

**A COMPARATIVE STUDY OF THE MISSION HISTORIES OF THE
ASSEMBLIES OF GOD CHURCH AND THE CHURCH OF PENTECOST
IN GHANA**

BY

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DECLARATION

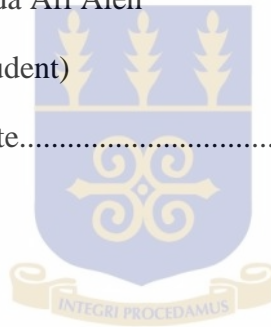
This is to certify that this thesis is the result of research undertaken by Hilda Afi Aleh under the supervision of Rev. Prof. Cephas Narh Omenyo and Rev. Dr. Abamfo Ofori Atiemo towards the award of M.Phil Religions in the Department for the Study of Religions, University of Ghana.

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ABSTRACT

This study evaluates the mission histories of the Assemblies of God Church and the Church of Pentecost in Ghana. It focuses on the similarities and differences in their approaches to mission and their different theological orientations that have contributed to their different growth. The issue of mission is problematised because these Pentecostal Churches' different conceptions have led them to emphasize different aspects of mission.

Methodologically, the study employed the historical and comparative approach in its investigation. The historical approach was used in recounting the history of both churches. The comparative approach was used to explain the necessary cause and outcome of the missionary activities of these Pentecostal Churches over time. The researcher made ample use of content analysis of documentary sources. Where necessary, information was gleaned from interviews to augment the documentary sources.

The study found out that the Assemblies of God is a western Pentecostal mission whereas the Church of Pentecost is an African Initiated Church with a Pentecostal emphasis. These Pentecostal denominations were guided by different mission policies in performing their missionary activities in the country. The Assemblies of God Church started its mission with the policy of holistic mission. Thus, it combined soul winning and church planting with social services. The Church of Pentecost on the other hand, started its mission with the policy of soul winning and church planting almost completely devoid of any form of social service. However, this mission policy of the Church of Pentecost has been modified to respond to the changing circumstances. Thus, the Church of Pentecost has added social services to its mission policy. The study also found out that the effectiveness of these Pentecostal denominations on the Ghanaian society can be seen in terms of their soul winning, church planting and the provision of social and economic services.

The study concludes that within the Ghanaian context, Pentecostal mission should combine proclamation of the Good News with social services as has been exemplified by the mainline churches.

DEDICATION

To my parents: Mr. Valentine T. Aleh and Mrs. Vida Yawa Aleh



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LIST OF ABBREVIATIONS

- AG - Assemblies of God
- CoP - Church of Pentecost
- IMC - International Missionary Council
- HIV/AIDS - Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome

CHAPTER ONE

INTRODUCTION

1.1 General Introduction

The Assemblies of God Church and the Church of Pentecost are among the earliest Classical Pentecostal Churches in Ghana.¹ Classical Pentecostalism is believed to have emerged out of the American Holiness movement of the nineteenth century.² Thus, Classical Pentecostal Churches are those Churches that are linked to the Azusa Street Revival and emphasize in their worship forms, elements such as speaking in tongues, prophecies, healings and others interpreted as manifestations of the Holy Spirit.

The Assemblies of God Church (hereafter known as AG) came directly to Ghana as a mission Pentecostal church whereas the Church of Pentecost (hereafter known as CoP) evolved as a locally initiated Pentecostal church, led by James McKeown a British Pentecostal Christian, who broke away from an earlier Ghanaian initiated Pentecostal church. The CoP, therefore, is an example of an African initiative in Christianity.³ These two churches have contributed immensely to the growth of Pentecostalism in Ghana. In line with Pentecostal emphasis on mission and evangelism, both AG and CoP are engaged in missionary and evangelistic activities in Ghana. However, their different conceptions of mission have made each of them focus on certain aspects of mission to the neglect of the other aspects.

¹ Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (New York: Cambridge University Press, 2004), 116.

² Abamfo O. Atiemo, *The Rise of the Charismatic Movement in the Mainline Churches in Ghana* (Accra: Asempa Publishers, 1993), 12.

³ See Cephas N. Omenyo, 'Agenda for a Discussion of African Initiatives in Christianity: The West African/Ghanaian Case', *Missiology: An International Review*, 39 (2011): 382.

For example, while the CoP focused, almost entirely, on soul winning, and therefore grew very quickly in terms of membership and spread of presence; the AG seemed to have added social services to the soul winning enterprise, which seemed to have contributed to its slow numerical growth and spread. The CoP mobilized all its resources toward one end – soul winning; while the AG divided its resources between soul winning and the provision of social services. This point is illustrated by the fact that the AG, as early as 1948 had established a clinic in Saboba while the CoP established its first clinic in 1997.⁴

Kingsley Larbi notes that up to the 1970s, the numerical strength of the AG has been slow in spite of their early activities in Southern Ghana.⁵ Per the National Church Survey of 1993 conducted by the Ghana Evangelism Committee, the AG as at the end of 1992 had 642 congregations whereas the CoP had 3,617 assemblies.⁶

A comparative evaluation of the mission histories of the two churches enables an analysis of the factors that have been responsible for their different growth trajectories. It is important to find out aspects of their different approaches to mission that have contributed to the differences in the fortunes of the two churches. Can the differences be explained only in terms of their different emphases on aspects of missions? Or are there other variables that ought to be considered for a more complete understanding of the mission histories of the two churches?

⁴ Emmanuel Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Dansoman: Centre for Pentecostal and Charismatic Studies, 2001), 73; Matthew Larbi Wetey, *The Legacy of Pastor James McKeown* (Accra-North: Xchip Communications, 2011), 106.

⁵ Larbi, *Pentecostalism*, 73.

⁶ Ghana Evangelism Committee, 'National Church Survey Update 1993' (Accra: Ghana Evangelism Committee, 1993), 18.

1.2 Statement of the Problem

The AG and the CoP have been engaged in missionary activities in Ghana since the 1930s. However, it seems that factors such as the socio-cultural contexts of their earliest activities, their different theological orientations and faith expressions determined their approaches to mission. The different approaches to mission and the variations in their levels of success seem to have been determined by such factors, among others. This study compares the mission histories of these churches and identifies such factors and others, which seem to have been responsible for their different fortunes in growth and expansion.

1.3 Aim and Objectives of the Study

This study has had as its main object the comparative evaluation of the mission histories of the AG and the CoP in Ghana. It has been hoped that the following objectives would be achieved:

- i. An exploration of the historical trends in the growth of the churches under study.
- ii. Establish the similarities and dissimilarities in the different approaches to mission by these churches.

1.4 Literature Review

The study engaged in a discussion with various scholars in the field of mission and Pentecostal studies. For the purpose of this study, three categories of literature were reviewed. The first category is scholarly works that focus on mission. In the second category, works that focus on the CoP were reviewed. The third category focuses on the AG.

Scholarly works on Mission include *Transforming Mission: Paradigm Shifts in Theology of Mission* by David J. Bosch, *Readings in World Mission* edited by Norman Thomas, *So I Send You* by Roger Bowen and *Mission in the Twenty-first Century: Exploring the Five Marks of Global Mission* edited by Andrew Walls and Cathy Ross.

The biblical foundation for mission and the historical paradigms of mission have received some considerable attention. Bosch in addressing these issues looked at the modifications that have taken place in mission over time. He discussed themes such as *missio Dei*, mission as evangelism and mission as liberation. He began with the traditional interpretation of mission by looking at the word “mission” and how it had been used in various circles. The term mission presupposes a sender, a person(s) sent by the sender, to whom one is sent with an assignment. The sender thus has the authority to do so.⁷ This traditional interpretation of mission has been modified in the course of the twentieth century. Mission over the years has been understood in diverse ways. For instance, mission was interpreted in soteriological terms as the saving of people from eternal destruction. Culturally, mission was understood as introducing the people of the East and the South to the Christian privileges of the West. Its ecclesiastical interpretation was seen as the expansion of the church or a particular denomination.⁸ The historical foundation of mission has concentrated on the serial expansion of Christianity and how it has been able to win followers from people who seemed to have been a threat to the faith.⁹

At the Brandenburg Missionary Conference in 1932, Karl Barth maintained that mission was an activity of God himself. At the Willingen Conference of the IMC in 1952,

⁷ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1996), 1.

⁸ Bosch, *Transforming Mission*, 389.

⁹ Roger Bowen, *So I Send You: A Study Guide to Mission* (London: SPCK, 2002), 7.

the idea of *missio Dei* emerged. Mission was understood to be derived from the nature of God.¹⁰ The missionary initiative was understood to come from God. Mission therefore gained the understanding of the Father, Son and the Holy Spirit sending the church into the world. The church is therefore an instrument that God uses to carry out his mission in the world. God is the fountain of love and so to participate in mission is to participate in the movement of God's love towards humankind.¹¹ Bowen affirms the concept of *missio Dei* and describes it as a relationship of movement within the Trinity. The Father sends the Son and the Spirit. The word mission describes not only the nature of God; it also describes the nature of the Church. The Son himself intimates it when he says that just as the Father has sent me so am I sending you.¹² Mission is thus in the nature of God, the Son and He transfuses it into His Church. It is therefore, in the church that the life of God is reproduced.¹³

Missionary activities of the Church only become authentic when they mirror a participation in the mission of God. 'Mission is, primarily and ultimately, the work of the Triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, a ministry in which the church is privileged to participate.'¹⁴ Thus, mission means to recognise the activities of the Creator-Redeemer in the world and engage in those activities.¹⁵ The church therefore exists because there is mission. Mission is an attitude of the mind which should be

¹⁰ Bosch, *Transforming Mission*, 389-90.

¹¹ Bosch, *Transforming Mission*, 390. Cf. Rick Richardson, 'Emerging Missional Movements: An Overview and Assessment of Some Implications for Mission(s)', *International Bulletin of Missionary Research*, 37:3 (2013): 131.

¹² Cf. John 20:21.

¹³ Bowen, *So I Send You*, 11-2.

¹⁴ Bosch, *Transforming Mission*, 392.

¹⁵ See John V. Taylor, *The Go-Between God: The Holy Spirit and the Christian Mission* (London: SCM Press Limited, 1972), 37.

at the heart of the Church's life and work.¹⁶ Mission must be based on love and loyalty. In Deut. 10:18-21, God cautioned the Israelites to care for the poor, the stranger and the oppressed just as God had cared for the Israelites when they were strangers in Egypt. They were also reminded to shelter and feed the oppressed.¹⁷ Mission must therefore include acts that will improve the living conditions of people. The missionary activities of the church must include conversion, church planting, social services and political action.¹⁸ In other words the mission of God, which is entrusted to the Church, consists of evangelism, social service and the exercise of spiritual gifts. Bowen notes that because these parts have been emphasized in different ways, Christians have produced different definitions of mission. Thus, some churches emphasize certain aspects of mission to the neglect of others.¹⁹

Citing Emilio Castro of Uruguay, Thomas held the view that liberation, development, humanization and evangelization form an integral aspect of mission.²⁰ In the mission of the church, evangelization and social action must be held together. Thus, holistic mission combines concerns for evangelization and social services.²¹ Evangelicals in the eighteenth and nineteenth centuries combined evangelism with social concerns. However, twentieth century evangelicals appear to have lost the biblical perspective, as they limited themselves only to preaching the gospel without engaging in the social and community responsibilities of the individual's salvation.²²

Evangelism can be understood as the activities involved in the spreading of the gospel. Evangelism involves witnessing about the deeds of God. Evangelism should not be

¹⁶ Bowen, *So I Send You*, 14.

¹⁷ Bowen, *So I Send You*, 18.

¹⁸ See Bowen, *So I Send You*, 14.

¹⁹ See Bowen, *So I Send You*, 71.

²⁰ Norman Thomas (ed.), *Readings in World Mission* (London: SPCK, 1995), 137-8.

²¹ Thomas, (ed.), *Readings in World Mission*, 145.

²² See Thomas, (ed.), *Readings in World Mission*, 138.

equated with mission. Mission however, goes beyond witnessing. The Church as part of its missionary activities in the world is to care, to serve, to preach, to instruct, to heal and to liberate.²³

A similar observation has been made by Walls and Ross.²⁴ They identified the characteristics of mission in the Church as the proclamation of the Good News with its attendant nurturing of Christians, loving service in response to human need, transforming unjust structures of society and safeguarding the integrity of creation. Jesus in His proclamation stressed the fact that ‘[t]he spirit of the Lord is upon me, because he has anointed me to bring Good News to the poor. He has sent me to proclaim release to the captives and recovery of sight for the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.’²⁵ Drawing lessons from the ‘manifesto’ of Jesus, mission, apart from proclamation, should address the needs of humankind. ‘Proclamation is urgent, but demonstration is the priority.’²⁶ Thus, as the message of the Kingdom is proclaimed to the world, it must be backed with concrete demonstrations.²⁷ In other words, works must accompany the Good News. The Church must therefore affect the lives of the poor and vulnerable by showing love and compassion towards them. For example in communities that have been ravaged by HIV/AIDS, poverty, war, natural disaster such as earthquakes, drought and storm, it behoves on the Church in its mission to develop programmes for HIV testing and counselling, community care and orphan support towards those infected and affected.²⁸

²³ See Bosch, *Transforming Mission*, 409-12.

²⁴ See Andrew Walls & Cathy Ross, (eds), *Mission in the 21st Century: Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd Ltd, 2008), xiv.

²⁵ Cf. Luke 4:18-19. NRSV.

²⁶ Walls et al (eds.), *Mission in the Twenty-first Century*, 9.

²⁷ See Walls et al (eds.), *Mission in the Twenty-first Century*, 9.

²⁸ See Walls et al (eds.), *Mission in the Twenty-first Century*, 19.

Walls recognised the importance of dialogue in proclamation. It is when the Church engages in dialogue with the people that the Church will recognise the needs of the people and be able to learn the language of the people in which the message is proclaimed. When Paul went to Athens to proclaim the gospel, his priority was to listen to the people. He also spent time to study the city, its culture and its inhabitants. Through this, he was able to present the gospel to the people of Athens. Listening and dialogue helps the missionary to come to the conviction that every culture, era or society has embedded in it, something equivalent to ‘the unknown God’ of the Athenians. This becomes the starting point for proclamation.²⁹

The Church in its mission must teach the converts to develop an intimacy with Christ through the study of the scriptures and the development of a strong prayer life. The greatest commandment is not the ‘Great Commission’ but ‘to love God and neighbour’.³⁰ Love for neighbour must translate to the poor. The poor are the ‘proxies for Christ’.³¹

For the mission of the Church to be holistic, it must aim at addressing unjust structures in the society. God is a God of justice and justice can be seen in the life of the poor and the oppressed by the witness of their liberation. This re-echoes the idea that the Israelites, after experiencing God’s justice, were reminded to be agents of that justice in the world.³²

God has entrusted creation to man. Mission must safeguard the integrity of creation. By extension, this can be described as environmental mission. Man, as a steward is obliged therefore to protect creation. The biosphere provides food, shelter, medicine, livestock, fish

²⁹ See Walls et al (eds.), *Mission in the Twenty-first Century*, 22-3; cf. Acts 17:16-32.

³⁰ Cf. Matthew 22:34-40.

³¹ Walls et al (eds.), *Mission in the Twenty-first Century*, 29-31 & 38.

³² See Walls et al (eds.), *Mission in the Twenty-first Century*, 72.

and water for humankind. As humankind enjoys the fruit of creation, they should not destroy the fruitfulness of creation but rather safeguard it as the Lord safeguards us.³³

Scholarly works on the CoP include Christine Leonard's *A Giant in Ghana*, Emmanuel Kingsley Larbi's *Pentecostalism: The Eddies of Ghanaian Christianity* and *The Legacy of Pastor James McKeown* by Matthew Larbi Wettey. All the authors explore the historical development of the CoP in Ghana. Leonard links the beginnings of the CoP with McKeown as the founder.³⁴ Larbi also traces the development of the CoP to McKeown and links it with the then Apostolic Church, Gold Coast led by Apostle Peter Newman Anim.³⁵ Like Larbi, Wettey traces the beginnings of the CoP to the Faith Tabernacle Church started by Anim.³⁶ He touched on how Anim was able to establish contact with the Apostolic Church in Bradford, United Kingdom and requested for a resident missionary, which led to the arrival of McKeown to the Gold Coast.

Leonard points out that the CoP is an indigenous initiative. It was ruled and financed by Africans. She describes the church as 'a tree whose leaves and roots are African.'³⁷ Leonard also touched on the antecedents that led to the formation of the CoP. She draws attention to the doctrinal issues that ensued between McKeown and Anim with regard to divine healing which resulted in the separation between them. This has duly been recognised by Larbi. He observes that McKeown had to separate with Anim due to the issue of divine healing. McKeown and Anim held divergent positions on divine healing.³⁸ Wettey also gave

³³ See Walls et al (eds.), *Mission in the Twenty-first Century*, 84-7.

³⁴ Christine Leonard, *A Giant in Ghana: 3,000 Churches in 50 Years. The Story of James McKeown and the Church of Pentecost* (West Sussex: New Wine Ministries, 1989), 3.

³⁵ Larbi, *Pentecostalism*, 106-10.

³⁶ See Wettey, *The Legacy of Pastor James McKeown*, 7-18.

³⁷ Leonard, *A Giant in Ghana*, 74.

³⁸ See Larbi, *Pentecostalism*, 108-10.

an exposition on doctrinal issues that led to the secession between Anim and McKeown and how developments gradually led to the founding of the CoP.

Leonard posits that McKeown's priority was evangelism. Larbi affirms this view. He intimates that regular evangelistic campaigns characterised McKeown's organisation. This approach resulted in the winning of converts and the opening of more assemblies of the denomination.³⁹ McKeown is believed to have stated that the policy of the church is to put the claims of Jesus first. That is, the church's top priority was proclamation of the gospel. Thus, at a point, the church was criticised because it did not contribute to education and social services.⁴⁰ The church in its early days devoted much time to prayer and evangelism as a means of winning souls.⁴¹ In other words, prayer and evangelism formed the ethos of the mission strategies of the church from its early days. For McKeown, the other missionaries in the Gold Coast defeated their purpose which was evangelism, and engaged in trading activities in order to raise money for the provision of educational, administrative and medical activities for the local people. McKeown at the same time realised the importance of these social aspects of mission when he contradicted himself by stating that the other missionaries focused on social services neglecting evangelism "and thus we can harvest where you have sown."⁴² It can therefore be argued that the CoP from the beginning did not engage in holistic mission. Could this be that the church was more engrossed in its numerical strength hence its focus on soul winning and church planting than the other aspects of mission? It has been over a decade since Leonard and Larbi made these

³⁹ See Larbi, *Pentecostalism*, 177.

⁴⁰ See Leonard, *A Giant in Ghana*, 71-5.

⁴¹ See Wetley, *The Legacy of Pastor James McKeown*, 18.

⁴² See Leonard, *A Giant in Ghana*, 75.

observations. Perhaps, there have been some modifications in the mission policy of the church.

Works that focus on the AG include William Wilkinson Wilson-Marfo's essay 'The Development and Growth of Assemblies of God Church, Ghana: 1931-2001', Emmanuel Kinsley Larbi's *Pentecostalism: The Eddies of Ghanaian Christianity*, and Margaret M. Poloma's *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas*.

Wilson-Marfo in his essay, gave an overview of the AG in Ghana. He traced the settlement of the early American missionaries to Yendi and outlined the mission strategies they adopted which made it possible for them to embark on their evangelistic work. Larbi in his work gave a brief exposition on the AG in Ghana. He notes that the American AG started their missionary activities in Northern Ghana long before the Apostolic Church made contact with Anim. He posits that the AG was the first foreign Pentecostal body to work in Ghana.⁴³ Wilson-Marfo notes that the denomination from its early days was guided by the theology of 'holistic ministry.'⁴⁴ Larbi affirms Wilson-Marfo's position by reiterating that the denomination engaged in social services as part of its mission strategy of proclaiming the Good News. Thus, the denomination's achievement is more profound in social services than church planting with its attendant result of numerical growth.⁴⁵ Wilson-Marfo in his work did not touch extensively on the social services of the church. For him, the church is not as socially involved as it was in the past. His observation was made over a decade ago. This work investigates the social aspect of the mission of the church to ascertain whether this is still the case or there have been some changes.

⁴³ Larbi, *Pentecostalism*, 71.

⁴⁴ William Wilkinson Wilson-Marfo, 'The Development and Growth of Assemblies of God Church, Ghana: 1931-2001', Long Essay (Central University College Accra, Ghana 2001),15.

⁴⁵ See Larbi, *Pentecostalism*, 74.

Poloma's work, however, does not explicitly deal with the AG in Ghana.⁴⁶ Her focus was the beginnings and formation of the AG in America and how the denomination has lived to be one of the fastest growing congregations in the world. That notwithstanding, the book provides information about the AG before its spread to the Gold Coast (now Ghana) which is of great relevance to this study.

The portrayal of these churches by the various scholars reveals that the churches' conception and interpretation of mission to some extent appears to be different from the interpretation of mission espoused by scholars. One realises that the CoP adopting the theology of soul winning, church planting and prayer has expanded and spread faster than the AG which was guided by the theology of holistic ministry. Thus, the CoP's approach to mission can be described as 'horizontal' and that of AG as 'vertical'.

The above categories of work that have been reviewed, some though not explicitly dealing with the present research are of tremendous importance to this study. The literature reveals that studies have been carried out separately on the CoP and the AG. However, a comparative study of the two seems to be non-existent. Even though Larbi's work touched on the CoP and the AG, his focus was not a comparative study of their mission histories. This study is therefore important as it seeks to investigate the mission histories of these Pentecostal Churches which have shaped their core religious activities in the country. Studying the mission histories of these churches will bring to light the understanding of how their separate mission histories have influence their growth patterns and achievements. Nonetheless, the above reviews will help in shaping the focus of this study.

⁴⁶ Margaret M. Poloma, *The Assemblies of God at the Crossroad: Charisma and Institutional Dilemmas* (Knoxville: The University of Tennessee Press, 1989), xv-xvi.

1.5 Research Question

The question that this study has sought to answer is: What factors account for the differences in the historical growth of the AG and the CoP in Ghana?

1.6 Theoretical Framework

The study employed the framework of the vertical versus the horizontal approach to mission espoused by S. K. Odamtten.⁴⁷ In his comparison of the Basel Mission and the Wesleyan Mission, Odamtten describes the Basel Mission's approach to mission as vertical and the Wesleyan Mission's approach to mission as horizontal. He intimates that the Basel Mission was guided by the principle of 'no expansion before the base was firmly established.'⁴⁸ For this reason, the Basel Mission did not spread fast because they devoted time and resources to language development and social services, which affected their endeavour in soul winning and church planting. The Basel Mission focused mainly in the rural areas. As a result, the big stations of the Basel Mission were not necessarily found in the large towns.⁴⁹ The Wesleyan Mission on the other hand, adopted the policy of opening stations in the main coastal settlements and the capitals of the powerful inland states.⁵⁰ The Wesleyan Mission therefore spread faster than the Basel Mission. Even though the Wesleyan Mission established schools and engaged in other social services, they did not penetrate into the rural areas as the Basel Mission. The Wesleyan Mission also did not engage in scientific agriculture and healthcare as the Basel Mission. Thus, they channelled their resources more in expanding the mission than in social services.

⁴⁷S. K. Odamtten, *The Missionary Factor in Ghana's Development 1820-1880* (Accra: Waterville Publishing House, 1978), 102-3.

⁴⁸Odamtten, *The Missionary Factor*, 103.

⁴⁹Odamtten, *The Missionary Factor*, 103-4.

⁵⁰Odamtten, *The Missionary Factor*, 102.

This framework serves as a guide in comparing the histories of the AG and the CoP in Ghana. It looks at how the AG which started in the north, combined soul winning and social services and penetrated into the rural areas in the north before spreading to the south whereas the CoP focused initially on soul winning and church planting in the urban areas before penetrating into the rural areas. It also shows how the CoP is now involved in social services as part of its missionary activities both in the urban and rural areas.

1.7 Methodology and Methods of Data Collection

Recounting, evaluating and comparing the mission histories of the AG and the CoP was best done by the Historical and Comparative approach. Therefore, this study employed both historical and comparative methods in carrying its investigation. Historical approach is the evaluation of evidence in order to establish facts and draw conclusions concerning past events. The past, it is believed, contains the key to the present in that the present is shaped by the events of yesterday. It helps to understand the social change and growth that has taken place over time. It has the advantage of providing the past data under the then prevailing conditions which afforded the researcher the opportunity to view the observations within the past setting.⁵¹ E. H. Carr notes that history involves a study of causes and the historian continuously asking the question why.⁵² This approach fits into this study in that it helped unearth all that transpired in the beginnings of the churches and trends in their mission. This method prevails in chapters two and three where the mission histories of the AG and that of the CoP are recounted. The researcher made ample use of content analysis from documentary sources. This involved an examination and abstraction of facts or data on

⁵¹ A. Mustafa, *Research Methodology* (Delhi: A.I.T.B.S. Publishers, 2010), 45 & 48.

⁵² E. H. Carr, *What is History?*, 2nd ed. (Harmondsworth, Middlesex: Penguin Books, 1964), 87.

the issue being investigated. This means that results of previous investigations and documents on the problem being investigated were referred to in order to carry out a comprehensive study.⁵³ The historical method employed both primary and secondary sources. Church reports, constitutions, newsletters, magazines and anniversary brochures were studied. Secondary sources such as published books, journal articles and theses were also reviewed for data.

The comparative approach used for this work involved a careful analysis of the available data, taking into account differences in time and in place and the influence these had on the churches in carrying out their mission.⁵⁴ It facilitated the analysis of the necessary and sufficient causes⁵⁵ that resulted in the critical historical developments, which explain the similarities and differences between the growth patterns that have marked the mission histories of the churches under study. Comparison in history entails a systematic discussion with respect to the similarities and differences in two or more historical phenomena to arrive at an intellectual aim.⁵⁶ That is to say, comparing the two churches helped the researcher to highlight the commonalities and differences between these churches by the criterion that was defined from the beginning in order to direct the focus of the comparison.⁵⁷ It had the advantage of allowing the researcher to identify questions and problems that she might miss or neglect. In addition, it aided in clarifying the profiles of

⁵³ See Tom K. B. Kumeckpor, *Research Methods & Techniques of Social Research* (Accra: SonLife Press & Services, 2002), 72.

⁵⁴ Kumeckpor, *Research Methods*, 98.

⁵⁵ Necessary cause implies that the absence of a particular value on an independent variable will always result in the absence of a particular value on a dependent variable; sufficient cause implies that the presence of a particular value on an independent variable will always result in the presence of a particular value on a dependent variable. See James Mahoney, 'Comparative-Historical Methodology', *Annual Review of Sociology*, 30 (2004): 84.

⁵⁶ Jürgen Kocka, 'Comparison and Beyond', *History and Theory*, 42 (Feb., 2003): 39.

⁵⁷ Cécile Vigour, 'Comparison: A Foundational Approach in the Social Sciences' in Jean-Bernard Ouédraogo & Carlos Cardoso (eds), *Readings in Methodology: African Perspectives* (Dakar: Council for the Development of Social Science Research in Africa, 2011), 217.

these Pentecostal Churches by contrasting them with each other. Even though comparison presupposes a separation between these churches, it nonetheless does not mean a neglect of the interrelations between them. Their interrelations serve as part of the comparative framework by analyzing them for factors that have led to their similarities, differences, convergence or divergence.⁵⁸ Studying the two churches comparatively provided insight into how their different understanding and approaches to mission have determined their different patterns of growth and achievements.

The study employed non documentary sources of data collection as well. Here, the researcher conducted oral interviews to augment the documentary sources. Some leaders of the churches under study were interviewed in order to solicit information regarding the churches beginnings, their mission strategies and activities. The researcher adopted both the structured and unstructured types of interviews.⁵⁹ Under the structured form of interview, the researcher prepared a list of questions and discussed issues related to the subject under investigation.⁶⁰ However, where the researcher deemed appropriate to the study, she used the unstructured form of interview. This enabled the researcher to probe further into certain questions and also asked follow-up questions from the respondent's answers.⁶¹

1.8 Scope of the Study

Various Pentecostal denominations have engaged in missionary activities in Ghana. However, this study focused on the AG and the CoP in Ghana. The researcher selected these churches because they are the two biggest and most influential Classical Pentecostal

⁵⁸ See Kocka, 'Comparison and Beyond': 44.

⁵⁹ See Kumekpor, *Research Methods*, 188.

⁶⁰ Kumekpor, *Research Methods*, 188.

⁶¹ Kumekpor, *Research Methods*, 188

churches in the country.⁶² Data discussed and analysed covered the period of the inception of these churches in Ghana up to the year 2010. This choice was guided by the fact that data beyond this period were not yet available.

1.9 Structure of the Study

A comparative study of the mission histories of the AG and the CoP cannot be done without examining their separate histories. A discussion of the separate histories of these churches was of tremendous importance in carrying out a comparative evaluation of them. This also laid the foundation in drawing the similarities and differences between them and their growth pattern. The study is divided into five chapters. The first chapter serves as an introductory background to the core of the research. The mission history of the AG is the focus for the second chapter. However, a few introductory remarks about the AG in the United States of America were discussed. The discussion delved into the Azusa Street Revival and how the events led to the formation of the AG in the United States of America. It also explored the relationship between the AG, United States of America and the AG, Africa and how the denomination finally made inroads into present day Ghana. The third chapter discussed the mission history of the CoP. It began by tracing the roots of the CoP to the Faith Tabernacle of the Gold Coast, and how the Faith Tabernacle later affiliated with the Apostolic Church of Bradford, United Kingdom. The discussion highlighted the events that ensued and how it gradually led to the formation of the Church of Pentecost. Under the fourth chapter, a comparison of the mission of the above-mentioned churches was discussed. The comparison was done taking into consideration the separate political, socio-economic and geographical contexts, within which the earliest missionary activities of each of these

⁶²See Anderson, *An Introduction to Pentecostalism*, 116.

churches took place and the similarities and differences in their theological orientations. The fifth chapter is a conclusion to, and a reflection on the work.

