

**THE HISTORY OF THE SALVATION ARMY IN GHANA:**

1922-2006



**BY**

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STUDY OF RELIGIONS, UNIVERSITY OF GHANA,  
LEGON, IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF THE MASTER  
OF PHILOSOPHY (MPHIL) DEGREE**



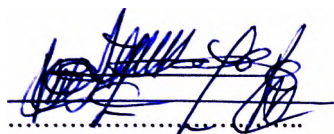
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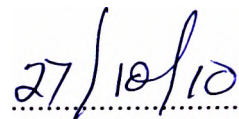


**DECLARATION**

I declare that this is the result of my research work, carried out in the Department for the Study of Religions, University of Ghana, Legon.



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### DEDICATION

This work is dedicated to all those who wish to see The Salvation Army in Ghana progressing. It is also dedicated to my parents and the Boapeah family.





## ABSTRACT

Ghana is a pluralistic religious country. The religions in Ghana include Christianity, African Traditional Religion, Islam and some Oriental Religions. Islam is the first foreign religion that came to the Gold Coast/Ghana. However the 2000 Housing and Population Census indicated that majority of Ghanaians profess to be Christians.

The Salvation Army (The Army) is a protestant church. It started in London in 1865 as a Christian Fellowship. In 1878 it changed its name from The Christian Mission to The Salvation Army and started using military terms. In Ghana, The Salvation Army is one of the mainline churches. These mainline churches are the churches that have church polities, liturgical practices and theological traditions handed down to them by their founding Western missionaries.<sup>1</sup>

The Salvation Army was introduced into the Gold Coast/Ghana by King Hudson (Amoako Atta), a native of Agona Duakwa in the Central region. Currently, the Army has spread to all the regions in Ghana since its introduction in 1922. The Army in Ghana now has a membership of nineteen thousand, one hundred and eighty eight (19188).

From 1922 to 1960, the Army in Ghana was part of the West African Territory, with the Territorial Headquarters in Lagos, Nigeria. From 1960 when the Army in Ghana separated from Nigeria, it has had eleven national heads. Only one of the national heads of the Army in Ghana has been a Ghanaian, a man. The Army in Ghana, however,

<sup>1</sup> N. Cephas Omcnyo (2006), *Pentecost Outside Pentecostalism, a study of the Development of the Charismatic Renewal In the mainline churches in Ghana*. The Netherlands, Boekcnccntrum Publishing House, p. ff.

practices women ordination.

The Army has a Medical and Social Services Department which runs clinics and rehabilitation centres. This department also gives aid to disaster victims and refugees.

The Salvation Army International was practicing the sacraments of Water Baptism and Holy Communion, but has it stopped. The study found out that some people have left the Army to join other churches for the sake of participating in these sacraments.

Renewal Movements (with their Pentecostal style of worship) are gradually gaining roots in the Army in Ghana. This is creating some challenges for the Army that need to be met. The research found some weaknesses of The Salvation Army in Ghana. Recommendations have been made as corrective measures to address these weaknesses.

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The Territorial Headquarters of The Salvation Army in Ghana deserves appreciation for the permission to research on The Salvation Army in Ghana. I wish to mention a few of the Army officers (pastors) who assisted in various ways: The Territorial Commander, Col. Dennis Strissel, Major Adu Manu, Major Samuel Amponsah, Major Samuel Baah, Major George Aidoo (Retired), Major Daniel Abankwa, Capt. Stephen Gborgbor, Capt. Eric and Vivian Owusu, Capt. Michael and Mary Eku, Major Stephen Boadu, all staff of the Officers' Training College of the Salvation Army, all staff of *Anidasofie* especially Major Wendy Anne Leavey. Others are Col William Gyimah, Major Seth Larbi and all those who granted me interviews.


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#### **List of Abbreviations**

CO	Commanding Officer (Pastor)
CS	Chief Secretary (national Level)
CS	Corps Secretary (local branch secretary)
CSM	Corps Sergeant Major
DC	Divisional Commander
DO	District Officer
DHQ	District/ Divisional Headquarters
IHQ	International Headquarters
OC	Officer Commanding (at the national level, where the Army is a command)
PO	Property Officer
PRO	Public Relations Officer
SA	The Salvation Army
THQ	Territorial Headquarters
WAKOSA	Warriors of Koforidua Salvation Army

## CHAPTER ONE

### 1.0 GENERAL INTRODUCTION

#### 1.1 INTRODUCTION

The Salvation Army (S.A) is a Christian denomination with branches in one hundred and nine countries world wide including Ghana.<sup>1</sup> The Salvation Army is a member of the Christian Council of Ghana.<sup>2</sup> The name of the church under study is 'The Salvation Army', not Salvation Army. However it can be shortened as the Army. In this study The Salvation Army and the Army are used interchangeably.

According to a survey conducted by the Ghana Evangelism Committee in the years 1985-1989, The Salvation Army had one hundred and twenty-seven branches in Ghana with Fifty Four full time pastors.<sup>3</sup> By the close of 2005 The Army had one hundred big branches and one hundred and forty four small branches. Together there are two hundred and forty four (244) branches.<sup>4</sup>

Emmanuel Adjetey Quaye in his Master of Philosophy thesis mentioned that The Salvation Army in Ghana was started by King Hudson Amoako Atta, a native of Agona Duakwa in Central Region of Ghana in 1922.<sup>5</sup> This view is generally accepted by the rank and file of The Salvation Army, Ghana territory. Contrary to this are the

<sup>1</sup> Charles King and Philippa Smalc, (eds.) (2005) *The Salvation Army 2005 Year Book, A year for children and the youth*, Britain, Page Bros (Norwich) L,ld. p. 1.

<sup>2</sup> Sam Oppong, (Chief Researcher) (1989) *Motional Church Sunvy facing the unfinished tusk of the Church of Ghana, by the Ghana Evangelism Committee (IVSt-IVSV)*, Accra. Assemblies of God Literature, p. 13.

<sup>3</sup> Ibid. p. 16.

<sup>4</sup> The General of The Salvation Army, (2006), 2006, *100 Years , The Salvation Army Year Rook 2006, The Centennial Edition*, Page Bros (Norwich) I .id, Ivngland, p. 1 17.

<sup>5</sup> Immanuel Adjetey Quaye (2003) *Religion and Ethics, Response of some Ghanaian Religious Bodies to HIV/AIDS, Corruption and Environmental Degradation*, Master of Philosophy Thesis presented to the Department for the study of Religions, University ofGhanu, Logon, pp. 34-36.

views of Hans Debrunner and Jonathan Hilderbrandt<sup>6</sup> who have written that The Salvation Army in Ghana started in 1911.

These writers cited above mentioned the establishment of The Salvation Army in Ghana in passing because their main focus was not on writing the history of The Salvation Army in Ghana.

The history of The Salvation Army in Ghana shows an African initiative in Christianity. It was not a foreign missionary who brought the church to Ghana but a Ghanaian. Hudson King Amoako Atta. This research shows how Amoako Atta succeeded in planting The Salvation Army in Ghana, then Gold Coast. It discusses the people who supported his missionary enterprise and how it has spread nation wide.

As of now, The Salvation Army has spread to the ten political regions of Ghana which are Greater Accra, Eastern, Central, Western, Volta, Ashanti, Brong-Ahafo, Northern, Upper East and Upper West Regions.

Within the Church administration, the ten political regions where the church has branches have been divided into twelve districts or divisions. Below are the districts or divisions and where their headquarters are.

DISTRICT/DIVISION	DISTRICT/DIVISION HEADQUARTERS
1. East Akim District	Koforidua
2. Nkawkaw Division	Nkawkaw
3. Akim Central Division	Asamankesc
4. West Akim District	Oda

<sup>6</sup> Jonathan Hildcbrandt (1985), *History of The church in Africa*, p. 156.

5. Volta District	Ho
6. Northern District	Bolgatanga
7. Accra Division	Tema
8. Central Division	Swcdru
9. Brong-Ahafo District	Sunyani
10. Ashanti North Division	Wianioase
11. Ashanti Central Division	Kumasi
12. Western District	Sekondi

The Salvation Army in Ghana uses military titles, ranks and uniforms (the uniforms are not military ones); these elements formed the core values of the church when it was established in London in 1878.<sup>7</sup> The mission statement of The Salvation Army Ghana which is never omitted in the newsletter of the church, *Salvationist Newsletter* reads:

Our mission is to seek ways to introduce our people to the Gospel of Jesus Christ. Our teaching must strengthen them in their faith and understanding of the one true God, facilitating the development and growth of the Christian church, our outreach is aimed at seeking and meeting the needs of the local community with initiative and vision as servants of Christ.<sup>8</sup>

The mission statement was stimulated by the call of the founder. General William Booth. Booth was a minister in the Methodist Church who felt the need to care for the poor, needy, sick and drug addicts and brought them to the saving grace of Jesus Christ.<sup>9</sup>

<sup>7</sup> The General (1999) *Chosen To Be A Soldier, Orders and Regulations for Soldiers of the Salvation Army* Britain. Halxtan & Co. Ltd, p. I.

\* Samuel Baah (cd), 'Territorial Mission Statement-Ghana', *Salvationist Newsletter. Ghana Territory, September 2006 Edition*, Accra, Samaska Ltd, p. 2.

<sup>9</sup> M, Gwendoline Taylor (1984; *William Booth Prophet of the General*). Britain. Campfield Press, pp 18, 37,

The Salvation Army sees to it that after being saved you have to serve by helping to save others in the secular world hence there is an 'S' embossed on the applet of the uniform of the Salvationist at the shoulders or around the neck. One 'S' means 'saved' and the other means 'serve'. The double 'S S' means "saved to serve".

As ways of meeting the needs of the communities as enshrined in the church's mission statement. The Salvation Army in Ghana has the following departments: Education, Health Services and Social Services. The Salvation Army, Ghana, has a total of one hundred and seventeen schools out of nineteen thousand one hundred and seventeen schools in Ghana, which in percentage is approximately 0.9%.<sup>10</sup> This seems insignificant and this study shall unearth factors that have contributed to the slow growth rate of education in The Salvation Army Ghana.

The Salvation Army Ghana has one Theological Seminary called Officers' Training College (OTC) which was initially located at Koforidua in the Eastern Region until it was relocated to Accra and now in Tema.<sup>11</sup> The OTC trains comrades who have the call to become officers (pastors).

The Salvation Army has clinics and rehabilitation centres in the country that see to the health and social needs of the communities in which they are located. In collaboration with the Ghana AIDS Commission, The Salvation Army has been fully involved in the fight against the HIV/AIDS menace.<sup>12</sup> The Church fights against

<sup>10</sup> A presentation by Mr. S. Asonaba, a lecturer at the University of Education, Winneba during a Conference of Salvationist Teachers at Koforidua in April, 2006.

<sup>11</sup> Source: Major George Aidoo (ret) officer of The Salvation Army who was in the training school when it was moved from Koforidua to Accra.

<sup>12</sup> Quayc (2003) *Religion and Ethics*, p. 81.

inhuman practices like human trafficking and encourages drug addicts to quit from drugs.

