

**CHRISTIAN SERVICE UNIVERSITY COLLEGE
FACULTY OF HUMANITIES**

**REVIVAL PROGRAMS AT NEW EDUBIASE EBENEZER SOCIETY OF
THE METHODIST CHURCH GHANA: ASSESSMENT OF IMPACT**

**PROJECT WORK
(LONG ESSAY)**

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DEPARTMENT OF THEOLOGY

JUNE, 2019

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BY

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**A LONG ESSAY SUBMITTED TO CHRISTIAN SERVICE UNIVERSITY
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DEPARTMENT OF THEOLOGY

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DECLARATION

I, David Owusu Afriyie, do hereby declare that this project work report is the result of my own original research except for sections of which references have been duly made and to the best of my knowledge no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

To my loving and beautiful wife Mrs. Margaret Owusu Afriyie and beautiful daughter Deborah Nhyirah Owusu Afriyie.

ACKNOWLEDGEMENTS

My sincere gratitude goes to the Lord God Almighty by whose abundance grace and mercy, this project has been accomplished.

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CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This research work is about revival programs and the various ways in which they affect the Methodist Church at New Edubiase. Revival refers to a spiritual reawakening from a state of dormancy or stagnation in the life of a believer.¹ Within Christian studies, the concept of revival is derived from biblical narratives of national decline and restoration during the history of the Israelites. In particular, narrative accounts of the Kingdoms of Israel and Judah emphasize periods of national decline and revival associated with the rule of various righteous and wicked kings. In the USA, the first revival, also called the First Great Awakening, produced an upsurge of devotion among Protestants in the 1730s and 1740s, carving a permanent mark on American religion.² It resulted from authoritative preaching that deeply moved the church members with a convicting awareness of personal guilt and the awesome nature of salvation through Christ. Breaking away from dry ritual and rote ceremony, the Great Awakening made Christianity intensely personal to the average person, as it should be, by creating a deep emotional need for relationship with Christ.

Tim Keller remarks that when revival breaks out through a recovery of the gospel, three things happen: nominal church members realize they had never been converted; sleepy, lethargic Christians are energized and renewed; outsider non-Christians are

¹Lesli White, *How the Church Can Be a Catalyst for Miraculous Change*, accessed on 29 January, 2019. Url:

<https://www.beliefnet.com/inspiration/articles/how-the-church-can-be-a-catalyst-for-miraculous-change.aspx#YksBm0vvrJILFoEd.99>. accessed on 10th February, 2019.

²Sydney E. Armstrong, *A Religious History of the American People* (Michigan: Zondervan Publications, 1972), 263.

attracted into the beautified worship, community and lives of the converted and renewed church members.³

1.1 Background to the Study

A revival program refers to a series of Christian religious services held to inspire active members of a church body to gain new converts. They are usually conducted at the same time and location, consecutively during the night. It is held mostly with the spiritual renewal of believers as well as the conversion of the unbelievers in mind. It is in this light that Charles Spurgeon, the nineteenth-century Baptist preacher said, “many blessings may come to the unconverted in consequence of a revival among Christians, but the revival itself has to do only with those who already possess spiritual life.”⁴ It was during one of these meetings organized by George Whitefield, an ordained Anglican clergyman that renewed and invigorated the zeal of the clergyman, John Wesley, who later became the founder of Methodism, although he never intended to form a separate church.⁵ In Ghana such programs are increasingly becoming common. Almost all churches including, mainline churches, Pentecostal and Charismatic churches hold such program at least once every month. However, revival programs are most common in Charismatic or Neo-Pentecostal Churches than in any other. This can be said to be a part of the influence of the Charismatic wave which is penetrating the mainline churches. At first, the African Pentecostal-charismatic churches were looked upon with disdain and disrespect. They were a laughing stock, perhaps because many of them were without a strong theological background. As a result, they were taken for granted and the main line churches never

³Tim Keller, *The Heretical Imperative: Ministry in a Post-Christian Culture* (New York: Wordpress, 1998), 23.

⁴Charles H. Spurgeon, “What Is a Revival” *Sword and Trowel* 1 no.1 (December, 1866): 1.

⁵Spurgeon, “What is Revival”, 1.

wanted to have anything to do with them. But today the mainline churches are accommodating themselves to the African Pentecostal way in order to avoid the loss of members to the African Pentecostal churches. The researcher aims to investigate the impact of such meeting on New Edubiase Ebenezer Society of the Methodist Church, Ghana.

1.2 Statement of Problem

Revival programs have become one of the common activities of many churches in Ghana. Handbills, posters and giant banners are scattered on various streets and other vantage points, advertising such programs almost everywhere in Ghana. Not long ago, it was very only common in Charismatic churches but now adopted by mainline churches. New Edubiase Ebenezer Society is not an exception to this phenomenon as revival meeting are organized at least once every month. It is needful to ask how the membership and the entire church benefit from such programs. Is it something the church can do without? Or is the church copying blindly from other churches? These are some of the questions that inspire the researcher to embark on this challenging task of examining the impact that revival programs have on Methodist church with New Edubiase Ebenezer Society as a case study.

1.3 Research Questions

The main research question for the study is; in what way do revival programs affect the lives of the members and the administration of New Edubiase Ebenezer Methodist Society?

The research further seeks to provide answers to the following questions:

- i. How does revival affect the numerical growth of the church?
- ii. What is the biblical basis for revival in the church?

1.4 Aim and Objectives of the Study

The main aim of this research is to investigate the impact of revival programs on the growth of New Edubiase Ebenezer Society. The Objectives of the research also include:

- i. Examine the impact of revival programs on the numerical growth of the church.
- ii. To assess the biblical basis of revival programs in the church.

1.5 Scope and Focus of the Research

This research focused on the activities that takes place in the revival programs at New Edubiase Society, bringing to the fore the various influences it has on the church. For the sake of space and time, particular attention will be paid only to the organization, activities and results produced by such meetings.

1.6 Research Methodology

According to Saunders et al, research methodology is the systematic and scientific procedure used to arrive at results and findings against which claims for knowledge are evaluated.⁶ This is a qualitative research and the phenomenological approach is adopted. This approach is that which seeks to understand a phenomenon, or examine human experience through the description provided by the people involved. In this

⁶Mark Saunders, *Research Methods for Business Students* (U.K: Prentice Hall Press, 2000), 106.

regard, the phenomenon of revival and its impact in New Edubiase Ebenezer Society will be examined.

