

THESIS ABSTRACT

Master of Arts in Biblical and Theological Studies
Emphasis in Church History

Adventist University of Africa

Theological Seminary

**TITLE: EXPLORING PENTECOSTALISM IN THE SEVENTH-DAY
ADVENTIST CHURCH, GHANA, 1990-2015: A CASE STUDY OF
MERIDIAN GHANA CONFERENCE**

Researcher: Ebenezer Appiah

Primary Adviser: Emmanuel Eregare, PhD

Date Completed: March 2019

Pentecostalism is a neo-religious movement that grows geometrically in Ghana. There is a seeming gap created by the charismatic renewals over the mainline churches as the Seventh-day Adventist (SDA) Church, Meridian Ghana Conference (MGC), in the aspects of worship, prayer pattern, biblical messages and stewardship that generate conflicts between the conservatives and progressives. This study attempted to fill the gap.

The methodology employed was an analytical methodology. Interviews were conducted based on a questionnaire. Findings, based on a sample size of 15, revealed that the SDA Church within MGC had been negatively influenced by Pentecostalism. These negative variables were leading to loss of the church's identity and beliefs with respect to liturgy, worship ideology, preaching pattern, prayer pattern and mode of raising funds.

Conclusively, it is imperative that the SDA leaders should hold firm onto “thus says the Lord”. Therefore every doctrine or practice introduced into the church must be scrutinized based on the Bible, Spirit of Prophecy and church policies on every issue concerning the church. The researcher recommends that the Conference leadership of the church must educate her members, elders, and pastors on Pentecostalism in order to protect the identity of the church’s beliefs and practices.

Adventist University of Africa

Theological Seminary

EXPLORING PENTECOSTALISM IN THE SEVENTH-DAY
ADVENTIST CHURCH, GHANA, 1990-2015: A CASE
STUDY OF MERIDIAN GHANA CONFERENCE

A thesis

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Biblical and Theological Studies

by

Ebenezer Appiah


April 2019

EXPLORING PENTECOSTALISM IN THE SEVENTH-DAY
ADVENTIST CHURCH, GHANA, 1990-2015: A CASE
STUDY OF MERIDIAN GHANA CONFERENCE

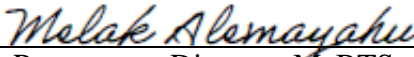
A thesis
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Biblical and Theological Studies

by
Ebenezer Appiah


APPROVAL BY THE COMMITTEE:




Primary Adviser:
Emmanuel Eregare, PhD




Programme Director, MaBTS
Melak A. Tsegaw, PhD



Secondary Adviser:
Melak A. Tsegaw, PhD



Dean, Theological Seminary
Sampson Nwaomah, PhD



External Examiner:
Christian Esso, PhD

Extension Site: AUA Main Campus

Date: April 2019

I dedicate this work to my wife, Bernice Adobea Appiah, for her patience while I wrote this thesis. I also dedicate it to my children Obrempomaa Twumasiwaa Appiah and Asempa Nana Yaw Appiah. Moreover, I dedicate this work also to my parents, Jacob Appiah, a retired civil servant, and Beatrice Twumasiwaa and my siblings, Evelyn Appiah (late), Justice Appiah and Rebecca Appiah. To God be the glory!

TABLE OF CONTENTS

ACKNOWLEDGMENTS	viii
CHAPTER	
1. INTRODUCTION	1
Statement of Problem.....	3
Purpose of the Study	3
Scope of the Study	4
Significance of the Study	5
Methodology and Procedure	5
2. LITERATURE REVIEW	6
Conceptual Framework.....	6
Ghana	6
Pentecostalism.....	7
Seventh-day Adventist.....	7
Church.....	8
Meridian Ghana Conference	8
Theoretical Framework of the Study	9
3. PENTECOSTALISM AND SEVENTH-DAY ADVENTISM IN GHANA	25
The Origin and Beliefs of the Pentecostal Movement.....	25
Charles Fox Parham and the Topeka Event.....	27
William Joseph Seymour and the Azusa Street Revival.....	29
Pentecostalism in Ghana	32
William Wade Harris	33
Sampson Opong	36
Classical Pentecostalism	39
Major Beliefs of the Pentecostal Movement.....	40
Salvation	41
Second Coming.....	42
Holy Spirit Baptism	43
Manifestation of Gifts	44
Foundation of the Seventh-day Adventist Church and Beliefs.....	45
The Seventh-day Adventist Church in Ghana	46
History of Adventism in Ghana	49
Beliefs of the Seventh-day Adventist Church.....	55
Sanctuary Service.....	56
The Sabbath	57

4. THE PROSPECTS AND CHALLENGES OF PENTECOSTALISM AMONG SEVENTH-DAY ADVENTISTS IN GHANA	59
Demographic Statistics	60
Details of Analysis and Results	61
Question 1: Presence of Charismatic or Pentecostal Movements in Meridian Ghana Conference of the Seventh-day Adventists.....	62
Question 2: Identifiable Religious Practices of the Charismatic-Pentecostal Movements	62
Deliverance and healing/miracles.....	63
Holy Spirit and prophecy.....	63
Singing praises in worship.....	63
The practice of “seed sowing” and prosperity.....	63
Style of dressing.....	64
Question 3: Charismatic-Pentecostal Practices in relation to the Seventh-day Adventist Church Practices.....	64
Question 4: Conservative SDA Practices	64
Question 5: Prospects of having the Charismatic -Pentecostal Movements in the SDA Church.....	65
Question 6: Challenges posed by the Charismatic Movement to Conservative SDA Church Members.....	66
Question 7: Prevalence of Charismatic Movement Influence within the Meridian Ghana Conference	67
Question 8: The Influence of Pentecostalism on Seventh-day Adventism in Meridian Ghana Conference	68
Question 9: Possible Ways to Curb Charismatic Movements within the SDA Church.....	68
Educate, rain and improve teachings of SDA doctrines.....	68
Stop practices of charismatic movements.....	69
Improve worship and prayer services.....	69
Counseling and visitations.....	69
The usage of the Bible as the only standard of teachings.....	70
Encourage the study of the spirit of prophecy.....	70
SDA Church should be less tolerant of the charismatics to avoid their practices of gaining roots.....	70
Summary of Results.....	70
Presence of the Charismatic/ Pentecostal Movements in Meridian Ghana Conference of the Seventh-day Adventists	71
Religious Practices of the Charismatic- Pentecostal Movements.....	71
Spiritism.....	71
Loud worship/ prayers/ fasting.....	71
Deliverance & prophecies.....	72
Promotion of funds, tithes, and offerings.....	72
The belief in miracles.....	72
Preaching style.....	73
Dancing and clapping.....	73
Charismatic-Pentecostal and Seventh-day Adventist Church Practices	73
Conservative SDA Practices	73
Religiously dogmatic.....	73

Simplicity/ orderliness of worship and service.....	74
Practice biblical principles of the church.....	74
Belief in adventist books/health reforms.	74
Modesty.....	74
Prospects of having the Charismatic-Pentecostal Movements in the	
SDA Church.....	75
Improvement in the prayer life of the church.	75
The youth easily associate/ connect.	75
Winning ‘souls’.....	75
The spirit of giving.....	76
Church leaders improve.	76
Zealousness in worship.	76
Challenges posed by the Charismatic Movement to Conservative	
SDA Church Members.....	76
Undermining the conservatives.....	76
Infiltration of charismatic practices.	77
Creation of tension, suspicion, and in-fighting.....	77
The temptation of compromising to maintain charismatics.....	77
Tarnish the image of the SDA Church.....	77
They run ahead of the principles, doctrines, and policies of	
the church.....	77
Business activities at church.	78
The remnant church.	78
Prevalence of the Charismatic Movement Influence within the	
Meridian Ghana Conference.....	78
The Influence of Pentecostalism on Seventh-day Adventism in	
Meridian Ghana Conference.....	79
Possible Ways to Curb Charismatic Movements within the SDA	
Church.....	79
 5. SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS	81
Conclusion	85
Recommendations.....	86
 APPENDIX.....	88
QUESTIONNAIRE	89
 BIBLIOGRAPHY.....	91

ACKNOWLEDGMENTS

First, my gratitude goes to God for the opportunity granted me to add value to my life through the pursuance of Christian higher education. Secondly, my heartfelt gratitude goes to Dr. Emmanuel O. Eregare whose comments and criticism have added quality to this work.

Thirdly, I thank the theological seminary, specifically, Pof. Sampson Nwaomah and my Program Director, Dr. Melak Tsegaw for assisting me in diverse ways to construct this work. I also would like to express my profound gratitude to my Meridian Ghana Conference, My wife, Bernice Adobea Antwi and my children Obrempomaa Twumasiwaa Appiah and Asempa Nana Yaw Appiah for their support and understanding while I took time to write this thesis.

CHAPTER 1

INTRODUCTION

Pentecostalism is one of the fast-growing religious movements around the world. William K. Kary describes this movement as “the extraordinary movement that swept through the Christian churches and beyond during the course of the twentieth century.”¹ Kary added that it could also be identified as a Christian Charismatic movement that was rooted in Jesus Christ, the Saviour and healer who had been making His adherents as His disciples.²

The early development of the Pentecostal movement was “less intellectual”.³ It sprang up from the National Holiness Association within the Methodist church in 1870s and 1880’s.⁴ John Wesley’s doctrine of sanctification was a hallmark of the Holiness during the period of the early 19th century.⁵ Faith healing was what they emphasized due to the New Testament teachings on signs and wonders.⁶

¹ William K. Kay, *Pentecostalism: A Very Short Introduction* (London, UK: SCM Press, 2009), xvii.

² Admin, “Pentecostalism in Nigeria,” Harvard Divinity School, accessed November 15, 2017, <https://rlp.hds.harvard.edu/faq/pentecostalism-nigeria>.

³ Kay, *Pentecostalism*, 6.

⁴ Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids, MI: Eerdmans, 1997), 27.

⁵ R. G. Robins, *Pentecostalism in America* (Santa Barbara, CA: Praeger, 2010), 2.

⁶ *Ibid.*, 7.

The origin of Pentecostalism started in Charles Fox Parham's Bible school in 1901. One of his students, Agnes Ozman, during a watch night asked Parham "to lay hands on her and pray for her to be baptized with the Holy Ghost with the evidence of speaking in tongues"⁷. During the ongoing service, Agnes received the baptism of the Holy Spirit with the evidence of speaking in another tongue. After her experience, her college students and Parham sought for that kind of experience and they all received the spirit baptism and spoke in tongues⁸. Parham and his student's new experience in their Christian walk were taken by William J. Seymour to Los Angeles in 1906.⁹ Azusa Street revival led by W. J. Seymour has played a significant role in today's

The concept of "baptism in the Holy Spirit" depicted in revival meetings was one the characteristics of Pentecostalism, it was believed that anyone who had such experience after conversion would speak in an unknown tongue as physical evidence.¹⁰ This phenomenon is interrelated with the teachings or doctrines of evangelicals.¹¹ Vinson Synan, a scholar who has written extensively on Pentecostalism states that "All Pentecostals agree on the presence and demonstration of the charismata in the modern church, but beyond this common agreement there is much diversity as in all the other branches of Christianity."¹² Worldwide

⁷ Synan, *The Holiness-Pentecostal Tradition*, 91.

⁸ Ibid.

⁹ Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (New York, NY: Sheffield Academic Press, 2003), 16.

¹⁰ Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (New York, NY: Cambridge University Press, 2014), 3.

¹¹ Kay, *Pentecostalism*, 6.

¹² Synan, *The Holiness-Pentecostal Tradition* quoted in Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson, 1997), 327.

Pentecostalism has a multiplicity of indigenous whereabouts which is mixed up with imported practices of Christianity.

Statement of Problem

The emerging characteristics of Pentecostalism as healing, speaking in tongue, making a joyful noise to the Lord, motivational messages and prophecy declaration have assumed a trendy movement within the Seventh-day Adventist in Ghana especially having its root in Meridian Ghana Conference. This phenomenon is considered as a social theory¹³ because of its geometric growth as compared to that of the mainstream and Protestants congregations.

Hence, the study x-rayed the following variables; What were the traditional Seventh-day Adventist Church's beliefs and practices on worship? What were the indices that influenced the Seventh-day Adventist beliefs and for Pentecostalism in the Meridian Conference of the Seventh-day Adventist Church? To what extent has the Pentecostal movement brought changes to the traditional continuity in the Seventh-day Adventists belief and practices in the Meridian Conference of the Seventh-day Adventist Church? This study thus tried to proffer solutions to these above probing issues that appeared to have remained irrevocable to the church administrators and the conservatives among the Seventh-day Adventist population in Meridian Conference, Ghana.

Purpose of the Study

This work examines the influence of Pentecostalism on the Seventh-day Adventist Church in the Accra region [reciprocity, scarcity, authority, consistency, liking and consensus] that provide for small practical, often costfree changes that can

lead to big differences in your ability to influence and persuade others in an entirely ethical way.”¹³

This work provides a platform for why the need to study the influence of Pentecostalism in Ghana. We have to study the historical development of Pentecostalism from 1990 -2010. The findings will serve as recommendations to the Seventh-day Adventist Church. The work will also serve as a historical record for the public and on which future researchers can build on.

The purpose of this study was to collect, analyze and record the extent to which Pentecostalism has influenced the Seventh-day Adventists within the Meridian Ghana Conference. Secondly, this discourse will enhance the knowledge of the church administrators and, thereby, provide a sense of direction and unity between the membership and their pastoral staff. Thirdly, this study will enable the church leaders to evaluate the progress of the mission of the church. Fourthly, this work will be available for researchers and scholars in Church History and New Testament for researches related to the subject under discourse.

Scope of the Study

The scope of this study is on the influence of Pentecostalism in Meridian Ghana Conference and within the Seventh-day Adventist in Ghana from 1990 – 2015. The year 1990 marked the year Pentecostalism gained entrance and the year 2015 was the year Conference gained consciousness to address the issue of Pentecostalism.

These geographical areas will enable the researcher to easily organize interviews, have regular participant’s observation and have a regular visit to their gatherings.

¹³ Robert Cialdini, “The 6 Principles of Persuasion,” *Influence At Work*, last modified 2018, accessed January 29, 2018, <https://www.influenceatwork.com/principles-of-persuasion/>.

Significance of the Study

This discourse will enhance the knowledge of the church administrators and, thereby, provide a sense of direction and unity between the membership and their pastoral staff. Thirdly, this study will enable the church leaders to evaluate the progress of the mission of the church. Fourthly, this work will be available for researchers and scholars in Church History and New Testament for researches related to the subject under discourse.

Methodology and Procedure

This is a case study thesis. The following steps were taken in conducting the study:

1. Established through scriptures and other authors, the definition of Pentecostalism.
2. Examined the backgrounds of Pentecostalism and Adventism in Ghana.
3. Made use of historical research methodology and qualitative methodology of research to enable establish balance evidence of the hypothetical statement for this study. The research used an analytical methodology.
4. Collected data from various records and other sources like journals, books, dictionaries, and encyclopedias.
5. Administered questionnaires and conducted interviews to determine the influence of Pentecostalism on the Seventh-day Adventist Church in Meridian Ghana Conference
6. Recommendations made based on my findings on the influence of Pentecostalism within the Meridian Ghana Conference

CHAPTER 2

LITERATURE REVIEW

Some publications have researched the Seventh-day Adventist (SDA) and Pentecostal churches. This work examines the works of SDA Church historians like Brocke, Mensah, and Bonsu as well as those of Pentecostal scholars like Gifford, Anderson and other scholars in the field of study understudied.

Conceptual Framework

This work investigated the impact made by Pentecostalism on the SDA Church in Meridian Ghana Conference (MGC) over the past fifteen years. It seeks to find an understanding of this movement within the key theoretical framework in order to contextualize the research findings.

Ghana

A country located on the continent of Africa. A good definition of the country of Ghana was:

located on West Africa's Gulf of Guinea only a few degrees north of the Equator and is bordered on the north by Burkina Faso, on the west by Cote d'Ivoire, and on the east by Togo. The country lies just above the equator and is on the Greenwich meridian line which passes through the seaport of Tema, about 24 km to the east of Accra, the capital. Its southernmost coast at Cape Three points is 4 30' north of the equator. From here, the country extends inland for some 670 kilometers. The distance across the widest part measures about 560 kilometers. Half of the country lies less than 152 meters (500ft) above sea level, and the highest point is 883 meters (2,900ft).¹

¹ Government of Ghana, "Ghana," n.d., accessed March 5, 2019, <https://www.accraexpat.com/pdfs/Ghana%20-%20A%20country%20profile.pdf>.

Pentecostalism

Pentecostalism is a religious movement which is considered as a renewal movement within the protestant Christianity that places a high emphasis on a direct personal experience of God through baptism with the Holy Spirit.² It was characterized by signs and wonders and speaking in tongues. According to Hempelmann:

Pentecostalism is a global Christian revivalist and missionary movement that places the transcendent workings of the Holy Spirit and charismatic practice (the spiritual gifts of healing, speaking in tongues/glossolalia and prophecy, cf. Acts 3 and 1 Cor 12-14) at the center of its spirituality. It is defined by four fundamental teachings, all of which involve some kind of practice: salvation, healing, baptism in the Holy Spirit and expectation of the imminent Second Coming of Christ. Alongside its evangelical concerns (conversion/rebirth, fellowship, mission), Pentecostal spirituality focuses on experiences and phenomena (e.g. miracles, visions, deliverance from the possession, ecstatic states) that go beyond religion.³

Seventh-day Adventist

Seventh-day Adventists worship God on the Sabbath (Saturday) and awaits the second coming of Christ. According to Eko, a church historian defines Seventh-day Adventists as:

A Christian organization that upholds the validity of the Ten Commandments of God, with special emphasis on the Sabbath—Saturday, as the day of worship and they also join the other Christians to teach and expect the Second coming of Christ in glory.⁴

² Admin, "Pentecostalism," *Wikipedia*, 2018, accessed December 28, 2018, <https://en.wikipedia.org/w/index.php?title=Pentecostalism&oldid=892324080>.

³ Reinhard Hempelmann, "Pentecostalism," *Sekten Und Weltanschauungen in Sachsen*, accessed March 4, 2019, <https://www.sekten-sachsen.de/>.

⁴ E. E. Eko, *African Evangelization: Problems and Prospects* (Enugu, Nigeria: Vickson, 2010), 301.

Church

The church was a Christian denomination organized for Christ-like ministries. Schilling defined church as “the church is the group of people that God has called out of the world and the bondage of sin into a new fellowship with Himself through Christ for the purpose of worshiping and serving Him.”⁵ In the Old Testament, there were two Hebrew words for church i.e. “qahal” and “edah”. The word “qahal” signified the Assembly of God’s people “in response to God’s call”⁶ (Exod 35:1; Num 16:26) “Edah” denoted “the natural religious community one joined by birth”⁷ (Exod 12:3, Num 16:9).