1.10 Relevance of the Study

It is expected that this research will contribute to the ongoing academic discussions on the history of Pentecostalism in Ghana. It also provides fresh insights into the effects of contextual factors and theological orientation on the fortunes of mission in Ghana. The study is also important in espousing how Pentecostal mission has been done over the years and the modifications that have taken place within Pentecostal mission in Ghana.

CHAPTER TWO

THE ASSEMBLIES OF GOD CHURCH: A HISTORICAL PERSPECTIVE

2.1 Introduction

The tracking of the historical background of the AG in this chapter is influenced by the aim of exploring the historical trends of the churches under study. The chapter opens with events that led to the formation of the AG in the United States of America. It delves into how the American AG Mission made inroads into the Gold Coast (now Ghana). The chapter traces the first settlement of the early missionaries in the Gold Coast and how the denomination spread to other parts of the country. The mission strategies of the denomination are also examined. The missionary activities and achievements of the AG are integrated into the history. Of concern to this chapter are the challenges encountered by the missionaries in discharging their duties. The chapter ends by looking at how indigenisation played a major role in the expansion of the church.

2.2 Roots of the Assemblies of God

The AG traces its roots to the revival movement that began in the nineteenth century in the United States of America. This movement is popularly known as the Azusa Street Revival. The Azusa Street Revival is the name given to the events that occurred from 1906 to 1913 in and around the Apostolic Faith Mission situated at 312 Azusa Street in Los Angeles, California.⁶³ The mission, believed to have been established in 14 April, 1906 under the leadership of Elder William J. Seymour (1870-1922) was the result of prayer sessions held

⁶³ C. M. Robeck, 'Azusa Street Revival' in Stanley M. Burgess & Gray B. McGee (eds), *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1996), 31.

at the abode of Richard and Ruth Asberry at 214 North Bonnie Brae Street.⁶⁴ Seymour was the son of former slaves from Centerville, Louisiana.⁶⁵ He ‘grew up in the midst of violent racism.’⁶⁶ Seymour had little or no formal education, but he taught himself to read and write.⁶⁷ He had his training from Charles Parham (1873-1929), founder of the Apostolic Faith Movement. Seymour was ordained by the Evening Light Saints and during the summer of 1905, he served as the pastor of the black Holiness Church in Jackson, Mississippi. In February 1906, he became the pastor of a small black church (Church of Nazarene) in Los Angeles.⁶⁸ He affirmed his black heritage by introducing Negro music into his liturgy.⁶⁹

A distinctive feature of the Apostolic Faith Movement was the speaking in tongues⁷⁰ which was understood as an evidence of the baptism in the Spirit. The prayer session in Los Angeles was interlaced with Bible study. Part of the group’s agenda was prayer for revival and the anticipation that God will move in their midst. Their services were spontaneous and were characterized by acts such as ‘slaying in the Spirit’ or ‘falling under the power.’⁷¹

The Azusa Street Revival had a tremendous effect on the religious activity in the United States of America. Its influence was, however, not only limited to the United States

⁶⁴ Robeck, ‘Azusa Street Revival’, 31; Cephass Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer: Boekencentrum, 2006), 88.

⁶⁵ Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Massachusetts: Hendrickson Publishers, 1997), 19.

⁶⁶ Iain MacRobert, ‘The Black Roots of Pentecostalism’ in Jan A.B. Jongeneel, a. o. (eds), *Pentecost, Mission and Ecumenism Essays on Intercultural Theology* (Frankfurt am Main: Peter Lang, 1992), 77.

⁶⁷ MacRobert, ‘The Black Roots of Pentecostalism’, 77; Hollenweger, *Pentecostalism*, 19.

⁶⁸ MacRobert, ‘The Black Roots of Pentecostalism’, 77-8; Omenyo, *Pentecost Outside Pentecostalism*, 88.

⁶⁹ Hollenweger, *Pentecostalism*, 20.

⁷⁰ Tongues is an ecstatic, inspired speech often unintelligible to listeners.

⁷¹ Robeck, ‘Azusa Street Revival’ 32-3. ‘Slaying in the Spirit’ or ‘falling under the power’ can be explained as an act whereby the Holy Spirit overshadows an individual leading him/her to become unconscious in thought or awareness.

of America. It was felt abroad as well.⁷² The birth of the worldwide Pentecostal movement is associated with the Azusa Street events.⁷³ However, there were other Pentecostal movements that were not associated with the Azusa Street Revival.⁷⁴ The Azusa Street Revival is noted to have contributed to the establishment of many Pentecostal denominations. Within five months of its existence, thirty-eight missionaries were sent out from Azusa.⁷⁵ The revival, it is also believed, sent out missionaries to fifty nations within two years.⁷⁶ In other words, a sizeable number of people went forth from Azusa Street to distant lands as missionaries with the conviction that the Good News must be proclaimed to all and sundry before the return of the Lord.⁷⁷ By 1912, the revival led to the establishment of many congregations among which included Elmer Fisher's Upper Room Mission, Bartleman and Pendleton's Eighth and Maple Mission, John Perron's Italian Pentecostal Mission, William Durham's Seventh Street Mission and James Alexander's Apostolic Faith Mission on 51st Street as well as the other Apostolic Faith Mission at 7th and Sentous.⁷⁸ The effect of the revival was felt nationwide. It led to the transformation of existing congregations, the splitting of existing denominations, and the formation of new groups. In New York City for instance, Marie Burgess Brown and Robert Brown's Glad Tidings Tabernacle joined the Pentecostal order. The revival also witnessed the planting of many missions and churches. Some of the new groups that were formed are the Apostolic Faith

⁷² See Cephas N. Omenyo, 'William Seymour and African Pentecostal Historiography: The Case of Ghana', *Asian Journal of Pentecostal Studies*, 9:2(2006): 247.

⁷³ Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century* (London: Cassell, 1996), 22.

⁷⁴ For a detailed discussion on the origins of Pentecostalism, see Vinson Synan, (ed.), *Aspects of Pentecostal-Charismatic Origins* (Plainfield, New Jersey: Logos International, 1975); Malcolm R. Hathaway, 'The Elim Pentecostal Church: Origins, Development and Distinctives' in Keith Warrington (ed.), *Pentecostal Perspectives* (Carlisle, Cumbria: Paternoster Press, 1998), 2-6.

⁷⁵ MacRobert, 'The Black Roots of Pentecostalism', 79.

⁷⁶ See MacRobert, 'The Black Roots of Pentecostalism', 79.

⁷⁷ Peter Hocken, *Streams of Renewal: The Origins and Early Development of the Charismatic Movement in Great Britain*, (Carlisle, Cumbria: Paternoster Press, 1997), 1.

⁷⁸ Robeck, 'Azusa Street Revival' 34-5.

(Portland), the Pentecostal Assemblies of the World (Los Angeles) and in 1914 the Assemblies of God.⁷⁹

2.3 Formation of the Assemblies of God

The AG, a Pentecostal, evangelistic and missionary protestant organisation was formed in 1914. Its formation is closely linked with efforts made in 1913 by Eudorus N. Bell, Howard Goss, Daniel C. O. Opperman, Archibald P. Collins, and Mack M. Pinson.⁸⁰ The denomination is perhaps the largest of the Classical Pentecostal denominations.⁸¹ As has been stated earlier, the Azusa Street Revival led to the formation of several Pentecostal denominations. The spread of the revival thus created in Bell the need for an organized assembly.⁸² The men had specific objectives which they sought to accomplish and to renounce unacceptable doctrines and practices. They therefore issued a call to the General Council via the 'Word and Witness', a periodical edited by Bell.⁸³ The underlying idea for the formation of the AG was 'to give coherence to broadly based Pentecostal efforts.'⁸⁴ It organized a fellowship of Pentecostal ministers who believed that joint action would enable them to fulfil their shared objectives speedily. It is believed that the meeting was made up of three hundred Pentecostal ministers and laymen. Part of their agenda centred on the importance for a doctrinal unity. This attempt led to the creation of the General Council of the AG which served as a unifying body to the assemblies in ministry with a legal backing.

⁷⁹ Robeck, 'Azusa Street Revival' 35.

⁸⁰ 'Assemblies of God.' *Microsoft® Student 2009* [DVD]. Redmond, WA: Microsoft Corporation, 2008; E. L. Blumhofer, 'Assemblies of God' in Stanley M. Burgess & Gray B. McGee (eds), *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1996), 24.

⁸¹ Cecil M. Robeck, 'Assemblies of God' in Nicholas Lossy et al (eds.), *Dictionary of the Ecumenical Movement*, 2nd ed. (Geneva: WCC Publications, 2002), 67.

⁸² Assemblies of God, Ghana, <http://www.agghana.org/linkpages/about%20us/history.html> [accessed 17 February 2012].

⁸³ Blumhofer, 'Assemblies of God', 24.

⁸⁴ Blumhofer, 'Assemblies of God', 23.

The organisation at the meeting stated that it had no intent of becoming “a human organization that legislates or forms laws and articles of faith and has unscriptural jurisdiction over its members and creates unscriptural lines of fellowship and disfellowship”.⁸⁵ Each congregation was held to be self-supporting and self-governing.⁸⁶

The formation of the group took place in Hot Springs, Arkansas in 1914. The group had neither a constitution nor a doctrinal statement. At the meeting, Thomas K. Leonard is believed to have proposed the name “Assemblies of God”. This name was accepted and the first headquarters was established in Findlay, Ohio.⁸⁷ The group moved its base to St. Louis the following year. In 1916, the General Council adopted and approved a Statement of Fundamental Truths. This served as the foundation for the doctrines of the denomination.⁸⁸ The adoption of a Statement of Fundamental Truth situates the AG within the historic Trinitarian Christian faith.⁸⁹ As part of their articles of faith, the organization believes in salvation through repentance and faith in Jesus Christ.⁹⁰ The Council held the scriptures in high esteem by affirming its infallibility, authority and inspiration. In addition, it recognized divine healing through prayer, which has historically been essential to Pentecostalism. It believed in the total depravity of humanity, the second coming of Christ, salvation for the saints in Christ and condemnation for sinners. The council accepted baptism by immersion into water and the speaking in tongues as the evidence of the baptism in the Holy Spirit.⁹¹

⁸⁵ Robeck, ‘Assemblies of God’, 67.

⁸⁶ Margaret M. Poloma, *The Assemblies of God at the Crossroads: Charisma and Institutional Dilemmas* (Knoxville: The University of Tennessee Press, 1989), xv.

⁸⁷ William Wilkinson Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church, Ghana: 1931-2001’, Long Essay (Central University College Accra, Ghana 2001), 12.

⁸⁸ Assemblies of God, Ghana, <http://www.agghana.org/linkpages/about%20us/history.html> [accessed 17 February 2012].

⁸⁹ Robeck, ‘Assemblies of God’, 67.

⁹⁰ ‘Assemblies of God.’ *Microsoft® Student 2009* [DVD]. Redmond, WA: Microsoft Corporation, 2008.

⁹¹ See Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 12.

The denomination recognised as its mission policy first, to serve as an agency of God for evangelising the world; second, to serve as a corporate body where many may worship God; and last, to serve as a channel of God's purpose in building a body of saints being perfected in His Son.⁹² Even though each congregation is sovereign in the management of its local affairs, the General Council met every two years and was devoted to the supervision of the churches throughout the world with much emphasis to their missionary activities, publications and education.⁹³

AG over the years has increased numerically. It is believed to be the world's biggest Pentecostal denomination.⁹⁴ For instance, in 1925 the denomination witnessed a growth of 50,400 persons to 400,000 persons in 1955. As a result, by the late 1950s the denomination was described by William Menzies to have experienced "a plateau of growth".⁹⁵ By 1982, it was recognized as one of America's fastest growing denominations. During the late 1990s, the denomination had approximately 11,900 churches and 2,530,000 members in the United States of America.⁹⁶ The denomination has grown and its membership is believed to exceed that of the long established churches. The denomination has members in America, Africa, Asia and Europe with its headquarters in Springfield, Missouri in the United States of America. The denomination continues to focus on mission, evangelism and church planting.⁹⁷

⁹² See Assemblies of God 'Declaration at St. Louis' in L. Grant McClung (ed.) *Azusa Street and Beyond: Pentecostal Mission and Church Growth in the Twentieth Century* (South Plainfield: Bridge Publishing, Inc., 1986), 168.

⁹³ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 12.

⁹⁴ Allan Anderson, 'Towards a Pentecostal Missiology for the Majority World', *Asian Journal of Pentecostal Studies*, 8:1(2005): 30.

⁹⁵ Poloma, *The Assemblies of God at the Crossroads*, xv.

⁹⁶ 'Assemblies of God.' *Microsoft® Student 2009* [DVD]. Redmond, WA: Microsoft Corporation, 2008.

⁹⁷ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 12.

Mission can be said to be the ‘heart beat’ of the denomination. In line with this, the AG joined the Foreign Missions Conference of North America in 1920, which made it also a member of the International Missionary Council in 1921. The denomination in 1941 became a founding member of the National Association of Evangelicals in the United States of America. The denomination worked with a number of programmes in the National Council of Churches. It also worked with the offices of the World Council of Churches even before its first assembly in 1948.⁹⁸

2.4 Assemblies of God United States of America and Assemblies of God Africa

The denomination has had a presence in Africa for nearly ninety years.⁹⁹ As early as 1921, AG missionaries from the United States of America were engaged in missionary activities in present day Burkina Faso.¹⁰⁰ From Burkina Faso, the American AG missionaries made inroads into the Gold Coast (now Ghana).¹⁰¹ Through proclamation of the Good News, the denomination has won converts in Africa. More than 12.2 million people worship weekly in AG congregations in Africa.¹⁰²

Apart from proclamation of the Good News, the denomination through its social services responds to the needs of the poor and vulnerable in the society. Assemblies of God Care is the Relief and Development Agency of the Africa Assemblies of God Alliance in charge of developmental and social needs of the people in Africa. Additionally, Cry Africa Assemblies of God mobilizes and equips AG national churches, local assemblies and AG

⁹⁸ Robeck, ‘Assemblies of God’, 67.

⁹⁹ Assemblies of God, Ghana, 75th Anniversary Brochure, 13.

¹⁰⁰ Hans W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 326.

¹⁰¹ See Omenyo, *Pentecost Outside Pentecostalism*, 95; Omenyo, ‘William Seymour and African Pentecostal Historiography’: 252-3.

¹⁰² Assemblies of God, Ghana, 75th Anniversary Brochure, 13.

missionaries from the United States of America to effectively respond to HIV/AIDS situations. Assemblies of God World Missions Africa through its Oasis project pursues and promotes safe and portable water and sanitation in Africa. Africa's Children is an arm of the AG which assists missionaries and children during disasters. For example, it has assisted over 350 million children who were suffering from ravages of war, disease and poverty.¹⁰³

2.5 Early Beginnings of the Assemblies of God Church in Ghana

The AG, Ghana is an affiliate of the worldwide fellowship of AG scattered in about two hundred and twelve countries in the world.¹⁰⁴ The church in Ghana was made possible as a result of the instrumentality of the church in the United States of America. The church in Ghana, as its theology, subscribe to the set of fundamental truths of the AG worldwide as illustrated above. Accredited to be the first foreign Pentecostal body in Ghana, the AG, Ghana started in Yendi in the Northern region in 1931. Tradition has it that Rev. Lloyd and Margaret Shirer who were then American AG missionaries in Moshiland, in Francophone Upper Volta (now Burkina Faso) crossed over through the northern frontier to the Northern region of the then Gold Coast in 1931.¹⁰⁵ The American AG Mission had begun missionary work among the Moshis in 1921.¹⁰⁶ The entry point of the Shirers into the country appears to be unusual to what normally pertains of missionaries entering the country through the coastal borders. Apart from the above, these missionaries did not come to the Gold Coast by ship or aeroplane. Wilson-Marfo argues that the duo trekked along the Savannah

¹⁰³ Assemblies of God, Ghana, 75th Anniversary Brochure, 13.

¹⁰⁴ Assemblies of God, Ghana, <http://www.agghana.org/linkpages/about%20us/history.html> [accessed 17 February 2012].

¹⁰⁵ Emmanuel Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Dansoman: Centre for Pentecostal and Charismatic Studies 2001), 72.

¹⁰⁶ Debrunner, *A History of Christianity*, 326.

grassland to the unknown land of the Gold Coast on bicycle.¹⁰⁷ Their intention was to survey the land for missionary work.

After a satisfactory observation, the Shirers returned to the United States of America with the report that there is a land ‘flowing’ with mineral resources such as gold and diamonds, a fertile land with its inhabitants ready for God’s harvest. As a result, they began mobilizing and recruiting personnel who would support missionary activities in present day Ghana. Their zeal for missionary work was strong. Their efforts yielded fruits within the shortest possible time. In less than a year, two young people, Miss Beulah Buchwalter and Guy Hickok accepted the challenge and resigned their jobs, ready for mission in the Gold Coast. Under the aegis of the AG Mission, United States of America, these men and women left the United States of America to the then Gold Coast. In September 1931, the Shirers returned to the Gold Coast with Miss Beulah Buchwalter and Guy Hickok. Their aim was to invade, to ‘conquer’ and to ‘colonize’ the Gold Coast for the Lord. This would be made possible through their personal sacrifices coupled with the support from friends in their local assemblies.¹⁰⁸

However, the climatic conditions of the Gold Coast were unsuitable for the missionaries. As happened in the case of the Western missionary societies such as the Roman Catholic, the Bremen, the Basel and the Wesleyan, the American AG missionaries suffered from tropical diseases. The General Council in the United States of America expected to hear favourable news from its missionaries in the Gold Coast. On the contrary,

¹⁰⁷ Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 13.

¹⁰⁸ See ‘The Ghana Story’ in Assemblies of God Ghana 1931-1981, 10. Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 14.

report came about the ill health of Miss Buchwalter. She contracted typhoid fever and was hospitalised in Kumasi.¹⁰⁹

In spite of the climatic discomfort faced by the early missionaries, they were determined that the Gold Coast mission should continue.

2.6 Mission Stations in the Northern Sector

The American missionaries were preoccupied with the need to preach the Good News.¹¹⁰ Through their preaching, the church gradually expanded to the towns and villages in the Northern part of the then Gold Coast. Below is a discussion of how the church made inroads into the towns, villages and hamlets of present day Northern Ghana.

2.6.1 Mission in Yendi

The first settlement of the early American missionaries was Yendi, in the Northern region of the then Gold Coast. This was upon the invitation of the then Ya-Naa Abudu, King of Dagbon.¹¹¹ He is believed to have ruled from 1917 to 1939.¹¹² It must however, be stated that Islam is said to have reached Dagomba during the reign of King Zangina, about the end of the seventeenth century.¹¹³ The rulers of Dagomba in the early nineteenth century were

¹⁰⁹ Inez Spence, Beulah Buchwalter: *The Finished Task*, Heroes of the Conquest Series No.18 (Springfield, Missouri: Foreign Missions Department, Assemblies of God, n.d), 4-5. 'The Ghana Story', 11.

¹¹⁰ Assemblies of God, Ghana, <http://www.agghana.org/gh/index.php/about-us?showall=1&limitstart=> [accessed 24 February 2013].

¹¹¹ Cf. 'The Ghana Story', 11. The Ghana Story does not indicate the name of the Ya-Naa. His name was made known during a telephone interview by the researcher with James Abdulai, the principal of the Northern Ghana Bible College on 19 June 2013.

¹¹² James Abdulai, Telephone Interview, 19 June 2013.

¹¹³ J. D. Fage, *Ghana: A Historical Interpretation* (Westport, Connecticut: Greenwood Press Publishers, 1959), 20.

Muslims. Their conversion may have been quite recent.¹¹⁴ Gaylord Aidoo-Dadzie, the former Evangelism/Home Missions Director of AG, Ghana, points out that the Ya-Naa at the time was a Muslim.¹¹⁵ It is curious then why the Ya-Naa would invite these missionaries.

The early missionaries were Rev. Lloyd Shirer, Margaret Shirer, Miss Beulah Buchwalter and Guy Hickok. These American AG missionaries associated so well with the people in Yendi. Upon their arrival, the American missionaries joined forces with the local people. They organized men who made swish blocks, door and window frames and roof trusses. They conducted the first service on the first day at the building site of the work crew during the nine o'clock breakfast. The service was conducted in *Moore*, the language of the Moshis. This was because the Moore language spoken in Upper Volta (Burkina Faso) was similar to Dagbani, the language of the people of Yendi which the American missionaries as at the time, had not mastered. They therefore spoke to the people in the Moore language until they had a firm grip of Dagbani.¹¹⁶ The Shirers became so famous with the indigenes that they referred to Rev. Lloyd Shirer as "*Mo-Naba*", meaning Moshi Chief because he used the Moore language before he mastered Dagbani.¹¹⁷ Mrs. Margaret Shirer (formerly Miss Margaret Peoples) is believed to be the first westerner to have spoken Moore. In addition, she is noted to be among the first American AG missionaries who journeyed on a bicycle from Conakry through Sierra Leone to Ouagadougou. After labouring in now

¹¹⁴ Ivor Wilks, *The Northern Factor in Ashanti History* (Accra: Institute of African Studies, University College of Ghana, 1961), 14.

¹¹⁵ Gaylord Aidoo-Dadzie, Interview, 31 May 2013, Gbawe, Accra. Rev. Aidoo-Dadzie served as the Evangelism/Home Missions Director of AG, Ghana from 1984 to 2010 and was the former pastor of Holy Ghost Revival Centre AG, Busia Road South Odorkor, Accra. Rev. James Abdulai also confirms that Ya-Naa Abudu was a Muslim. James Abdulai, Telephone Interview, 19 June 2013.

¹¹⁶ 'The Ghana Story', 11; Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 14.

¹¹⁷ 'The Ghana Story', 11.

Burkina Faso for some time, she went on furlough and got married to Lloyd Shirer. She later returned with her focus on missionary work in the Gold Coast.¹¹⁸

Hans Debrunner contends that Rev. and Mrs. Shirer were the most outstanding missionaries of the AG mission in Ghana. To him, they associated so closely with the Northern people, a characteristic unusual of missionaries. With their activities, they made an impression on the people. The duo served the AG until after the end of the Second World War when they directed their services to the Government Department of Community Development and Social Welfare.¹¹⁹

The American missionaries were occupied with two main activities. These were the construction of the necessary amenities for the opening up of mission stations and language study.¹²⁰ Thus, the American missionaries engaged in construction works with the help of hired labourers to put up a church building. The men initially focused on the building project whereas the women were engaged with language study. The men later joined in the language study. With time, the American missionaries mastered the Dagbani language which was later employed in preaching.¹²¹ The building projects were financed from the personal allowance of the American missionaries.¹²²

Later, the Shirers and their companions became engrossed in soul winning. Rev. Lloyd Shirer is noted to have stated that “[a]s soon as we can [sic] get cleaned up and eat a bite, we all go in different directions.”¹²³ On 4 March 1932, Henry B. Garlock together with

¹¹⁸ ‘The Ghana Story’, 12.

¹¹⁹ See Debrunner, *A History of Christianity in Ghana*, 327.

¹²⁰ ‘The Ghana Story’, 11. See also Larbi, *Pentecostalism*, 72.

¹²¹ Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 15.

¹²² David Mankrom Nabegmado, ‘Proposed Missions Handbook for the Assemblies of God, Ghana’, M. A thesis (The Assemblies of God Graduate School of Theology, Lome 1998), 27.

¹²³ ‘The Ghana Story’, 11.

his wife and two children, John and Ruth, arrived in the Gold Coast from Liberia.¹²⁴ They joined the missionaries in the mission work. Margaret Shirer and Miss Beulah Buchwalter trekked on foot to the different compounds in Yendi. Guy Hickok and Rev. Lloyd Shirer used a motorcycle which was more economical because its fuel consumption was less. With this, they were able to travel as far as twelve to fifteen miles daily. The Garlocks, however, used a small car to the closest villages. The mission began bearing fruits. After a month of evangelism, five converts were baptized in water.¹²⁵ Their enthusiasm for the work resulted in the opening of the first AG congregations in Yendi in the early parts of 1932.¹²⁶ With Yendi as their base, the mission expanded and stations were opened in Tamale (1932), Walewale (1935) Bawku (1937) and other localities.¹²⁷

In March 1934, Miss Buchwalter left to the Canary Islands with the hope of regaining her health. She returned to the Gold Coast in September 1934.¹²⁸ In January 1935, she was diagnosed of pellagra and was advised by the doctor to return to the United States. On February 16, she sailed to the United States of America to seek better medical care.¹²⁹ She returned to the Gold Coast on 27 March 1938 with Miss Florence Blossom.¹³⁰

Miss Buchwalter and Miss Florence Blossom first settled at Kumbungu near Tamale in the Northern region. They engaged in morning devotion with the local people. In a report to her family, Miss Buchwalter is noted to have stated that their house help, Baba Tiga, prayed in the Moore language, whereas his wife prayed in *Ga*. The carpenter prayed in *Basari*, Mahama, the yard boy prayed in *Dagbani* and the American missionaries prayed to

¹²⁴ 'The Ghana Story', 11-2.

¹²⁵ Thompson Yaw Ton-Laar, *History: Assemblies of God Church Ghana* (Tamale: Rev. Thompson Ton-Laar, 2009), 15.

¹²⁶ See *Assemblies of God Ghana 1931-1981*, 2.

¹²⁷ See *Assemblies of God Ghana 1931-1981*, 2-3.

¹²⁸ Spence, Beulah Buchwalter: *The Finished Task*, 4-5.

¹²⁹ Spence, Beulah Buchwalter: *The Finished Task*, 6.

¹³⁰ Spence, Beulah Buchwalter: *The Finished Task*, 6.

God in *Dagbani* with an American accent.¹³¹ Baba Tiga later went into full time ministry and became a pastor. He served as the superintendent of the Northern Ghana District Council from 1955 to 1964.¹³²

2.6.2 Mission in Tamale

With their base in Yendi, the American missionaries decided to embark on expansion. A mission station was opened in Tamale in the later part of 1932.¹³³ The Tamale station is believed to have been set up by Henry B. Garlock. On 4 March 1933, the Garlocks moved to settle at Tamale. Mrs. Garlock is noted to have given the following account about their stay in Tamale:

Of course, everything was NOT finished. It was a place to stay and it put [sic] us where we needed to be to finish the building. Even the roof had not been securely strapped down to those huge stone pillars lined about the veranda. The first night a terrible storm came and all of us, together with the house boys, ran out and held to the timbers. The wind was so strong we were literally picked up and dropped again as the wind blew. It was a miracle that we were there and the house was not destroyed.¹³⁴

In spite of this challenge and discomfort, they were not perturbed. The American missionaries quickly took to soul winning and preaching. They held services for the indigenous people as well as immigrants from Ashanti. Their efforts resulted in the production of several converts. Thompson Yaw Ton-Laar, the first Presbyterian of Nakpanduri AG and former pastor of Wansambre AG in Ashanti, intimates that an AG church was built in Tamale in 1933 and later at Choggu, a suburb of Tamale for the indigenous people. The

¹³¹ 'The Ghana Story', 12. See also Spence, Beulah Buchwalter: *The Finished Task*, 8.

¹³² James Abdulai, Telephone Interview, 21 June 2013.

¹³³ *Assemblies of God Ghana 1931-1981*, 2.

¹³⁴ 'The Ghana Story', 11.

church was known as the Tamale Central AG.¹³⁵ The Tamale AG funded part of the building cost of the Choggu church.¹³⁶ Naa Dakpema Dawuni the *Tindana* (the custodian of the land) of Tamale, though he was a traditionalist, he occasionally fellowshipped with the Tamale AG.¹³⁷

Also at Tamale were some people from the southern part of the country who were then government workers. Through the work of both the American and the indigenous missionaries, some of them were converted. An example was Mr. and Mrs. Adutwum. In 1942, Mr. Adutwum received the baptism of the Holy Spirit with the evidence of speaking in tongues making him the first known person among the AG Ghana to receive the baptism of the Holy Spirit. Mr. Adutwum, however, did not attend church until a couple of days preceding his baptism of the Holy Spirit. It is believed that he went to church one day in search of his wife who had stayed long in church. Before he could locate his wife, he encountered Christ. He later became a pastor, preached the word of God until his death.¹³⁸ Apart from him, Mr. George Appekey through the ministry of Rev. Tiga Ouedraogo converted to Christianity at Pong-Tamale in 1952. Mr. George Appekey is noted to have stated that just like the biblical Paul, before he was converted, he did not like Christians. He used to stone them whenever they were in church or at crusade grounds. However, after his conversion he had a great zeal for the work of God. As a result, he enrolled at the Southern Ghana Bible Institute for training into full time ministry.¹³⁹ He served as the pastor of the

¹³⁵ Ton-Laar, *History*, 17.

¹³⁶ H. B. Garlock, 'How God is Working in the Gold Coast', in *Pentecostal Evangel* (July 1936), 9.

¹³⁷ James Abdulai, Telephone Interview, 19 June 2013.

¹³⁸ Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 19. See also Ton-Laar, *History*, 18.

¹³⁹ See Ton-Laar, *History*, 18-9.

Akomadan AG in Ashanti region. When the mission work was started in Takoradi in 1945, he served as the pastor for the Takoradi AG.¹⁴⁰

2.6.3 Mission in Yeji

The local people played a vital role in the missionary process. Through their efforts, Peter Osei, a deacon at the Tamale AG was sent to Yeji in the Brong Ahafo region for missionary work. He was sponsored by the Tamale AG until the work in Yeji was well established. Peter Osei was a retired government driver who could only read *Twi*. His labour yielded fruits as many churches were established in Yeji. He had a passion for the word of God. Thus, the more he preached, the more he desired for Bible School training. He enrolled at the Northern Bible Institute in 1970 and was ordained in 1977 at the age of 70. He died in 1982.¹⁴¹

2.6.4 Mission in Walewale

The zeal of both the American and the indigenous missionaries was unabated. Through their efforts, more stations were opened. In 1934, Rev. and Mrs. Eric Johnson, American missionaries in the Congo together with two single ladies, Miss Louis Hackert and Miss Paulina Cox missionaries from the United States of America joined the mission in the Gold Coast.¹⁴² In the following year (1935), the Eric Johnsons established a station at Walewale in the Northern region.¹⁴³ Later, a mission bungalow was built at Walewale to house the missionaries. Soon, the missionaries began to chalk success. Through the proclamation of

¹⁴⁰ Gaylord Aidoo-Dadzie, Interview, 31 May 2013, Gbawe, Accra.

