

CHRISTIAN SERVICE UNIVERSITY COLLEGE, KUMASI

Department of Theology



**THE CAUSES OF DECLINE IN CHURCH MEMBERSHIP:
A CASE STUDY OF DE-GRAFT MEMORIAL METHODIST
CHURCH, ASAWASI – KUMASI.**

**PROJECT WORK
(LONG ESSAY)**

**By
ISAAC KWAKU BOAHENE**

JULY, 2015.

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BY

ISAAC KWAKU BOAHENE

(10148578)

A long essay submitted to Christian Service University College, in partial fulfillment of the requirement for the award of the degree of Bachelor of Arts in Theology with Administration.

JULY, 2015.

DECLARATION

I hereby declare that this Long Essay has been prepared by myself, that it has not been submitted in any previous application for a degree, that the work of which is a record has been done by myself, that all quotations have been distinguished by either quotation marks or indentation and all the sources of information specifically acknowledged by means of footnotes.

Signed: Date:
Isaac Kwaku Boahene
(Student)

Signed: Date:
Dr. Samuel. B. Adubofuor
(Supervisor)

Signed: Date:
Rev. E. A. Ampong
(Head of Department of Theology)

DEDICATION

This work is dedicated to the Glory of God for my life and strength, and to my beloved wife, Mrs. Adwoa Serwah Boahene, for her prayers, support and encouragement throughout my educational life.

ACKNOWLEDGEMENT

In writing this essay, I had to rely on the assistance of a number of people. To them I deem it fair and scholarly to express my most heartfelt gratitude and appreciation.

I wish to express my gratitude to God for granting me the strength, guidance and wisdom because, without Him this research work would not have been successful.

I would like to express my appreciation to my supervisor Dr. S. B. Adubofuor for his guidance, patience, and care throughout this research work. Doctor may God richly bless you.

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May the Almighty God richly bless you all.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

The English word “church” is the one of the most abused and misused words in the twentieth century vocabulary. Unfortunately like Caesar, it suffers more in the hands of his friends than its enemies. There are four common uses which many Christians make of the word “church”, certainly with no deliberate attempt to wrench the word from its proper biblical context.¹

Many people understand the church as a building, denominations, universal church and local church. This is not a Biblical understanding of the church. The word “church” comes from the Greek word *ekklesia* which is defined as “an assembly” or called out ones.” The root meaning of “church” is not that of a building, but of the people.² According to Rick Warren, the church members are the group of official members of a particular church. They have been baptized and have made a commitment to be part of that particular church. They are now more than attenders, and they are committed to the purpose of fellowship.³ In Methodist Church Ghana, only those who have received Christ, been baptized, confirmed, attending bible class meetings, taken up tithe card, and going by the rules and regulations of the Church, are those considered to be part of the congregation (full member).⁴

The Methodist Church Ghana has become stagnant so far as increase in church membership is concerned. A look at the Church’s data between 2008 and 2010

¹ Kenneth O. Gangel, *Leadership for Church Education* (Chicago: The Moody Bible Institute of Chicago, 1974), 22.

² Kenneth O. Gangel, *Leadership for Church Education*, 22.

³ Rick Warren, *Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 132.

⁴ The Constitution and Standing Orders of the Methodist Church Ghana, 2000 Edition, 16-17.

indicates that Cape Coast, Accra and Tarkwa Dioceses grew at the rate of 3%, 4%, and 5% respectively.⁵ Again the same randomly selected Diocese Cape coast, Accra, and Tarkwa, grew at the rate of 4%, 4% and 5% respectively in 2013.⁶

According to Foli's categorization of growth rate of churches, all the dioceses cited, apart from Tarkwa that grew feebly from 2010-2013, fell within the stagnated growth category. If on the other hand a church grows at the rate of 1-4% per annum over five years its growth is retarded.⁷

De-Graft memorial Methodist Church Asawasi was established in over sixty five (65) years ago by some members of Methodist church living in and around the community at the time. Since its inception, the church has enjoyed a steady increase in membership, and planted many churches in towns and villages near and afar. But of late the Church has experienced a dramatic decrease in its membership. For the Church to retain its status as a mother Church within the circuit, efforts should be made to find out the problems and causes of the downward trend in its membership.

Craig Ott and Gene Wilson, tells us that, churches are growing, living organisms and therefore will naturally reproduce. If we're not reproducing, it's a sign something is unhealthy in our congregation.⁸ This research will serve as an evaluation for the De-Graft memorial Methodist Church Asawasi to enable the Church introduce new measures and programmes that will make the Church healthy.

⁵ Conference Agenda, Methodist Church Ghana, 1999-2010.

⁶ 8th Biennial/46TH Conference Kumasi 2014 Agenda, 131.

⁷ Richard Foli, *Christianity in Ghana; A Comparative Church Growth Study*, (Accra Ghana, Trust Publishers, Fwd. Elom Dovo 2006), 129.

⁸ Craig O. & Gene W, *Global Church Planting* (A division of Baker Publishing Group, Grand Rapids, Michigan 2011), vii.

1.2 Statement of the Problem

In connection with stagnation of membership growth of churches, a case in point is the De-Graft memorial Methodist Church at Asawasi in the Asante Region. In 2008-2009, the Church had a total membership of more than one thousand five hundred (1500). The children attendance of the Church was five hundred and above (500) each Sunday.

But currently, the church membership ranges between (600 and 700), with the number of children reducing to as low as 280.⁹ This is evidence of decline in the membership.

The Sunday Service attendance has gone down and it has affected other Church activities. The question many people ask is what are the possible causes of such reduction in membership?

For this reason the researcher thinks a quick response is needed to save the De-Graft Church from further decline.

1.3 Research Questions

The issues to be addressed in the research are as follows:

1. Why the De-Graft Memorial Methodist Church is not growing in membership as the church grows in years?
2. How can the causes of decline in growth be dealt with?
3. What challenges have to be considered in trying to arrest the decline?

1.4 Research Objectives

The main objective of the study is to assess the challenges facing the church growth using De-Graft Memorial Methodist Church as a case study. The specific objectives of the studies are:

⁹ Leaders Meeting Minutes Book (19th March 2015).

1. To assess why De-Graft Memorial Methodist Church, Asawasi is not growing in membership as the church grows in years.
2. To examine the challenges that need to be addressed in trying to deal with the causes of the decline.
3. To identify measures that can help address the decline in the growth of the Church.

1.5 Scope and focus of the Study

The study is about church growth with focus on the De-Graft memorial Methodist Church in the Asawasi Circuit in Kumasi Diocese of Methodist Church Ghana. Geographically, the scope is limited to Asawasi, a multi-ethnic settlement in Kumasi.

1.6 Research Methodology

The researcher employed both quantitative and the qualitative methods to solicit the necessary data and the relevant information required for the study. The quantitative research deals with more logical and data led approach which provides a measure of what people think from a statistical and numerical point of view.¹⁰

The qualitative research is aimed at gaining a deep understanding of a specific organization or event, rather than surface description of a large sample of a population.¹¹

The two are important to this work because the researcher seeks to provide a deeper understanding of what is happening to the Church, and to come out with necessary solution.

1.6.1 Methods of Data Collection

The researcher employed the following sources to collect data for the study;

¹⁰ A. L. Strauss & J. M. Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. 2nd Edition, (California: Sage Publications, 1998), 10.

¹¹ Strauss & Corbin, *Basics of Qualitative Research*, 11.

1.6.1.1 Primary Source

Three types of questionnaire were designed and distributed to the section of the church members and the leadership of the church to know their views, opinions and comments on the decline of membership. All data gathered have been carefully examined in the light of the study objective using the descriptive method of statistical analysis.

Again interviews were conducted with the leaders of Asawasi community to know the history of the area and the life of the people of Asawasi.

1.6.1.2 Secondary Source

The researcher consulted documentary materials such as books, journals; conference reports of Methodist Church Ghana, church class attendance book, leaders meeting minute's books and articles that have bearings on the subject of church growth.

1.6.2 Sampling Procedure/Technique

A simple random sampling method has been used to select the Clergy, leaders and other lay members of the church for the interviews.

The simple random sampling method was applied once again to interview some non-Methodist members who were hitherto members of the church to help solicit their responses on reasons for leaving the church to join other churches.

1.7 Literature Review

In this section, the researcher reviewed some of the ideas of other scholars on church growth and stagnation in the church and a brief history of Methodism in Ghana.

1.7.1 Brief History Methodist Church Ghana

The Methodist Church Ghana is one of the largest and oldest Protestant denominations in the country. The Methodist Church Ghana began as an indigenous initiative in 1831

with a Fante Bible Band called the “Society for the promoting of Christian knowledge” by two natives, Joseph Smith and William de Graft at Cape Coast.¹² According to Essamuah, these two were Methodist before they were received into the Methodist church.¹³ So according to Richard Foli, in his book, *The Methodism Today* “it is quiet wrong to think of Methodism as coming into existence in the time of Wesley’s.”¹⁴

The first missionary sent by Wesleyan Missionary Society in London to the Gold Coast was Joseph Rhode Dunwell. He arrived in the Gold Coast in 1st, January, 1835 and died the same year after some tremendous work. Joseph Smith and William de Graft continued the work until two more missionary couples arrived.¹⁵

After the death of three successive Wesleyan missionaries from London to Gold Coast, the leadership and day-to-day administration of these Ghanaian Methodist believers rested on the shoulders of the local indigenous Ghanaians once again until another missionary arrived.¹⁶

According to Casely Essamuah, Thomas Birch Freeman, another missionary followed a year later after the death of the first three missionaries, and emerged as the Father of Methodism in West Africa.¹⁷

Freeman arrived at Cape Coast on January 3, 1838 and he was welcomed by the leaders of Ghanaian Methodist. Freeman and his team focused on setting up and equipping an indigenous force to perform the work.¹⁸ On June 10, 1838, the congregation dedicated the first chapel, the Cape Coast Wesley Cathedral. He was able to spread the Methodist

¹² Richard Foli, *Ghana Methodism Today* (Accra: The Methodist University College & Trust Publishers Ghana, 2008), 1.