In the New Testament, the word “church” was a “technical term which designated the people of God, those whom God has called out of the world for Himself, whether Jews or non-Jews, as a result of the preaching of the Gospel (cf. Acts 15:14; 1 Pet. 2:9).”⁸ The Greek word for church was “to call out”. Christians are called out from the world to be God’s people.

Meridian Ghana Conference

It was a geographical zone within the Greater Accra region of Ghana carved for the administrative office. According to Dolla Bell, Meridian Ghana Conference

⁵ H Schilling, *Doctrine of the Church: Ecclesiology* (Uyo, Nigeria: The Saint Trust, 1998), 9.

⁶ Ibid.

⁷ Ibid.

⁸ Orihentare Emmanuel Eregare, *An African Christian Church History : Seventh-day Adventist Cosmology in Edo/Delta States* (Lagos, Nigeria: Christ Coming Books, 2013), 24.

was “an administrative nomenclature that sees to the affairs of the Church within a particular geographical area”⁹ in Seventh-day Adventist polity.

Theoretical Framework of the Study

SDA biblical interpretation to the scriptures is associated with “Sola Scriptura principle and the unity of the self –authentication of scripture”¹⁰. This hermeneutical approach to the scriptures is based on investigating the background of ancient text in order to understand the history behind the text. Its goal is to find out the true meaning in its original historical context and its literal sense. The Bible is its own interpreter. SDAs interpret the Bible in this line in order to be true to God’s word and also to use it as a measuring tool to any other form of belief.

Theory on social impact is important when it comes to interpersonal influence and group behavior. He went further to describe this theory that we impose upon ourselves, forcing us to behave in a particular pattern. In other words, “the social impact felt by an individual should be a function of the strength, immediacy, and number of source persons that are present. Thus, these three elements or descriptions, of such persons should all directly affect the social force felt by a target person.”¹¹

We espoused Jackson’s theory of group behavior as it is in tandem with the thesis topic, “the influence of Pentecostalism on the Seventh-day Adventist Church in Ghana” and helps us to know the impact of the Pentecostal movement on the SDA Church in Ghana.

⁹ Dolla Bell, “Meridian Ghana Conference: Expanding the Frontiers of Adventism in Ghana,” n.d., accessed March 5, 2019, meridianghsda.org.

¹⁰ Eregare, *An African Christian Church History*, 64.

¹¹ Ibid.

This section x-ray the beginnings, developments, and features that brought about the founding of SDA. The books that were reviewed were as followed: *A woman's place; Seventh-day Adventist women in church and society*, by Rosa Taylor Banks, *The A to Z of the Seventh-day Adventist Christian*, by Gary Land, *An African Christian Church History* by Eregare, Emmanuel. Stefan Hoschele's *Remnant-African folk church: Seventh-day Adventism in Tanzania, 1903-1980*, *A search for Identity: The development of Seventh-day beliefs* by George R. Knight, *A brief history of Seventh-day Adventists* by George R. Knight, Laura Lea Vance's *Seventh-day Adventism in Crisis: Gender and Sectarian Change in an emerging religion*, *Adventism in Accra: History of the Hansen Road Seventh-day Adventist Church* by Eunice Miranda Brocke, *Saturday God and Adventism in Ghana* by Kofi Owusu Mensah and Osei Bonsu's *Akan's contribution to Seventh-day Adventist development*.

Taylor Banks sought to investigate and examine the role of Seventh-day Adventist women in Church and society. What contributions and impact have they made over the years? How are they constituted and maintained? She discussed how Seventh-day Adventist Church voted at the annual council meeting to nurture and mobilize her female members in order to achieve the purpose of the church's missionary activities.¹² A women's commission was established and later developed into the office of the Women's ministries.

The book proceeds further to look historically, the relationship between the Seventh-day Adventist Church as an entity and its female membership. Citing Ellen White, prophetess and one of the co-founders of the SDA Church and through her gift of prophecy and inspired books have guided the church over the years. The book

¹² Rosa Taylor Banks, ed., *Woman's Place Seventh Day Adventist Women in Church and Society* (Hagerstown, MD: Review and Herald, 1992), 9.

encourages women to love themselves, respect each other and reach out to one another as they face life challenges.

The researcher sees Bank's work as essential for this work because she discussed the impact of SDA women on the church right from her early beginnings. Banks tells how the church can be influenced based on the acceptance of new policies or creation of function(s). Her work focused on the role of women in the SDA Church but this work did not study the influence of Pentecostal churches on the Seventh-day Adventist Church in the contemporary era which this study sought to fill.

Gary Land's work, *The A to Z of the Seventh-day Adventists* comprises of two chapters. Land postulated that the birth of the protestant organization and how it has spread across the globe especially in the third world.¹³ The writer discusses the history, functions, development, and organization of SDA through a systematic alphabetical form in order to arrest the attention of readers.¹⁴ Also, he included key personalities who have contributed their quota to the church's growth.

Land declared that some observers and scholars had described the church as a Christian cult or fundamentalist or evangelical Christian sect. This has created some doubt in peoples' mind or difficulty to determine the church's identity and others also had categorized the Adventist Church in the same group with the Church of Jesus Christ of Latter-day Saints or the Jehovah's witnesses.¹⁵ The purpose of this book is to educate the public on the position of the SDAs are through their history, beliefs, organizational structure and aid in easy understanding of the church.

¹³ Gary Land, *The A to Z of the Seventh-day Adventists* (Lanham, MD: Scarecrow Press, 2005), vii.

¹⁴ Ibid.

¹⁵ Ibid.

It discusses the origins, developments, organizational structures, functions, biographies and theology backdrop of the SDA Church. This work, however, did not address the influence of the Pentecostals or Charismatic movement in MGC which this work intended to fill the gap.

In Hoschele's book, *Christian Remnant- African folk church: Seventh-day Adventism in Tanzania, 1903-1980* unveils the general history of Adventism in Tanzania. He established some of the questions asked and discussed by the people of Tanzania and how they accepted the Adventist faith. He as well discussed the contribution of the early missionaries in the establishment of the SDA Church in Tanzania. What methodology was used that aided the spread of Adventism across the country? What was the contributions of the citizenry to the growth and identity of the Church?

Secondly, this book highlighted on issues such as theology, church organization, leadership, spirituality, holidays, festivals, literature, worship, music, art, ethics, women's issues, marriage and youth, the relation to society, culture, particular groups of people, governance, evangelism, and expansion.

The framework of this book has been categorized into three. They are “[1] worldwide Seventh-day Adventism, its traditions and developments that took place in this denomination during the nineteenth and twentieth centuries, [2] the people and the groups that Adventism interacted with and [3] Tanzania and African Christianity at large.”¹⁶

SDA work in Tanzania with respect to the mission of the church and the church's theology has contributed to the national development. Though this by

¹⁶ Stefan Hoschele, *Christian Remnant—African Church: Seventh-day Adventism in Tanzania, 1903-1980* (Leiden, MA: Koninklijke Brill NV, 2007), 7.

Hoschele was exhaustive yet it did not by any means mention the charismatic movement in Tanzania neither did it reveal Charismatic movement in any part of Africa. This study thus tried to fill the gap by discussing the origin of the Charismatic Movement in Meridian Ghana Conference which can be described as the birthplace of Pentecostalism.

According to, *A Search for Identity: The Development of Seventh-day Adventist Beliefs* written by George R. Knight examines the growth of Seventh Day Adventist Theology. He opined that, over the years, the church had faced a crisis when it comes to the formation of her doctrinal beliefs. Knight premised his research on the “new truth” which was known to the SDAs as the present truth. The present truth had been foundational to the faith of Adventists. The book established the background of the theological foundation of the Millerites. He posited that the group had some difficulties with its theology while growing as a Christian movement but this crisis, on the other hand, aided in the shaping of the doctrines of the church on till the twenty-seven fundamental beliefs were established officially as a working document of the Seventh-day Adventists.

Knight asked questions such as what was Adventism in Adventism? What was Christian Adventism? And What was fundamentalism in Adventism? These questions helped to understand how Adventist theology was developed over a period of time. Likewise, Knight mentioned significant ideas and movements that were developed though it did not play a major role in the developments of the doctrines of the Seventh-day Adventist Church.

This book is relevant to the work because it unveiled a history on the formation of SDA theology during a certain crisis the church encountered. Knight asserted that “the crisis faced by the denomination across time have provided the

major strands for the ongoing developments of Seventh-day Adventist theology since the 1950s.”¹⁷ This work only successfully established the growth of the conservative Seventh-day Adventism beliefs and practice which was germane to this study. The book, however, did not mention the development of the Charismatic movement in any part of the globe which this study tried to establish.

In George Knight’s book, *A Brief History of the Seventh-day Adventist* viewed the Seventh-day Adventists as a denomination with a great desire in the fulfillment of biblical prophecy¹⁸. Knight avowed that the SDAs believe to have a unique message to propagate to all the world using their organizational structures and institutional development to fulfill the mission of the church.¹⁹ Knight’s work highlighted high points of Adventist history especially in the areas of missions.

The book was segmented into eight (8) chapters. The first chapter focuses on the beginnings of the Millerite movement. It examined how William Miller began his movement until the aftermath event of the “Great Disappointment”. Chapter two of his book noted how Adventist doctrines were developed from 1844-1848. Chapter three recorded the formation of the Seventh-day Adventist Church’s organization between 1848-1863. Chapter four discusses the major health reforms and establishments of health institutions and their management. The era of revival, reorganization, and challenges of the church was exhaustively discussed found in Chapters five and six. And Chapters seven and eight highlighted the progressive

¹⁷ George R. Knight, *A Search for Identity: The Development of Seventh-day Adventist Beliefs* (Hagerstown, MD: Review and Herald, 2000), 10.

¹⁸ Ibid., 9.

¹⁹ Ibid.

growth of the Seventh-day Adventist Church in the 21st century and its present challenges.

The study viewed Knight's work as relevant because it discussed as important in detail the origins, tremendous growth of SDAs and its challenges which will be of importance to be used for analysis especially in Chapter three. Also, Knights' work was done over a decade ago and this work seeks to examine the changes that have occurred in the SDA in these contemporary times. Though this work had examined the foundational structure for Seventh-day Adventist mission, it did not mention the coming of the Charismatic movement as an envisage challenge that would creep into the church in the present era which this study thus had examined and recorded.

The book, *Adventism in Accra: History of the Hansen Road Seventh-day Adventist Church* written by Eunice Miranda Brocke discusses a general overview of the beginnings of Hansen Road SDA Church, the first church established in Accra.²⁰ Brocke began with the era of the pioneers of the work in Ghana from 1888. She later conferred the second phase of missionary work done by the early pioneers in the 1940's. Brocke further focused on church development which she termed as "dynamic explosion of Gospel era." The book was segmented in four parts.

The first period began from 1888-1947 by the era of the pioneers. William Dawson of Fetteh and Francis I. U. Dolphjin of Apam were the two pioneers who began the missionary work in 1888.²¹ In 1914, white missionaries led by William H. Lewis established the SDA in the Ashanti region of Ghana.²²

²⁰ Eunice Miranda Brocke, *Adventism in Accra: History of the Hansen Road Seventh-day Adventist Church* (Accra, Ghana: EMB Goodwill Foundation, 2011), viii.

²¹ Ibid., 1.

²² Ibid.

The second period which was the second phase of the pioneering work commenced in the 1940s. During this period the Accra SDA Church was recognized and later rename as Hansen Road Seventh-day Adventist Church. Both foreign missionaries and the indigenous workers worked closely together for the establishment of the church in Accra. David N. Agboka, Benjamin Okoe Tetteth, and David Nartey Agboka were the first Accra Church pastors.²³

The third period was categorized by the dynamic explosion of the Gospel era. This church development and growth began in the 1950s. Brocke focused on evangelism and baptism which were the foundation of growing the membership of the church. Other factors that contributed to the founding of the church were the construction of a missionary school, the formation of Dorcas welfare Society, Young People's missionary volunteer's society and prominent members of the church.²⁴ Similarly, the Hansen Road church assisted in establishing the Labone SDA Church and Nsawam SDA Church.

Brocke's work is significant to this work because it avowed a general history of the pioneering work in Accra and its phases of developments except for the ability to add the examination of the Pentecostal movement in the SDA Church in Ghana especially focusing on the twin cities, Accra-Tema where we have some of the oldest SDA Churches.

In Kofi Owusu- Mensas' work *Saturday God and Adventism in Ghana* submitted that the belief of "Saturday God" by the Akans of Ghana formed the majority of the citizens that had been an eye opener for hundreds of people that

²³ Brocke, *Adventism in Accra*, 21.

²⁴ *Ibid.*, 317.

initially had accepted Adventism.²⁵ The writer had two objectives, first, it was to establish the Akan beliefs of “Onyame Kwame” i.e. the Akan God of Saturday. And secondly, he narrates the history of the Seventh-day Adventist Church in Ghana from 1888 to 1988.

The first part of the book which Owusu- Mensa concentrated on was the Akan belief in the Saturday God. The author explained further that the people of Akan had knowledge of God and believed in the creator God but worshiped Him through mediums.²⁶ Likewise, Akans had both attributes and appellations for God. He further attested to the fact that Akans had a day name for God called “Otweaduapon Kwame” which meant Saturday God. And the best way the Akans gave reverence to God’s special day was not announcing battles on Saturday, no commercial activities and funerals on that sad day.²⁷

The other section of the book discusses the rise of the SDA Church in Ghana. Owusu-Mensa narrated that there was a debate of who was the indigenous father of Adventism in Ghana. Some believe that it is Francis I. U. Dolphyn, an indigene of Apam, but another school of thought strongly trusted that it was William Kwesi Atta Dawson of Fetteh and Mayenda.²⁸ The book further established how the first official missionaries arrived in Ghana in 1894.²⁹ The first indigene who was an ordained

²⁵ Kofi Owusu-Mensa, *Saturday God and Adventism in Ghana* (Bern, Switzerland: Peter Lang, 1993), i.

²⁶ *Ibid.*, 5.

²⁷ *Ibid.*, 35.

²⁸ *Ibid.*, 58.

²⁹ *Ibid.*, 62.

minister and contributed his quota to the development of the church as Christian Abraham Ackah.³⁰

Kofi Owusu -Mensa's work is very essential to this study, for he examines how the Akans knowledge of the Saturday God and keeping the sacred day made it easier for Adventism to thrive in the Akan societies in Ghana. This material will be useful in chapter three of this work although it only paved way for the influence of the Charismatic movement to be discussed and create grounds for analyses of its influence over the conservative Seventh-day Adventists in this contemporary era.

The second section of the literature review includes works associated with Pentecostalism. In Paul Gifford's *Work on Ghana's New Christianity*, Allen Anderson's work on *An Introduction to Pentecostalism: Global Charismatic Christianity*, Vinson Synan's work on *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*, J. Kwabena Asamoah – Gyadu's work on *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, Cephas Omenfo and Abamfo Atiemo's article, "Claiming religious space: The case of Neo prophetism in Ghana" and Jones Darkwa Amanor's article, "Pentecostalism in Ghana: An African Reformation".

According to Paul Gifford's work, *Ghana New Christianity: Pentecostalism in a Globalising African*, examined the present Pentecostals which he preferred to called charismatic or new churches.³¹

The writer had two objectives or aims in mind. The first objective was to establish who the charismatics were and their vision. Paul Gifford argued that they

³⁰ Ibid., 67.

³¹ Paul Gifford, *Ghana New Christianity: Pentecostalism in a Globalising African* (Bloomington, IN: Indiana University Press, 2004), vii.

existed and flourished because “they claim to have answers to Ghanaians existential problems and especially to their most pressing existential problems, economic survival.”³² The second objective of Gifford was to discuss the socio-political role of this Christianity. The generalization of these churches in Ghana was based on Ghana’s effort to modernize her economy and political system.

The book has seven chapters. Chapter 1 highlighted Ghana’s charismatic Christianity and Africa’s economic plight. Chapter two focused on the paradigm shift in Ghana’s Christianity between the 1980s and 1990s. In addition, Chapter three examined Charismatics major emphases such as success and financial growth. Likewise, Chapter four stressed on the belief in prophecies. Chapters five and six focus on the ministry of Mensa Otabil and described the roles of charismatic Christianity to promote a new work ethic respectively. Lastly, Chapter Seven put up a question, on what kind of role do those churches played in politics and to what extent during the period under study?

Gifford’s work is relevant to our study. His work examines Ghana’s new Christianity the Charismatic movement especially in the 1980’s and 1990s and their impact on Christianity. The background was discussed and established their teachings as well. However, this study tried to examine the challenges of Pentecostalism on SDA Church in Ghana which Gifford work did not mention at all.

The book, *Holiness-Pentecostal Tradition: Charismatic movements in the Twentieth Century* by Vinson Synan was segmented in fourteen chapters. Synan’s book opined that “Pentecostalism has grown beyond a mere passing movement to

³² Ibid., ix.

become a major tradition of Christianity.”³³ He went further to state that there is 217,000,000 Pentecostal denomination around the globe which is the second largest Christian sect after the Roman Catholic Church.³⁴

Synan noted that there was “second blessing tradition” which indicate the receiving of the gift of tongues and had been accepted by modern Pentecostals. The phenomenon could be traced from the Catholic and Anglican mystical traditions. However, the rise and developments of the Pentecostal tradition were pioneered by John Wesley with his sanctification theology which was the Methodist spirituality and handed over to the holiness movement which led to the establishment of the modern Pentecostal movement. He stressed that Holiness- Pentecostal was germane to the movement. Pentecostal was, therefore, described as a movement that had higher standards for the Christian life that goes beyond normal Christian life.³⁵

Synan’s work is relevant to this study because he reviewed a general background of Holiness and Pentecostal movements. He made mention of the meetings of Azusa Street as the bedrock of Pentecostalism. This study will further examine how this phenomenon has been reproduced in some SDA Churches in Ghana and how it has affected church membership.

According to Allen Anderson’s work, *An Introduction to Pentecostalism: Global Charismatic Christianity*, he examined the background, growth, and developments of Pentecostal Christianity across the world. He opined that the

³³ Synan, *The Holiness-Pentecostal Tradition*, ix.

³⁴ Ibid., x.

³⁵ Ibid.

emphasis on Pentecostal movement was on the workings of the Holy Spirit based on the evidence in the New Testament by the early church.³⁶

Anderson confessed that the high spirituality of Charismatics and Pentecostals is founded on their theology and that has attracted people groups from all walks of life. He further stated that globalization has funded immensely to the growth of Pentecostals and Charismatics and can be seen on the various continents such as Africa, Asia, North America, and many others.