The Salvation Army in Ghana, as in all countries ordains women as well as men into pastoral work. The research looks at the contribution of women in The Salvation Army, Ghana.

On the national scene Ghana national leaders and top politicians like presidents, ministers and chief executives of districts recognize The Salvation Army as a good church and a partner in national development in terms of education and social services. When the General of The Salvation Army, then General John Larson, visited Ghana in 2002, he was given a warm reception at the Castle by President John Agyekum Kuffour of the Republic of Ghana. The visit of the General to Ghana indicated the value the International Headquarters of The Salvation Army in London places on The Salvation Army Ghana Territory. In February 2005, the 'Chief of the Staff of The Salvation Army, second in command to the General, and his wife, the World Secretary for Women's ministries, visited Ghana as the first 'Chief of the staff' to visit Ghana.<sup>13</sup> Their visit boosted the morale of Salvationists in Ghana.

After a period of eighty four years of its establishment. The Salvation Army in Ghana is self-propagating, but not fully self-supporting and also not self-governing. A bulk of the money used for the running of the church comes from the International Headquarters (IHQ) in London or other countries in Europe or America. However, attempts are being made to be self-supporting. For example, it is every corps or

<sup>13</sup> Samuel Haah (ed) (2005) March edition of 'Chief of the Staff visits Ghana'. *Salvationist Newsletter, Ghana and Liberia* Accra, Samaska l.td, p. 1.

society that pays the allowances of their pastors or envoys. The districts and divisions meet to raise money to help the weaker or young corps and societies in some projects like hall building, etc.

Appointment of national leaders of The Salvation Army in Ghana is done at the IHQ in London. Over the years the Territorial Commanders (T.C) have been expatriates. The only Ghanaian who was appointed T.C had a short term of office due to dissatisfaction by a section of the Ghanaian comrades. Currently, October 2006, the T.C, Colonel Graeme Harding, and his wife, Colonel Anne Harding, are British. However, there is a strong desire among Ghanaian Salvationists to be self-governing, that is to have Ghanaians as Territorial Commanders.

The doctrine of The Salvation Army in Ghana has the same wording as the international doctrine of The Salvation Army. Unlike other Protestant churches (Pentecostal or Charismatic included), The Salvation Army does not practise the sacraments of Holy Communion and Water Baptism. The non-practice of these sacraments has been discussed in detail with the view to finding its impact on Ghanaian Salvationists and necessary recommendations have been made.

The doctrine of The Salvation Army on paper has not changed much but in practice there are some renewal movements that are gradually taking root in the church. The renewal movements (with their charismatic practices) are trying to make use of the gift of tongues, healing, prophecy, etc part of the Army practices in Ghana. The opposition that the renewal movements are facing and the possibility of the survival of the renewal movements has been looked at.



## 1.2 BACKGROUND TO THE STUDY

The September, 2006 edition of 'Salvationist Newsletter' reported that Cape Coast Society of The Salvation Army had celebrated the 10<sup>th</sup> Anniversary of its establishment.<sup>14</sup> The paper noted that stunted numerical growth was a problem to work on in the future. What is striking is that The Salvation Army started in Ghana at Duakwa in the Central Region; The Salvation Army is 84 years old, and the branch at Cape Coast, the capital of the Central Region is only ten years old with a small membership. Why it should take seventy four years for the church to spread from Duakwa to Cape Coast should be of interest to this study. This is because currently most churches are crowding in the cities and regional capitals.

In April 2006, Salvationist teachers met at Pope John Secondary and Junior Seminary at Effiduase, Koforidua, to deliberate on the development of the education unit of the church. A lecturer at the University of Education, Winneba, Mr. S. Asonaba, a Salvationist, raised a number of issues which showed the need for research into The Salvation Army in Ghana.

Salvationists in Ghana are divided indirectly on the doctrine of the church which vehemently avoids the practice of the sacraments of the Holy Communion and Water Baptism. The church restricts the open use of the spiritual gifts of prophecy, healing and speaking in tongues. This restriction is facing some opposition from within the church. The restrictions and the opposition to the restrictions are subjects that need a thorough study.

<sup>14</sup> Samuel Baah (cd) (2006) September edition. '10<sup>th</sup> Anniversary Celebration'. *Salvationist Newsletter, Ghana Territory*, Accra, Samaska Ltd, p. 5.

The September, 2006 edition of *Salvationist Newsletter* indicated the substantive role The Salvation Army is playing in the peace and reconciliation process at Yendi, a conflict area in northern Ghana.<sup>15</sup> These attracted me to study The Salvation Army in Ghana.

The September 16, 2006 edition of the *Daily Graphic* reported the Launching of the 2006 Red Shield Appeal by The Salvation Army. The Red Shield Appeal is a special appeal for funds that The Salvation Army does in any country where the Army has branches to raise funds to help the needy and to attend to emergencies and disasters any where in the world. If people get to know more of the benevolent activities of The Salvation Army, they will be in a better position to help the church to achieve its social objectives.

The church therefore has some strengths and weaknesses which should be objectively studied and necessary corrections made for its development.

### 1.3 STATEMENT OF PROBLEM

On the establishment of The Salvation Army in Ghana, Debrunner, Hildedrandt and Quaye have written different dates. Debrunner and Hildedrandt stated that it started in 1911<sup>16</sup> whilst Quaye indicated that it started in Ghana in 1922.<sup>17</sup> All these writers mention the establishment of the Salvation Army in Ghana in passing and do not give details of how it got established. The conflicting dates can easily confuse readers. This research established the facts on the ground on the establishment of The

<sup>15</sup> Samuel Baah (cd.) (2006) September edition, 'Captain Benjamin Yeboah at Yendi'. *Salvationist Newsletter, Ghana Territory*, Accra, Samaska Ltd, p. 5

<sup>16</sup> Jonathan Hildedrandt (1985), *History of the church in Africa*, p. 156.

<sup>17</sup> Quaye (2003) *Religion and Ethics*, p. 35.

Salvation Army in Ghana and how it has spread to the ten political regions in Ghana. Personalities that have contributed to the growth of the church have also been studied.

In the eyes of many comrades, the growth of The Salvation Army in Ghana is slow as compared to other contemporary churches. Factors that have accounted for this slow growth rate are disclosed in this research.

The Salvation Army does not practise the Sacraments of Holy Communion and Water Baptism which are core values of the Christian Church, and yet in Ghana The Salvation Army is a member of the Christian Council of Ghana. The non-sacramental stand of The Salvation Army shall be studied with the view to finding out how it is affecting the membership growth of the Army in Ghana.

Like the mainline churches in Ghana, such as the Presbyterian Church of Ghana, the Methodist Church, Ghana, the Roman Catholic Church, etc, renewal movements are slowly springing up in The Salvation Army in Ghana. The extent to which the renewal movements are succeeding and the opposition against them was researched.

The Salvation Army in Ghana, like all other Salvation Army branches world wide, uses military administrative structures; the pros and cons of militarism in Christianity are studied.

#### **1.4 AIM/PURPOSE OF STUDY**

Since there is lack of researched material on The Salvation Army in Ghana, the study proposed to:

1. Investigate how The Salvation Army was started at Duakwa by King 1 ludson

Amoako Atta and how it has spread to the ten political regions in Ghana within a period of 84 years.

2. Research into the missionary theories and practices The Salvation Army in Ghana uses.

3. To review, since doctrines and practices affect church growth, The Salvation Army's failure to practise the Holy Communion and Water Baptism as to whether or not it is affecting the growth of The Salvation Army, Ghana, Territory.

4. To study renewal movements in the Salvation Army, the opposition to the renewal movements, and the way out.

### **1.5 HYPOTHESES**

1 The growth of a church in Ghana depends on (a) undisputed use of spiritual gifts (b) Leadership who have sound academic background and (c) Adequate publicity of the church.

2 The opposition to renewal movements comes from some categories of people who include (a) Conservatives who want to maintain the status quo (b) Church members /leaders who are afraid of renewal movements leading to schisms and (c) Church members who have been involved in unchristian spiritual activities who are scared that should there be strong spiritual growth of some church members their secret unchristian spiritual deeds would be exposed.

### **1.6 METHODOLOGY**

The research was conducted with historical and comparative approaches, comparing The Salvation Army with some mainline churches in Ghana where necessary; this method was used so as to give readers a yard stick to measure objectively the ups and downs of The Salvation Army in Ghana.

Data was collected; the respondents were old church members, retired and active officers (pastors), elderly natives of towns where The Salvation Army has branches. Data was collected with questionnaires and built in tape recorders were used to interview respondents.

Non-Salvationists, educationists, were interviewed to get balanced information on the social activities of The Salvation Army in Ghana.

A phenomenological approach was employed by which I attended church service at some branches in some of the districts or divisions in Ghana which gave a general impression about the current liturgy and renewal movements in the Salvation Army in Ghana.

### **1.7 SCOPE OF THE STUDY**

1. The scope of the study was the activities of The Salvation Army in Ghana from 1922-2006.
2. However, the study could not cover the over two hundred and forty branches within the limited time of the research and so the history of the twelve districts and divisions was looked at in this way: In each district or division at least two major corps or societies were studied with the view to establishing facts of their establishment and development to date.
- 3 On social services the research focused on the health and education programmes of The Salvation Army.
4. With regard to the renewal movements the study was limited to developments in

East Akim district, Ashanti, Accra division and Nkwakaw division since these are the major places where the renewal movements have been notable.

5. The Salvation Army has Eleven Articles of faith, each of which had been reviewed.

### **1.8 LIMITATION OF THE STUDY**

The fundamental limitation is lack of written materials on the history of The Salvation Army in Ghana. I faced problems in getting authentic dates since the academic level of most comrades is low and the culture of documentation at the local levels also is nothing to write home about.

Ideally, writing the history of a church in Ghana would demand that the history of every branch in Ghana should be researched; however, the short period of time and lack of funds could not make this possible hence the selection of some corps and societies.

### **1.9 LITERATURE REVIEW**

The literature which forms the secondary source of information and which has been reviewed is made up of works written by Salvationists as church records and church doctrine books, general history books on the church in Ghana, and a book on the renewal movements in some mainline churches in Ghana.

Since The Salvation Army is an international ministry, the research found it necessary to review the international records that are available on the Army in Ghana. The Army writes annual records on all its major activities within every year covering all countries where the Army has branches. These reports are in a book called Year Book. A couple of these year books have been looked at to help trace the trend of

development of the Army in Ghana. Reports in each year book are for the previous year(s), for example, reports in the 1988 Year Book cover events that took place in 1987 or before and not events in that 1988. However there are a few exceptions, for instance, the 2005 year book was published in the same year.

The Year Books of 1961, 1962, 1963, 1966, 1967, 1968, 1969, 1970, 1970, 1971, 1972, 1975, 1978, 1980, 1982, 1988, 1990, 1991, 1992, 2000, 2002, 2003 and 2005 have been reviewed. After looking at the major issues in these books, the 1988 and 2005 Year Books have been reviewed to point out the trend of reports in the Year Books since all the year books follow almost the same pattern.