1.6.1 Methods of Data Collection

The data collection method included both primary sources and secondary sources. data were collected through structured and unstructured interviews. The personal interview includes having a personal interaction ‘one on one’ with a respondent. The interviews enabled the researcher and respondents to develop a personal friendship and rapport which also created a conducive environment for the researcher to meet the respondent face to face to elicit relevant pieces of primary information. The researcher will interview resource people in the church including Reverend Minister, Leaders and active members. Secondary data were assessed from books, thesis, journals, articles that are relevant to this work. These are published and unpublished materials of scholarly opinion.

1.6.2 Data Analysis

In evaluating the data that was gathered during fieldwork, a thematic approach was employed. This method relies on the quality of information based on its relevance to the subject being studied rather than on the quality of responses to a particular issue. That is, instead of drawing from a large representative sample, the researcher sought to acquire in-depth and intimate information from relative smaller group of people. This method of data analysis is also employed since the researcher dwells largely on interviews which are intended to elicit detailed information from individual respondents. The sample size for this research work is 20.

1.6.3 Sample/Sampling Technique

Throughout the study, the researcher employed the purposive sampling technique to select his respondents. A purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study.⁷ The choice of this technique is to assist the researcher to obtain the right information on the subject matter under study. The interviews were conducted with people who are directly involved in revival programs at the church.

1.7 Literature Review

This section entails a review of discussions of scholars' opinions about the concept of revival in the church. It discusses the Complexity of the term Revival and its Relation to the term Awakening, Revivals in the Old and New Testament and Revival in the History of the Church in the 19th Century.

1.7.1 The Complexity of the term Revival and its Relation to the term Awakening

Scholars are still deliberating on the exact meaning of the term 'revival'. Chief among the controversy is whether the term applies to unbelievers or believers. A Norwegian missionary provides an illustration: "Some of us, those who are coming from the German language background, do not use the Latin expression 'revival'. We say *erweckung* or awakening."⁸ It is interesting that the German expression refers to sleeping Christians, while the Latin refers to nonbelievers who are spiritually dead because of their transgressions and sins. Some scholars argue that there is no way that

⁷ Thought.co, *Understanding Purposive Sampling: An Overview of the Method and Its Applications*, accessed on 23 January, 2019. Url: <https://www.thoughtco.com/purposive-sampling-3026727> accessed on 12th February, 2019.

⁸Erik Frøyland, "Bible Study on Revival and Renewal." In: Boyle, Tim & Dufty, Cynthia (ed.). *Revival and Renewal: Major Papers Presented at the 38th Annual Hayama Missionary Seminar*, (Tokyo: Hayama Seminar Annual Report, 1997), 1-7.

dead and sleeping people can prepare for their own awakening. Such scholars like Frøyland conclude that revival is for unbelievers and renewal is for believers.

There are some scholars who try to avoid such dilemma. For instance, Bill Johnson says, “To me renewal, reformation, awakening, and revival are all essentially the same thing, but they reflect different levels of maturity within the same experience. I consider the outpouring of the Holy Spirit in renewal to be an infant form of revival. Revival allowed to grow from adolescence into maturity will eventually become reformation.”⁹

Gerald L. Priest explains that revival is the noun form of the verb ‘revive,’ a derivation of the Latin *revivere*, meaning ‘to live again’ or ‘to return or to restore to consciousness or life’. Revival can also be “the restoration of something to its true nature and purpose.”¹⁰ He further explains that the term may mean “reform,” as in the profound change of social morals or doctrine. Although Priest offers a more appropriate definition of revival than Johnson, he goes even further by connecting ‘revival’ with a reform of social morality and doctrine, where saved and unsaved become equal. A critical question arises here that, if ‘revival’ means to revive again and is mainly applied to the revival of something that was once alive, then this term should only apply to the revival of believers, not to unbelievers or society in general.

1.7.2 Revivals in the Old and New Testament

The word revival is a popular term in contemporary Christianity. However, the New Testament does not use the expression “revival” on a semantic level. Therefore, the question is raised about the origins of the wording and the idea of revival in the New

⁹ Michael Brodeur & Banning Liebscher, *Revival Culture: Prepare for the Next Great Awakening* (Ventura: Regal Books, 2012), 231.

¹⁰ Gerald L. Priest “Revival and Revivalism: A Historical and Doctrinal Evaluation.” *DBSJ* 1, 223–252.

Testament church. To what extent is it justifiable to talk about revival? Ervin Budiselić in an article analyzed the key terms and verses in the Old Testament, and then analyzed the ways in which and to what extent the New Testament speaks about it. He argued that the New Testament connects revival, restoration or renewal primarily with Christ and his salvific work. Furthermore, the coming of the kingdom anticipated within Jesus' ministry demands a harmonization of the Old Testament concept of revival with the new reality¹¹ concept of revival, to many scholars, is derived from biblical narratives of national decline and restoration during the history of the Israelites. In particular, narrative accounts of the Kingdoms of Israel and Judah emphasize periods of national decline and revival associated with the rule of various righteous and wicked kings. However, there is considerable difference of opinion concerning which Old Testament events should be described as revivals. Horatius Bonar enumerates fourteen, Ernest Baker, twelve; Wilbur Smith, eight and Earle E. Cairns, twelve. Horatius Bonar¹² agrees with Jonathan Edwards¹³ that Genesis 6 depicts a special work of the Spirit in the days of Noah before the Great Flood. In reality there are weak exegetical grounds leading to the conclusion that this was the first Biblical revival. Nevertheless Josiah is notable within this biblical narrative as a figure who reinstituted temple worship of Yahweh while destroying pagan worship. The New Testament began with a new phenomenon of the outpouring of the Holy Spirit, and has become the model and basis of all future revivals.

¹¹ Ervin Budiselić, *The Old Testament Concept of Revival within the New Testament* (Zagreb Biblijski Institute, 2014), 2-5.

¹² Horatius Bonar, *Gillies' Historical Collections*, 1715, *Supp. to the Author's Original Preface*, 1843.

¹³ Jonathan Edwards, "A Narrative of Surprising Conversions," *Jonathan Edwards on Revival* (Carlisle: The Banner of Truth Trust, 1736), 2.

1.7.3 Revival in the History of the Church in the 19th Century

According to the late Dr. J. Edwin Orr, former professor of Awakenings at Fuller Theological Seminary, history's greatest revival took place in the early years of the Twentieth Century, including the Welsh Revival, the Asuza Street Revival, the Korean Pentecost, the Manchurian Revival, and the Mizo Outpouring.¹⁴ All these extraordinary events happened in 1904. It has been estimated more than five million people were won to Christ within a two-year period. J. Edwin Orr describes the revival as "the farthest reaching of the movements of general awakening, for it affected the whole of the evangelical cause in India, Korea and China, renewed revival in Japan and South Africa, and sent a wave of awakenings over Africa, Latin America and the South Seas." Visiting pastors from Norway, Japan, America, India, South Africa and Korea were all deeply moved in the Welsh Revival and became carriers of revival to their nations as they returned home.