Anderson's work will be germane to this research work by assisting in examining the Pentecostal Christianity especially x-rayed the origins, growth and its features which have led them into the limelight of Ghanaian Christianity especially among Seventh-day Adventists. Nevertheless, this study would examine the impact of Pentecostalism on the SDA Church which the work of Anderson did not address.

African Charismatics: Current Developments within the Independent Indigenous Pentecostalism in Ghana written by Johnson Kwabena Asamoah-Gyadu. Two-hundred-and-eighty-page work was categorized into two main sections. The first section studied the beginnings of Christianity in Ghana. The second section discussed Ghanaian Pentecostals spirituality which is the center of Pentecostalism.³⁷

Asamoah-Gyadu's work examined the proliferation of Pentecostals in the African context. He affirmed that Pentecostalism in the Ghanaian context had become a new spiritual renewal within the traditional Ghanaian Christianity whose attention is on signs and wonders and prosperity.

³⁶ Anderson, *An Introduction to Pentecostalism*, 38.

³⁷ Johnson Asamoah-Gyadu, *African Charismatics: Current Developments Within Independent Indigenous Pentecostalism in Ghana* (Leiden, MA: Brill, 2005).

Asamoah- Gyadu's work described the immense contributions of the older African Initiated Churches (AICs) to Ghanaian Christianity. AICs theology have left an indelible ink on local Christianity in the country in respect of their declination due to the rise of the charismatic movements. He further stated that an emphasis on internationalism, transformation, and deliverance by the modern Ghanaian Charismatics assist in understanding the nature of modern African Pentecostal spirituality.

Asamoah -Gyadu's work would be significant for chapters three and four of this study. This research work would examine Pentecostals mode of operations on SDA Churches within Tema-Accra cities and record the development which this book had as a weakness.

According to Cephas Omenyo's and Abamfo Atiemo's work, "Claiming religious space: The case of Neo-prophetism in Ghana" enunciates that the beginnings of Neo-prophetism were to satisfy the needs and wants of people groups in the Ghanaian society especially persons who fell below the middle-income earners and also fell out of elitist churches of the charismatics. Some of the churches enlisted in this study are Alive Chapel International and King Jesus Evangelistic Ministry. Two major prophets who have contributed to the establishments of Neo-prophetism in the Ghanaian Christian Society are Prophet Salifu Amoako of Alive Chapel International and Prophet Emmanuel Kofi Apraku of King Jesus Evangelistic Ministry.³⁸

This article had typology that categorized Pentecostal and Charismatic churches in Ghana. They are African Independent churches, classical Pentecostals, Neo-charismatics, Charismatic Renewals, and Indigenous charismatic churches.

³⁸ Cephas N. Omenyo and Abamfo O. Atiemo, "Claiming Religious Space: The Case Study of Neo-Prophetism in Ghana," *Ghana Bulletin of Theology (GBT)* 1, no. 1, New Series (July 2006): 56.

This study by Cephas Omenyo's and Abamfo Atiemo's would be relevant to this study. The typology in the work would enable this study to know the types of Pentecostals and how the study would be conducted.

“Pentecostalism in Ghana: An African Reformation by Jones Darkwa Amanor focused on “the earliest contact between Ghana and Christian Missionaries was the late 15th century”³⁹. He narrated further on the difficulties the western missionaries faced due to African Traditional Religions. Some of the indigenes who became Christians felt that Christianity as a religion couldn't assist in finding a solution to all their existential needs. This latter reason led to the conversion of the indigenous people into Christianity.

Likewise, Amanor asserts that some western missionaries were motivated to work in Ghana due to the profusion of precious minerals. He also highlighted some of the works done by different denominational missionaries like the Roman Catholic, Moravian, Anglican, Basel, Breman and Wesleyan have contributed immensely to the different area of the national developments as in the following: education, linguistic studies, agriculture and trade, architecture, transportation, and health care.

Moreover, it was established that Pentecostalism in Ghana had an indigenous origin and one of the pioneers of Pentecostalism is Prophet Sampson Opong Prophetism birthed. African Initiated Churches (AIC). The researcher discusses the details on the forebearers of AICs in Ghana. The three key prophets who contributed to the developments of AICs were Prophet William Wade Harris, Prophet John Swatson and Prophet Sampson Opong. The writer tells the history of the Ghana Pentecostal Council (GPC).

³⁹ Jones Darkwa Amanor, “Pentecostalism in Ghana: An African Reformation,” *Cyber Journal for Pentecostal- Charismatic Research* (2013), accessed July 6, 2018, <http://www.pctii.org/cyberj/cyberj13/amanor.pdf>.

In Amanor's work, he recorded the immense growth of Pentecostal churches in Ghana which had a greater percentage in Ghanaian Christianity. Secondly, he narrated on the formation of Ghanaian Pentecostal churches and impact generally in Christianity but did not discuss its impact among the Seventh-day Adventist Churches in Ghana which this work tried to establish.

Above are the reviews of books and published articles on Seventh-day Adventists and Pentecostals respectively. These published works discussed issues on origins, developments, features, and functions on Adventism and Pentecostalism respectively. However, this study intends to research on the origins, challenges, and impact of Pentecostalism on SDA Church especially in Meridian Ghana Conference in Ghana.

CHAPTER 3

PENTECOSTALISM AND SEVENTH-DAY ADVENTISM IN GHANA

The Origin and Beliefs of the Pentecostal Movement

Pentecostalism started in the 20th century that changed the history of Christianity “with the advent of a major, systematic, worldwide Pentecostal experience, which emerged as the largest Christian movement in the century, claiming over 500 million adherents.”¹ David K. Bernard asserted that Pentecostalism thrives in Latin America, Asia, and Africa.² And it easily attracted the poor in society who were seeking a better life.³ This movement originated from the United States of America in 1906⁴ precisely due to the fact that the mainline churches could not meet the needs of the poor, sick and those who were racially abused. According to Simon Bwanbale,

Pentecostalism’s rise as a result of the deficiency of sincere responsiveness on the part of the mainstream churches in regard to people’s needs cannot be overstated. Surveys carried out in various areas have indicated that people ‘in the dumps’ due to financial, health, political and social uncertainties have

¹ Cephas Narh Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Utrecht, Netherlands: Uitgeverij Boekencentrum, 2006), 87.

² David K. Bernard, *A History of Christian Doctrine: The Twentieth Century A.D. 1900-2000* (Hazelwood, MO: Word Aflame, 1999), 319–326.

³ Ed Gitre, “Pie-in-the-Sky Now,” *Christianity Today Magazine*, 2000.

⁴ Tony Campolo, *How to Be Pentecostal Without Speaking in Tongues* (Dallas, TX: Word, 1991), 17.

moved to Pentecostal churches in search for relief when the mainstream churches they attend fail to give timely solace.{sic}⁵

The modern-day Pentecostal movement was associated with either Charles Parham and the Topeka event or William Joseph Seymour and the happenings of the Azusa Street revival. The Holiness Movement was an ancestor to the Pentecostal Movement which in itself was based on John Wesley's teachings and that of John Fletcher who was Wesley's theologian.⁶ John Wesley taught that "entire sanctification" or "perfect love" was the "second blessing" or "baptism with the spirit". Wesley was a founder of Methodism, his doctrine "entire sanctification" which were accepted by the Methodist church.⁷ Timothy Merritt and Phoebe Palmer believers of the Methodist faith taught that the concept of the "entire sanctification constituted a definite experience subsequent to conversion that shattered the hold of sin and thus enabled Christians to reach a state of Perfect Love."⁸ Wesley and Fletcher captured this teaching and how it was influenced by the most primitive German pietism. Opoku Onyinah submitted that:

In the 17th and 18th centuries, the Pietist among Lutheranism stressed the importance of a personal experience of God or 'new birth' by the Holy Spirit, over and above what they thought as mere head-knowledge. Pietism itself drew inspiration from Catholic mysticism. It gave emphasis to the importance of emotion in Christian experience and encouraged a personal relationship with God. Pietism also encouraged restoration of the Reformation's doctrine of the priesthood of all believers, and the working of the Spirit to bring about a changed, morally ascetic Christian life separated from the 'world'. It was Pietism that activated Nicolaus von Zinzendorf's (1700–1760) Moravian movement, whose continuous round-the-clock prayer meetings lasted for a

⁵ Clarence E. Hardy, "'No Mystery God': Black Religions of the Flesh in Pre-War Urban America," *Church History* 77, no. 1 (March 2008): 129.

⁶ Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (New York, NY: Cambridge University Press, 2004), 25.

⁷ Robins, *Pentecostalism in America*, 1.

⁸ *Ibid.*, 2.

hundred years thereafter. In turn, it was the Moravian Church that had a profound effect upon Wesley and the revival he led.⁹

Therefore, Pentecostalism had its root in Catholicism, Protestantism, and Evangelicalism; its spiritual experience was drawn from these Christian traditions. As stated earlier Holiness occurred during the years of civil war when it focused on perfection and holy zeal. Holiness, later turned into a “broad, dynamic, and controversial coalition of emphases — a religious gestalt, really — that formed the matrix of American Pentecostalism.”¹⁰

Charles Fox Parham and the Topeka Event

Although arguably, it is said that Charles F. Parham is the founder of Pentecostalism.¹¹ Parham was born in Iowa, Kansas. In 1893, he began his ministry as a lay Pastor in the Methodist Episcopal Church. Later in life, he left the Methodist church by joining the Holiness Movement as an independent evangelist. Charles F. Parham and his wife, Sarah Thistlethwaite, in 1898, started a Bethel Healing Home in Topeka, Kansas.¹²

Charles Parham’s new ministry was influenced by B. H Irwin’s doctrine of fire baptism. R. G. Robins avows that “as a man of restless temperament and mixed religious heritage, he continued to explore spiritual insights and alliances as he found them.”¹³ During his missionary journeys, he allied with great men in the Holiness

⁹ Opoku Onyinah, “The Movement of the Spirit Around the World in Pentecostalism,” *Transformation* 30, no. 4 (2013): 274.

¹⁰ Robins, *Pentecostalism in America*, 2.

¹¹ Synan, *The Holiness-Pentecostal Tradition*, 89.

¹² *Ibid.*, 90.

¹³ *Ibid.*, 22.

movement starting from Sandford, Dowie, John Walter Malone, A. J Gordon, and A. B Sampson.¹⁴

After his experience with some of the Holiness ministers, he established a Bible College called Bethel Bible College in Topeka, Kansas. Parham and his students diligently studied the scriptures by focusing on the book of Acts where signs and wonders are evident. In preparation to their individual ministry, they sought God through prayer asking for the experience in Acts 2-4 where the gift of tongues manifested itself, in other words, praying for spirit baptism. Cephas N. Omenyo in his book *Pentecost outside Pentecostalism* proclaims that “The Bible College arrived at the conclusion that the evidence of the spirit baptism was the ability to speak in tongues.”¹⁵

In 1901, one of Parham’s students, Agnes N. Ozman, asked Parham to lay hands on her and upon that request, he did and she received the baptism of Holy Ghost which manifested in her when she spoke in tongues.¹⁶ Reportedly, the first Pentecostal in the 20th century was Agnes Ozman.¹⁷ After such an experience Charles Parham was convinced of the doctrine of spirit baptism and constructed a theological discourse form this event.

The glossolalia experience from Topeka, Kansas, did not last for long but it was Parham’s student, William J, Seymour, an African American who took the Pentecostal experience to another level starting a revival at Azusa Street in 1906.¹⁸

¹⁴ Robins, *Pentecostalism in America*, 24.

¹⁵ Omenyo, *Pentecost Outside Pentecostalism*, 88.

¹⁶ Ibid.

¹⁷ Ibid.

¹⁸ Ibid.

William Joseph Seymour and the Azusa Street Revival

The revival that took place in Azusa Street, Los Angeles is recorded as one of the top hundred nations events led by William Joseph Seymour.¹⁹ This event had changed present-day Christianity.²⁰ Roberts Liardson an expert on the “Azusa Street Revival” affirms that “William Seymour was the catalyst of the modern-day Pentecostal movements, Charles Parham was [also] known as the father of the movement.”²¹

The African American minister, William Joseph Seymour was born to slave parents in the year 1870.²² W. J. Seymour was admitted into the Catholic faith through infant baptism on 4th September 1870.²³ While growing up as a boy, he was influenced by different kind of religions within his reach often of African descent and mingled with Catholic doctrines.²⁴

Between 1895 and 1905, during the time of Jim Crow William J. Seymour left the south of America where he had seen vicious treatment meted out to African Americans who also lacked financial empowerment and this informed his decision by journeying north of America to Indianapolis and Houston. On his arrival to Indianapolis in 1896, he realized that Negroes had equal rights as the whites. While

¹⁹ Vinson Synan and Charles R. Fox Jr, *William J. Seymour: Pioneer of the Azusa Street Revival* (Alachua, FL: Bridge-Logos, 2012), 1.

²⁰ Rufus G. W. Sanders, *William Joseph Seymour: 1870-1922* (Glencoe, Scotland: Xulon Press, 2003).

²¹ Roberts Liardon, ed., *The Azusa Street Revival: When the Fire Fell-an in-Depth Look at the People, Teachings, and Lessons* (Shippensburg, PA: Destiny Image, 2006), 63.

²² Synan and Fox Jr, *William J. Seymour*, 2.

²³ Ibid.

²⁴ Ibid.

working there he was accepted into Methodism through black Methodist Episcopal Church.²⁵

Parham's Bible school was a life changer for W. J. Seymour. He got admitted to the school in the year 1906. He was taught the "baptism in the Holy Spirit". This theory had an impact on his future ministry. Charles Parham became his mentor, as a mentee, he was critiqued by his mentor when he had invitations to preach.²⁶

On February 22, 1906, he arrived at Los Angeles due to the fact that he was employed as a Pastor to shepherd a small congregation whose founder was Mrs. Julia Hutchins, an African American. After a few days of his employment, Mrs. Hutchins terminated his appointment. The reason was that she disagreed with Seymour's doctrine on the "baptism in the spirit".²⁷

Seymour became jobless after his removal from his post but he was fortunate that Edward and Mantey Lee accepted him in their home. Right there in their sitting room, he started a prayer meeting which other invitees joined. A month later, the numbers increased to the extent that the prayer meeting was moved from Mr. and Mrs. Lee's house to Richard and Ruth Asberry house which had larger space to hold the meetings.²⁸

²⁵ Ibid., 31.

²⁶ Cecil M. Robeck, *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement* (Nashville, TN: Thomas Nelson, 2006), 4.

²⁷ Ibid., 5.

²⁸ Ibid.

For the first time in the ministry of W. J. Seymour, converts at his meetings in Asberry house sang and spoke in tongues.²⁹ These signs and wonders attracted a lot of people to the meeting.

According to Cecil M. Robeck,

Within days this small group had grown so large that it was forced to find a more suitable facility for their meeting. They located such a building at 312 Azusa Street. It had been built in 1888 by Stevens African Methodist Episcopal (AME)... In 1904 Stevens AME church moved to a new facility at Eighth and Towne... this move left the Azusa Street property vacant... Seymour and his friends investigated, negotiated a short- term lease and it cleaned it up. It became known officially as the Apostolic Faith Mission, but popularly it was known as the Azusa Street Mission.³⁰

Seymour had a news-paper agency called the Apostolic faith. At the end of 1906, the “initial printing of 5,000 copies grew to 50, 000.”³¹ During this period, the Apostolic Faith Mission located on Azusa Street attracted not only people in Los Angeles but a myriad of people around the globe. Daniel E. Albrecht described the meetings as:

The news attracted waves of ministers and lay people from numerous traditions and locales around the country. They swarmed upon the missions like bees to a hive; then, convinced of the message, penetrated by the experience and empowered by the spirit, they dispersed, carrying the Pentecostal gospel around the world.³²

Missionaries were sent out by the mission outside the United States and also within the borders of the country. The revival continued to spread like bushfire until

²⁹ Robeck, *The Azusa Street Mission and Revival*, 5.

³⁰ Ibid.

³¹ Sanders, *William Joseph Seymour*, 99.

³² Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield, England: Sheffield Academic Press, 1999), 34.

that the revival caught the attention of Evangelicals, leading Protestants and Roman Catholic.³³

Pentecostalism in Ghana

Pentecostalism in Ghana has contributed immensely to the development of Christianity in the country. Before the establishment of classical Pentecostalism, however, it is believed that Pentecostalism had an indigenous origin in the country³⁴. Some of the mainline churches were influenced by the indigenous Pentecostals. According to Amanor an expert on Pentecostalism in Ghana narrated that, “It is, however, true that though some of the missionary mainline churches were suspicious of the Pentecostal stirrings in some of their members, some of the missionary churches were greatly helped in their growth by the young Pentecostal movement.”³⁵

Opoku Onyinah opined in his study “Movement of the Spirit around in Pentecostalism” argue that “the manifestation of the Spirit had been prominent in the lives of some persons, often referred to as ‘prophets’ ... Those prophets often emerged from the lower strata of society with little or no formal education ... some of them had been former traditional priests or priestesses.”³⁶ The prophets played a major role in the establishments of African Indigenous Churches (AICs).

³³ Ibid., 35.

³⁴ Emmanuel Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra, Ghana: Blessed, 2001), 22.

³⁵ Amanor, “Pentecostalism in Ghana: An African Reformation.”

³⁶ Onyinah, “The Movement of the Spirit Around the World in Pentecostalism,” 276.

William Wade Harris and Samson Opong were the protuberant prophets and the posterity of the AICs in Ghana were mostly dependent on them.³⁷ The two prophets were great evangelists whose evangelism converted many Ghanaians to Christ. Also, they were able to contextualize Christianity to the culture of the natives that made a meaningful impact on the people and that counted for their success.³⁸

William Wade Harris

The history of classical Pentecostalism would not be complete without William J. Seymour. Likewise, the entire history of Christianity in Africa that includes indigenous Pentecostalism would not complete without a Liberian known as William Wade Harris. He was one of the greatest evangelists of all time on the African continent and the world at large. Stephen Neil, a church historian supported the argument that “He [William Wade Harris] was one of the most remarkable movements in the whole history of Christianity in Africa.”³⁹ As an evangelist, he never thought of establishing his own church.⁴⁰

William Wade Harris was born in 1867⁴¹ at Graway near Cape Palmas in Liberia to parents who subscribe to African traditional religion. Later in life, Harris lived with a Christian family under the headship of Rev. Jesse Lowrie, a Methodist

³⁷ Clifton R. Clarke, “African Indigenous Churches in Ghana, Past, Present and Future,” *Journal of African Instituted Church Theology* 2 (2006): 12.

³⁸ Ibid.

³⁹ Stephen Neill, *A History of Christian Missions* (New York, NY: Penguin Books, 1980), 492.

⁴⁰ Watson A.O. Omulokoli, “William Wade Harris: Premier African Evangelist,” *African Journal of Evangelical Theology* 21, no. 1 (2002): 3.

