

**CHRISTIAN SERVICE UNIVERSITY COLLEGE  
FACULTY OF HUMANITIES**

**CAMPUS MINISTRY IN GHANAIAN TERTIARY INSTITUTIONS:  
A STUDY OF THE NATIONAL UNION OF BAPTIST STUDENTS AT  
KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY,  
KUMASI.**

**DAVID KUDZODZI**

**DEPARTMENT OF THEOLOGY**

**JULY, 2017**

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KUMASI.**

**BY**

**DAVID KUDZODZI  
(60000048)**

**A DISSERTATION SUBMITTED TO THE SCHOOL OF GRADUATE  
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THE AWARD OF THE DEGREE OF MASTER OF ARTS IN CHRISTIAN  
MINISTRY WITH MANAGEMENT**

**DEPARTMENT OF THEOLOGY**

**JULY, 2017**

## DECLARATION

I, David Kudzodzi do hereby declare that, this thesis/dissertation/project report is the result of my own original research. Except for sections for 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 degree.

Signature .....  
David Kudzodzi  
(Student) .....  
Date

Signature .....  
Rev. Dr. Robert Owusu Agyarko  
(Supervisor) .....  
Date

Signature .....  
Dr. S.B. Adubofour  
(Head of Department) .....  
Date

## **DEDICATION**

This work is first and foremost dedication to God who directed, strengthened, inspired and gave all that I needed for the project. I also dedicate this work to my beloved and lovely wife Lady Theodora, and my daughters Juanita and Evangelyn.

Dear, thanks for your able support and encouragement throughout the period of this work.

## **ACKNOWLEDGEMENT**

Thus, far by God's grace! Thanks be to God for giving me the knowledge, direction, and strength to produce this document.

I am highly indebted to my Supervisor Dr. Robert Owusu Agyarko, whose genuine concern, guidance, constructive ideas and time led to shape this work.

I also thank Rev. Enoch Boachie and all the entire congregation of Central Baptist Church, Manhyia, Kumasi, for their encouragement towards the success of this study.

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Preserved for the last but extremely important is my appreciation to Jedidiah Osei Adu (Jaytech Solution) and my able Immanuel Owusu Boafo (Immanueland), who devoted their ample time for the typesetting of this work.

## **LIST OF ABBREVIATIONS**

ABBEX	Association of Baptist Business Executives
AFCC	All For Christ Campaign
AGCM	Assemblies of God Campus Ministry
APOSA	Apostolic Church Students Fellowship
BSF	Baptist Students Fellowship
BSU	Baptist Students Union
BYL	Baptist Young Ladies
CASU	Catholic Students Union
CCBC	Central Charismatic Baptist Church
CCC	Campus Crusade for Christ
CDB	Christian Development Board
CF	Christian Fellowship
DLCF	Deeper Life Campus Fellowship
EMB	Evangelism And Mission Board
G.I	God's Instruments
GBC	Ghana Baptist Convention
GCMG	Great Commission Movement Of Ghana
GECEF	Ghana Evangelical Christian Fellowship
GHAFES	Ghana Fellowship of Evangelical Students
GHAMSU	Ghana Methodist Students Union
IHCF	Inter-Halls Christian Fellowship
IRG	Information and Research Board
IVF	Inter-Varsity Fellowship

JNUBS	Junior National Union of Baptist Students
KNUST	Kwame Nkrumah University of Science And Technology
LOV	Ladies of Vision
LW	Legon Warriors
NBC	Nigerian Baptist Convention
NEC	National Executive Committee
NUBS	National Union of Baptist Students
NUPS-G	National Union of Presbyterian Students-Ghana
PAFES	Pan-African Fellowship of Evangelical Students
PB	Project Board
PENSA	Pentecost Students And Associates
P-SICE	Presbyterian Students In Church Evangelism
PSU	Presbyterian Students Union
PSU	Pentecost Students Union
PWM	Prayer Warriors Movement
SCC	Students Chaplaincy Council
SCM	Student Christian Movement
SCM	Student Christian Movement
SHOP	Student's Holiday Outreach Programme
SRC	Students Representative Council
SU	Scripture Union
TACCM	The Apostolic Church-Ghana Ministry
UCC	University of Cape Coast
UCCCF	University of Cape Coast Christian Fellowship
UCCF	University College Christian Fellowship

UCF	University Christian Fellowship
UG	University of Ghana
USA	United State of America
UST	University of Science And Technology
WAR	Warriors Annual Retreat
WMU	Woman's Missionary Union



## **ABSTRACT**

The study entails a description and analysis of the structure and activities of Christian campus ministries in Ghanaian tertiary level institutions with special reference to National Union of Baptist Students (NUBS) at Kwame Nkrumah University of Science and Technology (KNUST). An attention is given to the relationship between NUBS and its mother denomination – Ghana Baptist Convention (GBC). It employed case study approach as its method of investigation. The key finding of the study is that, NUBS at KNUST has a solid and adequate organizational structures derived both from its mother church, Ghana Baptist Convention and other campus ministries at KNUST. Such a structure has helped NUBS to carry out effective evangelistic activities for the Ghana Baptist Convention both on campus and other places outside the campus. Like the other campus ministries in Ghana, NUBS has helped GBUC to raise future leaders for the denomination. Obviously, campus ministry influences its mother denomination either positively or negatively.

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# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.1 Background to the Study

This study looks at the nature, structure and activities of Christian campus ministries in Ghanaian tertiary level institutions with special reference to National Union of Baptist Students (NUBS) at Kwame Nkrumah University of Science and Technology (KNUST). An attention is given to the relationship between NUBS and its mother denomination – Ghana Baptist Convention (GBC).

Christian groups are very active in Ghanaian tertiary level institutions. The primary preparation for the Christian campus activities in Ghanaian tertiary level institutions is credited to the European Christian Missions and Colonial National Government. The Western education in Ghana was pioneered and dominated for a long time by Christian Missions (from Europe) to promote Christianization.<sup>1</sup> School work was generally church work. Interestingly, the older generation still refers to the Church as school. Education was (still is) a major constituent of the social service offered by the churches to the local communities; for the church education was the handmaid of evangelism.<sup>2</sup> The schools, particularly the second and tertiary level instructions in English West Africa, pursued an integrated programme of Christian education intended to produce resource personnel for the Missions and their respective churches. The Methodist Church in 1879 for instance, decided to train Africans to win Africans through both public schools and theological institutions.<sup>3</sup>

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<sup>1</sup> S.G. Williamson, “Missions and Education in the Gold Coast”, *International Review of Missions* 41 (1952), 369.

<sup>2</sup>B. Samuel, Adubofour, “Evangelical Para-Church Movements in Ghanaian Christianity: c. 1950 – Early 1990s” unpublished PhD Thesis submitted to University of Edinburgh, (1994), 104.

<sup>3</sup>H. Debrunner, *History of Christianity in Ghana* (Accra: Waterville, 1967), 227.

As recruitment ground for churches membership, everywhere the schools and the churches nestled side by side.<sup>4</sup> As the aim of mission, first cycle schools was to promote Christianization, the aim of higher education at secondary schools level, as introduced by the churches and missionary societies, was to train agents for the work. Achimota School is a classic example of such integration of education and Christianity.

Furthering the cause of integration of education and Christianity, the first University in Ghana, to be precise, the University of Ghana, Legon, was strategically planned to incorporate Christianity into the University system. Right from its inception, the various halls of residence in the university were allotted to chapels. Roman Catholic, Anglican, Methodist, and Presbyterian churches had been in operation on campus from its commencement.

The second public University, Kwame Nkrumah University of Science and Technology (KNUST), has a similar religious story. Initially, until the mid-1980s, there was only one interdenominational evangelical fellowship, Inter-Halls Christian Fellowship (IHCF), at KNUST; it was started in 1956.<sup>5</sup> IHCF organized weekly activities like Bible studies, talks and prayer meetings.

In 1962 the University College of Cape Coast was the third public University established to produce graduate teachers for the expanding sector of secondary education. By this time Christian Fellowships in the two Universities at Legon and Kumasi had developed root as vital parts of religious life on campuses. Therefore, the

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<sup>4</sup>Williamson, "Missions and Education in the Gold Cost", 364-73.

<sup>5</sup>Adubofour, "Evangelical Para-Church Movements," 22.

University College of Cape Coast Christian Fellowship (UCCCCF) was established in the same year as the College came into being.<sup>6</sup>

In addition to Roman Catholic, Anglican, Methodist, and Presbyterian churches, there are some other churches that also operate campus ministries in Ghanaian public universities. These include, The Church of Pentecost, Assemblies of God-Ghana, Seventh-Day Adventist Church, Ghana Baptist Convention and many more. Remarkably, in spite of challenges, the narrative of campus ministries in Ghana is a success story.

### **1.2 Statement of Research Question**

What are the key structures and activities that lie beneath the success of campus ministries in Ghanaian tertiary level institutions that have by and large, strengthened the National Union of Baptist Student (NUBS) of the Ghana Baptist Convention at Kwame Nkrumah University of Science and Technology in Kumasi, Ghana?

### **1.3 Objectives of the Study**

- a) To examine the key structures and activities of National Union of Baptist Students at Kwame Nkrumah University of Science and Technology.
- b) To evaluate the evangelistic activities of National Union of Baptist Students at Kwame Nkrumah University of Science and Technology NUBS-KNUST

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<sup>6</sup> UCCCCF like all the other campus fellowship in Ghana had humble beginning, with a funding membership of five students with Scripture Union (SU) background who used to meet in the cubicles for Bible study and prayer.



## **1.4 Methodology**

The main empirical basis of this research is a case study on a particular Campus Ministry at a specific location. The case provides in-depth analysis of National Union of Baptist Students (NUBS) at Kwame Nkrumah University of Science and Technology, Kumasi. The case was selected to represent variation in a number of campus ministries in Ghana. For the purpose of this study, both primary and secondary sources of data were employed

### **1.4.1 Primary Sources**

Primary data was collected from some key leaders at Ghana Baptist Convention (GBC) office and the secretariat of the National Union of Baptist Students (NUBS). This was done through both personal and phone interviews. Seven NUBS (some key past and present executives) and three GBC officials including the patron were selected.

The personal interviews were conducted through posing of questions following with an explanation to the question(s) by the interviewee. Those interviewed were Clergy or Administrative staffs that have information on NUBS. The personal interviews took on average of 3 hours to complete, while the phone interviews lasted 20 minutes on average. The number of people interviewed were nine (9).

### **1.4.2 Secondary Sources**

On this, the Annual Session reports books of the Ghana Baptist Convention, which created the NUBS, was used. In addition, the GBC and NUBS constitution, internet sources books, the minutes of NUBS executive meetings, thesis, activities' log book and other relevant documents and papers were also consulted.

### **1.5 Scope of Study**

The study, though, discusses the structure and activities in the tertiary level institutions in Ghana, limits its scope to NUBS of the Ghana Baptist Convention (GBC) at Kwame Nkrumah University of Science and Technology (KNUST), Kumasi.

### **1.6 Organization of Work**

The project is structured into five chapters. Chapter one deals with the introduction comprising the background of the study, statement of the problem, objectives and scope of the study, methodology and organization of the work.

Chapter two entails a review of relevant publication on campus ministry. It provides an overview of the available literature on Campus Crusade for Christ, campus ministry in West Africa (Nigeria) like the Baptist Student Fellowship, and Deeper Life Campus Ministry, Campus Ministry in Ghana-Apostolic Church Campus Ministry, Great Commission Movement Student Ministry, National Union of Presbyterian Students (NUPS-G) and The Methodist Students Union (GHAMSU). It also provides the academic contributions of Adubofour, Fordjour and Adjei-Arthur.

Chapter three entails a brief history of the Ghana Baptist Convention, NUBS at the National Level as well as the current situations at the KNUST branch. It discusses the history, leadership structure, evangelism, music ministry, prayer services, finances, Bible studies, drama and organizing wings of the Union.

Chapter four entails the analysis and interpretation of the field data whilst the last chapter presents the summary of the previous chapters, conclusion and recommendations of the study.

## CHAPTER TWO

### HISTORICAL OVERVIEW OF CAMPUS MINISTRY

#### 2.1 Introduction

This chapter entails a survey of relevant literature that deals explicitly with campus ministry worldwide. It provides an overview of publications on Campus Crusade for Christ (USA), Campus Ministry in West Africa (such as the Baptist Students Fellowship and Deeper Life Campus Fellowship of Nigeria) and Campus Ministry in Ghana with special reference to Apostolic Church of Ghana-Campus Ministry, Great Commission Movement of Ghana and the National Union of Presbyterian Students, Ghana (NUPS-G). It also provides some academic contributions to Campus Ministry by Samuel Brefo Adubofour, Divine Fordjour Yeboah and Wonderful Adjei-Arthur.

#### 2.2 Campus Crusade for Christ (CCC)

In 1951 a student at Fuller Theological Seminary, Bill Bright, while studying for a Greek examination late one night, received a unique impression from God to invest his life in helping reach the entire world, starting with college students. A professor friend suggested, “Campus Crusade for Christ” as the name of the new ministry and since then, the ministry has expanded its focus to include adult professionals, athletes and high school students.<sup>7</sup>

In 2011, Campus Crusade for Christ in the United States changed its name, to avoid the negative connotation of crusade from the historical crusades (particularly to Muslim communities) and that much of the organization’s work was no longer limited to college campuses.<sup>8</sup> The Campus Crusade for Christ in the United States was changed to CRU. CRU is not an acronym but rather a popular shorthand for the

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<sup>7</sup>William R. Bright, Founder of “Campus Crusade for Christ” *New York Times*, 81. July 22, 2003

<sup>8</sup> Laurie Goodstem “Campus Crusade for Christ is Renamed”. *New York Times*, July 20, 2011.

ministry. Many Evangelicals already refer to the group simply as “Crusade”. The CRU has become a flash word for a lot of people.

Campus Crusade has active communities on 1740 colleges and university campuses. Its ministry includes Athletes in action, Family life, Inner city, Global Aid Network (GAIN), The Jesus film project, publications ministries. The Athletes in Action works with athletes and coaches who compete at both the collegiate and professional level to use the platform of sport to help people around the world with questions of faith. The Family life provides premarital and marriage seminars for its staff members and is opened to the public. The ministry offers annual conference topics such as: The Art of Marriage, Life Ready Woman, Resurrection Eggs etc. It has a daily radio broadcast hosts by Dennis Ramey.

Josh McDowell, one of its representatives also visits some campus groups and addresses them on issues pertaining to the Christian faith. He usually focused on Christian apologetics, youth issues such as relationships and sexuality, and international humanitarian aid.<sup>9</sup> CRU (shorthand for Campus Crusade for Christ) also organizes conferences to train students, church and other organizations in evangelism and discipleship. Other conferences include prayer and fasting conference worldwide, video conference and world national conferences. In the late 1960s, the organization developed its own life changing music group which has led many to a personal relationship with Christ. The Jesus film project which was started in 1951 has been translated into other languages to reach many people around the world in their native languages. The film is on the account of the life of Christ and has led many students and other viewers to give their life to Christ.

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<sup>9</sup> <http://www.cru.org/about/what-we-do/milestones.htm/>

CRU has developed an evangelistic website which has more than 5 million visitors, with about 400 indicating decisions to know Christ per day. In publications, CRU has published several books, booklets and other materials for ministry. The four spiritual law booklets authored by Bill Bright in 1952 has been distributed to about one hundred million people. In 2001, the ministry distributed over 10 million copies of its evangelistic magazine through churches, Christian organizations and student groups.

Currently CRU operates under various names around the world: Africa (southeast) – Life Ministry; Africa (English-speaking West Africa) – Great Commission Ministry, Australia – Power to Change; Korea – Crusade for Christ; United Kingdom – Agape Post; Soviet European Countries – New Life and United States-CRU.<sup>10</sup>

### **2.3 Campus Ministry in West Africa**

This section describes Campus Ministry of the Baptist Student Fellowship and Deeper Life Campus Fellowship in Nigeria.

#### **2.3.1 Baptist Student Fellowship (BSF), Nigeria**

In the 1950, Miss Mary Frank Kirkpatrick, a pioneer missionary of the Nigerian Baptist Convention began to minister to some students at Ibadan Boys High School, Ibadan. The first Baptist student night was held at Antioch Baptist Church, Ogbomosho. Since then a lot of contacts were made by both the local Baptist Churches and the Southern Baptist Missionaries in Nigeria in reaching students with the gospel. As a result, the Baptist Student Union (BSU) was officially launched at University of Ibadan in 1960. The BSU was also introduced in the University of Ife. Space was given to students' ministries in "The Nigerian Baptist", the official magazine of the Nigerian Baptist Convention (NBC). Miss Kirkpatrick then

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<sup>10</sup> See [verystudent.com](http://verystudent.com)

started full time student's ministries for the NBC.<sup>11</sup> In order to increase the awareness of the student's ministry, the Nigerian Baptist Convention (NBC) set aside Sunday nights specifically for students as "Baptist Students Night".