¹³ Essamuah, *The History of Methodist Church Ghana 1961-2000*, 7.

¹⁴ Foli, *Ghana Methodism Today*, 1.

¹⁵ F. L. Bartels, *The Roots of Ghana Methodism* (Accra: Cambridge University Press with Methodist Book Depot Ghana, 1965), 12.

¹⁶ Bartels, *The Root of Ghana Methodism*, 31.

¹⁷ Essamuah, *The History of Methodist Church Ghana*, 12.

¹⁸ Essamuah, *The History of Methodist Church Ghana*, 13.

faith to other regions such as Greater Accra, Western region, Ashanti even beyond the borders of this country,¹⁹ there by establishing Methodism as one of the strong force churches in the country until now.

1.7.2 The Concept of Church Growth

The term “Church growth” was originally used by Donald McGavran as a synonym for evangelism and mission. Church growth began with the publication of Donald McGavran’s book “*the Bridges of God*”.²⁰

McGavran was a third generation Christian missionary to India; McGavran went to India with his wife in 1923 as missionaries with the Disciples of Christ. At that time, the Disciples of Christ had only twenty to thirty small churches, which was experiencing no or small growth.²¹

It seemed to McGavran that his denomination focused on all kinds of ministry except evangelism. When he saw other denominations converting people to Jesus Christ primarily the “untouchables”, the lowest caste in India, he wanted to examine their methods carefully. As McGavran saw a thousand people being baptized at one time, I said, this could happen to us too. This led McGavran to further research indicated many of the reasons why the church in 136 districts had grown by 11 percent in 10 years while in 11 other districts it had grown by some 200 percent in the same period.²²

The word “growth” has more than one meaning, both in relation to plants and people and also to the growth of churches. When we speak of church growth, we are not talking only of the numerical increase of the church membership. It will help to clarify

¹⁹ Essamuah, *The History of Methodist Church Ghana*, 13.

²⁰ Elmer Towns et al, *Evaluating the Church Growth Movement* (Grand Rapids, Michigan; 2004), 35.

²¹ Elmer, *Evaluating the Church Growth Movement*, 35.

²² Elmer, *Evaluating the Church Growth Movement*, 35.

our understanding of what is involved in the church growth if the various meaning of the word “growth” is set down.²³

According to Donald McGavran, the word “church growth” has three separate aspects. First, the title is associated with numerical growth, the growth of the church by attendance, offerings, baptisms, membership and so on. These areas of church growth were observable, measurable and repeatable. Most who have criticized church growth have focused on this measuring and missed the major contribution of church growth.²⁴

According to McGavran, the second aspect is planting churches both within and across cultural and class barriers. McGavran repeated the phrase “make disciples of all nations” (Matt. 28:19 NKJV). When the great commission was properly implemented, people were won to Christ, baptized, and taught to obey Christ.²⁵

He said, the third aspects of church growth definition are seen in its science and research base, that is, Church Growth is a discipline or science. But church growth research does not take place exclusively in the realm of the sciences that are tied to the physical world, such as psychology, and anthropology, and sociology. Rather church growth begins with doctrine or systematic theology. Based on the truth it finds in the Bible, church growth then applies research to culture.²⁶

²³ D. McGavran, *Understanding the Church Growth* (San Francisco: San Francisco press 1977), 98.

²⁴ Elmer, *Evaluating the Church Growth Movement*, 39.

²⁵ Elmer, *Evaluating the Church Growth Movement*, 38.

²⁶ Elmer, *Evaluating the Church Growth Movement*, 39.

1.7.2.1 Kinds of Church Growth

When the concept of growth is added to the word church, the question is naturally asked, what kind of growth? Church can experience several kinds of growth; most growing church may experience some growth in each category.²⁷

McGavran talked about the types of growth, the first type of growth is biological growth. As church members have babies, the attendance figures of the church swell. To him, biological growth is derived from those born into the Christian families. Biological growth is good, looking at it in light of God commands, be fruitful, multiply and replenish the earth (Genesis 1:28). Indeed Christians are admonished to bring up their children in the fear and admonition of the Lord (Proverb 22:6). Yet this type of growth will never bring the nation to the obedience of God, since the non Christian part of the world's population is growing faster than the Christians and it seems destined to continue to do so.

In other words, biological growth is exceedingly slow and often does not equal the normal population increase for the nation, for while some children both in Christian homes become ardent Christians, some are lost to the world, or through marriage, are sucked back into other faiths.²⁸

A second kind of church growth is conversion growth. This is sometimes called "making sheep." Evangelism is winning people to Christ and His church. If a church is effectively reaching its community with the gospel, this will also result in a numerical increase in the church.

²⁷ Elmer, *Evaluating the Church Growth Movement*, 39.

²⁸ Donald McGavran, *Understanding Church Growth* (Grand Rapids: William B. Eerdmans publishing Company 1970), 88.

He said, this is the only kinds of growth which the Good news of salvation can spread to all the segments of our society and to earth's remotest bounds. McGavran underscores the importance of this kind of growth as he writes; "the goal of mission is to have a truly indigenous congregation in every community of every culture. When that occurs, and only when that, we may be sure that the gospel has been preached to every creature."²⁹

Transfer growth is the third kind of church growth experienced by many churches. Some object to this kind of growth, calling it "sheep stealing" but others realize that mobility is increasingly a part of modern society and prefer to call this kind of growth "finding lost sheep". If a church is serious about reaching people, it should have a strategy for reaching Christians moving into its community.³⁰

The fourth kind of growth is external growth, or numerical growth. Numerical growth deals with growth in those qualities that can be objectively measured, attendance, membership, offerings, baptism, enrollment, and so on. This growth relates to data that are observable, measurable and countable. Those who strive for numerical growth without seeking spiritual growth are limiting the effectiveness of their ministry.³¹

Roy Pointer has said that "signs of Growth" are the evidence of spiritual vitality and life under the rule of God. They are discernible with the churches of the New Testament when these first "communities of the kings" were formed, and have reappeared throughout history whenever the spirit and word God have renewed the church.³²

²⁹ McGavran, *Understanding Church Growth*, 88.

³⁰ McGavran, *Understanding Church Growth*, 88.

³¹ Elmer, *Evaluating the Church Growth Movement*, 44.

³² Roy Pointer, *How Do Churches Grow?* (Great Britain: Marshall Morgan & Scot, 1984), 68.

“Marks of Growth or Signs of Growth” to Pointer, are therefore similar to the “fruit and gifts of the spirit”. The former are the outward and recognizable manifestations of the presence and activity of the Holy Spirit within the community. The latter are manifestation within an individual (1Cor. 12:11; Gal 5:22, 23). Since the church on earth has never been perfect, “marks of growth” indicate health rather than perfection.³³

Pointer said, the church will not be without spot or wrinkle until Christ returns and the kingdom is consummated. The church is complete and perfect before God in Christ but in its present form on earth it strives for perfection under the ministry of the Holy Spirit.³⁴ Various church growth experts and church leaders have attempted to discuss these “marks of growth”. The views of some of these men of God on the issues will engage our attention briefly.

According to Craig & Gene, churches give birth to other churches. Living things that are healthy reproduce naturally as part of their life cycle and churches often do not.³⁵ They can grow to maturity, become numerically impressive, but remain sterile. To Craig and Gene, reproduction must be intentional if the local church is to accomplish the purpose to which it has been called and created.³⁶ Their work is very important to this research because the researcher seeks to identify the purpose in which the church has been called.

1.7.2.2 Hindrances to Church Growth

Churches also need healthy environments if they are to grow. In a normal state, churches are to be living, dynamic and fruitful.³⁷ According to Spader and Mayes, for

³³ Pointer, *How Do Churches Grow?* 68.

³⁴ Pointer, *How Do Churches Grow?* 68.

³⁵ Craig O. & Gene W, *Global Church Planting* (Grand Rapids: Michigan, A division of Baker Publishing Group 2011), 65 & 72.

³⁶ Craig & Gene, *Global church planting*, 65.

³⁷ Dann & Garry, *Growing a Healthy Church* (Chicago: Moody Press, 1991), 47- 48.

something to be able to live and grow, it must be in a healthy environment. Growing a good grape requires more than stocks and willing laborers.³⁸ Good grapes are produced when good vines are planted in good soil then nurtured in the right environment. The environment climate includes appropriate sunshine, suitable temperature and the right amount of humidity.³⁹ Yet the fact that must be faced is that there are forces of decay, almost from the inception, which began to sap their strength and vitality.

These writers wrote in a relation to church growth. It presupposes that, for the church to grow the right environment must be created. This statement is very vital to this study because the researcher seeks to establish the factors that enhance church growth.

Foli Richard also writes on certain practices that hampers the church growth. On this, he writes that self imposed discipline that characterizes lifestyle of members of developing churches are gradually exchanged for legislative lifestyle.⁴⁰ According to him, members are expected to behave in a certain ways which are acceptable to people in the church instead of living by strong Christian convictions. He admits that though such legislative standard may have advantages, such as defense against strange doctrine, these standards may affect the church adversely if not firmly rooted in the word of God.⁴¹

His work is very insightful and of great relevance to this work especially in assessing the church growth through its practices. The researcher seeks to identify some of the hindrances that hinder the growth of a church. Carnality and sin in the congregation, a non –responsive field wrong location of the church, using the wrong methods, pre-occupation of leaders with non-productive work, lack of consciousness – when growth

³⁸ Dann & Garry, *Growing a Healthy Church*, 47.