1.8 Significance of the Study

This study will be of critical importance to both church membership and administration. It will help to unearth the strength and weakness of revival programs organized in the church. It will also provide for the first time a well-documented assessment of the church activities with regards to revival programs. Such a timely research paper can be instrumental for both administrative and academic purposes.

1.9 Organization of Chapters

The research is divided into five chapters. Chapter one entails the general introduction.

¹⁴Ann Arbor, Elmer L. Towns and Douglas Porter, *The Ten Greatest Revivals Ever* (Michigan: Servant Books, 2000), 34.

Chapter two concentrates on the New Edubiase Society. Emphasis was placed on the church's founder, geographical location, history, mission statement, beliefs and activities. Chapter three also focuses on the concept of revival as applied in new Edubiase Ebenezer Society.

Chapter four also contains analysis of the data. It basically dealt with the analysis and critique of the issue that emerged from the chapter three, during the interviews. Chapter five concludes the study with a summary, conclusion and recommendations.

CHAPTER TWO

BACKGROUND TO THE STUDY: OBUASI DIOCESE AND EBENEZER SOCIETY OF NEW EDUBIASE METHODIST CHURCH

2.1 Introduction

This chapter basically presents the historical background to the Methodist Church with particular emphasis on the Obuasi diocese and Ebenezer Society of the Methodist Church Ghana. The chapter captures the history of the establishment of the Kumasi diocese and how it resulted eventually in the establishment of the Obuasi diocese. Also the mission and vision of the Methodist Church of God is captured in this section.

2.2 Revival in the Birth of Methodist Church

Revival is not a new concept to the Methodist Church. The events that gave rise to the Methodist church and the Methodist movement were revival events. The originators of this movement; John Wesley, Charles Wesley and George Whitfield began meetings that were aimed at spiritual renewal in Oxford, England. Because of their resolution to live by the “rule and method” they were given the name Methodist. This movement originated in 1738 from the contact of the Wesley brother with the Moravians who strongly emphasized holiness and conversion.¹⁵ These eventually became the distinctive marks of the movement. Even though they were ordained minister of the Church of England, they were barred from preaching on a lot of pulpits as a result of their evangelistic methods. Their zeal was not affected at all by this setback rather it was stirred as they were seen preaching in barns, houses, open fields

¹⁵F. Baker, *John Wesley and the Church of England* (London: SCM Press, 1970), 23.

and in every place where audience could be gathered.¹⁶ New converts class were held at various places which eventually led to the formation of societies. Lay preachers were trained and tasked to handle these societies. It was after the death of Wesley that the church officially separated from the Church of England.¹⁷ In addition many groups including the primitive Methodist, the protestant Methodist church, the Bible Christians, the Wesleyan Methodist Association and the Wesleyan Reformers are all offshoots of the Methodist movement. There were 388,000 Methodists in Britain alone by the year 1955. Today there are over 26 million Methodist worldwide.¹⁸ Kwabena Boafo remarks that the Wesleyan revival with its strong and evangelistic heritage has lasted for more than 3 centuries of global Christianity. To him it is not surprising for historian to trace the origin of the Pentecostal movement to the Wesleyan revival. He is of the view that Christianity that is birth from the Wesleyan revival is not a denomination but a kind of spirituality that can renew the church at all times and in all places.¹⁹ This I suppose is the aim of the leadership of the New Edubaise Ebenezer Society in the programs they organize in the church.

2.3 The History of the Methodist Church, Ghana

The Methodist Church Ghana was established in Ghana by the missionary activities of the Wesleyan missionaries was started by Rev. Joseph Rhodes Dunwell in January, 1835, in the Gold Coast. Like the mother Church, the Methodist Church in Ghana was established from a core of persons with Anglican background. Missionaries, notably

¹⁶Paul Kwabena Boafo, *John Wesley on the Road to Aldesgate: Early Influences that Shaped His Life and Theology* (Accra: Methodist Book Depot Limited, 2006), xi.

¹⁷Boafo, *John Wesley on the Road to Aldesgate*, 12-15

¹⁸ Baker F., *John Wesley and the Church of England* (London: SCM Press, 1970), 23.

¹⁹Boafo, *John Wesley on the Road to Aldesgate*, 12- 15

Roman Catholics and Anglicans had come to the Gold Coast from the 15th Century.²⁰ Their activities did not see much success. What was left was a school established in Cape Coast by the Anglicans during the time of Rev' Philip Quaque, a Ghanaian priest. In the first eight years of the Church's life, 11 out of 21 Missionaries who worked in the Gold Coast died. Thomas Birch Freeman, who arrived at the Gold Coast in 1838 was a great pioneer of Missionary expansion.²¹ Today the Methodist Church in Ghana has a total membership of over 500,000, 15 dioceses, over 3,000 societies, over 1,000 pastors and over 15,000 lay preachers. With over 2,000 churches in Ghana it's one of the strongest churches in the country.²²

2.4 Thomas B. Freeman and the Birth of the Kumasi Diocese

The accolade "founder of Ghana Methodism" has been attributed to an Englishman, with an African father and an English mother who worked in Ghana from 1838 to 1890. Thomas Birch Freeman is honored for both the length of his service in Ghana and the breath of his missionary zeal.²³ He arrived at Fomena enroute to Kumasi in 1839. He got stranded on the Kusa Mountains for about six weeks because the Asantehene, Nana Kwaku Dua I had refused him entry into Kumasi. Freeman used the time of his waiting to visit communities around Fomena which included places like Obuasi, Bekwai, Brofoyedru. According to Bartels, Freeman was able to gather the faithful's from the surrounding communities at Fomena on Sunday 24th February,

²⁰ Wesley Methodist Church, Beginning of Methodism in Ghana, accessed on 20th January 2019. url: <http://wesleymethodistchurchedmonton.com/2015/06/10/beginning-of-methodism-in-ghana/>

²¹ Wesley Methodist Church, *Beginning of Methodism in Ghana*, 1.

²² ZindyGracia, Methodist Church Ghana history and structure. Access on 20th January, 2016. url: <https://yen.com.gh/105409-methodist-church-ghana-history-structure.html#105409>

²³ Casely Essamuah, *Genuinely Ghanaian: A History of the Methodist Church, Ghana, 1961-2000* (Trenton: Africa World Press, 2010), 5.