¹⁴¹ Ton-Laar, *History*, 17-8; Assemblies of God Ghana 1931-1981, 9.

¹⁴² Ton-Laar, *History*, 17 & 19.

¹⁴³ Assemblies of God Ghana 1931-1981, 2.

the gospel, some of the local people were converted to Christianity. Among the Mamprusis for example, Baba Mahama also known as “Mba Mahama” was the first known person to convert to Christianity. This event is noted to have occurred in 1936 at Walewale.¹⁴⁴ Prior to his conversion, Baba Mahama was a Muslim. When he encountered Christ, he began to preach about Him (Christ). He served the Lord by trekking on foot to many surrounding villages with the gospel.¹⁴⁵

Rev. Fur Thomas an American AG missionary is noted to have given a report about the progress of the work in Walewale. According to him, the attendance at both church service and the literacy class was encouraging, with over two hundred people in the various outstations and several who had the urge to enrol in the Bible School. The station also witnessed four men entering into full time service with one entering into a district of an ethnic group where the gospel had not reached.¹⁴⁶

In spite of this achievement, the growth of the message among the Mamprusis was rather slow. However, the Good News was embraced by the Kasena, a migrant ethnic group in Walewale. The missionaries won converts among the Kasena. Some of the converts were Rev. Akurugu Alo, Joshua Kaba, Alhassan Kasena, Kumoba Kasena, and Joel Aga Alo. These men joined the missionary team and played a vital role in the missionary process. They travelled with the missionaries and served as interpreters. Mba Mahama and Nantogma Mahami, believed to be the grandson of Na Waafu a king of the Mamprusis, taught the missionaries *Mampruli*.¹⁴⁷ Commenting on the success of the Basel Mission in the Gold Coast, Cephias Omenyo points out that, the mission experienced breakthrough when the

¹⁴⁴ Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 19; Assemblies of God, Ghana, 75th Anniversary Brochure, 9. Ton-Laar however dates this event to 1935. See Ton-Laar, *History*, 19

¹⁴⁵ Ton-Laar, *History*, 20-1

¹⁴⁶ Ton-Laar, *History*, 19.

¹⁴⁷ Ton-Laar, *History*, 20. Mampruli is the language of the Mamprusis.

West Indians and the local Christians who served as interpreters joined forces to consolidate the mission. The joint effort of the missionaries and the local people 'is a classic example of intercultural theology which is a pre-requisite for successful and enduring mission.'¹⁴⁸ Thus, it is of utmost importance to recognise the role of the African in the establishment of the AG, Ghana. Some of these local people later developed a deep interest for the work of God. As a result, they enrolled in the Bible School in preparation towards full time ministry.

The missionaries penetrated into Wulugu and Kpansinkpe with the Good News. These were Mamprusi villages. The early converts in these villages were K. K. Kofi of Wulugu, Daniel Azundow of Kpansinkpe and Tia Yidana of Diani. Their brace for Christianity came along with a challenge. They were persecuted by their families.¹⁴⁹ Christianity was viewed by the indigenes as a foreign religion. In addition, converting to Christianity behoves on the individual to practice monogamy instead of polygamy, which the local people were not in favour of.¹⁵⁰ With time, the Mamprusis became receptive to the gospel. Their brace for the gospel resulted in the conversion of Dramani Peter Yamusah of Nalerigu, a member of the royal family. He converted to Christianity in 1955 at the age of fifteen during the ministry of Pastor John K. Nabla. His people were shocked when they received news about his conversion. They could not comprehend why he decided to abandon their traditions to follow Jesus. When they failed to persuade him to renounce his faith, they persecuted him and threatened him with the deities but no harm befell him. The persecution became so strong that he escaped by defenestration and journeyed for thirty-five miles on foot from Nalerigu to Walewale within two days. He sought refuge with Rev. Akurugu Alo,

¹⁴⁸ Cephas Omenyo, 'The Legacies of the Basel Mission in Ghana Revisited', <http://pages.unibas.ch/afrika/nocolonies/omenyo.paper.rtf> [accessed 29 May 2012].

¹⁴⁹ Ton-Laar, *History*, 20.

¹⁵⁰ James Abdulai, Telephone Interview, 19 June 2013.

Wichman and Smith at Walewale. Wichman and Smith were both American missionaries. He later enrolled in the Bible School and graduated in 1962.¹⁵¹

In another development, Mr. Sulemana Abdulai believed to be the son of the late Nayiri Abdulai Mahami Sheriga II also turned away from the religion of his ancestors to Christianity. He was converted in 1960 during the ministry of Rev. Joel Aga Alo. His conversion raised a lot of issues in Nalerigu and Mamprugu. His father was the sitting king when he (Sulemana) became a Christian. The people therefore did not understand why he should turn away from the god of his fathers. They lodged a complaint to his father. His father loved people irrespective of their religious, cultural or racial background. Christianity was nothing new to his father since missionaries and pastors had come to his palace and preached to him. He, therefore, had no qualms of his son becoming a Christian. However, he did not approve of it. His elders did not approve of his stance concerning his son. The elders continued to complain until it became unbearable for the king. He confronted his son in a bid to make him recant his new faith. Sulemana's two wives were taken from him. Apart from that, a double barrel gun and some expensive smocks were also taken from him. This did not perturb him. He still kept his new faith. Later when his father realized that his son was determined to be a Christian, he called him one night and handed over everything that had been taken away from him.¹⁵²

The work of both the American and indigenous missionaries, however, yielded some results. Rev. Elisha Akurugu is noted to have been among the first graduates of the Northern Ghana Bible Institute. He played a vital role in the growth and expansion of the work in Mamprugu in the Northern region. He served the AG as the Northern Ghana District

¹⁵¹ See Ton-Laar, *History*, 22.

¹⁵² See Ton-Laar, *History*, 22.

Superintendent, General Presbyter and Sectional Presbyter. He also served as the pastor for the Walewale Assemblies of God church for over forty years until his death in 1995.¹⁵³

2.6.5 Mission in Bolgatanga/Navrongo

In 1949, the denomination made inroads into Bolgatanga in the Upper East region through the efforts of an Ashanti Lady.¹⁵⁴ The records however do not indicate her name. Rev. Addai who was then a pastor at the Tamale AG occasionally visited them. During this time, Rev. Joshua Kaba was a student at the Northern Ghana Bible Institute at Kumbungu. He graduated in 1952. In 1953, he went to Bolgatanga and assumed the leadership position of the congregation there. He concentrated his ministry on the Ashantis. His stay in Bolgatanga was very short. In 1954, he left Bolgatanga. The congregation survived for two years without a pastor.¹⁵⁵ It is unclear who led the congregation for two years when the congregation had no pastor. Perhaps, they had pastors from other branches of AG who occasionally visited them or some laymen of the congregation served in keeping the church. The survival of the church for two years without a pastor is a sign that the fruits of mission depend more on God and His graces than on the human instruments that He employs.

Peter Awindor from Pong-Tamale, a student at the Bible School took up the leadership position of the congregation in Bolgatanga after his graduation in 1956. His ministry spread to the Frafra- an ethnic group in the Upper East region. He is believed to have stated that it was his desire that the Frafras would see the wonderful light of Christ. This desire laid a necessity on him to preach the gospel in almost every village in the Bolgatanga area. His preaching tour took him to villages such as Zuarungu, Tongo, Bongo,

¹⁵³ See Ton-Laar, *History*, 23.

¹⁵⁴ See Ton-Laar, *History*, 23.

¹⁵⁵ See Ton-Laar, *History*, 23.

Tankwiddi, Kandiga, and Sherigu in the Bolgatanga area of the Upper East region. As he preached in these villages, he trusted God to send in more labourers since he was the only pastor there. He also trusted God that the indigenes would be converted.¹⁵⁶

His ministry chalked some success. This is evidenced in the fact that preaching points were started at Pwalugu, Zuarungu, Tankwiddi, Sherigu and Samboligu all in the Bolgatanga area of the Upper East region. A mission station was established at Navorongo in the Upper East region. Rev. Joshua Kaba took charge of the station at Navorongo until his death in 1988.¹⁵⁷

2.6.6 Mission in Bawku

In 1937, Homer and Thelma Goodwin from the United States of America joined the Gold Coast mission. The missionaries met at a conference and decided to open a mission station at Bawku in the Upper East region. The Executive Committee based in the Gold Coast¹⁵⁸ asked all the missionaries to go to their rooms and pray about “who would be willing to go”.¹⁵⁹ This was perhaps to escape the responsibility of choosing one couple to Bawku to begin a station there. The missionaries later reported that they all felt the urge from God to go to Bawku to begin a new work. Consequently, the Executive Committee decided that Homer and Thelma Goodwin should go to Bawku. At one of their retreats, Mrs. Shirer gave a message that served as a mission statement for all the missionaries. It was as follows: they believed

¹⁵⁶ See Ton-Laar, *History*, 24.

¹⁵⁷ See Ton-Laar, *History*, 24.

¹⁵⁸ The Executive Committee at the time was made up of only American AG missionaries. They had no office during that period. When there is the need for a meeting, they all gather from their respective mission fields in the Gold Coast. Gaylord Aidoo-Dadzie, Interview, 31 May 2013, Gbawe, Accra.

¹⁵⁹ ‘The Ghana Story’, 12.

They were specifically sent of God;
To a specific place, Gold Coast;
At that specific time;
To specifically proclaim God's message of salvation;
By the specific means of preaching, teaching and printing.¹⁶⁰

Rev. and Mrs. Goodwin moved to Bawku to begin work there. Upon their arrival, a certain chief (name unknown) is said to have called on them to welcome them. On seeing Homer Goodwin, the chief is believed to have exclaimed to his people, “[t]his is the man of God I saw in my dream. This is the one whom that One with bright light about Him said would come and lead us into truth.”¹⁶¹ On this, Aidoo-Dadzie, points out that the chief of Tilli, a suburb of Bawku, Tilli Naba Awelinga Akebelingo upon seeing the Goodwins is noted to have said that he had a vision that the missionaries will come and preach to him.¹⁶² Consequently, the Goodwins preached to the Tilli chief at his palace and he was converted afterwards. He is said to have called on the missionaries to assist him burn all his “idols” because he had decided to follow Christ. Tilli Naba Awelinga Akebelingo became committed to Christianity and he made a local drum which he played in his palace to God. In addition, he gave a portion of his land to the missionaries for a church building to be erected.¹⁶³ The land was indeed ripe for the word of God and its inhabitants were set for spiritual harvest.

The work in Bawku grew steadily. The American missionaries made inroads into the villages with the gospel. Some of the indigenes were converted. A church building was erected at Bawku to facilitate church services since the mission station where church

¹⁶⁰ ‘The Ghana Story’, 12.

¹⁶¹ ‘The Ghana Story’, 12.

¹⁶² Gaylord Aidoo-Dadzie, Interview, 31 May 2013, Gbawe, Accra.

¹⁶³ Alhassan Akwaka, Interview, 3 June 2013, Achimota, Accra. Rev. Akwaka is the head pastor of United AG, Mile 7, Achimota, Accra.

services were held was two and half miles from the town. It is believed that thirty-six people converted to Christianity during the services.¹⁶⁴

The Goodwins found companionship in pastor Ayembila Moshie. He (pastor Ayembila) had his Bible School training in Burkina Faso. The trio erected a mission bungalow at Missiga a village three miles away from Bawku. Rev. Goodwin and pastor Ayembila preached at Missiga, Ninkongu and Kolipeligu all in the Bawku area. Their activities coincided with the Second World War. The war created some challenges for them. Rev. Goodwin and his family left to the United States of America because of the war. Pastor Ayembila developed some mental problems and had to return to Ouagadougou in Burkina Faso for medical care. Consequently, the young Christians were left without any leader.¹⁶⁵ However, brothers Abewini¹⁶⁶ and Amole took up the challenge to help the church. They witnessed to the people and invited them to church. They conducted church services for the people as well. Some of them converted to Christianity. Subsequently, brother Abewini developed a deep interest for the activities of God. He enrolled at the Northern Ghana Bible Institute in 1949.¹⁶⁷

The Bawku area had two divisions- Agolle with Bawku as its capital and Atonde with Zabala as its capital.¹⁶⁸ Abewini left to Atonde for witnessing. He propagated the gospel at Tanga, Binaba and Kameaga all in the Atonde area of Bawku. Many people converted to Christianity. These conversions together with the death of his wife made it difficult for him to return to the Bible School. He stayed in Atonde to take care of the new converts. He also

¹⁶⁴ See Ton-Laar, *History*, 26.

¹⁶⁵ See Ton-Laar, *History*, 26.

¹⁶⁶ Abewini is the son of the chief who saw the Goodwins in a dream. See Ton-Laar, *History*, 25.

¹⁶⁷ Ton-Laar, *History*, 26-7.

¹⁶⁸ Alhassan Akwaka, Interview, 3 June 2013, Mile 7 Achimota, Accra. These were mainly two divisions of the Kusasi, an ethnic group in Bawku. Telephone Interview by the researcher with James Abdulai, 19 June 2013.

took the Good News to Tilli, a village in the Atonde area.¹⁶⁹ Brother Affago assisted with the work at Tilli until he left for the Bible School. The church at Tilli was left without any helper. Brother Abewini finally left Missiga to Tanga in 1952. One of the Christians in Missiga, Mr. Ayamba Busanga went to Atonde to witness to the new converts there.¹⁷⁰

During this period, pastor Yemdogo had graduated from the Bible School and came to settle at Bawku. He played the dual role of pastoring the Bawku AG and assisting with the church at Missiga. Pastor Atia Buyanaba after completing his studies at the Bible School took charge of the Missiga AG until 1986 when he retired from active ministry.¹⁷¹

2.6.7 Mission in Saboba/Nakpanduri

On 13 December 1948, Wheeler Andersons, Ruby Johnson and Ozella Reid arrived in the Gold Coast. They came with the Assemblies of God airplane known as the “Ambassador” which landed in Accra.¹⁷² They joined the Gold Coast mission and went to Saboba in the Northern region to work as missionaries for the first part of 1949.¹⁷³ Their mission was characterised by both physical and spiritual healing. They rendered services to the physically disabled as well as the spiritually blind. This was in consonance with the mission of Jesus in Luke 4:18-19. Preaching and gospel services took place everywhere possible - under trees, in garages or storerooms.¹⁷⁴

As the work in the Gold Coast expanded, more missionaries arrived to help with the mission work. In 1951, Miss Hilda Eichen and Betty June Shackleton from the United States

¹⁶⁹ See Ton-Laar, *History*, 27.

¹⁷⁰ See Ton-Laar, *History*, 27.

¹⁷¹ See Ton-Laar, *History*, 27.

¹⁷² ‘The Ghana Story’, 12-3.

¹⁷³ ‘The Ghana Story’, 13.

¹⁷⁴ ‘The Ghana Story’, 13. See also Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 21.

of America arrived in the Gold Coast. Both of them were nurses. Their first point of call was Gambaga in the Northern region. The Mamprusi chief (name unknown) requested for a clinic to be built for his people. Consequently, a second clinic was built at Nakpanduri. The first clinic was built at Saboba in 1948 as later developments will show. Due to the lack of suitable accommodation, Hilda and Betty stayed at Gambaga about twenty miles from Nakpanduri and commuted to work. Namyela a fourteen year old lad and his friend Nantoma became acquainted with the missionaries.¹⁷⁵

A mission station was opened at Nakpanduri in the Northern region. The two ladies were in charge of it together with pastor Alhassan Kasina. Pastor Alhassan Kasina later pastored the Nakpanduri AG until his death in 1955.¹⁷⁶ Namyela later became a Christian under the ministry of Vivan Smith- an American AG missionary. Namyela later enrolled at the Bible School. Whilst at the Bible School, he went to Bunkpurugu in the Northern region and started work there. He took charge of the Bunkprurugu AG and also established churches in that community. Due to political reasons, he left Bunkprurugu. That notwithstanding, the work flourished there.¹⁷⁷ He served as the first Ghanaian General Superintendent of the AG Ghana from 1970 to 1986.¹⁷⁸

2.7 Mission Strategies

In order to bring the Good News to the door steps of the local people, the American missionaries adopted certain strategies to facilitate their work. Their mission was guided by

¹⁷⁵ See 'The Ghana Story', 13.

¹⁷⁶ See Ton-Laar, *History*, 29-30.

¹⁷⁷ See Ton-Laar, *History*, 29-30.

¹⁷⁸ Assemblies of God, Ghana, 75th Anniversary Brochure, 9.

the theology of ‘holistic ministry.’¹⁷⁹ Before they could reach out to the people, they needed to integrate with them and bridge the language gap that existed between them. They identified themselves with the people so as to understand them. This accounts for the reason why within days of their arrival in Yendi, the women missionaries were engaged in literacy classes while their men worked with some of the locals in building construction.¹⁸⁰ In other words, the female missionaries organized literacy classes for the indigenous women whereas the men organized their male counterparts and taught them how to make swish blocks, door and window frames and roof trusses. This act was in consonance with the biblical teaching of caring for the needy and alleviating the suffering of the poor as exemplified in the ministry of Jesus in Luke 4:18. The skills the men acquired in making the swish blocks improved their economic lives as they engaged in it for income. It will therefore not be an understatement to say that the American missionaries were guided by the principle of salvation through community development.¹⁸¹

The enthusiasm of the American missionaries to learn the local languages was so strong that they continuously and regularly engaged in the language study while undertaking the building projects and door to door evangelism. It was also part of their strategy to translate the scripture into the local dialect of the indigenes so that they could read the scriptures with lucid comprehension. In their effort to master the local languages, they brought their grammatical skills to bare on the local languages. Accordingly, the Dagbani language was reduced to writing by both the American missionaries and their local collaborators. In the view of Miss Buchwalter, the best way to evangelize to the local people was to give them the printed word of God. As such, a dictionary was compiled as

¹⁷⁹ Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 15.

¹⁸⁰ Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 15.

¹⁸¹ Assemblies of God, Ghana, 75th Anniversary Brochure, 8.

preparation for the translation of the scriptures.¹⁸² Thus, between 1931 and 1936, the Books of Matthew, Mark, Acts, Ephesians and 1 Peter were translated by the American missionaries with the support of the local people. The British and the Foreign Bible Society assisted the AG, Ghana financially to print these translations.¹⁸³ In July 1941, translations continued on the Books of Philippians, Colossians, and Galatians.¹⁸⁴ In 1973, the church produced the first tentative Dagbani version of the New Testament.¹⁸⁵ The translation was spearheaded by Rev. and Mrs. H. S. Lehman and pastor Daniel Wumbee an indigene.¹⁸⁶ Rev. H. S. Lehman, an American AG missionary, served as the first General Superintendent of the AG Ghana from 1968 to 1970.¹⁸⁷ The translation project was conducted by the then Assemblies of God Literature Centre of West and Central Africa now located in Accra.¹⁸⁸ The American missionaries engaged in numeracy, literacy and language classes for the people as well. They prepared simple primers which they used in teaching the local people. Those who enrolled in these classes were taught how to read and write both in their local language and in English.¹⁸⁹

The American missionaries also engaged in door to door evangelism. They therefore moved to villages, cottages and hamlets to proclaim the Good News. In spite of the fact that transportation in those days was a bit challenging, that did not despair them. It may be recalled that Rev. Shirer had stated that as soon as they had enough to eat, they began to win

¹⁸² Spence, Beulah Buchwalter: *The Finished Task*, 5.

¹⁸³ Field Focus: Assemblies of God, Ghana (Assemblies of God Division of Foreign Missions, n.d), 1.

¹⁸⁴ Spence, Beulah Buchwalter: *The Finished Task*, 12-3.

¹⁸⁵ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 23.

¹⁸⁶ Assemblies of God, Ghana, 75th Anniversary Brochure, 9.

¹⁸⁷ See John B. Ghartey, 'Change: A Key Phenomenon in the Growth of Assemblies of God, Ghana' in *Vision Magazine* (Assemblies of God, Ghana, July 2012), 7.

¹⁸⁸ Henry Sackey, Interview, 31 May 2013, Gbawe, Accra. Mr. Sackey is the Managing Director of the Assemblies of God Literature Centre.

¹⁸⁹ Gaylord Aidoo-Dadzie, Interview, 31 May 2013, Gbawe, Accra; Spence, Beulah Buchwalter: *The Finished Task*, 5.

souls, some missionaries travelling by foot, others by motorcycle and a few by motorcar.¹⁹⁰ They therefore defied all odds and developed a strong passion to evangelize to the people.

It is suggestive from the above that the American missionaries had a strong desire to work for the Lord. They endured the rigorous weather of the Gold Coast, as later developments will show. They were determined to capture the land for God irrespective of the sacrifices they had to make. Therefore, no sacrifice for them was too big, no job was too difficult and no mountain appeared to be too steep to overcome.¹⁹¹

As part of their strategies, the American missionaries did not only focus on the spiritual needs of the people. They were concerned about the physical and the social needs of the people. Thus, their mission was guided by the principle of total salvation, comprising the well-being of the body, spirit and soul. They therefore served the people in the things of the land. The Foreign Missions Office in Springfield later released Rev. Lloyd Shirer to serve as a Community Development Officer in the Gold Coast.¹⁹²

Another strategy used by the American missionaries was medical mission.¹⁹³ From the inception, the Shirers and the Garlocks recognized the need for a medical mission among the local people. They were convinced that such an act will help bring the Good News to the indigenes, many of whom had never heard the name Jesus. This act was also to create openings for the mission. The Shirers and the Garlocks realized that a medical mission among the Konkomba will be of tremendous effect to the entire mission. The Konkomba were an ethnic group forty miles north east of Yendi. They were warlike and feared by

¹⁹⁰ 'The Ghana Story', 11.

¹⁹¹ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 16.

¹⁹² See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 16.

¹⁹³ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 20.

many.¹⁹⁴ They constantly engaged in war with their neighbours which resulted in casualties. After every war, the American missionaries went from village to village to dress the sores of the casualties. They used that as an opportunity to present the gospel to the people.¹⁹⁵ Subsequently, the first clinic was built among the Konkombas in 1948 at Saboba north east of Yendi. The McNutts, who had come to the Gold Coast as builders, erected the building for the clinic. The efforts of the missionaries yielded results as a man named Akonsi in Saboba converted to Christianity which served as a testimony to his ethnic group. His son, Gyilema worked at the Saboba clinic for many years.¹⁹⁶ Presently, the clinic at Saboba is a district health centre. It is known as the Saboba Medical Centre. A second clinic was built at Nakpanduri in 1950. Later, another clinic (maternity clinic) was built at Walewale. It functioned under Vivian Smith, an American AG missionary.¹⁹⁷

Later in 1968, the church began a thirty minute radio broadcast dubbed “Bible Time” aired on Ghana Broadcasting Corporation 2 by Rev. James Kessler, an American AG missionary.¹⁹⁸ It was a weekly programme which focused solely on salvation.¹⁹⁹ The broadcast was always preceded by the following song:

*Jesus is coming again
Coming again
Coming again
Jesus is coming again*²⁰⁰

The song echoes the return of Jesus and calls on all to be prepared for His coming.

¹⁹⁴ See ‘The Ghana Story’, 13.

¹⁹⁵ William Wilkinson Wilson-Marfo, Interview, 8 October 2012, Cantonments, Accra. Rev. Wilson-Marfo is the head pastor at Bible Way AG Cantonments.

¹⁹⁶ See ‘The Ghana Story’, 13.

¹⁹⁷ Assemblies of God, Ghana, 75th Anniversary Brochure, 8-9; Ton-Laar, *History*, 69.

¹⁹⁸ Assemblies of God, Ghana, 75th Anniversary Brochure, 9; Ton-Laar, *History*, 60.

¹⁹⁹ Ralph Adjaho, Interview, 31 May 2013, Gbawe, Accra. Rev. Adjaho is the National Sunday School Director of AG, Ghana and the head pastor at Sanctuary AG, Gbawe, Accra.

²⁰⁰ Gaylord Aidoo-Dadzie, Interview, 31 May 2013, Gbawe, Accra.

2.8 Challenges of the Early Missionaries

The mission in the Gold Coast was fraught with a lot of problems. First was the climatic condition. As has been noted above, the climate of the Gold Coast was unsuitable for many of the American missionaries. Some of the American missionaries were affected by tropical diseases. Rev Guy Hickok for instance became ill after a period of his arrival in the Gold Coast. Yet, he devoted hours with the young men. He preached and worked with them. He worked with his hands repairing old clocks. He used wood scraps to make stools. He forced himself to work even though there were signs of ill health all over him. He died in 1933, two years after his arrival in the Gold Coast.²⁰¹ Miss Buchwalter, as has been noted earlier, developed health problems. In spite of the fact that the missionary activities were undercut by death, the other missionaries were convinced that they were "... God's Messenger[s], In God's Place, At God's Time, To proclaim God's Word, Using God's Method".²⁰² This ideology became the driving force of the American missionaries. With this notion, they dedicated their lives to the Gold Coast mission.

Apart from the climate, there existed the barrier of language. The ability of a missionary to communicate the gospel to the people in their local language has a tremendous effect on the entire mission. Most of the American missionaries could not communicate in the local language. This to a large extent affected their ability to present the gospel to the understanding of the local people since most of local people could not speak English. Despite the attempts by the American missionaries to study the local languages, there existed a language barrier between the American missionaries and the local people. According to John S. Pobee, '[t]he study of language is more than the study of syntax and

²⁰¹ See 'The Ghana Story', 11.

²⁰² 'The Ghana Story', 12.

morphology. Language supports the weight of a whole culture.²⁰³ By extension, language is the vehicle through which a people's culture is transmitted. It can be deduced that language has a bearing on the culture of a people. Therefore, to be able to speak a language, one must of necessity, understand the culture of the people. This challenge inhibited the work of the missionaries. Most of the American missionaries depended on the local people who acted as translators and interpreters.

Islam and the indigenous religion competed with Christianity which served as a threat to the mission. The equation of Christianity to monogamy made the work of the missionaries very cumbersome. This was because the people preferred polygamy to monogamy. Consequently, propagating the gospel among them became difficult. Sometimes, people who converted to Christianity were referred to by all forms of derogatory terms by their kinsmen. Any Muslim who became converted was sacked from his/her family home and had to seek refuge with the missionaries.²⁰⁴

2.9 The Second World War and the Mission Work

The Second World War brought the work in the Gold Coast to a standstill. The war made it difficult for new workers, especially couples to be recruited to the Gold Coast. This was because the United States of America needed nationalists for its army and so the General Council could not release missionaries to the Gold Coast.²⁰⁵ Thus, at a point, Miss Beulah Buchwalter and Miss Florence Blossom were the only American missionaries on the field. They mastered courage and worked hard in order to reach the people. In June 1940, they

²⁰³ John S. Pobee, *Kwame Nkrumah and the Church in Ghana 1946-1966* (Accra: Asempa publishers, 1988), 52.

²⁰⁴ Alhassan Akwaka, Interview, 3 June 2013, Achimota, Accra.

²⁰⁵ William Wilkinson Wilson-Marfo, Interview, 8 October 2012, Cantonments, Accra.

moved to Yendi and assumed the duty of supervising five stations.²⁰⁶ Miss Buchwalter earned the admiration of the Dagombas. They referred to her as “*Miriamazee*” meaning ‘Red Mary.’²⁰⁷ The two ladies worked tirelessly to translate songs and scriptures into vernacular for the local people. They started the day’s activity at 7:30 am until 9:30 pm, with short breaks for meals and brief rests.²⁰⁸ However, the hard work had an effect on Miss Buchwalter. She contracted fever and was hospitalised in Tamale. On 15 November 1942, she passed away and was laid to rest at Yendi beside Mr. Guy Hickok.²⁰⁹

2.10 Mission in the South

All these while, the activities of the missionaries were confined to the north. But as has been stated earlier, there were a lot of southerners domiciled in the north. These people recognised the need to present the gospel to their relations and friends in the south. Thus, after twelve years of mission in the north, southerners who were domiciled in the north on their return to the south to visit or relocate shared the gospel with their kinsmen. This act led to the establishment of AG congregations outside the north. These indigenous missionaries had the support of the American missionaries.

In 1944, a mission station was opened in Accra by Homer T. Goodwin, an American missionary. Again in 1944 and 1945, new stations were opened in Kumasi in the Ashanti region and Takoradi in the Western region respectively.²¹⁰ The first church to be opened in

²⁰⁶ Spence, Beulah Buchwalter: *The Finished Task*, 10-11.

²⁰⁷ See ‘The Ghana Story’, 12; Ton-Laar, *History*, 11, 62.

²⁰⁸ Spence, Beulah Buchwalter: *The Finished Task*, 12.

²⁰⁹ Spence, Beulah Buchwalter: *The Finished Task*, 15; Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 17.

²¹⁰ See Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 19; Ton-Laar, *History*, 47. See also Francis Gasu, ‘Comparative Overview of the Impact of Women on Leadership in the Assemblies of God, Methodist and Mosama Disco Christo Churches in Kasoa’, Long Essay (University of Ghana, Legon, 2001), 25.