By 1978 the NBC appointed the first students' work advisory committee under the chairmanship of a deacon called Professor A. F. Ogunsola. The committee recommended to the NBC to open students' ministries department under the NBC and appointed someone to head the department. The NBC acted on the recommendation of the committee. Thus, under the chairmanship of Professor Ogunsola the Baptist Students Union was changed to Baptist Students Fellowship (BSF) to become a youth wing of the NBC. In 1990 Pastor Emiola Nihinlola was appointed by the NBC to be the first Nigerian Coordinator of students ministries.

Rev Philip Wilson and his wife joined the students ministries' staff and also extended the ministries to the parts of northern Nigeria. In early 1982 the Baptist student fellowship Alumni Association was also formed. The department published the newsletter, "The Vision" and BSF operational manual. Between the years 1965 to 2015, the leadership organized training conferences, published a book of daily devotions "Seek Daily" and developed a student Newsletter (it has now developed into a magazine called "The Voice."

A production of BSF program guidelines for campus based began. The BSF engaged in programs such as Discipleship, Bible Study, Prayer meetings, Evangelism, Mission, Stewardship, Fellowship, Visitation and Church Membership (where students are also active members of the local churches – the BSF is closely linked to the local churches).

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<sup>11</sup> <http://www.nigerianbaptist.org/index.php...>

The student ministries operate in thirteen (13) zones across the country, ministering to over 150 campuses. Some staff of the ministries includes: National Coordinator, Rev. Joshua Sunday Ibukunoluwa, Writer/Editor Rev. (Mrs.) Iyabo Aderonmu and ministerial officers Rev. Moses Orukolan and Rev. Mobolayi Oyelade.<sup>12</sup>

The student ministries division design programmes for use on campuses and conferences. They also make available materials to serve as guidance for establishing a Baptist Students Organization on campus. These materials are in areas of Bible studies, leadership training courses, discipleship courses, outreach programs and retreats. They also produce the daily devotional guide (the “Seek Daily”) for students. BSF in the various Universities across Nigeria receive financial support from Nigerian Baptist Convention. NBC help BSF to develop effective youth ministry on campuses

### **2.3.2 Deeper Life Campus Fellowship**

Deeper Life Bible church as a denomination developed from a campus ministry – Deeper Life Campus Fellowship (DLCF) at Flat 2, University of Lagos, Nigeria. It is not surprising therefore, that the leader and founder of the ministry, Pastor W. F Kumuyi had the vision to reach out to the intellectual world at the early stage of his ministry. Pastor Kumuyi was a Mathematics Lecturer.

The DLCF performs the following activities on campuses: weekly Bible studies, weekly revival services, Koinonia (fellowship) meetings in “cells” of 5-10 members, prayer meetings, vigils, campus crusades and outreaches, seminars, symposia on marriage, skill acquisition, leadership training, career development etc. DLCF also conducts regional and international conferences, workers retreat and monthly/quarterly leadership development seminars. For the growth of the campus

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<sup>12</sup><http://www.nigerianbaptist.org/index.php...>

ministries, the mother denomination made available Church teaching material for members of the campus community. These materials includes: “Koinonia Outlines”, “How Reliable is the Bible?”, “The Real Truth”, “It can happen today”, “Life magazines” and “Campus Pearl Magazine”.<sup>13</sup>

When Deeper Life Bible Church was established in Ghana in the early 80s, pioneers of the ministry decided to established campus ministries in Ghana. Major attempts were made to establish student fellowship in the two (2) leading universities of the country – University of Ghana, Legon and Kwame Nkrumah University of Science and Technology (KNUST), Kumasi. Brother Joseph Sarkodie Addo, then a young student convert of KNUST was charged with the responsibility of planting a campus fellowship at KNUST in 1981.<sup>14</sup>

## **2.4 Campus Ministry in Ghana**

This section seeks to provide Campus Ministry of the Global Evangelical Students and Associate’ Ministry, the Great Commission Movement of Ghana and the National Union of Presbyterian Students, Ghana (NUPS-G).

### **2.4.1 Global Evangelical Students & Associates’ Ministry (GESAM) - KNUST**

Global Evangelical Students and Associates’ Ministry (GESAM) – KNUST was started in the 1980s. At first, it was Evangelical Presbyterian campus ministry but later changed to Global Evangelical campus ministry when the church had conflict and broke into two separate denominations. The description here narrates the story and identifies GESAM-KNUST.

At this period many student members of the Evangelical Presbyterian Church were joining other denominations through their students’ ministries on campus. Some of

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<sup>13</sup><https://dclm.org/members/collegecampus-corner/>

<sup>14</sup><https://dclm.org/members/collegecampus-corner/>



these students even on completion of University were not returning to their respective mother churches.

Instead, they were getting affiliated to the mother churches of the campus ministries they worshipped with during their University days. This drew the attention of some concerned members of the church, who were lecturers at KNUST. Some of these concerned lecturers were Prof. (Mrs.) V. P. Dzogbefia, Prof. S. K Agodzo, Prof. I.K. Dzokoto, Dr. V. K. A. Kpodo, Mr. O. K. Atubra and Rev. Dr. Edem Tettey. They noticed that this drift was going to pose serious threat to the future of Evangelical Presbyterian Church. Thus they mobilized some students and teaching assistants on campus at that time to start an association that came to be known as Evangelical Presbyterian Students and Associates Ministry (EPSAM). The congregations in Kumasi, notably Amakom, Ayigya and Anloga got involved and encouraged and supported this movement.<sup>15</sup>

In the second semester of the 1989/1990 academic year, EPSAM organised her maiden Sunday service in one of the classrooms at the Technology Secondary School, KNUST. The preacher for the day was Dr. V. K. A. Kpodo. In attendance were some concerned lecturers who initiated the movement. This initiative at KNUST promoted the growth and expansion of EPSAM ministry, in several tertiary institutions, including training colleges, polytechnics and some Nurses training colleges.

As it is normal in every human institution, the new ministry began to face challenges in diverse ways. The most seemingly dreadful one led to the split of the ministry into EPSAM (Evangelical Presbyterian Church and Associates' Ministry) and EPSU (Evangelical Presbyterian Church Students' Union). This was due to the split of the

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<sup>15</sup>history of GESAM KNUST at <https://kgecm.wordpress.com/2013/08/>

mother church in 1991. The split left the ministry in a limbo as the leader had to choose which of the churches to align with.

In the face of these challenges, they decided not to align with either of the churches hence gaining a non-alignment status. This action by the students caused the patron and the churches to withdraw their support for the newly formed campus ministry. It was in the light of these that one faction within the ministry decided to align with the Evangelical Presbyterian Church giving birth to a new ministry called the Evangelical Presbyterian Students Union (EPSU).

This necessitated an alignment for the other faction which later aligned with the Evangelical Presbyterian Church of Ghana still with the name Evangelical Presbyterian Students and Associates Ministry (EPSAM). The new EPSAM was independently of the original EPSAM, which originally combined all the Evangelical Presbyterian Students on campus. Most people believed that the mother churches could unite in the near future hence the two separate groups still met together on Sundays for service with each having their unit weekly and special programmes.

In the year, 2003, a court order necessitated a change of name of the Evangelical Presbyterian Church of Ghana to its new name Global Evangelical Church that clearly distinguishes the two (2) churches as very separate. This action thus defeated the idea of uniting the two (2) churches. The campus ministry EPSAM had to change its name to GESAM (Global Evangelical Students and Associates' Ministry). In spite of this, GESAM and EPSU continued to have Sunday services together until 2006, when autonomy was granted to the two (2) campus ministries to exist as separate groups, each having a representation on the Students Chaplaincy Council (SCC) of KNUST.

In the light of this, the commencement of the 2006/2007 academic year saw GESAM and EPSU having their separate meetings.<sup>16</sup>

#### **2.4.2 Great Commission Movement of Ghana (GCMG)**

The Great Commission Movement of Ghana is a ministry of campus Crusade for Christ International, a worldwide inter-denominational Christian organization by Dr. and Mrs. Bill Bright. In 1967, the Great Commission Movement of Ghana was first registered in Ghana with the name Ghana Campus Crusade for Christ (CCC) – by a Ghanaian who came in contact with Campus Crusade for Christ International while studying in the United States of America.

In 1974, missionaries of CCC first arrived and settled in Kumasi, which then became their headquarters. Campus Ministry then started at KNUST campus, Kumasi. Dela Adadevoh was the first Ghanaian who joined the staff and later became the first National Director in 1983.<sup>17</sup>

In 1985, the name was changed from Ghana Campus Crusade for Christ International to the Great Commission Movement of Ghana. The ministry over the years has conducted diverse outreach strategies which exposes thousands of students to the gospel each year. Presently it has campuses at the University of Ghana, University of Cape Coast, University of Professional Studies, University of Education (Winneba), University of Development Studies (Navrongo and Nyankpala Campuses) and campuses of the polytechnics. The movement campus focuses on developing leaders, helping students to do evangelism and discipleship. The ministry uses digital strategies (technology) to reach people, to pray and also use the Jesus film project as a

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<sup>16</sup>history of GESAM KNUST at <https://kgecm.wordpress.com/2013/08/>

<sup>17</sup>[www.gcmgh.org/who-we-are/](http://www.gcmgh.org/who-we-are/)

tool to preach the Gospel (the film is a documentary movie on the life and teachings of Christ from the Gospel of St. Luke).<sup>18</sup>

### **2.4.3 National Union of Presbyterian Students-Ghana (NUSPS-G)**

The National Union of Presbyterians Students – Ghana (NUPS-G) is a union of Presbyterian students in Universities, Colleges of Education, Senior High Schools, Nursing Training Colleges, Polytechnics, and other diploma awarding institutions in Ghana.

The NUPS-G which now has a membership of over ten thousand (10,000) students nationwide began at the Akufo Hall Chapel of the University of Ghana on November 22, 1959 with thirty Nine (39) members. The first President (Legon) was E. S. Mate-Kodjo (later became a Reverend synod clerk of the PCG, 1985 – 1995). Among the founding fathers of the Legon Union were Messr Patrick Asare, Puplampu, S. A. Peparah, John Amponsah, O. K. Caesar, C. R Garda and Kwame Poh. Others include P. V. Akoto, D.N.A Nortey, K. A. Ofosuhene and others with the late Rev. Prof. Emeritus C. G. Baete as Patron. The 1981 National Conference of the NUPS-G charged the KNUST branch with the responsibility of reactivating dormant Unions and establishing new Unions. In effect, the following Unions were established: St. Monica’s Training College, Abetifi Secondary School; Sunyani Secondary School; and Sunyani Technical School. Already existing unions that were revived were the Kumasi Nurses Training College and Kumasi Polytechnic. The KNUST Branch as at 1962, through 1966 was called the Presbyterian Students’ Union (PSU), KNUST branch. It was later known as the UST PSU branch and the UST NUPS-G branch

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<sup>18</sup>[www.gcmgh.org/campus-ministry](http://www.gcmgh.org/campus-ministry).

between 1966 –1998. The current name, the NUPS-G KNUST has been in effect since 1998.<sup>19</sup>

The UST NUPS-G had a retreat with the UST MSU (Methodist Students' Union), now GHAMSU, in December, 1987 and a Joint Service with the MSU on 11<sup>th</sup> February, 1988. A union of the two churches was later to become the Presbyterian and Methodist Students' Union (PMSU) KNUST. The KNUST PMSU ceased to exist in August, 2008 as the two Unions now stand separately.

One major activity NUPS-G has organized is the Students-In-Church-Evangelism (SICE); now Presbyterian-Students-In-Church-Evangelism (P-SICE). This has afforded members of the Union the opportunity to share the Gospel of Christ with many people in the country, especially those in deprived areas. An assessment of the programme has shown that it has been held in almost every part of the country. The first of its kind was held in 1986 in the Anum Congregation. Other centres in the past years have been Asamankese (1987, 1988, 1989), Salaga (1989), Nsawam (1989), Bodada (1990), New Tafo (1990, 1992), Kwahu-Tafo (1990) and the Nzema Mission Field (1994). Asante Akyem (2011), and Sekyere (2011) Presbyteries. Activities of the P-SICE program include revivals, witnessing, crusades, healing, deliverance and counseling sessions, donations and medical outreaches.<sup>20</sup>

The Union has also contributed to the University Community in imparting discipline, godliness, and Christian values to her members and has also contributed as a member denomination of the Students' Chaplaincy Council to champion the unity of the church on campus. All the local Unions have a consistent relationship with their national council or secretariat. They adopt the annual budget and approve the audited

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<sup>19</sup>[nupsgknust.org>content>sk=our-history](http://nupsgknust.org/content/sk=our-history).

<sup>20</sup>NUPS-G National-nupsgwebsite:knust

accounts of the Union for implementation. The secretariat visits the local unions in a regulated time throughout the year.<sup>21</sup>

#### **2.4.4 Ghana Methodist Student's Union (GHAMSU)**

Earlier attempt at bringing Methodist students in tertiary institutions together as one union began around the 1950s at the University of Ghana, Legon, but the attempt failed because they were having problems with getting preachers. And some were not showing interest in the organization.

Around October 1965 another attempt was made to reorganize the Methodist students on Legon campus to worship together as one body. However, this second attempt was initiated by the late Professor Quartey (of Methodist University, Accra) who was then a first year student. After conceiving the idea, he discussed it with the Most Rev. Emeritus K. A. Dickson who was a lecturer. A meeting of all Methodist students was called to that effect. At that meeting, members agreed to come together and worship as one body. A formal meeting was called later for election of leaders. Professor Quartey was elected as president while Rt. Rev. William A. Blankson became the secretary. At that time they adopted the name Methodist Students Association. Presbyterian students on campus later joined them. Membership was limited to only tertiary students.

The following people also contributed towards the establishment of the group: Rt. Rev. Maclean A. Kumi, Most Rev. Dr. Asante Antwi etc. Rt. Rev. Maclean A. Kumi succeeded Professor Quartey as President after his term of office. The association spread to other tertiary institutions in the country such as the University of Cape Coast, Specialist Training College and Advanced Teacher Training College both in

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<sup>21</sup>[www.nupsgknust.itgo.com>pages>history](http://www.nupsgknust.itgo.com/pages/history)

Winneba.<sup>22</sup> By the late 1960s the association had become a national union under the name Ghana Methodist Students Union (GHAMSU). Rt. Rev. Jeremiah Morrison, one time Bishop of the Winneba Diocese, became the national President around 1974 when he was a student at the University of Cape Coast. Rt. Rev. Kow B. Egyir also served as President.

Beside their Christian witness and fellowship in the educational institution, the enthusiasm with which these members of the union conducted evangelistic outreach to the rural communities was highly commendable. As much as they can, members rely mainly on their scanty financial resources though material or moral help from the hosting circuits were welcomed. All that they needed was that the hosting circuits were to provide them with temporal accommodation on their visits. Some groups successfully planted preaching posts and small congregations, for instance, in the Volta Region, Cape Coast and Tema; they are being nursed by circuits into fledging societies.<sup>23</sup>

## **2.5 Previous Contributions**

Books, articles and journals that focus on Campus ministry are very difficult to come by. However, few scholarly publications are mentioned here. The contributions by S. Opong, Matthew Ojo, and M.A Obeng is mentioned in this overview but not discussed in any detail.

- a. A thesis entitled, “Christian Activities on the University Campus – UST” as case study submitted to the Kwame Nkrumah University of Science and Technology by M. A Obeng (March 1990)

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<sup>22</sup><http://www.methodistchurch-gh.org/index.php.the-church/2014-07/18-17-37-06/225-ghana.methodist-students-s-union>

<sup>23</sup>see [ghamsuknust.org](http://ghamsuknust.org)

- b. Long Essay entitled, “The role of the Para-church ministries in helping the church in Ghana to fulfill the Great Commission Movement in Ghana” was submitted to Trinity Theological Seminary by S. Oppong (May, 2001)
- c. A dissertation entitled, “The growth of Campus Christian and Charismatic Movement in Western Nigeria, unpublished PhD Thesis by Matthew A. Ojo (1986) was submitted to King’s College, University of London.
- d. A dissertation entitled, “Evangelical Para Church Movement in Ghana, Christianity: C. 1950 – early 1990s, unpublished PhD Thesis by S. B. Adubofour (1994) was submitted to University of Edinburgh.

### **2.5.1 Adubofour’s Contribution to Campus Ministry**

In this section, the researcher gives a detailed review of Adubofour’s dissertation as a scholarly contribution to Campus Ministry in Ghana. Adubofour obtained BA (Hons) Religion with Sociology from the University of Ghana, Legon in 1982. He was actively involved in Campus ministry at the University. Therefore his dissertation offers a considerable contribution to this research work.