⁴¹ George C. Bond, Walton R. Johnson, and Sheila S. Walker, eds., *African Christianity: Patterns of Religious Continuity* (New York, NY: Academic Press, 1979), 12.

minister and school director of an American Methodist Mission.⁴² Harris had the opportunity to taste formal education. While living with the Reverend minister, he was taught Christian doctrines which led him to his conversion and he demonstrated it by subjecting himself to baptism at 21 through the Methodist church.⁴³ William Wade Harris conversion and Methodist background propelled him for his future ministry.

In 1885, John Farr, an episcopal catechist gave her daughter Rose Farr in marriage to William Harris and were blessed with six beautiful children.⁴⁴ Three years later he left the Methodist church as a lay preacher and was given appointment by the Episcopal Church also as a lay preacher.⁴⁵ After some time, he ended his denominational work as lay preacher and teacher and accepted employment from the Liberian government as an interpreter in the year 1899.⁴⁶

After his short spell of working with the government as an interpreter, he had clashes with the government, by using “whatever violent or occult means were at his disposal to achieve the political autonomy of his people.”⁴⁷ His act led him to prison and there at the prison he had his prophetic calling to serve the Lord. It was reported that his calling was very unique and this is how Bulck described it as,

I am a prophet above all religions and freed from the control of men. I depend only upon God through the intermediary of the angel Gabriel who initiated me to my mission of modern last times of the era of peace about which St. John

⁴² Ibid.

⁴³ Omulokoli, “William Wade Harris: Premier African Evangelist,” 5.

⁴⁴ David A Shank, “The Legacy of William Wade Harris,” *International Bulletin of Missionary Research*, 1986, 170.

⁴⁵ Ibid.

⁴⁶ Ibid., 171.

⁴⁷ Ibid., 172.

speaks in the 20th chapter of Revelation, peace of a thousand years whose arrival is at hand⁴⁸

Harris was called and commissioned by God to tell others about the salvation of man after his “trance-visitation”. On July 27, 1913⁴⁹, he went abroad to begin his ministry as an evangelist. He first landed in Ivory Coast. Shortly between the period of two years (1913-1915), it was reported that “hundreds of Christian communities sprang up. Groups of men and women seeking God earnestly asked for Christian instruction.”⁵⁰ His ministry really had an immense impact on the people of Grand Lahou and Bingerville.

In the year 1914, William Wade Harris arrived in the South Western part of Ghana and this was his second missionary Journey. He conducted evangelistic campaigns within three months focusing on Appolonia. Omulokoli, a church historian claims that “in the case of Ghana, during his brief ministry there, estimates [were] that about ten thousand converts came to Jesus Christ in the target area of activity.” (sic)⁵¹ Harris was loved by both the Roman Catholic and the Protestant churches since he directed his converts to them and had no mindset to establish his own church.

Before the arrival of Prophet William Wade Harris in the country, most Ghanaians saw Christianity as a religion suitable for the Europeans than themselves⁵².

⁴⁸ Shank, “The Legacy of William Wade Harris” in G. Van Bulck, *Le Pentecôtisme Du Prophète William Wadé Harris / The Pentecostalism of Prophet William Wade Harris* (Louvain, Belgium: XxxemeSemaine de Missiologie, 1961), 120–124.

⁴⁹ Ben Stimpson, “William Wade Harris- The ‘Black Elijah’ of West Africa,” January 27, 2013, accessed November 7, 2018, <https://www.scribd.com/document/122464244/William-Wade-Harris>.

⁵⁰ Gabriel Leonard Allen, “William Wade Harris [c. 1860-1929]: A Life, Message, Praxis and Heritage” (B.D. diss, Trinity Theological Seminary, 2008), accessed November 7, 2018, <https://dacb.org/stories/liberia/harris5-william/>.

⁵¹ Omulokoli, “William Wade Harris: Premier African Evangelist,” 33.

⁵² Clarke, “African Indigenous Churches in Ghana, Past, Present and Future,” 12.

This made it difficult for foreign missionaries to make impacts on the citizenry.

Christianity began to have a say due to Harris's methodology in propagating his gospel. This is how Clarke describe Harris' approach:

The power of the Prophet's ministry was best demonstrated in his ability to appropriate the Christian evangel into what was in Ghana an Akan traditional context. His use of water, a calabash, a tall rod or cane, would have been symbols that Akan traditional observers would have been familiar with. Even the use of a cross and a Bible as symbols of power would have reverberated with the Akan worldview that maintained that natural objects have a life force in and of themselves. The efficacy of the Prophet's message and ministry, however, was demonstrated poignantly in his ability to strike at the heart of the African deepest 'soul-need,' which was for protection and deliverance from the fear of oppressive and evil spirits. Through the Prophet's public triumph over witches and workers of juju and magic, he demonstrated the supremacy of the power of Christ over all these powers, thus bringing peace to the African heart. It is here, therefore, that we can begin to see an inkling of an African Christ, who enters the Akan worldview and is victorious over its malevolent powers, which are ubiquitous within it.⁵³

This approach led many Ghanaians to accept the God of the Christians because Harris had shown that the Christian God is more powerful than the gods of their forefathers whom they had believed in their religion i.e African Traditional Religion.

Sampson Oppong

Sampson Oppong was born in the Brong Ahafo region of Ghana to slave parents,⁵⁴ "attached to the household of a rich Ghanaian named Kofi Dom."⁵⁵ Also, his family had their roots in Burkina Faso.⁵⁶ While growing up as a young man he

⁵³ Ibid., 13.

⁵⁴ G. M Haliburton, "The Calling of a Prophet: Sampson Oppong," *Bulletin of the Society for African Church History* 2, no. 1 (1965): 84.

⁵⁵ Ibid.

⁵⁶ Andrew F. Walls, "Sampson Opong," *Dictionary of African Christian Biography*, accessed November 7, 2013, <https://dacb.org/stories/ghana/upon-sampson2/>.

was tutored by his uncle.⁵⁷ And he practiced witchcraft as a traveler. Due to Oppong's practice as a witch doctor he had no Christian connection. His conversion into Christianity came as a special revelation when God instructed him to destroy his fetishes and further commanded him to carry a wooden cross throughout his ministry. (Larbi)⁵⁸ After accepting his new mission, he was baptized by Rev. Fosuhene.⁵⁹ He started his ministry in the Ashanti region and also the Brong Ahafo region through the Methodist church of Gold Coast.

Sampson Oppong had a good knowledge of the Bible and could quote from memory though he was illiterate. He attributed this kind of gift to the Holy Spirit.⁶⁰ According to Amanor, his dress code was "white flowing gown with a wooden cross"⁶¹ Throughout his preaching of the gospel his message was to worship the God of heaven and shun idolatry.⁶²

The Methodist church increased its membership immensely through the evangelistic efforts of Sampson Oppong. It is estimated that twenty thousand (20,000) people by the year 1923⁶³ got converted into Methodism during the time when Christianity had made a little impact in the Ashanti region.⁶⁴ The tremendous effect of

⁵⁷ Ibid.

⁵⁸ Emmanuel Kingsley Kwabena Larbi, "The Development of Ghanaian Pentecostalism" (PhD Thesis, University of Edinburgh, 1995), 57.

⁵⁹ Ibid.

⁶⁰ Haliburton, "The Calling of a Prophet: Sampson Oppong," 92.

⁶¹ Amanor, "Pentecostalism in Ghana: An African Reformation," 17.

⁶² Ibid.

⁶³ Walls, "Sampson Opong."

⁶⁴ Larbi, "The Development of Ghanaian Pentecostalism," 57.

Oppong's ministry in the region called for the establishment of a training college in Kumasi. This is how Amanor describes it:

The effects of his evangelical effort in Ashanti, for instance, was so marked that the District Synod changed their plans, and in 1924, opened their Wesleyan Training College in Kumasi, the capital of the region instead of in the colony.⁶⁵

Later in life, Oppong backslid from his faith and was removed from membership and lost the power behind his preaching. He came back to his roots and was restored into the Methodist faith. He finally retired in his hometown still preaching the word till he died in 1965.⁶⁶

Oppong contributed greatly to the development and growth of Christianity in Ghana especially Pentecostalism. They ministered in the time when African Traditional religion was the hallmark of Africans who were not ready to accept the gospel of foreign missionaries because they couldn't meet their expectations. Africans always wanted to be protected from evil spirits. The ministries of Harris and Oppong met the expectations of the people because they destroyed charms and amulets and also set people free who were possessed by evil spirits.

Also, they confronted and defeated witches, wizards and juju workers publicly. This led myriads of people to joined the Christian faith and sought for divine protection from these prophets. They were able to contextualize the gospel message to the worldview of Ghanaians and West Africans, no wonder this led to the establishment of African Indigenous Churches (AICs) in the country. It was founded by Africans and solely funded by Africans. Some of the early indigenous churches established in the country were the "Musama Disco Christo Church, the Saviour's

⁶⁵ Amanor, "Pentecostalism in Ghana: An African Reformation," 17.

⁶⁶ Walls, "Sampson Opong."

Church (also known as Memeneda Gyidifo), the Church of the twelve Apostles and the African Faith Tabernacle Church.”⁶⁷

Classical Pentecostalism

The wholeness of AICs into classical Pentecostalism in its formative years believed in the baptism of the Holy Spirit. One was of the beliefs to ascertain as a Pentecostal was if he or she manifests the New Testament gifts of the Holy Spirit as stated in 1 Corinthians 12 and the aptitude to speak in tongues is the evidence of the Holy Ghost baptism.⁶⁸ According to Walls the difference between the AICs and the classical Pentecostals was that the Pentecostal churches were “more orthodox in belief and base their discipline and practices on Biblical standards.”⁶⁹

It was believed that classical Pentecostalism in Ghana started with Peter Anim. Anim was a member of the Presbyterian Church and left the Presbyterian Church and he formed his own church at Asamankese in the eastern region of Ghana called the Faith Tabernacle church.⁷⁰ His specialty was healing and he believed in tongue speaking as a sign of the manifestation of the Holy Spirit. His teaching in spirit baptism did not go down well with his colleague Pastors which led him to discontinue the group and he established a new church called the Apostolic Faith.⁷¹

⁶⁷ Clarke, “African Indigenous Churches in Ghana, Past, Present and Future,” 14.

⁶⁸ Amanor, “Pentecostalism in Ghana: An African Reformation,” 18.

⁶⁹ Andrew F. Walls, “The Evangelical Revival: The Missionary Movement in Africa,” in *Evangelicalism: Comparative Studies of Popular Protestantism in North America, The British Isles, and Beyond, 1700-1990*, ed. Mark A. Noll, David Bebbington, and George A. Rawlyk (Oxford, England: Oxford University Press, 1994).

⁷⁰ Amanor, “Pentecostalism in Ghana: An African Reformation,” 20.

⁷¹ *Ibid.*, 21.

A few years later, upon his connection with the Apostolic church of Bradford, UK, James Mckeown was the first Pentecostal missionary sent from Bradford to Gold Coast (Ghana) to assist Anim in his work.⁷² He landed in the eastern region of Gold Coast in 1937.⁷³ Mckeown was well received by Anim's church. Later, Mckeown faced some hostility from Anim's camp because he received medical treatment when he had malaria. The church taught that a member should not seek for medical treatment but solely depended on "prayer alone for healing."⁷⁴ Mckeown disagreed on that methodology and this led Anim and his followers abrogated the collaboration they had with the Apostolic church in the UK and in 1939 changed the name of his church from Apostolic church to Christ Apostolic Church.⁷⁵

With time some other classical Pentecostals were formed. The Assemblies of God and the Apostolic Faith of Gold Coast later known as Church of Pentecost. Today in Ghana, the Ghana Pentecostal Council has been formed and the classical Pentecostals earlier mentioned were members of the council.

Major Beliefs of the Pentecostal Movement

Pentecostalism was a religious movement that had a significant impact during the twentieth century and its effect can still be seen on 21st-century religious life especially on the continent of Africa. Some sections viewed this religious movement as mere passion and easily attract people group who have an unbalanced mind. Others strongly assert that Pentecostalism assists in understanding God's action today.

⁷² Amanor, "Pentecostalism in Ghana: An African Reformation," 21.

⁷³ Ibid., 22.

⁷⁴ Ibid.

⁷⁵ Ibid.

Therefore, it was necessary to carefully study the major theological beliefs of the Pentecostals: Salvation, Second Coming of Christ, Holy Spirit Baptism and Manifestation of gifts.

Salvation

Pentecostals were first of all Christians who believe and accepted the teachings of Jesus Christ. They were Trinitarians and the existence of God the Father, God the Son and God the Holy Spirit are acknowledged like the evangelicals and Catholics.⁷⁶ Another scholar like S. J. Land, an exponent of Pentecostalism has argued that “Pentecostalism is both Theocentric and Christocentric, but at the same time more ‘Jesus- centric’ than ‘Spirit centered’.”⁷⁷

In other words, the concept of human salvation or redemption fully depends on the ministry of Jesus Christ (1 John 5:12-13; John 5:24). And what binds Pentecostals together as one family is the preaching and teaching of the cross.⁷⁸ Believers of Pentecostalism agreed with mainstream teachings that all have sinned right from our first parents, Adam and Eve, and humanity cannot save herself unless a sinless being, Jesus Christ (Romans 3:23). According to Hollenweger, the Holy Spirit worked on the wantonness of humans and convict them on their helplessness by directing them to the Saviour.⁷⁹

⁷⁶ L.A. Amechi, “The Pentecostal Challenge to the Concept of Salvation in Liberation Theology” (PhD Thesis, North-West University, 2014), 112.

⁷⁷ Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom*, 1st ed., Journal of Pentecostal Theology Supplement Series (Sheffield, England: Sheffield Academic, 1993), 96.

⁷⁸ Amechi, “The Pentecostal Challenge to the Concept of Salvation in Liberation Theology,” 113.

⁷⁹ Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 495.

What was pivotal in the Pentecostal view of salvation is conversion (Acts 2:38).⁸⁰ For one to be saved he or she needed to be converted or in other words have a new sense of direction which calls for a change of priorities and total dependence on Christ and the body of Christ, the church. This kind of conversion was what they term as being born again.⁸¹

Second Coming

Many Christians if not all are expectant of Christ soon coming based on their belief (Acts 1:11; 3:19-21) and history. Walter Hollenweger, an expert in Pentecostalism avowed that Pentecostalism began “in an atmosphere of the fervent expectation of the second coming of Jesus { 1 Cor 15:23-24}.”⁸² This kind of doctrine Pentecostals upheld was developed by John Fletcher.⁸³ Synan, the Pentecostal historian argued that Fletcher’s doctrine of dispensations split history into three phases: the time of the Father, the Son, and the Spirit. It was during the period of the Spirit that assured believers and the world of Jesus’ soon return.⁸⁴

Hollenweger stated that many of the newsletters published by early Pentecostals had titles that encapsulate the soon coming of Christ. Such as “‘The Bridal Call’, ‘The Last Trump’, ‘The Midnight Cry’, ‘The End- Time Messenger’, and the ‘Bridegroom Messenger’”.⁸⁵ They believe in the premillennial and one of

⁸⁰ Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 247.

⁸¹ Ibid.

⁸² Ibid., 415.

⁸³ Vinson Synan, *The Century of the Holy Spirit; 100 Years of Pentecostal and Charismatic Renewal 1901-2001* (Nashville, TN: Thomas Nelson, 2001), 150.

⁸⁴ Ibid.

⁸⁵ Hollenweger, *Pentecostalism: Origins and Developments Worldwide*, 415.

their early publications, the Apostolic Messenger avowed that, “It seems clear from many scriptures {Phil. 3:20; 2 Tim. 4:1-2; 4:8} that Jesus will come again before the millennium.”⁸⁶

Pentecostals all around the world strongly believe that the imminent return of Jesus sought to provide hope for the upright and warning to the unrighteous. Here were some of the biblical reference they hold unto Titus 2:12-14; Heb. 9:28; Heb. 10:25; 10:37, James 5:7-9.

Holy Spirit Baptism

The pentecostal movement was established based on a strong theological belief of Holy Spirit baptism which aided in the birth of Pentecostalism and gave them a lifeline.⁸⁷ The doctrine of the Holy Spirit baptism championed by the Pentecostals had its theological roots in the Methodist and Holiness movements in the nineteenth century.⁸⁸ From the Wesleyan point of view, Holy Spirit Baptism was a second blessing which encourages believers to seek perfection of love and total cleansing of one’s sin and diligently seek this blessing in prayer.⁸⁹ The reference point to this belief was the prophecy in Joel 2 and Acts 2 as their strong Biblical basis.⁹⁰

Pentecostals believed that the baptism of the Holy Spirit is a gift to all who believed, persistently seek for and one received it after conversion and

⁸⁶ Thos Smart, “Jesus Is Coming Soon,” *The Apostolic Messenger*, March 1908, 5.

⁸⁷ Samantha Jagan, “Baptism of the Holy Spirit: In the Pentecostal Testimony 1920-1926,” February 27, 2015, accessed November 23, 2018, <http://mpseminary.com/wp-content/uploads/2016/05/Christ-as-Baptizer.pdf>.

⁸⁸ Donald W. Dayton, *Theological Roots of Pentecostalism* (Grand Rapids, MI: Baker Academic, 1987), 87.

⁸⁹ *Ibid.*, 88.

⁹⁰ *Ibid.*

sanctification.⁹¹ Although this doctrine as stated earlier had its roots both in the Methodist and Holiness movements, it really came alive and well among Pentecostals by the teachings of Charles Parham and William J. Seymour.

The evidence of receiving the Spirit baptism is speaking in tongues which they termed it glossolalia (Acts 2:4; 10:44-48; 19:6).⁹² This sign of tongues-speaking gives the believers the power to witness and they based their evidence on the biblical narrative in the book of Acts especially chapters 1 and 2. When Christ instructed the believers to wait at Jerusalem until they received the Holy Ghost and then they will be His witnesses.

During the day of Pentecost, the interpretation of tongues was evident. Also, Zelma argues that Acts 2:17-18 expounded the Spirit baptism as an integral part of the Latter Rain.⁹³ Pentecostals also cling on Acts 11:15-20 where Peter gave a report to the brethren at Jerusalem, “As I began to Speak, the Holy Spirit came on them as he had come on us at the beginning. Then I remembered what the Lord had said: John baptized with water, but you will be baptized with Holy Spirit”.

Manifestation of Gifts

Cephas Omenyo, an authority of Pentecostal history espouses that Pentecostals emphasized strongly on the gifts or fruits of the Holy Spirit.⁹⁴ This can be seen in their worships. Also, they based their teachings on the manifestation of gifts in 1

⁹¹ Anonymous, “The Apostolic Faith Movement,” *The Apostolic Faith*, 1906, 2.