³⁹ Dann & Garry, *Growing a Healthy Church*, 48.

⁴⁰ Foli R, *Hindrances to Church Growth in Ghana* (Trinity Journal of Church and Theology, vol. xvii), 34-36.

⁴¹ Foli, *Hindrances to Church Growth in Ghana*, 36.

is not assessed or evaluated, non Biblical barriers – ethnic, education, class, racial, tribal.

1.8 Significance of the Study

The work is necessary since there has not been any effort to find out the causes of decline in membership of the Church. Earlier on the Church was registering about one thousand five hundred (1500) each Sunday. However, this figure has reduced drastically to about five hundred that is average attendance for Sunday church service. The research findings will help the De-Graft memorial Methodist Church to know the causes of the decline in membership, the problems and to find solutions to the problems so as to increase the membership of the church.

This work will also be of immense help to the Ministers, leaders and the entire membership to re-organize the De-Graft Methodist Church for membership drive.

1.9 Organization of chapters

The research is divided into five (5) chapters. The chapter one deals with the introductory aspect of the work: background of the work, statement of the problem, research questions, aims and objectives, scope and focus of the work, research methodology, Review of the related literature, significance of the study, and the organization of chapter.

The chapter two will look at the background issues, thus the genesis and the growth of Methodism in Asante.

The chapter three looks at the De-Graft Methodist Church Asawasi, the founding members of the church, the factors that led to the formation of the church, how the church started and the kinds of leaders the church started with. Also, the historical

situation of Asawasi community, the religious background of the people, as well as the geographical location of the community are considered.

The chapter four looks at the gathered data, the primary source, secondary source, interviews, questionnaires, and participation of the researcher in relation to the topic.

The chapter five is the concluding part. The summary of the study and recommendations are presented.

CHAPTER TWO

HISTORY OF METHODISM IN ASANTE

2.1 Introduction

The chapter two of the work gives an account of the genesis and the growth of Methodism in Asante, with focus on the factors that led to the formation, the challenges faced by those who initiated it and the Asante response to the Church. It will also give an account of some individuals and institutions who for the love of God made great contributions towards the growth of Asante Methodism, the individuals include John Mills and James Hayford, the two British representatives who started Christian meetings at the Asante Palace before even the arrival of Birch Freeman. Birch Freeman brought Methodism to Asante and beyond and Sampson Oppong, the native prophet whose Prophetic ministry brought many people into the Asante Methodism, and lastly the contributions of Methodist schools in Asante to the growth of Methodism.

2.2 The Genesis of Methodism in Asante

The Methodist mission was confined to the coastal area until the arrival of Thomas Birch Freeman in January 1838, he is regarded as the Father of Ghana Methodism because he rendered the longest missionary service of some 52 years during which Methodist mission was expanded to coastal town Accra (the Ga capital) and inland areas such as Asante. It was even further extended to Dahomey (Republic of Benin) and Nigeria. John Wesley had the world as his parish, Freeman had West Africa.

This Methodist missionary, a well educated son of an Africa freeman and an English lady, arrived in Cape Coast Ghana on January 3, 1838.⁴² He was welcomed by then

⁴² Hans W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville Publishing House, 1967), 98.

leaders of the Ghanaian Methodists and he worked from 1838 to 1890.⁴³ By the end of 1838 Freeman's attention had turned to the challenge facing the land, by taking the gospel to Asante from which Fantes had come to expect nothing but threat of invasion.⁴⁴ In an exercise of Christian hope and charity, they collected sixty (60) English pounds towards the cost of the first missionary journey of Freeman to Kumasi, the capital of the Asante Kingdom.⁴⁵

2.3 Early Christian Presence in Asante

There was Christian presence in Asante before the advent of Methodism in the Asante Kingdom,⁴⁶ even before the coming of these missionaries; the Asante's had had some contact with Christianity. He spoke of the Asante boys in Capitein's school. When T. E. Bowdich went to Kumasi in 1817 he saw there a Dutch Bible and a Dutch "refutation of Popery".⁴⁷

In a similar way, two Asante Princes John Ansah and William Quantamissah were sent to Cape Coast and then to England in 1830's after Maclean's treaty with Asante's and Methodist missionary Dunwell often talked with them at Cape Coast "and both of them accepted Christianity before they left for England."⁴⁸

Furthermore, Maclean sent to Kumasi, a British representative, the Methodist Fanti, John Mills and James Hayford who conducted regular services in the Palace, so that the Asantehene himself discussed religion with him. Hayford was even asked to conduct a Christmas service in the presence of Asantehene and other members of the Royal

⁴³ Casely B. Essamuah, *A History of Methodist Church Ghana, 1961-2000* (African world press, Inc. Eritrea 2010), 12.

⁴⁴ F.L. Bartels, *The Roots of Ghana Methodism* (Cambridge University with Methodist Book Depot Ghana Published in London, 1965), 36.

⁴⁵ Bartels, *The Roots of Ghana Methodism*, 37.

⁴⁶ Richard Foli, *Ghana Methodism Today*, (Methodist University College Ghana and Trust Publishers), 2008, 1.

⁴⁷ Debrunner, *A History of Christianity in Ghana*, 101.

⁴⁸ Debrunner, *A History of Christianity in Ghana*, 102.

household⁴⁹ and so Freeman was not the first person to introduce Christianity to Kumasi. What Freeman brought along with his presentation of the gospel was the power of colonial force, which, when accepted, offered the modern benefit of education and English culture, he also helped in opening new stations in addition to the one that were existed at the time.⁵⁰ The Asantehene had placed limits on those who could worship with Fante traders at the time even the service were held with his courtiers at the palace and in his presence, outsiders were not allowed to participate in Christian worship; ultimately, though, Freeman's visit would lead to ordinary Asante's people being allowed to join in Christian services.⁵¹

2.4 Freeman's First encounter with the Asante King

Bartels observe that, the horrors of sight of mutilation human bodies around Fomina, and the frustration that came on Freeman as a result from the delay in obtaining permission to enter Kumasi later gave way to great cheers on the part of Freeman. This was so because he came to know that several members from Cape Coast were trading in the neighborhood and were already forming advanced guard of a church at Fomina which later became Obuasi circuit of Methodist Church. Freeman conducted a service for them on Sunday 24th February 1839 with eighteen (18) members so Methodism in Asante begun in Obuasi with eighteen (18) members.⁵²

So on 1 April 1839 Freeman was given the permission to enter Kumasi for the first time, once in Kumasi, Freeman sought audience with the King; but it took him two weeks to secure it but they were not wasted weeks, though, since he held two Sunday services in that time, which was attended by many Asante which eventually became the

⁴⁹ Debrunner, *A History of Christianity in Ghana*, 102.

⁵⁰ Richard Foli, *Ghana Methodism Today* (Accra: Methodist University College and Trust Publishers) 2008, 38.

⁵¹ Essamuah, *A History of the Methodist Church Ghana, 1961-2000*, 14.

⁵² Bartels, *The Roots of Ghana Methodism*, 39.

first Methodist meeting in Kumasi. He also made friends with Apoko the King's Principal linguist who attended the Christian meeting.⁵³

When Freeman was eventually granted the audience with the King, he was pleased to see how cordial the King had become, very largely because of the confidence reposed in him by Apoko, the visit was, however, friendly and satisfactory and ended with the king's invitation to him to return⁵⁴ Freeman confirmed his happiness, not only because of the progress of the Church there, but also because Kumasi remained for him 'the handsomest native town' he had ever seen in the regions.⁵⁵ Freeman kept the way clear for more missionary work by maintaining a constant friendly communication with the King and he was greatly encouraged when he heard five months later, on 14th September 1839, that the King was anxious to have a school at Kumasi.⁵⁶

After the first visit to Kumasi, Freeman and De- Graft visited London on 10th June 1840 and came back again to visit the Asante King on the second time with a special gift from London to the King on 10th December 1840. This shows how cordial they were.⁵⁷

2.5 The Growth of Methodism in Asante

So the seed of Methodism in Asante was planted in Kumasi through Freeman's first visit and the establishment of Methodism in Ashanti were seeing a sign of much growth because, the members were meeting on a regular basis with more Asante's sometimes the Asante King Kwaku Dualin attendance.⁵⁸ Nevertheless, the missionary attempt in Kumasi was doomed to fail the Asante's regarded Freeman as a useful intermediary between them and Maclean when Maclean was replaced by other officials, the Asante

⁵³ Bartels, *The Roots of Ghana Methodism*, 39.

⁵⁴ Bartels, *The Roots of Ghana Methodism*, 39.

⁵⁵ Bartels, *The Roots of Ghana Methodism*, 38.

⁵⁶ Bartels, *The Roots of Ghana Methodism*, 39-40.

⁵⁷ Bartels, *The Roots of Ghana Methodism*, 48.

⁵⁸ Bartels, *The Roots of Ghana Methodism*, 37.