Samuel Brefo Adubofour is a Ghanaian, a local preacher and a Bible class teacher at the Wesley Cathedral of the Methodist Church, Kumasi - Ghana. Currently, he is a Senior lecturer and a Dean of Graduate School at the Christian Service University College, Kumasi. Adubofour’s contribution to Campus ministry is from his dissertation, “Evangelical Para-Church Movement in Ghana, Christianity: C. 1950-early 1990’s, a PhD Thesis submitted to University of Edinburg in 1994. In his dissertation, the writer dealt with Evangelism and Pentecostal influence on the Christian Fellowship Movement, Campus ministries and the Para-churches. However, the researcher will only concentrate on areas that relate to Campus Ministry. Special



attention will be paid to his discussion on Evangelism, Mission work, Prayer, Music and Drama, and Bible Studies.

### **i. Evangelism and Mission Work**

According to Adubofour, Evangelism was considered as the primary duty of most student groups especially the Student Christian Movement (SCM) in Ghana. Personal Conversation about the gospel was recommended as the fundamental of Christian witness to be pursued in addition to Campus missions – open air campaigns, distribution of Christian literature, acting of religious drama and performance of music. The students were made aware of opportunities for combining evangelism with social services in the neighborhood: visiting hospitals, care homes, prisons, running literacy and health classes, raising funds for charity, conducting surveys of specific social problems and helping in actual social work.<sup>24</sup>

The Adubofour also discusses the evangelism activities and mission work of the University College Christian Fellowship (UCCF) at Legon Campus. He notes that at the very initial stage of campus ministry at the University of Ghana, Legon a week long mission programme was sponsored by the denominational chaplains of the University College. The converts from the mission programme needed continued fellowship to become established in the new found faith, but no machinery had been step up to consolidate and conserve the conversation.<sup>25</sup> Thus, such a programme was in the right direction to strengthening the convert's faith and promotes the campus ministry.

He also notes that Scripture Union (SU) was later established in schools, especially second cycle schools, to promote the gospel of our Lord Jesus Christ. Inter-School

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<sup>24</sup>Osborne, Report of Mission in University College – Legon, Span 2, 1961, 11, in Adubofour, “Evangelical Para-Church Movements”, 102.

<sup>25</sup>SU (Ghana) Report, Nov. 1960, 4.

Fellowship rallies were initiated with the primary purpose of consolidating faith in Christ. As a follow-up to Billy Graham's crusade in Accra in February 1964, the SU organized a rally at the Baden Powell Memorial Hall to anchor the faith of the converts. According to Nigel Sylvester cited by Adubofour, "A crowd of about 400 heard a fine message from Rev. Roland Lamb, who started his University missions the following day..."<sup>26</sup> The S.U rallies were also an occasion for introducing evangelical literature and teaching of new songs. Adubofour further explained that the major evangelistic activity in Universities and Colleges in Ghana was tag as Campus mission.<sup>27</sup>The main objective of a university campus mission was a presentation of the gospel through public address and private conversations. For one week, a missionary (main speaker of a mission) delivers series of public addresses on the Christian faith, supported by Senior Christians (lay and Clergy) who function as assistant missionaries. Much of student evangelical activities during missions involve facilitating personal contact between students and assistant missionaries stationed in student halls of residence as counselors.

Moreover, space was given to the Ghana Fellowship of Evangelical Students (GHAFES) at the University of Ghana. The group resumed campus missions in the 1980s where the concept of mission year was introduced in preference to "mission week", to ensure a sustained and extended period of evangelism with maximum student involvement. When an academic year is declared mission year by the Christian Fellowship, its activities include evangelism and training seminars designed to equip its members to undertake person-to-person evangelism and discipling of converts. In student's halls of residence, Christian Fellowship cell groups undertake door-to-door visitation and present the claims of Christ to residents. Such sub-group

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<sup>26</sup> Adubofour, "Evangelical Para-Church Movements", 135.

<sup>27</sup> Adubofour, "Evangelical Para-Church Movements", 35-36.

or individual effort often precedes special corporate weekend evangelistic campaign in a selected hall of residence, at least once a term.<sup>28</sup>

Furthermore, Adubofour comments that the evangelistic activities of Christian Fellowship (CF) extended beyond the immediate campus community to rural and urban outreach programmes known as the “ALL-FOR-CHRIST Campaign (AFCC)”. Student’s team in collaboration with the local congregation of Presbyterian, Methodist and Anglican churches conducted an evangelistic weekend in towns such as Suhum, Kumasi, Accra and Asante Mampong.<sup>29</sup>

The students embarked on house-to-house visitation, open-air preaching to a crowd well over 1,000 and other personal evangelistic work.

## **ii. Prayer**

Adubofour discusses that the Student Christian Movement (SCM) had prayer cells which enabled its members to engage in cooperative prayer, in addition to their private devotions. Prayer retreat was held at the beginning of each academic term to prepare them spiritually in order to carry out their responsibilities. The Scripture Union (SU) students’ fellowship and other groups also had a special meeting each week devoted to prayer. Inter-school fellowship rallies and weekend retreats were also held. The University Christian Fellowship (UCF) also gave priority to prayer with emphasis on the role of the Holy Spirit in missions.

He also reflects on the Pentecostal influence in the Christian Fellowships which commenced in the mid-sixties. He notes that, usually, Friday nights were devoted to long prayers; seeking the power of the Holy Spirit. According to Adubofour, later on,

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<sup>28</sup> J. Hama, *Impact: Ghana Students Build on Evangelistic Breakthrough*, *In Touch*, 1987, 1.

<sup>29</sup> Adubofour, “Evangelical Para-Church Movements”, 163, 172-173.

a Pentecostal prayer group emerged within the University Christian Fellowship (UCF) – at the Common Room of the Mensah-Sarbah Hall at the University of Ghana – Legon. The primary purpose of the group was to bear up the whole phenomenon of Pentecostalism in prayer and also to pray specifically for those who desired the Pentecostal experience. It was at that meeting that Juliana Senavoe (invitee) had her initial Pentecostal experience of *glossolalia*.<sup>30</sup>

Finally, the Prayer Warriors Movement (PWM) was also introduced to depict the role of a “watchman” to pray, guard and fight on for Christ’s sake”. They were Christian Students who “battles” in and through prayer. The PWM perceives fasting as an indispensable means to obtaining spiritual power. Through the PWM, prayer and fasting retreats became a popular religious activity, with fasting camp dubbed Warriors Annual Retreat (WAR) becoming regular nationwide retreat for SU members.<sup>31</sup>

## **ii. Music and Drama**

On Gospel music, Adubofour notes that the historical root of the contemporary gospel music movement can be traced back to music groups formed by evangelical students in the 1960s and early 1970s. The first group, called the “Joyful Way Group”, emerged in the early seventies as an amalgamation of two singing groups in Cape Coast schools – “Noise of Joy” and “Evangel Singers”. The emerged group embarked on nationwide “core mission” in July/August 1972, with musical performance in churches and public auditoria in Cape Coast, Takoradi, Tema, Kumasi and Sunyani.<sup>32</sup>

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<sup>30</sup>Adubofour, “Evangelical Para-Church Movements”, 201.

<sup>31</sup>Adubofour, “Evangelical Para-Church Movements”, 235.

<sup>32</sup>Adubofour, 235 (Adubofour’s correspondence with Rev. Dr. Emmanuel Lartey 9 Sept. 1992).

The group later established branches in 1978 in University towns of Cape Coast, Kumasi and Accra, which became its National Headquarters. In the same year, it was registered under the trustees Incorporation Act, hence the designation “Joyful way Incorporated”. Later, similar ones were produced in Kumasi known as the Wayfaring Strangers (1973) and the Royal Diadems (1975). The former were mostly Baptists – Ebenezer Djokoto, Ken Ofori and Divine Morny and a few Methodists. Through the inspiration of Florence Yeboah (former SU Traveling Secretary), the two groups united at a retreat gathering to form “the New Creation”, a name adopted from II Corinthians 5:17. Through the help of local Fellowships and churches, the new group established an operational base in Kumasi. The “Joyful Way Group” and the “New Creation” existed to proclaim the Good News of Salvation in Jesus Christ through the medium of contemporary gospel music, and encouraged revival among Christians.<sup>33</sup>

Besides, the two groups were also inspired to reach out to the youth in schools, fellowships and churches with Drama. The Joyful way came out with a drama entitled “Freedom is our goal”. The New Creation also produced: “Then came love from above”, “in all these things”, “the son of hope” and the series, “see how they run” (1 – 111).<sup>34</sup>

#### **iv. Bible Activities**

Adubofour reports that the Ghana Evangelical Christian Fellowship (GECF) which is made up of evangelical Christians in Accra introduced a lot of Christian activities such as weekly Bible studies in the vernacular and in English, and setting up an evangelical library and a bookshop. The Bible studies were arranged in the homes of its members. Under the auspices of Pan-African Fellowship of Evangelicals Students

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<sup>33</sup>The Joyful way Incorporated, Information leaflet, n.d, in Adubofour, “Evangelical Para-Church Movements”, 288.

<sup>34</sup>Adubofour, “Evangelical Para-Church Movements”, 283-287.

(PAFES), it was possible to organize students' conferences for affiliate Unions at sub-regional levels for Bible teaching and leadership training.<sup>35</sup>

According to the Adubofour, the University College Christian Fellowship (UCCF) as a Christian Union (CU) was influenced by some factors and by 1957, there were weekly informal meetings led by some lecturers and zealous students in the halls of residence for Bible study. Around that time, the independent Bible study groups were also formed as an evangelical Union. The weekly Bible reading meetings also started to provide Christian nurturing.

In addition, the Scripture Union introduced its booklets “the Daily Power” and “Daily Guide” for systematic private daily readings. The evangelicalism of the British Inter-Varsity Fellowship (IVF) was exported to Ghana with emphasis on the spirituality by observing the “Quiet Time”. With the aid of Bible reading notes, the Christians were encouraged to read and memorize Bible texts, reflect, recollect and record their thoughts to indicate a personal understanding and application of the scripture. Above all, the SU–Ghana has maintained the tradition of holding Easter Conferences with primary focus on the Bible.<sup>36</sup>

## **v. Conclusion**

The four (4) items that Adubofour discussed are the basic component of campus ministry in Ghana. Almost all the campus ministries embark on Evangelism and Mission work, Prayer meetings, Bible studies, Music and Drama.

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<sup>35</sup> Adubofour, “Evangelical Para-Church Movements”, 97.

<sup>36</sup> Adubofour, “Evangelical Para-Church Movements”, 121, 127.

### **2.5.2 Fordjour's Contribution to Campus Ministry**

Fordjour Yeboah Divine was once a diploma student at the Christian Service University College, Kumasi. His contribution to campus ministry is his long essay, "The History and Impact of Campus Crusade for Christ at Kwame Nkrumah University of Science and Technology", submitted to the Christian Service University College – Kumasi (2002).

On Evangelism and Discipleship, Fordjour discusses that Campus Crusade for Christ (CCC) planned and executed wider evangelistic activities at the KNUST Campus. The focus was on mass evangelism as well as personal evangelism. Campus Crusade for Christ purpose on KNUST campus was that, God would use them to fulfill the Great Commission in every generation of students at KNUST campus. Fordjour summarized the mission statements of CCC as

- To win: That is through proclamation to every student on UST campus.
- To build: Develop spiritual leaders and a spiritual movement.
- To send: Mobilize labourers and partnership.

The group also evangelized to students on one-to-one evangelism, small group evangelism and large group proclamation with the use of Jesus films.<sup>37</sup>

On one-to-one evangelism, students are given the opportunity to hear the gospel on personal basis through the use of a booklet called "The four spiritual Laws". The picture version of the booklet was also used as a tool for evangelism. On group proclamation, a student presents the gospel to a small group of twenty up to thirty. The movement has developed guidelines which is the expanded form of the "four

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<sup>37</sup>Divine Fordjour Yeboah, "The History and Impact of Campus Crusade for Christ at Kwame Nkrumah University of Science and Technology, Kumasi." A long essay, Christian Service University College, February 2002, 9.

spiritual laws”. The message has been made in a simple form lasting for about 3–20 minutes and does include personal salvation, testimonies or felt needs of the students.

Campus Crusade for Christ also made use of films and videos in sharing the gospel. The most popular of these films on campuses are “how to get better grades” and “have more fun” and two hour documentary film on the life of Jesus, which is popularly known as the “Jesus film”.<sup>38</sup>

Fordjour reported that converts were mobilized when these evangelistic works are carried out. The converts are then trained, built and disciplined to maturity through “follow-up series” lessons.<sup>39</sup>

On leadership, Fordjour stated that the main concerns of CCC are to develop leaders who will be responsible and help in the development of both church and the state as well. They were made to plan major outreach programmes, designed their own posters, published and executed it to prove they had really passed the test to become good leaders. Students who were very shy to stand before people were encouraged to lead programmes regularly and helped to contribute to programme planning as they joined CCC. Some who were once members of CCC have risen to become prominent Christian leaders as part of the impact made on them at UST through CCC. Notably among them are Mr. Dela Adadevor and Mr. Ben Eklu who were International Vice-President, resident in Orlando, Florida, USA and West African Area Director, resident in Nigeria respectively.<sup>40</sup>

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<sup>38</sup>S. Opong, “The Role of the para-church ministries in helping the church in Ghana to fulfill the great commission with particular reference to the Great Commission Movement of Ghana” BA Long Essay, Trinity Theological Seminary, Legon, May 2001, 12.

<sup>39</sup> Fordjour, “The History and Impact of Campus Crusade for Christ”, 10.

<sup>40</sup>Fordjour , “The History and Impact of Campus Crusade for Christ”, 16, 20.



In his work, Fordjour discussed some activities that are essential to campus ministry such as Evangelism and Discipleship, prayer meeting and leadership. On evangelism, he highlighted mass evangelism as well as personal evangelism of CCC. On prayer, members of CCC were given specific prayer topics of some individuals and the group, to take it to the Lord in prayer. Dela Adadevour and Ben Eklu were nurtured as key leaders of the group.

On prayer, Fodjour said it was the main foundation upon which CCC movement is built. The movement distributes specific prayer topics which are urgent to individual, students, churches and para-church groups to take the request to the Lord in prayer.

### **2.5.3 Arthur's Contribution to Campus Ministry**

Wonderful Adjei Arthur was once a Bachelor of Arts (Theology) student at the Christian Service University College, Kumasi. He served as a field worker of Scripture Union (SU) which enabled him to be actively involved in Christian activities in second cycle institutions in different parts of the country (Ghana). His interest in the University Campus Christianity stems from his concern for the spiritual welfare of the Christian students in schools. In the school's ministry, he saw a unique opportunity for evangelism, his contribution to campus ministry in his long essay, "The impact of the proliferation of churches and para-church organizations on Christian unity in the University of Ghana, Legon, and Kwame Nkrumah University of Science and Technology, Kumasi.

Reporting on the activities of the Ghana Fellowship of Evangelical Students (GHAFES), Arthur states that the group is committed to the expansion of Christ's Kingdom through missionary outreach and active involvement in church and state.<sup>41</sup> His work further explained that GHAFES, in keeping with its aims, has set itself an

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<sup>41</sup>Introducing GHAFES, GHAFES Newsletter, n.d., 1.

agenda of evangelizing the unsaved, nurturing the saved and imparting to him or her with skills and knowledge to make the unsaved a responsible church member and citizen in future. The group did not intend to "keep" any student convert but sought through the Bible studies, talks, seminars, conferences, prayer meetings, outreach programmes, among others to prepare the students and "release" him/her after graduation for ministry in the church and larger community.

For Arthur, GHAFES can be said to have had a successful ministry: it has been able to produce for the country a kind of Christian leadership that is so urgently needed in our land. Many clergymen and dependable lay-leaders in Orthodox, Pentecostal and Charismatic Churches have benefitted directly or indirectly from GHAFES programmes on various University campuses.<sup>42</sup>

According to Arthur, religious tone was already set when the University of Ghana, Legon, was relocated to its present site in 1951. Christianity was prominent in almost all the halls of residence. There were part-time denominational chaplains in charge of morning and evening prayers, and Sunday evening services in each hall. The hall chapels were allocated to the Catholic Church and the main line Protestant churches viz Anglican, Presbyterian and Methodist. The Student Christian Movement (SCM) and later the University Christian Fellowship (UCF) provided the interdenominational components to supplement the denominational activities of the Divinity School at Legon.