1839 for a church service. Freeman administered the first communion in the Ashanti kingdom to the faithful gathered at Fomena.²⁴

That gathering at Fomena could therefore be described as the nucleus of the Obuasi Diocese which comprises, as at now, thirteen circuits. Freeman started the building of Fomena Chapel. So by the time Freeman had permission to enter Kumasi he had firmly laid the foundation of what was to become the Obuasi Diocese of the Methodist Church Ghana.²⁵

Freeman's evangelization of the Ashanti kingdom took firm roots and Methodist societies were founded in many communities in Ashanti. The Methodist Church in Adansi and Amansie states continued to grow and expand with the Obuasi society being the most vibrant, fast-growing and prominent because of the mining activities which had attracted many coastal people into the town.

These illustrious faithful who sowed the seed of Methodism in Obuasi included John Abu Carr Wilson, Anderson John Nketsia, Mathew Siebu, Emmanuel Arthur some of whom were educated at Cape Coast and had settled at Obuasi.²⁶

Initially, they organized prayer meetings under a shed of bamboo and palm branches but as their number increased they erected a chapel built of swish bricks at the present site of the church. As the Obuasi church grew and expanded through evangelism and crusade other groups of believers sprang up in the villages around.

The history of the church records that by 1904, Obuasi, Bekwai, and Fomena had become outstation churches under the Kumasi Mission. It was in that year, 1904 that the first Minister was posted to Obuasi. Obuasi then became a Circuit with Bekwai

²⁴F. L. Bartels, *The Root of Ghana Methodism* (London: Cambridge Uni. Press, 1965), 40.

²⁵An Official Church Documents on the History of the Obuasi Methodist Church, 5.

²⁶An Official Church Documents on the History of the Obuasi Methodist Church, 2.

and Dunkwa as sections within the Obuasi Circuit. The first Minister for the Obuasi Circuit was Rev. Barnes. However Dunkwa seemed to have left the Obuasi Circuit early with Obuasi and Bekwai constituting the Circuit until 1918 when Bekwai attained a Circuit status from which grew the following Circuits; Bekwai, Abodom, Manso Atwere, Dominase and Jacobu Circuits in the Amansie states.²⁷

In 1924, C. H. Bartels commenced the construction of the present chapel at Obuasi and was completed and dedicated by J. S. Aidoo in 1932. Obuasi attained a Diocesan Status together with the following circuits: Obuasi, Akokerri, Fomena, New Edubiase, Akrofuom and Tutuka.²⁸

2.5 The Birth of Obuasi Diocese

By the beginning of the 1990s the Kumasi district of the Methodist Church Ghana comprised over forty Circuits including eleven circuits that initially formed the Obuasi Diocese. The Church felt at the time that the Kumasi district was too large and therefore needed to be split into smaller manageable units for effective administration and growth. Consequently at the 1996 conference of the Methodist Church Ghana at Winneba, a decision was taken to split the Kumasi District. A committee set up by conference to study the issue of re-demarcation recommended that Kumasi district should be split into three separate districts, namely Kumasi, Obuasi and Effiduase districts.

This recommendation was approved by 1997 conference during the presidency of Rev. Asante Antwi. At its Synod of 1995, the Kumasi District was of the opinion that the two new proposed districts to be carved out of Kumasi District needed preparatory

²⁷An Official Church Documents on the History of the Obuasi Methodist Church, 2.

²⁸Interview with Asamoah Badu, on 21st April, 2015.

periods during which the right physical and administrative structures would be put in place and adequate preparations made for a smooth and successful take-off of the new District. Kumasi Synod thereupon decided that Obuasi and Effiduase needed gestation periods of five years and ten respectively before moving to district status. In pursuance of this objective the Kumasi District was divided into three zones namely Kumasi, Effiduase and Obuasi Zones.²⁹

Meanwhile in expectation of its elevation, Obuasi Circuit commenced putting in place the needed structures, both physical and administrative in readiness for its impending new status. The Obuasi Circuit entered into a contractual agreement with the “Mining and Building Contractors Limited (MBC) an affiliate company of AngloGold Ashanti Company to build an office complex for the new district at a cost of one hundred million cedis (¢100,000,000.00) under a very good favourable terms through the instrumentality of Joseph K. Eduam who works with the company and also the Circuit Steward for Obuasi at the time.³⁰

The Office complex was started in 1995 under the superintendent minister Very Rev. George Boampong. In October 1996 Boampong was replaced by. Very Rev. Nicholas K. Asane who continued with the preparation. Besides the on-going office complex Asane commenced the expansion of the Obuasi Wesley Chapel to befit its new status as the Cathedral of the would-be district. He also strengthened the administrative structures of the church and embarked on a programme of grooming personnel that would be needed for the demands of district status.³¹

Meanwhile early February 1996, Conference dispatched a fact finding committee of eminent persons to ascertain Obuasi for District status in view of Kumasi Synod’s

²⁹An Official Church Documents on the History of the Obuasi Methodist Church, 2.

³⁰An Official Church Documents on the History of the Obuasi Methodist Church, 3.

³¹An Official Church Documents on the History of the Obuasi Methodist Church, 3

recommendation of five years preparatory period for Obuasi. On the strength of the eminent persons report, Obuasi was elevated to a district with eleven circuits consisting; Abodom, Akrofuom, Akrokerri, Bekwai, Dominase, Jacobu, Manso Atwere, New Edubiase, Obuasi and Tutuka.³²

The following brethren played significant roles in the attainment of the district status and need to be commended. They include, Joseph M. Donkor, George K. Boampong, Nicholas K. Asane, Brothers Kojo Hayford, Joseph K. Eduam, J. B. Marful Carr, Samuel Clarke and Nana Jacob Nsafoah.³³

Feverish preparations started in earnest for the inauguration of the New District. A trial Synod was held for Obuasi, as part of preparations, in March 1997 at the Obuasi Cathedral presided over by Chairman of Kumasi district Kwaku Asamoah Okyere. At the trial Synod, Samuel N. Agyei-Mensah was elected to be the first Chairman and General Superintendent of the new Obuasi district. N. K. Asane was elected as Synod Secretary. By this time, the office complex had been completed and the Obuasi Circuit Manse was renovated to receive the Chairman and General Superintendent while the Obuasi Superintendent move into rented quarters. Nicholas K. Asane was transferred to Tutuka Circuit.³⁴

On February 8, 1998 the new Obuasi district was inaugurated at a colorful open-air service at the Obuasi Len Clay Stadium, and the Chairman elect Samuel N. Agyei-Mensah was inducted into office as the first Chairman and General Superintendent of the new District.³⁵

³²An Official Church Documents on the History of the Obuasi Methodist Church, 4.