Accra was the Evangel AG. Later in the 1960s, the Brazilian AG Mission arrived in the country. They started the North Kaneshie AG, Hope AG, Ho AG and the first AG church in Oda. They were stout and moved from house to house to witness about Christ. The American missionaries felt uneasy about the activities of the Brazilian AG Mission because they (American missionaries) wanted to have monopoly over the Gold Coast mission. They therefore asked for the repatriation of the Brazilians. Even though the American AG and the Brazilian AG are from the same denominational background, there was no cooperation or fellowship between them.²¹¹ This largely affected the evangelization of Greater Accra since the American missionaries concentrated their activities in the northern parts of the country.²¹²

The Moshis are believed to have started the first AG church in Kumasi. Some Liberian AG members domiciled in the Gold Coast are also believed to have opened branches in Takoradi and Cape Coast.²¹³ However, the Cape Coast churches could not stand the test of time. The Takoradi church was initially not patronized by the local people.²¹⁴ This was because there was an antagonism between the Liberians and some of the Ghanaians. The Ghanaians derogatorily referred to the Liberians as ‘*ekrufo*’ and the church ‘*ekrufo asore*’ which literally means the church of the ‘Krus’.²¹⁵

²¹¹ Cf. Paul W. Lewis, ‘Challenges in Missions in the 21st Century’, *Asian Journal of Pentecostal Studies*, 10:1(2007): 120.

²¹² William Wilkinson Wilson-Marfo, Interview, 8 October 2012, Cantonments, Accra.

²¹³ William Wilkinson Wilson-Marfo, Interview, 31 May 2013, Gbawe, Accra.

²¹⁴ Most of the Liberians in the church at the time were night soil carriers. Due to that, the local people did not want to associate with them.

²¹⁵ See Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 19. Kru is one of the ethnic groups in Liberia.

2.10.1 Mission in Kumasi

Rev. and Mrs. Burdett Wiles, both of whom were American missionaries, opened the Kumasi station in 1944.²¹⁶ The Kumasi station initially, was located in a building which previously served as a press (Hippodrome Press). The place later served as a drinking bar. It was known as 'Weekend-In-Havana'. It is the spot for this popular drinking bar that became the location for the first AG church in Kumasi. Later, the church moved to Zongo near the Anglican School behind the Jackson Park.²¹⁷ Kumasi was noted for its advantage of fostering the growth of Muslim communities.²¹⁸ It stands to reason that the church had spread from the north to the south (Kumasi in this case) and when there was the need to relocate, it found its place among Northern dwellers which is what Zongo is noted for. From Zongo, the church subsequently moved to the Akwatia line site which is presently the Central Assemblies of God.²¹⁹

Edward Takyi, a former sergeant in the British army, played an instrumental role in the spread of the Good News in Kumasi. He focused first, on paramount areas and used that as his base to propagate the Good News in the smaller towns. Through his effort, the Kumasi Central AG was built in 1954.²²⁰

In Kumasi, the American missionaries endeavoured to organize literacy classes for the people in the evenings. Since the American missionaries could not speak *Twi*, the dominant Akan dialect, they relied on some of the local people who served as interpreters and translators.²²¹ It is this evening classes started by Rev. and Mrs. Wiles at the Kumasi

²¹⁶ See Ton-Laar, *History*, 44.

²¹⁷ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 20.

²¹⁸ Wilks, *The Northern Factor*, 19.

²¹⁹ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 20.

²²⁰ Gaylord Aidoo-Dadzie, Interview, 3 May 2013, Gbawe, Accra.

²²¹ Ton-Laar, *History*, 44-5.

Central AG that culminated into the Mid Ghana Bible Institute, now Southern Ghana Bible College located at Kormantse in the Central region.²²²

From the local church in Kumasi, the church began to spread. Branches were opened in Duasi, Bronkong, Sipe, Tanoso Nyinahin, Afrancho, Aboufour, Mpraeso, Nkawkaw, Berekum, Sunyani, and Dorma-Ahenkro.²²³ The church later spread to the Volta region.

2.11 Literacy Development/Literature Development

The northern sector where the American missionaries started their work was predominantly poor and some of the inhabitants had low educational level. Education in the north at the time was not a priority to the people. However, the American missionaries focused on education as part of their missionary activities. They adopted the strategy of setting up literacy schools in the church where the people were taught how to read and write in Dagbani as well as in English. With this strategy, many people were attracted to the church. Apart from setting up literacy schools in the church, literacy schools were also set up in the community. This perhaps accounts for the reason why Rev. Shirer was released by Springfield and was appointed by the colonial administrator as Community Development Officer.²²⁴

The American missionaries became convinced that one of the ways to evangelize to the people was through the printing of literature. Through the effort of the Andersons, a printing station was opened at Tamale in 1952. The station published the first edition of the *Ghana Evangel* in 1959. *Ghana Evangel* served as the mouthpiece of the church. It

²²² See Southern Ghana Bible College, 2011 Graduation Brochure, 8.

²²³ See Ton-Laar, *History*, 46.

²²⁴ Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 23.

articulated the plans, programmes and performances of the church.²²⁵ Later, Rev. Herb Griffin, Rev. Monroe Robison and Rev. John Wiedman initiated the establishment of a literature centre. It was known as the Assemblies of God Literature Centre of West and Central Africa. It was established in Accra to serve the literature needs of the sub regions. In 1968, the Assemblies of God mobile bookshops were started. This system conveyed literature to the doorsteps of the people. Again in 1980, a book outlet – Ghana Literature Outlet was established. It was later renamed the Assemblies of God Bookshop Limited.²²⁶

2.12 Theological Education

The early American missionaries realised that for the evangelization of the Gold Coast to continue, there was the need to train the indigenes who would pass on the Good News to their people. Thus, the American missionaries set up theological training centres to serve this purpose. In September 1949, the first Bible College was set up at Kumbungu near Tamale.²²⁷ This was later known as the Northern Ghana Bible Institute. Later in 1950, a second Bible School was opened in Kumasi. It was later moved to Kormantse near Saltpond in the Central region and it is now the Southern Ghana Bible College. Enrolment levels at these two schools became very high. As a result, a third school was opened in Kumasi in 1988 to cater for applicants in the Eastern, Brong Ahafo and Ashanti regions. This school was known as the Mid Ghana Bible Institute.²²⁸ The Northern Ghana Bible Institute used Dagbani as a means of communication until 1969 when the school adopted English as a

²²⁵ See Address by General Superintendent, Paul Frimpong-Manso in Vision Magazine, 5.

²²⁶ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 23. See also Assemblies of God, Ghana, 75th Anniversary Brochure, 9.

²²⁷ James Abdulai, Telephone Interview, 19 June 2013.

²²⁸ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 21-2; Assemblies of God, Ghana, 75th Anniversary Brochure, 9.

medium of expression.²²⁹ The Northern Ghana Bible Institute (now College) offers a three year diploma in Bible and Theology.²³⁰ The Southern Ghana Bible College offers a one year certificate in theology, two years diploma in theology and two years post diploma degree (Bachelor of Arts). The Bachelor of Arts degree is awarded internally since the school is not affiliated to any university.²³¹

These schools, apart from training ministers, also offer an annual lay-pastors training programme to equip laymen and women who cannot afford regular full time training. The Southern Ghana Bible College for instance, offers training for pastors' wives as well.²³² In 1970, the church adopted a distance learning programme known as International Correspondence Institute now Global University. This Institute offered training by correspondence from AG, United States of America to improve the training of both the laity and the clergy. It also offers courses to the first degree level.²³³

To boost the quality of theological training for its students, the AG, Ghana organised vacation Bible School for its students at the Bible Schools and interested persons around 1959.²³⁴

2.13 Setbacks Towards the Growth of the Denomination

The north where the church started had a lot of ethnic factions. The people engaged in constant inter-ethnic wars which made the work of both the American and the indigenous missionaries cumbersome and thereby hampering the numerical strength and other

²²⁹ Ton-Laar, *History*, 35.

²³⁰ James Abdulai, Telephone Interview, 19 June 2013.

²³¹ Frederick Kyereko, Interview, 21 February 2013, Kormantse, Central region. Rev. Kyereko is the principal of Southern Ghana Bible College.

²³² Frederick Kyereko, Interview, 21 February 2013, Kormantse, Central region.

²³³ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 22.

²³⁴ Assemblies of God, Ghana, 75th Anniversary Brochure, 9.

developmental projects of the church. For example during the Komkomba–Nanumba wars of 1994, some AG churches in the north were burnt while others were closed down.²³⁵ In addition, the low level of education in the north made it difficult for the American missionaries to raise people who will carry the message on to their own people. A handful of educated people in the church were southerners who had come to the north to work. They included Adutwum and Gyan Fosu. Adutwum was a pharmacist in the Northern region. Gyan Fosu served as the Assistant General Superintendent of the church during the period when Rev. Lehmann served as the General Superintendent. The low educational level posed a difficulty for the missionaries to communicate with the people. The missionaries had to spend time to master the language of the indigenes before they could carry out any meaningful work.²³⁶

Considering the activities of the early missionaries, one would have expected the AG to experience a rapid numerical strength. However, this was not the case. Several reasons might have accounted for this. For instance, the latter missionaries lacked the zeal of the early missionaries.²³⁷ As Larbi has observed, '[i]t appears the sacrificial life style of the early AG missionaries like the Shirers, was not followed by later ones.'²³⁸ On this, Wilson-Marfo notes that in the north, chiefs who converted to Christianity allotted lands for the construction of schools and hospitals. However, the latter missionaries did not recognise the importance of these social services to the entire mission even in cases where lands were

²³⁵ Henry Sackey, Interview, 31 May 2013, Gbawe, Accra.

²³⁶ Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 24, 32.

²³⁷ Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 24.

²³⁸ Larbi, *Pentecostalism*, 73.

provided by the chiefs for the construction of schools and hospitals.²³⁹ Most of these lands were not used by the church and they have been encroached upon.²⁴⁰

In addition, the AG was considered as an elitist church. Thus, a person needed to be educated before he or she could become a member of the church. Christine Leonard aptly captures this when she quoted James McKeown as stating that ‘not only did the Americans find it hard to overcome in-bred colour prejudice, but they were so rich and highly educated, they seemed to the Africans to be from another planet.’²⁴¹ Their emphasis on the English language, made it difficult for a lot of people to join the denomination thus affecting their numerical strength.

Also, the natives were denied ordination. The American missionaries insisted on ordination for full time pastoral duties. However, most of the pastors needed to do part time jobs to support themselves. They thus engaged in farming. The American missionaries were not in favour of this idea. One American missionary is noted to have retorted, “[w]hy should we ordain farmers for farms?”²⁴² Closely related to this assertion why the pastors engaged in farming was the lack of financial support and poor motivation for the pastors. The native pastors had to live on the “mercy drops” from the American missionaries whereas the Mission in United States of America heavily supported the American missionaries.²⁴³ Pastor Yemdogo of the Bawku AG for example had to issue market tolls in order to raise income to support his family.²⁴⁴

²³⁹ William Wilkinson Wilson-Marfo, Interview, 8 October 2012, Accra.

²⁴⁰ Alhassan Akwaka, Interview, 3 June 2013, Achimota, Accra.

²⁴¹ Christine Leonard, *A Giant in Ghana: 3,000 Churches in 50 Years. The Story of James McKeown and the Church of Pentecost* (West Sussex: New Wine Ministries, 1989), 100.

²⁴² Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 25. This was contained in an interview Rev. Wilson-Marfo had with Rev. E. J. Namyela Panka on 10 October 2001 at Kumasi, Ashanti region.

²⁴³ Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 24-5.

²⁴⁴ Alhassan Akwaka, Interview, 3 June 2013, Achimota, Accra.

2.14 Independence of Ghana and the Mission Work

After the independence of Ghana on 6 March 1957, the spirit of nationalism hovered through the entire country. Citizens became more conscious of activities in the country and did not just accept the status quo. The nationalistic spirit found its way into the activities of the American missionaries. Some of the native pastors especially those in Brong Ahafo and Ashanti regions between 1960 and 1963 began to agitate against the American missionaries. Rev. E. B. D. Sarpong who was then the District/Zonal pastor of the churches in the Afrancho Zone led the agitation. The agitation started within the churches in the Afrancho Zone. Their grievance was that the native pastors were not treated well by the American missionaries. The native pastors had no financial support from the American missionaries. In addition, they did not receive motivation from the American missionaries. Apart from the few natives who had already been ordained, the natives were denied ordination. Around 1963, the agitation became strong in Afrancho, Kintam, Aborfuor, Kwaman, Akomadan, Tanoso and Techimantia. Under the influence of Rev. E. B. D. Sampong, pastors Fukuo, James Akwesi Wusu, Afful, Blackson and Hutchison seceded from the AG in 1963. They took along all the churches and their properties under them.²⁴⁵ They joined the Church of Pentecost which had earlier seceded from the Apostolic Church of Ghana.²⁴⁶

This was a major blow to the mission work. The secession necessitated the formation of the constitutional committee which led to the first General Council of the church in 1964.²⁴⁷ After the General Council in 1964, more natives played active roles in the administration of the church. In 1970, the church gained its autonomy from the American AG Mission and elected its first Ghanaian General Superintendent, Rev. Elijah John

²⁴⁵ See Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 32-3.

²⁴⁶ William Wilkinson Wilson-Marfo, Interview, 8 October 2012, Cantonments Accra.

²⁴⁷ Wilson-Marfo, 'The Development and Growth of Assemblies of God Church', 33.

Nyamyela Panka. However, the American missionaries held on to the position of the General Treasurer.²⁴⁸

2.15 “Decade of Harvest”

The move toward the indigenization of the church’s leadership led to massive church planting and soul winning efforts. In the late 1980s, the church launched what it dubbed, the “Decade of Harvest” (1990-2000). This was a nationwide evangelistic campaign under the then General Superintendent, Rev. Dr. Simon B. Asore. The project had a four-fold focus: soul winning, church attendance, church planting and physical infrastructure development. During the period, congregations were to be planted in every town and every village. In order to bring this vision to fruition, passions were whipped for soul winning. Workers were raised and they were provided with the needed financial support to engage in missionary activities. Furthermore, on every 31 December during the decade of harvest, all the local congregations were made to sign a declaration by which they were bound to establish a congregation each. It was around this period that evangelistic activities took place at the Afram Plains. In order to ensure effective soul winning, the church engaged in the printing of literature for witnessing and discipling.²⁴⁹ This stresses the notion that the success of a church plant is its ability to multiply by planting another church.²⁵⁰ This activity enhanced the numerical strength as well as the number of congregations of the denomination as the table below shows.

²⁴⁸ Wilson-Marfo, ‘The Development and Growth of Assemblies of God Church’, 33.

²⁴⁹ William Wilkinson Wilson-Marfo, Interview, 8 October 2012, Accra.

²⁵⁰ Colin Godwin, ‘Indigenous Church Planting in Post Christian Europe: A Case Study of Belgian Pioneers’, *Missiology: An International Review*, 39 (2011): 396.

Table 1: AG churches at the beginning and at the end of the “decade of harvest”

Regions	Number of Churches		
	1990	1998	2000
Western	38	112	153
Central	32	121	160
Greater Accra	58	132	150
Volta	12	82	97
Eastern	47	174	180
Ashanti	61	230	301
Brong Ahafo	35	121	150
Northern	34	134	159
Upper East	52	135	140
Upper West	1	24	32
Total	370	1265	1522

(Source: Report of the General Council 1998-2000, Assemblies of God, Ghana, 18)

From the table, one realises that the number of churches during the decade of harvest increased from 370 in 1990 to 1522 in 2000. The regional church growth percentage increase for 1990 and 2000 are as follows: Western 303%; Central 400%; Greater Accra 158%; Volta 708%; Eastern 283%; Ashanti 393%; Brong Ahafo 329%; Northern 368%; Upper East 169%; Upper West 3100%.²⁵¹

During the period under review, the church in Ghana extended its missionary activities to the diaspora. Their focus was to reach the black community in Italy, Israel,

²⁵¹ The percentage increase as presented above was derived by dividing the variance of the statistics for 2000 and 1990 of the number of churches planted in the various regions, multiplied by 100 as contained in the Report of the General Council 1998-2000.

Canada, United States of America, United Kingdom and the Gambia.²⁵² Consequently, the church in Ghana established churches in the Gambia, Holland, Italy, Canada and Israel.²⁵³

2.16 Conclusion

The AG, from the onset, engaged in a holistic mission. The mission's presence was strongly felt in the north than in the south. The mission made an impressive impact on the Ghanaians. The mission's impact was felt in the religious, social, and the economic lives of the people. The mission contributed immensely to the development of the Dagbani language by the translation of a tentative Dagbani New Testament. The mission also made a tremendous contribution to the healthcare system of the country through the construction of hospitals.

The success of the mission was partly because certain individuals defied all the odds and devoted themselves to the mission work. The will power and the determination of the American missionaries made them to look beyond the horizon in spite of the unfavourable climatic conditions and the language barrier.

However, the failure of the latter missionaries to present the Good News in vernacular did not enable them to achieve the desired results. The use of English served as a handicap to the entire mission. Thus, the church was considered as an elitist church that lays emphasis on English as a means of preaching the Good News.

It has also been established that even though the American AG Mission started the AG Ghana, the local people played an active role in the evangelization process. One realises that the church experienced numerical growth when the indigenous people took over the administration of the church. This attests to the fact that without an eye on the role of the

²⁵² Assemblies of God, Ghana, 75th Anniversary Brochure, 10.

²⁵³ Alfred Koduah, *Christianity in Ghana Today* (Accra: Advocate Publishing Limited, 2004), 229.

indigenes, the success story of the missionary work cannot be completely told. Together, the indigenes and the American missionaries were used as instruments; and each played a meaningful role in the mission of God.

The next chapter discusses the mission history of the Church of Pentecost. This will then provide the researcher the basis to be able to compare the mission of both churches in chapter four.

CHAPTER THREE

THE CHURCH OF PENTECOST: A HISTORICAL PERSPECTIVE

3.1 Introduction

This chapter seeks to highlight the historical development of the Church of Pentecost (CoP). The chapter has been divided into two sections. The first, discusses the antecedents which led to the formation of the CoP. The study traces the roots of the CoP to the Faith Tabernacle led by Peter Anim. It provides an account with the Apostolic Church of Bradford's connection. It shows how the church witnessed crisis and splits which finally culminated in its establishment. The chapter examines the three stages in the development of the CoP namely, The Apostolic Church era: 1939-1953, The Gold Coast/Ghana Apostolic Church era: 1953-1962 and The Church of Pentecost era: 1962-2010.

The second section delves into the mission strategies of the church. It discusses the theology guiding the missionary activities of the church. It also discusses the challenges faced by the church in its mission.

3.2 Origin

The Church of Pentecost originated in Ghana. Its roots can be traced to Peter Anim (1890-1984), and his Faith Tabernacle Church of the Gold Coast.²⁵⁴ The Faith Tabernacle of the Gold Coast was a movement started by Anim in 1917.²⁵⁵ Anim, it is believed, received a

²⁵⁴ Emmanuel Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Dansoman: Centre for Pentecostal and Charismatic Studies 2001), 69.

²⁵⁵ Larbi, *Pentecostalism*, 70. Contrary to this view, the first congregation of the Faith Tabernacle Movement in present day Ghana was established at Winneba in 1918 by two brothers, Joel Sackey Sam and Josephus Kobina Sam. The duo, it is believed, found a copy of a sermon from Faith Tabernacle Church of Philadelphia on the ground partly covered with mud. They later developed an interest in the church's message of faith healing. As a result, they began to correspond with Pastor Ambrose Clark in Philadelphia with the desire of opening a

periodical from the Faith Tabernacle Church of Philadelphia in the United States of America in 1917. The name of the periodical was *Sword of the Spirit*.²⁵⁶ Anim is noted to have asserted that he was healed of guinea worm infestation and chronic stomach-ache after reading and practising the contents of the periodical. Based on his healing, he left the Presbyterian Church and started preaching divine healing in the name of Jesus. His preaching led to the formation of the Faith Tabernacle Church of the Gold Coast.²⁵⁷

The Faith Tabernacle Church of Philadelphia was known for its abstinence from all forms of medicine, a practice referred to as faith healing.²⁵⁸ The Faith Tabernacle Church of Philadelphia held the view that God would answer the prayers of all who had faith in him and heal them from all infirmities without recourse to any form of medication.²⁵⁹ Anim, therefore, started practising this doctrine of faith healing in the Faith Tabernacle Church of the Gold Coast. His quest to know more about the baptism of the Holy Spirit led him into contact with the Apostolic Church of Bradford, United Kingdom in 1935.²⁶⁰ As later developments will show, in 1937, the Apostolic Church of Bradford sent pastor and Mrs. McKeown to assist him. Anim and McKeown parted company in 1939 due to their divergent

branch in the then Gold Coast. Their desire was realised when they met at Winneba near the coast. Consequently, they began to hold meetings in the Sam family compound on 17 September 1921. This period coincided with the influenza epidemic of 1918. During the intense period of the epidemic, many victims were brought to the Faith Home (the Sam's family compound) where they were miraculously healed devoid of any medication. Thus, the influenza outbreak of 1918 contributed immensely to the establishment of the Faith Tabernacle in the Gold Coast. Anim was later influenced by a copy of the *Sword of the Spirit* and established a branch of the Faith Tabernacle at Asamankese. See Adam Mohr, 'Philadelphia to Ghana, Ghana to Philadelphia: Transnational Flows of Faith Healing Christianity and the Africanisation of the First Century Gospel Church, New Jersey' in Frieder Ludwig & J. Kwabena Asamoah-Gyadu (eds.), *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe* (Trenton: Africa World Press, 2011), 127.

²⁵⁶ See Opoku Onyinah, *Pentecostal Exorcism: Witchcraft and Demonology in Ghana* (Blandford Forum: Deo Publishing, 2012), 123-4.

²⁵⁷ See Onyinah, *Pentecostal Exorcism*, 124; Larbi, *Pentecostalism*, 99-100.

²⁵⁸ Mohr, 'Philadelphia to Ghana, Ghana to Philadelphia', 124.

²⁵⁹ J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005), 24.

²⁶⁰ See Opoku Onyinah, 'Deliverance as a Way of Confronting Witchcraft in Modern Africa: Ghana as a Case History', *Asian Journal of Pentecostal Studies*, 5:1(2002): 113. See also Onyinah, *Pentecostal Exorcism*, 124; Larbi, *Pentecostalism*, 70.

views on faith healing.²⁶¹ McKeown started the ‘The Church of Pentecost’²⁶² ministry after he parted with Anim. The Church of Pentecost thus, traces its origin to the ministry of Pastor James McKeown at Asamankese in present day Ghana in 1937.²⁶³ The Church of Pentecost developed as a splinter group from the Faith Tabernacle Church of the Gold Coast.

3.3 Peter Anim and the Faith Tabernacle

Prior to his healing, Anim was a Presbyterian. He left the Presbyterian Church in 1921 after his miraculous healing and settled at Asamankese in the Eastern region where he began to preach about faith healing.²⁶⁴ As news of his healing activities began to spread, he attracted many converts and many sick persons were sent to him for healing. To affirm his firm believe in the teachings and practices of the Faith Tabernacle Church of Philadelphia, he in 1922 adopted the name Faith Tabernacle for his group.²⁶⁵

It must be pointed out that during the period under review; Anim had no physical contact with pastor Clark, the presiding elder of the Faith Tabernacle Church of Philadelphia. Anim maintained contact with pastor Clark only through correspondence. However, in October 1923, pastor Clark issued Anim with a certificate of ordination. Through the certificate, he was assigned to the service of God and was also granted the right to baptize and appoint workers.²⁶⁶ Anim’s movement was influenced theologically by the

²⁶¹ Larbi, *Pentecostalism*, 70.

²⁶² In its early days, the church started by McKeown was not known as the Church of Pentecost.

²⁶³ See Onyinah, *Pentecostal Exorcism*, 124. Leonard however traces the origin of the Church of Pentecost to the ministry started by McKeown in 1938. Christine Leonard, *A Giant in Ghana: 3,000 Churches in 50 Years. The Story of James McKeown and the Church of Pentecost* (West Sussex: New Wine Ministries, 1989), 11.

²⁶⁴ See Larbi, *Pentecostalism*, 100.

²⁶⁵ See Larbi, *Pentecostalism*, 100; Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (New York: Cambridge University Press, 2004), 117; Samuel Kumi Ampofo, *James McKeown: The Divine Missionary* (Accra: SonLife Press, 2011), 34-5.

²⁶⁶ See Larbi, *Pentecostalism*, 100.

fundamental teachings of Clark. Clark's Faith Tabernacle maintained the following fundamental teachings:

- Personal holiness;
- Contrast between the wickedness of this world and the godly community of the sect;
- Wrongfulness of litigation;
- Non-participation in national celebrations;
- Persecution as a mark of sanctity;
- Belief in the imminence of the Millennium;
- A distaste for acquiring property because of the imminence of the Second Advent;
- Glossolalic experiences regarded as satanic;
- Non use of medicine for healing.²⁶⁷

Clark's teaching on the non-use of medicine for healing had a great influence on Anim and his Faith Tabernacle. Based on his experience, he developed a strong belief in faith healing. His group was referred to in the local parlance as *Kyiribentooafoo*²⁶⁸ which is translated as the 'no enema people'. This generally represented those who avoided any form of medication. They perceived a doctor as the devil and persons who took medicine would go to hell. As part of their faith healing, sores were not to be dressed and the wearing of spectacles was forbidden. Prayer was deemed as the only antidote for all forms of ailment.²⁶⁹

Anim's healing activities caught the eyes of the then traditional chief of Asamankese, Nana Kwaku Amoah. As a result, Anim was offered a piece of land by the chief. The group constructed their first church building on the land.²⁷⁰ As the movement began to grow, pastors and elders were ordained to help with the work. The group experienced phenomenal growth and by 1924, assemblies were opened in the Akuapem district; Coaltar, Asuokyene, Pampanso and Kwahu in the Eastern region; Teshie and Nungua in present day Greater Accra region; and Keta, Anlo, in now Volta region.²⁷¹

²⁶⁷ Larbi, *Pentecostalism*, 101.

²⁶⁸ Alfred Koduah, *Christianity in Ghana Today* (Accra: Advocate Publishing Limited, 2004), 42.

²⁶⁹ See Leonard, *A Giant in Ghana*, 31.

²⁷⁰ Larbi, *Pentecostalism*, 101.

²⁷¹ Larbi, *Pentecostalism*, 101-2.

In October 1925, Pastor Clark was demoted as the Presiding Elder of the Faith Tabernacle Church of Philadelphia.²⁷² He was accused of adultery by the leadership of the Faith Tabernacle. This act raised a lot of controversy among the believers of the Faith Tabernacle Church of Philadelphia. Pastor Clark later resigned. Due to his demotion, pastor Clark, his family and some members of the Faith Tabernacle congregation seceded to form the First Century Gospel Church also in Philadelphia.²⁷³ Clark swiftly took actions to have the Faith Tabernacle branches in the Gold Coast change their name to First Century Gospel Church continuing under his leadership. It is alleged that pastor Clark sent £30.00 to the leadership of the Gold Coast in order for them to change the name of their churches to the First Century Gospel Church.²⁷⁴ The Asamankese branch of the Faith Tabernacle led by Anim still maintained contact with the Faith Tabernacle Church of Philadelphia. But as later developments will show, it eventually affiliated with the Apostolic Faith of Bradford, United Kingdom.

Meanwhile in 1926, Anim read about the Holy Spirit in another magazine published by the Apostolic Faith Church in the United States of America.²⁷⁵ After carefully reading the magazine, Anim and the leadership of the Faith Tabernacle Church of the Gold Coast became enlightened about the personality of the Holy Spirit. The magazine also gave an exposition on pardon and salvation from sin, divine healing, consecration, fullness of the Holy Spirit and the Second Coming of Christ. Subsequently, Anim developed a strong desire to know more about the Holy Spirit. According to Larbi, not all the leadership of the Faith Tabernacle Church of the Gold Coast accepted the teachings on speaking in tongues. The

²⁷² Mohr, 'Philadelphia to Ghana, Ghana to Philadelphia', 128.

²⁷³ Mohr, 'Philadelphia to Ghana, Ghana to Philadelphia', 128.

²⁷⁴ Mohr, 'Philadelphia to Ghana, Ghana to Philadelphia', 129.

²⁷⁵ Yaw Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960' in Opoku Onyinah (ed.) *James McKeown Memorial Lectures: 50 Years of the Church of Pentecost* (Accra: The Church of Pentecost, 2004), 4.

Faith Tabernacle Church of Philadelphia did not approve of Anim's quest to know more about the Holy Spirit. This, however, did not perturb him. He continued to carefully study the teachings of the Apostolic Faith Church of Philadelphia. In 1930, Anim separated from the Faith Tabernacle Church of Philadelphia and adopted the name "The Apostolic Faith".²⁷⁶ Yaw Bredwa-Mensah points out that Anim was expelled from any association with the Faith Tabernacle of Philadelphia.²⁷⁷ Anim became aware that the leader of the Faith Tabernacle in Nigeria also had a similar experience. He was expelled from the Faith Tabernacle after he had read about the Holy Spirit and longed for it.²⁷⁸

3.4 The Apostolic Church of United Kingdom, Bradford Connection

Anim kept correspondence with the leadership of the Faith Tabernacle Church in Nigeria. He realised that the Faith Tabernacle Church of Nigeria had established contact with the Apostolic Church of Bradford, United Kingdom.²⁷⁹ The Apostolic Church was a mainline Pentecostal denomination established in Britain in 1916. Its founders were Daniel Powell Williams and William Jones Williams.²⁸⁰ In 1931, the leadership of the Faith Tabernacle Church in Nigeria requested that three members of the Apostolic Church in United Kingdom be sent to Nigeria to give them more insight about the Holy Spirit.²⁸¹ As a result, three men from the Apostolic Church namely Daniel Powell Williams, William Jones Williams and Andrew Turnbull visited the Faith Tabernacle congregations in Nigeria.²⁸²

²⁷⁶ Larbi, *Pentecostalism*, 103.

²⁷⁷ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 4; Larbi, *Pentecostalism*, 103.

²⁷⁸ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 4.

²⁷⁹ Larbi, *Pentecostalism*, 106.

²⁸⁰ D. W. Cartwright, 'Apostolic Church' in Stanley M. Burgess & Gray B. McGee (eds), *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1996), 16.

²⁸¹ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 5.

²⁸² Larbi, *Pentecostalism*, 106.