In keeping with the Great Commission of the Matthew 28:18ff, the Christian Community organized campus mission for evangelism. The first mission was

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<sup>42</sup>A. Wonderful Adjei, "The Impact of the Proliferation of Churches and Para-Church Organization on Christian Unity in the University of Ghana, Legon, and Kwame Nkrumah University of Science and Technology – Kumasi". B.A Long Essay, Christian Service University College, August 1999, 31-32.

organized in 1953 as an interdenominational activity sponsored by chaplain and supported by staff and students Christian groups.<sup>43</sup>

However, at KNUST, all sectional interests were submerged under the activities of the two chaplaincies, Catholic and Protestant, which organized weekly church services.

Occasionally, the Anglicans had their mass on campus while the Presbyterians and the Methodist did not meet on the campus for church services but occasionally attended denominational meetings in town.

Occasionally, ministers of the various denominations came to administer the Lord's Supper to their members. Meanwhile Inter-Hall Christian Fellowship (IHCF), the only interdenominational evangelical fellowship, also organized weekly activities like Bible studies, talks and prayer meetings. Within the IHCF, there were sub-groups for child evangelism, campus evangelism, village evangelism, prison ministry, literary works and many others.

Another point of interest which Arthur captured was the influence of home churches. The denominational groups were founded on the campuses for the purpose of identifying with their mother churches. He cites the following groups – Pentecost Students Union (PSU) was intended to strengthen the commitment of the members to the Lord Jesus Christ. The Presbyterian, the Methodist and the Baptist had this goal in mind. They did this so that the church will have direct pastoral oversight of her members. The group did that because it cannot afford to lose its student members who are potential leaders of society to other denominations. Arthur suggests that it is therefore imperative for mother churches to maintain links with their students so that they will not be poached by others during the period of University training. However,

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<sup>43</sup> Adubofour, "Evangelical Para-Church Movements", 288.

some of them also benefit from their parent organizations financially when it comes to raising substantial money to acquire things like buses and musical instruments.<sup>44</sup>

Arthur mentions some findings which is worth bringing up in order to make this work worth reading. On academic performance, the writer quoted Dr. Samuel Afrane's (Department of Planning, KNUST) research on proliferation of groupson the campus. Afrane in his 1990 research discovered that the multiplicity of church and para-church groups adversely affect the academic lives of students. It is evident that allstudents who attended only two or less meetings never failed but 58 percent of students who attended six meetings within a week failed in their course subjects.<sup>45</sup> A survey by the Students Chaplaincy Council (SCC) at KNUST in 1998 also revealed that 17% of students who trailed at least one course at KNUST attributed it to their participation in too many Christian meetings.<sup>46</sup>

One more development the writer commented on was that individual denominations have raised graduate leaders such as Joshua Adjabeng and Peter Ayerakwa (Church of Pentecost), Fred Deegbe (Ghana Baptist Convention), Maclean Kumi and Aboagye-Mensah (Methodist Church, Ghana), David Dartey (Presbyterian Church of Ghana), and Justice Akrofi (Anglican Church).<sup>47</sup>

In summary, Arthur reports on the activities of some student groups such as GHAFES, SCM, IHCF and PSU. The activities include Bible studies, talks, seminars, conferences, prayer meetings and outreach programmes. Their aim was to prepare the students for the work of the ministry, during and after graduation. He also cites some

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<sup>44</sup>Adjei, "The Impact of the Proliferation of Churches and Para-Church Organization," 29-30.

<sup>45</sup>S. Afrane, "The Academic Performance of Christian Students at UST: An Appraisal," Unpublished paper, 1990, 8-9.

<sup>46</sup>Students Chaplaincy Council, Response from a survey of the Effects of Christian Activities on Campus Life, KNUST, 1999, 2.

<sup>47</sup> Adjei, "The Impact of the Proliferation of Churches and Para-Church Organization", 49.

graduate leaders of prominence who have been raised by the activities of campus ministries.

## CHAPTER THREE

### NATIONAL UNION OF BAPTIST STUDENTS AT KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY, KUMASI

#### 3.1 Introduction

This chapter focuses on the background of the NUBS at KNUST with a brief history of the Ghana Baptist Convention (GBC) and the NUBS secretariat.

#### 3.2 Background of NUBS at KNUST

##### 3.2.1 Brief History of the GBC

The work of the Baptists in Ghana was known to have been started by one Mark C. Hayford, a son of a Methodist minister. As a clerk in Lagos, he became a Baptist and later had the call to enter into ministry. He was ordained in Nigeria around 1898. He returned to his hometown, Cape Coast, to establish a Baptist church. He started some Baptist churches but after his death, many of the churches collapsed.<sup>48</sup> However, it was the Yoruba people from Nigeria who greatly impacted the Church.

The current Ghana Baptist Convention's early beginnings were associated with the Nigerian Baptist Convention and the Southern Baptist Convention of USA. Many Baptists were among the Yoruba traders who came from Nigeria to Ghana to trade. These traders later grouped themselves to form Baptist fellowships. They often invited Nigerian Pastors for special meetings in Ghana. These pastors even stayed to lead the churches. After several requests, a committee from the Southern Baptist Missions of Nigeria came to see the situation. Based on the committee's report, a missionary by name Littleton agreed to come to Ghana.

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<sup>48</sup>J. A. Boadi, *A Brief History of Ghana Baptist Convention* (Kumasi: Kumasi Publishers, 2008), 24-25.

The Nigerian Baptist Convention also saw the need and sent John Idowu and his wife, to assist Rev. Littleton in the mission field in Ghana. Their efforts resulted in the establishment of the first indigenous Baptist church in 1952 at Boamang in the Ashanti Region of Ghana.<sup>49</sup>

A Nigerian Baptist Association was then formed but later changed to Gold Coast Baptist Conference to enable the emerging Ghanaian Baptist Churches to be part of the group of Baptists. When Ghana gained her independence from the British in 1957, it was then changed from Gold Coast Conference to Ghana Baptist Conference. The Conference was still under the Nigerian Baptist Convention until 1963 when the Nigerian convention granted the conference in Ghana independence. The conference was named Ghana Baptist Convention in January 1964 with Rev. Boadi as its first President.<sup>50</sup>

Currently the Ghana Baptist Convention has the following auxiliaries which perform various ministries to enhance its operation; Women Missionary Union (WMU), Men's Ministry, the Youth Ministry and the Students' Ministry. At the initial stages, the student's ministry was under the youth ministry but currently, it operates as one of the auxiliaries of the convention.

### **3.3 National Union of Baptist Students (Secretariat)**

The National Union of Baptist Students is one of the auxiliary groups of the Ghana Baptist Convention. It was formerly known as the Baptist Students Union (BSU) and was started by some two missionaries known as Miss Nadine Lovan and Miss M. Mosley in 1979 at the campus of the University of Ghana, Legon.

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<sup>49</sup> Edward Osei-Bonsu, *Baptists Celebrating Our Faith In Christ* (Kumasi: Ghana Baptist Publications, 2009), 27-28.

<sup>50</sup>A brief History of Ghana Baptist Convention (GBC) by Rev. Dr. Kojo Osei Owusu, former president of the GBC and former head pastor of Grace Baptist Church, Kumasi.

<http://gbconvention.com/about-us/our/history/a-brief-history.of-ghana-baptist>.

Later another branch was formed at the KNUST in Kumasi. Miss Lovan was the director as well as an advisor to most village churches. When she moved to Cape Coast, she helped in organizing the Cape Coast branch of the NUBS at the University of Cape Coast in the Central Region of Ghana. The Union was later organized in February 1981. Later, the name changed from Baptist Students Union (BSU) to National Union of Baptist Students (NUBS). Some pioneers who were highly influential were Rev. Kofi Manful, Rev. Yaw Asamoah (formerly of Grace Baptist Church, Kumasi), Rev. Philip Lutterodt (formerly of Maranatha Bible College) and Rev. Samuel Abalo.<sup>51</sup>

The primary concern of the NUBS is to coordinate Baptist Students fellowship across the country. It is under the Christian Education and Church Development Board of the Ghana Baptist Convention, headed by Rev. I. K. Asante Adjei. The Union operates in about 40 tertiary institutions in the country. It also operates at the second cycle level schools called J-NUBS (Junior NUBS). The J-NUBS is currently strong in most schools in the Ashanti Region. Today, the NUBS membership stands about 3,200 student population.

The structure of the union is made up of the National Secretariat, the Zones, the Local Unions and the Junior Unions. The seat of the National Secretariat rotates yearly among three key institutions, namely, the University of Ghana (UG), the University of Cape coast (UCC) and the Kwame Nkrumah University of Science and Technology (KNUST). It has seven (7) executive positions comprising a Chairman, Vice Chairman, Secretary, Organizing and Deputy Organizing Secretaries, Financial Controller and a Treasurer.

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<sup>51</sup>Prince Manu, Atuahene, A Presentation on the National Union of Baptist Students (NUBS) at Victory Baptist Church, Kumasi. This was a breakfast meeting held for all stakeholders of NUBS on May 6, 2015, 1-2.



The Union has also been divided into four zones. The zones comprise the Northern, Middle, Southern zone A and zone B. The Northern zone is made up of schools within the Upper East, Upper West and Northern Regions of Ghana – Tamale Polytechnic and University of Development Studies. The middle zone is made up of institutions within the Ashanti and BrongAhafo Regions – KNUST, Kumasi Polytechnic, Wesley College, Sunyani Polytechnic and others. The Southern Zone “A” is made of schools in the Greater Accra, Eastern and some part of Western Region of Ghana – University of Ghana, Accra Polytechnic, Koforidua Polytechnic etc. The Southern “B” Zone comprises schools in Central and parts of Western Regions of Ghana, University of Cape Coast, University of Education – Winneba, Takoradi Polytechnic, OLA College of Education etc.<sup>52</sup>

Currently, four (4) national boards have been set up to assist the secretariat in pursuance of its vision in reaching Baptists students. These are: Christian Development Board (CDB) at KNUST, Information and Research Board (IRG) at University of Ghana, Project Board (PB) at University of Cape Coast, and Evangelism and Mission Board (EMB) at the University of Development Studies – Wa Campus. Each of these has its own executive committees but takes instructions from the National Executive Committee (NEC).<sup>53</sup>

The NUBS has a motto which reads, “Presenting everyman perfect in Christ” (Colossians 1:28). They also have the slogan, “Empowered”!!..... For action!!!

The vision of the Union is to fulfill the Great Commission of Jesus Christ. Its mission is to lead Ghana Baptist Convention Local Students Union to evangelize the lost,

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<sup>52</sup> Atuahene, “A Presentation on the National Union of Baptist Students”, 2-3.

<sup>53</sup> Richard Sowah, Akrong, A Constitution of the National Union of Baptist Students (NUBS-Ghana). The 2012 Constitution of NUBS came as a result of the concerns raised in the 2008 NUBS Constitution. Mr. Akrong was the NUBS Chairman for the 2012/2013 academic year. He was then mandated to chair the committee for the amendment of the constitution, 7-8.

disciple students of the Gospel of Jesus Christ, establish local student unions, train student leaders and to minister spiritual, academic and socio-economic needs of students and other believers.<sup>54</sup>

### **3.4 NUBS at KNUST: Structure, Programmes and Activities**

The National Union of Baptist Students in KNUST is an auxiliary under the Ghana Baptist Convention which aims at empowering its members spiritually and physically by equipping them with the needed skills. NUBS which were formerly known as BSU began about 15 years ago in the Kwame Nkrumah University of Science and Technology. NUBS at KNUST is a denominational campus ministry which comprises members who are Baptists as well as non-Baptist. It is open to all students who wish to fellowship with them. National Union of Baptist students has about 600 members. NUBS conduct three services per week: a midweek service (Tuesday and Thursday) and a Sunday service. The midweek service is done on Tuesdays from 6:30pm-8:30pm and it is devoted to Bible studies. The Thursday service which is prayer meeting also comes on from 6:30pm-8:30pm. From the year 2000, the meeting place was at the Unity Hall's dining hall. However, it has recently been moved to the Library foyer. The Union has six (6) wings or departments and they are; Prayer Force, Bible Studies, Music wing (God's Instruments), Drama and Choreography (Ministering Marshall), Outreach, Organizing wing (Ushering, Transport, Publicity, Technical) and two auxiliaries which are the JNUBS and Ladies of Vision (L.O.V).

#### **3.4.1 Leadership**

The Union has 37 executives of whom 5 of these are Core executives. The Core executives are made up of the President, Vice President, Secretary, Treasurer and the Prayer Secretary. This was initiated because not all the 37 leaders can meet every

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<sup>54</sup> Akrong, "A Constitution of the National Union of Baptist Students", 4.

time to make decisions concerning the Union and so these 5 executives meet and make decisions. They do have a general meeting where all the executives come together to deliberate on issues with regards to the Union. This is done twice in a semester; the beginning and the end of the semester. Due to the nature of the school demarcations, some students are outside campus and they have representatives of these areas as part of the executive body. Before handing over is done, the incoming executives are taken through orientation about the work before. The President and the Vice President draw the programmes for the semester after the President has shared the vision that God has laid on his heart for the Union. The two come up with topics to be treated and the speakers to handle these topics.

A week before school reopens; a camp meeting is organized for all the executives to prepare themselves spiritually for the semester. They also fast and pray on every Friday from 9.00pm-11.00pm. The 37 executives are:

- |                              |   |
|------------------------------|---|
| 1. President                 | 20. Republic Hall Representative          |
| 2. Vice President            | 21. Queens Hall Representative            |
| 3. Secretary                 | 22. University Hall Representative        |
| 4. Treasurer                 | 23. Africa Hall Representative            |
| 5. Prayer Secretary          | 24. Brunei and Tech Credit Representative |
| 6. Assistant Prayer Sec      | 25. Hall 7 and SRC Representative         |
| 7. Music President           | 26. Ayeduase East Representative          |
| 8. Drama Head                | 27. Ayeduase West Representative          |
| 9. Bible Studies Coordinator | 28. Kotei Representative                  |
| 10. Outreach Head            | 29. Newsite Representative                |
| 11. Assistant Outreach Head  | 30. Bomso Representative                  |
| 12. Organizing Head          | 31. Gaza Representative                   |

- |   |   |
|---|---|
| 13. Technical Head                                  | 32. International Students Representative |
| 14. Ushering Head                                   | 33. Library and Welfare Coordinator       |
| 15. Publicity Head                                  | 34. L.O.V Representative                  |
| 16. Transport Officer                               | 35. Assistant L.O.V Representative        |
| 17. Unity Block A Representative                    | 36. JNUBS Coordinator                     |
| 18. Unity Block B Representative                    | 37. Assistant JNUBS Coordinator           |
| 19. Independence Hall Representative. <sup>55</sup> |   |

### **3.4.2 Programmes**

The Union has programmes it organizes throughout the academic year. These programmes are geared towards empowering the members spiritually and ensuring that organization of these programmes helps the members to grow into fullness in Christ. Since the academic calendar is divided into two semesters, they have programmes in the first and second semesters. In the first semester, they have programmes like Family week where in that week, they teach the members about God's idea of family, 'Anapsuxis' which is a prayer and prophetic programme, Bible conference, Worship and Drama night and Carol's service. In the second semester the following programmes are organized; Prayer All night, Worship, Prophetic night and the Students Holiday Outreach Programme (SHOP).

### **3.4.3 Departments**

The Union works through the following departments: Music wing, Bible Studies, Outreach, Drama and Choreography, Prayer force and the Organizing groups.

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<sup>55</sup>See Kwadwo Gyamfi, Appendix 1.

### **i. Music Wing**

Music is one of the means through which the Union expresses praise and adoration to God. The music wing is called “God’s Instruments (G.I)”. The membership ranges from 70 to 100. The Wing meets on Thursdays after prayer meeting and on Saturdays to prepare for Sunday’s service. The Music wing has an album to its credit and the title is “Awuradeei” and “Begyew’ ay[yi]”. The group has ministered at many places including St James Baptist church, Kumasi Academy, JNUBS rally, etc. The wing has attire which they wear on Sundays as decided by the leadership. They do not have the Baptist hymnal books but prints out the hymn which will be sung on Sundays. Retreats are organized in the course of the semester by the wing to empower its members and these allow the members to be focused.

### **ii. Bible Studies**

The Bible Study wing in NUBS at KNUST has a membership of about 50. NUBS at KNUST have a Bible Study Coordinator who is the head of the wing. The materials they use to teach are prepared by the coordinator. They meet on Wednesdays to study the Word of God on Saturdays to prepare for Sunday Bible studies. They have time for Bible Studies in their Sunday services. The materials are prepared using the theme from the National Secretariat or the theme for NUBS at KNUST. The students’ leaders lead and teach during Bible Study time in the service and currently they have 12 classes.