Christians got into difficulties.⁵⁹ The tribal wars affected the growth of Methodism in Asante; “the Methodist mission suffered much from the Asante’s wars and alarums between 1862 and 1874,” most of the members were dispersed, and the stations, with the chapels and mission houses, for the most part destroyed.⁶⁰

Also were the Asante’s misunderstandings of mission schools in the region, one Asante King Kofi Karikari said in 1874 “You must understand that we will not select children for education, for Asante children have better work to do than to sit down all day idly to learn” they have to fan their parents, and do other work which is much better.⁶¹ This continued to affect the growth and the expansion of the Church until the defeat of the Asante’s in 1874.⁶² The intermittent wars between the Asante’s and the coastal tribes under British protectorate disrupted Christian missions in Kumasi until 1901, when the Asante’s were totally subdued by the British. It was after this period that the Asante areas and other parts of inland Ghana were re-opened for the preaching of the gospel and planting of Methodist, Presbyterian, Anglican and Roman Catholic churches.⁶³ At this time at Kumasi the missionaries were received in the usual grand manner, and the Asantehene permitted occasional street preaching in Asante, but not the erection of mission station.⁶⁴

After World War I, in 1919, there was some improvement and growth in missionary work at this time in the Asante areas. We cannot talk about growth and expansion of Asante Methodism without mentioning one great Prophet at the time, Prophet Sampson Oppong the Asante’s prophet, who emerged in 1920.⁶⁵ He preached in the Asante

⁵⁹ Debrunner, *A History of Christianity in Ghana*, 106.

⁶⁰ Debrunner, *A History of Christianity in Ghana*, 176.

⁶¹ Debrunner, *A History of Christianity in Ghana*, 180.

⁶² Debrunner, *A History of Christianity in Ghana*, 201.

⁶³ Debrunner, *A History of Christianity in Ghana*, 116.

⁶⁴ Debrunner, *A History of Christianity in Ghana*, 116

⁶⁵ Debrunner, *A History of Christianity in Ghana*, 137.

Kingdom which includes Asante, Brong and Ahafo. His ministry centered mostly around Kumasi and Wenchi part of Asante Kingdom. His typical message was “Don’t believe in fetishes, burn all your magic things. If you do not change your ways God will let fire rain down upon your village”.⁶⁶ The Methodist Church at Kumasi collaborated with Oppong, and several thousands were won for the Church through him.⁶⁷ In less than two years more than ten thousand (10,000) Asante’s had been baptized and hundreds more were on the point of deciding for Christ.⁶⁸ Debrunner observed, through Oppong’s preaching hundreds of chiefs and ordinary people turned from serving idols to serve the living God.⁶⁹ So between the years of 1921-2, the membership of the Methodist Church in Asante increased from 1,607 to 4,342, and adults, under instruction for membership or the books of the Church, from 855 to 4,865.⁷⁰ The number of stations increased from 9 to 72 with a staff of 66 paid African workers and the spiritual revival coincided with a trade revival, and the generosity of new converts was amazing,⁷¹ at this point temporal bamboo churches gave place to large and more permanent structures, cement-faced solid swish walls and corrugated iron roofs, the people clamored for schools and many were opened for them.⁷²

Oppong’s ministry had a multi dimensional impact on Christianity in Asante, in particular in Methodist community a large Church was built at Adum, Kumasi, to accommodate the thousands who had come into the Church through Oppong’s ministry.

The Oppong’s ministry brought so many people into Church and through that, the Methodist Church at Adum was able to open more branches, such as Asawasi,

⁶⁶ Essamuah, *A History of the Methodist Church Ghana*, 30.

⁶⁷ Debrunner, *A History of Christianity in Ghana*, 311.

⁶⁸ Debrunner, *A History of Christianity in Ghana*, 28-29.

⁶⁹ Essamuah, *A History of the Methodist Church Ghana*, 1991-2000, 33.

⁷⁰ Bartels, *The Roots of Ghana Methodism*, 188.

⁷¹ Bartels, *The Roots of Ghana Methodism*, 188.

⁷² Bartels, *The Roots of Ghana Methodism*, 189.

Bantama, Kwadaso and New Tafo societies were opened for members who stayed far from Adum to attend.⁷³

The impact of Oppong's ministry at Wenchi, in the savanna lands of Brong-Ahafo area north of Asante led the Methodist to open a central station at Wenchi after withdrawing from northern Ghana, where the Government policy had made work difficult. Methodist work in the Wenchi area proceeded but slowly, but through the Oppong's prophetic ministry in the area many were brought into the Church and Methodist work was able to succeed there and other areas.⁷⁴ The Church at Wenchi has now become a big diocese with nine (9) circuits and a campus of Methodist University College and Methodist Hospital are located there now,⁷⁵ through the ministry of Samson Oppong the Prophet.

2.5.1 The Establishment of Methodist Training Colleges and Other Institutions

The Methodist idea, to feed the hungry mind and to excite the imagination of the young through education has enabled the Church to establish mission schools which has helped the spread of Christianity in all regions and has given birth to many schools in the country especially in Ashanti Region.⁷⁶

The Methodist Synod decided to relocate to Kumasi its first teacher training college known as Wesley College.⁷⁷ Wesley College emerged from the experiment of the Wesleyan Methodist Missionary Society (WMMS), to train highly qualified Church workers locally instead of sending them to Fourah Bay College in Freetown, Sierra Leone, the experiment commenced on 9th April 1918 with the opening of the *Wesley Training Institution* at Aburi to train efficient evangelists and teachers who would

⁷³ Interview with James Wood and Benjamin Nsiah, Former Stewards of Adum Methodist Church (24/05/2015).

⁷⁴ Debrunner, *A History of Christianity in Ghana*, 313.

⁷⁵ Methodist Church Ghana, Commemorative 2015 Almanac.

⁷⁶ Essamuah, *A History of the Methodist Church Ghana, 1991-2000*, 55.

⁷⁷ Bartels, *The Roots of Ghana Methodism*, 188.

“build up the Church, filling the minds of the converts with Christian ideas, and leading the members to a full Christian experience”.⁷⁸

Wesley College, Kumasi became the first higher educational institution to be established in the Northern sector of the Gold Coast, attracting high school graduates from Mfantshipim and Wesley Girls, Cape Coast and from other areas. The new Methodist Institution called Wesley College, was completed and dedicated on 3rd March 1924 in the presence of 4000 people, the College was to produce Christian corps of “catechist and teachers adequate to the rapid development of the work” of the Church.⁷⁹

With the commencement of Wesley College in its permanent premises in Kumasi, the training of personnel for Methodist work in church and society became consolidated at time of migration from Aburi to Kumasi, “the institution consisted of a student body of twenty-six; five were training to become ministers, twelve teachers, and nine catechists”. Additional thirty-six (36) student teachers were enrolled to join the twenty-six (26) from Aburi.⁸⁰

Methodism in Asante, apart from the two well establish training colleges, Wesley College Kumasi and Offinso Training College which is to help train men and women for teaching and ministerial purposes, has given birth to eight (8) Senior High and Technical Schools,⁸¹ 103 Junior High Schools, 215 Primary Schools and 187 Kindergarten, with total enrolment of 101,047 students and 3,439 teachers in basic

⁷⁸ Bartels, *The Roots of Ghana Methodism*, 192.

⁷⁹ Bartels, *The Roots of Ghana Methodism*, 188.

⁸⁰ Bartels, *The Roots of Ghana Methodism*, 195.

⁸¹ Methodist Church Ghana, 54th Annual Synod at Amakom, on 22th-26th April 2015.

levels.⁸² So through the establishment of schools, training centers for young men and women and other institutions of Methodism in Asante have helped the spread of Methodism in the region, the Asante Methodism stand tall above others in terms of numerical strength, because it's the only region which has three dioceses and 75 circuits more than any other region in the country.⁸³

To Methodists there was a deeper significance, the schools set the seal on all Freeman's work and hopes,⁸⁴ even though it was understood that Ghanaians would not necessarily become Christians just because they had been to school, it also seemed clear that schooling in the Christian environment provided some of the best opportunities for people to encounter Christ, gain a relevant education, and make a transformative impact on the society as a result and this is what Methodist Church seeks to do.⁸⁵

2.6 The Conclusion

Methodism in Asante started, from a very difficult point as one can see, passing through many challenges and difficulties a point in time it had to close down as a result of inter tribal wars of the Asante with others. One can also find out that there were great contributions by some individual Christians like John Mills, James Hayford, Joseph Dunwell, Birch Freeman, the Asante King Kwaku Dua 1, and the native Prophet Sampson Oppong to the expansion and growth of the Methodist Church in the Asante. It is through their effort that, Methodist Church Ghana especially in Asante stands in this current form by the Grace of God.

⁸²Ghana Education Service, Methodist Educational Unit-Asante, Statistics Returns on K.G, Primary and J.H.S, 2015 In Asante Region.

⁸³ Methodist Church Ghana, Commemorative 2015 Almanac.

⁸⁴ Bartels, *The Roots of Ghana Methodism*, 193.

⁸⁵ Essamuah, *A History of the Methodist Church Ghana, 1991-2000*, 56.

CHAPTER THREE

A BRIEF HISTORY OF DE-GRAFT MEMORIAL METHODIST CHURCH

ASAWASI

3.1 Introduction

In chapter three the writer gives a brief history of the genesis and the growth of De-Graft Memorial Methodist Church Asawasi, and some individuals who in one way or the other made contributions to the growth of the society. The individuals include S.H Asiedu who happens to be the founder of the Church; Rev. J. E. Addo who was the then Superintendent Minister of Kumasi Section now (Kumasi Circuit) led the Methodist Church to acquire the Asawasi land, J. K. Nketia the first resident Minister of the Church. It also includes Rev. O. A. Quainoo and Rev. N. B. Abubakr who helped the spread of Methodism to other neighboring communities in the area and lastly Emmanuel Anterkyi who worked very hard to ensure the growth of the Church by keeping the records of the Church. The chapter also gives the historical background of Asawasi and the geographical location of Asawasi De-Graft Methodist Church.

