Baptist Convention and Mission

So far the strategies for church planting that the Ghana Baptist Convention has used include the Pauline strategy of planting churches in strategic locations, revivals, evangelistic teams, homogenous unit principle, home missions, contextualization and development of local theologies, and the use of convention auxiliaries such as the National Union of Baptist Students (NUBS). The methods used include mother-daughter (and satellite type), providing social needs, crusades using Jesus film, door-to-door evangelism and visitation, Bible studies and prayer cells, use of media especially radio and television, Bible correspondence, theological education by extension, rural church planting methods and healing crusades or power evangelism, and leadership training-for both the laity and the clergy.

The Yorubas first and foremost planted churches in the cities and commercial towns and villages where they were carrying out their activities. For them it was a matter of convenience, but in doing so they were following the Pauline strategy of planting churches at strategic locations, and it worked very well for them and the kingdom. The Ghana Baptist Mission likewise by and large planted churches in cities, Accra, Tema, Kumasi, Tamale, Sekondi-Takoradi, and others. The convention in its current strategic plan is concentrating on district capitals. The Wa team is using it, and the Mafi team appears to be using it too. It is a good strategy because generally cities present a great potential for planting churches. This stems from the following three reasons: cities are 'open to change; they have a concentration of resources; and they have and potential for

⁹¹Ibid., 3.

significant contact with surrounding communities.⁹² It hastens the tempo of church planting if leaders are trained at each strategic location to reach the villages. It thus helps in training local leadership. It gives the team the time to work only at these strategic points and thus give their best in this endeavor. The development of the church at these strategic locations makes available resources from these centers of activity for the development of the work in the surrounding towns and villages which may be less endowed with resources to do such work. Roland Allen argues that “the cities and towns which Paul chose for his church planting were centers of Roman administration, of Greek civilization, of Jewish affluence or of some commercial importance.”⁹³ Walter Liefeld asserts that these cities and towns are also ‘located on major routes oriented towards Rome.’⁹⁴

One weakness that can result in using this strategy is when the focus is shifted completely to the city or town when it should be on the planter. Allen puts it this way, ‘to seize a strategic center we need not only a man capable of recognizing it, but a man capable of seizing it.’⁹⁵ This writer thinks the convention and mission most of the time recognized these cities and towns in Ghana, but the people they sent there could not seize them, so we have churches struggling in all these cities and towns. In other circumstances, these towns and cities may not have the qualifications above and may not be able to reach the communities around them. For these reasons it is important to know that other factors went into Paul’s decision which we also need to consider. In the first place, Paul prayed much and relied on the Holy Spirit. He had a plan or strategy, but he

⁹²Hesselgrave, *Planting Churches Cross-Culturally*, 67.

⁹³Roland Allen, *Missionary Methods*, 13.

⁹⁴Hesselgrave here quotes from Walter Liefeld, “The Wandering Preacher as Social Figure in the Roman Empire,” Ph.D diss, Columbia University, 19670, 150.

⁹⁵Roland Allen, *Missionary Methods*, 13.

was opened to God changing his plan. At least three times in the book of Acts God changed Paul's plans; the Holy Spirit prevented him from preaching in Phrygia and Galatia. When he wanted to go to Bithynia Paul had a vision calling them to Macedonia, and finally God appeared to him in Corinth and asked that he be bold and preach for God had many people in that city. There is no substitute for the Holy Spirit's direction. We need to avoid two extremes: waiting till we hear from God and making our human strategies the final road map without seeking God's direction.

Paul also knew his calling; he desired to minister to all people. Indeed he was concerned about his people, the Jews, and initially preached to them; but when they kept rejecting the gospel he decided to pursue the gentiles, his real calling. Paul also considered those who were responsive to his preaching. There are hard fields, and though they need the word of God, we need to use the resources we have in more responsive areas as Paul did in the example of his stay at Corinth. In talking about strategic locations we need to also consider those who have not heard the gospel. Today all the talk about unreached people groups stems from our desire to reach all people with the gospel in order to fulfill the Great commission.

The convention and mission have used revivals since the 1960s when the Yorubas planted Yoruba Baptist Churches all over the country. As we saw, the revivals and the revivalists were arranged by the convention and the mission, and the results were reported at the annual sessions. The practice continued until the late 70s. From then on the individual churches arranged their own revivals, usually on annual basis just as the convention and mission used to do. While revivals are not strictly strategies to plant churches, they can be said to be catalysts for that purpose. When God's people are revived, they seek to do the will of God which inevitably includes heeding the Great Commission: going to make converts, planting churches, and discipling the converts to do go and do like wise.

Revival has been described as the fourth "R," the other three "Rs" being

Reformation (doctrine), Renewal (dynamics), and Restoration (direction). Revival, the fourth “R” occurs “when God takes the field.”⁹⁶ Revivals are recurring occurrences through the years and throughout the world with the special location and period. God has used all kinds of people in a revival; “learned and unlearned, emotional and phlegmatic, different temperaments, and different nationalities.”⁹⁷ This is because revivals are supernatural and are the work of God. Indeed, God has used ordinary usually unlearned people to cause a revival or spiritual awakening in Ghana as was the case with the Prophet Harris. Later, another man, Oppong, was also used by God; he was rejected by the Presbyterians but was accepted by the Methodists and God used him mightily. McKeown was used by God to build the Church of Pentecost, he was unlearned, but God used him to work among the ordinary people. In the 1970s, God used learned people of the Scripture Union to cause revival in secondary schools and in the cities. In the 1980s, God raised up Evangelist Amoako, an unlearned man, a former robber in Kumasi, to boldly proclaim the Word of God accompanied by signs and wonders, especially healing. This brought revival to Kumasi, which spread to other parts of the country. This revival in Kumasi opened the door for the Word of God to increase. Many have been converted and many churches planted. Such has been the history of revivals. God used the English Methodist man, George Whitefield, and the young scholarly pastor of New England, Jonathan Edwards, in the First Great Awakening in the North America. The revival started in 1734 when members of Edwards’ church started praying for a revival. The revival subsided for six years, but was rekindled by George Whitefield in 1740. L. Drummond wrote of Edwards, “Thousands came to Christ as God mightily awakened this church. Those were the glorious years.”⁹⁸

⁹⁶Colin Whitaker, *Great Revivals: God’s Men and their Message* (Hants, UK: Marshall Morgan and Scott, 1984), 15.

⁹⁷Ibid..

⁹⁸Lewis Drummond, *Eight Keys to Biblical Revival* (Minneapolis: Bethany

Edward viewed the revival in North Hampton as “a very extraordinary dispensation of God; a surprising work of God.” He kept referring to it as revival as “a surprising work of God.” The title of his classic work on the First Awakening, enforces this view: *A Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in North Hampton and the Neighboring Towns and Villages*.⁹⁹ The title also suggests that while revivals are primarily for the awakening of God’s people to their responsibilities, they result in the conversion of souls, thus increasing the membership of existing churches and the planting of new ones.

Just as it is today, revivals in Edwards’ day were accompanied by emotions, and there was the question about their authenticity. Edwards wrote another classic to provide clarity on authenticity. Edwards published in 1742 *The Distinguishing Marks of the Spirit of God*, which was a treatise on the five “marks” that distinguish the Spirit’s activity in a revival.¹⁰⁰ Edwards wrote other books on revival, including a treatise on prayer which produced a strong effect on the Second Awakening. Edwards left a legacy for the church in his writings especially on revival. Except for Charles Finney, no individual has produced such significant writings on revival.

Charles Finney is perhaps the best known person in the history of spiritual awakenings or revivals. His writings on revivals including the popular *Lectures on Revival of Religion* are the best known on the subject and continue to influence believers to this day.¹⁰¹ Finney, a lawyer by profession, was a self proclaimed atheist before his conversion at age twenty-nine. As an evangelist he introduced what has become known

House Publishers, 1994), 170.

⁹⁹Jonathan Edwards, *Puritan Sage: The Collected Writings of Jonathan Edwards*, ed. Vergilius Fern (New York: Library Publishers, 1953).

¹⁰⁰Ibid.

¹⁰¹Charles Finney, *Lectures on Revival of Religion* (New York: Fleming H. Revell Company, 1868), 23.

as the “New Measures.”¹⁰² One of these measures was the altar call or invitation, and the other was the anxious seat or bench for enquirers. Finney, in contrast to the extreme Calvinists of his day preached short, clear and concise sermons, and told his hearers they were responsible for their sins. That had a great impact on his hearers. For Finney solid preparation for revival in the form of advertisements, good choir music, and fervent prayer are what produces revival. He believed revivals could be produced by following a set of rules.¹⁰³ He did not overlook the work of the Holy Spirit, but insisted that the Holy Spirit worked through means and instrumentalities, which used in accordance with the Scriptures, allow the Holy Spirit to convert people. In his *Revival Lectures* in which Finney explained these measures, he emphasized faith, prayer, and baptism in the Holy Spirit. In his brief ministry at Second Presbyterian Church, New York in 1832, the church planted seven churches from 1824 to 1832. Revival erupted everywhere he went with the greatest one at Rochester from 1830-31.¹⁰⁴ Finney also developed the doctrine of Christian perfection, which was adopted by many Methodists.