### **iii. Outreach**

This wing seeks to carry out Evangelism on the campus. It has a membership of about 30. Like the Drama and Choreography wing, the Outreach wing meets on Saturdays and Sundays. The wing embarks on evangelism in the secondary schools, as well as on campus. During the long vacation, they go on outreach programme called Students

Holiday Outreach Programme (SHOP) in places like Yendi, Nkoranza, Sefwi, Techiman and other areas. The members in this wing are trained to disciple people in the church and follow up on new converts. The team is responsible for students who visit their services. They are led by a coordinator.

#### **iv. Drama and Choreography**

The drama and choreography wing in NUBS at KNUST is called the Ministering Marshalls. They have a membership of about 50 students. They do not only minister in NUBS but when they are called upon by any church or denomination on campus, they go and minister. When the Outreach wing is going for outreach in the various secondary schools, they join them to minister. They meet twice a week on Saturdays and Sundays. There is a programme called “Inspiopera” which is organized every 3 years and, it is a musical and drama programme.

#### **v. Prayer Force**

The prayer wing of NUBS at KNUST which is the powerhouse of the church has a membership of about 30. Members meet on Wednesdays to pray and intercede for the church and its members. Also another meeting which is called ‘Gethsemane Travail’ is held at Sunday dawn which is from 12.00am-4.00am on Sundays to pray into the service. The group is also in charge of the Church’s Thursday prayer meeting. Members meet early to pray into services and programmes. NUBS at KNUST have two (2) prayer secretaries. Retreats are organized to revitalize the strength of its members to keep them focus on what God has called them to do.

## **vi. Organizing Wing**

This sub group is made up of students who manage NUBS church services and other meetings. It has four other departments under it. They are singers, Ushers, Technical team and Transport and Publicity team. The groups meet on Saturdays to prepare the place for worship and attend to other necessary issues pertaining to church service. The Publicity team under the organizing wing is in charge of publicizing NUBS meetings locally and globally. The Publicity team prepares a database for the church. This database contains the name, program, wings, date of birth, hostel and room number, which enables the leaders to visit the members at their place of residence.

The Organising Wing oversees NUBS website including Facebook page. It also oversees their meeting days, topics to be treated, speaker and time of the meeting. They select a theme for every year and make banners for public advert. NUBS previously had their own newsletter or magazine. Though there is radio at Campus but NUBS do not have a slot.<sup>56</sup>

### **3.4.4 Auxiliaries**

The Union has two auxiliaries' namely Junior National Union of Baptist students (JNUBS) and Ladies of Vision (LOV).

#### **i. JNUBS**

The Junior National Union of Baptist Students operates in the many secondary schools in Ghana. Currently, the Union coordinates 34 second cycle schools and tertiary institutions in the country. Rallies are organized every year which bring these schools together. Over 1000 students from these secondary schools attend rallies yearly. They are supported by the School's ministry in Grace Baptist church,

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<sup>56</sup>See Appendix 1 Interview with Kwadwo Gyamfi.

Amakom-Kumasi. There are two JNUBS coordinators. Some NUBS members are also trained to help the coordinators.

#### **ii. Ladies of Vision (L.O.V)**

Like the Baptist Young Ladies in the various Baptist churches, NUBS has the Ladies of Vision which is an auxiliary under the Students Chaplaincy Council (SCC) at KNUST. It aims at grooming the ladies of the various denominations on campus into virtuous women. They meet thrice in a semester and teach the ladies about relationships and how they can walk with God. These go a long way to help them in their future marriages.<sup>57</sup>

#### **3.4.5 Committees**

NUBS have four committees and new members are elected every academic year. They are Welfare committee, Discipleship committee, Vetting committee and Students Holiday Outreach Programme committee (SHOP).

##### **i. Welfare Committee**

The Welfare Committee comprises all Hall representatives and Area heads, as well as the Welfare Coordinator with the Vice President as the head of the committee. The committee assists members who may be in minor needs. Sometimes they do help pay some members' school fees or hostel fees etc. They have a small library and the Welfare Coordinator is in charge of the welfare and the library as well. Some pastries are sold only on Sundays to help their welfare fund.

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<sup>57</sup>See Appendix 1 Interview with Kwadwo Gyamfi.



## **ii. Discipleship Committee**

NUBS-KNUST has a discipleship system which disciplines the members of the Union especially the first years. Just as there are deacons and deaconesses in the various Baptist churches, NUBS also has what they call ‘disciplers’ as deacons and deaconesses. The committee is made up of all hall representatives and area heads. Currently NUBS has 99 students as ‘disciplers’ who help the executives in running the Union. The committee has one area head and one hall representative with the Vice President overseeing everything done by the committee.

## **iii. Vetting Committee**

NUBS at KNUST has a vetting committee which is in charge of vetting students nominated by the executives for the various portfolios. The committee is made up of the Vice President as the head, the Prayer Secretary, one first year, one final year and one continuing student.

## **iv. SHOP Committee**

The Union has a committee called the “SHOP” (Students Holiday Outreach Programme) committee which prepares the Union for the outreach programmes during long vacations. The committee is a 10 member committee of which five are executives. These executives are the Transport Officer, Organizing Head, Ladies of Vision (LOV) representative, Vice President and the Outreach head as the head of the committee.

### **3.4.6 Finances**

The main source of income for the Union is the tithes and offerings from the NUBS members. The Union also gets money from donations and selling of some pastries at meetings. The NUBS 33-seater Daewoo bus which is available for hiring also

generates income for the Union. Monies from these activities are used to meet the Union's major expenditures. Sometimes when a need arises for a project like the purchase of a bus or outreach programmes, the Union sends envelopes and letters to some individuals and churches for assistance. The Union has two bank accounts; Cal Bank account and the Ecobank account. The President and the Treasurer are the signatories.<sup>58</sup>

### **3.4.7 Relationship with the Ghana Baptist Convention (GBC)**

Ghana Baptist Convention finances the Student Holiday Outreach Program (SHOP) conducted by NUBS every year. The NUBS has a National Coordinator who represents the union in the GBC. Nonetheless, some Baptist ministers are invited to minister on campus most especially during communion services. Currently, a retired minister, Rev Dr. Nii Amo Darku (former pastor of Mercy Baptist Church-Anloga) Kumasi, is the patron of the Union. He visits almost every Sunday. Grace Baptist Church has special relationship with NUBS – mother church; thus, the Union approach them for financial and logistic assistance periodically.

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<sup>58</sup> See Appendix 1 Interview with Kwadwo Gyamfi.

## **CHAPTER FOUR**

### **ANALYSIS OF DATA**

#### **4.1 Introduction**

The chapter discusses the structure, activities and the relationship of the NUBS at KNUST with its mother denomination and other campus ministries. It also reflects on the impact NUBS is making at KNUST. The data which is being analyzed here was derived from the interviews administered to key leaders of NUBS-KNUST, NUBS national secretariat, Ghana Baptist Convention leaders and others. The researcher used phone recorder and a transcriber to take notes of discussions.

#### **4.2 The Structure of NUBS at KNUST**

From the interviews conducted<sup>59</sup>, it was disclosed that the structure of the NUBS at KNUST is made up of thirty seven (37) executives, the patron and the members. The 37 executives comprise five (5) Core Executives, Assistant Secretary, ten (10) Departmental Hall Representatives, fifteen (15) Area Heads, Library and Welfare Coordinator, JNUBS Coordinator and its assistant, representatives of LOV and its assistant and the International Students' Representatives. The core executives are made up of the President, Vice-President, Secretary, Treasurer and the Prayer Secretary. They see to the day-to-day running of the Union. Responses from the interviews revealed that majority of the denominations at the campus like the PENSA, AGCM, and the NUPS-G, has a core executives as well.

In the course of the interview, it was found out that the Union has departmental Heads for Music, Drama, Bible Studies, Outreach, Technical, Organizing, Transport and

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<sup>59</sup>For the data of the structure, see Appendix 1.

Publicity. Traditional halls of the university – Queens, Unity A and B, Republic, Independence, Africa, University Hall, Brunei, Katanga and Hall 7, have representative who are part of the Executives and they ensure that the members in the halls are actively involved in the activities of the Union.

From the interviews, some leaders of the Union are in-charge of church members who are living outside the campus and are in the various hostels around the university.<sup>60</sup> These leaders represent the Union in areas such as Ayeduase (East and West), Kotei New site, Bomso and Gaza. They work like the Hall representatives but theirs are off-campus. It was found out that almost all the major denominations on KNUST campus like the GHAMSU, NUPS-G, CASU, PENSA and AGCM, also have leaders who are in-charge of their ministries in the above mentioned areas. Some of them like PENSA even have the representatives and their assistants in order to make their work as a ministry easier. The NUBS can therefore learn from PENSA. Looking at the idea of the NUBS to reach its members off-campus, the researcher is of the view that the NUBS should be commended for putting up such structures in place to reach its members. This is similar to the local Baptist church where deacons are assigned to members within a particular geographical area. With this, the GBC should critically look at this area of the NUBS because it can serve as a means of developing leaders to fill its local churches.

Responses from the interviews also revealed the remaining executives of the Union are the JNUBS coordinator and its assistant, representatives of the Ladies of Vision

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<sup>60</sup>See Appendix 1.

(LOV) and its assistance, the library and warfare coordinator and the International student's representatives.<sup>61</sup>

It was discovered that the NUBS at Legon and University of Cape Coast do not have the LOV but rather have the Baptist Young Ladies (BYL). The reason is that all denominations under the Student Chaplaincy Council (SCC) at KNUST are mandated to use LOV instead of their own denominational auxiliary identities.

### **4.3 The Activities of the NUBS at KNUST**

From the interviews conducted and discussions in chapter two, campus ministries have programme of activities that they embark on (in and off-campus).<sup>62</sup> Some are national programmes from their secretariat and others within the union. NUBS national programmes include the yearly Congress, Fresher's orientation, Inter-tertiary services and SHOP. In all these programmes, the SHOP is fully sponsored and organized by the GBC. The aim is to equip the students for missions and church planting. During the 2016 SHOP, the NUBS at KNUST were sent to Yendi, Nkoranza, Sefwi, Anyinam, Osino and Nsutam. From the chapter two, some students of the Ghana Methodist Students Union successfully planted preaching posts and small congregation in the Volta Region, Cape Coast and Tema. These are being nursed by circuits into fledging societies.<sup>63</sup> The Presbyterian Church has also instituted the Presbyterian Students-In-Church Evangelism (P-SICE) to afford members of NUPS-G, the opportunity to share the gospel of Christ with people in places such as Asamankese, Kwahu-Tafo and Asante Akyem Presbyteries.<sup>64</sup>

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<sup>61</sup>See Appendix 1.

<sup>62</sup>For the data of the Activities, see Appendix 1.

<sup>63</sup>See Ghana Methodist Students' Union, 19.

<sup>64</sup>See National Union of Presbyterian Students – Ghana, 17.

It can be deduced from the scholarly works of Adubofour that some students' groups like the Christian Fellowship (CF), Ghana Fellowship of Evangelical Students (GHAFES) and the University College Christian Fellowship (UCCF) were also actively involved in evangelistic activities.<sup>65</sup> Fordjour also laid much emphasis on the evangelistic activities of the Campus Crusade for Christ (CCC).<sup>66</sup>

In addition, the responses indicate that the NUBS had other activities within. On prayer, most of the students do not patronize it except when examination is approaching. Does it mean that their needs are not met or the prayer is not well organized or attractive?

From the chapter two, Adubofour stated that members of the SU and UCF were devoted to prayer and fasting retreats which brought about Gods visitation to the students in diverse ways.<sup>67</sup> According to Fordjour, prayer was the main foundation upon which the CCC movement was built. They distributed specific urgent prayer topics to its members. The CCC also had tremendous improvement in their prayer gatherings.<sup>68</sup> With this, the NUBS can learn from these groups in order to improve their prayer sessions. From the information gathered, even the national prayer summit at the Southern Zone (KNUST as a member) is no more active. They must become more conscious of how often they need to pray.

On music, the responses indicate that the NUBS are doing marvelously well at KNUST campus. They have a strong music team (God's Instrument, GI) which ministers in songs at the campus and outside.<sup>69</sup>

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<sup>65</sup> Adubofour, "Evangelical Para-Church Movements", 21-23.

<sup>66</sup> Adjei, "The Impact of the Proliferation of Churches and Para-Church Organization", 28.

<sup>67</sup> Adubofour, "Evangelical Para-Church Movements", 23.

<sup>68</sup> Fordjour, "The History and Impact of Campus Crusade for Christ", 28.

<sup>69</sup> See Appendix 1.

The group has increased their presence by introducing programmes such as “Inspiropera” and the worship night. Adubofour’s work cited in chapter two thoroughly discussed how music groups such as the ‘Joyful Way Incorporated’ and the ‘New Creation’ proclaimed the Good News of Christ through the medium of contemporary gospel music. These groups composed songs such as “Adapa”, “The Son of hope” and “In All Things”.<sup>70</sup> In a nutshell, the GI must be commended for producing the hit songs, “Awuradeei and Begyew’ ay[yi]”. They must still back up and improve upon their previous performances by their predecessors.

#### **4.4 Relationship with the Mother Denomination**

According to the interview,<sup>71</sup> the GBC have a cordial relationship with the NUBS at large. From the responses, the GBC yearly sends some subventions to support the activities of the NUBS. Delegates from the NUBS are also represented during the Annual Sessions as well as the Prayer Conference of the GBC. The coordinator interacts with the students during their Congress and other national gatherings. A personal observation of the 2016 GBC calendar of activities highlights the major programmes of the NUBS for which every local church has a copy. Looking at these efforts of GBC, it must be commended for having student’s ministry at heart.

The appointment of the NUBS Coordinator is very appropriate because it can be deduced from chapter two<sup>72</sup> that the Nigerian Baptist Convention has available personnel who assists in the establishment, development, promotion and coordination of all student ministries in Nigeria. The GBC can also learn from the NBC because they have open students’ ministries department and name a head of department.

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<sup>70</sup>Adubofour, “Evangelical Para-Church Movements”, 24-2.

<sup>71</sup>For the data of the relationship, see Appendix 1.

<sup>72</sup> See Baptist Student Fellowship (BSF, Nigeria), 9.

The ministries have staff members who are working tirelessly to reach all Baptist Students for Christ. There, the Baptist Students Fellowship (BSF) is closely linked to the local churches.<sup>73</sup> The GBC should instruct all its churches to have a strong link with the students' ministries. The Coordinator alone cannot have a strong supervision over the students.

In addition, the GBC can also learn from the Deeper Life Baptist Church<sup>74</sup> which prepares materials to all its campus ministries on worship, leadership, academic excellence etc. They also prepare devotional guide, programme material and students' newsletters, for their students. From chapter two, Arthur<sup>75</sup> wrote that some campus groups financially benefit from their parent (mother) organizations in terms of purchasing of buses and musical instruments. Therefore, the GBC must still continue to send their subventions to the NUBS and also support any project they want to embark on, in order not to lose oversight of their members.

Other responses from the interviewers<sup>76</sup> indicate that the churches as well as the ministers do not visit the students on campus. Rev. Dr. Nii Amo Darku and the Grace Baptist Church (Kumasi) should be highly commended for having a pastoral oversight over the NUBS at KNUST. I totally agreed with Arthur<sup>77</sup> in chapter two that in order not to lose direct oversight of students, the mother churches are to maintain links with them so that they will not be poached by other denominations during the period of university training. The sad thing is that Baptist churches who visit these students pay attention only to their church members at the campus.

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<sup>73</sup> See Baptist Student Fellowship (BSF, Nigeria), 11.

<sup>74</sup> See Deeper Life Campus Fellowship, 12.

<sup>75</sup> See Adjei, "The Impact of the Proliferation of Churches and Para-Church Organization", 32.

<sup>76</sup> See Appendix 1.

<sup>77</sup> See Adjei, "The Impact of the Proliferation of Churches and Para-Church Organization", 32.



It is assumed that other students are not attended to and this may discourage them in having a strong fellowship with the union. All Baptist churches in Kumasi especially those around KNUST like Victory Baptist (Ayigya), CCBC (Gyinyase), Zion Baptist (Kotei), Asokwa Baptist, Ahinsan Baptist, El-shaddai and Mercy Baptist (Anloga), Ascension Baptist (Bomso) and others, are called upon to have a pastoral oversight over the NUBS at KNUST in order not to lose these potential leaders. It can be inferred from Arthur's contribution in chapter two<sup>78</sup> that individual denominations has raised graduate leaders such as Peter Ayerekwa (from PENSA), Aboagye Mensah (GHAMSU), David Dartey (NUPS-G) and Fred Deegbe of the GBC.