Anim and two members of his church, Godfried Asare and Alex Ankoma travelled to Nigeria to meet with the Apostolic Church team from the United Kingdom.²⁸³ Larbi, however, posits that the Apostolic Church team arrived in Accra en route to Nigeria.²⁸⁴ Anim and the two members from his church met the Apostolic Church team in Accra and went along with them to Nigeria.²⁸⁵ In Nigeria, the team in collaboration with the Faith Tabernacle Church carried out a number of revival meetings. Anim and his men witnessed the outpouring of the Holy Spirit at the revival meetings. When Anim later returned to the Gold Coast, he preached about the baptism of the Holy Spirit. His congregation desired to be filled with the Holy Spirit. Thus, prayer meetings were held at Asamankese but the baptism of the Holy Spirit with the evidence of speaking in tongues was not realised. That notwithstanding, the prayer meetings continued unabated. Stephen Owiredu is believed to have received the baptism of the Holy Spirit in September 1932 at Brekumanso a village close to Asamankese while he was praying for his sick child. This event stirred the interest for the Holy Spirit among many of the church members. They therefore went to Brekumanso to witness what had occurred.²⁸⁶ On 12 September 1932, Apostle Anim together with some other people had the experience.²⁸⁷ Between August and September 1932, the Faith Tabernacle held prayer meetings at Asamankese. Many of the women at the meeting received the baptism of the Holy Spirit with the evidence of speaking in tongues. News about the outpouring of the Holy Spirit quickly spread to branches of the Faith Tabernacle in

²⁸³ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 5.

²⁸⁴ Larbi, *Pentecostalism*, 106.

²⁸⁵ Larbi, *Pentecostalism*, 106.

²⁸⁶ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 5.

²⁸⁷ Abamfo O. Atiemo, *The Rise of the Charismatic Movement in the Mainline Churches in Ghana* (Accra: Asempa Publishers, 1993), 21.

the Central, Ashanti and Eastern regions. As a result, members from the aforementioned regions trekked to Asamankese to experience the baptism of the Holy Spirit.²⁸⁸

It is of utmost importance to note that Stephen Owiredu was not the first person to have received the baptism of the Holy Spirit. James Kwaku Gyimah, a Presbyterian, received a magazine published by the Apostolic Faith Church of the United States of America. As he read the magazine, he learnt about the Holy Spirit. In 1931 at Akroso, a village nine miles from Asamankese, he received the baptism of the Holy Spirit.²⁸⁹ His baptism in the Holy Spirit was not accepted in the Presbyterian Church. He therefore left the Presbyterian Church and started preaching Christ on the streets of Akroso. Many people became interested about his speaking in tongues. Through his preaching, he won many people to his side. Most of his converts were leading members of the Presbyterian Church at Akroso. Among them were S. R. Asomaning and J. A. Bimpong and their wives.²⁹⁰ A group gradually emerged. They occasionally fellowshiped with the Asamankese branch of the Faith Tabernacle Church. However, they did not merge.²⁹¹ One distinction between the Akroso group and the Asamankese group is that the Akroso group basically followed the doctrines of the Apostolic Faith of the United States of America whereas the Asamankese group added the baptism of the Holy Spirit to the Faith Tabernacle doctrine of faith healing devoid of any form of medication either preventive or curative.

In 1935, George Perfect of the Apostolic Church Bradford, United Kingdom visited Anim at Asamankese en route to Britain.²⁹² Perfect's visit was rather short. Nonetheless, his ministry was indelibly etched on the minds of the devotees of the Faith Tabernacle Church

²⁸⁸ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 5-6.

²⁸⁹ Cf. Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 6.

²⁹⁰ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 6.

²⁹¹ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 6.

²⁹² Larbi, *Pentecostalism*, 106; Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 6.

of the Gold Coast. The leadership of the Faith Tabernacle Church were impressed about his gift of healing and teaching. As a result, the Faith Tabernacle Church affiliated with the Apostolic Church of Bradford, United Kingdom. It adopted the name the Apostolic Church, Gold Coast.²⁹³ Anim was ordained into full time ministry by Perfect.

Due to the affiliation of the Faith Tabernacle to the Apostolic Church, it behoved on the leadership of the church to study more about the doctrines and precepts of the Apostolic Church of United Kingdom. In October 1936, the Missionary Secretary of the Apostolic Church, Bradford, Vivian Wellings visited the church at Asamankese. Her visit impacted the local church to the extent that Anim and his group requested for a resident missionary who would help establish the church in line with the ecclesiastical teachings of the Apostolic Church, Bradford.²⁹⁴

3.5 The Arrival of a Resident Missionary

Based on the request by Anim and his group, the Missionary Secretary, Vivian Wellings, suggested a permanent missionary for the Apostolic Church, Gold Coast. Both the Missionary Committee at Bradford and the leadership of the Apostolic Church at Penygroes, endorsed a prophecy that was said at the Apostolic convention in England that James McKeown and Sophia McKeown be sent to mission in West Africa, specifically the Gold Coast.²⁹⁵ When the Executive Board divulged this to McKeown, he was not enthused about it. He argued that he had a poor educational background because he dropped out of school at

²⁹³ See Larbi, *Pentecostalism*, 106; Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 6-7.

²⁹⁴ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 7.

²⁹⁵ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 7; Leonard, *A Giant in Ghana*, 23-4. This affirms the position by Allan Anderson that in Pentecostal mission, people called 'missionaries' are doing that job because the Spirit directed them to do it, often through revelations such as prophecy. Allan Anderson, 'Towards a Pentecostal Missiology for the Majority World', *Asian Journal of Pentecostal Studies*, 8:1(2005): 31.

age eleven.²⁹⁶ He felt insecure about his education. In his view, missionaries needed more education than he had received. The leaders insisted that McKeown's adaptability made him suitable for the task- something many educated people lacked.²⁹⁷ Fifteen months later, McKeown responded to the call to go to the Gold Coast. His decision was influenced by the plea from his wife, Sophia, that they should go the Gold Coast as missionaries.²⁹⁸

In February 1937, McKeown left the United Kingdom by boat to the Gold Coast. Because of the fear of the unknown, he asked his wife to stay in United Kingdom for some few months. He arrived in Accra on 4 March 1937. He was warmly received on the beach by some delegates from Anim's group. They took him to Asamankese, the then headquarters of the Apostolic Church, Gold Coast.²⁹⁹ In September 1937, Sophia arrived in the Gold Coast.³⁰⁰ She joined her husband at Asamankese for the mission work.

3.6 McKeown at Asamankese

The Mission House at Asamankese which was supposed to accommodate McKeown was not completed. Due to that, an apartment in a storey building was rented for him. He stayed together with his landlord Kwabena Anyane who had three wives and twenty-six children.³⁰¹ McKeown realised that there were some difficulties in adapting to the rhythm of life in the Gold Coast. There was the need to learn the language of the indigenes.³⁰² Despite these difficulties, he adapted quickly with the conviction that he had come to plant seeds and help

²⁹⁶ Leonard, *A Giant in Ghana*, 24.

²⁹⁷ Leonard, *A Giant in Ghana*, 24.

²⁹⁸ Leonard, *A Giant in Ghana*, 24.

²⁹⁹ Leonard, *A Giant in Ghana*, 24-7.

³⁰⁰ Leonard, *A Giant in Ghana*, 33.

³⁰¹ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 8.

³⁰² See Leonard, *A Giant in Ghana*, 30.

establish the Apostolic Church in the Gold Coast.³⁰³ Anim later gathered all his members at Asamankese in a service to welcome their new missionary. McKeown related with the people so well. He ate the local food and he participated in the erection of the mission house. With these activities, he won the admiration of the people.³⁰⁴

It is worthy to note that before the arrival of McKeown, branches of the Apostolic Church already dotted the Gold Coast. In effect, the grounds had already been prepared for missionary work. McKeown was to nurture these churches and use them as springboards to evangelize the entire country.³⁰⁵

As has been noted earlier, when the Faith Tabernacle of the Gold Coast affiliated with the Apostolic Church Bradford, the Faith Tabernacle (now the Apostolic Church, Gold Coast) maintained the doctrine of faith healing. Anim and his members believed that Jesus was the only source of healing. However, McKeown did not share in this strict view on faith healing. For him, Jesus could save whether or not a person uses medication either preventive or curative. His Bible does not condemn the use of medication as sin. In addition, he discovered that many of the church leaders lied, especially about money. It appeared as if the seed which he had come to establish had some genetic fault embedded in it from the beginning.³⁰⁶ This divergent position between Anim's group and McKeown became a sore area in their relationship. Nonetheless, McKeown maintained his focus for which he was sent to the Gold Coast; to proclaim the Good News.

He trekked through the bush and held meetings in the open at night without taking any medication. He contracted malaria. When news got to the District Commissioner

³⁰³ See Leonard, *A Giant in Ghana*, 30.

³⁰⁴ See Leonard, *A Giant in Ghana*, 30-1.

³⁰⁵ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 8.

³⁰⁶ Leonard, *A Giant in Ghana*, 32.

on trek about the ill health of McKeown, he arranged for him to be sent to the hospital. He was sent to the European hospital (now Ridge hospital) in Accra. After eleven days, he was discharged and went back to Asamankese to continue his missionary activities. The church at Asamankese felt they have been betrayed. Not only has their missionary taken medicine, he has also sought hospital treatment. To them, McKeown had no faith. When he (McKeown) took lemon juice as a prophylactic, he was accused of taking medicine. The disagreement on the use of medication became so sharp that the leadership of Anim's group discouraged McKeown from preaching the gospel in the outlying villages where they could not supervise him.³⁰⁷

In spite of this development, McKeown's missionary activities led to the opening of a branch of the Apostolic Church, Gold Coast at Winneba. He also paid frequent visits to the fellowship at Akroso under the leadership of Gyimah. It had a membership of twenty people.³⁰⁸ Sophia in the meantime engaged the women in cookery skills and the girls in needlework.³⁰⁹

3.7 Secession

In 1938, contention over the use of medication became strong in the church at Asamankese. Consequently, McKeown was prevented from performing the evangelistic work for which he had come to the Gold Coast. He therefore requested for a change of station- to Winneba where he would be able to win souls and plant churches more freely. The leadership at Asamankese were not pleased about this request. However, in June 1938, McKeown and Sophia with two native house-girls left for Winneba. There was no split in the church at this

³⁰⁷ See Leonard, *A Giant in Ghana*, 32-3.

³⁰⁸ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 9.

³⁰⁹ Leonard, *A Giant in Ghana*, 34.

time.³¹⁰ At the request of McKeown, a meeting was arranged at Asamankese towards the end of 1938. Two main issues formed the agenda for the meeting. First, McKeown wanted to inform the members of his proposed furlough and whether the church had a case against him so that it could be settled. Second, he wanted to know those who wished to rely solely on faith healing without any form of medication.³¹¹ The church had nothing against McKeown. This was because they were impressed by his hard work and disciplined life. The issue of faith healing formed the crux of the meeting. The whole membership affirmed the stance of the church on the issue. At the end of the meeting, McKeown predicted that some of the members will later change their position on faith healing. A day after the meeting, some of the members dissented.³¹²

On his departure, McKeown was given a letter addressed to the missionary headquarters of the Apostolic Church, Bradford. In the letter, the Apostolic Church, Gold Coast drew the attention of the Apostolic Missionary Committee to its position on faith healing recognising the Lord Jesus as the only source of healing.³¹³ During McKeown's furlough in United Kingdom, the Committee at Bradford wrote to Anim emphasizing the need for unity making reference to Romans 15:1-7. After McKeown's return from his furlough to the Gold Coast, the administrative headquarters of the Apostolic Church at Penygroes also wrote to Anim underscoring the need to foster unity with McKeown.³¹⁴

When McKeown came back from his leave, Anim paid a courtesy call on him at Winneba. He used that opportunity to welcome him back to the country and to deliberate

³¹⁰ Leonard, *A Giant in Ghana*, 34. A similar intimation has been made by Larbi. See Larbi, *Pentecostalism*, 109.

³¹¹ Larbi, *Pentecostalism*, 109.

³¹² Larbi, *Pentecostalism*, 109.

³¹³ Larbi, *Pentecostalism*, 109-10.

³¹⁴ Larbi, *Pentecostalism*, 110.

further on the issue of faith healing. McKeown was firm in his stance. He is believed to have warned Anim that his position on the non-use of medicine would lead to secession of his fellowship from the Apostolic Church.³¹⁵ It became evident that since the Apostolic Missionary headquarters at Bradford did not subscribe to the no medication doctrine, Anim could not use the name Apostolic Church because that name had been registered in the United Kingdom.³¹⁶ Anim relayed the report regarding the separation of his movement from that of McKeown to the Assembly. Consequently, a meeting was held at Pepeade where Anim's movement severed its affiliation with the Apostolic Church in June 1939. Anim renamed his movement, "Christ Apostolic Church".³¹⁷

Many people from Anim's outlying movement and some men from the Akroso group joined McKeown's movement. Some of them became his earliest pastors.³¹⁸ Together, they formed the Apostolic Church, Gold Coast. It is this movement that was started by the McKeowns at Winneba that later became known as The Church of Pentecost.

3.8 Three Stages in the Formation of The Church of Pentecost

For the purpose of this study, the mission history of the CoP has been divided into three periods. Each period discusses the events that ensued which culminated into the formation of the CoP.

³¹⁵ Larbi, *Pentecostalism*, 110.

³¹⁶ Leonard, *A Giant in Ghana*, 34; Larbi, *Pentecostalism*, 110.

³¹⁷ Leonard, *A Giant in Ghana*, 34; Larbi, *Pentecostalism*, 110.

³¹⁸ Leonard, *A Giant in Ghana*, 34.

3.8.1 The Apostolic Church Era: 1939-1953

This era in the development of the CoP can be traced to the events that started in Winneba in the Central region after the McKeowns relocated there. Events in Winneba marked a new beginning in the work of McKeown in the Gold Coast. Some of the early converts in Winneba were J. K. Annobil, J. E. Smith, Baiden, J. Cofie Quaye, Mary Mensah, Sarah Acquah and Christiana Bentil.³¹⁹

Earlier in December 1938, a delegation from the Twelve Apostles in Prestea called on McKeown at Akroso. The delegates were of the view that Wade Harris, a prophet from Liberia, who preached in the Gold Coast in 1914, before his departure from the Gold Coast intimated that a white man would come and teach them. They therefore saw the fulfilment of this prophecy in the coming of McKeown.³²⁰ McKeown in the company of S. A. Asomaning, his interpreter, trekked to Wassa Simpa and Hemang in the Western region on 12 December 1938 to visit John Nackabah's group, the Twelve Apostles.³²¹ McKeown used that opportunity to teach the people the Good News. Signs followed the proclamation of the Good News. For instance, one thousand, two hundred and eighty-eight converts were baptized. As a result, branches of the Apostolic Church were planted at Hemang, Dompim and Wassa Simpa all in the Western region.³²²

From Winneba, McKeown moved to Saltpond, also in the Central region. McKeown together with S. R. Asomaning and J. Cofie Quaye preached the gospel at Saltpond during the early part of 1939. Their labour began to yield fruits as both men and women became

³¹⁹ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 12.

³²⁰ See Onyinah, *Pentecostal Exorcism*, 127; Opoku Onyinah, 'The Man James McKeown' in Opoku Onyinah (ed.) *James McKeown Memorial Lectures: 50 Years of the Church of Pentecost* (Accra: The Church of Pentecost, 2004), 63.

³²¹ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 12; Larbi, *Pentecostalism*, 117.

³²² Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 12.

converted. Some of the converts were Mr. and Mrs. Claye, Papa Ellis, Papa Hagan, R. O. Hayford, Madam Prudence Anaman, Christiana Obo, Mary Okyere, Madam Kwansema and Maame Karikari.³²³ The Saltpond group later embarked on evangelistic activities in the nearby towns and villages. As a result, a church was planted in Abandze in the Central region in 1942.³²⁴

Upon the invitation of a group of believers namely Attah, Quayson, Maame Tevi, Mrs. Daise, Araba Essoun and Elizabeth Hanson, branches of the Apostolic Church were opened in Cape Coast and Abura Dunkwa, both in the Central region. By 1940, they had won a sizeable number of converts.³²⁵ Also, in Abura Aboase the Faith Tabernacle Church under the leadership of Atta Panyin and Atta Kakra (twin brothers) with a membership of twenty-five people turned over the group to the Apostolic Church. Many converts were won, baptized and added to the church as pastor McKeown preached to this group. The twin brothers took up evangelistic activities at Abura Dunkwa in the early part of 1940. Their efforts yielded results as Maame Pansiwah, Opanyin Aidoo and Mr. Morrison became members of the Apostolic Church.³²⁶

Throughout this period, many of the remnants of the Faith Tabernacle Church in the Ashanti region shifted their support to McKeown and the Apostolic Church. This move was to free themselves from the shackles of the doctrine of no medication. Their action led to the opening of branches of the Apostolic Church at Atia, Banko, Asekyerewa in the Ashanti region and Bibiani in the Western region.³²⁷

³²³ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 12; Larbi, *Pentecostalism*, 117.

³²⁴ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 13.

³²⁵ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 13.

³²⁶ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 13.

³²⁷ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 13.

The McKeowns in 1942 settled at Cape Coast. With the support of R.O Hayford and his team, they embarked on massive soul winning in Assin and Twifo in the Central region. The soul winning activities were accompanied with signs and wonders. Branches of the Apostolic Church were subsequently opened in 1943 at Asikuma in the Central region. In 1946 branches were established at Twifo Hemang, Fosu and Praso. Assemblies were also opened in the following year (1947) at Agona Swedru, Nyakrom and Jukwa all in the Central region. Two years later (1949), another assembly was established at Kwanyako also in the Central region.³²⁸

The Apostolic Church further made inroads into the Ashanti region. By 1943, the Good News had reached Obuasi. Subsequently, a church was planted there. In 1945, pastor Asomaning held a convention at Kumasi. Many converts were won. Among them were Biritwum, Essandoh, Osei, Kusi, Sophia Dufie, Afua Konadu and Maame “Saa-Loo” Kakraka.³²⁹ As an offshoot of the convention, churches were planted at Bekwai, Ankaase, Mampong, Wiampoase, Asamang and Effiduase all in the Ashanti region.³³⁰ The planting of more churches impressed upon the leadership of the Apostolic Church to train more labourers to handle these assemblies. Thus, S.H. Ankama was ordained and sent to Dunkwa-on-Offin in the Central region to continue the work of R .O. Hayford there. In 1947, S. W. Phrimpong was posted to Bekwai in the Ashanti region to oversee the mission work there.³³¹ All these African agencies in the expansion of the Apostolic Church re-echo the importance of the role of the African in the mission activities of the Apostolic Church in Ghana.

³²⁸ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 14.

³²⁹ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 14.

³³⁰ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 14.

³³¹ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 14.

The church further expanded into the eastern parts of the Gold Coast. The indigenes spearheaded the expansion of the church. Mrs. Martha Tamakloe Jiage of Accra in 1941 organised some young men and women into a prayer group under the leadership of A.S. Mallet. The group initially made some contacts with the Christ Apostolic Church. However, when they realised the no medication doctrine was not biblical, they defected.³³² In 1942, they had information about pastor McKeown of the Apostolic Church. After extensive enquires, McKeown was invited by the group. McKeown visited them in late 1942 and they requested for a pastor. To confirm their seriousness, they deposited £500 towards the salary of the yet to come pastor. Pastor J. A. C. Anaman in 1944 was sent to them to nurture the work that has begun in Accra.³³³ In March 1945, a general convention of the Apostolic Church was held in Accra. The convention was presided over by Pastor C. B. Sercombe, a Bradford missionary.³³⁴ Many converts were won during this convention. Others were also ordained into the ministry. They included A. S. Mallet, S. L. Adotey, E. Doku Ocansey, E. K. Mallet, G. A. L. Quarshie, G. Nartey, Victoria Adadevor, Rebecca Dorvor and Juliana Diaba.³³⁵

Hayford and his team opened assemblies of the church at Abesim in the Brong Ahafo region in 1942. From Abesim, the team made inroads into Suhum in the Eastern region. One of the converts at Suhum, S. K. Amankwah later relocated to Nkawkaw. Together with his children and relatives, they started an assembly of the church at Suhum in 1943. Many people were attracted to their ministry because of the signs and wonders that followed their services. For instance, the Adontenhene of Abetifi who was seriously ill was

³³² See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 15.

³³³ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 15.

³³⁴ Larbi, *Pentecostalism*, 178.

³³⁵ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 15.

healed after he had been prayed for by Pastor Ankama and Elder Amankwah. This act resulted in a great revival at Abetifi which led to the establishment of an assembly of the church there.³³⁶ By the end of 1947, assemblies of the church had been opened in most towns of the Eastern region namely: Suhum, Nkawkaw, Abetifi, Akim-Tafo, Otumi, New Abirem, Akuropon, Amanokrom, Jumapo and Aseseeso.³³⁷ E. K. Mallet and his wife together with nine people started an assembly of the Apostolic Church at Koforidua in the Eastern region in 1949. In August 1949, the Apostolic Church held a convention at Koforidua. Many souls were won and added to the church.³³⁸

From Cape Coast, the McKeowns pitched their camp at Accra. Thus, the headquarters of the church was moved from Cape Coast to Accra. It can be suggested that perhaps the accessibility of Accra coupled with the more direct transport and communication links with towns in the hinterland accounted for this shift. The evangelistic activities were unabated in Accra. In the Accra church were a group of young men within the witness group of the church known as the “Bombing Group”. This group played an instrumental role in the planting of churches in the eastern part of the Gold Coast and the Trans-Volta Togoland. Their enthusiasm in the mission work caught the attention of McKeown. He devoted much of his time to teach them and made leaders out of them for the mission activities. Most of the young men in this group later became pastors. They included J. Egyir-Painstil, J. W. Sackey, C. C .A. Hushie, E. N. A. Vanderpuije, L. A. Nyarko, A. S. Mallet and T. Aggaine.³³⁹

³³⁶ See Larbi, *Pentecostalism*, 178-9.

³³⁷ Larbi, *Pentecostalism*, 179; Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 15-6.

³³⁸ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 15.

³³⁹ See Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 16.

Between 1945 and 1959, the Apostolic Church sent itinerant preachers and evangelists to many parts of the Volta region to reinforce the evangelistic activities there. In 1948, S. W. Duffour and S. R. Asomaning preached and planted a church at Kadjebi in the Volta region. In that same year, J. Mallet also conducted evangelistic activities in Tsito.³⁴⁰ The “Bombing Group” from Accra followed the footsteps of these evangelists in spreading the gospel and planting churches. Again in 1948, the “Bombing Group” landed at Tsito with the Good News. This resulted in the opening of an assembly of the Apostolic Church there as many converts were won.³⁴¹ By 1950, assemblies had been established at Akpafu, Mempeasem, Kpalime, Jasikan and Kabu all in the Volta region. In 1951, A. S. Mallet was posted to the Volta region to oversee the work there. A convention was subsequently held in December 1951 at Kpedze where one hundred people gave their lives to Christ. By 1952, the Apostolic Church had spread its missionary activities to Ho, Anloga, and Keta. In 1952, pastor F. D. Walker was posted to Kadjebi and assemblies were opened at Kwamekrom, Dodo Amanfrom, Ahamansu, Tokurano and Asukorkor.³⁴²

The church later penetrated into the northern territories of the Gold Coast. In April 1953, pastor E. C. Apau-Asante was transferred to Tamale as a missionary. He met about ten members of the church who were southerners domiciled in the north. Through the joint effort of the missionary and these members, an assembly was opened in the northern territory.³⁴³

It can be seen that by 1953, the Apostolic Church under the leadership of McKeown had spread to most parts of the country. The church could boast of fifty-three ordained local

³⁴⁰ Larbi, *Pentecostalism*, 179.

³⁴¹ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 17.

³⁴² See Larbi, *Pentecostalism*, 179; Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 17.

³⁴³ See Larbi, *Pentecostalism*, 180.

pastors, five hundred and twelve assemblies all over the country and about ten thousand members by 1952. Two other missionaries namely S. M. Hammond and Albert Seaborne assisted them.³⁴⁴ However, the church witnessed some crisis in 1953.

3.8.2 The Gold Coast/Ghana Apostolic Church Era: 1953-1962

In 1952, a circular from the headquarters of the Apostolic Church announced an intended visit into the country by three pastors from the Latter Rain movement of America between June and August 1952.³⁴⁵ The Latter Rain was a Pentecostal movement that emerged in the mid twentieth century. The movement was characterised by healing and other miraculous activities. It laid emphasis on spiritual gifts and the laying on of hands.³⁴⁶ The proposed visit by the team, however, did not happen. In that same year, Adam McKeown, a former missionary to the Gold Coast together with other missionaries arranged a visit to West Africa by the same Latter Rain. The team was led by Dr. Thomas Wyatt of Portland Oregon, United States of America. Dr. Wyatt was a revivalist preacher.³⁴⁷ During this period, a periodical known as “*Wings of Healing*” published by Dr. Wyatt’s ministry circulated in the country. The periodical highlighted some of the miracles that were recorded at the revival meetings of the Latter Rain. Some of the leaders of the Apostolic Church, Gold Coast who read the periodical were influenced by its contents. They wanted the church to experience some of these miracles.³⁴⁸ The International Missions headquarters of the Apostolic Church at Bradford was not enthused about the visit by the team from the Latter Rain movement.

³⁴⁴ See Larbi, *Pentecostalism*, 180; Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 18.

³⁴⁵ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 19.

³⁴⁶ R. M. Riss, ‘Latter Rain Movement’ in Stanley M. Burgess & Gray B. McGee (eds), *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 1996), 532.

³⁴⁷ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 19.

³⁴⁸ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 19-20.

For instance, the Latter Rain held a divergent position against the centralised system of organisation which was a stranglehold on American Pentecostalism during that era. More so, the lifting up of hands during prayer was a characteristic of the Latter Rain movement which the British Apostolic Church disapproved of. Additionally, the British Apostolic Church had a problem with Dr. Wyatt because he had divorced his wife and re-married. Thus, the British Apostolic Church was reluctant to accept the visit by the Latter Rain to the Gold Coast.³⁴⁹

McKeown, the leader of the Apostolic Church, Gold Coast was also not happy about the visit. For him, the visit may lead to trouble within the church. However, when the council of the Apostolic Church, Gold Coast met at Dunkwa-on-Offin in October 1952, the local pastors insisted that the Gold Coast needed to experience the revival of the Latter Rain. Perhaps their stance was influenced by their relationship with Adam McKeown and Stanley M. Hammond. Stanley M. Hammond is believed to have established the Witness Movement of the Apostolic Church, Gold Coast.³⁵⁰ Adam McKeown and Stanley M. Hammond were in favour of the visit and might have enlightened the local pastors about the benefits the visit would bring to the church in the Gold Coast.³⁵¹

The period under consideration also witnessed many happenings on the political scene in the country. According to Leonard, 'the Gold Coast was at a boiling point'.³⁵² Kwame Nkrumah advocated for 'self-government now'. Also, there were a lot of discourses on imperialism which affected the church members. Another issue of concern to the church members was how Europeans treated the African with contempt. Thus, the local clergy felt

³⁴⁹ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 20; Leonard, *A Giant in Ghana*, 134.

³⁵⁰ Larbi disagrees with the assertion that the Witness Movement was established by Hammond. For him, the Witness Movement was started in the early 1940s as the Young People's Movement and Hammond arrived in the country in 1948 when the movement had been in operation for quite some time. Therefore it is unlikely that Hammond established the Witness Movement. See Larbi, *Pentecostalism*, 183.

³⁵¹ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 20-1; Leonard, *A Giant in Ghana*, 135.

³⁵² Leonard, *A Giant in Ghana*, 135.

that the authorities in Bradford wanted to sabotage the visit by the team from the Latter Rain. They did not understand why Bradford should take a decision for them. At the council meeting at Dunkwa-on-Offin, a firm decision was taken by the local church which invited the Latter Rain team to the Gold Coast. The team arrived in 1953 and stayed for few weeks. They held meetings in Accra, Kumasi and Cape Coast. Their preaching was backed by miracles and the impartation of spiritual gifts. This attracted a lot of people and as a result, many converts were won.³⁵³

The visit by the Latter Rain team, although beneficial to the Apostolic Church, Gold Coast, also generated some conflicts with the headquarters at Bradford. It was unusual for an outsider to be given the chance to speak to Apostolic meetings. Every four years, the Apostolic Church holds a Quadrennial Council meeting at Bradford which was the final authority of the church. All prophets, apostles and missionaries abroad are expected to attend this meeting. In May 1953, after the Latter Rain's visit, McKeown left the Gold Coast to Bradford to attend this meeting. McKeown knew that he had questions to answer at the meeting. The council spent several days discussing the Latter Rain. In a bid to ensure that no outsider visited the meetings of the Apostolic Church without permission from the headquarters, the council decided to amend its constitution. As part of their measures, separate apostles were created for blacks and whites in order to ensure that a black apostle does not exercise authority over a white person, although a white apostle could exercise authority over both white and black apostles. This to some extent "sought to introduce obnoxious and racialist tendencies into the Body of Christ."³⁵⁴ The members at the meeting

³⁵³ See Leonard, *A Giant in Ghana*, 135-6; Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1937-1960', 21.

³⁵⁴ Richard Foli, *Christianity in Ghana: A Comparative Church Growth Study* (Accra: Trust Publications, 2006), 43-4.

were asked to re-affirm the amended constitution. McKeown refused to do so. His reason was that, the amendment was unscriptural and so he could not subscribe to it out of a pure conscience.³⁵⁵ He is believed to have said, “I cannot conscientiously accept this”.³⁵⁶ He was asked to hand in his ordination certificate and was dismissed as a minister of the Apostolic Church.