The issues covered in the twenty three of the year books that have been reviewed include, expansion of The Salvation Army in Ghana, developmental projects, administrative and ceremonial issues as well as social issues that the Army renders. Educational and medical issues are also captured. Though educational and medical services are all social services, the Army separates them. Other issues are interaction between the Army in Ghana and (i) International Community of The Salvation Army, (ii) other churches in Ghana (iii) traditional rulers and (iv) the government of Ghana. These issues are relevant to this study because they add up to information on general development of the Army in Ghana.

On expansion. *The 1961 Year Book* indicated that the Ghana branch of the Army was made a Command.<sup>18</sup> It means that membership of the Army in Ghana had grown to such an appreciable level that the International Headquarters granted Ghana the

\* The General of The Salvation Army, (1960) *The Salvation Army 1961 Year Book*, Britain. Salvationists Publishing and Supplies Ltd. see section on Ghana. 1961 was the first that a time report on Ghana appeared, this time that as a separate command not under The West African Territory.

autonomy to be separated from the Nigeria Territory. However the report did not mention the number of the membership. *The 1962 Year Book* reported that in 1961 the Army made four hundred (400) new converts.<sup>19</sup> *The 1992 Year Book* reported that the Army expanded to the northern parts of Ghana by opening two corps there.<sup>2</sup>

On developmental projects, *The 1962 Year Book* recorded that new halls (Chapels) were opened at Dixcove and Akim Manso.<sup>21</sup> Also, *The 1963 Year Book* reported the opening of a new chapel at Nkwabirim. The reports do not indicate the seating capacity of these chapels.<sup>22</sup>

Administratively, each year book points out the national leader of the time. This helps the study in looking at the historical perspective of the administration of the Army in Ghana.

Ceremonial issues captured include the 43<sup>rd</sup> anniversary celebration at Achiase in the Eastern region.<sup>23</sup> This adds to information on the historical study of the Army in Ghana. The 1972 year book reported a national youth rally that was held at Baden Powel Memorial Hall in Accra which was presided over by Dr. Leticia Obeng.<sup>24</sup> This shows the attention the Army paid to youth work by then. However the report did not show whether Dr. Obeng was a Salvationist or not.

The General of The Salvation Army (1961), *The Salvation Army 1962 Year Book*, Britain. Salvationists Publishing and Supplies Ltd, see the section on Ghana.

<sup>30</sup> The General of The Salvation Army (1991), *The Salvation Army 1 M2 Year Book*. Britain. Campfield Press, pp. 102-104.

<sup>21</sup> See *Pie 1961 Year Book*.

<sup>22</sup> The General of The Salvation Army (1962) *Pie Salvation Army 196.1 Year Book*, Britain. Salvation Army Publishing and Supplies. See the section on Ghana.

<sup>23</sup> ..... (1965), *The Salvation Army 1966 Year Book*, Britain, Salvationists Publishing and Supplies Ltd. See the section on Ghana.

<sup>24</sup> ..... (1971) *The Salvation Army 1972 Year Book*. Britain, Campfield Press, p. 1.31.

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On social services, from *The 1963 Year Book*, in 1962 the Army in collaboration with the Department of Social Welfare legalized the adoption of children from the motherless babies' home that the Army was having. In 1965 and 1990 the Army presented gift items of food and clothing to flood victims in some parts of Ghana. The Army also went to the aid of refugees from Liberia and other countries at the Buduburam Refugees Camp in the Central Region.<sup>25</sup>

On medical services, reports indicate that elders from many towns appealed to the Army to come and open clinics there.<sup>26</sup> This was possibly due to the high quality of medical services that the Army clinics in the country were noted to be rendering. Report for the year 1971 stated the opening of the Army clinic at Wiemoase in the Ashanti region.<sup>27</sup> The 2004 report mentions the attention the Army was giving to HIV/AIDS patients in all the Army clinics.<sup>28</sup>

Some educational issues include 1966 year book report that an Officers' Training College (OTC) (Pastoral College) was opened at Koforidua.<sup>29</sup> *The 2000 Year Book* reported that the OTC was relocated to Tema.<sup>30</sup> This information helps when one is tracing the history of the OTC. The 1978 Year Book indicates that the Army had a Business college at Awutu and a Secondary Commercial institution called the William Booth Memorial Institute at Begoro.<sup>31</sup> From the 1980 year book the

<sup>25</sup> See the Year Books of 1963, 1965 and 1992 (See section on Ghana).

<sup>26</sup> The General of The Salvation Army (1969) *Thw Salvation Army IV 70 Year Book*, Britain, Campfield Press, p. 122.

<sup>27</sup> .....(1970) *The Salvation Army 1971 Year Book*, Britain, Campfield Press, p. 131.

<sup>28</sup> .....(2003) *The Salvation Army 200-1 Year Book* Britain, Campfield Press See the Section on Ghana.

See *The 1966 Year Book*, sec section on Ghana.

<sup>30</sup> .....(1999) *The Salvation Army 2000 Year Book* Britain, Campfield Press, pp. 113-115.

<sup>31</sup> .....(1977) *The Salvation Army 197H Year Book* Britain, Campfield Press, p. 107.

Salvation Army had a Vocational Training Centre at Begoro and a Home Science Centre at Akim Abompc near Osino in the Eastern Region.<sup>32</sup> This information gives room to question the where about of these institutions since they are not in existence as of now.

The 1970, 1978, 1980, and 1990 reports point out the interaction between the Army in Ghana and the international community of the Army. The Territorial Commander of Nigeria and his wife Col. and Mrs. H. Dahlstrom visited Ghana.<sup>33</sup> The Canada Territory and the Netherlands territory of the Army donated an ambulance each to the Medical Services Department of the Army in Ghana.<sup>34</sup> In 1977 some German Salvationists visited Ghana to fellowship with some Ghanaian corps.<sup>35</sup> In 1981 General Arnold Brown visited the Ghana territory. The visit of another General to Ghana, General Eva Burrows was also captured in the 1990 year book. The implication therefore is that the Army in Ghana is in the good books of the Army abroad.

One also gathers from the year books that the Army in Ghana relates well with other churches in Ghana. A rally the Army held in 1965 was attended by the Moderator of the Presbyterian Church of Ghana, Right Rev. E.M.L. Odjidja and the President of the Ghana Methodist Conference, Rev. C.T.C. Grant. In 1968 The Salvation Army was among churches that took part in a national Thanksgiving service at the Black

<sup>2</sup>The General of The Salvation Army (1979) *The Salvation Army 1980 Year Book*. Britain. Campfield Press, p. 123.

<sup>3</sup> See the 1970 Year Book.

<sup>4</sup>.....(1989) *The Salvation Army 1990 Year Book*. Britain, Campfield Press, pp. 135-138.

<sup>32</sup>..... (1976) *The Salvation Army 1977 Year Book*, Britain, Cnmpfield Press. Sec the section on Ghana.

<sup>33</sup>.....(1980) *The Salvation Army 19K1 Year Book*, Britain, Campfield Press. Sec the Section on Ghana.

<sup>34</sup> Sec the 1990 Year Book, see the section on.

<sup>35</sup> See the 1966 Year Book, see the section on.

Star Square in Accra.<sup>36</sup>

The Year Books show that the relationship between the Army in Ghana and the Government of Ghana has been cordial. In 1962 when Her Majesty Queen Elizabeth 11 of England visited Ghana, the head of The Salvation Army in Ghana was invited to meet her.<sup>37</sup> In 1969 the Ghana National Trust Fund gave a grant to The Salvation Army Medical, Welfare and Youth Work.<sup>38</sup> In 1971 the Officer Commanding of the Army (National Head), Col. Arthur Holland, and Col. Thomas Lewis were permitted to visit the President of the Republic of Ghana, President Akuffo Addo, at Peduase Lodge.<sup>39</sup>

The Army also relates well with traditional rulers in Ghana. The 1991 Year Book reports that a paramount chief of the north requested that the Army should come and open branches in the north.<sup>40</sup> This also shows some people's readiness to welcome The Salvation Army. Such warm reception makes it a bit easier to plant churches in such areas.

*The Salvation Army 1988 Year Book* (1987): The Salvation Army wrote this book under General Eva Burrow. It gives the impression that The Salvation Army is an International Church.

The book shows interest in native evangelism. The name 'The Salvation Army' is

<sup>36</sup> The General of The Salvation Army (1968). *The Salvation Army 1969 Year Book*. Britain, Salvationists Publishing and Supplies Ltd. See the section on Ghana.

<sup>37</sup>.....(1962), *The Salvation Army 1963 Year Book*. Britain. Salvationists Publishing and Supplies Ltd. See the section on Ghana.

See the 1970 Year Book. See the section on Ghana.

<sup>39</sup> See the 1972 Year Book. See the section on Ghana.

<sup>40</sup>.....(1990) *The Salvation Army 1991 Year Book*. Britain, Campfield Press, pp. 109-111.

translated into four Ghanaian dialects; in Ga it is “Yiwalahrcmo Asrafoi Le , in Fanti and Twi is “Nkwagye Dom No" and the Ewe is ‘ Agbexoxo Srafa Ha Lo .

The S.A in Ghana preaches in these Local dialects. If the gospel is preached in the local language it becomes more meaningful to the hearers. It is good that the book indicates these dialects, as a way of showing interest in native evangelism.

The book indicated that The S.A was begun in Ghana in 1922 when King Hudson a Ghanaian was commissioned in London to go and open fire (that is, to start a new' branch) at his home town that is Agona Duakwa in the Central Region. Ensign and Mrs. Charles Roberts were also appointed to do pioneer work from Accra. Though the report is on the work of The S. A within 1986/1987, it is appropriate that the year of establishment and those who started it in Ghana are mentioned. However, mention should have been made of other Ghanaians who helped in the early work, for their roles helped in no small way in the successful planting of the Army in Ghana.

Colonel Edward Cotteril took appointment as Territorial Commander on 17<sup>th</sup> August 1986, and Major Isaac Ampatey took appointment as General Secretary on 1<sup>st</sup> August 1983. This information will help in the history of The S. A in Ghana.

A congress of The S. A at Nkawkaw was recorded, and that it recorded many seekers. The number of the seekers should have been mentioned since in church growth, numbers are very important. The dates for this meeting and number of Salvationists who gathered should have been indicated. The official position of Colonel and Mrs. A. Lyndon Taylor should have been mentioned in the report.

It stated that in September more than 1,100 youth delegates held a four-day congress at Koforidua which was attended by Mr. Kofi Totobi Quakyi, Secretary for information for the Republic of Ghana; the presence of the government personnel indicated that The Salvation Army had a good relationship with the state. However the teaching topics that were taught to the youth should have been indicated. The book said that the farmers' training programme was observed in East Akim Division. It does not give readers what the farmers' programme was about and how it was observed and its impact on the church and national economy.

The book indicated that League of Mercy (a group in the Army that mobilizes resources and distributes them to identifiable needy individuals or groups) distributed food to patients in hospitals. The cost or quantity of food items donated and the hospitals that benefited should have been shown but they were not.