#### **4.5 The Relationships – within NUBS-KNUST, with the National NUBS Secretariat and other Campus Ministries**

On relationship within NUBS, the responses<sup>79</sup> disclosed that there is a cordial and smooth relationship among the union members on campus. They share things in common at the executive level and among the members. At the national level, the interviews disclosed that the KNUST local is having a cordial relationship with the NUBS secretariat. They meet, share and interact with one another during their major programmes such as Inter-tertiary Service, the Executives Conference and the Congress. It is therefore good to maintain these programmes in order not to lose the cordial love among them. The interview also disclosed that sometimes information flow among the secretariats (UCC, LEGON, and KNUST) is not all that encouraging. Each focuses on programmes at the local level. If this is not addressed, it will impede the union's growth in the near future. They are to strive to relate positively with one another.

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<sup>78</sup>Adjei, "The Impact of the Proliferation of Churches and Para-Church Organization", 33.

<sup>79</sup>See Appendix 1.

With the other groups on campus, the responses from the interviews<sup>80</sup> indicate that the NUBS have good relationship with the other denominations. This has become possible since the denominations work together under the umbrella of the Student Chaplaincy Council (SCC). At the SCC level, activities such as prayer, music festival, adoration, revival and others are shared among members of the SCC. This has created a bond among them. It can be deduced from Adubofour's work in chapter two<sup>81</sup> that the Scripture Union (SU) student's fellowship and other groups also had a special meeting each week devoted to prayer. Inter-school fellowship rallies and weekend retreats were also held. This confirms what the Psalmist said that it is good for believers to dwell together in harmony.<sup>82</sup> It is therefore appropriate that the NUBS continue to participate in the activities of the SCC to keep Christian love.

As a result of the fellowship, the PENZA auditorium was used by the NUBS for special programmes. Formally the GHAMSU bus was also used for off campus programmes. Sometimes pulpits for preaching and song ministrations are exchanged among the NUBS, AGCM, PENZA and GHAMSU. This is an indication that the NUBS have developed a sound relationship with other denominations on campus. They are urged to keep it up but must be careful to avoid any teachings that draw them away from sound doctrine.

#### **4.6 Impact of the NUBS at KNUST**

Based on personnel observations and responses from the interviews,<sup>83</sup> the NUBS have really impacted positively both on campus and off-campus life of the University. On campus, their instrumentalists play major roles in all programmes of the SCC.

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<sup>80</sup>See Appendix 1.

<sup>81</sup>Adubofour, "Evangelical Para-Church Movements", 23.

<sup>82</sup>See Psalm 133:1.

<sup>83</sup>For the data of the Impact, see Appendix 1.

It was also disclosed that almost half of the NUBS singers, God's Instruments (GI) are massively playing leading roles in the mass choir of the SCC. For the 2016/2017 academic year, the NUBS president and the secretary are members of the SCC executive committee at KNUST.

In music, the GI has come out with their song entitled, "Awuradeei and Begyew' ay[yi]", which were leading tracks in Ghana. It was disclosed that the NUBS-KNUST have produced leaders who are playing key roles in most churches of the GBC: Albert Aidoo (NUBS/Youth Coordinator), Rev. Leo Owusu Afriyie (Pastor of Love Community Baptist, Accra), Kwabena Kyere (a renowned Architect of Calvary Baptist, Adabraka), Kofi Korang, George Owusu Peprah (Music Director of St. James Baptist Church-Bantama, Kumasi), KODA (famous gospel artiste in Ghana) and Nana Sarpong Mensah (the most promising gospel artiste in Kumasi).<sup>84</sup>

It can be inferred from Fordjour<sup>85</sup> in chapter two that, some students who were once members of CCC have risen to become prominent Christian leaders as part of the impact made on them on UST through CCC. With this, all efforts must be made by the GBC, the ministers and all stake holders to strengthen the NUBS so that they can produce prominent leaders for the GBC.

On Easter vacations, they are sent by the GBC to do evangelism and mission works (SHOP). During the interviews, it was revealed that in 2014, NUBS-KNUST planted some churches at Osino, Anyinam, and Nsutem, all in the Eastern Region.<sup>86</sup> In 2016,

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<sup>84</sup>See Appendix 1.

<sup>85</sup> Fordjour's Contribution to Campus Ministry, 29.

<sup>86</sup>See Appendix 1.

they visited places such as Sefwi, Nkoranza, Osino and Anyinam. They have really strengthened some churches of the GBC and planted new ones.<sup>87</sup>

It therefore calls on the GBC to take a critical look at the structure, activities and its relationship with the NUBS. They must be given a maximum support in finance, skill acquisition, leadership training, discipleship and career development. The GBC is being called upon to continue its mobilization of students for annual mission and evangelistic activities as done by some denominations like the Deeper Life, Church of Pentecost, Assemblies of God, The Great Commission Movement of Ghana and the Methodist Church.

#### **4.7 Conclusion**

The chapter discussed the structure, activities impact and the relationship of the NUBS at KNUST to its mother denomination. It also talked about the relationship within the NUBS, with its national body and other Christian groups on campus. The NUBS has learned a lot from other groups at the KNUST campus.

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<sup>87</sup>See Appendix 1.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter constitutes the conclusion of the study. It is divided into four sections. The first section entails a summary of the previous chapters. The second section is also made up of the findings of the study. Section three deals with the recommendation while the last section concludes the chapter.

#### **5.2 Summary of the Previous Chapters**

From chapter one to three, the researcher have offered some background information which forms the context within which campus ministry has to be understood. In this respect, the introduction of this work which forms chapter one serves as a base on the structure and the activities of campus ministry.

In the first chapter, it was clear that the study looked at the nature, structure and activities of Christian campus ministry in Ghanaian tertiary level institutions with special reference to the National Union of Baptist Students (NUBS) at the Kwame Nkrumah University of Science and Technology, Kumasi.

Chapter two gives a survey of the relevant literature that deals explicitly with campus ministry worldwide. It provides works on the Campus Crusade for Christ in the United States of America (USA), campus ministry in West Africa by the Baptist Students Fellowship (BSF) and the Deeper Life Campus Fellowship (DLCF) of Nigeria and some campus ministries in Ghana such as the Global Evangelical

Students' and Associate Ministry (GESAM), Great Commission Movement of Ghana (GCMG), the National Union of Presbyterian Students-Ghana (NUPS-G) and the Ghana Methodist Student's Union (GHAMSU).

It also cites the contributions of S. Opong, Matthew Ojo and M.A. Obeng as an overview but not discussed in detail. However, the researcher discussed a review of the academic contributions by Samuel Brefo Adubofour, Fordjour Yeboah Divine and Wonderful Adjei Arthur. Adubofour provided the key activities of Campus Ministry such as Evangelism and Missions, Prayer, Music, Drama and Bible activities. Fordjour and Adjei Arthur further discussed the above activities of Campus Ministry.

The chapter three focuses on a brief history of the Ghana Baptist Convention (GBC), the secretariat of the National Union Baptist Student (NUBS) at the National as well as the current situation of the NUBS at Kwame Nkrumah University of Science Technology (KNUST). It discussed about how the early beginnings of the GBC were associated with the Nigerian Baptist Convention and the Southern Baptist Convention in the United State of America. The youth and students ministry is one of the auxiliaries of the GBC set up to enhance its operations. Also the formation of the NUBS, its structure, vision and mission, and the motto, were discussed fully.

The last section of chapter three looked at the current situation of the NUBS at KNUST. The work discussed how it was formed, structure and activities, meeting times and days, and its membership.

The aim of the study has been to find out how the key structures and activities in Ghanaian tertiary level institutions have by and large strengthened the National Union of Baptist Students (NUBS) of the Ghana Baptist Convention (GBC) at Kwame Nkrumah University of Science and Technology (KNUST), Kumasi–Ghana. The

findings have indicated that in terms of structure the NUBS at KNUST have thirty seven (37) Executives, a Patron, and the Union members. Out of these, five (5) of them are Core Executives who are responsible for the day-to-day running of the Union. They are the President, Vice President, Secretary, Prayer Secretary and a Treasurer. The President is in charge of the general administration of the Union. The Vice President acts in absence of the president. The Secretary is responsible for all correspondence and a custodian of all records of the union. The Prayer Secretary is in charge of the prayer meetings, vigils and important programmes on prayer. The Treasurer oversees the financial management of the union and ensures that proper records are kept and that effective financial procedures are in place. The Patron is also a Baptist minister who serves as an advisor and assists the Union on matters pertaining to the general welfare of the Union where necessary.

In addition, the Union has departmental heads for music, drama, Bible studies (coordinator), outreach and its assistant, organizing, technical, ushering, publicity and transport. Also there are some leaders who work at the various halls of the university- Unity Block A, Unity Block B, Brunei, Independence, Queens, Africa and Katanga- and the various hostels around the university in places such as Ayeduase East, Ayeduase West, Kotei New site, Bomso and Gaza. Apart from these, the rest are the Junior-National Union of Baptist Students (J-NUBS).<sup>88</sup>

Aside these 37 executives, the NUBS at KNUST, has also introduced what they call “Disciplers”.<sup>89</sup> These are to make sure that freshers of the university and the National

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<sup>88</sup>J-NUBS stand for Junior National Union of Baptist Students. It is made up of all Baptist Students in the Second Cycle institutions in Ghana.

<sup>89</sup>Disciplers are the continuing students of the university and members of the National Union of Baptist Students (NUBS) who make sure that the freshers are introduced to the activities of the NUBS. They are mentors to the discipler

Union of Baptist Students (NUBS) have their feet in the school. Each “Discipler”<sup>90</sup> has at least five (5) members to disciple.

In terms of activities, the NUBS yearly embark on the following: Bible Conferences - a two-day seminar held in the first semester to expose some biblical truths. ‘Inspiropera’<sup>91</sup> – a night of music, dance and choreography held in every 3 years. ‘Anapxusis’<sup>92</sup> - a two day revival programme held in every first semester to refresh the members spiritually. Family week programme is held in every first semester of the academic year on relationships, family life and social issues. LOV<sup>93</sup>week – a week set aside for all the women to unearth their talents and giftings. In addition to these local programmes, the Union participates in the National programmes of the NUBS: Inter-tertiary zonal service in every first semester; Congress – a three day programme held yearly on Easter break for all Baptist Students; Fresher’s orientation – organized to first years about the university life and activities of the NUBS in the various institutions in Ghana.

A Prayer Summit in every second semester rotated at the zonal level of the NUBS; Conference of Executives attended by all presidents and secretaries of the NUBS locals – it is a discussion of report, challenges and the way forward for the various NUBS.

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<sup>90</sup>Discipler is a fresh student of the university and a member of the NUBS who are introduced by the Disciplers

<sup>91</sup>Inspiropera is a name given to a night programme of music, dance and choreography held in every 3 years

<sup>92</sup>Anapxusis is a name given to a two-day revival programme held in every first semester to spiritually refresh the members. Speakers are drawn from within the NUBS and other Baptist Churches

<sup>93</sup>L.O.V stands for Ladies of Vision. It is made up of all women who are members of the Student Chaplaincy Council (SCC) at Kwame Nkrumah University of Science and Technology. The SCC set aside a week for all the women to unearth their talents and gifting.



Finally the Ghana Baptist Convention (GBC), in conjunction with ABBEX<sup>94</sup> and the National Union of Baptist Students (NUBS) secretariat organizes SHOP<sup>95</sup> by sending the students out for evangelism, and also to strengthen weaker churches in deprived areas in the country.

At Kwame Nkrumah University of Science and Technology (KNUST), the NUBS seem to have a cordial relationship with themselves and other campus groups such as PENSA, AGCM, GHAMSU, and NUPS-G.<sup>96</sup> The reason is that they are all members of the Students Chaplaincy Council (SCC) and the presidents of the above campus groups reside together in the Students' Representative Council (SRC) lodge. These leaders normally exchange pulpits, and their various singing groups have come together to form the SCC Mass Choir. In relation with the GBC, the coordinator and the Grace Baptist Church (Amakom, Kumasi) represented by Rev. Dr. Nii Amo Darku (Patron) continues to maintain ministry links with the NUBS at KNUST.

### **5.3 Conclusion**

The study has provided some knowledge on the nature, key structures and activities behind the success of campus ministry in Ghanaian tertiary level institutions, especially the National Union of Baptist Students (NUBS) at Kwame Nkrumah University of Science and Technology (KNUST), Kumasi, Ghana. The NUBS must

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<sup>94</sup>ABBEX stands for Association of Baptist Business Executives. They are Baptist Business men and women who have come together to support the activities of the GBC. They are the sole sponsors of the SHOP

<sup>95</sup>SHOP stands for Students Holiday Outreach Programme. It is an outreach programme embarked upon by the NUBS during the long vacation. Students are sent to remote areas to plant churches and strengthen existing churches. Sometimes, they are sent to the cities to support the churches of the GBC

<sup>96</sup>PENSA means Pentecost Students' and Associates. It is made up of all tertiary students of the church of Pentecost and others, AGCM stands for Assemblies of God Campus Ministry. It is made up of all tertiary students of Assemblies of God Church, GHAMSU also stands for Ghana Methodist Students' Union. It also comprise all tertiary students of the Methodist Church, Ghana and NUPS-G means the National Union of Presbyterian Students. It is the student body of the Presbyterian Church, Ghana.

not be complacent but must strive to achieve more on the university campus and beyond.

In doing the study, lack of cooperation from some leaders and inadequate materials on campus ministry, were the main challenges encountered by the researcher.

It is the view of the researcher that if the recommendations made in the previous section (5.3) are considered and applied accordingly by the Ghana Baptist Convention (GBC) and the National Union of Baptist Students (NUBS), campus ministry will take a new shape.

#### **5.4 Recommendations**

From the observations, interviews and thorough analysis of the National Union of Baptist Students (NUBS) at Kwame Nkrumah University of Science and Technology (KNUST), the researcher makes the following recommendations to all ministers and churches of the Ghana Baptist Church (GBC), the Alumni body, the National Secretariat of NUBS at KNUST.

First of all, since the NUBS at KNUST do not own their place of meeting or worship, the researcher suggests that the GBC together with its stakeholders (ABBEX, Women's Union) should aid them in the acquisition of lands within the campus or around. This might be capital intensive but will give the Union a sound mind to worship and study as well. This will also prevent any possibilities of moving to and fro from places of worship and carrying of instruments for worship. Since the NUBS at University of Cape Coast (UCC) have their own plots of land for future auditorium, the GBC can also assist the KNUST local to acquire land for their worship services.

Secondly, transportation has been a challenge to the Union. Some Union members have become members of other groups as a result of lack of transport to and from their hostel. The researcher therefore recommends that the GBC provides some buses for the Union. This will even serve as an advertisement and evangelism for the Baptist fraternity.

Thirdly, the students should be supported financially. There should be a yearly scholarship scheme for brilliant but needy students to reduce the financial burdens of the students. Some students from churches such as Grace Baptist Church, Central Baptist Church and others, partially support their members in the tertiary institutions. The question is, what about students who come from deprived areas or churches? During the interviews, the researcher discovered that sometimes the Union mobilizes funds from individuals to help solve financial burden of some of its members. This does not argue well for the Baptist fraternity. Therefore all effort should be made to support the Union financially since their source of income is from their own tithes and offerings.

Fourthly, the ministers and churches in Kumasi should take it upon themselves to constantly visit the students at the campus and their various hostels. When this is done, they can have a pastoral oversight over them. It will also avoid any means of poaching by other campus group. On the other hand the leaders and the entire members of the NUBS at KNUST are to visit the local churches in order to create a rapport and be identified with them. It has come to light that these students only visit the churches when they have financial challenges; however it is necessary that belongingness must first be created. With this, the leaders are to divide their members into groups and visit the churches on one Sunday services. When the researcher was once the Students' Representative Council (SRC) president of the Ghana Baptist

University College (School of Theology and Ministry, Abuakwa Campus), the students were divided into groups and visited some churches in Kumasi in two consecutive times. Remarkably, most of the churches visited provided some food staffs and financial assistance to the leaders to be shared among the students.

Fifthly, it is recommended to the local churches that they should create and organize effective programmes at the zonal and the sector levels of the GBC for the students during vacations. This will create a good rapport and sense of belongingness within the local church. For some NUBS members, some activities and programmes of their local churches are not attractive and encouraging at all. Due to this, they find their way to some fellowship groups and other churches. In addition, the local churches should assign roles to these students since they are the future leaders of the church. Most of the students are actively involved in the ministry at the various campuses but they participate less in the activities of the local church especially the youth ministry. The ministers must therefore identify the gifts of these students and place them in the area of evangelism, prayer, music, teens, and children ministries and others, in order to accelerate the growth of the churches. In addition to the assistance from the Grace Baptist Church, the minister's fellowship of the GBC in Kumasi is called upon to regularly assign some of its young and dynamic ministers to support the activities of the NUBS at KNUST.