3.2 Historical Background of Asawasi Community

Asawasi is one of the oldest, largest and populous communities in Kumasi-Asante Ghana. Asawasi is geographically located at the east side of Kumasi when approaching from Kejetia the central part of Kumasi.⁸⁶ The Asawasi community is under Asokore Mampong Municipal Assembly currently. Formerly the community was under the Kumasi Metropolitan Assembly but it was carved out of Kumasi Municipality due to the growing population of the Kumasi Metropolis. The Municipality was created under the Government Decentralization Programme in 2012 under Legislative Instrument

⁸⁶ Town and Country Planning Kumasi Department 2010 Survey.

(L.I) 2112 on June 29, 2012, with Asokore Mampong as its capital.⁸⁷ The community has a population of about 46,243.

According to Kofi Asenso, the current Chief of Asawasi, is Nana Owusu Achiaw.⁸⁸ The people of Asawasi were servants to the Asante King Osei Tutu I (1701-1717). During his reign as King, the people of Asawasi lived with him at his palace (Manhyia),⁸⁹ but when the people increased in number the palace couldn't accommodate them so they asked the Asante king to give them a land to settle on.⁹⁰

The ancestors specifically asked for a land that will be their own and could be passed on to their descendants. The King then asked them to go and look for a land in his kingdom and they found an Asaa tree (*asaa dua*) on one of the lands and reported it to the King. After performing all the necessary rituals on the land, the King gave the land to them, so the people settled under the *asaa dua*, hence the name Asawasi. The *asaa dua* was located at the very place where the Asawasi Presbyterian Church is currently situated, so they lived there for some time together with their descendants.⁹¹

Initially, the people of Asawasi were mainly the Asantes but due to urbanization, the presence of the Asawasi market, the settlement of Government workers during the reign of Prempeh II in 1931, as the King of the Asantes, he allocated a portion of his land to the then Government to settle the workers there. The then President of Ghana, Kwame Nkrumah also built estate houses for the soldiers who fought in the World war II but the soldiers sold the houses to certain individuals. These factors brought about the expansion of the community, with people from various backgrounds settling in the

⁸⁷ 2010 Population and Housing Census, (District Analytical Report, Asokore Mampong Municipality), 1.

⁸⁸ Interview with Nana Kofi Asenso, The Principal Linguist of Asawasi (09/04/2015).

⁸⁹ Interview with Nana Owusu Achiaw, The King of Asawasi (09/04/2015).

⁹⁰ Interview with Nana Afia Nyarko, A Resident at Asawasi, (15/04/2015).

⁹¹ Interview George Oppong Agyemang, The Next of Kin of Asawasi, (15/04/2015).

Asawasi community.⁹² Thus the Asawasi community which used to be a homogeneous community is now heterogeneous with people from Central, Volta and the Northern parts of Ghana.⁹³

3.2.1 The Religious Life of the People of Asawasi

Religiously the community is made up of people with different kinds of religions, being Christianity, Islam, Buddhism, Africa Traditional beliefs, Eckankar to mention but a few. It is believed that as people migrate they move along with their religion and this has made it very difficult for Christianity to dominate the community.⁹⁴

3.2.2 The Muslim Settlement in Asawasi Community

Islamic religion is the most dominant among all the religious group in the Municipality with 55.4% representation.⁹⁵ The settlement of Muslims can be traced to the early stages in the history of Asante. It occurred through the business relationship that existed between the Muslims and the Asante.⁹⁶ In the time of Osei Bonsu as the Asante King the Muslims came to live in the center of Kumasi and exercise significant influence in the cultural and political affairs of the capital, some even worked in the Asante palace as clerks and administrators at the time.⁹⁷ The majority of Muslims who settled at Asawasi community were formerly at Yeriwa near Akwatialine and Bompata in Kumasi, but in early 1965, the then President of Ghana Nkrumah after building the Asawasi Estate wanted to use Bompata land for State Insurance Company, he then decided to settle the Muslims at Asawasi in early 1966.⁹⁸

⁹² Mark Nso-Yine, Pastor at Eternal Life Baptist Church and Resident at Asawasi, (10/04/2015).

⁹³ Statistical Department Ghana (2010 Population and Housing Census).

⁹⁴ Ghana Evangelism Committee 3rd Survey In the Ashanti Region, 2014, 91.

⁹⁵ 2010 Population and Housing Census, (District Analytical Report, Asokore Mampong Municipality), 4.

⁹⁶ Samuel B. Adubofuor, *Islam and Africa Religions* (Kumasi: Savant Grafix, 2009), 11-12.

⁹⁷ Adubofuor, *Islam and Africa Religions*, 11.

⁹⁸ Interview with the Baba Sanusi, the Saliki Nzongo of Asawasi, (King of Muslim Community at Asawasi), 01/06/2015.

3.3 The Geographical Location of the De-Graft Memorial Methodist Church

The De-Graft Memorial Methodist Church is currently located on the plot of State Housing Company Limited at Asawasi-Kumasi. The Methodist Church is located within a cluster of churches, being Ebenezer Presbyterian Church, St. Theresa's Catholic Church, Church of Pentecost, Anglican Church, Church of Christ and other churches within the compound of the Church. The De-Graft Memorial Methodist Church Asawasi, in brotherly manner allocated a portion of its land to St. Theresa's Catholic Church Asawasi. That's why the two churches are close to each other. The Kumasi District of the Methodist Church acquired the land for the De-Graft Memorial Methodist in early 1938 at the time when the Church was at K.O. and started the school. The school was started in 1941 as Methodist Preparatory School before Government took over in 1st January 1943⁹⁹ and then became Methodist Girls Middle School in the time of Rev. J. E. Addo. It happens to be first school in Asawasi community.¹⁰⁰

3.4 The Early History of De-Graft Memorial Methodist Church

A group of Methodist members living around Asawasi community began to meet for prayers and morning devotions in early 1947 at S.H. Asiedu's house, Plot number F.15. They were twelve (12) in number at the time.

S. H. Asiedu was the leader, with the following eleven as founding members T. K. Sakyi, J.K. Marboah, Messrs Viala, Henry Quarshie, J.K. Smith, Quargraine, Samuel Adu Poku, Sophia Yorke, Aba Egyamba, Florence Asiedu, Mary Ewool and Anthony

⁹⁹ Interview with Michael Tano, the Head Master of Asawasi Methodist School, (01/06/2015).

¹⁰⁰ Interview with Emmanuel Anterkyi, A member of De-Graft Methodist Church Since 1960, (10/02/2015).

Whyte. They had settled at the Asawasi Estate for various reasons.¹⁰¹ These twelve members called themselves the twelve apostles. They and their children used to walk from Asawasi to worship at Kumasi Wesley Methodist Church at Adum near the prisons. The shortest route to Adum was through Manhyia. Apart from the distance, they were frequently harassed by the guards at Manhyia Palace, especially in the evenings. To avoid walking this long distance every Sunday, they decided to open a branch at Asawasi.

A formal application to this effect was submitted to Rev. J.A. Addo who was then the Superintendent Minister in charge of Wesley Methodist Church at Adum. Thus a new Methodist Society was opened at Asawasi with S.H. Asiedu as caretaker. They were still meeting at S.H. Asiedu's house but when the number increased, they moved into two classrooms of the Asawasi Methodist Girls Middle School on 16th February 1948.

The Church was inaugurated on 19th March 1950 by Rev. J. E. Addo. With increase in the numerical strength of the membership, J.K. Smith was appointed as first Catechist to take care of the newly inaugurated society whose membership had risen to fifty (50).¹⁰²

By 1964 the membership had increased to about 120 so the leadership of the Church thought it necessary to acquire a permanent place of worship. So in 1965, a building committee was appointed to find means to establish a permanent place for service. At the inaugural meeting presided over by Rev. J.K. Nketia, it was unanimously agreed that members should contribute 20 pesewas per male and 10 pesewas per female respectively. Aside this contribution, voluntary contributions (*so mu bi*) were made by

¹⁰¹ Interview with Agnes Evelyn Mensah, A Founding Member of De-Graft Memorial Methodist Church (20/04/2015).

¹⁰² De-Graft Memorial Methodist Church Silver Jubilee Celebration Brochure, 13.

the members to help speed up the building project.¹⁰³ The work on the Chapel began thus in 1965 under the supervision of Rev. J. K. Nketia, the first resident Minister.

3.5 The Growth of the De-Graft Methodist Church

The growth of the Asawasi Methodist Church was given a great boost by the arrival of their first resident Minister, Rev. J .K. Nketia (1964-1966). On assumption of duty, he met a membership of 150 meeting in two combined classrooms, but he was able to mobilize more members through visitation and encouragement. As the membership increased to about 220 he planned building a permanent place of worship.

Another Minister who also contributed to the growth of the Church was Rev. O. A. Quainoo. He worked between 1973-1975, he did a good work because during his time the Church saw a remarkable growth in membership to about 350, the spiritual life of the members was improved by having time to pray with them. He was meticulous about the financial matters of the Church, no wonder the Church was able to complete the ceiling of the building under his watch.¹⁰⁴

He founded the Boys and Girls brigade, Youth Fellowship, and another group he named “New Life for All” group of young men and women at the time. The New Life for All; was introduced in Nigeria in 1963 as “an interdenominational evangelistic movement” through the vision and pioneering leadership of Rev. Swank and SIM missionary.¹⁰⁵

Under the auspices of the Ghana Evangelism Committee, New Life For All was introduced into Ghanaian churches in the mid-1970’s as a religious import from Nigeria to help the evangelism in the Ghanaian Christianity.¹⁰⁶ He used these groups together

¹⁰³ Interview with Peter Amakyi, A Member of De-Graft Methodist Church, Since 1962 (05/05/2015).