The greatest controversy about Finney, centers around his man-centered views on revival. Some believed his new measures worked because he was reaping the fruits of the second great revival awakening. Others felt God may have excused him and poured his grace on him because Finney was untrained and young in the faith when he began to preach. In later years, however, when the same measures did not yield the same results and the revivals became less successful, Finney retracted some of his emphasis on man-made measures. In a small book published later in life, he wrote,

I have thought that in at least great many instances stress enough has not been laid on the necessity of divine influence upon the hearts of Christians and sinners. I am

¹⁰²Elmer Towns and Douglas Porter, *The Greatest Revivals: From Pentecost to the Present* (Ann Arbor, MI: Servant Publications, 2000), 102.

¹⁰³Ibid.

¹⁰⁴Ibid., 102-103. The authors estimate that this revival sparked off revivals in more than 1500 towns and villages in New England.

confident that I have sometimes erred in this respect myself. I have laid and I doubt not that others also have laid too much stress on natural abilities of sinners to the neglect of showing them the nature and extent of their dependence on the grace of God and the influence of the Holy Spirit. This has grieved the holy Spirit. His work not being made sufficiently prominent, and not being able to get the glory to Himself of His own work, He has withheld His influences. In the meantime multitudes have been greatly excited by the means used to promote an excitement, and have obtained hopes, without ever knowing the necessity of the presence of the powerful agency of the Holy Ghost. It hardly need to be said that such hopes are better thrown away than kept.¹⁰⁵

Thus, he admits his means of producing revivals has grieved the Holy Spirit. Finney also admitted that the glory was departing, and the revivals were becoming less frequent and less powerful. He also admitted that many who they assumed were converts and had become Christians were “a disgrace to religion.” Thus by his own admission, Finney’s teaching on how to produce revivals and its underlying assumptions were wrong.¹⁰⁶ Unfortunately these “measures” are being used all over the world and are strong among the Wesleyans, the Nazarenes, and the Pentecostals, while Edward’s legacy is strong among the Presbyterians and other reformed churches. Southern Baptists, the parent denomination of the Ghana Baptist Convention, displays a synthesis of both. The tendency in Ghana is towards Finney’s teachings.

These are not the only revivals that changed the world. Towns and Porter list the ten greatest revivals the world has seen in the following order: (1) 1904 revival which began with Evan Roberts in Wales and spread to many other places in the world and finally to Azusa Street; (2) The First Great Awakening 1727-50, which began with Zinzerdorf, Wesley, Whitefield, and Jonathan Edwards; (3) The Second Great

¹⁰⁵Charles Finney, *Revival Fire* (Wankesha, WI: Metropolitan Church Association, n.d), 10-11.

¹⁰⁶There are some good things we can learn on revivals from Finney. These include the need to prepare through prayer, the promotion through advertisements, the call for holy living, the call for immediate repentance, the personalizing of the salvation message and the counseling of inquirers

Awakening (1780-1810); (4) The General Awakening of 1830-40 with Charles Finney, which spread to Hawaii and Jamaica; (5) The Laymens' prayer revival, which began with Phoebe Palmer, Lanphier and D.L. Moody; (6) The World War II Revival from 1935 to 1950 with Billy Graham and Duncan Campbell, which extended to New England; (7) The Baby Boomer Revival (1965-1971) through the Jesus people, the Prairie revival, and the Asbury Revival; (8) The Pre-Reformation Revival (1300-1500) with Lollard, Wycliffe, John Huss and Savonanola; (9) The Protestant Reformation from (1517) with Martin Luther, John Calvin, Zwingli, and John Knox; (10) Pentecost, the beginning of revival in AD 30 with Peter and later Paul.¹⁰⁷

Elmer Towns in a working definition of revival recognizes the following features of a revival: an extraordinary work of God, a unique presence of God and a significant outreach which results from that. True revivals produce the renewal of God's people, the conversion of unbelievers (and the starting of new churches), and the transformation of society. The Ghana Baptist Convention's experiences of revivals were along similar lines. Revivals in order to achieve these goals must start with the church. Charles Spurgeon who experienced revival in his church for many years and planted many churches in London in the middle of the nineteenth century was convinced that a true revival was to be looked for in the church. Evan Roberts, the man that God used mightily in the Welsh Revival, put it this way, "My mission is first to the churches. When the church is aroused to their duty, men of the world will be swept into the kingdom."¹⁰⁸ Roberts concluded with these powerful words, "A whole church on its knees is irresistible."

The major weakness of revivals as a strategy used by the convention and

¹⁰⁷Towns and Porter,

The Greatest Revivals, 21.

¹⁰⁸Brian Edwards, *Revival: A People Saturated with God*, 27.

mission is that it tended to be anthropocentric. The churches instead of praying to seek God and depending on him to bring revival, tended to depend on the invited revivalists or guests to bring about revival. Churches with no spiritual preparation and total dependence on God feel once they go for someone “on fire,” he will bring the revival fire. The next weakness is that we look to human beings to create a revival thus perpetuating Finney’s error. Even where we have prepared and prayed and are in expectation, revival can only come as “a work of the sovereign God, not primarily for the benefit of his people, but for his honor and glory.”¹⁰⁹ Revivals created by human beings are no revivals.

God, in a revival may choose to use people with no special background or features; those who in the eyes of men are least qualified. Usually, God starts with a few faithful people, stirring them to persevere in prayer until many more join them. Second Chronicles 7:14 gives the requirements for revival as humility, prayer, seeking God and repentance. Ours is to do our part, doing it until God sends a revival. It is God’s prerogative to decide whether to send it or not. If God decides to send it, he decides when, where, and how to bring about a revival. Another weakness of revivals these days is that people fast and pray for revivals, but what they are actually seeking is not godliness for themselves or salvation for unbelievers, but for material things; the so-called “prosperity message.” There is a proliferation of evangelists whose work is only to incite the people towards the pursuit of wealth.

The last weakness of revivals has to do with the authenticity of revivals as true works of God. Since there are counterfeit revivals today, there is the need to know which revivals are the work of the Spirit of God. Jonathan Edwards gave these five distinguishing Scripture evidences which give an indication of the work of the Spirit: (1) If the Spirit is at work raises the esteem of the converted to believe in the incarnation, the

¹⁰⁹Ibid., 49.

death, and resurrection of Jesus Christ and confirms to them that Jesus is the Son of God; (2) When the Spirit at work helps people to have more regard for the Bible and establishes them in Biblical truth and its divine nature; (3) When the Spirit is at work, operates against the interests of Satan's kingdom (seen in encouraging and establishing of sin, cherishing peoples world lusts); (4) If we see the operation of the Spirit of truth leading persons to truth and convicting them of those things that are true; (5) If the Spirit operates as the Spirit of love to God and man.”¹¹⁰

Another strategy that has been used and is being used today is the use of evangelistic teams or church planting teams. It was used by the Yorubas in planting churches all over the country. It has been and is being used by some churches and associations today. This writer's church has a group called the Powerhouse Evangelistic Ministry which has planted and is still planting churches in the Ga-Adangbe area. The strengths of using teams include the following: it is biblical; it calls all believers to use their gifts; it models the church; it is healthy for families; and churches planted grow and impact communities more quickly. It also provides apprenticeships and brings out gifts that match the church planting profile for success. Jesus called twelve disciples and trained them to be his successors (Mark 6:7). When he sent them out, he sent them two by two (Luke 10:1). Peter spoke on the day of Pentecost, but he had the rest of the apostles with him as a team (Acts 2: 14). Paul used associates in church planting: Barnabas, John Mark, Timothy, Silas, Luke, Lydia, Priscilla and Aquila, and others. Acts 19 and 20 mention Erastus, Gaius, Aristarchus, Sopater, Secundus, and Tychicus.¹¹¹

Team church planting helps all believers to use their gifts. Ephesians 4:11-12 emphasizes this concept. Whenever this approach is ignored, there is ineffectiveness, and

¹¹⁰Jonathan Edwards, *Jonathan Edwards on Revival* (Edinburgh: The Banner of Truth, 1965), 109-20.

¹¹¹Aubrey Malphurs, *Planting Growing Churches for the 21st Century* (Grand Rapids: Baker Books, 1992), 228.

naturally so because no one person has all the gifts. The other strength of team strategy is that it models the church; the team provides the pattern for the church to follow as it grows. Shenk and Stutzman emphasize this when they wrote, “In the New Testament, the missionary enterprise was almost always carried forward by teams. Missionary teams working together in love and harmony were a sign revealing what the nature of the gospel is, the story of reconciling love.”¹¹²

Another strength of the team planting strategy is that it is healthier for families. Team church planting provides a healthier environment for raising families because the relationship between the families takes away the loneliness that individual church planter’s experience. The families provide encouragement, support, and friendship to each other. To Lyle Schaller, the key to reaching a new generation is strong churches, and being successful at church planting requires teamwork, because he believes starting a new church is a lonely endeavor. He writes, “Starting a new church is one of the loneliest jobs in the world and I would not do it unless I were part of a team.”¹¹³ Another advantage of team church planting is that new churches are able to accomplish more and impact the community quicker. As one looks at the number of gifts that the Bible lists in Romans 12, 1 Corinthians 12, and Ephesians 4, a team is likely to develop multiple ministries, more ministry, and self-ministry such that more people are likely to be converted and the process is likely to be contagious. A team will also help to disciple and assimilate the new converts. Teams produce synergy working together with greater power to impact the environment than individuals could do.

Team church planting also provides on the job training for new members of the team. The strategy establishes a mentor-apprentice relationship as was the case between

¹¹²David M. Shenk and Ervin Stutzman, *Creating Community of the Kingdom* (Scottsdale, PA: Herald Press, 1988), 53.

¹¹³Lyle Schaller “Southern Baptists Face the Choice for the Future,” *Biblical Recorder* (April 1991):8.