Finally, the Union should do well to invite more Baptist ministers who are well informed about Campus Ministry to their programmes such as the Bible Conference, Worship and Prophetic Nights and others. This will create an avenue for the students to interact with the ministers and also share their challenges. This will avoid situations where outside Non-Baptist preachers are invited and they introduce different doctrines to the Union and at the end of the day, the immature ones among them copy blindly.

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## **APPENDIX I**

### **ANALYSIS OF THE NUBS (KNUST) STRUCTURE AND ACTIVITIES**

#### **INTERVIEW WITH KWADWO GYAMFI-IMMEDIATE PAST VICE PRESIDENT**

##### **QUESTION 1**

##### **WHAT IS THE STRUCTURE OF THE NUBS (KNUST)?**

In an interview with the immediate vice of the union, he disclosed that their structure is made up of a patron, 37 executives, disciples and the members. The patron is a retired Baptist minister, Rev. Dr. Nii Amo Darko. His duty is to go through their programs and approve them. He also visits when he is around. Misty said that the Union is made up of 37 executives. This is also made up of the core, department's hall representatives, area heads and the auxiliaries. The 37 executives see to the day to day activities of the union. They are the President, Vice President, Secretary, Treasurer and the Prayer Secretary. The departmental heads is made up of the prayer Secretary, Music president, Drama head, Head of Outreach team, Bible studies coordinator and the Organizing head (usher leader, transport head, publicity and technical). The hall representative is found in the traditional halls of the university- Gueens, Unity block A and B, Independence, Republic, African and Katanga. The duty of the hall representative is to make sure the members of the hall are actively involved in the Union (church) and also seek their well being.

According to the interviewee, the area heads are the leaders who work outside the campus in the various hostels around the university. The areas are Ayeduase (East and West), Kotei New site (Edwaase/Boadi), Bomso and Kaza (Kentikorono area). They also work like the hall representatives but theirs are off - campus. The auxiliaries of

the JNUBS (Junior NUBS) coordinator, head of the Ladies of Vision (L.O.V) and the International Students Representative. He said that the NUBS at Legon and UCC branches do not have the (L.O.V) but have the Baptist Young Ladies (BYL). The reason is that all denominations who work under the Student Chaplaincy Council (SCC) at KNUST are mandated to use the L.O.V and not their various denominational auxiliary identities.

The 37 executives have 2 General meetings in a semester called the marathon meeting in a year. The first is at the beginning of the academic year. They meet to plan for the semester. It starts from a Friday (9pm) to the next day (5am). This is what they termed as the marathon meeting. The second meeting is done at the end of the semester to evaluate the activities and programmes of the semester and also plan ahead.

The Discipliers on the other hand was introduced by Rev. Leo Owusu Afriyie around 2008 when he was a student at KNUST and a member of the NUBS. They are selected, interviewed and given appointment letters. There are 72 Discipliers whose duty is to make sure that the freshers have their feet in the school and also seek their wellbeing. Each Disciplier have at most 5 members to disciple. In the Baptist churches they are like the deacons who assist the pastors.

## **QUESTION 2**

### **IS THERE ANY RELATIONSHIP BETWEEN NUBS AND THE OTHER GROUPS IN THE CAMPUS?**

There is a cordial and smooth relationship between the Union and other groups on campus. Since all groups are under the Student Chaplaincy Council (SCC), it makes it easier and simpler for all groups to relate with each other very well. For instance, as a Union, we do not have a truck to carry our things to set up for service but since there is a cordial relationship amongst groups, the churches that have trucks do always help

us in the setting up for Sunday and Tuesday services. PENZA for instance have building of their own and at times it is difficult to get a venue on campus for programs and because of this, the union can falls on them for help. Formerly, they used the GHAMSU bus for programmes outside the campus. If there wasn't a cordial relationship between the union and other denominations, it would have been quite difficult to get a venue and truck in the instances indicated early on.

### QUESTION 3

#### CAN YOU IDENTIFY YOUR STRENGTHS AS A UNION?

**Some** of the strengths of the union include the following; **committed and dedicated members**. When the members of any organization are committed and dedicated, it ensures the growth of the organization. Nubs KNUST local has committed and dedicated members who are ready to learn and grow and are ready to help in any capacity they find themselves. Again the Union has a **strong discipleship or shepherding system**. Because all the executives cannot do all the work, other members are chosen to help out with the work and these members are called disciplers. They are to nurture other members especially the first years so they can grow in Christ and also be active in the Union. Again, Strength of the union is the **alumni**. They visit often to encourage us especially the executives and also to support the Union financially. The Union also has a **bus** which helps convey our members to and from the place of worship and also to other places when the need arises. This strength of the union since not all denominations on campus does have a bus.

#### QUESTION 4

##### DOES THE NUBS HAVE SOME WEAKNESSES?

The **members do not come to church early on time and this sometimes, drag the service.** There is a program line out for every service which ensures closes that the union closes on time every time we met but because most of the members do not come to church early and since the leadership wants their members to be blessed, they drag the service and this sometimes does not make us close on time. Another weakness is the **lack of visitation** by the various Baptist churches and the Nubs Coordinator. The Baptist churches do not visit the union and the Nubs Coordinator also does not visit. The members of the union will be encouraged if the Baptist churches and the Nubs Coordinator visit us. The Union does not have the **financial support** to care for its members who need support financially. Aside the tithes and offerings and the revenue the bus generate for the union, there is no financial support for the union. Aside the tithes and offerings as well as the revenue the bus generates which is used in running the day to day activities of the church such as paying for venues and truck services, fuel for the bus, etc, there is no financial support for the union especially when some of our members are in need.

Finally there is **low attendance** on Thursday prayer meetings (6am-7:30am) and the Dawn meetings (once in a week in every Hall of the university). Most members of the Union only attend these meetings in their numbers during examination periods.

#### QUESTION 5

##### WHAT IMPACT HAS THE NUBS MADE IN THE SCHOOL SO FAR?

NUBS KNUST has made several impacts both on and off campus. The union has made impact when it goes for the Student Holiday Outreach Program (SHOP). Places

like Yendi, Nkoranza, Sefwi, Osino, Anyinam, Nsutem etc have all witnessed the impact of the union. Souls have been won in these places. Under the SCC level, some of our executives have been appointed into leadership role at the SCC level for some years now which indicates the impact made by the union. Over the years our members have been playing active part in the Student Chaplaincy Council (SCC) .Below are the records: in 2014 our transport officer became SCC traditional head, KNUST NUBS president in 2015 has become the current NUBS and youth coordinator. The Bible study coordinator in 215-1016 became the head of SCC LOV. In 2015 our president became the S.C.C treasurer. Currently the S.C.C PRO is a member of NUBS. The NUBS president is the radio committee of S.C.C and the Secretary is also a member of the Welfare committee. Some of our departments such as the singing group and the drama wing have all been invited at places to minister to minister in songs.

The Union has established JNUBS at Kumasi Academy Senior High and thus visits and participates during Baptist day at the school. The Union attends with their singers, instrumentalists and others to do the program and also raise funds to support them. About two years ago Pastor David Kudzodzi (Central Baptist church) was invited as a main speaker of the programme. The Union participates in every Valentine's Day (14th February) programme at St. James Baptist church, Bantama- Kumasi

## **QUESTION 6**

### **DO SOME BAPTIST CHURCHES VISIT THE NUBS ON CAMPUS?**

There isn't much visitation made by the Baptist churches. The Union does expect some if not all the Baptist churches to visit us so to encourage us and also support us

financially but this isn't the case. The Baptist churches that visit do visit their members in the union and not the entire union. The churches normally come from Accra. Those in Kumasi do not visit with the exception of Grace Baptist church. The visitations by these Baptist churches will go a long way to help the union as the executives or leaders will be encouraged to continue with the work.

#### **QUESTION 7**

##### **DO BAPTIST MINISTERS (PASTORS) VISIT THE NUBS AS WELL?**

The Baptist ministers do not visit on their own except they have been invited to come and minister. When our Patron is around, he worships with us every Sunday. The visitation by these ministers will help the union because when a member sees his or her Pastor come and visit, he or she will feel very much belonged, but this is not the case and we do understand that these ministers also have to take care of other important issues in their local churches. These ministers should make time out of their busy schedule and visit the union from time to time.

#### **QUESTION 8**

##### **DO THE EXECUTIVES FROM THE NATIONAL LEVEL VISIT THE NUBS?**

There isn't much visitation made by the Baptist ministers to the Union. The National Body do not often visit the union at the local level unless there is going to be a national program such as Congress. Most of the members especially the first years do not know the structure of Nubs and they do not even know that the union has National Executives. If the National body does sometimes visit the locals, the members at the local level will willingly give their support to the National body and also it will ensure

the adequate impact of information to members so far as the structure of Nubs is concerned. The National body should visit the union not only when there is going to be a national program.

### **QUESTION 9**

#### **HAVE THERE BEEN SOME CONFLICTS OR MISUNDERSTANDINGS IN THE NUBS FOR THE PAST YEARS?**

There hasn't been much conflict or misunderstanding in NUBS KNUST. Since the national seat circulates amongst three institutions namely, UCC, LEGON and KNUST, there is the likelihood of conflict or misunderstanding to occur in the union or local. When the national seat came to KNUST in 2014, there was some form of conflict between the national executives and the local executives because the members that are involved in the various programs of the local are the same people the national body wants to use to form their committees and for their programs. This wears the members out. Sometimes the national body do feel that the local do not want to help in the programs of the national. There is some form of tension and conflict between the national executives and the local executives whenever the national seat is in one of these three institutions.

There has also been an instance when the president of NUBS KNUST resigned due to some reasons. This issue did not create conflict or misunderstanding but brought some tension in the union. The president during that time wanted to return but later decided to resign even though he was spoken to by the patron, past executives and the current executives at that time. The members not seeing their president at every service kept on asking the where about of the president and this created some form of tension as the focus of church shifted.



Another misunderstanding that occurs is normally amongst the executives. Some executives may suggest topics and speakers for our various services but sometimes these and topics and speakers are not chosen and this creates some of conflict or misunderstanding as some of the leaders feel their voice not heard and as a result might misrepresent the executive body before the members which should not be the case.

**INTERVIEW WITH THE NUBS/YOUTH COORDINATOR, MR. ALBERT AIDOO**

**QUESTION 1**

**WOULD YOU PLEASE GIVE THE OVERALL RELATIONSHIP BETWEEN THE NUBS AND THE GBC? ANY SUPPORT?**

The National NUBS encompasses all the NUBS locals in the various schools which KNUST is part. The NUBS is an auxiliary under the Ghana Baptist Convention with an official from the Convention who coordinates their affairs to the Baptist Convention. That person is the National NUBS/Youth coordinator. The coordinator periodically visits the campuses and also organizes various leadership programs to equip the leaders in the local. The Convention also sends subventions to support their programs. The National NUBS sees to the administrative works of the Union and sees to it that every local is functioning properly. They offer support to some of the locals and when it is beyond above then the Convention comes in to support the NUBS

The existence of the NUBS is dear to the Convention and so the major programmes of the NUBS are found in the calendar of activities of the Convention. The 2016 activities is as follows: 27-31 March – NUBS ANNUAL CONGRESS, 30<sup>th</sup> May- NUBS STRATEGIC LEADERSHIP TRAINING, May-June STUDENTS HOLIDAY OUTREACH PROGRAMME (SHOP), 18-20 August ALL AFRICA BAPTIST

STUDENTS FELLOWSHIP CONFERENCE IN NIGERIA, 22-25 September NUBS ANNUAL CONFERENCE OF EXECUTIVES, and 5-11 October NUBS FOCUS WEEK.

SHOP is an annual program that's organized by the GBC for the students. The aim of SHOP is to

1. Equip the students in the evangelistic ministry and also impute in them the passion for missions.
2. To strengthen the various mission fields within the Ghana Baptist Convention.
3. To use the students for church planning.

The places they visited this year were

- i. Yendi
- ii. Sefwi
- iii. Winneba
- iv. Nkoransa
- v. Accra
- vi. Tema-Dangbe
- vii. North-Volta

Delegates from the National NUBS are represented during annual sessions, stake holders meeting and Prayer Conferences of the Baptist Convention. The Ghana Baptist Convention yearly provides some subventions to the NUBS. The GBC relationship with the NUBS at LEGON, UCC, KNUST and other institutions are very cordial. We usually interact with the students during congress which is held annually.

## **INTERVIEW WITH THE VICE PRESIDENT, MR. REGINALD**

### **QUESTION 1**

#### **WHAT GOES ON DURING YOUR MAJOR PROGRAMMES, “CONGRESS”?**

At Congress is mainly a church service to bring all the locals together. We don't induct new national executive, the secretariat circulates between UCC, KNUST and LEGON. A quiz is organized and the winning institution gets a trophy.

We have services in the morning and evening. The theme for last year was: HIS GRACE, OUR SUFFICIENCY. All NUBS' locals have a joint service together at the inter-tertiary programme. The 2016 edition was won by LEGON.

### **QUESTION 2**

#### **HAS THE NUBS MADE SOME IMPACT IN THE SCHOOL?**

We are gradually impacting students on campus, we do not only focus on students who are Baptists but we reach out to all students, so we have a good number of members who were not originally Baptists.

## **INTERVIEW WITH THE PRESIDENT AND THE SECRETARY**

### **QUESTION 1**

#### **WHAT ARE YOUR MAJOR ACTIVITIES AS A UNION?**

In the interview it was found out that the Union have their usual Sunday services, midweek prayer meetings on Wednesdays and Thursday prayer meetings. The various departments also meet in the course of the week.

Apart from the National programmes of the NUBS, the KNUST local has the following main activities to embark on:

1. **BIBLE CONFERENCE:** It is a two-day seminar held in every first semester of the academic year. The speaker, theme and date are chosen by the Bible Study Coordinator of the union. The aim is to expose or understand certain foundational truths in the Bible. Some selected topics in the past have been; eschatology, pneumatology, Baptism and discipleship. The following ministers of God have been invited by the Union before: Rev. Dr. Fred Deedge (Head pastor, Calvary Baptist Church – Accra), Pastor Oti Boateng (Love Economy Church – Kumasi) and Pastor Joshua Ghansah (Calvary Baptist, Awoshie – Accra)
2. **INSPIROPERA:** It is a night of music, drama and choreography held in every 3 years. It is a day programme organized by the heads of the music and the drama (choreography) groups. It is normally hosted by the music group (God's Instrument – G.I) and drama group (Ministry Marshalls – M.M). From the past years, some alumni of the union have been invited as guest artistes – KODA, Naa Mercy, and Elliot Mantey.

3. ANAPXUXIS: “Anapxuxis” is a Greek word which means “A time of refreshing”. It is a two-day revival programme held in every first semester to refresh the Union members. It normally starts from Thursday evening and Friday (vigil). The programme is spearheaded by the Prayer Secretaries of the union. Some past speakers were Prophet Atsu Manasseh, Rev. Dr. George Wilfred Arthur, Pastor Daniel Atuahene and Prophet Julius Cudjoe.
  
4. FAMILY WEEK: This is a week long programme held in every first semester of the academic year. Activities of the week include – movie night, socialization, talk on family issues, courtship and relationship, forum with renowned, couples and prayer for future families of the students. A committee is set up to organize this important week long programme. A marriage counselor, Mr. and Mrs. Krampah, have been once invited to this programme.
  
5. L.O.V WEEK: L.O.V stands for Ladies of Vision. It is a week long programme organized by all ladies of the Union. The programme is controlled by the L.O.V head and her assistant. The purpose is to unearth the great talents and giftling among the ladies. Activities include a talk on ladies issues, prayer for all ladies and fashion. The L.O.V has once invited Lady Pastor Agnes Odoi (Warriors Wives – Kumasi) as their guest speaker.
  
6. WORSHIP AND PROPHETIC NIGHT: It is a day vigil organized by the union by the Prayer Secretary and the head of the music team. It is a time of

prayer and a day set aside to adore God. Invited artistes have been Moses O.K and Kofi Korang (an alumnus)

## **QUESTION 2**

### **DOES THE NUBS AT KNUST HAVE ANY RELATIONSHIP WITH THE NUBS AT THE NATIONAL LEVEL?**

A cordial and smooth relationship exists between UCC, LEGON and KNUST. We meet other institutions of NUBS at the Congress and Inter-Tertiary Services. The national NUBS has been divided into zonal levels. Those of us who are in the southern zone held our Inter-Tertiary service at KNUST. It's a yearly program rotated in the institutions in the zones. It is held at every 2nd semester. This year service was held on Sunday 2nd February 2106. It is a special Sunday service which starts from 7am - 10am. Activities include prayer, praise and adoration, song ministrations and preaching. A Baptist normally serves as the main speaker. After the service, the invited students are refreshed and students are allowed to socialize. The monies accrued are divided into two (50% to the national and 50% to the local or host institution).