When news about his dismissal got to the Gold Coast, the people were dismayed. For them, the visit by the Latter Rain brought spiritual revival to them. They wanted McKeown back as their superintendent. This was quite challenging while they still maintained ties with the Apostolic Church of Bradford. They therefore decided to sever relationship with the Apostolic missionary headquarters at Bradford. The council of the church in the Gold Coast held an emergency meeting on 21 May 1953 to deliberate on this issue. The meeting was chaired by Anaman, the then acting superintendent. The Council unanimously adopted a resolution recognising McKeown as its leader and that the Apostolic Church, Gold Coast would not entertain any delegation sent from Bradford. A copy of the resolution to secede was sent to Bradford. The missionary secretary responded to the resolution and proposed a meeting of a delegation from Bradford with the Council of the Gold Coast. Anaman wrote back to Bradford and stated that the decision of the Council cannot be revoked. The Council decided to invite McKeown to the Gold Coast on their own volition, this time, not as a missionary of the Apostolic Church. Thus, the Apostolic Church, Gold Coast had declared itself as an independent body. They adopted the name “The Gold Coast Apostolic Church”. The British did not want to abandon hope on their work in the Gold Coast. In September 1953 they sent Vivian Wellings and G. Rosser as missionaries to head the Apostolic Church,

³⁵⁵ See Leonard, *A Giant in Ghana*, 138; Onyinah, ‘The Man James McKeown’, 65-8.

³⁵⁶ Ernestina Enyonam Quist, ‘Roles of the Women in The Church of Pentecost in Ghana’, M.Phil thesis (University of Ghana, Legon 2002), 22, as contained in the manuscript of the Church of Pentecost.

Gold Coast.³⁵⁷ The Bradford missionaries suggested a meeting with the local church council but this was not granted. However, the Bradford missionaries had the support of some pastors and elders such as David Tenobi, S. R. Ocansey and A. Ofori. These local missionaries and the Bradford missionaries formed a group and maintained the name Apostolic Church, Gold Coast with Somanya as their base.³⁵⁸ Thus, a split has resulted in the Apostolic Church, Gold Coast. The Gold Coast Apostolic Church was under the leadership of McKeown. They had the support of pastor S. Hammond. However, the similarity in name brought about some misunderstanding.³⁵⁹

All these while, McKeown was not in the Gold Coast. In October 1953 he returned to the Gold Coast to discover that misunderstanding had developed in the Apostolic Church.³⁶⁰ Thus, the period between 1953 and 1962 can aptly be described as the “Dark ages” in the history of the Apostolic Church in the Gold Coast.³⁶¹ Controversies arose regarding the ownership of church properties. The Gold Coast Apostolic Church lost most infrastructural properties to the Apostolic Church, Gold Coast. The leadership of the Gold Coast Apostolic Church stood firm in the face of these crisis. McKeown still maintained focus on his primary aim which was soul winning and church planting.³⁶² The Gold Coast Apostolic Church encouraged their members to pray, to read the Bible and to draw closer to Jesus. They also intensified their evangelistic campaigns and daily fellowship meetings.³⁶³ Through these activities, they were able to expand their lot. After the independence of the

³⁵⁷ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 24.

³⁵⁸ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 24.

³⁵⁹ See Leonard, *A Giant in Ghana*, 139; Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 23-4; Larbi, *Pentecostalism*, 213-5.

³⁶⁰ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 24.

³⁶¹ See Emmanuel Achim Gyimah, ‘The Growth of The Church of Pentecost in Ghana: An Assessment’, M.A thesis (University of Ghana, Legon 2009), 42.

³⁶² Leonard, *A Giant in Ghana*, 139.

³⁶³ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 26-7.

Gold Coast in 1957, the Gold Coast Apostolic Church changed its name to the Ghana Apostolic Church.³⁶⁴ Likewise the Apostolic Church, Gold Coast substituted Ghana for Gold Coast in its name. Hence, was referred to as the Apostolic Church of Ghana. However, due to the high illiteracy rate in the country at the time, the two identical names confused the people. This generated conflict over properties and membership.³⁶⁵

The independence of Ghana brought in its waves nationalism. Dr. Kwame Nkrumah, the leader of the Convention People's Party advocated for 'self-government now'. Discourses on European imperialism also attracted the attention of most of the church members. After independence, the Convention People's Party government began indigenisation of the civil and public services. Some of the members of the church took the indigenisation process into the church. This was an attempt to oust McKeown as the Chairman of the Ghana Apostolic Church.³⁶⁶ Internal wrangling continued in a bid to elect a Ghanaian as the Chairman and unite the two Apostolic churches. By 1960, the worse happened. During this period, McKeown went on furlough. Anaman wrote to McKeown to inform him that president Nkrumah had decreed that all churches must be led by indigenes. McKeown accepted this and Anaman became the Chairman. However, when McKeown returned to the Gold Coast, he discovered that president Nkrumah had not ordered such a thing. It was a plot by Anaman and some of the pastors to oust him (McKeown) as the Chairman.³⁶⁷ This act generated further problems within the church. Anaman later left the Ghana Apostolic Church and joined the Apostolic Church of Ghana. The issue became a

³⁶⁴ Yaw Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982' in Opoku Onyinah (ed.) *James McKeown Memorial Lectures: 50 Years of the Church of Pentecost* (Accra: The Church of Pentecost, 2004), 29.

³⁶⁵ Koduah, *Christianity in Ghana Today*, 46.

³⁶⁶ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 29-30.

³⁶⁷ Leonard, *A Giant in Ghana*, 141.

matter of national interest and President Nkrumah had to intervene. In 1962, the disputes that had engulfed the two churches were settled by President Nkrumah. The President also asked that the misunderstanding over the names should end. From August 1962, the Ghana Apostolic Church changed its name to 'The Church of Pentecost'.³⁶⁸

3.8.3 The Church of Pentecost Era: 1962-2010

After the events of 1962, The Church of Pentecost had to start from the scratch. This was because the church had lost most of its valuable properties including the buildings of some of its assemblies to the Apostolic Church of Ghana.³⁶⁹ There was the need to restructure and pursue the mission of the church. Roy Pointer argues that before any church or denomination can grow to the level that God desires, they need to 'face the facts of their situation and emerge from the fog that envelops their ministry and blurs their vision.'³⁷⁰ This invariably will help the church or denomination to plan and strategize itself and be able to project into the future based on its past. Thus, the members realised that the crisis had impoverished them and so they emerged from the crisis stronger and renewed. They worshipped at any place they deemed convenient- under shades, in the classrooms of local schools and at the homes of some of its members.³⁷¹ They recognised as their primary aim and objective to practice and propagate what Jesus commanded in the gospel of Mark 16:15-16 "And He said unto them, Go ye into the entire world, and preach the gospel to every

³⁶⁸ Leonard, *A Giant in Ghana*, 141-142; see also Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 30-41; Opong Asare-Duah, *The Gallant Soldiers of The Church of Pentecost: History of the Fathers of Old whose Relentless Efforts gave Birth to the Church* Vol.1 (Accra: Rev. Asare-Duah, 2002), 6.

³⁶⁹ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 44-5.

³⁷⁰ Roy Pointer, *How Do Churches Grow?* (London: Camlot Press, 1984), 89.

³⁷¹ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 45.

creature. He that believeth not shall be damned” and in Matthew 25:40, “inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”³⁷²

The church in its theology subscribes to almost all the doctrines of other Classical Pentecostals. Its tenets are the Bible, the one true God, man’s depraved nature, the saviour, repentance, justification and sanctification. The rest are the sacraments of baptism and the Lord’s Supper, gifts and fruit of the Holy Spirit, divine healing, tithes and offerings, the second coming and the next life.³⁷³

The church made soul winning and church planting its top priority.³⁷⁴ It also travelled in prayer. The witness group of the church acted as the vanguard in evangelism. Evangelism was not restricted only to the witness group. Ordinary men and women took active part in spreading the Good News. As a result, more converts were won and the church began to experience numerical growth. For instance, just after the crisis, the total membership for the church was 26,000. However, by 1973, the membership had increased to 70,000.³⁷⁵ The church also witnessed an improvement in its finances. This was translated into the construction of new church buildings and the acquisition of musical instruments to enhance worship.³⁷⁶

In order to penetrate the indigenous community with the gospel, a vehicle was acquired to serve that purpose. The vehicle was known as the “evangelism truck”. The vehicle was usually assigned to an area for a given period to be used during crusades and rallies to propagate the Good News.³⁷⁷ With this, unreached areas became the target of the

³⁷² The Church of Pentecost Constitution (The General Council of the Church of Pentecost, 2010), iii-iv.

³⁷³ The Church of Pentecost Constitution, 1-3.

³⁷⁴ Onyinah, ‘The Man James McKoewn, 72; Leonard, *A Giant in Ghana*, 7.

³⁷⁵ See Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1960-1982’, 45-6.

³⁷⁶ See Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1960-1982’, 45-6.

³⁷⁷ See Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1960-1982’, 46.

church. Dedicated members moved to these areas to preach the gospel. The converts they made became the nucleus of a new assembly. They were put in the care of the nearest assembly of the church. This development shows that soul winning and church planting were done concurrently. To sustain the drive for soul winning and church planting, each administrative area of the church set a soul winning target to be achieved by the end of every year. These targets are normally based on the number of converts made during the previous year. The members were encouraged to work tirelessly so as to be able to achieve the set soul winning target for the year. In most cases, set targets were exceeded. For example in 1974, the set target for the Greater Accra region was 500. This, more than doubled by the end of the year as 1,419 converts were won and added to the church.³⁷⁸ The church continued steadily in soul winning and church planting ensuring that the Good News had reached all parts of the country. By 1982 when the leadership and administration of the church was passed on to an African, the church was undoubtedly the leading Pentecostal denomination in Ghana.³⁷⁹

Soul winning and church planting continue to be the hallmark of the church. This has led to the opening of assemblies in almost every village/town in the country. Through these activities, the church has witnessed phenomenal growth. By the end of 2002, the administrative district of the church increased from 394 in 1998 to 543.³⁸⁰ Whenever the Good News is proclaimed and converts made, the church makes time to nurture and disciple

³⁷⁸ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 47.

³⁷⁹ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 51. In 1982, McKeown retired as the Chairman of the church. Leonard also shows that the set target for 1975 in Greater Accra was 500. By the end of the year, 1,540 converts were made. This shows that the target more than tripled.

³⁸⁰ Alfred Koduah, 'The Church of Pentecost in a Postmodern Society' in Opoku Onyinah (ed.) *James McKeown Memorial Lectures: 50 Years of the Church of Pentecost* (Accra: The Church of Pentecost, 2004), 108.

them. A pastor is assigned to the new converts to teach them the bible.³⁸¹ This is in consonance with the first two marks of mission identified by Andrew Walls. According to Walls, apart from proclamation of the Good News, mission must aim at nurturing Christians.³⁸²

Earlier in 1965, some of the individuals in the church including Mr. Adofo Marih and A. K. Asem recognised the importance to propagate the Good News through the media. Thus, in March 1965, the first issue of the *Pentecost Fire* which served as a mouthpiece for the church was launched.³⁸³ Later, Asem spearheaded the formation of the African Pentecostal Evangelism Association.³⁸⁴ The main aim of the African Pentecostal Evangelism Association was to use the pulpit, radio, television and the press to propagate the Good News.³⁸⁵ The African Pentecostal Evangelism Association was also in charge of the publication of the *Pentecost Fire*. Due to the lack of finance, between 1965 and 1970, the *Pentecost Fire* was published in cyclostyle form.³⁸⁶ However in April 1969, the African Pentecostal Evangelism Association received support from the church Council and in February 1970, published its first printed version of the *Pentecost Fire*. In 1972, the African Pentecostal Evangelism Association started airing the *Pentecost Hour* on Ghana Broadcasting Corporation 2 on Monday and Tuesday evenings.³⁸⁷ This was a religious broadcast geared towards bringing the Good News to the door steps of the indigenes. Some of the speakers of the programme included McKeown, J. Egyir Paintsil (Secretary of the

³⁸¹ See Leonard, *A Giant in Ghana*, 148.

³⁸² See Andrew Walls & Cathy Ross, (eds), *Mission in the 21st Century: Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd Ltd, 2008), 3-104.

³⁸³ Larbi, *Pentecostalism*, 189-90.

³⁸⁴ Larbi, *Pentecostalism*, 190.

³⁸⁵ Larbi, *Pentecostalism*, 190.

³⁸⁶ Larbi, *Pentecostalism*, 190.

³⁸⁷ Larbi, *Pentecostalism*, 190; Daniel Okyere Walker, 'The Pentecost Fire is Burning: Models of Mission Activities in The Church of Pentecost', Ph.D thesis (University of Birmingham, 2010), 1.

Church), Thomas Nyarko, E. K. Parker, Eunice Addison, E. K. Asem and A. K. Asem.³⁸⁸

The programme was always preceded by the following song:

*The fire is burning in my soul,
The fire is burning in my soul,
The flame of glory makes us whole,
Hallelujah, it's burning in my soul.*³⁸⁹

Through the *Pentecost Fire* and the *Pentecost Hour*, many people converted which contributed to the expansion of the church.

After the secession of 1953, it was the desire of the church to belong to a world-wide church again.³⁹⁰ In 1971, the CoP affiliated with the Elim Pentecostal in Britain. Elim supported the church in terms of leadership training, radio ministry and publishing. David, an English missionary of the Elim Church who was working in Ghana by then set up the Church of Pentecost's Bible Centre (now Pentecost University College) for the training of pastors. In 1996, the Pentecost Bible Centre was renamed Pentecost Bible College. As at 2003, one Elim couple was working with the Pentecost Bible College, the ministerial training college of the Church of Pentecost.³⁹¹ Elim also assisted in shaping the radio programme which generated great interest in the country. In 1980, the radio pastor's office received 8,000 letters. In addition, an assembly was opened as a direct result of the radio evangelism.³⁹² Elim donated a press to the church in 1975 which was used to print the *Pentecost Fire* and other gospel tracts of the church.³⁹³

³⁸⁸ Larbi, *Pentecostalism*, 191.

³⁸⁹ Larbi, *Pentecostalism*, 191.

³⁹⁰ Leonard, *A Giant in Ghana*, 154.

³⁹¹ Anderson, *An Introduction to Pentecostalism*, 117; Leonard, *A Giant in Ghana*, 156; Matthew Larbi Wetey, *The Legacy of Pastor James McKeown* (Accra-North: Xchip Communications, 2011), 108.

³⁹² Leonard, *A Giant in Ghana*, 156.

³⁹³ Leonard, *A Giant in Ghana*, 157.

All this while, the mission of the church concentrated on soul winning and church planting. For McKeown, soul winning and church planting were the priority. Once the church was strong, it will be in the position to help the country in diverse ways. Thus, social concern was not part of McKeown's policy. However, McKeown's philosophy is today being realised in the mission of the church.

The church has added social services to its mission. This marks a major paradigm shift for the church. The church runs several schools, a university college, a hospital and several clinics. Apart from the above, the church donates to many charities within the country, such as children's homes, mental hospitals and leprosarium.³⁹⁴ Pentecost Social Services is the arm of the church in charge of these social services. This aspect of the church's mission shall be discussed extensively in chapter four.

In 1991, the church created the office of International Missions.³⁹⁵ This directorate is responsible for mission in deprived areas of the country as well as overseas mission. The work of the directorate is to relieve the Chairman from the direct control of this work. The head of this directorate must be an apostle or prophet, and a member of the Executive Council. Apostle Opoku Onyinah served as the first director for the International Missions from 1992 to 1996.³⁹⁶

Within the country, the directorate supervises the work on the mission field and implements policies in favour of the mission of the church. The directorate also provides missionaries with material and financial support to help them discharge their duty. The

³⁹⁴ See Leonard, *A Giant in Ghana*, 158.

³⁹⁵ Ernest Boadi, 'Challenges to Missions in Ghana: The Case of Church of Pentecost', M.A thesis (University of Ghana, Legon, 2006), 40.

³⁹⁶ Wetley, *The Legacy of Pastor James McKeown*, 51.

directorate educates the church members concerning the challenges of mission in order to solicit their support for missionary work.³⁹⁷

As the mission of the CoP developed, its Executive Council recognised the need to clarify the church's conception of mission. Thus in 1994, the Executive Council of the church promulgated the following mission statement.³⁹⁸

The Church of Pentecost is a worldwide, non-profit-making Pentecostal church with its headquarters in Accra, Ghana. It exists to bring all people everywhere to the saving knowledge of our Lord Jesus Christ through the proclamation of the gospel, the planting of churches and the equipping of believers for every God-glorifying service. It demonstrates the love of God through the provision of social services in partnership with governments, communities and other like-minded organizations.³⁹⁹

The first part of the mission statement underscores the need for the proclamation of the Good News and the planting of churches whereas the second part deals with the provision of social services.

3.9 Mission Strategies

Before McKeown embarked on any evangelistic activity after his arrival in the country, he first identified himself with the local people. He ate the local food and slept under the same roof with the people. Leonard notes that during that era of colonialism, the people were amazed to see a white man live as they did. He related freely with the people and refused to stand on ceremony.⁴⁰⁰

³⁹⁷ Boadi, 'Challenges to Missions in Ghana', 40-1.

³⁹⁸ Walker, 'The Pentecost Fire is Burning', 24.

³⁹⁹ Church of Pentecost, <http://piwctarkwa.org/about-us/history-of-church-of-pentecost.html?showall=1> [accessed 20 March 2012].

⁴⁰⁰ Leonard, *A Giant in Ghana*, 31.

The basic strategy of the McKeowns in their mission was soul winning and church planting.⁴⁰¹ Thus, within few days of his arrival in the Gold Coast, he took to massive soul winning trekking the surrounding villages with the Good News. One of his strategies was to plant churches first in the principal towns and use them as bases to evangelize the outlying settlements.⁴⁰² His aim was “[j]ust to evangelize”⁴⁰³ and bring people to the saving knowledge of God. From the onset, the McKeowns did not engage in any form of social service. For him, what the African needed was not education. He intimated that ‘[o]nce we have a strong Church of people who really know Jesus and the Holy Spirit, then everything else will follow’.⁴⁰⁴ This corroborates the assertion by Melvin Hodges that when a Christian community gathers strength, the Christians themselves engage in social services for the betterment of their own people.⁴⁰⁵ Apostle Onyinah indicates that during that period, most Pentecostals were engrossed about the second coming of Christ and so there was no need for social services.⁴⁰⁶ That is to say, the mission was motivated by ‘eschatological urgency’.⁴⁰⁷ McKeown’s philosophy was that, the people must first be presented with the gospel. Therefore, he was not going to build schools, hospitals and other social services. When the people gain knowledge in the word of God, the people will provide all these social services for the betterment of the nation.⁴⁰⁸

⁴⁰¹ Onyinah, ‘The Man James McKeown’, 72; Leonard, *A Giant in Ghana*, 7.

⁴⁰² See Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’, 14.

⁴⁰³ Hans W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 325.

⁴⁰⁴ Leonard, *A Giant in Ghana*, 76.

⁴⁰⁵ See Melvin L. Hodges, ‘A Pentecostal’s View of Mission Strategy’ in L. Grant McClung (ed.) *Azusa Street and Beyond: Pentecostal Mission and Church Growth in the Twentieth Century* (South Plainfield: Bridge Publishing, Inc., 1986), 88.

⁴⁰⁶ Opoku Onyinah, Interview, 22 November 2012, La, Accra. Apostle Onyinah is the Chairman of The Church of Pentecost.

⁴⁰⁷ Wonsuk Ma, ‘Full Circle Mission: A Possibility of Pentecostal Missiology’, *Asian Journal of Pentecostal Studies*, 8:1(2005): 18.

⁴⁰⁸ Onyinah, ‘The Man James McKeown’, 72.

It was part of McKeown's evangelistic strategy first to preach and win converts and thereafter, set the hearts of the new converts on fire for soul winning and church planting.⁴⁰⁹ He emphasized the point that the African can do without the help of white men or other evangelists. This statement was part of his everyday preaching. From the onset, he sowed the seed of self-propagating, self-governing and self-supporting within the church.⁴¹⁰

After McKeown left the scene, the church continued to embark on soul winning and church planting. Kingsley Larbi notes that the church encourages its followers, old and young, literates and illiterates, rich and poor, men and women to evangelize.⁴¹¹ A similar observation has been made by J. Kwabena Asamoah-Gyadu. For him, the church encourages its members to start assemblies wherever they may find themselves. He added that as part of the mission strategy of the church, the International Missions Office gives inspiration to the lay leadership of the church. The laity engages in evangelism and help in the planting of new assemblies. There are only few cases whereby an assembly is established by a pastor of the church. The church teaches its members to evangelize wherever they are and this is what has led to the expansion of the church.⁴¹² This corroborates the observation by Walls that in Africa, the expansion of the church is as a result of a community initiative rather than the work of a missionary or an agent of the church.⁴¹³ In other words, the ordinary Christian in Africa plays an active role in the spread of the Good News and the opening of new congregations. From the beginning of its history, the CoP depended on the evangelistic zeal

⁴⁰⁹ Onyinah, 'The Man James McKeown', 72.

⁴¹⁰ Onyinah, 'The Man James McKeown', 72-3.

⁴¹¹ Larbi, *Pentecostalism*, 204.

⁴¹² J. Kwabena Asamoah-Gyadu, "On Mission Abroad": Ghana's Church of Pentecost and its USA Missions' in Frieder Ludwig & J. Kwabena Asamoah-Gyadu (eds.), *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe* (Trenton: Africa World Press, 2011), 101.

⁴¹³ Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (MaryKnoll, New York: Orbis Books, 2004), 87.

of its local members. McKeown acknowledged the zeal and dedication of the Ghanaian personnel he worked with and attributed the expansion of the CoP to the African agency in the church.⁴¹⁴ The Church is still active in soul winning and church planting. It does this through its five main wings - the Witness Movement, the Women's Movement, the Children's Movement, the Pentecost Men's Fellowship and the Youth Ministry. Additionally, the church organises retreats, conventions and rallies to propagate the Good News.⁴¹⁵

Another strategy used by McKeown in his mission was dialogue. This strategy contributed to the success of his ministry. McKeown had an insight about the corporate shared aims of the village folks. Thus, whenever McKeown and his team went to any village or town to propagate the gospel, they first called on the chief of the village or town and discuss their mission with him. The chief in turn arranges a meeting with the village folks and summons everybody to attend. McKeown will then preach the gospel through an interpreter.⁴¹⁶

Furthermore, McKeown encouraged the local people who took part in the soul winning and church planting to preach the Good News in vernacular.⁴¹⁷ The use of vernacular was to assist the local people get an insight into the teachings of the Bible. Even though no translation work was done during this period, the use of the vernacular in preaching proved to be an effective means of proclaiming the Good News. This strategy still persists in the CoP. Apart from a few English Assemblies that have been established to cater

⁴¹⁴ Asamoah-Gyadu, "On Mission Abroad", 101.

⁴¹⁵ Koduah, *Christianity in Ghana Today*, 185-6.

⁴¹⁶ Larbi, *Pentecostalism*, 185.

⁴¹⁷ Onyinah, 'The Man James McKeown', 73.

for the needs of the elite⁴¹⁸ within the church, vernacular especially *Twi* is to a large extent the official language of the church.

From the onset, McKeown made his converts to feel responsible for the mission. Through this approach, the people were able to give both cash and kind to support the work of the church. Most of the people easily identified with him and so they did not find it difficult in responding to his teachings on giving. The people were made aware that the mission belonged to the Lord and not McKeown. He taught his converts how to tithe on their incomes but he never kept a record of those who did and those who did not. This system stills pertains in the CoP today.⁴¹⁹

3.10 Challenges

In spite of the remarkable achievements of the church in the area of soul winning and church planting, the church in its early days encountered some challenges. These challenges had an effect on the outcome of the mission. The first of this is a linguistic problem. McKeown, the leader of the church could not communicate in vernacular. He had to use interpreters any time he preached. However, he encouraged his pastors to use vernacular in preaching. This move was an attempt to present the gospel to the people in their own language for easy understanding. However, the vast ethnic group with diverse dialect in the country made it difficult for the local pastors to communicate effectively with the people. In Northern Ghana, the pastors who pioneered the work there were from the south. Many of them could not speak the languages of the north. C. E. Apau-Asante, his wife and children started the

⁴¹⁸ This corroborates the assertion that as Pentecostalism surges upward in society, it encounters members of the intelligentsia. See Stephen Offutt, 'The Transnational Location of Two Leading Evangelical Churches in the Global South', *Pneuma: The Journal of the Society for Pentecostal Studies*, 32:3(2010): 395.

⁴¹⁹ Larbi, *Pentecostalism*, 185-6.

work in Tamale with ten southerners domiciled in the north.⁴²⁰ Their inability to speak the local dialects of the north made it difficult for them to communicate with the local people.

Apart from the above, African Indigenous Religion also served as a challenge to the mission. Even though some mission work had been performed in the country by for example the Basel, the Wesleyan, the Breman, the Roman Catholic and other historic churches in the country, most of the people maintained their African religious systems. The belief in deities as a source of protection was rife in the country. Most homes had deities which they worshipped. Bredwa-Mensah intimates that the Akuapem and the Larteh areas in the Eastern region were under the control of strong deities.⁴²¹ The Larteh area for instance, was under the control of the Akonnedi shrine. This made it difficult for the missionaries to penetrate these places in spite of the mission work that has been done there by the Basel Mission.

In addition, Islam in the northern part of the country served as a threat to the mission.⁴²² Most of the people in the north during this period were adherents of Islam. Some of the adherents can be described as Islamic fanatics. Their entrenched belief in Islam made them oppose any other form of religion. Thus, they opposed every effort by the missionaries to propagate the gospel.

3.11 Conclusion

The CoP from its early days did not engage in holistic mission. Its concern was soul winning and church planting. As such, the church was able to spread fast as several assemblies were opened. The study has shown that in its spread, the church concentrated on planting churches in the regional capitals and principal towns before penetrating the rural areas.

⁴²⁰ See Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 49-50.

⁴²¹ Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 50.

⁴²² Bredwa-Mensah, 'The Church of Pentecost in Retrospect: 1960-1982', 50.

Additionally, the church is predominantly a ‘Southern Church’ since its presence dominates more in the south than in the north.

The study also brings to bare the fact that the CoP is an indigenous initiative, even though it was led by a British Pentecostal. The indigenes played an active role in the formation of the church. It was McKeown’s desire to maintain the indigenous character of the church. He remarked, ‘[t]his 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.’⁴²³

The success of the mission lies greatly in its involvement of lay leaders, pastors and Apostles who propagated the Good News all over the country. The laity performed the work of the mission, sometimes without any theological orientation or missiological methodology.⁴²⁴ Thus, the CoP’s mission can be described as ‘mission from below’.⁴²⁵ Also, the mission’s use of vernacular aided its success. As a result, the church was able to attract both educated and uneducated people in its missionary endeavour.

The next chapter compares the mission of the AG and the CoP. It discusses the contexts in which these churches operated and how that may have informed some of their policies, strategies and activities.

⁴²³ Leonard, *A Giant in Ghana*, 64.

⁴²⁴ Walker, ‘The Pentecost Fire is Burning’, 6.

⁴²⁵ Walker, ‘The Pentecost Fire is Burning’, 7.

CHAPTER FOUR

THE ASSEMBLIES OF GOD CHURCH AND THE CHURCH OF PENTECOST: A COMPARATIVE OVERVIEW

4.1 Introduction

This chapter accounts for the similarities and differences in the mission histories of the AG and the CoP. The chapter discusses the different theological orientation to mission by these Pentecostal Churches which has made them to emphasize certain aspects of mission. Thus, the chapter is divided into two parts. In the first part, the researcher discusses and compares the contexts in which these churches operated. The contexts, it is believed, might have informed the mission strategies the churches under study adopted in their mission.

The second part compares the mission strategies and approaches to social services by both churches. A discussion of their mission strategies will lead to the strengths and weaknesses of the strategies adopted by the churches and how it helped in rooting the gospel in the culture of the indigenes.

4.2 Contexts

In order to understand the different directions that the AG and the CoP took in their mission, it is important to first look at the geographical and historical contexts in which they began their missionary work in Ghana. The AG was introduced into the country through the northern frontier by the American AG Mission whereas the CoP evolved from an indigenous initiative in the south. The AG started its mission in the north with the theology of holistic mission. Thus, the church combined proclamation of the gospel with social services.

Perhaps, the social and economic conditions of the north might have informed the adoption of this policy. Most of the inhabitants in the north at the time were of low educational and economic backgrounds. Thus, a possible explanation for the church's involvement in social services could be in demonstrating love to the people.

For certain reasons, the early missionaries from Europe such as the Basel, Wesleyan and Roman Catholics had concentrated their activities in the south and their work in the north had been limited in its reach and impact. It would therefore not be farfetched to say that the AG engaged in a completely pioneering work in the north- a place where no preparation has been made. In other words, the spiritual and social grounds the AG ploughed were virtually virgin. Unlike the south where the work of the earlier missionaries had produced educated Christians and spread ideas and terms of the gospel, the north had neither of these advantages. So the AG had to start from the scratch while CoP easily built on the huge foundation already laid by the older missions. The older missionary societies combined proclamation of the Good News with social services. Thus, they established schools, hospitals, farms, and training centres in the south. Since the CoP built on the foundation established by these churches or missionary societies, the church from its beginnings did not recognize the importance of social services as part of the mission of the church. Its preoccupation was solely soul winning and church planting, almost completely devoid of any form of social service.

It must be pointed out that it was largely the desire for healing and other experiences supposedly of the New Testament Church that led to the emergence of Classical Pentecostalism in the south. Many of the early African leaders and members of the Pentecostal movement in the south were not fresh converts from the indigenous belief

systems. They were dissatisfied Christians looking for something deeper. For example, most of the prayer groups that sprang up in the south which later culminated into Pentecostal denominations were a response to the influenza outbreak of 1918. Also, many old Christians in the mainline churches in the south desired for something deeply spiritual than what was found in their denominations.⁴²⁶ It was different in the north.