Paul and Timothy (2 Tim 2:2). This kind of apprenticeship can hardly be learned elsewhere. Another strength of the team planting strategy is that it meets the requirements of an ideal church planter. The profile for a typical church planter such as the one used by North American Mission Board (NAMB) includes such characteristics as faith, vision, leadership, spiritual and family support, flexibility and creativity, thinking like the unchurched, relational skills, church growth orientation, and team building. The exclusion of any of these characteristics may result in the failure of the church planting enterprise. Since no one person has all these, a team approach is needed. Stetzer tells us the “team concept of church planting is in vogue today.” Concerning its strength, Stetzer writes, “The method provides camaraderie, a division of gifts and a strong leadership base.”¹¹⁴

The problem about this strategy is that it is costly. No church plant can afford to hire full time workers for the various needs. Sometimes the team is a permanent group in a denomination or a mother church that plants a church and hands it over to a pastor or a leader(s). However, the team, unless they are mature, Spirit-filled, and humble can become puffed up in the church, thinking they are more important than anyone else. Third, we are fallen creatures in a fallen world, hence conflicts will be inevitable in teams. Unless team members are mature and know how to handle conflicts, they may cause the work to suffer. This strategy is not used much because most church planters are not willing to be bivocational. Others want to pastor the churches they helped to plant and not to be like Paul’s team, which was constantly on the move. This writer admires Paul’s approach of setting up a local team for each church while the permanent keeps moving. Meanwhile his associates on the permanent can stay at a location for some time, and new associates can be picked from new church plants to join the permanent group as it moves is a great model. Struggle for of leadership can pose a problem. If the

¹¹⁴Stetzer, *Planting New Churches in Postmodern Age*, 64.

teams are not well-balanced in terms of gifts it can create disharmony.

The mono-ethnic church planting strategy is spreading throughout Ghana. It is being by our convention, the PCG, COF and perhaps by other churches and organizations. One of the strengths of this strategy is its effectiveness in planting churches fast. The winning of some of the members of a people group and the planting of a church among the group may set off a chain reaction that may result in group decisions or people movements. An expert like C. Peter Wagner argues that “mixing has often proved to be the wrong method.”¹¹⁵ Second, the strategy also helps in deciding which language and cultural practices (that do not contradict the Bible) should be used. The group can easily use vernacular and develop their own theology along the lines of those aspects of the culture that do not contradict the Bible or will not cause the weaker brethren to fall.

The strategy also makes it possible for the particular people to identify with the church plant and own it. In Ghana where some of the groups from the North have been reached with the gospel in the South and formed churches, these churches have gone back to the North to win their kith and kin to the Lord and planted churches. The strategy has brought a lot of good things to the groups such literacy training and development projects. Most of these advantages are line with McGavran’s observation that “people like to become Christians without crossing racial or linguistic or class barriers.”¹¹⁶

One of the major weaknesses of the strategy is that once a mono-ethnic church is formed, the other people groups will not join it even if it was only for evangelistic purposes (as the case was with the Yoruba Baptist churches in Ghana) because of

¹¹⁵C. Peter Wagner, “The Fourth Dimension of Missions: Strategy” in *Perspectives on the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1981), 579.

¹¹⁶McGavran, *Understanding Church Growth*, rev.ed.(grand Rapids:Eerdmans, 1980), 163.

linguistic and cultural barriers. Rene Padilla argues that the strategy does not forge true unity in the Church of Christ where the church finds its identity in Christ and not in a people group or tribe. Padilla is actually saying the church is the new group in itself where the members are one in Christ.¹¹⁷ In Ghana and in Africa the hesitancy and caution that has been exercised in using the strategy stems from that nationals' fear that the strategy may send the wrong message to other people groups that an agency a denomination or church is supporting the particular people group they are evangelizing against the others. This in turn stems from the fact that there are many ethnic or tribal conflicts on the continent, As we saw earlier colonialism in many instances only promoted these conflicts by the indirect rule system of colonial administration. In Ghana there has been no such link yet but the fear is the long term effects it may produce.¹¹⁸ It is important to remember to observe the caution that McGavran himself gave concerning the application of the strategy.¹¹⁹

We cannot talk about strategies without mentioning contextualization. The term is defined as "making concepts and methods (in this case the communication of the gospel) relevant to a historical situation." Contextualization enables the gospel to become alive in addressing the vital issues of a particular culture and transforming its world view, values, and goals. Contextualization combines the need to be true to the gospel (so that message is not watered down or compromised) and the need to communicate the gospel

¹¹⁷Rene Padilla, *Mission Between the Times: Essays on the Kingdom of God* (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 97.

¹¹⁸With the Konkomba Nanumba Conflict in the North some believe the Konkombas who have to live under the feudal laws of the Nanumbas, the land owners started to fight for their freedom because some of them became Christians and were using their freedom in Christ to resist the "oppressive rule of the Nanumbas. Certainly there several other factors and issues. Certainly the Rwanda genocide in the country with 90 per cent "Christians," a place where the East African Revival started in the 1930s raises a lot of caution in the use of the strategy.

¹¹⁹McGavran, *Understanding Church Growth*, 177. He assumed common sense will be used in applying the strategy.

effectively and relevantly in a particular context. Contextualization that does not strike this balance does not produce indigenous churches. The strengths of contextualization include the emergence of the three “selfs,” and a fourth one self-theologizing. It has also helped in self-theologizing, a process that has helped Christian leaders to make decisions about the church’s life using the biblical texts in the local cultural context.

Contextualization has produced leaders for the church in Ghana. Contextualization has helped in the evangelization of Ghana.

The greatest danger of contextualization occurs when the culture is allowed to predominate and be the determinant for any action. This usually occurs when the church in its zeal to be in harmony with the culture adopts cultural forms that are evil or contradict the Bible. This is common with the African Independent Churches (AIC). Syncretism also occurs if new converts are not disciplined well and they end up practicing both their new faith and old traditional religion, a practice very common in the mainline churches. Paul Hiebert defines syncretism as “the mixture of old meanings with the new so that the essential nature of each is lost.”¹²⁰ The use of local choruses, drums, clapping of hands, dancing, public reading the Scriptures, preaching, and praying in vernacular in the church have all attracted Ghanaians to the church especially the youth. That is indigenization: “when we are careful to preserve the meaning of the gospel even as we express it in our native forms.”¹²¹ People can hardly find an excuse why they will not give their lives to the Lord.

True indigenization must also include self-theologizing. Africa as whole is lagging behind in this, precisely because of the prevalence of the “Salem” or Christian

¹²⁰Paul G. Hiebert, “Culture and Cross-Cultural Differences,” in *Perspectives on the World Christian Movement*, 378.

¹²¹Ibid

Village type of mission that the early missionaries like the Basel Mission adopted because they feared syncretism. We thank God for people like Jim Haney who boldly helped in developing ethnic theology among the Mamprusis in the Nalerigu Baptist Association. There is need for more such attempts. Our theology is “on the way,” it is evolving rather slowly.

John Mbiti identifies three areas of theology in Africa. These are: written theology, oral theology, and symbolic theology. Written theology according to Mbiti comes from educated Christians who are able to articulate their theological reflections in articles and books, usually in the main European languages. Oral theology, notes Mbiti, “is produced in African languages through songs sermons, teaching, prayer, conversation, and similar things.” Mbiti sees symbolic theology as expressions in the form of art, sculpture, drama, symbols rituals, dance, colors, numbers, and others.¹²² This writer’s concern here is for written theology. While the development of this is very young and the field very wide we need to remind ourselves about those who have taken the lead in publishing their views on African theology. Prominent among them is J.S Mbiti. Others are Kwesi Dickson, Harry Sawyer, E.B. Idowu, the late Byang Kato, Modupe Odudoye, Mercy Amba Odudoye, J.S Pobee, Kofi Appiah Kubi, Keneth Enang, T. Adeyemo, Gabriel Setiloane, Siqgibo Dwane, Isad Imasogie, S.T. Ola Akande, Kwame Bediako, and many other emerging scholars. There is still so much to do in African theology and it must begin with African scholars. Mbiti reminds us to constantly return to the communique issued by African theologians in Ghana in 1977 concerning the Bible: “The Bible is the basic source of African theology because it is the primary witness of God’s revelation in Jesus Christ. No theology can retain its Christian identity apart from Scripture.”¹²³ Mbiti in this writer’s opinion laid further emphasis when he wrote,

¹²²John S. Mbiti, *Bible and Theology in African Christianity* (Nairobi, Kenya: Oxford University Press, 1986), 46-47.

¹²³*Ibid.*, 59.

“Nothing can substitute for the Bible. However much African cultural-religious backgrounds may be close to the biblical world, we have to guard against references like ‘the hitherto unwritten “African Old Testament” or sentiments that see any final revelation of God in African religious heritage.’”¹²⁴

The use of vernacular in planting churches has advantages. First, we have to agree with Kwame Bediako that vernacular is the heart language with which every worshipper truly connects with God. It also make them see God as their God and Christianity as their own and not a foreign religion. It makes possible for illiterates and semi-illiterates and common people to identify with the church. Then the church truly becomes an indigenous church and a true church of God for it is composed of people from the broad spectrum of society. The use of vernacular can also be the starting point for the commencement of mass literacy programs that have helped in establishing mono ethnic churches.