¹⁰⁴ De-graft Memorial Methodist Church Silver Jubilee Celebration Brochure, 12.

¹⁰⁵ Samuel B. Adubofuor, “*Evangelical Parachurch Movement In Ghanaian Christianity*” (PhD Diss., University of Edinburg 1994), 419.

¹⁰⁶ Adubofuor, “*Evangelical Parachurch Movement In Ghanaian Christianity*” 420.

with Singing Band and Choir in the Church as an instrument for evangelism to establish two other societies at Buokrom and Buokrom Estate within the circuit. It is believed that once the churches are planted in these areas the growth will surely follow and also many joined the Asawasi Church through the two organizations. It was during this time that the membership rose to 450.¹⁰⁷

In 1977 Rev. P.K.Y. Eshun assumed as the Minister-in-Charge, and during his era Asawasi Section attained full Circuit status in 1979 with the following as constituent societies: Ayigya, Old Tafo, Amakom, Ahinsan, Atonsu, Kenyasi, and Bonwire.¹⁰⁸

Another Minister whose effort helped the growth of the De-Graft Church was Very. Rev. N. B. Abubakr (1992-1996). During his time the Circuit hosted the Synod of the Kumasi District for the first time in 1993. The Church manse which was started under Rev. E. A. Boateng was completed under the administration of Rev. Abubakr.¹⁰⁹ He used the hosting of camp meetings, monthly revivals, watch night services and regular visitation of members to open new Methodist societies at Bomso, Abirem, Nwamasi, Ekyem, Bosore and Adwumam Manhyia respectively. He also inaugurated Asawasi Primary School in 1996.¹¹⁰

He also helped to strengthen the Circuit's evangelism team and Methodist Prayer and Renewal Program (M.P.R.P.). The Methodist Prayer and Renewal Programme started as the Methodist Prayer Fellowship Movement. It emerged in the Kumasi Wesley Church through the activism and charismatic inclinations of Isaac and Charlotte Ampah leaders of the church.¹¹¹ In Kumasi Wesley Church the last Friday of every month was

¹⁰⁷ Interview with Seth Mbiah, Former Society Steward and Youth Fellowship President of De-Graft Church, (31/05/2015).

¹⁰⁸ Methodist Church Ghana, Twenty-Fourth Annual Conference, (8th -11th May, 1985), 152.

¹⁰⁹ Rosemary Adams, Circuit Secretary and a Member of De-Graft Methodist Church (28/05/2015).

¹¹⁰ A.K. Bobie Ansah, Former Circuit Evangelism Coordinator, (28/05/ 2015).

¹¹¹ Adubofuor, "*Evangelical Parachurch Movement In Ghanaian Christianity*" 428.

devoted to all-night prayer meetings intended to arrest the drift of the youth in the Church to the emerging Parachurch prayer fellowship in mid-seventies.¹¹² During his time the De-Graft Memorial Methodist Church saw rapid growth because people were joining the Church at every meeting and membership increased at a faster rate such that the total membership reached 2,300.¹¹³

3.5.1 Church Organizations

These are the organizations in the Church and their date of formation Women's Fellowship 1950, Guild 1963, Christ Little Band 1974, Youth Fellowship 1975, Boys and Girls Fellowship 1975, Men's Fellowship 1984 Susanna Wesley 1987 and Girls Fellowship respectively.¹¹⁴

3.5.2 The Birth of New Circuits

The Asawasi Circuit has so far given birth to seven (7) other circuits within the Kumasi Diocese. They are Amakom, Ayigya, Ahinsan, Old Tafo, Atonsu, Bonwire and recently Buokrom Estate.

These sections have successfully attained their full Circuit status in the Diocese. During the Twenty Fourth annual Conference at Accra, it was agreed that, the Asawasi Circuit be divided into the following sections in accordance with the S.O 402 (3) (a).

- i. Asawasi Section-Asawasi (Head), Anwomaso, Aprade, Buokrom, Fumesua, Kenyasi and Tikrom.
- ii. Amakom Section-Amakom (Head), Ayeduasi, Boadi, Deduako, Kotei, Ahinsan, and Atonsu.

¹¹² Adubofuor, "Evangelical Parachurch Movement In Ghanaian Christianity" 429.

¹¹³ Interview with Akwasi Amonu, Member of the De-Graft Church (31/05/2015).

¹¹⁴ De-Graft Memorial Methodist Church Leaders Meeting Minutes Book 2015.

- iii. Old Tafo Section- Old Tafo (Head), Ahwiaa, Mampondeng, Meduma, Pataase and Pankrono.
- iv. Bonwire Section- Bonwire (Head), Abira, Amanpo, Adawomaso, Baaman and krobo.¹¹⁵

3.6 Conclusion

The commitment and foresight of the early leaders of the Church helped the growth and the development of the Church before the arrival of the first Minister. The establishment of Methodist Girls Middle School Asawasi cannot be overlooked as it provided classrooms for meetings and land for the Church building.

The great effort of the following organizations; Singing Band, Choir, Guild, Youth Fellowship, Men's Fellowship, Women's Fellowship, Susanna Wesley, Girls Fellowship and Brigade contributed immensely to the growth church as they served as evangelism agencies to win souls into the Church. Also the able ministers who served the Church in various ways also helped to establish more societies for the Circuit.

¹¹⁵ Methodist Church Ghana, Twenty Fourth Annual Conference (Accra 1985), 152.

CHAPTER FOUR

THE CAUSES OF DECLINE IN CHURCH MEMBERSHIP OF DE-GRAFT MEMORIAL METHODIST CHURCH AT ASAWASI.

4.1 Introduction

In chapter three, the researcher discussed the genesis and the growth of De-Graft Memorial Methodist Church and the factors that accounted for the growth of the Church. The founding members used different strategies that enhanced the growth of the church. They included evangelism, visitation of members, New Life for All Programme, and Methodist Prayer and Renewal programme. In this chapter the researcher gives an account of the decline in Church membership and the factors involved.

4.2 Decline in the Membership of De-Graft Memorial Methodist Church Asawasi.

From 2007-2009 the Church had a total adult membership of about one thousand five hundred (1500), with the attendance of Sunday Church Service and children being five hundred (500) each Sunday.¹¹⁶ But currently, the Church membership ranges between 700 and 800, with the number of children reducing to 220.¹¹⁷ This is evidence of decline in the membership which was once 2,300. The Sunday Service attendance has gone down and it has affected other Church activities. The question many people ask is: what are the possible causes of such reduction in membership?

4.3 The Factors for the Decline in Church Membership of De-Graft Memorial Methodist Church Asawasi.

In the attempt to find out the causes of decline in the Church membership, three different sets of questionnaires were distributed: one for ministers and lay leaders of the

¹¹⁶ Leaders Meeting Minutes Book, 19th March 2015.

¹¹⁷ Leaders Meeting Minutes Book, 19th March 2015.

Church, one for members of the Church and another for former members to solicit their reasons for leaving the Church. In all one hundred (100) copies of questionnaires were distributed to the leaders and the Church members, seventy (70) of them responded in answering the questionnaire. The seventy people who responded were made up of twenty leaders and fifty members of the Church, representing twenty-nine percent of leaders and seventy-one percent of Church members.

On the question of the causes of the decline in the Church membership, respondents were given the liberty to enumerate. The views of the members are expressed as follows.

Causes of Decline	Ministers	Lay Leaders	Church Members	% Of total respondents
Lack of Visitation	1	11	35	67.14
Absence of Effective Evangelism	1	4	13	25.71
Migration from the Community	2	15	42	84.29
Challenge of Islam	0	6	22	40.0
Exodus of Graduates Students	0	8	19	38.58
Unfulfilled Expectations of New Converts	2	19	29	71.42
Challenge of Modern Youth Ministry	0	15	16	44.29
Inability to Maintain New Converts	1	3	44	68.58
Absence of Follow-up Strategies	0	7	48	78.58
Inactive Church Organizations	2	17	20	55.71
Attraction of New Charismatic Churches	0	12	41	75.71
Financial Demands of the Church	2	3	45	71.42

In the attempt to find a lasting solution to the negative trend of growth in the Church, the researcher again interviewed about 40 members of the Church both active and inactive and various reasons were ascribed to the causes of the decline in the Church membership.

4.3.1 Lack of Visitation to Members

According to Sarah Boateng, it is the inability of the Church members to visit new converts, absentee members, the sick and the elderly that have brought about the decline in Church membership as the members felt rejected by the leaders and members and tend to join other churches.¹¹⁸

4.3.2 Ineffective Participation of M. P.R.P.

One of the factors for the decline is the low attendance at the Methodist Prayer and Renewal Programme (M.P.R.P) which was very active in the Church some years ago. Through the programme others joined the Church because their spiritual needs were met.¹¹⁹

But of late the interest and desire to join the programme has drastically decreased to the extent that, at times the Church doesn't organize the programme.¹²⁰ The researcher found out that, the interest in the M.P.R.P. has gone down due to the following factors: lack of leadership involvement, the kind of pastors invited for the programmes, time schedule of the programme, the distance between the work place and the church, the emergence of new prayer groups in the system and the like.

¹¹⁸ Interview with Sarah Boateng, 7/6/2015.

¹¹⁹ Interview with Hosea Osei, 31/5/2015.

¹²⁰ Interview with Solomon Asamoah, 7/6/2015.