The only challenge or difficulty between UCC, KNUST and LEGON is that there isn't a constant communication amongst the leadership of these three institutions. Every local is focused on what it is doing in their various institutions but when It's time for these institutions to come together, they do come together to focus on the national body. When there is a constant flow of communication amongst the leadership of these three schools, which challenges and difficulties which are similar to these locals will be reduced or avoided but this is not the case. Even though there is a relationship amongst these three institutions but there isn't frequent communication amongst these schools.

### **QUESTION 3**

#### **DOES THE NUBS HAVE ANY RELATIONSHIP WITH THE OTHER GROUPS AT KNUST CAMPUS?**

The Union on campus is under the Students Chaplaincy Council (SCC) and this council comprises of all registered groups on campus. The president and Secretary of NUBS represent the union at the SCC level where all issues pertaining to the church on campus are addressed. We are part of certain committees set up under SCC (Students Chaplaincy Council). Currently, the president is part of the radio committee and the secretary is part of the welfare committee.

#### **INTERVIEW WITH THE NATIONAL PRESIDENT OF NUBS (SECRETARIAT AT UCC)**

### **QUESTION 1**

#### **WHAT ARE THE MAJOR ACTIVITIES OR PROGRAMMES OF THE NUBS AT THE NATIONAL LEVEL?**

##### **NUBS - NATIONAL PROGRAMMES**

##### **1. INTERTERTIARY SERVICE**

It is held in the zonal levels on every 1<sup>st</sup> semester. It is a rotational programme among institutions in the various zones of the NUBS. The activities of the programme are shared among the participating institutions. The aim is to foster a good relationship among the union members and also for gift development.

## 2. CONGRESS

The Baptist Convention provides a sub-convention to this programme. It is a 3 day programme yearly held on Easter break (Thursday to Sunday). It is rotated yearly by UCC, LEGON and KNUST. But currently the convention has directed that all congress should be held at the Ejura Camp of the Ghana Baptist Convention. Some activities include: Bible Quiz Competition, games, medical screening, floating, evangelism in the communities, seminar talks, preaching, praises and prayer. Activities are shared among the institutions and not the host institution. The aim is to foster relationship among all Baptist students and edify one another. Speakers are drawn from directors of the Nigerian Convention, Alumni, the Convention Executives and some Baptist Ministers.

## 3. FRESHERS ORIENTATION

It is a programme partly sponsored by the Alumni. It is organized at the zonal level of the NUBS. Its purpose is to enlighten the Senior High School (SHS) graduants about campus life and the activities of NUBS in the various institutions in Ghana. It is held in every July before admission in August each year. The zonal presidents and the local presidents take the opportunity to contact those who have had admissions to tertiary institutions. Letters are sent to all Baptist churches in the country to allow their SHS grandaunts to attend the programme. Those in Kumasi are normally held in Grace Baptist Church.

## 4. CONFERENCE OF EXECUTIVES

It is a yearly programme attended by local presidents and secretaries of the various institutions, Men's Ministry president, Women's Ministry president, Director of



Christian Education of the Convention, the Alumni, NUBS/Youth coordinator and the National Secretariat of the NUBS. It is mostly held in September, (1<sup>st</sup> semester) of the academic year and hosted by the institution that has the National secretariat. In the year (2016), it will be hosted by UCC since they have the National Secretariat. The conference is done to find the way forward for the Union, submitting reports from the various locals, seek solutions to the challenges facing the Union. A talk on leadership is organized for the participants. Yearly magazines are distributed to the leaders to be shared to the Union members in the various institutions.

#### 5. PRAYER SUMMIT

It is a prayer programme organized in every 2<sup>nd</sup> semester of the academic year. It is done and rotated at the zonal level. Activities are shared among the institutions of the zone. Its purpose is to assemble students to pray for the well being of the Union, the GBC and Ghana as well.

Currently, the Northern zone is consistent and vibrant while the others are not.

#### 6. STUDENT HOLIDAY OUTREACH PROGRAMME (SHOP)

It is a yearly programme sponsored by the Convention. Students are send on vacations to towns and villages to strengthen Baptist churches and also to plan new churches .Food and accommodations are provided by the local churches. The team leader of each group draws a time table to suit them. Programme at the church are usually done by the students and supervised the visited pastor and their leadership.

## CHALLENGES

- Accommodation
- Light systems

## IMPACT

- Some in the community visited are converted and healed
- Personal lives of the students are enhanced
- Students prayer lives are deepened
- Students acquire 1<sup>st</sup> hand information on witness
- Most students are able to do quiet time on their own
- Students travel to know places, people and their culture

### **INTERVIEW WITH MICHAEL YAW BADU WADIEH (THE NUBS-KUNST LOCAL ORGANISER)**

#### **QUESTION 1**

#### **IS THERE ANY RELATIONSHIP AMONG THE EXECUTIVES AND THE UNION ON CAMPUS?**

According to him the relationship is very cordial and there is no tension among them since they resumed office. There is also a sense of oneness, care and love among the Union members.

The few challenges are that some continuing students are not active in the activities of the Union and leave to other denominations. Some claim that they are being neglected.

## **QUESTION 2**

### **HOW DOES THE NUBS RECEIVE FINANCIAL SUPPORT?**

Grace Baptist Church has been very supportive so far as the welfare of the students are concerned. With the programmes sponsored by the Convention like SHOP, the funds normally come late and this makes preparation very difficult for them.

## **QUESTION 3**

### **ANY RECOMMENDATIONS TO THE BAPTIST CHURCHES IN KUMASI?**

The churches in Kumasi should do well to visit the students on campus. There should be a better relationship between the churches in Kumasi and members of the NUBS at KNUST

## **QUESTION 4**

### **DOES THE UNION OWN SOME PROPERTIES?**

NUBS have a 33-seater bus. It was purchase with the help of the Convention, some key individuals, few Baptist churches and Baptist ministers like Rev. Dr Nii Amo Darko and his family. The driver is a student who is the transport officer the Union. He has a national driver's license and drives voluntarily to assists the Union. NUBS also have a set of musical instrumentals for worship services. Formally it was kept at Victory Baptist Church-Ayigya but now it is kept at the Unity Hall basement where all denominations keep theirs. The Union has its own printer for printing purposes.

**INTERVIEW WITH REV. ROBERT ASANTE, THE HEAD PASTOR OF  
GRACE BAPTIST, AMAKOM-KUMASI**

**QUESTION 1**

**DO YOU PLEASE HAVE ANY IDEA ABOUT THE NUBS?**

Grace Baptist Church is one of the mega churches of the Ghana Baptist Convention (GBC). In one of the Annual Sessions of the GBC at Ejura, Rev. Bob Asante, advocated strongly that the institutions should be attached to local Baptist churches. This was accepted by all participants. Due to this, NUBS at KNUST was assigned to Grace Baptist in Kumasi, NUBS-LEGON to Legon Baptist, K-Poly to Asokwa Baptist and NUBS-UCC to Redemption Baptist - Cape Coast. Since then Grace Baptist has been assisting the NUBS at KNUST in the following ways;

**QUESTION 2**

**DOES YOUR CHURCH EXTEND ANY SUPPORT TO THE NUBS AT  
KNUST?**

1. Financial support

The church has been supporting the Union in financing their congress. The church has an annual budget for the union. The church also supported them an amount of GHc5,000.00 for the purchase of the NUBS - KNUST bus.

2. Leadership training

The church together with Rev. Dr. Nii Amo Darko organizes leadership training for their newly elected leaders. Leadership materials are prepared for them so that they will be guided. In addition, the church supervises their handing over ceremonies at the school.

### 3. Preaching

The Grace Baptist sends some of their ministers to preach in their Sunday services and also organize the Lord's Supper for them.

### 4. Counseling services

Rev. Bob Asante said that he has asked them to come for counseling sessions but only few have made it. Those who needed to be prayed for or directed to some experts are assisted

### 5. The use of GBC auditorium

The premises of the church are used to organize orientation for Senior High School (SHS) graduates who will be attending tertiary institutions. This programme is done under zones of the NUBS in Ghana. Those in the southern sector are normally held at the Grace Baptist Church, Kumasi.

In addition, the premises are also used for the Junior National Union of Baptist Students (JNUBS) rallies. It is a programme that brings all Baptist students at the Senior High School together. Those in Kumasi and its environs are held at the Grace Baptist Church.

Finally, on vacations, the NUBS-KNUST bus is always parked at the car park of the church till institutions are reopened.

**INTERVIEW WITH LAWRENCE SARPONG MENSAH-THE IMMEDIATE  
PAST MUSIC DIRECTOR OF NUBS-KNUST.**

**QUESTION 1**

**HAS THE NUBS MADE SOME IMPACT ON KNUST CAMPUS?**

The impact of NUBS on KNUST is seen massively at the Student Chaplaincy Council (SCC). Members from NUBS are chosen divinely to handle prominent positions to help the entire student body. At the SCC level about 60% of the instrumentals are Baptist students. The NUBS choir also forms the greater number of percentage during SCC mass choir for special programmes. Michael Apraku, a member of the NUBS is the current mass choir leader of the SCC. The former Music Director of NUBS, George Owusu Peprah (son of Rev. George Owusu Mensah, Headpastor of St. James Baptist Church, Bantama) was in-charge of the SCC choir. NUBS are also noted for a strong and powerful Outreach team. The ladies fellowship (L.O.V) has much influence at the campus and extends to the general Assembly through its programme of activities.

**QUESTION 2**

**IS THERE ANY RELATIONSHIP EXISTING BETWEEN THE NUBS AND  
THE OTHER GROUPS e.g. PENZA, AGCM, GHAMSU?**

The Union has a cordial relationship with other groups on campus. The relationships exist in terms of sharing facilities, using worship instruments and buses. Apart from these the NUBS has a very strong relationship especially with the AGCM, PENZA and GHAMSU. Exchange of platforms is seen not only at the word ministration but also in music ministration. The main music team, “God’s Instruments (G.I)” is

normally invited to minister in songs in some denominational meetings and during SCC weeks.

Again, presidents of all the denomination that are members of the SCC like the PENZA, NUBS, GHAMSU and the AGCM share the SRC hostel together. This has deepened the relationship between the denominations.

**INTERVIEW WITH REV. DR. NII AMO DARKO  
(PATRON OF NUBS KNUST- WEDNESDAY 20TH JULY 2016 AT 12:15PM -  
1PM)**

**QUESTION 1  
WOULD YOU PLEASE TELL US YOUR ROLE AT THE NUBS AS A  
PATRON?**

He guides the activities of the NUBS at the KNUST campus. Programmes of the Union are drawn by the executives and presented to him for scrutiny. Changes are made where necessary. He allows them to select their own preachers for their meetings. The condition is that the preachers are to be those who have student ministry at heart and have sound doctrine. He together with Rev. Robert Asante (Head pastor of Grace Baptist Church, Amakom) performs the induction and hand over services for the students. He also makes sure to visit them in their services, especially on Sunday services.

Personally, Rev. Dr. Nii Amo organizes short courses for the students who want to do missionary work. His group (A.D and Associate's Ministries) provides accommodation, feeding, some allowance, transport, books and other materials for the students. Students are taken through mission trends, the role of prayer on missions, home ethics and other basics in Christianity. This has been in existence for the past three years and the 2016 edition would be held from 24th - 28th of August. Speakers include Rev. Dr. Adu Gyamfi (Dean of student, Baptist University), Rev. Robert

Asante (Head pastor, Grace Baptist Church) and Rev Michael Aidoo (Lecturer-Baptist University). One of the candidates, Brother Asumang, has now planted a church for the Baptist and doing massive mission work at Sefwi area.

## **QUESTION 2**

### **CAN YOU PLEASE PINPOINT SOME CHALLENGES FACED BY THE NUBS AT KNUST?**

He did mention a meeting place for the students. He said the students are even thinking of constructing their own meeting place. To him, it is a capital intensive which the NUBS - KNUST cannot do it alone. In addition, lack of funds becomes a great challenge for the students. He and his wife have been assisting them in diverse ways, especially the purchase of the NUBS - KNUST 33 seater bus.

## **QUESTION 3**

### **WHAT ARE SOME OF THE RECOMMENDATIONS YOU WOULD LIKE TO MAKE TO OTHER BAPTIST CHURCHES?**

Dr. Nii Darko called on the churches in Kumasi to get involve in student's ministry at the campus. To him the oversight responsible of the church is missing. If these students are are handled well, they may divert to other denominations after completing. He cited an example of guy who completed KNUST (NUBS member) and now pastoring an independent church around Mampong in the Ashanti region of Ghana. He said there are many unconfirmed reports about Baptist students diverting to other denominations. The churches are to get involved either by visiting the students or invite them for service.



In addition, he has also contacted Rev. Dr. Adu Gyamfi (Dean of students at the Baptist university) to introduce some programmes that will attract Baptist students who want to enter into pastoral ministry after school. These and other steps taken will encourage the students to enter into the ministry after school.

## **INTERVIEWS CONDUCTED**

Kwadwo, Gyamfi (Immediate Vice President of KNUST- NUBS), 19 June, 25-27<sup>th</sup> July 2016

Albert Aidoo (NUBS/YOUTH COORDINATOR OF THE GHANA BAPTIST CONVENTION), 12 – 17<sup>th</sup> July 2016

Reginald Nana Kusi (NUBS- KNUST Vice President) 13 – 14<sup>th</sup> June 2016

Michael Yaw Baah Wadiah (NUBS- KNUST Local Organizer) 16, 28 June 2016

Rev. Dr. Nii Amo Darko (NUBS-KNUST Patron) 28<sup>th</sup> June 2016

Daniel Sintim Aboagye (NUBS National President 2016/17) 29<sup>th</sup> June 2016

Rev. Robert Asante (Head Pastor Grace Baptist Church- Kumasi) 28<sup>th</sup> July 2016

Lawrence Sarpong (Immediate Past Music Director of NUBS- KNUST) 20<sup>th</sup> July 2016

James Quartey (President NUBS- KNUST) 14<sup>th</sup> July 2016

Adelaide Bosotsi, (Secretary NUBS-KNUST) 13<sup>th</sup> July 2016

## **APPENDIX II**

### **NUBS ANTHEM**

#### **STANZA 1**

We are the NUBS of Ghana  
Establish on Christ's foundation  
Upon this firm foundation  
We present each one perfect in Christ

#### **REFRAIN**

For we are empowered for action, action, action  
For we are empowered for action, action, action for the Lord

#### **STANZA 2**

We are the NUBS of Ghana  
We believe in the Trinity  
Empowered by the Holy Spirit  
We present each one perfect in Christ

#### **STANZA 3**

We are the NUBS of Ghana  
We believe we are destined for exploits  
In God and for God's mission  
We believe we can, yes we can

## NUBS LOGO



- a. The logo comprises a five arrowed image embedded in the Ghana Map with inscription “NUBS”.
- b. The Ghana map shows that NUBS is situated in Ghana.
- c. The inscription “NUBS” is an acronym for National Union of Baptist Students.
- d. The inward arrows signify WORSHIP, CHURCHMANSHIP, FELLOWSHIP; STUDY AND STEWARDSHIP whiles the outer arrows signify MISSIONS, MINISTRY, SOCIAL ACTION, and INTERNATIONAL STUDENTS MINISTRY.

## INWARD ARROWS

**WORSHIP:** We believe and worship the one true God, creator of heaven and earth and seek to exalt him in all we do [Matthew 22:27]

**CHURCHMANSHIP:** We believe in one holy church established and built by Christ Jesus, led by the Holy Spirit of God [Matthew 16:18]

**FELLOWSHIP:** We believe in the habitual meetings of ourselves together for exhortation, growth and maturity in the knowledge of our Lord and savior Jesus to the glory of God [Hebrews 10:25; 6:1]

**STUDY:** We believe in pursuing diligence in the study, meditation and application of God's Word for transformation in our lives [Joshua 1:8; 2 Timothy 2:15]

**STEWARDSHIP:** We believe that everything we are belong to Jesus Christ our Lord. We are not owners, but stewards, entrusted with that which belongs to the creator and giver. We use what has been entrusted to us.: life, treasure, talent, time, and indeed all things we have to serve God's purpose to the glory of His name [Deuteronomy 8:18]

## **OUTWARD ARROWS**

**MISSIONS:** We reach out to evangelize the lost.

**DISCIPLESHIP:** We reach out to disciple believers and to train leaders for the kingdom of God led by the Holy Spirit.

**MINISTRY:** We minister to the spiritual needs of the people around us and beyond.

**SOCIAL ACTION:** We minister to the socio-economic well-being of the people around us and beyond.

**INTERNATIONAL STUDENTS MINISTRY:** We associate and partner with other Baptist students internationally to pursue the agenda of God's Kingdom.