The main drawback with the use of the vernacular has to do with the selection of the one language or languages to use especially in metropolitan churches where more than one language dominates. As we saw in chapter two, Ghana has many ethnic groups (about one hundred) and six major languages are used on the radio and taught in schools. It becomes difficult to choose among them. The Akan group makes up 50 percent of the population and the language is spoken by almost 80 percent of the population, and thus could be used widely. The problem is that it has different components like Asante, Fante, Akyem, Akwapim, Kwahu, and Brong. Some of these are close linguistically but others are not. The other problem is that when one language is chosen, the other groups do not feel they belong, while the general feeling is that the chosen language group becomes

¹²⁴Ibid. Mbiti here is referring to J. Milimo’s article “African Traditional Religion,” in *A New Look at Chritianity in Africa* (Geneva: WSCF, 1972), 9-13; and also E.W Fashole-Luke’s reference to Samuel Kibicho, who claims that Africans had a full revelation of God before the arrival of Christianity in Kibicho’s article “African Traditional Religion and Christianity,” in *A New Look at Christianity in Africa*, 14-21.

proud and pompous, rating themselves above others.

Home missions has been an important strategy used by both the convention and the mission. Home missionaries have played a tremendous role in the planting of Baptist churches in Ghana. Their role has been that of starting pioneer work in different parts of the country. These pioneers have been a beacon of light and a true witness to the gospel among idol worshippers and people who were indifferent to the gospel. They have led many to the Lord and planted churches. They have disciplined some of the converts and sent them to share the gospel and plant churches as well. They have introduced programs that have empowered individuals and communities to become the persons and places God meant them to be. We need church planters because there is a tremendous need for new churches. The GEC 1993 survey mentioned in chapter 1 indicated that there were 1400 towns and villages without churches in Ghana. There is also nominalism in the existing churches, and many stay out of the church. In the case of the Baptists, we need to re-evangelize in places where there were once Yoruba churches. In some areas the existing churches have been powerless in the face of the expansion of satanic cults and non evangelical groups. These pioneers have laid their lives on the line to proclaim the gospel. They made sacrifices by moving to pioneer areas where they deprived themselves of the comfortable living situations in the cities and towns. Home missionaries have lived lonely lives, especially those who were not married. They usually have to work with meager resources, and yet the convention and the mission have great expectations of them. Their work is usually poorly supervised to the point that unless the missionary is self-motivated the work fails. The use of the name “missionary” brings so much expectation from the community who mistake them for Western missionaries and thus expect material benefits from them. We need to change the job title.

There is usually little or no training, and home missions seems to be a voluntary work to which any respondent is quickly picked. There is no assessment at all to find out if the individual has a call and the qualifications of a church planter.

The result is that while the strategy itself is an important one in the Ghanaian context, the strategy has produced at best mixed results as far as church planting is concerned. A recount of the history so far will prove the case. The first home missionary, John Azongo, who was at Zuarungu died, and the work also died. The second missionary who also worked in the North abandoned the work and joined World Vision. The third started and very well. He planted churches and even started an association but in the end he had other preoccupations and began to experience a decline till his contract was over. The fourth person was not sent by either the convention or the mission, but by the COF and a local Baptist church. His work was outstanding, but he died young in the course of his work. The work he started continues to grow and serves as an inspiration for all. Then came the current home missionaries we have. One of them had his appointment terminated because of poor performance. The one at Bawku who is the longest serving home missionary is yet to make an impact. Not much is known about the one at Ahafo Ano. The three others: the one at Sefwi, the one at Wa, and the most recently appointed one in the Nzema area are doing very well. Mustapha at Wa seems to be the one person who is doing so well that his work has become a model and has attracted foreign support.

This writer will like to suggest that we carefully select the areas that are demarcated as mission fields. We need some criteria for selecting mission fields. Second, there is need to establish good conditions of service and allocate resources that are needed for this job so that it can attract people who are gifted and are called to this ministry. The current situation where people have to volunteer because no one responds to such calls is not good. There is need to conduct assessment just as the North American Mission Board does in the U.S. to recruit persons who are called to do plant churches. There must be training in church planting both in the seminary and in other on-the-job training situations. There must be a good supervision by the convention and the associations. The convention probably needs to be doing it until the associations are equipped to help. There is also need to have mentors who have experience in church

planting to help new church planters. Finally, church planters should have fellowship that meets regularly to serve as a forum of encouragement and motivation for church planters.

Among the methods of church planting that have been successfully used are mother-daughter, small groups (Bible study and prayer and cell groups), evangelistic crusades and the Jesus Film, TEE, door- to- door witnessing and visitation. Others are meeting felt needs (adult literacy, schools, hospitals, bore holes, agriculture), reading rooms, the media, correspondence courses, and use of auxiliaries.

Foremost among various methods and one that has been used with remarkable success in Ghana is the mother-daughter church planting method. In biblical times churches planted other churches intentionally and unintentionally. Paul Becker and Mark Williams, in their book *The Dynamic Daughter Church Planting Handbook*, argue that churches starting other churches is the biblical pattern for church planting. They write, “The biblical pattern for fulfilling the Great Commission is planting/daughtering new churches.”¹²⁵ In daughter church planting the mother church may send its members to initially evangelize. When converts are won they may be apprenticed by members of the mother church to also do evangelism. The daughter church planting method in Ghana has the following advantages: it is effective because the churches planted usually survive and grow; there is a sense of responsibility and nurturing; it promotes participatory leadership development; it promotes kingdom and denominational growth; and it leaves a legacy that generations continue to uphold.

The satellite approach makes it possible for churches to maintain a close fellowship in a semi-autonomous fashion and share resources and image of a mother church until they can stand on their feet. It helps in starting churches among different

¹²⁵Paul Becker and Mark Williams, *The Dynamic Daughter Church Planting Handbook* (Oceanside, CA: Dynamic Church Planting International, 1999), 10.

cultural and social groups and helps in mentoring the leadership of the new churches. The satellite approach which Calvary Baptist Church, Accra, is using is good for rural church planting as well and needs serious consideration by the convention. Stuart Murray writes about its suitability for rural church planting this way, “A church in a town can act as a resource church for several satellite groups in surrounding villages, each of which can adapt to its own local context and develop in ways and rates which are appropriate.”¹²⁶

The disadvantages of using the daughter church planting method in Ghana includes the cost in terms of personnel and finances, excessive control by the mother church, and the problem of producing a “cloned” daughter church. Other problems include the possible loss of leaders and other workers from the mother church, possible interruption of the growth momentum of the mother church, and possible refusal of the mother church to grant autonomy when that is due.

The use of evangelistic crusades or open air preaching with the Jesus film in major Ghanaian languages and English is a popular way of getting the first converts and advertising a new church especially in pioneer areas. One of the advantages of a crusade is that it brings together a large number of people to hear and respond to the gospel at one time. The world famous evangelist, Billy Graham, who has preached to more people than any one else in the history of Christianity, preached to the largest audience of 1,100,000 in Korea in May 1973.¹²⁷ The convention and the mission have used renowned evangelists as well as local evangelists to proclaim the gospel, and people have responded sometimes resulting in the planting of new churches.

In addition, the Jesus film has been used in both urban and rural settings to

¹²⁶Stuart Murray, *Church Planting: Laying Foundation* (Carlisle, UK: Paternoster Press, 1998), 281.

¹²⁷Sterling S. Huston, *Crusade Evangelism and the Local Church* (Minneapolis: World Wide Publications, 1996), 16.

proclaim the gospel and start churches. Other advantages include the preparatory training which brought some of the participants to Christ and produced spiritual renewal in others. Thus, when there is adequate preparation through prayer, witnessing and inviting of others, these campaigns have offered direct opportunities for all church members to be involved. The results, likewise, encourage all to be involved, for after the main campaign doors open for other methods to be used in gathering the harvest of souls and to win many more.

The key to successful crusades lay not only in the preparation and the delivery, but also in the follow-up. Many crusades in Ghana have failed to produce the desired results because there was no follow-up. Many have argued against such mass evangelism because in terms of communication they see it as one way direction, the ability to sustain attention and interest is low, and the accuracy of feed back is low. To ensure the audience have an opportunity to respond to the message before they begin to disperse, the film or video is stopped (cut off) before the actual ending to give an invitation. This approach has proven successful. The other drawback is the lack of follow-up. People are usually content that unbelievers walk forward and pray “the sinners prayer.” It is crucial that such people be followed up initially in the next forty-eight hours and then constantly thereafter until they can stand on their feet. If there is church involvement both before and after the crusade and also participation in the crusade itself, the result has been the starting of new churches.

A popular added aspect of crusades in Ghana is healing or what is popularly called “ministration” or “deliverance.” Most crusades in Ghana take the form of healing crusades, as we saw in chapter one. The convention’s crusades do not emphasize this aspect over the conversion of souls. Even though churches may provide opportunity for people with problems or sickness to come forward to be prayed for, that happens after the evangelistic invitation. Most of those prayed for (ministered to) in this way eventually receive Christ through counseling if they were not already Christians. Another

disadvantage of using crusades is the over dependence on the preacher both to pull the crowd and to deliver. In instances where the preacher failed to make a clear presentation or perform the miracles for which people were attracted, the method has failed.

The Jesus film and indeed the use of videos or films (especially on campuses) has produced good results. The Jesus film is currently in twenty local languages in Ghana.¹²⁸ The most powerful aspect of the Jesus film is the people hearing the actors, especially Jesus, speaking their language. That has drawn crowds everywhere it was shown and has sustained their attention. Nevertheless, someone must give a good and timely invitation to win converts. The film has also been shown too many times in some areas, especially the Twi speaking areas, and is beginning to loose its impact. The film had been seen by as many as four billion people world wide by 2001 and more than 128 million had indicated that they had received Christ into their lives. The key again is follow-up or discipling of these converts. For the film to make an impact, Cathy Lee Mansfield, who tested the result of showing the film on people in Zambia, suggests that the film be shown more than once in an area and should be followed by “a careful teaching about God’s entire plan of salvation from the Bible.”¹²⁹ The convention must, as a matter of urgency, organize training programs in witnessing and discipleship on constant basis for our churches.