On statistics, the 1988 year book indicated that The S.A Ghana had 108 active pastors and 17 retired pastors, 75 Corps, 75 Societies, 206 Schools with 30496 pupils, 6 clinics, 48 Day cares and 1,380 employees. However on national membership, the statistics were silent. Giving statistics of every church, it is important to tell the total membership which helps to get the total strength of the church.<sup>41</sup>

On the whole, though the 1988 yearbook has the noted shortfalls, it still gives information that is relevant to work done in the years under research.

*The Salvation Army 2005 Year Book, a Year for children and the youth*, (2004), was

<sup>41</sup> The General of The Salvation Army, (1987), *The Salvation Army 1988 Year Book*, Britain, Campfield Press, pp. 137-139.

edited by Majors Charles King and Philippa Smale. Like other year books of The S. A, it gives a brief history of the formation of The S. A in 1865-1890. It lists all Generals who had steered the affairs of the international headquarters in London.

Important events of the Army since 1829 when the founder was born to 2003 have been catalogued. These include the years in which Army work started in various countries. Two women, Evangeline C. Booth and Eva Evelyn Burrow, who occupied the position of General, are highlighted. This indicates the recognition The S.A gives to women in ministry. When up to the year 2006 some churches have not yet ordained women as ministers, as far back as 1934 a woman was made a General in The S.A. This serves as a prompter to consider the role of women in The S.A Ghana Territory.

Focusing on the report on Ghana in 2003 the report indicates that Ghana began the year under successive temporary leadership of Colonels William and Eleanor Norris, and Commissioner Vema Skinner prior to the appointment of Colonels Graeme and Anne Harding. The report failed to give reasons for such temporary appointments at the national leadership.

Major activities at the Officers Training College (O.T.C) are highlighted. Mention is made of the efforts of The S.A in the fight against HIV/AIDS. The report falls short of statistical figures. For example, it states that youth work expanded within the universities with the establishment of a number of students' fellowships. As to how many universities in Ghana have S.A students' fellowships and how many students' fellowships exist in all is not indicated.

The report indicated that in 2004 The S.A Ghana Territory had 196 active pastors, 38 retired pastors, 100 corps and 144 societies. There were 129 schools, 90 Day Care Centres and 24,052 pupils and 9 clinics. In retrospect with reference to the 1988 year book, in 1988 there were 206 schools 43 Day Care Centres and 30,496 pupils. The number of Day Care Centres had increased in 2003 from 43 to 90 but the number of schools had drastically fallen from 206 schools to 129 schools. What happened to the 77 schools which existed in 1988 but could not be found in 2003 should be a matter of concern to this research.<sup>42</sup>

The Early Year Books did not give statistical records on the membership of those years and so it would make it difficult to assess the growth rate of the Army membership in those years. However the few records on membership (from the year 1999) make it possible to draw up the table below on the growth of the Army in Ghana.

Years	Number of Adults	Number of Children	Total Membership	Difference in two continuous years	Percentage Growth
1999	15,445	3,012	18,457	-	-
2001	15,601	3,207	18,808	+ 351	1.87%
2002	14,844	3,302	18,146	-662	-3.65%
2003	15,878	3,051	18,929	+783	+4.14%
2004	15,144	3,175	18,319	-610	-3.33%
2005	15,868	3,320	19,188	+869	+4.53%

<sup>42</sup> Major Charles, King and Philippa Small (eds) (2005) *The Salvation Army year book. A year for Children and the youth*, pp. 121-122.

Table A: Growth rate of The Salvation Army, from 1999 to 2005

On the average, from 1999 to 2005 based on the Year Books, the membership growth of the Army has been 3.81%. Some years see growth and others rather register reduction in national membership of the Army in Ghana. The Year Books do not indicate causes for the unstable growth pattern of the Army in Ghana. This work seeks to find some of the causes for that. All the reports, as scanty as they are, are relevant to the search for information for this work.

An unpublished material was obtained which is useful to this work. The author is James Oduro; the title of the book is *The Salvation Army, Ghana Territory*, (not dated).<sup>41</sup> The book gives a chronicle of the development of the Army in Ghana. It starts from 1922 when the Army came to the country. It attempts to follow its development through to the 1990s. The book is silent on doctrine and practices of The Army in Ghana. Though the book does not do any analysis of the events it has recorded, the names of people and places and some dates serve as useful information for this work.<sup>44</sup>

Another book relevant to this study is a book written by The Salvation Army in response to the 'Lima Text': The title of the book is *One Faith. One Church. The Salvation Army's response to Baptism, Eucharist and Ministry*. The Lima Text was a document submitted by the World Council of Churches in Peru in 1982, which was titled "Baptism, Eucharist and Ministry". This document was exposed to be discussed by theologians of many varying nationalities and denominations.<sup>45</sup>

<sup>41</sup> This was given by a staff of The Salvation Army Officers Training College in Tenia in 200S.

\*\* James Oduro (n d), *The Salvation Army, Ghana Territory* (Unpublished),

<sup>45</sup> The General of Ilic Salvation Army (1990), *One Faith. One Church. The Salvation Army's Response to Baptism. Eucharist and Ministry*, Britain, Campfield Press, pp. 1-10

The Salvation Army under General Washstrom set a commission to objectively discuss the Lima Text. After three years of studies a report which was submitted formed the core of this book. The title indicates that church denominations that do not practise baptism of water and the Eucharist are still members of the body of Christ, since they have one faith in Christ Jesus.

The Salvation Army defends its stand of non-sacramental worship; however, the World Council of Churches (WCC) stresses Water Baptism and Holy Communion as central to Christian Worship. The Salvation Army maintains a stand of non-sacramental worship but sacramental way of life. The Salvation Army does not disregard churches which practise sacramental worship and is of the view that non-sacramental worship cannot disqualify it from membership of the WCC. This was so because, according to the WCC, “The WCC is a fellowship of churches, which confess the Lord Jesus Christ as God and Saviour according to the scriptures and thereby seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit.” Since The Salvation Army believes in God the father, Son and the Holy Spirit, it cannot be disqualified from being a member of the WCC.

The Salvation Army’s reasons for being non-sacramental in worship include:

1a. The Army was formed of people who had come from different church traditions of varying practices so there was a problem of which of the denominational practices to be adopted. The founder therefore decided to be neutral.

1b. Some of the New Converts were going to have serious problems with the fermented wine since they were previously alcoholic.

- 2 The Salvation Army said after prayer, its understanding of the New Testament indicates that Salvation in Christianity is by grace and not by deeds.
- 3 That what matters in Christ is the one condition for the true unity of God's people in diversity, so its stand is a valid alternative to the Lima Text.
- 4 What matters in ecumenism is the mission to save the unsaved souls; this needs spiritual unity not unity on organizational schemes.
- 5 Water Baptism was a sign of acceptance into God's Kingdom which does not supersede Holy Spirit baptism. It is the Holy Spirit baptism, which The Salvation Army thinks is important.
- 6 That in Paul's teaching, salvation in Christ is by confession of sin and confession of Jesus Christ as Lord (Romans 10:9), not by any rituals and real circumcision is a matter of the heart, spiritual, and not literal (Romans 2:29).
- 7 Without ruling out the possibility of infant baptism as a practice in the early church, The Salvation Army prefers dedication of children, a practice which Jesus went through and also that Jesus often laid hands on children and blessed them.
- 8 The Salvation Army thinks that for those who practise water baptism, the prominent things that come out during baptism include "the proclamation of the Scriptures; an invocation of the Holy spirit, a renunciation of evil, a profession of Faith in Christ, and the Holy Trinity...a declaration that the persons baptized have a new identity as sons and daughters of God and as members of the church called to be witnesses of the Gospel, this The Salvation Army does without water baptism.
- 9 On Paul's teaching on the Eucharist, The S.A thinks that what Paul refers to was an instruction from Jesus recorded in Luke 22:19-20. To the S.A the authenticity

of that text has long been questioned. The Salvation Army is of the view that John who wrote extensively on the events during the passion week of Jesus and presented Jesus as the source of eternal life made no reference to Jesus instituting the meal so it could be reasonable to say that Jesus did not institute it.

The document is relevant to this study because the absence of water baptism and Holy Communion in The Salvation Army, Ghana territory, accounts for one of the reasons why the congregation membership is so low in Ghana.<sup>46</sup> It is imperative to consider the strengths and weaknesses of the reasons identified on which The Salvation Army stands and avoids the sacraments.

The idea that at the formation of the church (S.A), members were from different church traditions so with the guidance of the Holy Spirit they avoided any form of sacramental worship needs a second look. The scriptures should have been a guide to choose a form of sacrament. If all scriptures are believed to be inspired by the Holy Spirit (2Timothy 3:16), it is questionable if the Holy Spirit who inspired the writing of the scriptures will contradict himself and after instituting the sacraments come and reverse it. The approach by which the founders of The S.A sought direction from the Holy Spirit on this matter and how the Holy Spirit directed them is left in the dark.

The other reason that the fermented wine which was used in the communion was going to cause problems to some of the new converts who were former alcoholics sought to suggest that the avoidance of Eucharist was based more on anthropocentric ideology and not pneumatological direction. If in those days the fermented alcohol was to be a problem, they could have used non-alcoholic wine for the purpose. If

<sup>46</sup> See pp. 145 - 156 of this research work for the evidence of this assertion.

today wine used by church denominations that practise the Eucharist does not make them alcoholic, then The Salvation Army should reconsider the view it has held since the 1870s.

With the view that Paul preached Salvation by grace and not by deeds, The Salvation Army cannot say that Paul did not partake in the sacrament; Paul baptized people in water and at the same time he prayed for people to be baptized in the Holy Spirit. (Acts 19:1-7). If water baptism was of no relevance to the Christian faith then Paul who was preaching salvation by faith would not have baptized people in water first before praying for them to be baptized in the Holy Spirit.

The baptism of the Holy Spirit is done by Jesus Christ (Matt 3:11). This same Jesus who is the master of the Christian faith subjected himself to the practice of water baptism. Jesus did not do any thing which was irrelevant. Jesus did not seek to please men or to satisfy human instruction contrary to God's decision. To prove that God supported the practice of water baptism, during the water baptism of Jesus Christ heavens opened and the Holy Spirit in a form of a dove descended on Jesus and a voice spoke from heaven that: "this is my beloved son, with whom I am well pleased." (Matt2:16-17, Mark 1:9, Luke 3:21-22, John 1:29-34). If The Salvation Army believes in Jesus Christ and is ready to do the will of the Father, then there is the urgent need to reconsider the stand of the avoidance of the sacraments. There cannot be a doubt that John the Baptist came to fulfill the mission of God, so water baptism which John was doing had both physical and spiritual significance. Whoever takes water baptism of any form: sprinkling; immersion etc, to be just only a physical symbol will be making a mistake.

The Salvation Army does not condemn water baptism and infant baptism, but rather prefers dedication of children because Jesus was dedicated at infancy in the temple. This pre-supposes that the life of Jesus is worthy of emulation. At infancy it was not Jesus' will to be dedicated. It was a decision taken by his parents on his behalf. Then the refusal to practise water baptism is questionable, because at the age of 30 years Jesus could decide for himself and he willingly went to John and even pleaded that John should baptize him in water. This decision Jesus took pleased God hence heaven opened and God spoke during his baptism.