³³An Official Church Documents on the History of the Obuasi Methodist Church, 4.

³⁴Interview with Joseph Kobina Eduam, Past Lay Chairman of the Obuasi Diocese on 26th April, 2015.

³⁵Interview with Joseph Kobina Eduam, on 26th April, 2015.

2.6 History of New Edubiase Ebenezer Society

The New Edubiase Ebenezer Society of the Methodist Church Ghana which heads the New Edubiase Circuit, as we have now, started as Asaman Methodist Church. This came about after the settlement of some citizens of Old Edubiase in the Adansi Traditional Area. The Methodist Society started in the early part of 1919 when three friends, namely Opanin S.K. Cobbina alias Kwabena Antwi, Samuel Kwaku Kodua and Yaw Ketewa consented to hold prayer meetings in one room at the residence of Samuel Kwaku Kodua. The prayer meetings inspired one Isaiah Ofori and Kwadwo Antoh to join the three friends.

The prayer cell of the aforementioned persons, day - in and day - out drew new members to join them. When the Ahmadiyya Movement gained roots at Saltpond in the 1940's S.K Cobbina however left the prayer cell to be trained as an Ahmadist. After his training, he came back to Asaman (New Edubiase) to establish the Ahmadiyya Movement. Opanin Yaw Ketewa had interest in the Ahmadiyya Movement and left the Methodist prayer cell. By this time, Opanin Samuel Kwaku Kodua who was a great lyric singer had proved his worth as a faithful follower of Christ and many others were joining the prayer meetings. Before the year 1950, the prominent people who had joined the Methodist Society were Opanin Joseph Yaw Kumor Toku, Opanin J.K. Amponsah, Opanin Matthew Gyekye, Opanin Nkansah who was an organist and Nana Appiah Dankwa. The women among them were Hannah Asante, Martha Tawia, Mrs Jane Amanor and Joana Dapaah.

When the need arose for a permanent place of worship, the first chief of New Edubiase Nana Boadu Kwame released a land for the Methodist Society. As a temporal measure, a shed was raised as a meeting place on the acquired land. History has it that Opanin Joseph Yaw Kumor Toku who was popularly known and called J.Y paid the cost of the land released by the New Edubiase Chief and financed as well the building of the Chapel at a total cost of six hundred and seventy pounds (£670.00). The Chapel was completed for use in 1946. The Methodist Church at New Edubiase all this while was under the Caretakership of Opanin Samuel Kwaku Kodua, though he had advanced in age. As a result of his interest in the Church, all his children were baptized into the Church. One of them Mary Kodua used to be a very good lyric singer. In the early 1950s, Opanin J.Y.K Toku assumed the Caretakership of the Church and acted as a Steward at the same time. In the year 1959, Mr. S.K. Anaman who was the local Methodist School head teacher became the substantive Society Steward and stood as a very strong pillar of the Church.

Interest in the Church grew tremendously along with increased membership. The New Edubiase Methodist Society grew and expanded with planting of Churches in several communities of its catchment area. From her beginnings, the New Edubiase Methodist Church was placed under the Obuasi Circuit.

It is worthy to note that Ataase Nkwanta Society of the Methodist Church now under New Edubiase Circuit had long been established in 1891 before the New Edubiase Society came into being. Anhwiaso Methodist Church which came

under New Edubiase had also been established and could boast of a mission house by 1914.³⁶

2.7 Vision and Mission of the Methodist Church Ghana

- i. To Build a Vibrant, Spirit-Filled and Spirit-Led Church for the Holistic Transformation of Society
- ii. To Equip the Church for Ministry to the World through the Demonstration of Christian Faith and Love

2.8 Conclusion

In summary, this chapter looked at the background Methodist Church in Kumasi with emphasis on Ebenezer Society as well as the vision and mission of the Methodist Church of Ghana.

³⁶ New Edubiase Society's Official Document.

CHAPTER THREE

REVIVAL PROGRAMS IN EBENEZER SOCIETY OF THE METHODIST CHURCH OF GHANA, NEW EDUBIASE

3.1 Introduction

The previous chapter provided the background to the church under study. This chapter however describes the revival programs that are held in the New Edubiasse Society. The researcher, in this section, focused on three main programs geared towards reviving the society and described their nature in details. These programs are the Methodist Prayer and Renewal Program, revival vigils and camp meetings. However the church's understandings of the concept of revival and its relevance are what begins this chapter. The biblical foundations for the organization and prioritization of revival programs from the perspective of the leadership of the society are thoroughly described.

3.2 The Methodist Church and the Concept Revival

From the literature review, it was discovered that the concept of revival is not new to church particularly the Methodist Church. Revival played a very important role in the birth of the Methodist Church and so many people in the church are familiar with it. This section investigates how the society understands this concept. In an interview with Very Rev. Samuel Owusu, he explained that revival simply means to quicken or to renew the mind. Revival among Christian circles is a meeting held with the aim of quickening or awakening the conscience of a people towards God.³⁷ He further enumerated two key qualities of a revival as evident in both the Old and the New

³⁷Interview with Very Rev. Samuel Owusu, The Minister in Charge of Ebenezer Society, 29th March, 2019.

Testament. He pointed out that revival always involves proper preaching and explanation of God's word. He further explained that almost all revivals that he has witnessed resulted from an exposition of God's word from a pure heart to an expectant audience. This quality is seen in the effort of Ezra (Nehemiah 9:1-38) and Peter (Acts 2) who expounded on the scriptures with simplicity and precision to the nation of Israel. The result was a great awakening that influenced the lives of the Israelites. The second quality that follows is a strong conviction, repentance and confession of sin. When the preaching of an undiluted word increases the Holy Spirit's activity in convicting people of their sins, leading to repentance and confession then true revival is happening. In the book of Nehemiah, when Ezra read the law to the people of Israel, the entire nation repented and confessed their sins to the God of their fathers (Nehemiah 9:1-38). He remarked that this is what he wants for his church, that the membership will have encounters with the Holy Spirit in this manner and experience freedom from the activities of the enemy. He concluded that such an event produces qualitative results. When the people encounter the holiness of God, it produces a long lasting effect of a pure hunger for holiness, a strong devotion to God, commitment to the Church, and a strong passion to evangelize. This according to the Rev Minister is what changes a believer from inside out and his or her environment at large. A revived person will always be zealous to share his or her faith and experience with the world.