Small groups in the form of Bible study groups or prayer or cell groups have been an important method in the planting of churches by the convention and the mission. The advantages include active participation, emphasis on relational evangelism, development of leaders and its effectiveness in places where the population is growing as

¹²⁸ Patrick Johnstone and Jason Mandryk, *Operation World* (Carlisle, UK: Paternoster Lifestyle, 2001), 278.

¹²⁹ Hesselgrave, *Planting Churches Cross Culturally*, 160. The author quoted from Cathy Lee Mansfield, “Cognitive and Attitudinal Changes following Viewing of the Jesus Film among the Gwembe Tonga of Zambia” (M.A thesis, Trinity Evangelical Divinity School, 1984), 72.

is evidenced by churches planted in Kumasi, Tema, and Accra. Small groups help new converts to learn to pray, study the Bible, witness about their faith, and how to lead. On the advantages of small groups Hesselgrave writes, "The small group seldom numbers more than twenty-five members and usually fewer. It is well suited to effect group learning, fellowship, and corporate action."¹³⁰ Perhaps the only disadvantage with small groups is that if they are not well coordinated, they result in schisms.

Door-to-door witnessing, other types of personal witnessing, visitation, and tract distribution have been used by the convention and the mission. The Ghanaian is generally courteous even to strangers and that has made it possible for church members to knock on doors to share the gospel and distribute tracts. Sometimes the pastor(s) and leaders schedule special visitations to church members and visitors and while with them use the occasion to share the gospel with their acquaintances. Its advantages include the face-to-face encounter. It affords members the opportunity to share their faith and testify about what the Lord has done for them. Personal witnessing helps this process as church members share their faith with family members and friends, if their lives are true testimonies of the changing power of the gospel. Door to door witnessing is effective if the church has a good reputation in the community. Again, in all of these church members must have some basic training in evangelism and discipleship.

The provision of felt needs such as schools, hospitals, literacy training, provision of good drinking water (bore holes) agricultural extension, factories, and trading ventures has advantages and disadvantages in Ghana. The greatest disadvantage occurs in situations where the provision of these services or facilities to meet these needs become our preoccupation and replace the Great Commission mandate to make disciples of all nations. The provision of facilities or services to meet felt needs becomes a great advantage when it is done with the objective of making sure they are used to provide the

¹³⁰Ibid., 205.

ultimate need of humankind: a reconciliation with God, our maker. In Ghana as we saw earlier, the establishment of schools, the seminary, the Nalerigu Medical Center, the digging of bore holes, literacy programs, and the Agona Asafo farm were all established to meet felt need but also ultimately to win souls to the Lord. Most of these are playing this dual role and have helped to plant churches as is the case in the Nalerigu Baptist Association. While a preoccupation will divert attention and resources from the evangelism mandate, it also leads to another disastrous result when the services or facilities are provided by missionaries from another culture. Because missionaries tend to control the nationals, paternalism ensues in the process of developing missions. This unfortunately happened to an extent in Ghana.

The use of the media in church planting has not been very popular except in the pioneer era perhaps because of the government ban on the use of state media for religious programs as well as the cost involved. The use of the media for propagating the gospel, especially on radio, brought advantages to the convention and the mission in church planting. Radio broadcasts reached every part of the country. The programs *Baptist Hour* in English and *Mmuae* in Twi on radio attracted a considerable listening audience which kept increasing. Many of the listeners made further enquiries, and some became converted and enrolled in Bible correspondence courses. The reports from the correspondence course enrollments, as we saw in chapter four were very encouraging. They make the use of the media to reach unbelievers look attractive.

While the government ban appears to still be in force, there are newer private media houses. One such is the local FM radio station which has become popular and powerful in Ghana. Here the cost is not prohibitive, and the program can be in the local language and tailored to local needs. The users/church planters can also effectively monitor the effectiveness of the program and make adjustments accordingly. Church planters need to use non-broadcast conferences to interact with their audience face to face. Ed Stetzer advises church planters to endeavor to be acquainted with the news

editors of the various local media networks, know their names and fax numbers, make themselves newsworthy, and plan press releases for major events.¹³¹ They should send the release a week ahead of time and follow up two days prior to the event. The convention or at least one of the big churches must have a weekly program on a national network (possibly radio because of its advantage of wide coverage over other networks). This will serve to propagate the gospel and advertise the Baptist work in Ghana. Special events of the convention may be covered by the national media if the convention follows Stezer's advice.

The mission effectively used Bible correspondence courses to follow up those who patronized the media programs and made enquiries. Such inquiries provided an indication of the effectiveness of the program. The courses also provided the enquirers the opportunity to hear about Christ and the Baptist church. The courses were simple to understand and they built on each other. The courses offered listeners a second chance to know the gospel and follow Christ. Correspondence courses are still working effectively in Ghana for other Christian organizations, and we need to go back to them. One disadvantage is that the courses do not allow for mentoring, and enquirers may not find a church close enough for fellowship and discipling.

The potential of Theological Education by Extension (TEE) in church planting is yet to be fully tapped by the convention. It was used effectively by the mission during the pioneer and early growth periods. Jim Haney combined TEE with self-theologizing to plant many churches in the Nalerigu Baptist Association. The advantages of using TEE include its non residential nature, thus allowing the students to continue to do ministry, its comparatively low cost, and tailoring materials and design to local needs. Its use in Ghana involved the use of the concept of the "man of Peace" where missionaries used influential people, usually chiefs, to get people nominated from the community to attend

¹³¹Stetzer, *Planting New Churches in a Postmodern Age*, 255.

courage, able to communicate, caring, and servant leadership. They need to be convinced about their calling and may have received training from the seminary, TEE or on the job (willing to receive further training). These leaders should have a mentor and be teachable. Then, they must belong to a fellowship of church planters where they can discuss issues and encourage each other. Indeed, there is need for an assessment at the beginning of the process that leads one to become a church planter. Aubrey Malphurs is convinced the kind of leader we need today is the servant leader who has character, vision and influence. He writes, “what is vital in today’s church in general and church planting in particular is a strong servant leader.”¹³³

In conclusion, one can say the strategies and methods used by the PCG and the Methodist Church of Ghana laid a foundation. Their experiences teach us to emphasize the use of lay people in evangelism, to develop leadership to take care of our churches, the need for strong discipleship to mature the converts, the use of literacy programs, the use of vernacular, planting mono ethnic churches (with caution), and avoiding the station approach to church planting. James Mckeown and the COP teach us the use of biblical principles and total dependence on God, totally accepting the people to whom God sends us, being effective leaders, developing leaders, carrying out an effective indigenization, and effective mobilization. Deeper Life teaches us an approach to effective discipling and Miracle Life the importance of caring for people. COF and COP teach us to depend on the Lord to supply our needs through local sources and being truly indigenous.

With the strategies that the convention and the mission used: the Pauline strategy, evangelistic teams, home missions, use of students, use of vernacular, contextualization with self theologizing, and mono ethnic church planting stand out. Some of these need further development to be fully effective. As far as methods are concerned, daughter church planting is way ahead of others in terms of its

¹³³Aubrey Malphurs, *Planting Growing Churches*, 132.

TEE. TEE also made it possible to train a good number of people at different levels at the same time. New ideas were tested, and students learned how to be responsible for their own time. The disadvantages include low faculty supervision, heavy course work and load, and poor performance of some of the students as a result. Others include the difficulty of traveling to TEE centers and the general feeling that graduates of TEE are inferior to those who went to seminaries.

Effective working of any of these strategies and methods or a combination of them calls for prayer, application of biblical principles and the development of leaders to apply them. Leadership development makes a lot of difference as we saw in the pioneering days of the Ghana Methodist Conference and PCG. It is the key to successful church planting. The convention needs to develop leaders as fast as possible and as thoroughly as did the Basel missionaries. Ed Stetzer emphasizes the essential nature of leadership in church planting and the need to develop it. He writes, “You may have plenty of funding, a full time team and a great location but if your leadership skills are not developed you will not be successful. On other hand you may have no funding, no team, no place to live, and still be successful if God is at work through you.”¹³² The example of James Mckeown in starting the COP is a clear example of what a leadership open to the biblical principles, led by the Holy Spirit, and willing to work with the people to whom God sends is able to do. Someone has called his work in planting the COP an African reformation.

Leadership development comes from training as well as the willingness to learn on the job but most essentially in following the Lord’s direction by using biblical principles, being spirit filled, spirit led, and teaching others to do the same. This writer is convinced that leadership is the key, and its development in biblical principles is most essential. In selecting leaders, we need people with traits of leadership: vision, character,

¹³²Stetzer, *Planting New Churches in a Postmodern Age*, 94.

comprehensiveness. Other methods that have been effective include crusades, the Jesus film, door to door witnessing, and small groups. TEE, use of correspondence courses and the use of the media particularly the radio need to be stepped-up. The key to ensure success, however, depends on the development of leaders, the use of biblical principles, prayer, and dependence on the Holy Spirit.