On the teachings of the Eucharist, the clause that The Salvation Army brings to question the authenticity of the institution of the instruction in Luke's gospel and its absence in John needs critical consideration. John stated that it is not everything that Jesus did and said (taught) that he wrote (John 21:25). So we cannot rule out that once John did not mention it means Jesus did not state it. Also it is not only John who portrays Jesus as the source of eternal life. The core message of all the gospels is that Jesus is the source of eternal life.

The question of the authenticity of Luke's account of Jesus instituting the Eucharist raises a question on the faith of The Salvation Army. The first of the eleven articles of faith of The Salvation Army states "We believe that the scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.<sup>47</sup> Anybody who enters The Salvation Army is assured that it is the Holy Scriptures alone which the church uses as a source

<sup>47</sup> The General of The Salvation Army (1994), *Chosen to be a Soldier, Orders and regulations for Soldiers of The Salvation Army*. Britain, Malstan & Co. Ltd, p. 3.

of divine instruction, so if The Salvation Army turns round to question aspects of the Holy Bible with the aim of declaring such parts as inauthentic then the first article of faith noted above should be amended otherwise it will be throwing dust into the eyes of undiscerning members of The Salvation Army.

The suggestion therefore is that the Army in Ghana should present the arguments raised above to the International Headquarters in London for consideration, if the Ghana territory finds them relevant.

Another book which informs on The Salvation Army doctrines and practices which affect the growth of it in Ghana is titled; *Chosen to be a soldier Orders and Regulations for Soldiers of The Salvation Army*. This was originally prepared by the founder and revised by the General in 1994.

This book is the basic material which is used to teach church members before they are fully accepted as soldiers of The Salvation Army. The book gives the early history of the Salvation Army from 1864 through to 1890. It outlines the major events within those formative years of The Salvation Army. However the historical records in it are not detailed enough.

The fundamental theology of The Salvation Army can be found in the book. Chapter one elaborates the eleven articles of faith which Salvationists confess world over, which include belief in God the Creator, the authority of scriptures, source and influence of sin from Adam to all men and the saving grace of Jesus Christ, justification by grace to immortality of the soul, and final judgment with rewards or

punishments.<sup>48</sup>

The book indicates the need for prayers, bible studies and witnessing. It also looks at the moral attitude required of a Salvationist. The Salvation Army symbols which include a kind of salute, flag, the motto: "Blood and Fire", the crest made of symbols of the sun, cross, 'S' sword, shots and the crown are explained. With morality the book stresses against illicit drugs, tobacco, alcohol, debt, vulgar and profane speech, obscenity, pornography and sexual misconduct <sup>49</sup>

The stand of The Salvation Army on helping the sick, needy and the suffering are highlighted in this book. This stand demands that a Salvationist should be a willing worker and a glad giver.

The need for The Salvationist to relate well with other Christians or churches as well as how to speak in public is also pointed out in this book. Scriptures are selected to support some of the stands of The Salvation Army.

A common expression in Salvationism, 'Army Spirit,' is explained. This research investigated how Ghanaian Salvationists perceive the term and whether it is helping the development of the Salvation Army in Ghana. (By Army Spirit is meant doing things in line with dictates of the Army, not questioning the status quo).

The book stresses the fruit of the spirit and is silent on the gifts of the spirit.

<sup>48</sup> The General (1994) *Chosen To Be A Soldier, Orders and Regulations for Soldiers of The Salvation Army*, England, Halstan &Co Lid, pp. 1-6 .

<sup>49</sup> The General (1994, *Chosen To Be A Soldier*, p. 7.

Obviously traditional Salvationists do not lay much emphasis on the gifts of the spirit. The lack of teachings and emphasis on the gifts of the spirit is a serious defect in the spiritual growth of Salvationists in Ghana.

The development of renewal movements in mainline churches in Ghana has traits in The Salvation Army Ghana, the research found it relevant to review Cephas Omenyo's book on *Pentecost outside Pentecostalism, a study of the development of charismatic renewal in the Mainline churches in Ghana* (2006). It is an extensive work that he has done.

He looked at the phenomenon of charismatic renewal in the Roman Catholic Church, the Anglican Church, and the Presbyterian Church of Ghana, (PCG), the Methodist Church Ghana, the Evangelical Presbyterian Church (EPC) in Ghana and the Baptist Church.

He tries to establish reasons why the charismatic wind is easily sweeping through the mainline churches. He traces the historical, social, economic, political and primal view of the Ghanaian and African in General.

Historically he looked at the eras of pre-colonialism, the slave trade and eventual colonization of the Gold Coast. The political instability after independence resulted in economic hardship. This hardship coupled with the belief that every unfortunate situation is caused by the devil, led to the need for a new solution to people's problems with spiritual help which in a way contributed to the survival of the charismatic renewals.

He looked at the religious scene in Ghana which accepts religious plurality having Christianity dominating with the existence of Islam, Traditional Religion and new religious movements. Focusing on Christianity he noted that the western form of Christianity introduced into Gold Coast (Ghana) was not able to solve the spiritual needs of the Ghanaians so African spirituality was introduced into mainline churches which met stiff opposition and led to schisms. He indicated that out of the Methodist Church came Musama Disco Christo Church, The Nasserite Healing Home, St. Michael Healing Mission, Accra Congregational, La Christ African Tabernacle, Eternal Sacred Order of Cherubim and Seraphim and Twelve Apostles Churches. Break away from the Presbyterian Church led to the formation of Christ Apostolic, Apostles Revelation Society and National Baptist Church. Out of the Anglican Church come First Century Gospel Church, the Lord's Divine Healers Temple and Redeemed Church of Christ.<sup>50</sup>

The upsurge of the introduction of charismatic movements in the mainline churches eventually led to the acceptance and recognition of it as a body in the mainline churches. Omenyo identified various personalities that led the movements and the problems that the pioneers of the charismatic movements faced. Some of the problems included a ban on praying on some church premises.<sup>51</sup>

He being a reverend minister of the Presbyterian Church of Ghana has been fair to write the struggles that existed in the Presbyterian Church until renewal movements

\* N. Cephas Omenyo (2006) *Pentecost Outside Pentecostal ism , A Study (V The Development of the Charismatic Renewal in The Main Line Churches in Ghana)*. The Netherlands, Boekencentrum Publishing House, p. 7.

<sup>51</sup> Ibid, p. 135.

gained recognition in the Presbyterian Church of Ghana in 1965 and was given an office at the Headquarters in 1980. This serves as an eye opener to this researcher who is a Salvationist to be objective in relating the struggles that the renewal movements in The S.A in Ghana faced and are facing. This is because The S.A. is also a mainline church in Ghana and is having difficulties in accepting a renewal movement especially in reference to its liturgy.

Omenyo's work covers the sources of the influence that led to the charismatic movements in the mainline churches. He pointed out that apart from the Catholic Charismatic Renewal which can trace part of its influence from outside Africa, the Anglican, Presbyterian, Evangelical Presbyterian, Methodist and Baptist Convention Ghana trace the sources of influence to the charismatic renewal to mainly Para-church groups or classical Pentecostal or Neo-Pentecostal ministries.<sup>52</sup> This research work traces the source(s) of influence, which have led to charismatic renewal movements in The Salvation Army, Ghana Territory.

Information on how the Bible Study and Prayer Group of the P C G became nationally net-worked and eventually recognized by the Synod shall serve as a guide in suggesting what the charismatic movement in The Salvation Army should do to be recognized by the church authorities.

It appears from reading this book that the main reason why some mainline church leaders opposed renewal movements was conservatism. However there are other factors in addition to conservatism which lead to the opposition to renewal

<sup>52</sup> Ibid, p. 227.

movements. Such factors though not indicated by Omenyo include: the charismatics gain more attention and recognition of the congregation with less attention to the pastors which the pastors are not comfortable with so they oppose the charismatics, sometimes some of the pastors and church elders are involved in secret unchristian spiritual activities so they are scared that if some church members become spiritually powerful their spiritual eyes will open and see their secret unchristian activities going on hence they oppose the charismatics. Sometimes the Charismatic leaders do not humble themselves. Such factors have been explored in detail in the course of this study.

He identified various kinds of charismatic groups in the mainline churches which range from those fully recognized by the national church authority, those which have national networking systems, those that are recognized by only the local church and those that involve few members of the mainline church which has not formed a group yet.<sup>53</sup>

Omenyo identified one reason why members were attracted to the charismatic movements as that the charismatic movements paid attention to the spiritual needs of their members which the mainline churches did not and also the charismatic groups gave enough pastoral care to their flocks.<sup>54</sup>

He identified that the traditional ethos of the Baptist church was not too different from the ethos of the renewal movements yet certain basic differences were introduced like

<sup>53</sup> Omenyo, (2006), *Pentecost Outside Pentecostallni* p 97

<sup>M</sup> Ibid. pp. 98, 208.

vigil prayer meetings, speaking in tongues, deliverance and casting out of demons. His approach with regards to the Baptist Church shall serve as an eye opener to this work. The traditional ethos of The S. A has many things in common with charismatic and Pentecostal movements. It is common to hear The Salvation Army pastors saying that The S.A is the first Pentecostal church in Ghana (though not factual). Yet renewals are calling for changes (in terms of more serious prayers and more use of the gifts of the spirit). The changes that they are calling for shall be looked at.

Omenyo's work was on selected mainline churches excluding The Salvation Army. This work looks at the renewal movements developing in The Salvation Army to add to knowledge in the Study of Religions.

Peter, B. Clarke in his book, *West Africa and Christianity, A study of Development from the 15<sup>th</sup> to the 20<sup>th</sup> - century* (1986) discussed the Christian missionary movements during the colonial era in 1890 to 1960 in former British West Africa and Liberia.<sup>56</sup> Looking at the Gold Coast and Ghana, Clarke focused mainly on the missionary activities of the Basel (Presbyterian Church of Ghana), Methodist, Anglican, Roman, and A. M. E. Zion Church.<sup>57</sup> Clarke indicated that the school evangelism approach was very productive in the missionary work. He indicated that by 1958 the Presbyterian Church was responsible for 15% of primary and Middle schools. The objective of the mission school was to train Africans to be able to take up leadership roles. The Methodist, Anglican and Roman Catholics took the lead in secondary education.

<sup>55</sup> Ibid, pp. 194-197.

<sup>w</sup> Clarke, B. Peter (1986) *West Africa and Christianity, A Study of the Developments from IV\* . Century*, Britain, Edward Arnold Publishers, pp. 96 -98

<sup>57</sup> Ibid.

In 1950 the Presbyterian Church of the Gold Coast was fully independent and in 1961 the Methodist Church, Ghana also became autonomous. Clarke indicated that rising from a few thousands in 1906, by 1924 the Roman Catholic Church of Ghana had over 50,000 membership, and over half a million by 1950. By 1970 its membership nation wide had increased to over one million. <sup>58</sup>

Peter Clarke is silent on The Salvation Army. The period within which he researched The Salvation Army had come to Ghana so he could have said something about it. However the information given on some of the mainline churches can help in this research especially the school evangelism approach; this research found out how effectively The Salvation Army has used it.