⁹² Michael Di Giacomo, “Pentecostal and Charismatic Christianity in Canada: Its Origins, Developments, and District Culture,” in *Canadian Pentecostalism: Transition and Transformation*, ed. Michael Wilkinson (Montreal, Canada: McGill-Queen’s University Press, 2009), 17.

⁹³ Zelma Argue, “Your Sons and Daughters,” *Pentecostal Testimony* 1, no. 1 (1920): 3.

⁹⁴ Omenyo, *Pentecost Outside Pentecostalism*, 97–98.

Corinthians 12: 8-10, 28-30; 13:1-3, 8. Here the Apostle Paul mentioned the diversity of gifts. The Corinth church was taught that no gift is higher than the other but it all edify the body of Christ.⁹⁵

1 Corinthians 12:8-10, the writer mentioned nine gifts of the Spirit and Miller classified it into three:⁹⁶ Group one focuses on revelation (Knowledge, wisdom and discerning of spirits). Group two is termed prophetic (prophecy, tongues, and interpretation of tongues). And lastly, group three is cataloged as a manifestation of power (healing, faith, and miracles).⁹⁷ As stated earlier Pentecostals sturdily believe that the body of Christ cannot function effectively without the use of diverse gifts.

Foundation of the Seventh-day Adventist Church and Beliefs

The Seventh-day Adventist Church is one of the most culturally diversified churches in the world. It is well represented in all the continents of the world. The church could boast of over 20 million baptized members.⁹⁸ It was reported as of May 2007, the SDA Church was the Twelfth largest religious body in the world⁹⁹ and counted as the sixth largest highly international religious body in the world.¹⁰⁰

⁹⁵ Walter A. Elwell, ed., *1 Corinthians 12*, Baker Commentary on the Bible (Grand Rapids, MI: Baker Book House, 2002), 918.

⁹⁶ Denny Miller, *Power Ministry: A Handbook for Pentecostal Preachers* (Grand Rapids, MI: Zondervan, 1998), 48.

⁹⁷ Ibid.

⁹⁸ Admin, "History of Seventh-day Adventist Church," *Wikipedia*, accessed October 19, 2018, https://en.m.wikipedia.org/wiki/History_of_Seventh-day_Adventist_Church.

⁹⁹ Ibid.

¹⁰⁰ Ibid.

As at 2016, the church manages 5, 916¹⁰¹ primary schools, 2,435¹⁰² secondary schools, and 115¹⁰³ tertiary institutions. They also operated hospitals, publishing houses and a humanitarian aid institution known worldwide as Adventist Development and Relief Agency (ADRA). The church has 19,603¹⁰⁴ ordained pastors. The church in the world is governed by a body known as the General Conference, with subsidiary regions directed by divisions, followed by Union conferences/missions, and local conferences/missions. The current president of the General Conference is Elder Ted Wilson. The church is Bible based and has 28 fundamental beliefs that direct the mission and vision and core values of the church.

The Seventh-day Adventist Church in Ghana

The Seventh-day Adventist Church in its formative years had her origin in the millerites movement. The Millerites were a people group or Advent movement who strongly believed in the imminent return of Jesus Christ.¹⁰⁵ During the age of enlightenment in the 19th century, there was a theological discourse on the second coming of Jesus Christ that shook the world by many evangelists on different continents. This advent message spread through Europe and made a huge impact on North America and Central America. Some of the key actors are Manual Lacunza

¹⁰¹ David Trim, “Statistical Report: Mission Trends and Progress,” *Office of Archives, Statistics and Research*, last modified 2016, accessed October 19, 2018, <https://www.adventistarchives.org/2018-annual-council-statistical-report-presentation>.

¹⁰² Ibid.

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ George R. Knight, *A Brief History of Seventh-day Adventists* (Hagerstown, MD: Review and Herald, 1999), 13.

(1731-1841), Gousen Louis (1790-1863), Irving Edward (1792-1834) and Joseph Wolf (1795-1864) and Baptist preacher William Miller (1780-1849).¹⁰⁶

William Miller championed the propagation of the second coming of Christ throughout America and out of his ministry birthed a movement called the Millerites. He took advantage of the print media of his day and published his teachings focusing on the second coming of Christ.¹⁰⁷

The brain behind the success of this movement was Joshua V Himes. He was a minister and campaign manager for William Miller.¹⁰⁸ The movement had a publication called signs of the times where the teachings of the millerites were published¹⁰⁹. Miller's followers were estimated between 50,000 and 500,000.¹¹⁰

The Millerites carefully studied their belief on the second return of Christ soon coming. Their leader, William Miller initial date setting on the second coming was between March 21, 1843, and March 21, 1844, based on the Jewish calendar.¹¹¹ But Samuel S. Snow at a camp meeting made a presentation on scriptural typology on 2,300 days prophecy in Dan. 8:14 using the Karaite Jewish calendar to arrive at October 22, 1884 which was accepted by all.¹¹²

¹⁰⁶ Roy Jemison, "Adventist Heritage," *Ellen White Research Centre*, 2002, 43.

¹⁰⁷ Admin, "William Miller (Preacher)," *Wikipedia*, 2018, accessed November 29, 2018, [https://en.m.wikipedia.org/wiki/william_Miller_\(preacher\)](https://en.m.wikipedia.org/wiki/william_Miller_(preacher)).

¹⁰⁸ Ibid.

¹⁰⁹ Ibid.

¹¹⁰ Ibid.

¹¹¹ Garth Haslam, "1831-1843: William Miller and the Millerites," Text, *Anomalies: The Strange & Unexplained*, last modified June 25, 2015, accessed November 29, 2018, <http://anomalyinfo.com/Stories/1831-1843-william-miller-and-millerites>.

¹¹² Anton Hein, "Seventh-day Adventist Church," *Apologetics Index*, October 16, 2016, accessed November 29, 2018, <https://www.apologeticsindex.org/3100-Seventh-day-adventism>.

On that fateful day, October 22, 1884, thousands of people gathered at their meeting places hoping to see their King and Lord but the day passed without the appearance of Christ and they were greatly disappointed.¹¹³ What worsened their pain was continuous mocking and criticism.¹¹⁴ This led quite a number to leave Christianity and others shamefully returned back to their old churches. Surprisingly there were few people who still believed in the course charted by the Millerites and out of their determination, the Seventh-day Adventist Church was organized in 1863.¹¹⁵ The co-founders of the Church are James White, Ellen White, and Joseph Bates.¹¹⁶

SDA in Ghana was well represented as one of the major Christian denominations who has contributed both spiritually and physically to the development of the country. As of June 30, 2017, the membership of the church in Ghana was 322,649.¹¹⁷ In 2013, the church was reorganized into two Unions. They were Southern Ghana Union Conference and Northern Ghana Union Mission. When it comes to social works, the church operates 9 nine hospitals and 8 clinics.¹¹⁸ She has numerous basic schools, few senior high schools, colleges of education, Nursing and Midwifery schools and a University. The history of Adventism in Ghana was focused on four regions- Central, Western, Ashanti and Greater Accra regions.

¹¹³ Ibid.

¹¹⁴ Ibid.

¹¹⁵ Admin, "William Miller (Preacher)."

¹¹⁶ Ibid.

¹¹⁷ David Trim, "2018 Annual Statistical Report," *Office of Archives, Statistics and Research*, last modified 2018, accessed November 29, 2018, <https://www.adventiststatistics.org/>.

¹¹⁸ Ibid.

History of Adventism in Ghana

The ministry of Hannah More. She was a citizen of the United States of America who worked for the British Missionary Society in Liberia. She left for America on holidays and whiles being there she met Stephen Haskelan Adventist missionary who introduced her to the Adventist faith by giving her some literature. She read the literature and accepted to practice Adventism. Her new found faith caused her to lose her job. She became a literature evangelist in West Africa, not as an official SDA missionary worker sent by the church. She gave out some literature working along the coast of the region. It is believed that some of her literature was found on the coast of Ghana.¹¹⁹

There are two divergent views on the true originator of Adventism in Ghana. The first school of thought believes that Francis I. U. Dolphijn, a native of Apam in the Central Region of Ghana, came into contact with Adventist literature in the year 1888. It was published by the International Tract Society which was given to him by a captain of a ship anchored in Apam.¹²⁰ He was convinced of the Sabbath message found in the literature and started observing the Sabbath. However, another school of thought believed that William Kweku Atta Dawson of Fetteh and Mayenda also located in the Central region was the first recipient of the Adventist message in Gold Coast (now Ghana). After receiving the message he introduced it to Francis I. U. Dolphijn.¹²¹ An indigenous Church historian, Kofi Mensa Owusu ascribes the origins of the Seventh-day Adventist Church in the country to two indigenous Ghanaians;

¹¹⁹ Kofi Owusu-Mensa, *Ghana Seventh-day Adventism: A History* (Accra, Ghana: Advent Press, 2005), 8–11.

¹²⁰ *Ibid.*, 13–18.

¹²¹ *Ibid.*, 19.

Francis I. U. Dolphijn and William Kweku Atta Dawson.¹²² According to the Seventh-day Adventist encyclopedia the SDA work commenced in Ghana formerly known as Gold Coast in the year 1888 and Francis I. U. Dolpijn was the first indigenous person to receive the Adventist faith and aided in the spread of Adventism.¹²³

Dolphijn started the pioneering work in his hometown and was able to raise up a group of new converts.¹²⁴ He envisages that if the church could make an impact in Ghana then there was a need of skilled labourers and based on his thoughts he wrote to the General Conference (GC), the highest body of the church situated in Maryland, USA, entreating that gospel workers to be sent. The GC responded by voting at the 1893 session that missionaries be sent to West Africa.¹²⁵

Edward L. Sanford and Karl G. Rudolph were the first SDA missionaries who arrived in the country on Feb. 22, 1894.¹²⁶ Upon their arrival, they began work at Apam. They partnered with Dolphijn in doing missionary works along the coast. Sanford short lived in Apam due to recurrent assaults of malaria. Rudolph stayed and continue working with the natives. Some strides were made in the area of preaching and colporteur ministry. His ministry created awareness of the mission of the Seventh-day Adventist Church. Reports were sent to the GC of the steady growth of the church in Ghana.

¹²² Don F. Neufeld and Julia Neuffer, eds., *Seventh-day Adventist Encyclopedia*, vol. 10, Commentary Series (Hagerstown, MD: Review and Herald, 1995), 460.

¹²³ Ibid.

¹²⁴ Ibid.

¹²⁵ Ibid.

¹²⁶ Ibid.

GC sent four more missionaries to the country to assist Rudolph in moving the work to another level. Dudley U. Hale, George and Eva Kerr, and G. P. Riggs arrived safely at Cape Coast on Oct 3, 1895. The missionaries who came were professionals and the idea was that they were tasked to focus on four areas- church organization, health reform, publication, and education. Hale was the head of the delegation and worked as a church administrator. George and Eva Kerr were both nurses. And Riggs was an experienced colporteur or literature evangelist.¹²⁷

At Cape Coast, George and Evaset a medical missionary program by constructing a clinic which was open to all irrespective of one's religion. The communities patronized it and the church took advantage of their facility to share their faith with them.¹²⁸ Similarly, *SDA Encyclopedia* states that "In August 1896 the Kerrs moved to the new mission site near Esiam, 23 miles (37 kilometers) inland from Salt Pond, where a building program that was planned to include the mission headquarters, a school, and hospital, was started."¹²⁹

One major challenge the missionaries faced was ill health. Most of them have to leave back to Europe or America for treatment. And some lost their spouses or children whiles doing missionary work on the coast. For example, the Keer's family lost two of their children at Cape Coast.¹³⁰ Sickness was one of the setbacks that slowed the development of the work in the coastal areas. Before Hale's departure to

¹²⁷ Owusu-Mensa, *Ghana Seventh-day Adventism*.

¹²⁸ Emmanuel Awuah Manu, "The Mission of the Seventh-day Adventist Church and Politics in Ghana" (MPHIL thesis, University of Ghana, 2016), 33.

¹²⁹ Don F. Neufeld and Julia Neuffer, eds., *Seventh-day Adventist Encyclopedia*, 2nd ed., Logos Software (Hagerstown, MD: Review and Herald, 1995).

¹³⁰ Ibid.

Europe, he conducted the first SDA baptism in West Africa. Francis I. U. Dolphijn, Fred and Isaac Dolphijn, and G. P. Grant were baptized on March 27, 1897.¹³¹

From the central region, the next destinations were Axim and Kikam in the western region of Ghana. Among the people group of Nzima, the indigenous believers of faith took the mantle to advance the SDA work in the region. The forerunners were C. A. Ackah, J. A. Bonney, D. N. Daharty, J. K. Garbrah, and J. A. Sackey. Churches were established in Axim and Kikam. In 1910, these churches were organized by David C. Babcock.¹³² Other foreign missionaries assisted the work in the area. Prof. and Mrs. Thomas M. French conducted a two-week campaign in Axim and in the same year the church was organized. In May 1921, J. K. Garbrah of Shama, western region, was the first Ghanaian Adventist minister ordained.¹³³ Kikam became the headquarters of the church in Ghana in 1908.¹³⁴

The heart of Adventism in Ghana is unearthed in the Ashanti region. Through the assistance of William Lewis, the SDA gospel first got to Agona in April 1915.¹³⁵ He was the first president of the Adventist Mission in Gold Coast (Ghana). He later moved the mission headquarters from the central to Ashanti, specifically Agona. The reason being that the work was not thriving in the central region and Western region

¹³¹ Ibid.

¹³² Ibid.

¹³³ Kenneth Opong, Abiodun A. Adesegun, and Peter ObengManu, "SDA Mission in Southern Ghana Union Conference," *Asia- Africa Journal of Mission and Ministry* 14 (2016): 96.

¹³⁴ Ibid.

¹³⁵ Ibid.

although he did all he can to drive the work but to no avail. To his amazement, the chief of Agona, Kwame Boakye¹, welcomed him and supported his cause.¹³⁶

The chief loved education and he wanted his people to be trained. He was excited to hear that the Adventist missionary, Lewis wanted to start a school. He gave him approval through Chief Commissioner Francis Fuller. On November 1914 the Adventist school was established at Agona. Agona was known as the fort of Adventist mission and education.¹³⁷ They expanded their missionary activities to other towns and villages within the region.

William Lewis was no exception the health issues that faced his foreign colleagues when similarly faced with health issues. He had a motor accident and had to be rushed back home (USA). Thomas Baker took over from him as the administrator between 1917-1918. Due to his hard work with the natives, L. F. Langford superintendent of SDA work in West Africa, headquarters, Waterloo, Sierra Leone moved the headquarters from Waterloo to Agona in 1923.¹³⁸

After successful work in Agona, the leadership of the mission shifts their foci to the Ashanti capital, Kumasi. J. K. Garbrah an ordained minister from Nzimah was assigned to Kumasi as a missionary.¹³⁹ The missionary work in Kumasi was very successful and that led to the movement of the headquarters from Agona to Kumasi in

¹³⁶ Christiana Gyimah, "The History of the Seventh-day Adventist Church in the Agona Pastoral District" (MPHIL thesis, University of Ghana, 2006), 57.

¹³⁷ Manu, "The Mission of the Seventh-day Adventist Church and Politics in Ghana," 35–36.

¹³⁸ General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Seventh-day Adventist Yearbook 1923* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1923); General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Seventh-day Adventist Yearbook 1995* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1995), 118.

¹³⁹ Owusu-Mensa, *Ghana Seventh-day Adventism*, 174.

1924.¹⁴⁰ Later J. J. Hyde returned the headquarters back to Agona.¹⁴¹ Jesse Clifford first worked in Ghana from 1919 to 1923. His second missionary work was in 1931. Clifford as the director of the mission also redeployed the headquarters to Bekwai.¹⁴²

Jesse O. Gibson was elected as the head of S.D.A Ghana mission in Bekwai. During his tenure, the administrative face of the work in Ghana changed. He segmented the field into seven districts and appointed five indigenes who were ordained ministers to head five stations and rest of the two were headed by foreigners. He also moved the headquarters to Kumasi in 1949 from Bekwai. He influenced the West Africa Union Mission to elect C. B. Mensah as his assistant.¹⁴³ In 1959 C. B. Mensah was appointed as the first Ghanaian to head the SDA Ghana mission in 1959.¹⁴⁴

Missionary work in the Greater region started with an indigene, David Nartey Agboka . He came into contact with Adventism while schooling at Agona in the Ashanti region of Ghana. He got baptized in 1931 and was commissioned by the SDA Church to serve in Agona as a teacher the same year as he accepted the Adventist faith and also serve as an office clerk and secretary when the mission headquarters were moved to Bekwai in 1932.¹⁴⁵ As a native within the greater region, the mission deployed him to Accra in 1941 to start missionary works among his people.

¹⁴⁰ Manu, "The Mission of the Seventh-day Adventist Church and Politics in Ghana," 37.

¹⁴¹ Ibid.

¹⁴² Ibid.

¹⁴³ Owusu-Mensa, *Ghana Seventh-day Adventism*, 238.

¹⁴⁴ Ibid.

¹⁴⁵ Brocke, *Adventism in Accra*, 1–3.

On his arrival to the city, there was no record of SDA believers. He used different methods to reach out to the city people by moving from house to house, in offices, schools, public places and market places. He had convert in Osu and Adabraka. Later he moved the converts to Aayalolo in 1944. Worshippers on Sabbath were 27.¹⁴⁶ Among the new converts who were baptized in 1946 was a noble Ghanaian politician K. A. Gbedemah. He used his influence for the growth of the church in terms of acquisition of lands, financial support, and government support.¹⁴⁷

A new church building was constructed for members at Aayaloloo. The church was called Hansen Road. In December 1947, David Nartey Agboka was ordained at Osino and became the first church pastor for the Accra SDA Church.¹⁴⁸ The membership was 178.¹⁴⁹

The same year, the West African Union Mission (WAUM) was relocated from Ibadan, Nigeria to Accra, Ghana. The presence of the Union Mission assisted in the growth of the church in the Greater Accra region. The first president of WAUM was Pastor William McClements from 1947-1951.¹⁵⁰

Beliefs of the Seventh-day Adventist Church

The founding members of the church associated themselves with deep studies of scriptures. Based on consistent studies and prayer they discovered doctrines that identified them as a group and assisted them to define their mission, vision and core

¹⁴⁶ Brocke, *Adventism in Accra*, 5.

¹⁴⁷ *Ibid.*, 20.

¹⁴⁸ *Ibid.*, 16.

¹⁴⁹ *Ibid.*

¹⁵⁰ *Ibid.*, 14–21.

values as an organization. Currently, the church has 28 fundamental beliefs based on scriptures. The beliefs that are distinctive to the Adventist faith. They were the sanctuary service and Sabbath.

Sanctuary Service

After the great disappointment of the Millerites in 1844, the sanctuary doctrine gave them a better understanding as to why Christ did not return on that fateful day.