CHAPTER 6

RECOMMENDATIONS AND CONCLUSION

In analyzing the strategies and methods of church planting that any denomination, church or mission organization adopts, it is extremely important to remember the one strategy by which the Great Commission can be accomplished, Christ's own changeless strategy found in his summary statement to Peter in Matthew 16:18, which states, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

In this statement is the dynamic, the design, and the dimension of his strategy. The dynamic of his strategy is supernatural, the design is the church, and the dimension includes every segment of society.

Jesus did not give blue prints of his strategy but entrusted the strategy to his disciples in the form of the Great Commission, and thus allows us to adopt strategies, models and methods within the bigger frame of his strategy of building his church. Our strategies, models and methods must, therefore, be thoroughly biblical. As we saw in chapter 4, these strategies and methods must meet some standards: they must be comprehensive, they must be effective and they must be efficient. Comprehensiveness implies that they are biblical, incarnational, holistic, empowering and reproducible.

Jesus' statement "I will build my church" underscores the importance of the spiritual dimension of church planting and church growth and our utter dependence on God in prayer and in obedience for the success the church planting enterprise. Jesus himself emphasized this aspect when he said, " Pray the Lord of the harvest to send laborers into the fields" (Matt 9:37). Church planting calls for a lot of prayer. This writer recommends that the convention revives as a matter

of urgency the celebration of the convention's mission week dubbed "The Evans Atiamoah Mission Week." There should be planned activities in member churches that center on missions, evangelism and church planting. The focus should, however, be on prayer and giving for mission activities.

My conviction and passion is for the convention to make missions, church planting and evangelism our priority and the Lord will take care of the other needs (Matt 6: 33). This has been demonstrated in the history of the Church (universal), in our own history and in other denominations around us like the Church of Pentecost.

Part of Jesus' strategy of building his church was (and is today) the training of disciples to do job with him and in his absence. Jesus carefully selected the twelve (after praying all through the night) as the core group for the job. Within the core group was an inner circle of three who were his most trusted ones. Among the three Peter was obviously his choice to lead the rest. There was a wider following; first, the seventy-two (or seventy in other contexts) and many more beyond that including women (Luke 8: 1). Leadership development is very crucial. The convention must give the seminary its total support (material, spiritual, emotional) in this direction. Such groups like the Association of Ghanaian Baptist Overseas (AGBO; a fellowship of Baptists from Ghana who live in the United States) whose vision is to assist the seminary may have to broaden the vision from the current provision of scholarship for needy students of the seminary to provision of physical structures, books, up-to-date technology and training of professors overseas.

The work of ministers should include practical training or mentoring as an important aspect of leadership development. The seminary must emphasize internship as an important and integral part of seminary curriculum and ensure that all the other types of training undertaken by

the convention have practical training as a strong component. The satellite approach of the daughter church planting which has a strong mentoring component needs to be explored further for this purpose.

Leadership development should include broad education of the laity. The analysis of the PCG, the Methodist Church of Ghana and the COP should be a guide. We should develop our laity to be able to witness to others and lead them to Christ. Our laity should also be strongly motivated to the point where they will desire to start Baptist churches whenever they find themselves with no Baptist church around them. This is where TEE, Correspondence Courses and mentoring and other non traditional forms of training are needed. The convention through its leadership development program should send trained leaders to take over as soon as churches are started or to help the laity to start new churches.

Another area of need of leadership development is training at higher levels. We are grateful to the Nigerian Baptist Convention for offering scholarships in the past to our people to train at the bachelors and masters level in those times when our seminary did not have these programs. We are also grateful to the IMB and its predecessor for training five of our leaders; four at the masters level and one the Doctor of ministry level. It appears to this writer and other Ghanaian Baptists that the number trained by the IMB/SBC could have been higher except that the Ghana Baptist Mission constrained the process for reasons we do not know.

Currently the seminary does not have any Ghanaian professor with a doctorate and the convention has 489 trained pastors for 1040 churches in 2004. The only person trained by the IMB/FMB at the doctoral level retired about five years ago. All four of our D.Min. holders were trained outside SBC seminaries (actually non-Baptist seminaries except the woman who graduated from Baylor in 2004); two are serving as pastors in churches, one works at the

convention office, and Dora has her own ministry. We have five Ph.D. holders (this writer not yet included) but only two were trained in SBC seminaries. All five three (including the two trained at Southwestern) are all in the United States because of the debts they incurred while pursuing their doctoral degrees. They all desire earnestly to serve the Lord in Ghana, but cannot pay these debts in Ghana because of the constraints imposed by the economy. There is the lack of foreign exchange, the high exchange rate (one US dollar is exchanged for about nine thousand cedis), the low salaries and the high cost of living. Until the day when our convention and other national conventions and unions in developing countries will have the personnel, the funds, the books and other physical facilities to train our people at the highest level, we will need the assistance of our mother denomination, the SBC.

This writer is totally for the *New Directions* which the IMB introduced in the 1990s. Like Peter Wagner, I believe the evangelistic mandate must have a priority over the cultural mandate in missions. We must endeavor to minister to the “whole person; body, soul and spirit and so obey both mandates, but the evangelistic mandate must be primary.” This writer believes that training and development of leaders at every level is part of the evangelistic mandate if we are to establish churches that are thoroughly biblical and yet indigenous. This writer would wish the IMB reconsiders the support for seminaries including the sending of missionaries to teach in seminaries and sponsoring the training of nationals at high levels in SBC seminaries or other regional Baptist seminaries with strong SBC affiliation as part of the evangelistic mandate. For if this study has echoed one thing that is most needed in church planting, it is not the strategies, models and methods, important as these are; it is not the resources, finance, physical structures and technology; it is leadership and its development. Jesus showed us the way. He trained (mentored) his disciples he gave the Great Commission in which he asked them to teach their

converts and disciples to obey EVERYTHING (emphasis mine), he has commanded them (Matt 28 :20a). Paul the greatest church planter of all time followed Jesus' example. In 2 Timothy 2:1-2 Paul outlines the process of transmitting the essentials: "and the things you have heard me say in the presence of many witnesses entrust to faithful men who will also be qualified to teach others." This is discipleship; very so essential for the survival of individuals as well as denominations and organizations.

In the face of secularism, pluralism, nominalism, and divergent world views today, it is important that the SBC as denomination strives to transmit the core essentials of the faith to a certain caliber of leaders from national conventions and unions around the world either in region seminaries supported by the SBC/IMB or in one of the six SBC seminaries in the USA. These leaders will be able to stand in the face of all opposition for these essentials and also teach others to do the same. These leaders may never run their national groups precisely the way the SBC is ran in North America because of cultural differences, but they will not skip the essentials. This may be costly but will pay off in the long run. May I also appeal to the IMB and the SBC to help the few of us that have received training or are receiving it at our expense but desire strongly to go back to our countries to pay off our debts (some or all of which are usually on credit cards and at high cost).

The drawing up of strategic plans since 1964 has been very pivotal in church planting and should be continued. This writer will suggest the following qualities for our strategic plans; it should be biblical, specific, transferable, measurable, and should assign responsibilities. The plans should be developed from bottom to the top in order to have member churches to own it. It must be catchy; transferable for people to remember. It must have a measurable goal that is not too ambitious as most of the previous plans have been to discourage people from attaining the

goal. The plans should be promoted to give awareness as was the Harvest Time Now which covered by Sunday school materials developed around the theme. Such an approach solicits participation especially of the laity.

The correlation between missions and revivals is evident from church history. Since church planting is an important part of missions, the convention must continue to motivate member churches to hold revivals not as means by which members will seek their own selfish needs but as a time of seeking the Lord, asking God to establish his purposes and for holy living. Such genuine revivals, rekindle the zeal of believers, produce converts and may result in planting churches.

The use of teams is so vital for church planting since no one person has all the gifts that are needed in the church. This writer recommends the Paul's type of teams; a permanent church planting team, a local team for any church plant and an interplay between the two; sometimes he sent someone from the permanent team was sent to lead a local team and he removed some from the local teams to join the permanent team. The application is something for the convention to look into.

Use of home missionaries to start churches in pioneer regions and districts will continue until we reach every part of Ghana. There is the need to continue to recruit and train church planters. The convention through the EMB should take pains to develop an elaborate process of selection similar the "Assessment" process of NAMB. The convention must also improve the conditions of service for home missionaries and provide them with the needed inputs in order to attract the best and those who have truly been called. While on the field, new church planters should be mentored by experienced church planters. Church planters should have a church planters' fellowship where they can fellowship and share experiences. The name should be

changed from home missionaries to church planters to lower the expectations in terms of amenities from the people with whom they work.

On contextualization, indigenization or inculturation, there is no doubt it works, but it must be within confines so that it does not produce syncretism. That is why the convention's top leaders must be sound in doctrine, hold biblical world view and understand the local culture. The whole issue of self theologizing is important but we need facilitators with the above qualities to guide the whole process. Use of vernacular in worship (alongside English in the cities and urban centers) has proved very fruitful and should be encouraged. This writer will encourage the convention and similar bodies to research the use of folk tunes and dances that were purely for entertainment and social events with no connection to idols like *Adowa* of the Akans, *Borbor* and *Agbadza* or *Kinka* of the Ewes in the church today.

The convention should encourage the planting of mono ethnic churches where this strategy seems to be the only way a particular people group can be reached. It must be used with caution as an evangelistic measure. Everything should be done to integrate mono ethnic churches into the main church and they must be assisted to find their real identity in Christ and not the ethnic group.