Elizabeth Isichei in her book, *A history of Christianity in Africa from antiquity to the present day* (1995), mentions The Salvation Army in Nigeria and Central Africa. She does not say anything about The Salvation Army in Ghana. She indicated that The Salvation Army arrived in Nigeria later as compared to The Presbyterian and Methodist Churches. Isichei indicated that The Salvation Army reached West Central Africa in 1934.<sup>59</sup> She indicated that the uniform of the officers (pastors) of The Salvation Army with the 'S' attracted a lot of people because they thought that the 'S' symbolized support for or incarnation of Simon Kimbangu (He was a political figure with a large following). This research looks at the influence the uniform of The Salvation Army is having on Ghanaians.

Isichei indicated that in the French Congo, people treated The Salvation Army as an

<sup>s\*</sup> Ibid, p. 99.

<sup>”</sup> Elizabeth Isichic (1995) *A History of Christianity in Africa from Antiiuitv to tlw present Daw* Britain, Cromwell Press, p. 202.

shows that The Salvation Army, a European church did not take the African spirituality very seriously.

Max Assimeng, in his book, *Religion and Social Change in West Africa* (1989) stated Salvation Army, Ghana command among the 514 churches he listed.<sup>60</sup> Assimeng made an error in stating the name of the church; it is 'The Salvation Army not Salvation Army as he stated it. However his mere mention of the S.A. gives an impression that as at 1989 when he wrote, The Salvation Army, Ghana, was a command and not a territory as it is now. This will help in tracing how Ghana gained the status of a territory and when. It is quite surprising that Assimeng looking at religion and social change does not give details of the social activities of The Salvation Army, Ghana Territory, because The Salvation Army is more into social activities.

#### **1.10 SIGNIFICANCE OF THE STUDY**

Yorubas in Nigeria have a proverb that 'The man who does not know where the rains started beating him is likely not to know where he is going'. The absence of a well researched material on the history of The Salvation Army in Ghana keeps many scholars including renowned church historians in the dark. The territorial headquarters of The Salvation Army in Accra cannot as of now point to a single researched document on the development of The Salvation Army in Ghana.

This research work is to inform and educate scholars and the general public on the work of The Salvation Army in Ghana. It shall give the church leadership and

<sup>60</sup> Max Assimeng (1986) *Religion and Social Change in West Africa*.

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 k of The Salvation Army in Ghana. It shall give the church leadership and  
 irades the opportunity to objectively appreciate the strengths and weaknesses of  
 church and find ways to correct the weaknesses.

e study also aims at contributing to the education on African initiative in  
 ristianity since The Salvation Army in Ghana was introduced to Ghana by a  
 lanaian, King Hudson Amoako Atta.

### **1.11 DEFINITON OF TERMS**

ASTLE: Is the official working place of the President of the Republic of Ghana.

ATRIDGE- A term used for tithe in the Army

HIEF OF THE STAFF: Is a rank in The Salvation Army next to the General. The  
 jeneral is the international leader of The Salvation Army.

•NVOY: An Envoy is a member of the Church who is trained to take care of a  
 •ociety or an outpost, [he/she is not a pastor]. He/she is like a catechist. The Envoy  
 akes care of a branch where there is no pastor.

TERRITORY: Is one of the terms used to demarcate international borders in The  
 Salvation Army. Ghana territory means all branches in Ghana together.

DISTRICT: In The Salvation Army a district is made up of ten or more branches.

DIVISION: When a District gets about twenty branches and its financial strength  
 improves, it is upgraded to a Division.

**CORPS:** A corps is a branch of The Salvation Army that has seen progress for more than five years and has twenty five or more people.

**OUTPOST:** When The Salvation Army opens a branch and gets two or more people, it is called an Outpost.

**SOCIETY:** Is a branch that has seen progress after two years of establishment and has about ten or more people.

**SALVATIONIST:** Is a member of The Salvation Army.

**COMRADE!** Comrade in another term used to describe a member of The Salvation

Army who is not an officer (Pastor)

**OFFICER:** Pastors of The Salvation Army are called Officers. The elders of a branch are called Local Officers.

**REGION:** When the Salvation Army enters a country that is either independent or colonized and it is established it is first called a Region. The Army in a Country will be called a Region if the numerical and the financial strength of The Army in that country are weak. The Region needs more attention and support from the IHQ. For example in 2003 The Salvation Army in Taiwan with a membership of three hundred and fifty three (353) was regarded as a region.<sup>61</sup> When the Army in a country is of the status of a Region, the national head is with the title of a Regional Commander.

**COMMAND:** When the numerical and the financial strength of the Army in a country improve it is upgraded to the status of a Command. For example, in 2003, Tanzania was having a national congregation of six thousand three hundred and sixty four

<sup>61</sup> Major Charles King and Major Philippa Simlc (Eds) .(2005), *The Salvation Army MIS Year Book* p. 243.

(6,364) and it was of a status of a Command.<sup>62</sup> A command of the Army is under the leadership of an Officer Commanding (OC).

TERRITORY: In the same year 2003, Ghana was having a total congregation of eighteen thousand eight hundred and twenty three (18,823) Salvationists and it was already of the status of a territory.<sup>63</sup> A territory is manned by a Territorial Commander (TC). Two or more countries can be put together to form a territory to be manned by one TC, sometimes due to lack of competent personnel to man the branches in the two different countries. Or a country with very few members may be attached to a nearby country that has many members. From 1988 to 1997 the national membership of The Army in Liberia was very small so it was attached to the Ghana territory and manned by the TC in Ghana.<sup>64</sup>

## 1.12 STRUCTURE OF THE WORK

The study has been put into six chapters. Chapter One, which is the introduction, covers general introduction to The Salvation Army in Ghana, a background to the study, statement of the problem, aims/purpose of the study, hypotheses of the study, the scope of the study, limitations, methodology, literature review and definition of terms.

Chapter Two briefly looks at the religious scene in The Gold Coast before 1922. the history of the establishment of The Salvation Army (SA) in East London, how it came to Ghana and how it has spread to the ten political regions in Ghana.

<sup>62</sup> Ibid. p. 245.

<sup>63</sup> Ibid, p. 121.

<sup>64</sup> Charles King and Trevor Howes (eds ), (2005), *The Salvation Army Year Book. 2006. The Centennial Edition*, Britain, Page Bros, (Norwich) Ltd, p. 169.

**Chapter three** focuses on the administration of the church in Ghana with a review of militarism in Christianity.

**Chapter four** is on the beliefs (doctrines) and some practices of The Salvation Army in Ghana and renewal movements that are springing up within it.

In **Chapter five** the social services are studied whilst **chapter six** contains the summary, recommendations/suggestions.

## CHAPTER TWO

### 2.0 THE COMING AND SPREAD OF THE SALVATION ARMY IN GHANA

#### 2.1 INTRODUCTION

This chapter looks at how The Salvation Army came to Ghana, then Gold Coast, and has spread to all the ten political regions in Ghana. The chapter briefly looks at the establishment of the Army in London before it came to Ghana. It would be proper to know what The Salvation Army is before talking about its coming to and spread in Ghana. The Salvation Army came to meet an already existing religious setting; this study looks briefly at the religious setting within which the Army flourished in Ghana. This is considered because one of the factors that make a crop to do well include the very land on which it is planted.

Ghana has a pluralistic religious environment. Elom Dovo has noted that it is common to find people of different religious beliefs living together in the same house. The religions in Ghana are mainly Christianity, Islam, African Traditional Religion (ATR) and Oriental Religions (religions that originate from the Eastern world).<sup>65</sup> Constitutionally, Ghana is a secular state; however, the constitution permits freedom of religion.<sup>66</sup> From the 2000 national housing and population census, 69.0 % of the population are Christians, 15.6% are Moslems, and ATR has 8.5%, Oriental Religions 0.7% and no religion 6.2%. The following is a brief exposition of the religious scene in the Gold Coast before the arrival of The Salvation Army.



<sup>4</sup> Klom Dovo (Dec, 2004), 'Engagement of Muslims and Christians in Post Independence Ghana' *Journal of African Christian Thought*, Vol. 7 No. 2, pp. 48-55.

<sup>66</sup> *Constitution of the Republic of Ghana* (1992), Accra, Assembly Press of Ghana Publishing Corporation, pp. 27-28.

## 2.2 THE RELIGIOUS SCENE IN THE GOLD COAST BEFORE THE ARRIVAL OF THE SALVATION ARMY

The Salvation Army arrived in the 1920s. So this part of the study looks at the religious scene in the Gold Coast before 1922. The essence of this part of the study is to find out the religious setting within which The Salvation Army came and flourished.

By 1922, the religions one could notice in the Gold Coast were African Traditional Religion, Islam and Christianity. It is possible there were few people who professed other religions like Hinduism and Buddhism, but their presence could not be felt.

ATR is the oldest religion in the Gold Coast. It could be found in all parts of the country. The situation was such that every traditional king or chief of the Gold Coast had a Traditional Priest who helped him with spiritual matters. In the Gold Coast, most traditional areas had festivals they celebrated. The Traditional Priest played very important roles in the celebration of the traditional festival.

Most of the towns in the Gold Coast had taboos to be observed. Such taboos were normally given to the communities through the Traditional Priest. Should there be a break of a taboo which could result in disaster on the community, the Traditional Priest performed sacrifices to atone for the break of the taboo.<sup>67</sup>

ATR was receptive, such that when one was serving a god and did not get the desired results requested, one could abandon that god and go for another god that would provide the desired request. The receptivity of ATR allows new gods and new

<sup>67</sup> J. John Smith (1990), *African Religions and Philosophy*, Englnnd, Clays l td. pp. 58-61

religions to be introduced into any community if that god or religion does not pose any threat to it (ATR)<sup>68</sup> As a result, Islam and Christianity found comfortable grounds in the Gold Coast.

Islam is the first foreign religion that entered the Gold Coast. It entered through the northern parts of the country in the 15<sup>th</sup> century AD. Moslems who came to the Gold Coast initially did not have in mind coming to spread Islam. They came basically as traders but eventually found their religion established in the Gold Coast.

In the early stages of Islam in the Gold Coast, it was found in the Northern parts of the country. With time, it spread to the Southern parts of the country.<sup>70</sup> Islam in the Gold Coast influenced both great and small. Some Islamic religious practices mixed with some practices of African Traditional Religion of the north of the Gold Coast. The fifth Asantehene (Chief of Asante Kingdom), Nana Osei Kwame, was converted to Islam. He was removed from his office because he wanted to establish Koranic Law as the civil code for the Asante Kingdom.<sup>71</sup>

Moslems who migrated to the South of the Gold Coast stayed in the *Zongos* (the isolated quarters where Moslems who migrated to the south of the Gold Coast). Islamic spiritualists (called *malams* in Ghana) used to prepare charms and amulets. These are mystical objects which are kept to protect the holder against evil spiritual attacks and also it could be used to harm enemies spiritually. The mystical objects attracted some people of the south to Islam; this was because there was the belief that

<sup>68</sup> K. Asare Opoku, (1978), *West African Traditional Religion*, Nigeria, Kucuna Damian (Nie) I td nn 27-34.