According to Ellen White “The subject of the Sanctuary was the key which unlocked the disappointment of 1844. It opened up to a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people”¹⁵¹

The Seventh-day Adventists believe that “the earthly sanctuary is a type of the heavenly sanctuary.”¹⁵² In the sanctuary, it has two places. That was the holy place and the most holy place. These places depicted two phases of Christ ministries in the heavenly sanctuary. Christ’s holy place ministry is a daily continuous intercession on behalf of humanity since His ascension in AD 31 of which the morning and evening sacrifices in the Old Testament were a type. Jerry Moon stated that

‘All unrighteousness is sin’ (1 John 5:16-17), and even sins of ignorance require atonement. In OT, sins committed ‘unintentionally,’ ‘thoughtlessly,’ or ‘ignorantly,’ were still required to be atoned for by sacrifice (Lev 4:2, 13-14, 22-23, 27-28; 5:3-5; 15-19). Only a few verses after the laws regarding sins of ignorance comes the provision for a perpetual, continual, morning-and-evening, or ‘daily’ sacrifice that would never cease on the altar (Lev 6:8-13). This prefigured Christ's heavenly mediation (Heb 7:24-25; Dan 8:11-14).

¹⁵¹ Ellen G. White, *The Great Controversy*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1999).

¹⁵² Jerry Moon, “Course Outline for CHIS Development of SDA Theology” (Andrews University, 2003), 3.

Christ intercedes for our sins of ignorance and we are to intercede for each other (1 Jn 5:16-17; James 5:16; Isa 59:2, 12, 16).¹⁵³

In addition, Christ daily ministration did not cease when He moves into the Most Holy place but it still continued in his judgment work until the close of time.

The most holy place in the sanctuary represents Christ second phase ministry. Adventists understand that Christ heavenly ministry in the most holy place was the “pre-advent (investigative) judgment that began in 1844 and would continue until the close of human probation.”¹⁵⁴ Moon further explained that:

the investigative judgment involves two specific aspects: (1) On earth, Christ is purifying His people of sin, through forgiveness and the indwelling Holy Spirit, and their cooperation in repentance, confession, and surrender. (2) In heaven, Christ is blotting out the record of forgiven and forsaken sins, thus preparing His people to stand in the sight of a holy God without an intercessor for sin.

The Sabbath

Adventists realize the Seventh-day weekly Sabbath was God’s love gift to humanity. It was a memorial of His lordship, creation and Jesus’ grace. The Sabbath was a place in time, a day of rest and it connected us to God and God’s family. Genesis 1 narrated how God used six days for creating the world. Gen. 2:1-3, the Seventh-day Sabbath was set apart as the day of rest at the end of creation week. Seventh-day Adventists affirm that Israelites kept the Sabbath before the giving of the law at Mount Sinai (Exod 16:28, 30).

The fourth commandment of God’s law given to Moses “require[d] the observance of this Seventh-day Sabbath as the day of rest, worship, and ministry in

¹⁵³ Moon, “Course Outline for CHIS Development of SDA Theology,” 4.

¹⁵⁴ Ibid., 3.

harmony with the teaching and practice of Jesus, the Lord of the Sabbath.”¹⁵⁵

According to the official website of the Seventh-day Adventist Church “The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God’s kingdom.”¹⁵⁶

Adventists believed that by keeping the Sabbath, it was honoring a covenant between God and His people based on Ezek 20:20, Lev 23:32, Mark 1:32 and Neh 13:19 avowed that Sabbath observance commences from sunset to sunset. The Sabbath reminded humanity of God’s creative works and redemptive acts.

¹⁵⁵ Admin, “The Sabbath,” *The Official Site of the Seventh-day Adventist World Church*, accessed November 30, 2018, <https://www.adventist.org/en/beliefs/living/the-sabbath/>.

¹⁵⁶ Ibid.

CHAPTER 4

THE PROSPECTS AND CHALLENGES OF PENTECOSTALISM AMONG SEVENTH-DAY ADVENTISTS IN GHANA

Based on this background, the charismatic renewals has a significant impact on the mainline churches in Ghana including the Seventh-day Adventist Church. This study found out that there exist the Charismatic renewal by their speaking in tongues, exorcism and prosperity gospel. It is against this background that the researcher is conducting the activities of the Pentecostals or charismatic renewals and conservative Adventists within the Meridian Ghana Conference (MGC) of the Seventh-day Adventist Church.

The qualitative is the use of a questionnaire and analysis of the information collected. The collection of data employed in this study is from the qualitative and primary sources. Primary sources such as conducting interviews, reading of documents and participant observation were used by the researcher to obtain data. The selection of clergy, elders, and youth to be interviewed was based on a simple random sampling and searching for common themes to established one's findings. Creswell¹ contended that a sample of between 10-15 participants is a viable sample to receive reliable results in a qualitative study.² It explains why 15 people within the Adventist faith were chosen from the MGC and Accra City Conference (ACC) of SDA Church.

¹ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 2nd ed. (Newbury Park, CA: Sage, 2006).

² Judith Green and Nicki Thorogood, *Qualitative Methods for Health Research* (London, UK: Sage, 2004).

To elucidate further 14 people held their membership at MGC and one from ACC. In addition, a simple random sampling was used to select Adventists who were a mixture of the Pentecostal/charismatic, liberals and conservative Adventists. This was considered to enable the researcher to create a balance and build sufficient evidence for the study. With this approach, the researcher used the 9 research questions as a guide to analyzing data gathered from respondents. All the questions centered on the impact and challenges of Pentecostalism among the Seventh-day Adventist Church within the meridian conference, Ghana.

Demographic Statistics

To receive an appreciable view of respondents, the researcher sampled the youth, clergy, and elders of the church. This sampling procedure illustrates the characteristic subgroup of interest to facilitate comparisons.

Table 1. Demographic Statistics

Respondent	Age	Marital status	Gender	Status	Local church	No. of years as SDA	Conference
RSP 1	41	Married	Female	Church Sec	Seaview	10	MGC
RSP 2	48	Married	Male	Church Elder	Seaview	28	MGC
RSP 3	32	Single	Female	Youth Sec	Estates Ch	32	MGC
RSP 4	45	Married	Male	Elder / Ch. clerk	Seaview	17	MGC
RSP 5	25	Single	Female	Ass. Ch. Sec	Seaview	7	MGC
RSP 6	37	Married	Male	Pastor	Adenta	23	MGC
RSP 7	46	Married	Male	Church Elder	Estates Ch	40	MGC
RSP 8	50	Married	Male	Church Elder	Klagon	30	MGC
RSP 9	48	Married	Male	Pastor	Manheam	32	MGC
RSP 10	34	Married	Male	Member	Legon	34	ACC
RSP 11	37	Married	Male	Stewardship co.	Klagon	37	MGC
RSP 12	57	Married	Male	Treasury	Seaview	31	MGC
RSP 13	55	Married	Male	Elder	Seaview	55	MGC
RSP 14	N/A	Single	Male	Admin/Ps	Seaview	12	MGC
RSP 15	72	Married	Male	Elder	Oyibi	52	MGC

Note. RSP= Respondent, MGC= MeridianGhana Conference

Details of Analysis and Results

The nine main research questions that guided the study were as follow:

1. Q1. Do you think there are a charismatic or Pentecostal movement among the Meridian Ghana Conference of the Seventh-day Adventists?
2. Q2. What are the identifiable religious practices of the charismatic-pentecostal movements?
3. Q3. In your opinion how would you describe their practices (Q2) in relation to the Seventh-day Adventist Church practices?
4. Q4. What are the key practices of the Seventh-day Adventist especially among the conservatives?
5. Q5. What are the prospects of having the Charismatic-Pentecostals movements in the SDA Church?
6. Q6. What challenges do the charismatic movement pose to the conservatives in the SDA Church?
7. Q7. How many churches within the Meridian Conference have been influenced by the new trend of the charismatic movement?

8. Q8. To what extent is the influence of Pentecostalism on Seventh-day Adventism in Meridian Ghana Conference?
9. Q9. What are the possible ways to curb charismatic movements within the SDA Church?

Question 1: Presence of Charismatic or Pentecostal Movements in Meridian Ghana Conference of the Seventh-day Adventists

It is discovered that almost all the respondents agreed completely that there is the presence of charismatic movements in the Seventh-day Adventist Church, Meridian Ghana Conference where the study was carried out. However, (RSP 6 and 8) appeared to be indecisive about opinions as they answered Yes and No with further expansions. RSP 14 stated an emphatically No. this could not change the majority responses. RSP 7, on the other hand, mentioned the existence of charismatic practices some three years ago but not a current issue anymore. In conclusion, the researcher was convinced that there is the presence of charismatic practices in the church within the Meridian Ghana conference of the Seventh-day Adventist Church considering the ‘Yes’ answer from 11 out of the 15 respondents.

Question 2: Identifiable Religious Practices of the Charismatic-Pentecostal Movements

In analyzing Q2, the researcher observed similar answers regarding the practices of the charismatic movements in the church. The responses below emerged; (RSP 1, 2, 7 and 10) emphasized the speaking in tongues as a major practice of the charismatic movements.

(RSP 1) reiterated the ‘pray for me’ syndrome which is mostly characterized by charismatic movements and loud worship manners. Further (RSP 6, 7, 9, 11 and 15) agreed that the charismatic movement always evokes commands and made cry aloud to God when praying during worship. (RSP 13 and 14) specified the prayer

style and worship through loud singing and praises. (RSP 8 and 10) contended that charismatic movements also adopt prayer groups popularly known as ‘prayer warriors’ and meet on scheduled times and places to pray regardless of the church’s plan.

Deliverance and healing/miracles. The practice of believing in miracles, healing, and deliverance are viewed as another ritual of the charismatic movements. RSP 2, 4, 5, 6, 7, 10, 14 and 15 were positive in their submissions on these practices. To some extent, respondents of this study believed that these rituals open the doors for more members to join the church. RSP 14 unveils that the charismatics believe in healing with oil and water.

Holy Spirit and prophecy. RSP 1, 2, 3 and 4 clearly submitted that the practice of believing in spiritism is a charismatic phenomenon. In this, respondents were clear that in areas where issues regarding the Holy Spirit was over-emphasized, obviously pictured charismatic movements which were a major challenge since it may not be in line with the practices of the Seventh-day Adventist Church. RSP 7 narrated that the charismatic movements also believed in prophecies.

Singing praises in worship. The charismatic movements according to respondents evoke loud singing, screaming, jumping and dancing and organize on a regular basis musical concerts according to RSP 5, 7, 11, 13 and 14.

The practice of “seed sowing” and prosperity. This is another practice of the charismatics movement which is believed to be a means of winning more souls into the church. RSP 3, however, declared that the message of prosperity was geared towards the gospel. RSP 9 and 11 pointed out that the method of promoting funds, tithe, and offering were sometimes compelling. RSP 12 opined that the charismatic

movements believed so much in the ‘sowing of seeds’ motif. This literary means giving or investing in return for blessings.

Style of dressing. Not much was said about the dress code of the charismatic movement in the church. Only RSP 13 provided information regarding their way of dressing, which could be a special observation. RSP 13 eschewed the style of dressing of the charismatic movement and said it differs from that of the Seventh-day Adventist beliefs on the dressing.

Question 3: Charismatic-Pentecostal Practices in relation to the Seventh-day Adventist Church Practices

The practices of the charismatic movements in relation to the SDA Church have been viewed from different angles especially among the conservatives. Data collected however swayed towards one direction in the majority.

RSP 2 described the practices of the charismatic movements as an entertaining worship style. RSP 3 asserted that their practices focus on worldly gains and possessions. RSP 10 and 14 mentioned that their practices are unbiblical. The remaining respondents totaling 11 stated that the practices of the charismatic movement are the opposite of what the Seventh-day Adventist Church practices.

Question 4: Conservative SDA Practices

Respondents on Q4 opined that the conservatives are members who would not deviate in any instance from the rule of the Seventh-day Adventist Church’s faith and practice. They support “Thus said the Lord” and Spirit of prophecy teachings. There were an array of views on the practices of the SDA conservatives. Here below are some views shared by all 15 respondents;

RSP 2, 3, 4, 5 and 15 reiterated their strict adherence to the doctrines and practices of the SDA Church. Similarly, RSP 8 contended that the conservatives

always held rigidly the SDA Church mode of worship, beliefs, eating habits and dressing. RSP 11 described the SDA practices as religiously dogmatic, intolerant of behaviors different from what they believe in. RSP 12 described the conservatives as those who believe in the ‘old ways’ of worship in the SDA Church.

RSP 1 outlined the following as the practices of the conservatives; they are with good habits, present modesty in their dressing, believe in the Second Coming of Jesus Christ and Jesus Christ as God. The solemn and calm ways of worship (hymns of praises and prayers) were spotted by RSP 4, 6, 10 and 14. RSP 10 and 15 added that the practice of vegetarianism is one of the identities with conservatives of the Adventists.

Again, RSP 7, 9, 10, 12, 13 and 14 added that the conservatives were particular about the scriptures. The belief in the Adventist books especially the writings of E. G. White, supporting deeds with the scripture, constant Bible studies and practicing Biblical principles of the church, understanding prophecies. They believe in the inspiration of the Scriptures. The Bible interprets itself and does not accommodate any private interpretations. These practices mentioned under Q4 were mostly cited by the majority of respondents for this study.

Question 5: Prospects of having the Charismatic -Pentecostal Movements in the SDA Church

RSP 2 and 14 strongly believed that there was no advantage of having charismatic movements in the church and the fact that the presence of the charismatics would decline critical thinking respectively, all other 13 respondents provided some vital advantages of charismatic movements. Enumerated below;

1. The charismatic practices attract and enable the youth to associate better with church activities.

2. It would help the conservatives to learn and adapt trendy ways of worship and praises.
3. It would make the church attractive, create opportunity soul winning when they are allowed to dress without many restrictions.
4. It would enable the church to improve their prayer lives through well-organized deliverance services.
5. Charismatic practices could be employed to help achieve church goals
6. The church's commitment to prayers would be intensified with the inculcation of the charismatics' rule of faith and practices.
7. They encourage the spirit of giving.
8. The SDA Church would if Charismatic movement is accommodated.
9. New converts could adapt easily to the SDA faith.
10. It would help the SDA Church to seek progress by keeping Leaders on their toes.

Question 6: Challenges posed by the Charismatic Movement to Conservative SDA Church Members

The presence of charismatic movements within the church of the Meridian Ghana Conference poses some challenges to the conservatives of the church.

Respondents openly gave their submissions as follows:

RSP 1, 8 and 11 pointed out that the presence of the charismatics brings inter practice conflicts, creating suspicions and tension at worship. RSP 13 believed their presence may influence the church into the new worship styles.

RSP 2, 5 and 15 narrated that the charismatic movements 'look down' on the conservatives of the church RSP 14 submitted further that if the Charismatic movement was not curbed it would influence the thought of compromise in the theology and practice of the SDA faith.

RSP 4 was emphatic on the following outlined below that the charismatic movements;

1. Do not believe in the fact that SDA is the remnant church.

2. Do not believe in the keeping of offering in the local church
3. Have reduced E. G. White writings to some wise old writings.
4. Resist authority from the conference sometimes.
5. Mute and muffle distinctive Seventh-day Adventist beliefs and practices.

Further, RSP 6 opined that the charismatics think the Adventist is not prayerful and feel that there is no spirit in the SDA Church. RSP 1 again re-iterated the fact that the charismatics may influence the church with their unbiblical teachings. The conservatives may feel threatened by the practices of the charismatic-Pentecostals.

Question 7: Prevalence of Charismatic Movement Influence within the Meridian Ghana Conference

Could there be the presence and practices of the Charismatics still on-going in the churches within Meridian Ghana conference of the SDA Church? The Q7 of this study presented respondents' views in this below of our analysis and discussions:

RSP 1 stated that he is not aware whether there was the presence of the Charismatics in Meridian Ghana Conference since the campaign from the conservative against their presence. RSP 2, 3 and 8 supported the last respondent that no one could tell whether some of the churches have been influenced or not RSP 6 had no idea of Q7. RSP 7 pointed out that he is not aware of any churches influenced. RSP 4 gave a positive response for this study that Pentecostalism was seen almost in all churches especially through the ministration of songs by singing groups.

RSP 5 reported that not less than 5 up to 10 churches had been influenced. RSP 11, 12 and 13 briefly claimed that some churches in the conference, the Nungua churches and a quarter of the churches in the Meridian Ghana Conference respectively. RSP 9, though not said not too many of the churches in the conference had been influenced. RSP 10 said 4 churches in the church had been influenced by the

charismatic movements. RSP 14 and 15 could not provide any information on this question for the study.

Question 8: The Influence of Pentecostalism on Seventh-day Adventism in Meridian Ghana Conference

RSP 1, 3, 9 and 11 provided no answers for the study on this question.

However, the remaining eleven respondents gave their submissions as listed below:

RSP 2 clearly highlighted the General Conference's promotion of liberalism and progressive ideas. RSP 4 explained that Divine services and worships of the SDA Church are becoming funfairs as the traditional solemn moments are fading away.

RSP 5 said most of the churches have lost focus due to the influence of the charismatic movements in the church. RSP 6 and 7 stated however that the influence is minimal. RSP 8 professed that members are now leaving to join other churches.

RSP 10 added that the movement has affected the prayer pattern of the church, infiltrating the worship style and message. RSP 12 believes it's bringing hostilities and making fellowship difficult. RSP 13 also mentioned that the conservatives now are accused of certain fake lifestyles. RSP 14 revealed that many Seventh-day Adventist patronize the prayer meetings of the charismatic movements and only a few members attend Bible study programmes.

Question 9: Possible Ways to Curb Charismatic Movements within the SDA Church

In other to control the charismatic movements within the SDA Church, our respondents for this study provided the following solid solutions;

Educate, rain and improve teachings of SDA doctrines. RSP 1, 2, 5, 6, 7, 8, 9, 10 -15, spoke a similar voice but through varied ways. In summary, the respondents expressed that the best solution to this saga is constant teaching of the SDA doctrines

to not only the members but leaders of the church as a whole. The practical and effective teachings of the beliefs, church heritage, scriptures and doctrines are key to minimizing and controlling the charismatic movements in the Seventh-day Adventist Church.

They added that if the leadership of the church is able to set up deeper and detailed Bible studies for members, there is the possibility of reducing Pentecostalism. The church should encourage VOP lessons and SOP studies to develop a sense of security through the Holy Spirit by faith in Christ Jesus. The provision of literature on church history, reviving and education on Bible teachings could also be helpful and the orientation of all who lead prayer groups, an area easily influenced by charismatic movements.

Stop practices of charismatic movements. RSP 1, 6, 7, and 11 strictly declared that practices of charismatic movements observed and known in the church should be halted prayerfully and education. They added that members who introduce unbiblical beliefs and teachings should be sanctioned after being taught and requested that they should withdraw from that which not the practice of the church. Such movements hidden should be found and dealt with accordingly.