On methods, daughter church planting, small groups and evangelistic crusades with the Jesus film, the most popular ones meet the criteria of comprehensiveness, effectiveness and efficiency except perhaps the crusades. But even here good planning and training will produce good results. The convention should encourage the use of TEE and its concept of the "man of peace" particularly in rural church planting. In addition, this writer will recommend a program of reaching out to teachers right from post-secondary teacher training institutions, train them with TEE or other non traditional methods of training, get them to get posting to the rural areas to be

engaged in bi-vocation. The convention should also explore the adoption and satellite types of daughter church planting in rural areas in view of our polity of autonomy and the lack of trained pastors.

The use of the media will help spread the gospel faster, particularly the use radio which is widespread in Ghana. Church planters should use the media in their locality for special events in the church. Church planters can use local FM radio to spread the gospel. The convention should explore the use a regular program on a national radio network and paying for it through sponsorship.

Correspondence courses can be used at both the local and national level with radio programs or without it when advertised. They may not result in church planting because the students may be scattered but they help to spread the gospel and add to the membership of existing churches.

The use of auxiliaries like the NUBS in planting churches has been very effective and needs to be encouraged. The goal of establishing the NUBS at second cycle institutions will provide more people to expand the program and also provide mentorship through it.

This dissertation is perhaps the first on church planting in Ghana and one of a few in the area of church planting, missions and evangelism in Africa. A lot more remains to be researched in missions, church planting and evangelism in Ghana and in Africa. Some of the areas that need research include analysis of models that can work in Ghana and Africa especially the seeker sensitive models that have produced mega churches in America. A second area that needs further research is house churches and how they can be effectively used by the convention and the rest of Africa. Lack of resources especially for constructing church houses coupled with the spontaneous expansion of the church in Africa, and the possibility of the house church being a solution calls for this study. A third area is the use of folk music and dances in the church as part

contextualization; to know the effects and how far we can go. A fourth area is home missions; there is need for a study to find out which is more effective, sending missionaries to their own people as was the case of Atiamoah or sending just one who knows the culture or one who is prepared to learn it as has been the case of most of our home missionaries. A fifth area that needs urgent attention is research on discipleship and mentoring in the convention, in Ghana and in Africa. My friend Fred Deegbe wrote his D.Min project on mentoring but we still need others in that area. One other vast area that needs research is church growth.

As the Ghana Baptist Convention (the Ghana Baptist Mission no longer exists) continues to use strategies and methods of church planting mentioned in this study she faces challenges in certain areas. If she surmounts these challenges it will spell success and give glory to the Lord. The first challenge is to pray the Lord of the harvest to provide the church planters, for the convention to be able to find out those have been called and develop them as leaders. The second challenge is for the convention to be able to provide resources for the church planting enterprise from its own resources. When it comes to church planting we have only one reliable partner, our mother denomination, the SBC. Now that the SBC's resources must be used in other places that need it urgently the convention must plan to use its own resources, and it is a challenge. The third challenge deals with the convention's continual drawing of challenging goals-strategic plans in church planting, monitoring such plans, and evaluating them to serve as guide for the future. Finally the world is watching to see the results of using of mono ethnic church planting strategy. Many including Christians fear it will cause an escalation in ethnic conflicts. The challenge is for the convention and other denominations using to monitor it and use it to bring the people groups who were outside to be part of the church, thus making the

Church stronger and more united. This writer's prayer is that the convention will be able to face all these challenges and grow from strength to strength.

The Ghana Baptist Convention will be able to do its part in meeting the challenges of the 1993 GEC Survey of 14000 villages without a church, nominalism, and unevangelized 3.2 million northerners and other aliens in southern Ghana, if it looks at its performance with these strategies and methods of church planting she has used from 1960-2000. Clearly most of these strategies and methods meet the standards. The one element that is the key to their success is the church planters or leaders who use them, hence the call for leadership development. To conclude this quote from Carl F. George an expert on leadership, in his book *Prepare Your Church for the Future* as a sobering thought for all of us: "Our responsibility for wise stewardship of today's possibilities must drive each of us to our knees. Only with God's direction will we reap the spiritual harvest next door and around the globe."¹

¹Carl F. George, *Prepare your Church for the Future* (Grand Rapids: Fleming H. Revell, 1992), 220.

APPENDIX 1

APPLICATION OF MODELS USED BY EVANGELICAS TO GHANA

MODEL	PROPONENT AND BIBLIOGRAPHY	ENTRY POINT AND FURTHER DEVELOPMENT	METHODS STRATEGIES APPLIED	APPLICATION IN GHANA
1. Denominational Extension	Donald McNair in <i>The Birth Cave and Feeding of the Local Church</i>	Pursuit of 8-12 core families Establishment of a missionary church and transition to particular church	Daughter church and satellite	Most churches established churches use the daughter church method especially those in Kumasi and Tema. The satellite method was used by Calvary Baptist in the 1990s successfully.
2. Cell Group	Ralph Neighbor in <i>Where Do We Go from Here: A Guide Book For Cell Churches</i> and Yongi Choo in <i>The Successful Home Cell Groups</i>	Formation of cell groups which meet in homes Further growth of cell results in the development of new cell groups	Use of "Rule of 12" or Jethro Structure	The established churches use this model. The cell model is effectively used in Ghana. Some daughter churches emerged out of cell groups
3. Mainline Denominational Model	Ezra Jones in <i>Strategies for New Churches</i>	Doing ministry in the traditional way with emphasis on meeting the needs of the community	Social ministry as part of traditional ministry	Some churches have schools, the Nalerigu Medical Center. Calvary Baptist rehabilitate wards at Korlebu Teaching Hospital in Accra. There is need to make under use of this model.
4. Southern Baptist Extension Model	Jack Reedford in <i>Planting New Churches</i>	Use 9 steps to win converts and disciple them; establish a mission chapel Constitute the chapel into church	Use of sponsoring churches and churches with missions culture	Most steps are employed by churches that are involved in church planting in Ghana

5. Independent Baptist Model	Timothy Starr in <i>Church Planting: Always in Season</i>	Sunday School, bus ministry, and visitation		
6. Bible Study	Charles Brock in <i>The Principles and Practices of Indigenous Church Planting</i>	Seven part inductive Bible study on the gospel of John Last lesson has invitation	Bible study and fellowship	Most churches and BSU groups started new churches with Bible study. Materials used do not have invitation at the end but the approach is very popular.
7. Pauline	David Hesselgrave in <i>Planting Churches Cross Culturally</i>	Ten steps approach starting with the Commissioning of missionaries followed by contacts with unbelieving audience Ends with the Communication of the gospel and conversions	Various methods can be combined in this strategy	Some of the ten steps may be used in Ghana
8. TEEE	George Patterson in <i>Obedience Orientated Teaching and Obedience Oriented Education</i>	Witnessing which leads to baptism and discipleship Organization of disciples into reproducing churches and the springing up of church planting movements	Witnessing—various approaches and discipling	Some of the steps are used, but not done systemically as Patterson laid down. First three steps are commonly used in Ghana
9. Healing Crusade	David E. Goodwin in <i>Church Planting Method</i>	Encounter with Jesus as a healer Jesus eventually accepted as a savior	Crusade with a missionary-evangelist or pastor-evangelist	Very common in Ghana Crusades are usually associated with healing and people are driven to Christ through the process especially among the Pentecostals
10. Incarnational	Viv Grigg in <i>Companion to the Urban Poor and Cry of the Urban Poor</i>	Team ministry of various missionary societies in the slum that leads to Christian fellowship in the slums	Holistic ministry disciple making and continuing Bible studies	Not common, GHAFES (IFES) had a project at Nima, a slum area in Accra, but it was not very

		Disciple individuals into incarnational movements among the poor		successful. Some churches are in such places today
11. Chronological Teaching	Trevor McIlwain in <i>Building a Firm Foundation</i>	Comprehensive teaching program for evangelism and discipleship. Seven phases starting with Genesis to the Ascension Further studies in Acts, Romans through Revelation	Bible studies	There are Bible study programs, but no such chronological approach with emphasis on evangelism and discipleship
12. Action Planning	Robert Logan in <i>Beyond Church Convention: Action Plans for Developing Churches and The Church Planters Tool Kit</i>	Advocates 10 principles for starting churches which begins with vision, effective leadership, culture relevance, celebrative worship, disciple making Other principles include: cell groups, leadership development; mobilization of believers, appropriate programming, and reproductive church planting	Discipleship, cell groups, leadership development	Vision and leadership development, celebrative worship, mobilization of believers are used, but not systemically for the segment of the population as Logan does with boomers. It appears to be one that can be effective as it may allow for the process to be adapted to local conditions.
13. PERT	Samuel Faircloth in his book <i>Church Planting for Reproduction</i>	Use of program evaluation and review technique to chart 45 units that must occur show a church's maturity and reproduction. Start with the commissioning process A chart shows where a planter is in the		Process not know to be in use. It appears to be one that can be effective as it may allow for the process to be adapted to local conditions

		process. Progresses to the commissioning process and social ministry		
14. Seeker-Sensitive	Aubrey Malphs, Bill Hybels, Peter Nodding and Rick Warren	<p>Purpose-driven: seven principles beginning with the Great Commission, vision, corporate worship services, designed to attract the unbeliever</p> <p>Six other principles including: strong leadership, well mobilized lay church members, culturally relevant ministry</p>		Some appearance but it is yet to be fully developed in Ghana
15. A Muslim Team	Greg Livingston in his book, <i>Planting Churches in Muslim Cities: A Team Approach</i>	<p>Emphasis is on lifestyle evangelism</p> <p>Calls for enculturing and using the texts of Muslims</p> <p>Use of dialogue</p> <p>Use of Bible studies and the Muslims religious beliefs</p> <p>Incorporation of converts into house churches to be established into churches</p>	Dialogue through Bible studies	A type is used by Muslim converts who uses only the Koran at the beginning to point out references to Christ. When the Muslims are converted then they are taught the Bible and the truth about Christ.