<sup>w</sup> Omenyo, (2006), *Pentecost Outside Pentecostalism*. n. 11.

<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

harms and disasters were caused by witches and other evil spirits.<sup>72</sup> There was therefore the desire to be protected from these evil spiritual powers in some of the natives south of the Gold Coast.

Christianity is the second major foreign religion that entered the Gold Coast. It entered in 1482 through the Roman Catholic Franciscan Friars who accompanied the Portuguese traders. At that time Christianity did not have significant influence on the natives. Christianity was found mainly in the forts and castles.<sup>73\*</sup>

In the 19<sup>th</sup> century, other European missionaries came to the Gold Coast and this time succeeded in planting churches in many parts of the Gold Coast. Christian missions that were established before 1922 included the Anglican Church, Methodist Church, the Basel Mission Church (currently the Presbyterian Church of Ghana) and the Evangelical Presbyterian Church.<sup>74</sup>

European Missionaries who came to the Gold Coast from the 19<sup>th</sup> century onwards were mostly people who had been educated within the scope of the enlightenment, who related all occurrences to scientific causes and effects only.<sup>75</sup> For example, they thought that diseases could only be caused by germs. This was contrary to the native African world view that the spirit world could influence the material world either negatively or positively.<sup>76</sup>

<sup>2</sup> Opoku, (1978), *West African Traditional Religion*, pp. 27-34

<sup>3</sup> Kalu, U. Ogbu (ed) (2005), *African Christianity. An African Story*, South Africa. Business Print Centre, pp. 26-36.

Larbi, I... Kingsley (2001), *Pentecostalism the Eddies of Ghanaian Christianity*. Accra. Blessed Publication, p. 16.

<sup>5</sup> Omenyo, (2006), *Pentecost outside Pentecostalism*, p. 43.

<sup>6</sup> Opoku, (1978), *West Africa Traditional Religion*, pp. 27-34.

The Western mission churches had liturgies that were solemn. They did not seem to have solutions to the spiritual problems that the Gold Coast converts were facing. This gave room for the later establishment of African Independent Churches (AIC). For example, in 1917, one Anim N. Peter who was of a Presbyterian background started a prayer group at Asamankese in the current Eastern Region. By faith and prayers, he got testimonies of healing without medication.<sup>77</sup> He was encouraged by the testimonies and so started a kind of revival that the church should use only 'Faith Prayers' for healing. This was because most sicknesses were believed to be caused by evil spirits which should be fought spiritually through prayers. This revival spread quickly throughout Eastern Region. The support Anim received pointed out that there was a quest for Christian solution to the problems which the mainline churches had not addressed in the Gold Coast.

It was against this background that when Amoako Atta (King Hudson) traveled and met The Salvation Army he was convinced that the Army was a kind of church that would be good for him and his people in the Gold Coast.<sup>78</sup> He saw The Salvation Army liturgy to be vibrant (very spiritual and effective) as compared to the solemn liturgy of the Methodist Church which he and his family were attending in the Gold Coast. He became more interested in The Salvation Army and his desire became a reality when he was trained a pastor of the Army and was commissioned to come and open branches of Army in the Gold Coast.

<sup>77</sup> J. Kwabena A-somoah-Gyadu (2005a) *African Charismatic\*. Current Developments >within the Independent Indigenous Pentecostalism in Ghana*, Leiden. African Christian Press pp 23-26  
James Oduro (n.d.) *The Salvation Army*, p. 15.

## 2.3 THE BIRTH AND SPREAD OF THE SALVATION ARMY IN GHANA

### 2.3.1 THE BIRTH OF THE SALVATION ARMY

#### 2.3.1.1 FOUNDATION OF THE SALVATION ARMY IN EAST LONDON

Though this work is on The Salvation Army in Ghana, the researcher found it necessary to give a gist of how the Army was founded since the factors of its foundation have affected many of the things the Army does world wide. The Salvation Army was founded by William Booth and his wife Catherine. William Booth was a trained minister of the Methodist Church in England. He was trained at the Methodist New Connexion Church Training College. After four years of successful probation he was ordained a minister in 1858.<sup>79</sup> He had already married Catherine Mumford in 1855.

In 1857 he was appointed to a place called Brighthouse. In 1858 he was a minister of the Methodist Church at Gateshead. The chapel at Gateshead could seat one thousand and two hundred (1200) but only one hundred and thirty (130) were present at the first meeting. In a few weeks over two thousand people were crowding to hear Booth preach. He became the talk of the town and the Methodist Church where he pastored was often referred to as the converting shop.<sup>80</sup>

William Booth preferred traveling from place to place for evangelism but he was first given a station. Everywhere he went to preach he found more sinners repenting and therefore felt he was called to evangelize and not to pastor a church. He also felt that the converts he was making should be given special care and properly integrated into

<sup>79</sup> . . .  
M. Gwendoline Taylor (2003) *William Booll, Prophet and General*, Unghland. Impressions Dircecl Ltd, p. 17.

<sup>80</sup> Ibid, p. 23.

the Methodist Church but the Methodist Church did not share that opinion with him. Women were not easily permitted to speak in public in those days. But one day whilst Catherine Booth was sick in bed she felt the Holy Spirit inspiring her to preach Christ in public. She told the husband who permitted her to do so. With that Catherine became a public preacher.<sup>81</sup> The couple felt they had been called to minister to sinners and bring them to the saving knowledge of Jesus Christ. William wrote to the president of the Methodist New Connexion Conference asking for permission to make him an evangelist, only to go round and evangelize to bring sinners to the church. Though it was a humble appeal, he was determined that should it be turned down he would quit the Methodist Church. He took this decision with his wife Catherine Booth. The request was discussed at length but at the end the conference did not grant the request. The Booths felt the Church was not allowing them to do what God wanted them to do so they resigned quietly from being ministers of the Methodist Church in 1861.<sup>82</sup>

Their resignation came with its challenges to them. They had to give up the accommodation of the Methodist Church yet they had no money to rent an apartment. Mr. and Mrs. Mumford, the parents of Catherine Booth gave them a chance to stay with them in their home. William Booth felt free to organize the kind of revival meetings he was interested in which the Methodist Church did not allow. He was noted for using the Penitent Form (Mercy Seat: a chair or any low table he would put in front of his platform for people who want to talk to God to kneel in front and pray).

<sup>81</sup> M. Gwendoline Taylor, (2004), *William Booth*, p, 23.

W. Clifford Kew (Ed) (1990), *Catherine Booth: Her Continuing Relevance*, Britain, Campfield Press, pp. 16-22.

The converts at his revival meetings were former drunkards and prostitutes who were not welcomed to join some of the existing churches. Booth started organizing meetings with the new converts for prayers and Bible Studies. In his meeting kept increasing in number and so many branches started getting formed. These meetings under the leadership of William Booth became a Christian movement called the East End London Christian Mission and William Booth was known then as the East End London Evangelist. The East End of London was a poverty stricken zone; inhabitants there were very poor in those days, infrastructure was not well developed there. The meeting places included carpenter's shops, a room behind pigeon shop (very bad scent entered the room), room used for playing skittles, theatre halls and club houses and shops (unusual places for church meetings).

After three years, in 1864, there were thirteen stations. When many branches developed outside the poverty stricken East London, the name of the movement changed to The Christian Mission.

The mission found the need to care for the poor and needy as well as the sick. The Christian Mission added social services to its programmes and this was to be part of The Salvation Army programmes world wide to date. The Movement met some opposition at its beginning. Some of the mainline Churches felt the Christian Mission was getting more of their members and gaining more popularity so they were hostile to it. The Christian Mission faced some mob attacks. Owners of some public houses (theatres) and drinking bars often caused violent opposition since their customers were getting converted and they were losing market.

In 1878 The Christian Mission had forty five out stations, each with a full time evangelist. In that year, three topmost executives of the Christian Mission namely George Railton, Bramwell Booth and William Booth met to discuss the annual report. Railton wrote that the Christian Mission was a 'Voluntary Army'. William Booth agreed that it was an army, however, he did not like the idea that it was voluntary since 'voluntary' meant spare time work so instead of '*Voluntary Army*' William Booth wrote '*Salvation Army*'. Since then the Christian Mission became known as 'The Salvation Army', fighting for God against Satan for the salvation of souls from all evil deeds. Elijah Cadman, an evangelist of the Christian Mission, when he heard the description that the Christian Mission was a *Salvation Army* described William Booth as the General of the Army. The title remained with William Booth as the first General of The Salvation Army. Cadman who first described William Booth as the first General was using the title Captain at his station. The Salvation Army though a Christian domination adopted military strategies and titles as parallels to Christian activities.<sup>83</sup>

Now the Salvation Army is operating in one hundred and one countries including Ghana as an international religious and charity movement. It has hospitals, clinics, schools and colleges in most countries and in London it has a bank (Reliance Bank Limited).<sup>\*4</sup>

### 2.3.1.2 THE ARRIVAL OF THE SALVATION ARMY IN GHANA

In 1902 a native of the Gold Coast who worked abroad met The Salvation Army and introduced it into the Gold Coast at Cape Coast, Saltpond and surrounding

<sup>83</sup> M. Gwendoline Taylor (2003) *William Booth*, pp. 41-42.

Charles King and Philppa Smalc (2005), *The Salvation Army 200, 'i Year Book; A war for Children and Youth*, England, Page Bros (Norwich) Lid, p. 49.

communities in the Central Region. He introduced drums and clapping of hands into Christian services which was an innovation. He did not aim at establishing a branch of The Salvation Army and there are no records of his official link with the Salvation Army anywhere; he only introduced The Army style of worship into the existing Churches. This innovation could not be seen after the First World War.<sup>85</sup>

The Salvation Army was officially introduced into the Gold Coast on 23<sup>rd</sup> August, 1922 by King Hudson known natively as Amoako Atta. Amoako Atta was a native of Agona Duakwa in the Central Region. His parents were Mr. Kweku Nyarko of Agona Duakwa and Madam Aba Debrah of Anomabo in the Central Region of the Gold Coast His formal education was up to middle school. He was brought up in a Christian home as a Methodist. He was a successful farmer and businessman, who owned a vehicle as a young man.<sup>86</sup>

In 1921, Amoako Atta (King Hudson) read about the activities of the Salvation Army in seventy countries. He was touched, especially by the fact that the Army was fighting strongly against alcoholism. He wrote to the General who was then General Bramwell Booth, a son of General William Booth that he wished to be a Salvationist and to be trained as an officer.<sup>87</sup> Hudson wanted a more active church (a church with vigorous worship and praises) than the solemn Christianity he was seeing in the Gold Coast. Before he could get his reply he was on his way to London.

His going to London was not smooth; it was highly out of frustration. On 24<sup>th</sup> December, 1920 he got his house and shop (stall) burnt to complete ashes when his

<sup>85</sup> James Oduro (n.d) *The Salvation Army*, p. 23.