Furthermore, the entry point of the AG in Ghana places the church as the only foreign Pentecostal mission that started in the north. This therefore explains the reason behind the church's prominent presence in the north. It is considered as a heavily rural Northern church. Until 2002, all the past Ghanaian General Superintendents of the AG were from the north, a testimony of how historically the AG has gained roots in the north. They were Rev. Elijah Nyamyela Panka who served as the General Superintendent from 1970 to 1986 and Rev. Dr. Simon B. Asore who served as the General Superintendent from 1986 to 2002.⁴²⁷ In 2002 when Rev. Asore handed over to Rev. W. W. Dontoh as the General Superintendent, the then Assistant General Superintendent to Rev. Dontoh, Rev. Moses Seidu Sumaila was also from the north. Thus, the AG was associated more with Northern migrants in the south.

The CoP, which started in the south, is stronger in the south than in the north. It is considered as being heavily Southern urban and predominantly Akan church. Until the formation of the few English Assemblies of the CoP, the CoP's liturgy and songs were mainly in Twi- the dominant Akan dialect. In addition, its past and present Chairmen are all Akans. Apostle Fred Stephen Kwasi Mensah Sarfo served as the first Ghanaian Chairman of

⁴²⁶ Cf. Abamfo O. Atiemo, *The Rise of the Charismatic Movement in the Mainline Churches in Ghana* (Accra: Asempa Publishers, 1993), 16-7, 20.

⁴²⁷ John B. Ghartey, 'Change: A Key Phenomenon in the Growth of Assemblies of God, Ghana' in *Vision Magazine* (Assemblies of God, Ghana, July 2012), 7.

the CoP from 1982 to 1987. When he died in July 1987, Apostle D. Y. A. Owusu served as the Acting Chairman until Prophet Martinson Kwadwo Yeboah became the substantive Chairman from 1988 to 1998. He (Prophet Yeboah) was succeeded by Apostle M. K. Ntummy who held the Chairmanship position from 1998 to 2008. Apostle Ntummy handed over to Apostle Dr. Opoku Onyinah who has served as the Chairman from 2008 to date.⁴²⁸ It can be seen that while the CoP has not had any Chairman from the north, the AG has had some General Superintendents from the north.

Additionally, the work of the AG, Ghana was heavily dependent on a western financial and personnel system.⁴²⁹ Even though the local missionaries collaborated with the American missionaries in the mission process, the mission was controlled by the American missionaries and the AG in the United States of America. The American missionaries controlled the finances of the mission as well. Thus, the local missionaries could not take decisions concerning the mission. This served as a handicap to the growth of the AG, Ghana. In contrast, the CoP was not under any foreign authority or influence. The CoP was self-financing. As such, it generated its finances internally. Thus, the CoP had the freedom to take its own decisions based on realities on the mission field.

It may be recalled that the CoP involved lay leaders, pastors, and Apostles very early in its mission whereas the early leaders of the AG were either Americans or Africans trained by Americans. The CoP's involvement of the laity in its mission served the advantage of spreading the Good News faster to the towns and villages. Thus, in most cases, mission

⁴²⁸ Opong Asare-Duah, *The Gallant Soldiers of The Church of Pentecost: History of the Fathers of Old whose Relentless Efforts gave Birth to the Church* Vol.1 (Accra: Rev. Asare-Duah, 2002), 55-7, 79-81; Matthew Larbi Wetey, *The Legacy of Pastor James McKeown* (Accra-North: Xchip Communications, 2011), 59-60.

⁴²⁹ Emmanuel Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Dansoman: Centre for Pentecostal and Charismatic Studies, 2001), 73.

stations/assemblies were not necessarily opened by McKeown. The American missionaries of the AG on the other hand assumed responsibility of the mission. AG mission stations were mostly opened by the American missionaries. Even the local missionaries who collaborated with the American missionaries had to undergo training under the Americans.

4.3 Mission Strategies

Three factors are common to the mission strategies of both churches: their association with the local people, soul winning activities, and their attempts to indigenise worship. Both the early American missionaries of the AG and McKeown, in the case of the CoP, identified themselves with the local people upon their arrival in the country. As such, they endeared themselves to the local people. The local people were able to relate with both missionaries (American missionaries and McKeown) without any racial barrier. This strategy adopted by both missionaries made it easy for them to present the Good News to the local people.

Both missionaries, upon their arrival in the country, took to massive soul winning drives. They trekked to nearby and outlying villages with the gospel. The soul winning methods took several forms. There was sometimes door to door evangelism or mass evangelistic rallies, crusades or conventions in the towns/villages. The door to door evangelism can be termed as personal evangelism whereas the rallies, crusades and conventions can be termed as mass evangelism.⁴³⁰ Mass evangelism is deemed as an effective means of introducing a church in a community.⁴³¹

Generally, both churches are amongst the earliest Ghanaian churches that tried to indigenise their worship by the use of local choruses, clapping and dancing and the use of

⁴³⁰ Ernest Boadi, 'Challenges to Missions in Ghana: The Case of Church of Pentecost', M.A thesis (University of Ghana, Legon, 2006), 43.

⁴³¹ Boadi, 'Challenges to Missions in Ghana', 43.

some Ghanaian musical instruments. The CoP for instance used the banjo- a five stringed instrument with circular sound box in its worship. The early American missionaries of the AG on the other hand translated choruses and hymns into Dagbani.⁴³² This act led to the production of a Dagbani hymn book which was used during worship.⁴³³

In spite of the above similarities, there were fundamental differences in their mission strategies as well. In the area of soul winning the early missionaries of the AG adopted door to door evangelism whilst the CoP employed crusades, rallies and conventions in addition to door to door evangelism. The CoP's crusades were organised on both small and large scale sometimes covering an entire city. When it is organised on a small scale, it is termed as an 'open-air service.'⁴³⁴ During crusades, participants are put to the challenge to convert to Christianity. Crusades involve the use of public address system and human support. This form of evangelism, most often attracts large following. However, since most of the followings come from all walks of life, there is sometimes the challenge of making follow-ups in order to nurture and disciple these converts.⁴³⁵ Nonetheless, this proved as an effective means for the CoP in its proclamation of the gospel. Conventions normally attracts majority of the people from the local assembly. Here, members of the sister assemblies come together with the aim of winning souls. In contrast with the AG's door to door visitation, the missionaries moved from house to house to preach the Good News to the local people. Door to door evangelism does not attract large crowds. Here, the members are directly involved in the evangelizing process. This method affords the lay church member

⁴³² Inez Spence, Beulah Buchwalter: *The Finished Task*, Heroes of the Conquest Series No.18 (Springfield, Missouri: Foreign Missions Department, Assemblies of God, n.d), 5.

⁴³³ Alhassan Akwaka, Interview, 3 June 2013, Achimota, Accra.

⁴³⁴ See Michael Ntummy, 'An Assessment of the Growth and Development of the Church of Pentecost with Particular Reference to its Impact on the Religious Life of Ghana', M.Th thesis (Regents Theological College, United Kingdom, 2000), 41.

⁴³⁵ Ntummy, 'An Assessment of the Growth and Development of the Church of Pentecost', 41; Boadi, 'Challenges to Missions in Ghana', 43-4.

the opportunity to participate in the proclamation of the gospel. In Pentecostal mission, therefore, every member is a minister and should engage in the soul winning process.⁴³⁶ The involvement of the laity in the mission accounts for the success of Pentecostal mission since the converts could easily relate to the ordinary people.⁴³⁷

These soul winning methods had implications for both churches in their mission. It has helped in the opening of new assemblies and also contributed to the numerical strength of the CoP, though this consequence is not only limited to the CoP. For instance, in 1982 when McKeown retired as the Chairman of the church, the church had 1,907 assemblies with an adult membership of 128,813 and children membership of 48,498.⁴³⁸ By 2005, the church had 9,709 local assemblies with 870,095 adult membership.⁴³⁹ As at the end of 2009, the church held 40,142 rallies and crusades which resulted in the winning of 235,229 souls. Consequently, the total number of assemblies at the end of 2009 was 11,495 with 1,618,561 overall church membership.⁴⁴⁰ In 2010, the church held 36,432 rallies and crusades. Compared with 2009, there was a percentage decrease of -9.24%. The crusades held in 2010 resulted in the winning of 162,585 souls. This shows that the number of souls won between 2009 and 2010 decreased by -30.88%. The overall church membership at the end of 2010 was 1,703,585. Compared with 2009, there was a percentage increase of 5.25%. The number of assemblies in 2010 increased to 11,874. This was a percentage increase of 3.29% compared with 2009.⁴⁴¹

⁴³⁶ Allan Anderson, 'Towards a Pentecostal Missiology for the Majority World', *Asian Journal of Pentecostal Studies*, 8:1(2005): 42-3.

⁴³⁷ Anderson, 'Towards a Pentecostal Missiology', 43.

⁴³⁸ Emmanuel Kwasi Osei Ofosu, 'A Study of Numerical Growth of Membership in the Church of Pentecost in Ghana, 1953-2005', M.A thesis (University of Ghana, Legon, 2007), 32.

⁴³⁹ Ofosu, 'A Study of Numerical Growth of Membership in the Church of Pentecost in Ghana', 32.

⁴⁴⁰ The Church of Pentecost Summary Statistics for 2009, 1.

⁴⁴¹ The percentage increase and decrease as presented above was derived by dividing the variance of the statistics for 2010 and 2009 of the various figure of rallies/crusades, number of assemblies, overall church

In the case of the AG, after fifty years of evangelism in the country (1931-1981), the denomination had 204 congregations in the country. Below is a breakdown of the statistics.

Table 2: AG churches in Ghana from 1931 to 1981

Sections	Number of Churches
Accra / Eastern / Volta	27
Ashanti Yeji / Kwahu	42
Western	10
Central	13
Brong Ahafo	18
Bawku	19
Bolgatanga	9
Nakpanduri	18
Saboba	7
Tamale	19
Walewale	15
Yendi	7
Total	204

(Source: Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 42.)

In 1990 when the church launched the “decade of harvest” (1990-2000), the church had 370 congregations nationwide. At the end of the “decade of harvest” (2000), the number of congregations increased to 1,522.⁴⁴² As at June 2006 when the church celebrated its 75th anniversary, the church could boast of 2,289 congregations and preaching points

membership and the number of souls won by the 2009 statistics multiplied by 100 as contained in the 2010 Summary Statistics of The Church of Pentecost. The overall membership consists of both children and adult membership.

⁴⁴² Report of the General Council 1998-2000, Assemblies of God, Ghana, 18.

nationwide.⁴⁴³ The statistics did not provide the membership of the church. In 2010, the church had 2,362⁴⁴⁴ congregations as shown in the table below.

Table 3: AG churches in Ghana as at 2010.

Regions	Number of churches
Western	332
Central	245
Greater Accra	282
Volta	178
Eastern	265
Ashanti	506
Brong Ahafo	164
Northern	201
Upper East	146
Upper West	43
Total	2,362

(Source: Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 45).

The number of congregations between 2006 and 2010 increased by 73. The 2010 statistics again did not provide the membership population of the church. In his report, the then Acting General Superintendent, Rev. Moses Seidu Sumaila pointed out that ‘[s]ince the period of the Decade of Harvest-1990-2000, we have consistently always quoted 800,000 membership. I am not sure we can defend this figure sincerely.’⁴⁴⁵ It can be inferred that as at the end of 2010, the AG, Ghana had an estimated membership of 800,000.

⁴⁴³ Assemblies of God, Ghana 23rd Biennial General Council Meeting 2004-2006, 23.

⁴⁴⁴ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 45.

⁴⁴⁵ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 13.

In Pentecostal mission, therefore, emphasis is placed on soul winning and church planting. Door to door evangelism, rallies, crusades and conventions are some of the means of proclaiming the Good News as portrayed by the churches being studied. It is suggestive that the various soul winning methods adopted by these Pentecostal Churches had a bearing on the number of congregations/assemblies and membership each had as at the end of 2010. The statistics as presented above shows that as at 2010, whereas the CoP had 11,874 assemblies and 1,703,585 membership, the AG had 2,362 congregations and an estimated membership of 800,000. Thus, in terms of expansion, the CoP has spread faster than the AG, suggesting that the CoP's approach to soul winning has been more effective.

Even though both churches took steps to disciple their converts, the approaches used differ markedly. Whereas the CoP handed their converts to local pastors to nurture them, the AG conducted literacy classes known as the new converts' classes for their converts. The development of literacy classes by the AG missionaries therefore debunks the assertion that early Pentecostals did not show concern for academic scholarship and literacy skills.⁴⁴⁶ The AG missionaries developed the Sunday School system where members were taken through various Bible lessons. Presently, the Sunday School forms a distinct characteristic of the AG. It is the first department in the establishment of any branch of the AG. It has open membership. In other words, all the members of the church are expected to join. It is the foundation of the Christian Education of the Church.⁴⁴⁷ The Sunday School department prepares and prints Bible study materials in both English and vernacular which are used by its members. In order to ensure effective discussion of themes or topics, members are

⁴⁴⁶ Warren B. Newberry, 'Contextualizing Indigenous Church Principles: An African Model', *Asian Journal of Pentecostal Studies*, 8:1(2005): 102; Donald D. Smeeton, 'Toward a Pentecostal Missiology: A Review Article', *Bulletin of the European Pentecostal Theological Association*, 5:4 (1986): 128.

⁴⁴⁷ William Wilkinson Wilson-Marfo, 'The Development and Growth of Assemblies of God Church, Ghana: 1931-2001', Long Essay (Central University College Accra, Ghana 2001), 31.

divided into smaller groups led by a teacher in the discussion. Depending on the local congregation, the Sunday School either precedes the Sunday morning service or follows the service. The Sunday School system has caught the attention of some mainline, Pentecostal and Charismatic churches. These churches patronize the Bible study materials prepared and printed for the AG Ghana Sunday School. Through the Sunday School, members develop close bible study.

Additionally, the CoP employed vernacular in its presentation of the Good News whereas the AG used English. McKeown encouraged his pastors and elders to preach the Good News in vernacular. Thus, the use of vernacular made it possible for the local people to understand the gospel in their own language. The adoption of vernacular has resulted in the use of locally composed choruses and songs which forms part of the characteristics of the church.⁴⁴⁸ Thus, prayers, public reading of the scriptures, preaching and the narration of testimonies are done in vernacular which allows the CoP to accommodate persons with low literacy levels.⁴⁴⁹ For example, Afua Kuma, a member of the CoP who has no formal education, through the teachings of the Bible, uses the images of her environment to express the attributes of God in Twi.⁴⁵⁰ In recounting the mission work in Liberia, Cephas Omenyo indicates, that '[t]he effectiveness of the Liberia mission lies in the fact that it was done through the medium of the mother tongue which is a pre-requisite to effective mission.'⁴⁵¹ It follows that the CoP's use of vernacular in its mission is in line with the stance by Omenyo

⁴⁴⁸ J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005), 91.

⁴⁴⁹ See J. Kwabena Asamoah-Gyadu, 'Pentecostalism and the Missiological Significance of Religious Experience: The Case of Ghana 'Church of Pentecost'', *Trinity Journal of Church and Theology* XII(2002): 45-6.

⁴⁵⁰ See Afua Kuma, *Jesus of the Deep Forest: Prayers and Praises of Afua Kuma*, translated by Jon Kirby (Accra: Asempa Publishers, 2006).

⁴⁵¹ Cephas N. Omenyo, 'William Seymour and African Pentecostal Historiography: The Case of Ghana', *Asian Journal of Pentecostal Studies*, 9:2(2006): 249.

on the use of vernacular or mother tongue in mission. Until date, vernacular is used as a means of proclaiming the gospel in the CoP. Hence, the church is considered as a predominantly grassroot church compared with other new Charismatic/Pentecostal groupings, for which English is a medium of expression.⁴⁵² In contrast, the early American AG missionaries made an attempt to learn the local language of the people so as to evangelize to them in their native language. The women missionaries and later the men studied the Dagbani language and Dagbani was soon employed in proclaiming the Good News. The missionaries also translated songs into Dagbani.⁴⁵³ This approach drew several people into the services since they could understand everything that transpired in their native language. However, this zeal of learning the vernacular by the early missionaries was not followed by later ones. Later missionaries preached the gospel in English and a native had to translate it into vernacular. This phenomenon persists in most AG congregations today. It is a common place to find AG pastors preach the gospel in English whilst another person translates the message into vernacular. This approach has made the AG to be considered more as an elitist church where English is the initial medium of expression.

Even though the CoP used vernacular in preaching the Good News, it made no attempt to translate the scriptures into vernacular. This made it difficult for the people to be able to read the Good News for themselves. As has been noted in chapter two, the AG missionaries produced a tentative Dagbani version of the New Testament. The translation of the scripture into Dagbani helped the natives to read the bible and understand it. This is in

⁴⁵² J. Kwabena Asamoah-Gyadu, “On Mission Abroad”: Ghana’s Church of Pentecost and its USA Missions’ in Frieder Ludwig & J. Kwabena Asamoah-Gyadu (eds.), *African Christian Presence in the West: New Immigrant Congregations and Transnational Networks in North America and Europe* (Trenton: Africa World Press, 2011), 94.

⁴⁵³ See Bismark Bansah, ‘Assemblies of God at 80: A Critical Analysis of the Past, Present, and Future (Part 1)’ in *Vision Magazine* (Assemblies of God, Ghana, July 2012), 14.

consonance with the assertion by Andrew Walls that all authentic gospel proclamation must entail translation.⁴⁵⁴ Translation of the gospel is also deemed as the source of success of Christianity across cultures.⁴⁵⁵ Hence, translating the gospel helps in establishing the Good News in the culture of a people. The survival of Christianity in Africa for instance, is believed to be due to the translation of the scriptures into vernacular by the missionary societies such as the Basel, the Wesleyan and the Bremen Missions which is considered an important effort in mission.⁴⁵⁶ A similar observation has been made by John S. Pobee.⁴⁵⁷ He asserts that in the African context, the Church must translate and interpret the Good News in the African dialect.

4.4 Approaches to Social Services

The theological orientation to mission by both the AG and the CoP made them emphasize certain aspects of mission to the disadvantage of the other aspects. Thus, whereas the AG started its mission activities with social services, the CoP from its beginnings did not add social services to its activities. However, both the AG and the CoP as part of their missionary activities are engaged in the provision of social services in the country. The CoP's involvement in social services, it can be argued, stems from the paradigm of mission established in Ghana by the western missionary societies which combined proclamation of the Good News and social services.

⁴⁵⁴ Andrew Walls & Cathy Ross, (eds), *Mission in the 21st Century: Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd Ltd, 2008), 23.

⁴⁵⁵ Lamin Sanneh, *Translating the Message: The Missionary Impact on Culture* (Maryknoll: Orbis Books, 1989), 51.

⁴⁵⁶ Asamoah-Gyadu, 'Pentecostalism and the Missiological Significance': 32-33.

⁴⁵⁷ John S. Pobee, 'The Church, Gospel and Culture', *Ogbomoso Journal of Theology*, Volume XVII No. 1 (2012): 12.

The Assemblies of God Relief and Development Services (AGREDS) is the arm of the denomination that coordinates all the development and relief programmes of the AG, Ghana. Through the Assemblies of God Relief and Development Services, the church ‘seeks to minister to the material and social needs of the poor and underprivileged in society and to emphasize and “practicalize” the truth of the biblical teaching concerning caring for the needy, alleviation of suffering, social justice and stewardship of resources.’⁴⁵⁸

The Assemblies of God Relief and Development Services was formerly incorporated as a company limited by guarantee on 24 January 1991, and consequently registered as a Non-Governmental Organisation with the then Ministry of Social Welfare in April 1991.⁴⁵⁹ The Service is engaged in a number of activities among which include advocacy and conflict resolution, community development, emergency relief and rehabilitation, health services and HIV/AIDS awareness education.⁴⁶⁰

In the case of the CoP, social services were later added to its mission policy. According to Opoku Onyinah, the church felt the need to use social services as a bridge in helping others.⁴⁶¹ The Pentecost Social Services (PENTSOS) is the directorate of the church that sees to the provision of social and economic services. The directorate started in 1978 as the Pentecost Relief Association (PRA). Its name was changed to Pentecost Welfare Association (PENTWAS) in 1980. The Association was responsible to the needs of the poor and the handicapped in the society. The Association was also to establish health centres, set

⁴⁵⁸ Assemblies of God Relief and Development Services http://www.agreds.org/index.php?ui=who_we_are&more=read [accessed 24 February 2013].

⁴⁵⁹ Assemblies of God Relief and Development Services http://www.agreds.org/index.php?ui=who_we_are&more=read [accessed 24 February 2013].

⁴⁶⁰ Assemblies of God Relief and Services <http://acdep.org/wordpress/acdep-members/assemblies-of-god-relief-services-agreds> [accessed 24 February 2013].

⁴⁶¹ Opoku Onyinah, Interview, 22 November 2012, La, Accra.

up schools and offer relief services to the society.⁴⁶² In June 1983, Pentecost Welfare Association was re-named Pentecost Social Services.⁴⁶³ On 6 January 1992, Pentecost Social Services was registered as a Church Non-Governmental Organisation with the then Department of Social Welfare.⁴⁶⁴ Pentecost Social Services is committed to witnessing the love of God to all persons through holistic approach to development on a sustainable basis.⁴⁶⁵ Their goal is '[t]o initiate and or support community initiated development programmes such as education, educational support schemes, health services, economic empowerment, income generation, disaster prevention and management, relief services and advocating for the equitable distribution of God given resources and opportunities for development.'⁴⁶⁶ The theology underpinning the activities of the directorate are:

- i. Exhibiting the Love of God in all development programmes and activities with and for the target people.
- ii. Upholding the dignity of all people irrespective of race, colour, religion, political affiliation and of social standing.
- iii. Targeting the most disadvantaged people through their own efforts and initiatives.
- iv. Building on locally available capacities and resources.
- v. Promoting equity in development.
- vi. Targeting the highest level of efficiency in the use of human and material resources.
- vii. Promoting faithfulness, transparency, accountability, mutual respect, hard work, sacrificial service, respect for authority, risk taking, innovation, excellence, quality service and sustainability.⁴⁶⁷

⁴⁶² Matthew Larbi Wetley, *The Legacy of Pastor James McKeown* (Accra-North: Xchip Communications, 2011), 103-4.

⁴⁶³ Wetley, *The Legacy of Pastor James McKeown*, 104.

⁴⁶⁴ The Church of Pentecost Social Services: Policy Guidelines for the Effective Management of PENTSOS Institutions at all Levels, January 2012, 6.

⁴⁶⁵ Social Services http://thecophq.org/index.php?option=com_content&view=article&id=6&Itemid=11 [accessed 21 January 2013].

⁴⁶⁶ The Church of Pentecost Social Services: Policy Guidelines for the Effective Management of PENTSOS Institutions at all Levels, January 2012, 7-8.

⁴⁶⁷ The Church of Pentecost Social Services: Policy Guidelines for the Effective Management of PENTSOS Institutions at all Levels, January 2012, 8.

Thus, the directorate is in charge of holistic development programmes, which are aimed at improving the spiritual, social and economic well-being of its target people.⁴⁶⁸

4.4.1 Healthcare

One similarity that exists between both denominations in the area of social services is healthcare. This has been translated into the construction of hospitals and clinics dotted in both the urban and rural areas of the country. The AG operates two healthcare centres in the country whereas the CoP has one hospital and six clinics. The AG's health centres are the Saboba Medical Centre and the Nakpanduri Health Centre, both located in the Northern region of Ghana.

The CoP's hospital, Alpha Medical Centre, is located at Madina in the Greater Accra region. Two of the clinics, Tarkwa Pentecost Clinic and Yawmatwa Pentecost Clinic are located in the Western region. Ayanfuri Pentecost Clinic and Twifo-Agona Pentecost Clinic are situated in the Central region. The rest are Kasapin Pentecost Clinic in the Brong Ahafo region and Kpassa Pentecost Clinic in the Volta region.⁴⁶⁹ It can be seen that the healthcare centres of the AG are all located in the rural north whereas that of the CoP are located in the south. It stands to reason that the AG's health centres are in the rural north because that is where the church started.⁴⁷⁰ Likewise the CoP's health centres are located in the south because that is where the church started.

⁴⁶⁸ The Church of Pentecost Social Services: Policy Guidelines for the Effective Management of PENTSOS Institutions at all Levels, January 2012, 9.

⁴⁶⁹ See The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 10.

⁴⁷⁰ Cephas N. Omenyo, 'A Comparative Analysis of the Development Intervention of Protestant and Charismatic/Pentecostal Organisations in Ghana', *Swedish Missiological Themes*, 94: 1 (2006): 20.

The Saboba Medical Centre is situated in Saboba, the district capital of the Saboba district. About 87% of the people in the district are small scale farmers.⁴⁷¹ The Saboba Medical Centre began in 1948 as a small AG mission clinic. It serves as the district hospital for the Saboba and Chereponi districts. Its services extend to Zabzugu, Tatale and Nanumba districts. It also serves a large number of patients from neighbouring Togo. The objective of the hospital is to make Christ known to their patients, workers, families, as well as the community. This, the hospital does through the provision of quality healthcare, both preventive and curative. The hospital serves as a secondary referral centre for the Saboba and Chereponi districts. It has an outpatient department and an inpatient department comprising of female ward/maternity ward and male/children's ward.⁴⁷² The programme of the hospital has been expanded as a result of an assistance from the Joint United Nations Programme on HIV/AIDS (UNAIDS) to include a Public Health Unit in charge of testing, counselling, and treatments for HIV/AIDS and Sexually Transmitted Diseases patients, particularly pregnant women. The hospital offers supportive services in areas of theatre, laboratory and pharmacy.⁴⁷³ In 1994 during the ethnic conflict in the north when the entire Saboba/Chereponi district was cut off from the rest of the Northern region, the Saboba Medical Centre remained opened with its full complement of staff to provide healthcare to

⁴⁷¹ Assemblies of God Relief and Development Services
<http://www.agreds.org/index.php?ui=saboba&more=read> [accessed 24 January 2013].

⁴⁷² Assemblies of God Relief and Development Services
<http://www.agreds.org/index.php?ui=saboba&more=read> [accessed 24 January 2013].

⁴⁷³ Assemblies of God Relief and Development Services
<http://www.agreds.org/index.php?ui=saboba&more=read> [accessed 24 January 2013] ; Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 75.

the many internally displaced persons.⁴⁷⁴ In 2010, the outpatient department registered 40,935 cases and the surgical team performed 395 surgeries.⁴⁷⁵

In similar vein, Alpha Medical Centre was established at Madina, near the Madina District Magistrate Court, in the Greater Accra region in 1997 by the CoP.⁴⁷⁶ The hospital serves the people of Madina and its environs. It provides general consultation and offers specialist services in obstetrics, gynaecology, general surgery, venereology and optometry. The siting of the hospital in the national capital raises some questions. Omenyo opines that with the exception of the AG, ‘Pentecostal/Charismatic projects are mostly cited [sic] in urban areas where patrons of the projects can afford to pay for the cost of the services they enjoy.’⁴⁷⁷ Clearly then, it is easier to pursue full cost recovery in Accra where most of the inhabitants are financially sound to pay for their services.⁴⁷⁸ Thus, while consumers of the AG’s health centres in the north may have challenges in settling their health bills, those of the CoP in the south to a large extent may not have this challenge. It can therefore be suggested that the CoP’s setting up of a hospital in the national capital is profit driven.

The Alpha Medical Centre serves as a referral hospital for serious cases from a number of health centres. The hospital, in May 2010, introduced specialist care to include ear, nose and throat, physician specialist care and paediatrics. It also operates a laboratory system that performs the major investigations of the hospital.⁴⁷⁹ In 2010, the hospital supervised 2,248 deliveries. It carried out 376 major surgeries. The laboratory investigation

⁴⁷⁴ Assemblies of God Relief and Services <http://acdep.org/wordpress/acdep-members/assemblies-of-god-relief-services-agreds> [accessed 24 February 2013].

⁴⁷⁵ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 75-6.

⁴⁷⁶ Wetley, *The Legacy of Pastor James McKeown*, 106; PENTSOS News: A Newsletter of Pentecost Social Services Vol. 3 Issue 1 January-December, 2011, 1.

⁴⁷⁷ Omenyo, ‘A Comparative Analysis of the Development Intervention’ :20.

⁴⁷⁸ Cf. Omenyo, ‘A Comparative Analysis of the Development Intervention’ :20.

⁴⁷⁹ Wetley, *The Legacy of Pastor James McKeown*, 106.

for 2010 was 55,241.⁴⁸⁰ The hospital was selected by the Ghana Health Service as a centre for practical work. Consequently, the hospital was used by a number of Nursing Training Colleges in the country for practical training.⁴⁸¹ The hospital is currently the Ga East Municipal Hospital. In December 2010, the name of the hospital was changed from Alpha Medical Centre to Pentecost Hospital.⁴⁸²

The Nakpanduri Health Centre was established in 1950 by the AG in the Northern region. The Centre provides the curative healthcare needs of communities in the Nakpanduri, Bimbaagu and Naswam zone. The Centre made a tremendous impact in the healthcare delivery system in the East Mamprusi district and beyond. Its services stretched to communities down the Gambaga scarp such as Worikambo and Denigo areas in the Upper East region. The Centre is equipped with the basic infrastructure and personnel expected of a primary referral centre.⁴⁸³ Between 2008 and 2010, the Centre educated women in their catchment communities on the necessity to attend early antenatal care so as to reduce the risk of mortality. The Centre embarked on education to sensitise the communities to embrace and register with the National Health Insurance Scheme.⁴⁸⁴

It must be pointed out that in the wake of the war in Liberia, many Liberians came to Ghana as refugees. They settled at the Budumburam camp at Koso. The AG started a clinic known as the Budumburam Clinic among the refugees. The clinic provided basic healthcare to the refugees and the host community. However, at the end of June 2000, the United

⁴⁸⁰ The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 19.

⁴⁸¹ The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 19-20.

⁴⁸² Wetey, *The Legacy of Pastor James McKeown*, 106-7.

⁴⁸³ Assemblies of God Relief and Development Services <http://www.agreds.org/index.php?ui=health&more=read> [accessed 5 March 2013].

⁴⁸⁴ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 76.