3.2.1 Nature of Revival Programs at New Edubiase Ebenezer Society

There are many programs hosted by Ebenezer Society throughout the year. These programs are mainly centered on word ministration, prayer, healing and deliverance. Ministers that are invited during such programs are chosen based on their gifts and

calling. Mostly these programs mainly comprises of fasting, prayer, preaching of the word and sometimes evangelism. It was discovered that the programs geared towards revival in Ebenezer Society include, the Methodist Prayer and Renewal Group's meetings, revival vigils, and an annual camp meeting.

3.2.2 The Methodist Renewal and Prayer Program (MPRP)

As the name suggest, the MPRP is an initiative by the Methodist General Directorate for ministry for the purpose of a nationwide renewal within the Methodist Church. Before the inception of this programs it was the prayer groups that functioned in the Methodist Church. An erroneous notion an attitude towards the prayer fellowship was that it was the preserve of a few in the church who had the burden to pray. In 1996 when many concerns were raised concerning lack of religious zeal and stagnation of the church, the MPRP was birth to deal with this issue. In the first place it was an attempt to involve the whole church in prayer and bible study to underscore the relevance of these activities in the spiritual build-up of the Methodist Church in Ghana.³⁸ It was projected that if the MPRP was successful, the zeal and passion of the Wesleyans will be stirred for evangelism, an important mandate of the church. Every local has this program in operation and Ebenezer Society is not an exception. Unlike the Sunday service which is liturgical in nature, the MPRP meetings functions like services in charismatic churches. The Gifts of the Holy Spirit are allowed to operate and usually prophetic people are allowed to lead such programs. The MPRP is held on every Friday evening from 7pm to 9pm. These meetings mainly focuses on word ministration and prayer. However there are times when healing, deliverance and prophetic ministration takes over. These meetings are mostly led the Minister of the

³⁸ The Methodist Church Ghana, 35th Conference: Representative Session Agenda, Winneba, 1996, 122.

Ebenezer society, elders, stewards and other leaders within the society. Occasionally, anointed men of God from other societies are invited to handle these programs. The MPRP meetings attract almost all regular members in the society. The few who are not able to make it absent themselves due to circumstances beyond their control. In an interview with Mark. K. Brown, a member of the youth fellowship at Ebenezer Society, he remarked that, the MPRP meetings are such a kind that no member wants to miss. Many are they who have received breakthroughs in many aspects of their lives through these meetings.³⁹ The testimonies shared by the members alone is enough to arouse ones zeal to patronize the MPRP meetings. The researcher discovered from participant observation that the nature of the meetings is like a blend of the Wesleyan and charismatic style of worship. Many of the members commented that before the inception of MPRP they used to sneak to charismatic church revival programs, but now they have a better option.

3.2.3 Revival Vigils

The society also host vigils on the last Friday of each month. Vigils are popularly referred to in Ghana as all-night or watch night service. It is among the most common types of programs held in churches across the country. Mostly, it is traced to the habit of Jesus Christ of praying through the night as recorded in the Gospels (Luke 6:12). From the beginning of this year the society holds all-night-prayer meetings on the last Fridays of the every month. These programs functions like the MPRP meetings only that there is a huge time difference. These vigils afford the members enough to feast on the word, praise, pray, receive prophetic utterances, healing and deliverance. More importantly it gives members whose occupation prevent them from participating in

³⁹ Interview with Mark K. Brown, A Member of the Youth Fellowship, 13th March, 2019.

the MPRP meetings the opportunity to also fellowship with their brethren. The watch night services are programs that are highly patronized by the members in the society. Unlike the other programs of the church, the watch night service attracts members from other denominations, even from some charismatic churches around. Almost all the time, the Ebenezer Society's auditorium is packed to full capacity and sometimes beyond. There are times when tents have to be erected outside the church auditorium to accommodate the people who did not find seats within. In an inquiry to find out why these services are highly patronized, Kingsford Essuman, a steward in the society remarked that it may probably be as a result of the infrequency of the program. He explained that mostly programs that are not organized infrequently like biennial, annual and quarterly programs are always welcomed with high patronage.⁴⁰

The Watch nights usually starts at 9:30 pm with an opening prayer which last about 30 minutes. Grouped bible studies follow for the next hour. The members are divided into smaller groups and giving a leader to lead in bible discussion. This section is very interactive, as all are encourage and even pressured to share their views on the topics under study. This also affords the members the opportunity to ask whatever question bordering their minds in relation to important doctrine preached in the church. Asiedu Frimpong, a former steward in the society, observed that members always plead for extension of the time allotted to the bible discussion because of how interesting it is.⁴¹ This section is followed by a short prayer session to intercede for the country, the universal church and the Ebenezer society. Praises, worship and song ministrations is what comes next. Unlike the Sunday service and the MPRP meetings which seem to be always in a hurry, there is enough time to worship and praise God in songs. The youth are very active in this section with all kinds of dancing especially to

⁴⁰ Interview with Kingsford Essuman, A Steward in Ebenezer Society, 20th March 2019.

⁴¹ Interview with Asiedu Frimpong, A Former Steward, 29th March, 2019.

contemporary gospel songs. There is always a short time for testimonies before the Preacher mounts the pulpit. Usually Charismatic preachers within the Methodist church are the ones giving this platform. The word ministration usually prepares the people to pray for hours. The prayer section leads to the healing, deliverance and prophetic ministrations. The watch nights are scheduled to close at 4:00am. From the interviews conducted, it was discovered that, the watch night service, according to many members is by far the most interesting program in Ebenezer Society.

3.3.4 The Annual Camp Meeting

The camp meeting has been used by Methodist Church as a means of reviving a diocese or society for ages. It is the relative difficulty in organizing camp meeting that shifted the attention of the church to the MPRP and the Vigils. Gone are the days when they were the primary means of organizing a revival program. Camping is where the member leaves the comfort of their homes to a place where they can enjoy solitude with God. Thus it affords the member the opportunity to put away the exigencies of life at least for a short while in order to build their devotion and fellowship with God. The camp meeting is hosted during the long vacation of Ghana schools, usually in the month of August. This is to ensure that all members who travelled for educational purposes get the chance to fully participate in the revival program.

It is usually a three-day program, from Thursday night to Sunday. Accommodation is provided for the entire membership of the church. Unlike the other programs of the church members are entreated to fast from 6am to 5pm. The church then provides porridge for the all members at the end of the first section. The program is divided into two main sections each day. There is the first section which starts from 9am to 5pm. And the second part also begins at 8pm to 12pm. This revival program focus

primarily on word study, prayer, and evangelism. The camp meetings are patronized by the members of the society only. However an attempt is made to reach out to other with the good news. In the afternoon, both the leadership and members enter into various vicinities and homes to witness to the people. People who are identified as living in abject poverty are attended to by the church. Clothing, food and sometimes money are giving to such persons. Those who get born again are invited to partake in the revival program.