APPENDIX 2

**STRATEGIES, MODELS, AND METHODS OF CHURCH PLANTING
WHICH WERE USED BY THE GHANA BAPTIST
CONVENTION AND MISSION FROM 1960-2000**

PERIOD	STRATEGIES	MODELS AND METHODS	IMPACT/REMARKS
<p>1. Pioneer Era (1960-1963)</p> <p>a) 1960-1969 Yoruba</p> <p>b) 1970-1978 Start of indigenous work</p>	<p>a) Yorubas reaching out to only Yorubas (Homogenous Unit Principle)</p> <p>b) Use of field workers—both Nigerians and SBC Foreign Mission Board workers</p> <p>c) Use of evangelistic teams</p> <p>d) Revivals</p> <p>e) Open air Crusades</p>	<p>The Southern Baptist Extension model, the Pauline model, and perhaps the Denominational and Mainline Denominational models</p> <p>Extension may have been effective in this period</p> <p>Lay people evangelism, medical, and educational missions, radio and TV evangelism, Bible correspondence, Bible study groups, reading rooms, crusades (open air preaching)</p>	<p>Churches planted across the country particularly in urban towns and places of commercial activity. They were Yoruba churches.</p>
<p>2. Early Growth Era (1979-1985)</p>	<p>a) 1979-1983 Signs of growth period</p> <p>b) Operation 30 by 90 (1984 to)</p> <p>c) 25% increase in church membership</p> <p>d) Planting of 40 new churches</p>	<p>Same models as those above and Patterson's TEEE model</p> <p>Personal witnessing use of association coordinators, use of New Life for All (Ghana Evangelism Committee) materials and Southern Baptist materials such as "Follow Me."</p>	<p>Lack of funding to employ full-time coordinator and the eruption of conflicts between the convention and the Mission made the program ineffective.</p>
<p>3. Division Era (1986-1991)</p>	<p>a) Continuation of Operation "30 by 90" by the Ghana Baptist Mission/GBC affiliated with SBC</p> <p>b) "Harvest Time Now"—Ghana</p>	<p>Prayer cells and Bible studies together with such models as Pauline, Southern Baptist Extension, TEEE, Mainline Denominational and Crusade Healing and</p>	<p>Not many churches were planted, but program brought an awakening that saw churches planting, daughter churches, some churches going</p>

	<p>Baptist Convention:</p> <ul style="list-style-type: none"> i. Planting of 500 churches ii. Training of 100 pastors iii. Building 100 churches—place of worship iv. Winning of 100,000 new believers v. Call a full-time evangelism director “how” at the time vi. Observation of a week of mission to raise awareness and bonds 	<p>use of Jesus film</p> <p>Mobilization of all the laity such that each believer wins and disciple one new believer every year. Formation of Pioneer Evangelism Teams in each association and mobilization of church members for intercessory prayer for the lost. Use of Campus Crusade materials such as the Four Spiritual Laws and Jesus Film.</p>	<p>out as missionaries and new work in pioneer areas of Baptist work in Ghana.</p>
4. Unification Era (1995-2000)	<p>Operation 2000 by 2000:</p> <ul style="list-style-type: none"> a) Planting of 1466 churches from 1995 to 2000 to bring the total number of churches to 2000 by 2000 b) Attract and recognize at least 150 trained ministers c) Train 700 lay ministers d) Well structured on-the-job-training for minister trainees e) Appoint a full-time evangelism director f) To improve upon organizational and management functions g) Churches to change expenditure pattern to invest most in church planting. Conventions expenditure to reflect goals. 	<p>Denominational extension (Calvary Baptist satellite) and daughter churches by other churches, Cell group model, Mainline, Southern Baptist Extension, Mainline Denominational, TEEE, Bible study, Pauline, and Healing Crusade</p> <p>Evangelism consultation normally, “NUBS SHOP”</p> <p>Use of home missions and association evangelism teams</p> <p>Use of crusade and Jesus film (1996, page 24)</p> <p>Lay training in Nalerigu, Kumasi and Tema</p> <p>Missions week observation for prayer and fund raising</p> <p>Use of NUBS, other auxiliaries such as WMU, youth, men’s ministry</p> <p>Use of associations through the planting of daughter churches,</p>	<p>By 1997, when the first comprehensive evaluation was made (see GBC Book of Reports for 34th Annual Session held , p. 69), 157 churches had been planted in two years, an increase of 38.7%. Therefore, it was estimated that 527 churches will be planted during the era of this strategy as against the projected 1466 in vision 2000 by 2000.</p> <p>The 2001 report put the total of churches in 2000 at 750</p>

		<p>theological education— training, church planters Personal evangelism Meeting social needs— schools, well drilling in the north and the Volta regions, the festal virgins project</p>	
5. Operation 200 by 2000	<p>Calls for new mission fields: Volta, Eastern Western, Upper East North Region, and Brong Ahafo Regions. Calls for planting 50 churches by Tena Volta, 150 churches by Accra, 20 churches by Takoradi, 150 churches by Kumasi South, 50 churches by Kumasi North, 30 churches by Faith (Techiman) 20 churches by Hope (Dunkwa) and 30 by Tamale Association.</p>	<p>Ghana Evangelism Committee materials such as “You are my intercessor” for discipleship training and follow up, “There is Now New Life for You” for witnessing. A program of training from January to March instructed trainees in how to witness to follow up, mass evangelism campaigns and in Outreach Team.</p>	

APPENDIX 3

QUESTIONNAIRE FOR CHURCH PLANTERS OF THE GHANA BAPTIST CONVENTION

Thank you very much for your time. Please put N/A—not applicable for any question which does not apply to you or where you feel you did not have that experience.

1. Name: Rev. Dr. Deacon Mr. Mrs.: _____
2. Name of Church and Association: _____
3. Current Position in Church or Association: . _____
4. Number and names of churches planted: _____
5. Dates of each church plant: _____
6. Church plant was (check one that applies, if multiple write name of church beside what applies to that church plant):
 - Your own initiative
 - Mother church initiative
 - Convention/Mission/Association initiative
7. What was the target group (circle what applies):
 - Just anybody
 - Specific age group (e.g., youth, young adults, adults, senior citizens, etc.)
 - Specific segment of society (blue workers, the affluent, students, women, etc.)
 - Specific people group (the Frafra, the Mafis, the Nzemas, etc.)
8. What methods of church planting did you use? (Circle what applies):
 - The Jesus Film
 - Crusade

Door-to-door evangelism

Media advertisements—TV, radio, newspaper

Mail (letters of invitation)

Telephone outreach

Home cell/House church/Home Bible study and prayer group

9. What kind of feasibility studies or survey was carried out before the church was planted?
10. How was the church launched and how many were the original or charter members? How many of these members are still in the church?
11. What is the current active membership of the church(es)?
12. How many churches has this church planted and how are they doing?
13. How many pastoral team members does the church have and how were they selected? What is their level of training?
14. Why would you call this plant (and all the others you have planted) a success or failure? What factor(s) account for the success or failure?
15. What church planting strategies and methods would you recommend to the Ghana Baptist Convention to use in planting healthy indigenous churches?

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ABSTRACT

AN ANALYSIS OF CHURCH PLANTING STRATEGIES AND METHODS OF THE GHANA BAPTIST CONVENTION AND MISSION FROM 1960 TO 2000

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This dissertation examines the church planting strategies and methods that were used by the Ghana Baptist Convention and the Ghana Baptist Mission between 1960 and 2000. The goal is to come up with strategies and methods that will help the convention to plant healthy and indigenous churches. Chapter 1 introduces the strategies and methods that the Ghana Baptist convention and mission have used in the attempt to plant healthy indigenous churches. The chapter discusses the level of evangelization of Ghana as outlined in the GEC 1993 Survey and touches on such issues as nominalism the 14000 unevangelized villages and towns and also the 3.2 million unevangelized northern people and other aliens in southern Ghana.

Chapter 2 describes Ghana. The chapter describes the geography of Ghana and covers the history, culture, socio-political, and economic environment as well as the religious situation in Ghana.

Chapter 3 discusses the history of the Baptist work in Ghana. It begins with history of Christianity in Ghana. The second and the main part of the chapter covers the

history of the Ghana Baptist Mission and the Ghana Baptist convention from 1947 to the present day.

Chapter 4 examines the strategies and methods that the convention and the mission have used to plant churches. It ties down the strategies and methods to various time periods that they were used. The chapter begins with the strategies and methods of church planting that have been used by evangelicals as basis of comparison.

The fifth chapter evaluates and critiques the strategies and methods of church planting that the convention and the mission have used. The chapter, first of all, outlines the criteria for analyzing healthy indigenous church planting strategies and methods. The chapter then analyzes the strategies and methods of church planting that have been used by other denominations and organizations including the PCG, the Methodist Church of Ghana, the Church of Pentecost, the Deeper Life Ministry and the Miracle Life Church and COF. The last and major part of the chapter critiques the strategies and methods of church planting that the Ghana Baptist convention and mission have used.

Chapter 6 covers recommendations to the Ghana Baptist convention based on the study and the conclusion. The chapter also covers suggestions for further research on issues church planting issues that were not addressed by this dissertation. It ends with the challenges that writer poses to the convention as it strives to plant healthy indigenous churches.

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