Nations High Commissioner for Refugees (UNHCR), which was the major funding source for the clinic, withdrew all assistance to Liberia refugees in Ghana.⁴⁸⁵

The remaining six clinics of the CoP provide primary healthcare to the people in their communities and neighbouring villages. Common to all is the provision of outpatient services. Workers in these clinics visit homes to sensitise people on the need to maintain good health habits. They also use that opportunity to preach Christ to their clients. This has resulted in many people converting to Christianity. For instance in 2010, the Pentecost Clinic, Tarkwa, won thirteen souls for Christ.⁴⁸⁶ The hospital and the clinics have chaplains who attend to the spiritual needs of both the workers and the patients. The chaplains begin the day's activities with devotional services coupled with the preaching of the gospel. The service makes room for an altar call and prayers for the patients. This affords the patients as well as those who accompany them the opportunity to hear the word of God and make a decision for Christ.⁴⁸⁷ Compared with the AG, the CoP's clinics can be viewed as a mission strategy geared towards soul winning which has contributed to the numerical growth of the church.

As part of its healthcare system, the Assemblies of God Relief and Development service in 1991 initiated the HIV/AIDS awareness programme. The programme focuses on abstinence, faithfulness, counselling, care and support for people living with HIV/AIDS. The target groups for this programme are the youth, groups/departments within the church

⁴⁸⁵ Report of the General Council 1998-2000, Assemblies of God, Ghana, 32.

⁴⁸⁶ The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 123.

⁴⁸⁷ See Michael Kwabena Ntummy, 'An Examination of Apostolic Governance in the Church of Pentecost and its Contribution to the Church's Phenomenal Growth', P.hD thesis (Northwestern Christian University, Florida, 2008), 112-3.

and target communities.⁴⁸⁸ The Service also provides financial, moral and spiritual support for people living with HIV/AIDS for them to live positively with the disease. It also provides the clergy, counsellors, church leaders and the laity with skills and techniques for effective and biblically balanced HIV/AIDS counselling dwelling on support and care for people infected and affected by this pandemic.⁴⁸⁹

4.4.2 Education/Educational Support

Both AG and CoP are involved in education as part of their missionary activities. As a result, both denominations have established schools in the country. The AG operates several basic schools, second cycle institutions and vocational schools throughout the country.⁴⁹⁰ The records do not provide the statistics for the AG schools in the country. The CoP on the other hand operates a University College, as well as a total of seventy-one schools with pupils/students population of 23,823.⁴⁹¹ Out of the seventy-one schools, two are girls vocational schools located at Goaso in the Brong Ahafo region and Gbawe in the Greater Accra region, one Boys Technical School located at La, Accra the Headquarters of the church and two senior high schools situated at Koforidua and Kumasi in the Eastern and Ashanti regions respectively. The locations of these schools are mainly in the urban/regional capitals. The remaining sixty-six are basic schools.⁴⁹² The table below shows the distribution of the schools across the country.

⁴⁸⁸ Assemblies of God Relief and Services <http://acdep.org/wordpress/acdep-members/assemblies-of-god-relief-services-agreds> [accessed 24 February 2013]; The Assemblies of God Ghana http://agevangelichogh.org/index_files/Page422.htm [accessed 24 February 2013].

⁴⁸⁹ Assemblies of God Relief and Services <http://acdep.org/wordpress/acdep-members/assemblies-of-god-relief-services-agreds> [accessed 24 February 2013].

⁴⁹⁰ Assemblies of God, Ghana, 75th Anniversary Brochure, 10.

⁴⁹¹ The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 9.

⁴⁹² The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 9.

Table 4: Regional Distribution of CoP's Schools as at 2010.

Region	Number of Schools	Number of Pupils/Students
Greater Accra	7	3026
Eastern	10	4217
Central	9	2222
Volta	4	2430
Western	10	2821
Brong Ahafo	14	4800
Ashanti	13	3513
Northern	1	385
Upper West	2	229
Upper East	1	180
Total	71	23823

(Source: The Church of Pentecost Social Services 2010 Performance Report, 9).

From the table, it can be seen that out of the seventy-one schools, only four are located in the Northern, Upper East and Upper West regions; an indication that most of the CoP's educational facilities are situated in the south. The researcher argues that historically, the CoP started in the south, therefore its educational facilities in the south are geared towards the benefit of its members in the south.

In the area of vocational education, the AG in 1999 established the Yendi Girls Vocational Skills Training Centre (formerly known as Buchwalter Memorial Competence Centre). The Centre provides girls graduating in Junoir High Schools and other levels in Yendi district and surrounding villages with skills in dressmaking and designing, broadloom weaving, food processing technology and shea butter/groundnut oil extraction.⁴⁹³ The Centre, with support from Interchurch Organisation for Development Co-operation (ICCO)

⁴⁹³Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 77.

Netherlands and United Nations Children's Fund (UNICEF) has established three satellite locations in Bimbilla, Gushiegu and Zabzugu all in the Northern region to augment the Yendi Centre.⁴⁹⁴ Apart from the training, the programme has a micro-credit that gives support to graduates to establish and run their own micro enterprises.⁴⁹⁵

In addition, the AG in 2000, established the Budumburam Vocational Skills Training Centre. This centre, just like the former, provides practical skills training to youths of the Refugees Camp at Budumburam. The trainees at the end of their training are awarded a certificate from the National Vocational Training Institute. Thus, the programme seeks to ensure income security and opportunities in the job market for the trainees. Business training and micro-credit support are also provided by the centre. To augment the training at the centre, seven Camp Based Organisations were provided with financial and training materials to help in the training of 400 women in bakery, tie and dye, soap making, beauty care, interior decoration, dressmaking and hair dressing.⁴⁹⁶

In similar fashion, the Pentecost Vocational Training Centre, Gbawe, offers programmes in hospitality and tourism, fashion and designing, and beautician and cosmetology.⁴⁹⁷ The Pentecost Vocational and Secretarial Training School, Goaso also offers courses in catering, dressmaking, business and secretarial, and hairdressing.⁴⁹⁸ The Pentecost Technical Training Centre, La, offers students with training in electrical

⁴⁹⁴ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 77; Assemblies of God, Ghana 23rd Biennial General Council Meeting 2004-2006, 52.

⁴⁹⁵ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 77.

⁴⁹⁶ See Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 78.

⁴⁹⁷ The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 31.

⁴⁹⁸ The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 102-3.

engineering and automobile engineering. At the end of their studies, the students are issued with certificates from the National Vocational Training Institute.⁴⁹⁹

Despite the above similarities, there are sharp differences in the educational services as well. While the CoP has a University College, the AG operates an early childhood development centre. The CoP's University College (Pentecost University College) provides ministerial training to its pastors and offers secular education to the general public. Pentecost University College evolved from the Pentecost Bible College which previously trained only pastors and lay leaders for the CoP.⁵⁰⁰ The University is located at Sowutuom in the Greater Accra region. This is a major CoP project also located in the national capital. Considering the fact that Accra has a state owned university, one would have expected the CoP to site its university in another region to cater for the needs of the inhabitants there. It is suggestive that the location of the university is for economic gains.

The AG on the other hand, under the Assemblies of God Relief and Development Services started a pre-school known as "Kiddies Kollege". The school was to provide early childhood education for children on the refugee camp at Budumburam as well as the host community. The school could admit 120 children.⁵⁰¹ The Assemblies of God Relief and Development Services in 1998 organised an outreach programme for the children who could not be admitted into the school. The programme was in line with the curriculum used in the main school. Workshop on Early Childhood Development was organised for the teachers. This was to equip them with the necessary skills for their teaching. The Royal Danish Embassy was the funding source for the programme until the end of 1998. Since then, the

⁴⁹⁹ The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 32.

⁵⁰⁰ Pentecost University College <http://www.pentvars.edu.gh/?page=about-us> [accessed 24 February 2013].

⁵⁰¹ Report of the General Council 1998-2000, Assemblies of God, Ghana, 33.

church has not been able to secure donor funding for the programme. The pre-school has also been closed due to the withdrawal of all forms of assistance to Liberian refugees by the United Nations High Commissioner for Refugees.⁵⁰²

The church, in the late 2002, initiated an Early Childhood Development Centre at Agbogbloshie in the Greater Accra region. The Centre aimed at providing early childhood development to children of head porters (*kayayei*) and other disadvantaged women in and around Agbogbloshie catchment area.⁵⁰³ The Early Childhood Development programme, apart from it being fee free, provides the children with balanced diet and quality healthcare. This has resulted in the total development and well-being of the children enrolled in the school.⁵⁰⁴

In the area of educational support, some of the local churches of the AG operate scholarship schemes that give support to poor and needy pupils/students.⁵⁰⁵ In like manner, the CoP gives educational sponsorship to needy pupils/students. The CoP in collaboration with the San Diego Calvary Baptist Mission, United States of America under the Girl Child Educational Sponsorship Programme has sponsored over seventy girls at Kpassa.⁵⁰⁶

4.4.3 Other Forms of Social Services

Apart from healthcare and education, both denominations are engaged in other forms of social services in alleviating the needs of the poor. The AG operates the Lifeline Project, Relief Services, Child Development Programme and Community Infrastructure

⁵⁰² Report of the General Council 1998-2000, Assemblies of God, Ghana, 33.

⁵⁰³ Assemblies of God, Ghana 23rd Biennial General Council Meeting 2004-2006, 23; Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 77.

⁵⁰⁴ Assemblies of God, Ghana 23rd Biennial General Council Meeting 2004-2006, 23; Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 77.

⁵⁰⁵ Assemblies of God, Ghana. 75th Anniversary Brochure, 10.

⁵⁰⁶ See The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 12.

Development whereas the CoP is involved in donations and the welfare of needy women and children.

In October 1998, the AG under the Assemblies of God Relief and Development Services initiated the Lifeline Project.⁵⁰⁷ The project was a response to the problem of street children in Accra. The programme involved counselling (career and guidance), skills training and educational support. Between 1999 and the first half of 2000, thirty-nine street girls were trained in screen-printing, batik, tie and dye, soap making, flour confectionary and ornament production. Aside the training, fourteen of the girls were assisted with small loans to set up micro enterprises in order to support themselves.⁵⁰⁸ In 2003, a Lifeline Centre was established at the Agboghloshie slum and market area in Accra Central. The location of the Lifeline Centre shows that even in cases where AG's projects are sited in the national capital, the target population are the poor in slum communities.

The Centre was to contribute to the gradual elimination of the worst forms of child labour in the country. This, the Centre hopes to achieve by reducing the trafficking and exploitation of children through protection and prevention activities.⁵⁰⁹ Between 2004 and 2006, 200 girls received skills training in batik, tie and dye, hairdressing, dressmaking, catering, business management skills and literacy skills.⁵¹⁰ In addition to the skills training, the trainees are given education in the area of reproductive health and creativity.⁵¹¹

When devastating bush fires swept through the Northern and Brong Ahafo regions in the early 1980s, the church responded by providing emergency relief to the victims.⁵¹²

⁵⁰⁷ Report of the General Council 1998-2000, Assemblies of God, Ghana, 33.

⁵⁰⁸ Report of the General Council 1998-2000, Assemblies of God, Ghana, 33.

⁵⁰⁹ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 76.

⁵¹⁰ Assemblies of God, Ghana 23rd Biennial General Council Meeting 2004-2006, 51.

⁵¹¹ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 76.

⁵¹² Assemblies of God, Ghana, 75th Anniversary Brochure, 11.

During the 1994 Northern Ethnic Conflict rehabilitation process, the Assemblies of God Relief and Development Services facilitated the peace and reconciliation process.⁵¹³ The Assemblies of God Relief and Development Services distributed food and other relief items to over 180,000 displaced persons in the area. They also facilitated a final peace pact known as the Damango Declaration signed between the two warring factions in June 2001.⁵¹⁴ The Service, under the seed yam support programme rendered support to over 500 yam farmers in six communities in the Zabzugu/Tatale and Yendi districts all in the Northern region. This was an attempt to help the farmers regain their pre-conflict productions level.⁵¹⁵ Also in 1998 during the food crisis in the Upper East and some parts of the Northern region, the church responded swiftly. As a result, supplementary food was distributed to 10,000 vulnerable people in the aforementioned regions for four months. These were mainly women, children, the physically disabled and the marginalised confined to witch camps.⁵¹⁶

Furthermore, in 1999, the church responded to the flood situations that hit the Northern, Upper East and Upper West regions. The church through the World Assemblies of God Relief and Development Agency and the Community Four AG donated food items and used clothing to the victims. In all, 1,844 household benefited from the food items.⁵¹⁷ As part of the church's response to victims of disaster, the Assemblies of God Relief and Development Services collaborated with other members of the Inter-Non-Governmental Organisation consortium on relief and rehabilitation to provide relief items to over 5,000 victims of the flood disaster that hit the city of Accra in June 2001.⁵¹⁸

⁵¹³ Assemblies of God, Ghana, 75th Anniversary Brochure, 11.

⁵¹⁴ Assemblies of God, Ghana, 75th Anniversary Brochure, 11.

⁵¹⁵ Assemblies of God Relief and Services <http://acdep.org/wordpress/acdep-members/assemblies-of-god-relief-services-agreds> [accessed 24 February 2013].

⁵¹⁶ Report of the General Council 1998-2000, Assemblies of God, Ghana, 33-4.

⁵¹⁷ See Report of the General Council 1998-2000, Assemblies of God, Ghana, 34.

⁵¹⁸ Assemblies of God, Ghana, 75th Anniversary Brochure, 11.

The Child Development programme of the AG is mainly centred in the Nanumba and the Yendi district. The Nanumba District Child Development Programme and the Yendi Child Development Programme were initiated by the Assemblies of God Relief and Development Services in 2000 and 2006 respectively.⁵¹⁹ The programme was to enhance the conditions of children and their families in these areas of protracted ethnic conflict through improved education and healthcare.⁵²⁰ Conflict in these areas over the years have resulted in the migration of professionals such as teachers and health workers thereby affecting the education and health delivery systems in these areas. Children are normally the most affected. The programme purchased textbooks for community schools and supplied needy pupils with school uniforms. It also organised periodic supervision with circuit supervisors. The programme facilitated the improvement and access to primary healthcare through collaboration with two district health directorates. It also made provision and management of potable water and sanitation by organising monthly clean-ups in the community. These have tremendously improved the overall health status of the inhabitants of these communities.⁵²¹ Sponsored children under the programme in seven communities were supported through the nutrition education, school feeding and monitoring programme. This is to ensure the improved health status of these children.⁵²² Under the programme, over 1,500 children in eight communities in the Nanumba district have been given support. This has resulted in high school enrolment in those communities.⁵²³ In cases where parents have to contribute towards the education of their children, the programme embarks on sustainable

⁵¹⁹ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 79.

⁵²⁰ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 79; Report of the General Council 1998-2000, Assemblies of God, Ghana, 34.

⁵²¹ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 79; Assemblies of God, Ghana 23rd Biennial General Council Meeting 2004-2006, 53.

⁵²² Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 79.

⁵²³ Assemblies of God, Ghana 23rd Biennial General Council Meeting 2004-2006, 53.

livelihood support activities to assist parents. Thus, parents are given micro credit loans to engage in fruitful activities for them to be able to cater for the needs of their children.⁵²⁴ The church in caring for the needs of children operates an orphanage at Senya Breku in the Central region.⁵²⁵

The Community Infrastructure Development is geared towards the improvement in quality healthcare and education in deprived rural communities through the development of basic infrastructure such as school blocks and accommodation for health workers.⁵²⁶ In partnership with World Servants Netherlands, the Service has been engaged in the construction and rehabilitation of basic infrastructure in rural communities. The programme in the area of education, led to the construction of a three-unit classroom block for the Jirapa Assemblies of God International Basic School Complex in the Upper West region, a six classroom block at Kajebi in the Volta region and a three classroom block at Techiman in the Brong Ahafo region.⁵²⁷ Also, construction and rehabilitation of school blocks at Langbensi, Bincheratanga, Kukpaligu and Makayili all in the Northern region were carried out under the programme.⁵²⁸ In 2009, the programme constructed the Tongo-Beo Primary School Teachers' Accommodation block.⁵²⁹ Supported schools were also supplied with books, teaching and other learning materials to improve upon teaching and learning.⁵³⁰ In

⁵²⁴ See Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 79.

⁵²⁵ Assemblies of God, Ghana, 75th Anniversary Brochure, 11.

⁵²⁶ See Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 78.

⁵²⁷ Assemblies of God, Ghana 23rd Biennial General Council Meeting 2004-2006, 53.

⁵²⁸ Assemblies of God Relief and Services <http://acdep.org/wordpress/acdep-members/assemblies-of-god-relief-services-agreds> [accessed 24 February 2013].

⁵²⁹ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 78.

⁵³⁰ See Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 78; Assemblies of God Relief and Services <http://acdep.org/wordpress/acdep-members/assemblies-of-god-relief-services-agreds> [accessed 24 February 2013].

the area of healthcare, a maternity block was constructed at the Nakpanduri Health Centre and a doctor's accommodation block at the Saboba Medical Centre in 2009.⁵³¹

In contrast, the CoP in 2010 donated life skills training materials to the Garu District Women's Movement to aid in their training. The church also made a cash donation to the Bongo Pentecost Primary School.⁵³² The church also makes donations to the Ghana Heart Foundation, Osu Childrens' Home, Weija Leprosarium, Veterans Association of Ghana, and Ankaful Psychiatric Hospital.⁵³³

Pentecost Social Services in May 2000 established the gender sector.⁵³⁴ The sector is responsible for the welfare of needy women and children. The sector also sees to the educational training of the youth with special attention to the girl child.⁵³⁵ Pentecost Social Services under its gender, development and relief services department in 2010 began the implementation of the Church of Pentecost Credit Union.⁵³⁶ This drive aims at alleviating poverty among its members.

4.5 Conclusion

The AG and the CoP performed their missionary activities under different contexts. This largely influenced their strategies and projects. However, there are some striking similarities as well as differences in their approaches to mission. The similarities were discussed in terms of their identification with the local people, their soul winning activities and their

⁵³¹ Assemblies of God, Ghana 25th Biennial General Council Meeting 2008-2010, 78.

⁵³² The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 12.

⁵³³ Wetley, *The Legacy of Pastor James McKeown*, 104.

⁵³⁴ Nelson Agbove, 'Social Involvement of the Church of Pentecost: A Case Study of Pentecost Social Services', Long Essay (Central University College Accra, Ghana 2002), 18.

⁵³⁵ Agbove, 'Social Involvement of the Church of Pentecost', 18.

⁵³⁶ The Church of Pentecost Social Services 2010 Performance Report: PENTSOS Directorate Accra-Ghana, 11.

attempts to indigenise worship. The differences were discussed in terms of their different soul winning methods and discipling methods. The discussion points out that the CoP's, strength lies in its use of vernacular in preaching the Good News whereas the AG's strength lies in its Sunday School system.

The ultimate aim of these Pentecostal Churches in engaging in social services is to lessen the suffering of the poor and the underprivileged in the society and to make 'every human being realize *Imago Dei* – the image of God which every human being possesses.'⁵³⁷ Therefore, human dignity must be the underlying principle for the church in its social services.⁵³⁸ It appears however that the AG has penetrated the indigenous communities with its social services than the CoP. For instance, the AG's earliest attempt to provide medical services took place at the rural north, (Saboba Medical Centre) which is considered to be poor. Inhabitants in this part of Ghana have difficulty in paying for their hospital bills. One is therefore quick to state that the motive of the AG for establishing healthcare centres in these parts of the country is not that of profit. Rather, in fulfilling the biblical mandate of caring for the poor. Even though the CoP later established clinics in the rural areas, the location of the Pentecost Hospital, the earliest health facility of the CoP in Madina in the Greater Accra region, for the researcher, raises one question. What is the justification for siting a hospital in Accra when there are other well equipped government hospitals already in Accra? It can be argued that the motive is that of profit. This, however, remains contested.

⁵³⁷ Omenyo, 'A Comparative Analysis of the Development Intervention' :21.

⁵³⁸ Omenyo, 'A Comparative Analysis of the Development Intervention' :21.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary and Conclusion

This study has adopted the historical and comparative approach to recount the mission histories of the AG and the CoP in Ghana. The study discussed the antecedents that led to the formation of both churches and how the churches have spread from their initial settlements to other parts of the country. The selection of these two churches was based on the fact that they are considered by scholars as Classical Pentecostal Churches in Ghana. These Pentecostal Churches, as the study has shown, have been on the Ghanaian scene for over seventy years. Their presence have contributed to the growth and expansion of Christianity in Ghana and the strengthening of Pentecostal mission in the country. These churches recognise the biblical mandate of spreading the Good News and making disciples of all nations. Thus, evangelism and for that matter, mission forms part of their activities in the country. Their evangelistic activities, though similar in some respect, has some nuances in them.

The study has revealed that the AG and the CoP have different historical antecedents that led to their formation. The formation of the AG can be traced to the Azusa Street Revival whereas the formation of the CoP can be traced to the Faith Tabernacle of the Gold Coast. The Azusa Street Revival, it can be said, revolutionised Christianity. Its presence was felt in the United States of America and beyond, which led to the formation of many Pentecostal denominations. Thus, the AG, Ghana was founded through the efforts of the AG, United States of America. This, therefore, makes the AG Ghana, a western Pentecostal mission. As has been discussed in chapter three, the Faith Tabernacle of the Gold Coast later

affiliated with the Apostolic Church of Bradford, United Kingdom. The arrival of James McKeown was based on the request by the local people for a western missionary. The CoP, therefore, originated from an indigenous initiative. In this regard, the CoP can be described as an African Initiated Church interlaced with a Pentecostal emphasis.⁵³⁹ Doctrinal issues that led to the separation of McKeown from Anim's movement have also been discussed and how events gradually led to the arrival of the team from the Latter Rain Movement to the Apostolic Church, Gold Coast. The arrival of the Latter Rain team to the Apostolic Church, Gold Coast, it can be argued, was an epoch that revolutionised the activities of the church and that gradually saw the founding of the CoP.

Both churches witnessed crisis especially after the independence of the Gold Coast (now Ghana) when their members attempted to introduce indigenisation into the church. This saw the secession of some members from the church. In spite of this development, the churches have been able to stand the test of time. Both the AG, and the CoP from their beginnings have made inroads into the indigenous communities. Both churches presently have congregations/assemblies in all the ten regions of Ghana.

The mission activities of the AG and the CoP have been played out differently in the country. Two major factors have influenced the mission policy and activities of these Pentecostal churches: first, the socio-economic settings of the north and the south; and second, the 'actors' in the mission process. Compared with the south, the north is poor and less resourced. For this reason, the AG from the onset was involved in the lives of the community through its social services as well as the winning of souls. It follows that, the

⁵³⁹ See Allan Anderson, 'Globalization and Independent Pentecostals in Africa from a South African Perspective' in Afe Adogame (ed.) *Who is Afraid of the Holy Ghost? Pentecostalism and Globalization in Africa and Beyond* (Trenton: Africa World Press, 2011), 134.

AG in its mission, involved the totality of the human. The church ensured to satisfy both the spiritual and the physical needs of the people. In terms of spiritual nourishments, the church presented the people with the Good News. The physical nourishments can be viewed in terms of the social services that the church provided to the communities. A possible explanation for the church's involvement in social services could be that it was used as bait to evangelise the people, most of whom were adherents of the indigenous religion. In addition, the social services were used to provide the people with income generating activities as many were taught to make objects such as window frames and swish blocks. In contrast, the rich and well resource of the south made the CoP to focus solely on soul winning and church planting without engaging in the provision of social services. The south as it has been noted, abound in social services both by the government and the mainline churches. Thus, the CoP in its early days did not engage in holistic mission which embraces concern for soul winning, church planting and social services.

The actors in the mission process can be viewed narrowly in terms of the American missionaries in the case of the AG, and McKeown in the case of the CoP. The American missionaries, it may be recalled had formal theological education. Since most of the inhabitants of north at the time were of low educational levels, before the local people could serve as collaborators in the mission, they needed to first understand English - the language of the American missionaries. This was to facilitate effective communication with the American missionaries. Thus, the American missionaries' introduction of the numeracy and literacy classes was to facilitate the collaborative role of the indigenes. Their involvement in the education of the local people was because they were 'highly educated'. Thus, they endeavoured to pass on this characteristic to the Ghanaian. This missiological legacy of

education is still visible in AG Ghana by the use of English in its liturgy and the use of songs composed in English. Conversely, the CoP held a passive view on education. A possible reason for this stance could be that the inhabitants of the south were literates and hence no need for education before they (the indigenes) could serve as collaborators. Also, McKeown, the founder of the CoP, was not 'highly educated'; hence he did not lay emphasis on education in the missionary activities of the church. These factors in turn influenced the mission strategies adopted by both churches.

The AG's adoption of door to door evangelism could be because since the north had heavy adherents of the indigenous religion, it impressed upon the missionaries to build a cordial relationship with the people in order to evangelise them. This found expression in moving to the homes of people to present the Good News to them. In contrast, the CoP's use of rallies, crusades and conventions could be because Christianity had been firmly established in the south by the mainline/historic churches and since the CoP was a breakaway church with most of its early converts being members of the mainline churches, it was quite easy for the church to mobilise people for crusades and rallies.

Additionally, the AG emphasized intense Bible study through its Sunday School system whereas the CoP emphasized prayer. Through the prayers they addressed some of the pressing needs of their members which made the CoP more attractive. Accordingly, the CoP shows signs of spiritual discipline in terms of prayer and also has more assemblies in terms of church planting with an attendant numerical strength than the AG. It can be argued that the CoP's numerical strength is related to its drive for soul winning and church planting hence its expansion. The researcher therefore contends that churches that spend more time

on intense Bible study do not expand fast; churches that spend time on soul winning and church planting expand rapidly and have numerical strength.

Contrary to the assertion that Pentecostals lack an interest and participation in matters of social concern,⁵⁴⁰ the study has shown that the Pentecostal churches under study are involved in social services. In addition, the passive view by McKeown with regard to social services has also undergone a major shift, with the CoP becoming more holistic in its mission. The researcher argues that within the Ghanaian context, the western missionary societies combined social services with soul winning and church planting. Thus, at a point, the Basel Mission became synonymous with social services. Therefore, it is reasonable for the CoP to follow the paradigm of mission by the mainline churches by engaging in social services.

The CoP's policy of self-financing places the church in a better position at mobilizing funds for its social services unlike the AG that depends on foreign assistance. Thus, when the AG lacks foreign support, it affects its endeavour in social services. As a result, the CoP has a more enduring social service than the AG. In comparison with the CoP, the mission approach of the AG can aptly be described as 'vertical' and that of the CoP as 'horizontal'. This is because the AG from the onset engaged in in-depth mission whereas the CoP initially focused on soul winning and church planting in the urban areas before making inroads into the rural areas.

⁵⁴⁰ Cecil M. Robeck, 'The Social Concern of Early American Pentecostalism' in Jan A.B. Jongeneel, a. o. (eds), *Pentecost, Mission and Ecumenism Essays on Intercultural Theology* (Frankfurt am Main: Peter Lang, 1992), 97; Michael Wilkinson, 'Faith-Based Social Services: Some Observations for Assessing Pentecostal Social Action', *Transformation: An International Journal of Holistic Mission Studies*, 24 (2007): 72; Dhan Prakash, 'Toward a Theology of Social Concern: A Pentecostal Perspective', *Asian Journal of Pentecostal Studies*, 13:1(2010): 65.

The AG, in spite of its involvement in the provision of social services, even before the independence of Ghana, still has hurdles to jump. For instance, apart from the health centres constructed in the north by the early American missionaries, the church as at the end of 2010, which is the closing date for this research, has not built any more clinics or hospitals to add to these ones. The church also needs to build more educational facilities to augment the existing ones. The CoP even though started its social services directorate as late as 1978, appears to have jumped leaps with its social services. However, these are recent developments. Aside its few schools in the north and its few health posts in the rural Western and Brong Ahafo regions, majority of its social services are located in the national capital and the regional capitals. The church needs to penetrate more into the poor rural areas with its social services.

Following from the above, the researcher argues that the spread and expansion of the AG, Ghana and the CoP has not been equal because both churches were influenced by different socio-economic factors in the country and had different orientations to mission. The researcher, however, agrees with scholars in the field of mission that mission must not be limited to the proclamation of the Good News. The proclamation of the Good News must be backed by deeds. Therefore, depending on the context and position a church finds itself in, it should not reduce mission to solely soul winning and church planting. All said and done, the effectiveness and impact of these churches on the Ghanaian society can be seen in terms of their soul winning, church planting and social services.

5.2 Recommendations

Even though this study compared the mission histories of the AG and the CoP in Ghana, the researcher suggests that a missiological study on the inclusion of social services in the mission activities of the AG and the CoP, and the impact these social services have had on their respective growth could contribute to the academic discussions on holistic mission. A similar study that compares the mission histories of the Christ Apostolic Church and the Apostolic Church of Ghana⁵⁴¹ would be a viable and relevant study that a researcher could undertake. Such a study holds the potential of expanding our knowledge on Pentecostal mission in Ghana and provides an insight into the relationship between different Classical Pentecostal Churches in Ghana.

⁵⁴¹ See pages 76, 87-8.

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APPENDICES

A. Interview Schedule for pastors of Assemblies of God, Ghana.

1. Please what is your full name?
2. Please what is your position in AG, Ghana?
3. Can you tell me about the early beginnings of the AG, Ghana?
4. What were the evangelistic strategies of the early missionaries?
5. What challenges did the early missionaries encounter?
6. Did the indigenous people have any problem with the American missionaries?
7. What were some of the activities of the early missionaries?
8. What are some of the policies of the church regarding soul winning and church planting?
9. Does the church have any social intervention for its members and non-members?
10. What theological training does the AG Bible School give to its student?

B. Interview Schedule for Apostle Dr. Opoku Onyinah, The Chairman, Church of Pentecost

1. Why did the Church of Pentecost focus initially on only soul winning and church planting in its mission?
2. What informed the addition of social services to the mission of the church?
3. What areas do the social services of the church cover?
4. Has the social services impacted the church in any way?