Improve worship and prayer services. RSP 2, 6, 7 and 8 postulates that the church should introduce vibrant and interesting programmes of worship, intensify prayer sessions and scrutinize the singing groups that perform in the church. Members admitted into the church should be taken through the SDA teachings to prepare them adequately for service.

Counseling and visitations. RSP 8 unveils that the church should make time for her members by visiting and counseling them on the new trends of Pentecostalism.

Both visitation and counseling would address the physical and spiritual needs of the church members.

The usage of the Bible as the only standard of teachings. RSP 1 suggest that the standard of the church's teaching should be solely on the holy scriptures alone. Christians believed that the Bible is the only standard for their rule of faith and practice. Members should be educated that the Bible is the church's creed and all teachings should be subjected to the word of God.

Encourage the study of the spirit of prophecy. RSP 1 avowed that members should be encouraged to study the spirit of prophecy books. The prophetic gift of Ellen White and her writings are accepted in the Adventist faith and are part of the church's 28 statements of beliefs. Her writings give wise counsel to the church and the study of her writings by the church and individuals would help curb the heresies in the church.

SDA Church should be less tolerant of the charismatics to avoid their practices of gaining roots. RSP 1, 2, 3 & 4 strongly believed that the church should deal with Pentecostals or charismatics in the church so that they do not gain roots in the church and destroyed the core values of the church's identity and what the church stands for.

Summary of Results

The nine main research questions focused on the influence of Pentecostalism on the Seventh-day Adventist Church practices. What was shared by respondents on these nine research questions is summarized in turns.

Presence of the Charismatic/ Pentecostal Movements in Meridian Ghana Conference of the Seventh-day Adventists

Apart from the responses of RSP 14 who emphatically said No to Q1, Respondents 6 and 8 concluded a Yes and No depicting signs of uncertainty. This, however, will not change the responses of the remaining respondents.

The remaining respondents of 12 making the majority of respondents for this research work boldly said 'Yes'. This is a clear indication of the practices of Pentecostalism in the Seventh-day Adventist Church. RSP 1 pointed out that he believes that there could be some isolated practices which hold signs of charismatic. RSP 11 was quick to add that Seventh-day Adventist Churches within the Meridian Conference may possess some charismatic Christian tendencies.

RSP 12 who responded partially to the question followed it up with the fact that he believes some members practice charismatic service per their ways and manners of fellowship. RSP 3 concludes by pointing that there is charismatic practices in the conference as a group are known as "modernized members".

Religious Practices of the Charismatic-Pentecostal Movements

Respondents provided a wide array of practices popular with members of the Seventh-day Adventist Church charismatics. Principal amongst the practices identified by the respondents are as follows:

Spiritism. RSP 1 clearly mentioned that the practices observed mostly are spiritism. RSP 3 also pointed out that fact that they believe in the Holy Spirit. RSP 4 added that there is an emphasis on the Holy Spirit.

Loud worship/ prayers/ fasting. Majority of Respondents agreed that among the practices under discussion, loud singing and praises in worship are visible. There

is also shouting and commanding through prayers as pointed out by RSP 11. There is also the organization of prayer conferences and groups within the church. RSP 6 revealed that practices like assembling at parks and in some places, classrooms to pray are realistic. RSP 15 stated that they love to fast.

RSP 1 said most of the members who practice Pentecostalism believe in ‘pray for me’, the idea of getting leaders to pray for them instead of being prayerful themselves. The existence of ‘prayer warriors’ is yet another practice as pointed out by respondent 10.

In speaking of tongues through prayers as revealed by RSP 1, 2, 7 and 10, not all respondents drew conclusions on that aspect. This could mean that the practices are yet to gain root in the church. Perhaps this practice may have been happening in their secret prayer camps as RSP 8 confirmed they pray on parks at night and in special homes during the day.

Deliverance & prophecies. Most respondents mentioned either they believe and practice of deliverance or prophecies. RSP 14 pointed out that the use of oil and water for deliverance is common.

Promotion of funds, tithes, and offerings. Respondents came clear stating the styles of promoting and appealing for funds by those who practice charismatism. RSP 11 revealed that their practices compelled giving on all occasions. RSP 12 said the belief of sowing seeds for blessings has become a common practice in some Seventh-day Adventist Churches in the Meridian Conference.

The belief in miracles. This is another practice common with the Pentecostals in the SDA Church of the Conference. RSP 10 opines, that the Pentecostals believe so much in miracles, signs, and wonders. RSP 4 and 15 also said the same; “they believe in miracles”.

Preaching style. Respondents again revealed that charismatic Adventists possess specific preaching style. RSP 11 pointed out that when preaching, they jump and scream. RSP 13 noted that their style of preaching is usually loud. RSP 3 added that they focus mainly on the message of prosperity.

Dancing and clapping. RSP 14 meant that the practice of dancing particularly and clapping during worship in praises in the SDA Church.

Charismatic-Pentecostal and Seventh-day Adventist Church Practices

On the practices of the Pentecostals in relation to the Seventh-day Adventist Church, the following summarises it all. Nine (9) respondents were frank to state that they are in sharp contrast with the doctrines of the Seventh-day Adventist Church. RSP 1 pointed out that they were in sharp contrast with the beliefs of the SDA Church. RSP 5 mentioned that they go contrary to their beliefs and mission.

RSP 6 avered that it is not a practice of the SDA. RSP 9 claims the practices are far from that of Adventist. RSP 12 believes it should not be welcomed into the church. RSP 15 was emphatic saying it is a deviation from SDA practices.

On the other hand, RSP 4 pointed out that their practices are geared towards worldly gains and possessions. RSP 10 and 14 revealed that the practices of the charismatic movements in the church are pure unbiblical.

Conservative SDA Practices

The following were revelations from respondents on the conservatives of the Seventh-day Adventist Church:

Religiously dogmatic. The strict adherence to the doctrines, beliefs of the Seventh-day Adventist Church from the foundations of the church. Majority of respondents were of the view that the conservatives are too rigid when it comes to

adherence to the beliefs of the church. RSP 2 pointed out that the conservatives adhere strictly to the 28 fundamental beliefs. RSP 5 re-iterate the perseverance in upholding the SDA faith and mission strictly. RSP 12 said they believe in ‘the old ways of worship’.

Simplicity/ orderliness of worship and service. Conservatives believe the order of service of the church should be solemn in truth and spirit. RSP 4 supported when he asserted that the conservatives practice organized worship in solemn. RSP 7 also stressed their solemnity and orderliness of worship at all time. RSP 12 mentioned the conservative approach of worship as part of their practice and explained that this worship style is adopted from the cradle of the church.

Practice biblical principles of the church. RSP 7 mentioned that they study the Bible and understand prophesy. RSP 9 pointed out that they practice biblical principles, policies, and regulations of the SDA Church. RSP 10 said the conservatives believe in the inspiration of scripture. RSP 13 revealed that they practice constant Bible studies. RSP 14 said they always support their deeds with scriptures.

Belief in adventist books/health reforms. RSP 4 claimed that the conservatives believe in the SDA hymns. RSP 10 revealed that the conservatives also believe strongly in the writings of E G White and Adventist-related books. RSP 8 and 15 pointed out that conservatives uphold health reforms and vegetarianism.

Modesty. The conservative of the SDA Church was noted to be good in nature, believe in the 2nd coming of Jesus Christ and believe in Jesus as God. RSP 3 believes that God determines and orders destiny. The conservative practice decent dressing at all times as revealed by RSP 1, 8 and 13. RSP 11 disclosed to the

researcher that sometimes the conservatives are intolerant of other behaviors different from what they believe in.

Prospects of having the Charismatic-Pentecostal Movements in the SDA Church

The charismatic movements within the SDA Church of the Meridian Conference provide some advantages according to the respondents of this research work. The summary of prospects of Pentecostals within the Meridian Conference is previewed here;

Improvement in the prayer life of the church. RSP 4 pointed out that prayer and deliverance programmes will be well-organized. RSP 7 believes the charismatic movements would influence members to be committed to prayers. RSP 12 and 13 were clear of the fact that their practices will improve the prayer life of members of the church. RSP 15 said they (charismatics) encourage their members to be highly prayerful.

The youth easily associate/ connect. The respondents, most of whom believe that the movements of charismatic Pentecostals in the church helped the youth to connect easily especially considering the times contemporary. RSP 1 reveals that the youth of the church associate well with the activities of the church. RSP 4 narrated that their practices of singing and dancing can attract more youth into the church. RSP 11 pointed out that the youth connect very well with their activities.

Winning 'souls'. Respondents again revealed that the practices of the Pentecostal movements help to improve church membership. An example was cited in another conference where members travel distances for prayer meetings and deliverance programmes. RSP 11 reported that the presence of the Charismatic the new members and converts are able to adapt to church practices. RSP 10 pointed

clearly that their style of worship appeals to a larger session of congregants. RSP 12 mentioned that the activities of the charismatic movements bring more ‘souls’ (new members) whereas maintaining the old members.

The spirit of giving. It was well noted, that the charismatic movements had a greater sense of giving according to most of our sampled respondents. RSP 9 claimed they had a great spirit of giving which was very encouraging. RSP 9 maintained that they would help imbibed the spirit of giving. RSP 13 revealed that their practices would improve the spirit of giving in the church.

Church leaders improve. As the SDA Church learn their worship style, church leaders are kept on their toes intensifying teachings on church doctrines. RSP 5 pointed out that the leaders of the church could adopt some of the practices to help achieve church goals when improved. RSP 11 revealed that the practices of charismatic movements afford a chance to review evangelistic strategies while maintaining the SDA doctrines.

Zealousness in worship. The SDA Church could adopt the zealousness of the charismatic movements within the church. RSP 10 explained, that the movements trade Biblical standards for numbers which could be an aspect of their passion. RSP 9 narrated that they sought church goals and objectives. RSP 13 believed that the charismatic movements could help improve praises in worship.

Challenges posed by the Charismatic Movement to Conservative SDA Church Members

Respondents for the study on this question provided varied opinions though few similarities existed on concrete points.

Undermining the conservatives. RSP 5, 10 and 15 stated that the movement of charismatic Pentecostals always looks down on the conservatives. RSP 2

mentioned that the charismatics feel that the conservatives have lost their SDA identity, philosophy, and liturgy. RSP 6 said they think the conservatives are not prayerful.

Infiltration of charismatic practices. RSP 7 believed that there could be infiltration on charismatic practices in the SDA Church. RSP 14 pointed out that they end up winning members into their style of worship.

Creation of tension, suspicion, and in-fighting. RSP 1 maintained that creeping compromises of their practices is likely. RSP 4 said they sometimes resist the authority from the Conference. RSP 8 believes the activities of the charismatics create tension and suspicion. RSP 11 declared that they make the conservatives feel threatened in a way. RSP 12 asserted that the charismatics bring about the eruption of arguments thereby bringing divisions in the church.

The temptation of compromising to maintain charismatics. RSP 1 claimed there could be loss of faith as unbiblical teachings are being accommodated. RSP 14 was sure that the church might be forced into compromising practices in order to maintain charismatic memberships.

Tarnish the image of the SDA Church. The image of the Church could be tarnished by the activities of the charismatic-Pentecostals of the church. RSP 3 revealed that they sometimes think that Christians should have it all; a philosophy which depicts the Christian as wealthy and contempt. RSP 4 submitted they sometimes mute and muffles the distinctive Adventist doctrines.

They run ahead of the principles, doctrines, and policies of the church. Since they felt the conservatives were not prayerful, they were fast at moving ahead of the teachings of the SDA Church according to RSP 9.

Business activities at church. They have managed to introduce activities of business at church on Saturdays according to RSP 13. They do not believe that the Tithe and offering a policy in the local church as emphasized by RSP 4.

The remnant church. The charismatic Pentecostals do not see the conservatives and for that matter the SDA Church as the remnant church of God as explained by RSP 4. Ellen G White Writings had been reduced to old-wise writings. According to RSP 6, the charismatics feel that there is no spirit in the SDA Church practices. RSP 13 said they felt all foods are clean and can be eaten.

Prevalence of the Charismatic Movement Influence within the Meridian Ghana Conference

Respondents on this question gave their candid opinion as to the influence of the charismatic movements within the Meridian Conference of the SDA Church. A total of nine (9) respondents stated that they had no idea or were not aware of the influence of the charismatic on the SDA Church. The remaining six(6) gave their opinions as follows;

RSP 4 believed that almost all the churches through the formation of singing groups. RSP 5 said about 5 to 10 churches within the Conference.

RSP 10 maintained about 4 churches have been influenced. RSP 11 revealed that some churches in the conference would have been influenced. RSP 12 specifically mentioned some churches (Nungua) that are not within the Meridian Conference of the church. RSP 13 finally mentioned that a quarter of the churches in the conference.

The Influence of Pentecostalism on Seventh-day Adventism in Meridian Ghana Conference

Four respondents (RSP 1, 3, 9, and 11) could not provide any answer for Q.8 without reason, however, the remaining 11 provided some results;

1. Influence in the Worship style
2. Has affected the prayer pattern style
3. SDA's patronize prayer meetings
4. Conservatives are accused of a certain lifestyle
5. Bringing enmity
6. Making fellowship difficult
7. People are leaving the church
8. General Conference's promotion of liberalism and progressive ideas
9. Most churches have lost focus
10. Few members patronize Bible studies in the church
11. The influence is great

Possible Ways to Curb Charismatic Movements within the SDA Church

The ways to control the charismatic movements are reviewed in summary below;

In other to control the charismatic movements within the SDA Church, our respondents for this study provided the following solid solutions;

1. Educating, training and improving teachings of SDA doctrines and Beliefs.
2. Putting stop practices of charismatic movements.
3. Improving Worship and Prayer services;
4. Improve Counseling and visitations
5. The usage of the Bible as the only standard of Teachings

6. SDA Church should be less tolerant of the charismatics to avoid their practices of gaining roots.
7. Increasing and improving prayer programmes.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This study x-rayed critically the influence of Pentecostalism on the Seventh-day Adventist Church in Meridian Ghana Conference. This study revealed that the origin of the Pentecostalism was on the street of Azusa in Los Angeles in 1906 birth as a sect. The founders were Charles Parham, a Wesleyan –Holiness preacher and William J. Seymour, a black American evangelist. These gentlemen had a great impact from the beginnings of the Pentecostal movement. This religious movement sent missionaries across the globe and particularly to Africa. Pentecostalism is one of the fastest growing religious movements in the developing world. Pentecostalism is also known as charismatic renewals had made an inroad to the Protestant denominations.

Studies postulated that foreign missionaries played significant roles in the establishment of modern-day Pentecostal Movement in Ghana. Pentecostalism, however, had an indigenous stirrings in the country. The home-grown Pentecostals assisted in the growth of the mainline churches. Some prophets at that time contributed to the establishments of African Indigenous Churches. African Indigenous churches were largely influenced by William Wade Harris and Sampson Opong. The methods of evangelism they employed converted many natives from African Traditional Religion(ATR) to Christianity by destroying the powers of ATR using signs and wonders and lifting Christ up as the One who could create and destroy.

With time Pentecostalism in Ghana moved from the AICs to more classical form. Classical Pentecostalism is more orthodox in liturgy, belief, and base their

religious practices on Biblical standards. Apostle Peter Anim was the founder of classical Pentecostalism in Ghana. His ministry was healing and believed in spirit baptism which was usually manifested in tongue speaking. Apostle Peter's church was discovered later on that Faith Tabernacle church was the first classical Pentecostal church. Some of his sayings and beliefs especially tongues speaking did not go down well with his colleagues and this led to his break away from the church and formed his own church known as Apostolic Faith church. Later, many classical Pentecostal churches were established, for example, Assemblies of God and the Church of Pentecost.

Like the evangelicals, Pentecostals also have some kind of beliefs. First of all, they believed in the Bible as the word of God. Secondly, they strongly believed that is only through Jesus Christ that man would receive his salvation. They look forward to the second coming of Christ. They believed in the spirit baptism that identified them as Pentecostals and also the manifestation of gifts. The African Pentecostals focused more on the prosperity gospel, healing and deliverance ministry.

The Seventh-day Adventist Church is one the fastest growing protestant church in the world and most culturally diversified church. The establishment of the church was a result of a religious movement called the Millerites which were led by William Miller in the 19th century. He studied the prophecies of Daniel and Revelation. He was convinced of his study that Jesus would come the second time October 22, 1844. He propagated his message throughout North America.

Though some warnings came concerning the fixing of dates with respect to the second coming of Christ, he and his team went ahead preaching convincingly on their findings. Unfortunately, as they waited on that said date with a great expectation, Jesus did not come and they were greatly disappointed. This disappointment led to the

segmentation of the state of the different positions of the group into three major schools of thoughts.

The first group was the Albany movement led by Joshua V. Himes. This movement believed that the expected event i.e. the second coming of Christ had been correct but was wrong on the date setting. “Spiritualizers” was the second group. According to them, the event and time were correct just that it was a spiritual coming.

The third group continues to study the scriptures and still believed in the prophecies but they came into the realization that they were wrong in the expected event (Coming of Christ) but correct on the time. Their continue study of the scriptures aided them not to set date for the second coming of Christ but always be in readiness for his soon coming.

In 1863, the group was organized and registered as the Seventh-day Adventist Church in the United States of America. The first officers of the Church were John Byington, Uriah Smith, and E. S. Walker. And the co-founders of the church are James White, Ellen White, and Joseph Bates.

After the formation of the church in America, the church spread through the various continents. Ghana, a small country in Africa had its share of the Adventist message. Francis I. U. Dolphijn and William Kweku Atta Dawson came into contact of the Adventist message in 1888 and with the assistance of foreign missionaries facilitated in the growth of the church. Today the church in Ghana could boast over 500, 000 membership, establishments of schools, printing press and health facilities. The fundamental beliefs of the church are 28 and some of the distinctive beliefs had been sanctuary service and the Sabbath.

This study analyzed the impact and challenges of Pentecostalism among the Seventh-day Adventists in Ghana through the qualitative method of research. Data

was collected through random sampling. 15 people were chosen and were interviewed based on a questionnaire. Some of the questions asked in the questionnaire were: Do you think there are a charismatic or Pentecostal movement among the Meridian Ghana Conference of the Seventh-day Adventists?

What are the key practices of the Seventh-day Adventist especially among the conservatives? What are the prospects of having the Charismatic-Pentecostals movements in the SDA Church?

What challenges do the charismatic movement pose to the conservatives in the SDA Church?

How many churches within the Meridian Conference have been influenced by the new trend of the charismatic movement? To what extent is the influence of Pentecostalism on Seventh-day Adventism in Meridian Ghana Conference? What are the possible ways to curb charismatic movements within the SDA Church?