This program allows enough time for the leadership to deal with the various challenges the individual members are facing in their spiritual life. There are hours of interactive bible study activity to educate the members on important doctrines of the church. A counselling section runs throughout the program, with resourceful persons attending to the all who needs guidance and special attention. A deliverance section is also held each evening for all who are suffering from demonic manipulations. There is healing and prophetic sections too. In an interview with Irene Nuamah Asante, a steward in the society, she made an interesting remark that the camp meetings allow enough time for almost everything. She explained that there is enough time to pray, worship, dance, listen to God's word, do bible discussion, evangelize and fellowship with others.⁴² It was discovered from the interview with Irene that, the administration of the church is very confident that whoever fully participate in the camp meetings gets vitalized before the end of the program. The time, energy, prayer and resources spent in the planning and organization of the camp meetings always yields fruitful results.

⁴² Interview with Irene Nuamah Asante, A Steward, 2nd March 2019.

3.3 Conclusion

This chapter has so far described the motives for revival programs from the perspective of the leadership of the Ebenezer society. Also the nature of the MPRP meetings, revival vigils and camp meetings has been described. Particular attention was paid to the various activities that make up this revival program and the patronage of the membership. The subsequent chapter focuses on theological reflection and an analysis of the finding presented in this chapter.

CHAPTER FOUR

ANALYSIS OF FINDINGS: IMPACT OF REVIVAL PROGRAMME

4.1 Introduction

The previous chapter focused on the nature of revival programs at new Edubiase Ebenezer Society of the Methodist Church, Ghana. This chapter entails an analysis of the findings presented in the previous chapter. The chapter particularly focuses on the numerical, spiritual, financial and evangelical benefits derived from the revival programs organized at the church under study. The revival events that gave birth to the Methodist movement are also captured in this section.

4.2 Impact of Revival on the Spiritual Growth of the Church

The impact of revival on the spiritual growth of the church cannot be over emphasized. These revival programs have played very crucial roles in the spiritual maturity of a lot of the congregants at Ebenezer Society. Just as they affect the quantity they also affect the quality of the Christian life of the members. Sound biblical studies and prayer are indispensable parts of Christian maturity. In an interview with Kwadwo Nyarko, Irene Nuamah, who are all class leaders of the church, they said that the leadership has always ensured that they make the most out of the opportunities presented by the revival programs to educate the membership on important doctrines in Christianity.⁴³ Most members are divided into several groups consisting of few members in order to allow all to contribute their opinions to the bible discussion. This also helps the leadership to know where the members are lacking in knowledge. Kingsley S. Appiah, a member opined that he get so much

⁴³ Interview with Kwadwo Nyarko, Irene Nuamah, who are all Class Leader of the Church, 14th March 2019.

understanding and nourishment from bible discussion than from preaching.⁴⁴ Through these programs the prayer lives of many are revived. Members who couldn't pray for long at a time have been trained through these program to pray fervently for hours continuously. Moreover, these programs afford the leadership the opportunity to discover and nurture talents and gifts in the members. Rebecca Siaw-Afriyie, explained that members who are musically inclined are mostly discovered through these programs. Also members are trained to discover and develop their spiritual gifts. Such people are alloyed to handle prayer sections and bible discussions. By so doing leadership potentials are spotted and developed. Rebecca Siaw-Afriyie asserted that it was through one of these programs that the society minister discovered that she could teach and therefore paid attention to him, till he eventually became a leader in the society.⁴⁵

4.3 Impact of Revival on Numerical Growth of the Church

The revival programs in the church greatly affect the numerical strength of the church. These are programs that no one wants to miss and therefore pull members. Backslidden, inactive and on-and-off members are easily revitalized by such programs. This go a long way to affect the numerical strength of the church. In an interview with the society minister, Very Rev. Samuel Owusu, he remarked that anytime revival programs are well organized and sustained over a period of time it reflects significantly in the numbers of the church.⁴⁶ Comfort Asiamah, a member of the society said that she was very on-and-off in church attendance. She only made it to Sunday services occasionally and never patronized the weekly activities of the

⁴⁴Interview Kingsley S. Appiah, A Member of the Society, 14th March, 2019.

⁴⁵ Interview with Rebecca Siaw-Afriyie, A Member of the Evangelism Committee, 14th March, 2019.

⁴⁶ Interview with Very Rev. Samuel Owusu Afriyie, The Society Minister of the Ebenezer Society, 20th March 2019.

church. However, after participating in a week long revival program her devotion was rekindled to the point that she does not miss any church activity.⁴⁷ From the interviews conducted it was discovered that many are they who have become active, devoted and participate in church programs because they encountered the presence of God in a revival program of the church. Moreover, there are those who after experiencing the presence of God decide to leave their denomination to join the Ebenezer Society. Many converts that are made from these programs also come to stay. Another point worth mentioning is the evangelistic zeal that results from these revival programs. Almost always after a successful revival programs members on their own embark on evangelism bringing converts to join the church on the Sunday that follows. All these factors contribute to the sustaining and increasing the number of members in the society.

4.4 Impact of Revival Programs on the Finances of the Church

The leadership of the society has gradually discovered that revival programs affect many aspects of the church including finances. In an interview with Kingsford Essuman and Irene Nuamah who are all society stewards, they remarked that the church has never incurred losses from organizing revival programs.⁴⁸ Almost all the time the amount of money raised from these programs is more than the cost incurred in running such programs. Very Rev. Samuel Owusu interestingly remarked that revival programs greatly influence the commitment and devotion of the members towards the church. They greatly affect the financial commitment of the member too. As a result revival programs are held before any major financial harvest. He remarked that over the years, the leaders have discovered that the success of a financial harvest

⁴⁷ Interview with Comfort Asiamah, A Member of the Society, 14th March 2019.

⁴⁸ Interview with Kingsford Essuman and Irene Nuamah who are all Society Stewards of Ebenezer Society, 14th March, 2019.

directly correspond with the strength of the revival program that precede it. As a result, the society does not organize a financial harvest without attaching it to a revival program. Therefore revival program has been used by the society to arouse the interest of the membership in giving. Some of the members remarked from the interviews that, the presence of God that they encounter in revival programs move them to sow amounts that they would not have done on their own.