4.3.3 Migration from the Community

People are migrating from the Asawasi community because of unavailability of land for purchase in the place which has now become a commercial area. Such people in their attempt to find a land to build on move to the outskirts of the Kumasi Metropolis where they can have access to lands.¹²¹ In the words of Hagan, others have the perception that, the community is not a place for well -to do people to live due to over population and disturbances in the place. Others also see the place as just a starting point for their lives, making the majority of the youth who reside in Asawasi move out of the community once they become wealthy or graduate from tertiary institutions. Various others too have relocated to new places quite far from Asawasi and thereby find it difficult to come to De-Graft to worship.¹²²

4.3.4 The Challenges of Islam

Through personal observation and interactions with some of the former members, it came to light that, one of the factors for the decline of the Church is the Islamic domination of the community.¹²³ Asawasi is predominantly a Muslim community with Muslims constituting 55.4 %, Christians constitute 41.8% and the other religious groups also constitute 2.8% of the total populace.¹²⁴ There are 179 enclosed mosques and 89 open-air mosques,¹²⁵ with just 32 scattered churches in the community.¹²⁶ For this reason evangelism and church growth is a great challenge to Christians. The community is also very close to Akwatialine where the Kumasi Central Mosque is located. The Muslim activities and influence are making life in the community very challenging for the Christians living in the community, Sagoe remarks.

¹²¹ Interview with Edward Forson, 3/5/2015.

¹²² Interview with Peter Hagan, 3/5/2015.

¹²³ Interview with Edward Sagoe, 3/5/2015.

¹²⁴ 2010 Population and Housing Census, (District Analytical Report, Asokore Mampong Municipality), 4.

¹²⁵ Ghana Evangelism Committee 3rd Survey In the Ashanti Region, 2014, 91.

¹²⁶ Ghana Evangelism Committee 3rd Survey In the Ashanti Region, 2014, 91.

4.3.5 Inactive Church Organizations

It came to light that, the inactive attitude of the organizations in the Church towards evangelism is also a factor for the decline in membership. Previously the organizations were very active in the evangelism and through that souls were won for the Church.¹²⁷ But in recent times the organizations feel reluctant to involve themselves in evangelism. It is believed that evangelism is the core business of the church which the organizations are part.¹²⁸

4.3.6 Lack of proper monitoring of the students in the Church

From the research conducted, some were of the view that, one of the factors for the decline is improper monitoring of the youth who leave the Church to study at various secondary and tertiary Institutions in the country.¹²⁹ There was a complain that, the Church leaders do not bother to find out how these students are faring in their various institutions not even phone calls were made to ask of the welfare of these students.

A Church member observes that, these students at times feel they have been neglected by their church, so as soon as they see that their colleagues who are in charismatic churches are visited by their pastors and leaders; they tend to join such churches. These students believe that, they will have sense of love and belongingness from these churches. The Charismatic Churches believe that the growth and the development of the Churches depend on the youth, especially those seeking academic excellence.¹³⁰ The researcher thinks that, this complaint is unrealistic because these students can join Ghana Methodist students union (*Ghamsu*) in their respective schools for the local minister or the chaplain to shepherd them.

¹²⁷ De-Graft Memorial Methodist Church Silver Jubilee Celebration Brochure, 1975, 12.

¹²⁸ Interview with Paul Nyame, 10/5/2015.

¹²⁹ Interview with Abigial Owusuwah, 7/6/2015.

¹³⁰ Interview with Sarah Boateng, 7/6/2015.

4.3.7 Unfulfilled Expectations of new Converts

Interactions with both active and inactive members in the Church has brought to the limelight that, some of the factors that have brought about the decline in Church membership are the search for wives or husbands, financial breakthrough, healing, acquiring travelling documents, etc.¹³¹ Some people join the De-Graft Methodist Church with the expectation that, their needs will be met immediately; therefore they actively involved themselves in the Church programmes. Such people start withdrawing their services and eventually stop attending Church programmes because their aspirations were not met.¹³²

These people attended the Church for personal interest, but we do not worship God for our physical needs alone. It is our duty to worship God in all situations, favorable or unfavorable. One inactive member thinks that, some people put their faith in some ministers who have come to serve the Church rather than God, and that without these ministers they could not receive any miracle from God. When these men of God are transferred to other churches as the duty of their work demands, these people find it difficult to attend church meetings, thereby leaving the Church eventually.¹³³

4.3.8 Challenges of Modern Youth Ministry

The researcher's interaction with some of the youth in the De-Graft Church indicates that many of the youth today believe in prosperity messages and therefore leave to find solace in Churches that preach such messages.¹³⁴ It was also mentioned that, the style of worship in Churches that preach such messages.¹³⁵ It was also mentioned that, the style of worship does not suit the youth of today. Whereas the youth love to hear

¹³¹ Interview with Peter Hagan, 7/6/2015.

¹³² Interview with Emmanuel Donkor, 7/6/2015.

¹³³ Interview with Faustina Asamoah, 14/6/2015.

¹³⁴ Interview with Abraham Tetteh, 14/6/2015.

¹³⁵ Interview with Abraham Tetteh, 14/6/2015.

foreign gospels with a “funky touch” the elderly prefer the hymns and the local Twi gospel songs. There has been an introduction of morning service for the youth to have their time but some of the elderly still join them in the morning service, thereby making it difficult for them to express themselves as they wish.¹³⁶

Some of the youth are advocating for the use of technological innovation in the liturgy of the Church as the charismatic and other churches do, such as the use of power point in the preaching and teaching, and during songs ministrations. Thus the young ones who love foreign gospel music and innovation become disappointed and leave the Church branding it as being a traditional Church.¹³⁷

4.3.9 Inability to Maintain the new Converts

A respondent, Samuel Boakye, attributes the decline in membership to the inability of the leaders and members of the Church to maintain new converts and those baptized into the Church. The researcher found out that majority of some new converts who were baptized about five years ago were not in the Church. Some needed the baptismal certificates to enable them to procure their travelling documents and others.

The table below shows the number of new converts who were baptized from 2010-2014. If the Church had maintained all these converts, the Church might be running three services on Sundays by now.

¹³⁶ Interview with Gifty Asamoah, 14/6/2015.

¹³⁷ Interview with Emmanuel Quagrin, 7/6/2015.

Table 1.0 Shows the New Converts baptized from 2010-2014

Year (2010-2014)	Number of People Baptized	Number of People Maintained	% Maintained
2010	45	11	24.4
2011	32	4	12.5
2012	43	6	14
2013	32	10	3.231.2
2014	52	15	28.8
Total	204	46	22.5

Source: De-Graft Memorial Methodist Church Leaders Meeting Report 05/06/2015.

4.3.10 The Attraction of new Charismatic Churches in Asawasi

The researcher also got to know from the interview that, in the earlier stages of the Church's existence there were just a few churches in the Asawasi community, but presently there are numerous churches, with some meeting in permanent buildings, classrooms and temporal structures.¹³⁸ All these churches are working to win the same people in the community, thereby creating competition which has affected the growth De-Graft Methodist Church.

4.3.11 Financial Demands of the Church

Some active and inactive members in the church believe that it is an obligation to fulfill all financial demands in the church if one becomes a member of the church, if even the person is not gainfully employed. Some people therefore find the financial demands of the Church too burdensome and therefore leave.¹³⁹ Some also abhor the way fund

¹³⁸ Ghana Evangelism Committee 3rd Survey In the Ashanti Region, 2014, 91.

¹³⁹ Interview with Solomon Hayford, 14/6/2015.

raising is conducted in the Church by some visiting ministers, and therefore question why they are left on unchecked.¹⁴⁰

4.4 Conclusion

Taking cognizance of the views expressed by the respondents, it could be said that, the causes of decline in the membership of the church could be attributed to following issues: lack of visitation, absence of effective evangelism, migration from the community, the challenge of Islam and inactive of church organizations. They include unfulfilled expectations of new converts, absence of innovation in youth ministry, absence of follow-up strategies, attraction of new charismatic churches, and excessive financial demands of the church.

¹⁴⁰ Interview with Animah Baah, 14/6/2015.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study set out to examine the challenges facing the growth of De-Graft Memorial Methodist Church at Asawasi- Kumasi. The study considered some background issues which include the genesis and growth of Methodism in Asante, the background of Asawasi community, and the early history and growth of De-Graft Memorial Methodist Church.

Through interviews and questionnaires, the decline in the membership of De-Graft Memorial Methodist Church Asawasi and the factors involved were discovered. They include, ineffective evangelism, migration of members from the community, challenges of Islam, ineffective shepherding members especially the students, financial problems and lack of visitation. Other factors are inactive church organizations, exodus of graduate students, unfulfilled expectations of some members, inability to retain converts and attraction of charismatic churches.

5.2 General Conclusion

The study set out to examine the challenges facing the growth of De-Graft Memorial Methodist Church at Asawasi. These challenges were identified as socio - economic, and cultural, church- based issues, as well as the challenge of Islam.

This work has revealed that, the decline in church membership is not peculiar to only De-Graft Memorial Methodist Church at Asawasi but rather, it is something which affects the Methodist Church Ghana in general.

According to Essamuah,

Methodism in Ghana has lost its central role as the largest protestant church.” A great deal of the blame needs to be attributed to the crises that have sapped the spiritual energy, motivational drive, and missional focus of Methodist Church Ghana in the last two decades of the twentieth century”.¹⁴¹ “At the time of autonomy, the Methodist Church Ghana was the largest protestant denomination in Ghana, with an adult dues-paying membership of 70,000 and a total constituency (including children and irregular visitors) approaching 200,000. This position was maintained for up to about 10 years afterwards, at which time it was reported that, membership had risen to 80,590 with a total constituency of almost 225,000.”¹⁴²

Methodist Church Ghana had 1,600 congregations and preaching places, with more than a 1,000 schools. Yet, at the end of twentieth century Methodist Church Ghana was no longer in the position of numerical superiority as far as Ghanaian Christianity was concerned.¹⁴³

The Ghana evangelism committee conducted two surveys, in 1987-87 and again in 1991-93. The survey revealed that Pentecostals were far outgrowing the traditional AICs as well as the mainline churches. “In fact, in the 10 years surveyed, AICs opened 3,500 new churches, while Pentecostals opened 25,000, with the mainline Protestant churches opening only 1,400.” It needs repeating that, “this decline was experienced at the height of the church’s internal conflict.”¹⁴⁴

With these statistics, it revealed that, the Methodist Church Ghana which used to be on top, in terms of numbers is now declining in membership. The researcher thinks that something needs to be done urgently to arrest the decline in church membership.