Some of the findings are as follows:

There are Pentecostal- charismatics in the Seventh-day Adventist Church. Some of the churches within Meridian Ghana Conference had been influenced by Pentecostals in the churches.

The Charismatics in the church comes with some advantages. The youth easily associate with Pentecostal worship style, winning of souls through prayer and deliverance programmes and the encouragement of the 'spirit of giving' are some of the advantages of having Pentecostals in the church.

The Pentecostals have influenced the Seventh-day Adventist Church in their worship style, prayer pattern changed, promoting prayer meetings than Bible studies, motivational preaching method in the church brought conflicts between the

Charismatic Adventists and Conservatives Adventists in the church within the Meridian Ghana Conference.

Conclusion

Conclusively, the SDA Church must accept the fact the church has been influenced by Pentecostalism negatively. The Pentecostal movements have been projected certain influences within the church to adopt for church growth. One is their beliefs that they inculcated was the prayer ministry. Pentecostals were best described by their prayer life. They spent hours and days seeking the face of God for the work given to them to make disciples. They believed that without prayer their needs and goals would not be met. Prayer festivals and conferences are organized to meet the needs of the people.

Another model is the spirit of giving or willingness to give. Pentecostals strongly believe in the spirit of giving. To them, it is a great blessing to support the work of God financially. Apart from returning their tithes, they give free-will offerings with respect to church projects, evangelism, welfare, and education.

Pentecostal religious practices easily attract contemporary youth. This study, as well as established that their liturgy easily attracts young people especially their worship songs and praises. The method of preaching focuses on motivational speaking on succeeding in life.

The above models are the positives factors found in the pentecostal practices. However, there were factors discovered that have affected the church negatively with respect to the church's identity and beliefs. For Example, their prayer pattern, style of worship and method of raising funds have crept drastically into the Seventh-day Adventist Church in Ghana.

Pentecostal prayer pattern focused more on exorcism, healing and seeking for worldly goods. In the course of praying, they loved to shout, screaming, commanding God to act at that moment and lighting of candles indicating the presence of God in their midst.

The style of worship of Pentecostals centered on emotions. Entertainment was part and parcel of their order worship methodology. Clapping and dancing were as well part of their worship style. Also, it comes with noise making. The solemnity is lost in the worship. Some of the Adventist Churches have adapted it to attract sellout crowds. In attending such services the Adventist style of worship is completely lost.

Pentecostals style of raising funds have subverted into the SDA Church. Some of their methods of raising funds in the church had been calling rich members of the church to a “higher table” as chairpersons and supporters while the poor members are left unattended. This had created a disparity in the body of Christ. Some were seen as more important than others due to their social status. In some occasions, people were called to deflate balloons for some amount of monies. The reason being that if they do not adopt this kind of methods the church cannot reach her target. The Adventist Church believes in systematic giving and benevolence.

The Seventh-day Adventist Church believes that the church is God’s remnant church on earth and subject itself to the teachings of the Bible. Therefore every doctrine or act must be subjected and scrutinized by the word of God as the basis for believers rule of faith.

Recommendations

The researcher, therefore, recommends as follows:

1. The Seventh-day Adventist Church, at the conference level, should conduct a bi-quarterly a week of prayer concentrating on the training of her members on her key doctrines and practices.

2. Based on the creeping compromise by the Charismatics within the SDA faith, it behooves on the church leadership to make time and have a strategic plan for visitation and counseling of their members to enable curb them from practices that are of the SDA faith.
3. To enable curb the growth of the Charismatic movements, it is expedient that the members should be taught repeatedly that the Bible is the only creed of our faith. They should be encouraged to as well study the Ellen White writings on the issues on Charismatic/ Pentecostal movement.
4. The Adventist Church can adopt Christian contemporary worship songs that meet the church's policy on music and can be used in worships. Again, it is necessary to note that churches should make provision for programs that will meet with the needs of their youth at the same time involve them in church activities.
5. To enable the Seventh-day Adventist in Meridian Conference freed from this Charismatic intrusion, the SDA members should be educated on the Pentecostal-charismatic movements in the church and the need to take precautions on the fast-growing of its movement, especially during their yearly camp meetings.
6. The Meridian Conference of the SDA could make out certain rules during their constituency session on restraining the Charismatic practices from gaining roots.

APPENDIX

QUESTIONNAIRE

The researcher made Questionnaire on “The influence of Pentecostals on the Seventh-day Adventist Church: 1990-2015”

Responder’s Details

Name:	
Age:	Marital Status:
Conference:	Local Church:
Church Position:	Number of years of fellowship:

1. What are the practices of Seventh-day Adventist conservatives?

.....

2. Do you think there is a Charismatic Movement in the Tema Conference of the Seventh-day Adventists Church? Yes/No

What are the religious practices of the Charismatic Movement?

.....

3. In your opinion, how would you describe their practices in relations to the Seventh-day Adventists' practices?

.....

4. What are the prospects or advantages of having the Charismatic movements in the SDA Church?

.....

5. What challenges do the Charismatics in SDA pose to the conservatives in the Seventh- day Adventists?

.....

How many churches within Tema Conference have been influenced by the new trend of the Charismatic Movement?

6. To what extent is the influence of Pentecostalism on Seventh-day Adventists in

Tema Conference?

.....

7.

8.

9.

10. What are the challenges the conservatives face as a result of the coming of the Charismatic Movement?

.....

.....

.....

.....

11. What are the possible ways to curb Charismatic movement within the SDA Church?

.....

.....

.....

.....

BIBLIOGRAPHY

- Admin. "History of Seventh-day Adventist Church." *Wikipedia*. Accessed October 19, 2018. https://en.m.wikipedia.org/wiki/History_of_Seventh-day_Adventist_Church.
- _____. "Pentecostalism." *Wikipedia*, 2018. Accessed December 28, 2018. <https://en.wikipedia.org/w/index.php?title=Pentecostalism&oldid=892324080>.
- _____. "Pentecostalism in Nigeria." Harvard Divinity School. Accessed November 15, 2017. <https://rlp.hds.harvard.edu/faq/pentecostalism-nigeria>.
- _____. "The Sabbath." *The Official Site of the Seventh-day Adventist World Church*. Accessed November 30, 2018. <https://www.adventist.org/en/beliefs/living/the-sabbath/>.
- _____. "William Miller (Preacher)." *Wikipedia*, 2018. Accessed November 29, 2018. [https://en.m.wikipedia.org/wiki/william_Miller_\(preacher\)](https://en.m.wikipedia.org/wiki/william_Miller_(preacher)).
- Albrecht, Daniel E. *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*. Sheffield, England: Sheffield Academic Press, 1999.
- Allen, Gabriel Leonard. "William Wade Harris [c. 1860-1929]: A Life, Message, Praxis and Heritage." B. D. diss, Trinity Theological Seminary, 2008. Accessed November 7, 2018. <https://dacb.org/stories/liberia/harris5-william/>.
- Amanor, Jones Darkwa. "Pentecostalism in Ghana: An African Reformation." *Cyber Journal for Pentecostal- Charismatic Research* (2013). Accessed July 6, 2018. <http://www.pctii.org/cyberj/cyberj13/amanor.pdf>.
- Amechi, L.A. "The Pentecostal Challenge to the Concept of Salvation in Liberation Theology." PhD Thesis, North-West University, 2014.
- Anderson, Allan. *An Introduction to Pentecostalism: Global Charismatic Christianity*. New York, NY: Cambridge University Press, 2004.
- _____. *An Introduction to Pentecostalism: Global Charismatic Christianity*. New York, NY: Cambridge University Press, 2014.
- Anonymous. "The Apostolic Faith Movement." *The Apostolic Faith*, 1906.
- Argue, Zelma. "Your Sons and Daughters." *Pentecostal Testimony* 1, no. 1 (1920).
- Asamoah-Gyadu, Johnson. *African Charismatics: Current Developments Within Independent Indigenous Pentecostalism in Ghana*. Leiden, MA: Brill, 2005.

- Banks, Rosa Taylor, ed. *Woman's Place Seventh Day Adventist Women in Church and Society*. Hagerstown, MD: Review and Herald, 1992.
- Bell, Dolla. "Meridian Ghana Conference: Expanding the Frontiers of Adventism in Ghana," n.d. Accessed March 5, 2019. meridianghdsda.org.
- Bernard, David K. *A History of Christian Doctrine: The Twentieth Century A.D. 1900-2000*. Hazelwood, MO: Word Aflame, 1999.
- Bond, George C., Walton R. Johnson, and Sheila S. Walker, eds. *African Christianity: Patterns of Religious Continuity*. New York, NY: Academic Press, 1979.
- Brocke, Eunice Miranda. *Adventism in Accra: History of the Hansen Road Seventh-day Adventist Church*. Accra, Ghana: EMB Goodwill Foundation, 2011.
- Campolo, Tony. *How to Be Pentecostal Without Speaking in Tongues*. Dallas, TX: Word, 1991.
- Cialdini, Robert. "The 6 Principles of Persuasion." *Influence At Work*. Last modified 2018. Accessed January 29, 2018. <https://www.influenceatwork.com/principles-of-persuasion/>.
- Clarke, Clifton R. "African Indigenous Churches in Ghana, Past, Present and Future." *Journal of African Instituted Church Theology* 2 (2006).
- Creswell, John W. *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. 2nd ed. Newbury Park, CA: Sage, 2006.
- Dayton, Donald W. *Theological Roots of Pentecostalism*. Grand Rapids, MI: Baker Academic, 1987.
- Eko, E. E. *African Evangelization: Problems and Prospects*. Enugu, Nigeria: Vickson, 2010.
- Elwell, Walter A., ed. *1 Corinthians 12*. Baker Commentary on the Bible. Grand Rapids, MI: Baker Book House, 2002.
- Eregare, Orihentare Emmanuel. *An African Christian Church History : Seventh-day Adventist Cosmology in Edo/Delta States*. Lagos, Nigeria: Christ Coming Books, 2013.
- General Conference of Seventh-day Adventists, Office of Archives and Statistics. *Seventh-day Adventist Yearbook 1923*. Silver Spring, MD: General Conference of Seventh-day Adventists, 1923.
- _____. *Seventh-day Adventist Yearbook 1995*. Silver Spring, MD: General Conference of Seventh-day Adventists, 1995.
- Giacomo, Michael Di. "Pentecostal and Charismatic Christianity in Canada: Its Origins, Developments, and District Culture." In *Canadian Pentecostalism: Transition and Transformation*, edited by Michael Wilkinson. Montreal, Canada: McGill-Queen's University Press, 2009.

- Gifford, Paul. *Ghana New Christianity: Pentecostalism in a Globalising African*. Bloomington, IN: Indiana University Press, 2004.
- Gitre, Ed. "Pie-in-the-Sky Now." *Christianity Today Magazine*, 2000.
- Government of Ghana. "Ghana," n.d. Accessed March 5, 2019. <https://www.accraexpat.com/pdfs/Ghana%20-%20A%20country%20profile.pdf>.
- Green, Judith, and Nicki Thorogood. *Qualitative Methods for Health Research*. London, UK: Sage, 2004.
- Gyimah, Christiana. "The History of the Seventh-day Adventist Church in the Agona Pastoral District." MPHIL thesis, University of Ghana, 2006.
- Haliburton, G. M. "The Calling of a Prophet: Sampson Opong." *Bulletin of the Society for African Church History* 2, no. 1 (1965).
- Hardy, Clarence E. "'No Mystery God': Black Religions of the Flesh in Pre-War Urban America." *Church History* 77, no. 1 (March 2008): 128–150.
- Haslam, Garth. "1831-1843: William Miller and the Millerites." Text. *Anomalies: The Strange & Unexplained*. Last modified June 25, 2015. Accessed November 29, 2018. <http://anomalyinfo.com/Stories/1831-1843-william-miller-and-millerites>.
- Hein, Anton. "Seventh-day Adventist Church." *Apologetics Index*, October 16, 2016. Accessed November 29, 2018. <https://www.apologeticsindex.org/3100-Seventh-day-adventism>.
- Henpelmann, Reinhard. "Pentecostalism." *Sekten Und Weltanschauungen in Sachsen*. Accessed March 4, 2019. <https://www.sekten-sachsen.de/>.
- Hollenweger, Walter J. *Pentecostalism: Origins and Developments Worldwide*. Peabody, MA: Hendrickson, 1997.
- Hoschele, Stefan. *Christian Remnant—African Church: Seventh-day Adventism in Tanzania, 1903-1980*. Leiden, MA: Koninklijke Brill NV, 2007.
- Jagan, Samantha. "Baptism of the Holy Spirit: In the Pentecostal Testimony 1920-1926," February 27, 2015. Accessed November 23, 2018. <http://mpseminary.com/wp-content/uploads/2016/05/Christ-as-Baptizer.pdf>.
- Jemison, Roy. "Adventist Heritage." *Ellen White Research Centre*, 2002.
- Kay, William K. *Pentecostalism: A Very Short Introduction*. London, UK: SCM Press, 2009.
- Knight, George R. *A Brief History of Seventh-day Adventists*. Hagerstown, MD: Review and Herald, 1999.

- Knight, George R. *A Search for Identity: The Development of Seventh-day Adventist Beliefs*. Hagerstown, MD: Review and Herald, 2000.
- _____. *A Search for Identity: The Development of Seventh-day Adventist Beliefs*. 2nd ed. Hagerstown, MD: Review and Herald, 2004.
- Land, Gary. *The A to Z of the Seventh-day Adventists*. Lanham, MD: Scarecrow Press, 2005.
- Land, Steven Jack. *Pentecostal Spirituality: A Passion for the Kingdom*. 1st ed. Journal of Pentecostal Theology Supplement Series. Sheffield, England: Sheffield Academic, 1993.
- _____. *Pentecostal Spirituality: A Passion for the Kingdom*. New York, NY: Sheffield Academic Press, 2003.
- Larbi, Emmanuel Kingsley. *Pentecostalism: The Eddies of Ghanaian Christianity*. Accra, Ghana: Blessed, 2001.
- Larbi, Emmanuel Kingsley Kwabena. "The Development of Ghanaian Pentecostalism." PhD Thesis, University of Edinburgh, 1995.
- Liardon, Roberts, ed. *The Azusa Street Revival: When the Fire Fell-an in-Depth Look at the People, Teachings, and Lessons*. Shippensburg, PA: Destiny Image, 2006.
- Manu, Emmanuel Awuah. "The Mission of the Seventh-day Adventist Church and Politics in Ghana." MPHIL thesis, University of Ghana, 2016.
- Miller, Denny. *Power Ministry : A Handbook for Pentecostal Preachers*. Grand Rapids, MI: Zondervan, 1998.
- Moon, Jerry. "Course Outline for CHIS Development of SDA Theology." Andrews University, 2003.
- Neill, Stephen. *A History of Christian Missions*. New York, NY: Penguin Books, 1980.
- Neufeld, Don F., and Julia Neuffer, eds. *Seventh-day Adventist Encyclopedia*. Vol. 10. Commentary Series. Hagerstown, MD: Review and Herald, 1995.
- _____, eds. *Seventh-day Adventist Encyclopedia*. 2nd ed. Logos Software. Hagerstown, MD: Review and Herald, 1995.
- Omenyo, Cephass N., and Abamfo O. Atiemo. "Claiming Religious Space: The Case Study of Neo-Prophetism in Ghana." *Ghana Bulletin of Theology (GBT)* 1, no. 1. New Series (July 2006).
- Omenyo, Cephass Narh. *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. Utrecht, Netherlands: Uitgeverij Boekencentrum, 2006.

- Omulokoli, Watson A.O. "William Wade Harris: Premier African Evangelist." *African Journal of Evangelical Theology* 21, no. 1 (2002).
- Onyinah, Opoku. "The Movement of the Spirit Around the World in Pentecostalism." *Transformation* 30, no. 4 (2013): 273–286.
- Oppong, Kenneth, Abiodun A. Adesegun, and Peter ObengManu. "SDA Mission in Southern Ghana Union Conference." *Asia- Africa Journal of Mission and Ministry* 14 (2016).
- Owusu-Mensa, Kofi. *Ghana Seventh-day Adventism: A History*. Accra, Ghana: Advent Press, 2005.
- _____. *Saturday God and Adventism in Ghana*. Bern, Switzerland: Peter Lang, 1993.
- Robeck, Cecil M. *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement*. Nashville, TN: Thomas Nelson, 2006.
- Robins, R. G. *Pentecostalism in America*. Santa Barbara, CA: Praeger, 2010.
- Sanders, Rufus G. W. *William Joseph Seymour: 1870-1922*. Glencoe, Scotland: Xulon Press, 2003.
- Schiling, H. *Doctrine of the Church: Ecclesiology*. Uyo, Nigeria: The Saint Trust, 1998.
- Shank, David A. "The Legacy of William Wade Harris." *International Bulletin of Missionary Research*, 1986.
- Smart, Thos. "Jesus Is Coming Soon." *The Apostolic Messenger*, March 1908.
- Stimpson, Ben. "William Wade Harris- The 'Black Elijah' of West Africa," January 27, 2013. Accessed November 7, 2018. <https://www.scribd.com/document/122464244/William-Wade-Harris>.
- Synan, Vinson. *The Century of the Holy Spirit; 100 Years of Pentecostal and Charismatic Renewal 1901-2001*. Nashville, TN: Thomas Nelson, 2001.
- _____. *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*. Grand Rapids, MI: Eerdmans, 1997.
- Synan, Vinson, and Charles R. Fox Jr. *William J. Seymour: Pioneer of the Azusa Street Revival*. Alachua, FL: Bridge-Logos, 2012.
- Trim, David. "2018 Annual Statistical Report." *Office of Archives, Statistics and Research*. Last modified 2018. Accessed November 29, 2018. <https://www.adventiststatistics.org/>.

- Trim, David. "Statistical Report: Mission Trends and Progress." *Office of Archives, Statistics and Research*. Last modified 2016. Accessed October 19, 2018. <https://www.adventistarchives.org/2018-annual-council-statistical-report-presentation>.
- Van Bulck, G. *Le Pentecôtisme Du Prophète William Wadé Harris / The Pentecostalism of Prophet William Wade Harris*. Louvain, Belgium: XxxemeSemaine de Missiologie, 1961.
- Walls, Andrew F. "Sampson Opong." *Dictionary of African Christian Biography*. Accessed November 7, 2013. <https://dacb.org/stories/ghana/upon-sampson2/>.
- _____. "The Evangelical Revival: The Missionary Movement in Africa." In *Evangelicalism: Comparative Studies of Popular Protestantism in North America, The British Isles, and Beyond, 1700-1990*, edited by Mark A. Noll, David Bebbington, and George A. Rawlyk. Oxford, England: Oxford University Press, 1994.
- White, Ellen G. *The Great Controversy*. Complete Published Ellen G. White Writings [CD ROM]. Silver Spring, MD: Ellen G. White Estate, 1999.