4.5 Impact of Revival on Evangelism and Social Ministry of the Church

A careful study of revivals in the history of the church reveals that they result in an increase passion to win the lost at all cost. Revivals deliver the membership from slumber, backsliding, carelessness and inactivity. Mostly the members become revitalized towards the core mandate of the church which is evangelism. Normally, people give many excuses for excluding themselves from evangelistic activities. However, revival programs can so vitalize the members to the extent that they self-motivated to share their experience with others. The camp meeting in particular is designed to train the members in evangelism both theologically and practically. This goes a long way to affect the evangelistic passion of the members. At camp meetings the members are divided into smaller groups and are made to embark on one-on-one evangelism. Each and every member is obliged to talk and by so doing they get to know that evangelism is not so a difficult task. Adwoa Amankwa remarked that it was through the camp meeting that she discovered that an ordinary member like her can embark on successful evangelistic activities by herself. She explained that it was through the camp meeting that she got to correct the wrong notions she had about evangelism.⁴⁹ Many share similar experiences from the evangelistic activities at the

⁴⁹ Interview with Adwoa Amankwah, A Member of the Society, 12 March 2019.

camp meetings. More importantly through revival programs funds and resource persons are raised for the social action of the church. For instance last year, people donated money, clothes and assorted items at the camp meeting. This was part of the social initiative of the church to visit the New Edubiase Hospital Children Ward. Also blood donation and health screening exercise inculcated into the camp meeting. The church gets all these opportunities and the corporation of the general membership through revival programs.

4.6 Conclusion

This chapter has discussed the impact of revival on the membership and the administration of New Edubiase Ebenezer Methodist Society. The subsequent chapter focuses on a summary of the chapters and a general conclusion to the study.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The previous chapter focused on the analysis of the findings gathered during the field work. The chapter serves as a conclusion of the study with a summary, conclusion and recommendations.

5.2 Summary of Findings

This research looked at the phenomenon of revival in the Methodist Church with particular emphasis on New Edubiase Ebenezer Methodist Church. The study sought to analysis various ways in which revival programs affect the membership and administration of the church. The study employed the phenomenological approach. The main aim of the study is to access the influence of revival programs on the entire church. It was discovered that before the inception of the Methodist Prayer and Renewal Programs (MPRP), the church organized bible studies and prayer meetings during the week days. However the impact of these meeting was minimal as it was thought to be a reserve of only some selected members of the church. However it can be logically concluded that from the information gathered, the MPRP is making significant influences in the spiritual lives of the members and in the administration of the church. Many were they who sneaked to enjoy the weekly services of charismatic churches. However with the inception of the MPRP, the members have eventually realized that they can get all that they want from the Charismatic churches in the Methodist Church. Same can be said of the revival vigils and the camp meetings. It was observed that these programs have affected positively the spiritual lives of the members of the society. Many of the respondents admitted the revival programs have

affected their devotion to God, hunger for God's word, prayer and their zeal for evangelism. Many respondents congratulated the leaders of the church for their efforts in camp meetings to revive the zeal of the members for evangelism. More so, it was observed that these programs affect the numerical strength and finances of the church. The church has used the platform of revival programs to raised money for many projects of the church. Chief among them is the social ministry of the church. Various initiatives of the church to affect their society positively have been sponsored from finances raised from revival programs.

5.3 Conclusion

Revivals in the history of the church reveal that such events are important in the plans of God for the Church. Over the years, The Methodist Church Ghana has capitalized on such programs for the building of the church. New Edubiase Ebenezer Society is a living proof how revival programs can positively affect the physical and spiritual development of a church. However there is more room for improvement. It can be logically concluded that with careful planning of such programs and effective implementation of those plans, the Ebenezer Society can maximize the impact of revival programs on the lives of the members and the administration of the church.

5.4 Recommendations

The researcher recommends the following based on the findings of the study.

- **Frequency of Revival Programs**

It is was observed that apart from Methodist Prayer and Renewal Programs which is organized on weekly basis, the members raised concerns about the frequency of the other revival programs. The camp meeting in particular is

organized once in a year. Due to magnitude of its spiritual impact on the members, many of those interviewed remarked that they wish that the camp meetings were organized at least twice a year or even more. On the basis of this the researcher recommends that the camp meetings committee should be organized at least twice in year.

- **Evaluation of Revival Programs**

Also, in order to maximize the impact of revival, there should be evaluation of these programs. Members should be interviewed to discover how they enjoyed such services. This can aid the church to assess the strength and weaknesses of the revival programs. In the long run the information gathered will help the leaders when planning revival programs. Therefore the research suggests that a committee be formed for the purposes of evaluating the impact of revival programs in New Edubiase Ebenezer Methodist Church.

- **Respecting Time during Revival Programs**

Time is a precious commodity which should be respected at all cost. There were complains that most of Methodist Prayer and Renewal programs extend beyond the time allocated for it. This affects some of the member who stay far from the church. Therefore the researcher recommends that the leadership should ensure that that MPRP functions within the time frame allocated for it.

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APPENDIX I

INTERVIEW QUESTIONNAIRES

PART I

Dear Very Rev/Leader/Steward.....

I am David Owusu Afriyie currently working on my project of the requirement of final year students of Christian Service University College.

The Revival Programs at New Edubiase Ebenezer Society of The Methodist Church Ghana: Assessment of Impact. This is what informed my decision to undertake this study to investigate how these revival programs affect positively and negatively the church at New Edubiase, particularly members of the Ebenezer Society of Methodist Church. In view of the chosen to work on the topic “Revival Programs at New Edubiase Ebenezer Society of The Methodist Church, Ghana: Assessment of Impact.”

I hereby plead humbly, your indulgence and involvement to help answering these questions.

Question

1. Name:.....optional.

2. Age a) 18-19 [] b) 30-39 [] c) 40-49 d) 50 and above.

3. Marital Status: a) Single [] b) Married [] c) Divorced [] d) Widow []

4. Do you hold any position in the church? Please specify:

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5. How long have you been or served in the church?

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6. How has the church responded to the issue of revival programs?

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PART II

Spiritual Impact

1. Does the revival programs affect the church spiritually?
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2. Does the revival programs help to change lives of the church members spiritually?
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3. Does the revival programs help the members to know more about their Christian faith (church doctrine)?
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4. Does the revival programs help the members to pray?
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5. Does the revival programs help the members to change their lives?
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Impact on Church Growth

1. Does the revival programs cause the growth of the church?
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2. Does the revival program contribute to the evangelistic strategic of the church?
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3. How does the revival program affect the soul winning of the church?

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4. How do these programs help to promote or sell the church?

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Social Impact

1. How does the revival programs affect the social life of the church?

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2. Is there any negative impact of these programs on the church?

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Financial Impact

1. Does the revival program affect the church financially? Yes [☐] No [☐]

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If yes, how.....

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If no, how.....

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Any suggestions concerning the revival programs in the church

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