5.3 Recommendations

This study has brought to the lime light some factors which have led to the decline of Church membership in the De-Graft Memorial Methodist Church at Asawasi. To improve on the Church membership based, the following measures are recommended:

¹⁴¹ Essamuah, A History the Methodist Church Ghana, 1961-2000, 127.

¹⁴² Essamuah, A History the Methodist Church Ghana, 1961-2000, 127-128

¹⁴³ Essamuah, A History the Methodist Church Ghana, 1961-2000, 128.

¹⁴⁴ Essamuah, A History the Methodist Church Ghana, 1961-2000, 128.

It is recommended that, the Church leaders should be seen as pacesetters as far as visitation in the church is concerned. The whole church body should be educated to view visitation as part of the church's programme of exhibiting the love of Christ. Visitation should be on a regular basis not a yearly affair.

In addition, Bible teachings, revivals and prayers must be intensified, especially the M.P.R.P. to enhance the spiritual growth of the members so that they do not move out to join other emerging prayer groups. The Church should also find a day which will be appropriate for majority of members to attend the programme instead of normal Fridays.

Modern technology such as power point presentation and the internet must be exploited to enhance church programmes to make it appealing to all. Bible readings, hymns, choruses, sermon points and announcements could be projected through power point. The Church would need to acquire a computer and LCD projector for the purpose.

For those who have relocated to other areas, it is recommended that, the Church should purchase a bus which will transport the members from their vintage points to the Church premises or they can be encouraged to start cell groups which can eventually be transformed into a church in the area. It is also recommended that, the minister and the leaders should adhere to stipulated closing time especially on Sunday services to enable commuters return home early.

Concerning follow up of new converts and visitation of inactive, it is recommended that the members and the organizational heads be provided with the addresses and telephone numbers of new converts and inactive members to make the follow-up easier.

Furthermore, it is recommended that, church members should be trained on how to do personal evangelism, because it is the duty of all believers (Matt. 28 19-20) and not church leaders alone.

It will also be of immense benefit to the Church members, if the minister will be circumspect in the way fund raising is done in the Church. It should be made in such a way that, everybody will be able to give whole heartedly without feeling that they are being manipulated or compelled.

With the unfulfilled expectations, it is recommended that, the church should organize special prayers and counseling sections to meet both physical and spiritual needs of the members. It also recommended that, marriage seminars and training sections should be organized to help those who are yet to marry and those who are searching for jobs and others. Christian motivational speakers should be invited to give a new dimension to the church's programme. It is only when programmes which are of interest to the members are organized that the members will stay.

Finally, regular evaluation of the general progress of the Church should be done to help the Church identify problems, weaknesses and find appropriate measures to help maintain and increase its membership.

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Amonu, Akwasi. Member of De-Graft Methodist Church, 31/05/2015.

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Anterkyi, Emmanuel. Founding Member of De-Graft Methodist Church, 10/02/2015.

Appiah, Emmanuel. Evangelism Coordinator De-Graft Methodist Church, 7/6/2015.

Asamoah, Faustina. Member of De-Graft Methodist Church, 14/6/2015.

Asamoah, Gifty. Member of De-Graft Methodist Church, 14/6/2015.

Asamoah, Solomon. Youth Fellowship President De-Graft Methodist Church, 7/6/2015.

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Hagan, Peter. Statiscian De-Graft Methodist Church, 3/5/2015.

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Mbiah, Seth. Former Steward De-Graft Methodist Church, 31/05/2015.

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Nyame, Paul. Bible Class Leader and Sunday school Teacher De-Graft Church, 10/5/2015.

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Oppong, A. George. (Nana), The Next of Kin of Asawasi, 15/04/2015.

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Quagrin, Emmanuel. Member De-Graft Memorial Methodist Church, 7/6/2015.

Sagoe, Edward. Member De-Graft Memorial Methodist Church, 3/5/2015.

Tano, Michael. The Head Master of Asawasi Methodist School, 01/06/2015.

Tetteh, Abraham. Member De-Graft Memorial Methodist Church, 14/6/2015.

Wood, James. Former steward Wesley Methodist Church Adum, 24/05/2015.

APPENDIX I

INTERVIEW QUESTIONS

Please fill the blank spaces and tick where necessary.

AGE.....

SEX.....

1. What is the membership of the Church?
.....
2. On the average how many people are added to your church annually?
.....
3. How long have you been a Christian?
.....
4. How many people have you witnessed to in the last three years?
.....
5. How many souls have you won for Christ since you became a Christian?
.....
6. How many people have helped to be Christians and members of your church?
.....
7. What do you think are some of the causes in the decline in church membership?
I
II
III
IV
8. In your own opinion what do you think must be done for the church to grow?
I
II
III
IV
9. Who are those who can help the church to grow?
I
II
III
IV
10. Do you belong to any of the group above?
Yes
If No. why?
.....

11. Which of the following activities do you attend?
I. Crusade
II. Personal Evangelism
III. Revival meetings
12. Do you like witnessing to non-believers?
If Yes. Why?
.....
If No. why?
.....
13. Is your church growing numerically?
Yes
If No. why?
.....
.....
14. Do many people become members of your church as a result of transfer from other church?
Yes No.....
15. Do you play a balanced influence on fellowship, service to one another, worship, teaching and evangelism in the church?
Yes No
Sometimes.....
16. Do you have active evangelism team in your church?
Yes No.....
17. Do the church members and leaders care about the church's growth?
I. Much II. Little
III. Average IV. Not at all.
18. Do you visit visitors to your church?
I. Always II. Sometimes III. No.....
19. Does the church have welfare facilities for the church members?
Yes No.....
19. Which of the following does your Church use most?
I. Crusade..... II. Personal Evangelism.....
20. In your opinion, what can be done to improve Church membership?
.....
.....
.....
21. What programmes do you think should be introduced so as to attract people to the church?
.....
.....

DECLINE IN CHURCH MEMBERSHIP A CASE STUDY OF DE-GRAFT
MEMORIAL METHODIST CHURCH ASAWASI KUMASI.

QUESTIONNAIRE FOR MINISTERS AND LEADERS OF DE-GRAFT
MEMORIAL METHODIST CHURCH, ASAWASI- KUMASI.

Sex: Male.....

Female.....

1. What do you think brought about the decline of membership in the church?

.....
.....
.....

2. What do you think could be done to improve membership?

.....
.....
.....

3. How many converts do you get in a year?

.....

4. How many of these converts stay in the church?

.....

5. Does the church have a counseling team?

.....

6. How many times does the church organize an outreach programme?

.....

7. What role do you play in the outreach programme?

.....

8. Is the church losing its importance in the society?

If Yes,

why?.....

If No, why.....

9. Do you normally do evaluation of church membership at the end of the
year?

.....

10. Do you keep records of members who have been transferred to other areas?

If Yes, how many in a year?

.....

11. What language do you use in church programmes?

Is it benefiting everyone?

.....

12. Do you belong to any organization in your church?

.....

13. What does your organization play in outreach programmes?

.....

14. Do you budget for the outreach programmes?

If Yes, why

.....

If No, why

.....

15. What do you think can be done to improve church membership?

.....

.....

.....

16. What programme do you think should be introduced in the church to make people stay?

.....

.....

.....

17. How often does the church visits members who are not coming to church regularly?

I. Often..... II. Somehow.....

III. Not at all.....

18. Does the church encourages the members in any way to take up position in the Church?

I. Yes..... II. No.....

APPENDIX II

The following are the list of ministers who have served the Church in various ways as the Church seeks to grow. And their various contributions during their tenure of office as Ministers of De-Graft Memorial Methodist Church.

Table3.1 Lists of Ministers

No	Rev. Minister	Date of Duty
1	Rev. J. K. Nketia	1964-1966
2	Rev. Gyamera	1966 -1967
3	Rev. Doni Kwame	1967-1969
4	Rev. J.M Appiah	1969-1970
5	Rev. S.K Asamoah	1970-1971
6	Rev. Peter Bankpala	1971-1973
7	Rev.O.A. Quainoo	1973-7195
8	Rev. E.A Boateng	1975-1977
9	Rev. P. K. Y. Eshun	1977-1983
10	Rev. D. C Mensah	1977-1984
11	Rev. J. K. Kofi Sakyi	1984-1986
12	Rev. William Ofori	1986-1992
13	Rev. N. B. Abubakr	1992-1996
14	Rev. Edison K. Tinsari	1996-1968
15	Rev. S.O. Agyapong	1998-2000
16	Rev. D. D. Donkor	2000
17	Rev. S. Agyemang Kwakye	2002

18	Rt. Rev.S.N. Agyei Mensah	2003 – 2006
19	Rev. J. De-Graft Priddy	2006-2011
20	Rev. James Osei	2011-2014
21	Rev. Sampson O. Agyei	2012-2013
22	Rev. K. S. Kwarteng	2013-2014
23	Rev. Stephen Gyasi Boateng	2014- till date

Source: De-Graft Mem. Methodist Church 2015