\* Ibid, p. 23.

<sup>87</sup>Cyri! Barnes (n .d) *Ghana Salvation Army*, (unpublished), p. 1.

driver left a piece of lit cigarette in the garage which caught fire with the petrol in a gallon there. In his desperation he traveled in early 1921 to the United Kingdom to visit his uncle for greener pastures. Whilst in London, on one Sunday at a street corner not far from Oxford Circus, he met Salvationists in an open air meeting. He was attracted and followed the Salvationists to Regent Hall (Chapel). He became converted and a soldier (an adult member of The Salvation Army) at the Ranks Corps (Ranks branch). He later fellowshipped with the Clapton congregation in England.\*\*

King Hudson was sure that the practices and principles of The Army would be accepted by natives of the Gold Coast hence it was reported that he made this declaration, "This is the religion for me and for my people." He applied for Officership and was accepted. King Hudson started his pastoral training on 19<sup>th</sup> August, 1921. He was commissioned after successful training by General Bramwell Booth on 15<sup>th</sup> May 1922 as a Lieutenant.

Hudson was commissioned to go and 'open fire' (start branches of the Army) in his country. He arrived in the Gold Coast on 22<sup>nd</sup> August 1922 and on 23<sup>rd</sup> August 1922 he was at Duakwa his home town. He went to the chief of the town and told him that he had brought a church which would be good for the natives of Duakwa. A big durbar was held in his honour and Amoako Atta preached to the gathering. It was a one man open-air show. He played drums, sang songs, blew the trumpet intermittently, his Army flag was fixed at his side. Some thought that he was out of his senses due to what they saw: One man singing, beating the drums, marching.

<sup>88</sup> James Oduro (n. cl). *The Salvation Army*, pp. 13-25.

blowing the trumpet, and waving the Army flag all intermittently. His popular song was "whoever wants should come."

The durbar ended with two opinions; some thought he was out of his mind whilst others accepted the message of The Salvation Army. Early converts that Hudson made were his immediate relatives; his mother and Sisters, Mr. J. K. Asiedu and Micah Gyan; the latter became an officer. Within a week he made 50 converts. He organized a converts meeting to teach the new converts. He saw that there were many unconverted people there so he turned the meeting to another evangelism, that is soldiers' meeting (preaching for sinners to repent) and fifteen more people were won.

The early converts became the companions of Hudson of the Army who helped in the spread of the Army to some parts of the Central Region. A corps (a branch) was established at Agona Duakwa as the first Corps in Ghana. Salvationists in Ghana called it the Mother Corps. The next Corps was established at Agona Nkum (often referred to as Father Corps). Other early Corps in the Central Region were at Agona Swedru, Odobeng, and some nearby villages.

The Army quickly moved, through the evangelism of King Hudson, to other regions of the country. After a few branches had been established in the Central Region, the spread of the Army in that region became very slow. Hudson and his people shifted attention to other regions. Perhaps their focus was on nation wide spread than to remain in one region. For example the corps at Cape Coast, the capital of the region as at 2006 was only ten years old with a small congregation. The Winneba branch has no proper standing, since it is the University of Education students who when in school

keep the number a bit high; when they are on vacation the remaining congregation is very often not more than twenty.<sup>89</sup> The implication is that in the course of time the Winneba branch did not get effective people to maintain it. Also the church did not devise effective evangelistic strategies and policies to increase its membership.

## **23.2. THE SPREAD OF THE SALVATION ARMY TO OTHER REGIONS IN**

### **GHANA**

#### **23.2.1 SPREAD TO GREATER ACCRA REGION**

In December 1922, Ensign and Mrs. Charles V. Roberts were appointed as the first British and Europeans missionaries of The Salvation Army to the Gold Coast. They were until that appointment working in The Salvation Army in Nigeria. (The Army got to Nigeria two years before it got to the Gold Coast). They met King Hudson in Accra, who took them to have a service with the Winneba Corps. After that service, they came back to Accra to settle in a house secured by Hudson for them. They settled in Accra and opened a branch at James Town. The James Town Corps was later moved to Tudu possibly due to accommodation problem. From Tudu the corps was moved to Mamprobi and eventually settled there to date. Ideally when the Army was moving to Tudu they could still have maintained the James Town branch. Moving from Tudu to Mamprobi too they could still have maintained a branch at Tudu. The Army, by then, it seemed, had not conceived the idea of getting more than one branch in a town.

\* James Oduro (n.d), *The Salvation Army*, p. 25.

Source: Mrs. Stella Nyumuah who was attending school at the University of Education Winneba in 2006, she was interviewed several times in July, 2006 at Koforidua.

Different reasons have been assigned to explain the movement from Tudu to Mamprobi. One source said that The Army was not comfortable at Tudu which was a Muslim dominated area. This view is not officially given as the reason for the movement from Tudu to Mamprobi. Officially it said that a Denmark trading company in the country saw that Tudu would be a good trading centre and the Army also wanted a larger and more conducive place for worship hence the Church agreed to move to Mamprobi, which was then a quiet area. The Salvation Army was the first institution to be established in Mamprobi.<sup>90</sup>

The Mamprobi Corps remained the only corps of the Army in the whole of Accra for a long time. This was because some elders of the Mamprobi Corps and the national leadership opposed the establishment of other branches within Accra with the thought that if some of the members break away from the Mamprobi Corps to form a new Corps the Mamprobi Corps would collapse. However with the expansion of the Accra Metropolis more of the members of the Mamprobi corps moved to stay at other suburbs. Due to such change of environment accompanied by cost of the transportation to church programmes, some Salvationists joined other churches. This could be one of the reasons for which in some years the national membership reduced, (See Table A). Those who did not want to join other churches forced to open branches of The Army near by or at suburbs where they lived. Eventually branches of The Army got established at Accra New Town, Lapaz, Dakuman, Bubuashie, Ashaiman. Osu, Tema Communities two and eleven, Nungua and Madina. In the early 1990s the

Source: Major Samuel Amponsah (chartered Accountant), the Secretary for Administration interviewed in his house in December, 2006.

Also Major George Aidoo, a retired pastor of The Salvation Army, related much of this information on this page in an interview with him at his residence at Koforidua in December, 2006.

Accra New Town Corps which used to fellowship in a classroom acquired a land and put a chapel at Kotobabi and so they moved to Kotobabi.

The Tema Community 11 Corps also called the Tema West Corps was established when some members went to stay there. Its establishment got a lot of help from the Tema Community 2 Corps also called Tema Central Corps. Among the founding members of the Tema West Corps was Mrs. Comfort L Adjei. In 1996 Capt Seth Larbi was posted to the Tema West Corps as the first pastor of the Corps. Hitherto it was under the pastor of the Tema Central Corps at Tema Community 2.

The Madina Corps was established in 1994. It started with the initiative of one Mrs. Elizabeth Ntem and Major Paul Afful. Mrs. Ntem was one of the executives of the Mamprobi Corps. On retirement from the Bank of Ghana, she moved to stay in the house she had put up at Madina. She felt the need to get a branch of the Army at Madina. This idea was supported by Major Paul Afful who was in charge of the Mamprobi Corps. The Madina Corps started with about five people at the house of Mrs. Ntem. With the help of Major Paul Afful, a classroom was acquired for meetings at the Madina Number One JSS School.

Service at this place had its own inconveniences. The inconveniences included being denied access to the classroom on some days by the school authority and also disturbances by drug addicts. Out of frustration they moved to their own premise which was at the foundation level along the Madina New road area in October, 2002. The chapel was still under construction as at December 2006. As at 2006 the Madina

Corps was under the Mamprobi Pastor or any pastor who would be appointed to oversee it as an additional responsibility by the Territorial Headquarters.<sup>91</sup>

Some of the founding members of the Madina Corps in addition to Mrs. Ntem were Mr. Kokroko, (First Corps Sergeant Major - CSM), Mr. and Mrs. Dater, Miss Sylvia Debrah, Miss Felicia Donkor and Mr. Anane Maxwell. In 2002 Mr. Kwadwo Boateng (popularly known as Kwaboa) who was a member of The Army at Ash town, Kumasi, came with his family to stay in Accra at Ashale Botwe New Town; because the Army had no branch there, he decided to fellowship with the Madina branch. He formed The Precious Blood Family (a singing group) which admitted non-Salvationists. The songs and choreography of this group kept reviving the Madina Corps and attracted the youth to remain in the corps. This group was some times featured on a television station called TV3.

### **23.2.2 SPREAD TO THE EASTERN REGION**

In 1924, Captains Wickings and Daily, with the assistance of Ensign King Hudson, opened branches at Aburi and Nsawam. Within the 1920s, Amoako Atta (King Hudson) had succeeded in planting branches at other towns of the Eastern region like Begoro, Asiakwa and Nkawkaw.<sup>92</sup>

In 1927, The Salvation Army spread to the Krobo land in the Eastern Region. The late Major Mensah started the Army work at Somanya. The Somanya Corps was stabilized and Mr. J T Nyarko was appointed an envoy to it in 1929 to oversee it.

Source: Mrs. Elizabeth Ntem who was a secretary for the Mamprobi Corps and one of the founding members of The Madina Corps. She was interviewed in August, 2006 at her residence at Madina  
James Oduro (n .d) *The Salvation Army*, p. 32.

Nyarko was later trained to be a full-time pastor and he rose to the rank of a Brigadier before retirement. Within the Krobo land the Army got branches in the following towns: Huhunya, Obawale, Aketebour, Samlesi, Klo-Agogo, Bisa and Oterkpolu.

The work in the Krobo land had a language problem. There was the absence of Krobo speaking officers and literate members to translate sermons and other ministrations. This problem eventually led to the collapse of some of the branches and those that did not collapse became dormant. In 1943, the late Major Apotsi Nartey was appointed a teacher and an envoy at Samlesi. His appointment brought some revival to the Corps and its surrounding branches. From the 1990s to 2006 The Salvation Army was still active in some Krobo towns like Somanya, Huhunya, Samlesi, and Aketebour.<sup>93</sup> As at 2006, the Huhunya chapel had collapsed but there were about ten Salvationists still there.

In the 1920s, The Army got branches at Koforidua Asokore and Akuapim Larteh (The Chapel of the Army at Larteh Akuapim is adjacent the Larteh Akonnedi Shrine). The Asokore Corps remained the only Corps in the whole of the Koforidua township. Attempts to get other branches established within the town were hindered by leading members of the Koforidua Asokore Corps, for they thought should some of the members leave to go and form new branches, the Asokore Corps would collapse or the offertory would reduce. It was not only the Asokore Corps members who opposed the opening of other branches. Major Ampatcy who was at Territorial Headquarters as General Secretary also opposed the opening of other branches in Koforidua; he also thought that it would lead to the collapse of the Asokore Corps.

<sup>93</sup> Source: Mr. Joshua Nyumuah a native of Somanya and resident at Nkurakan near Koforidua. interviewed in June, 2006 at Koforidua.

In 1979, Major Benjamin Ofori who was the commanding officer of the Asokore Corps supported the idea that the Army should get other branches within the Koforidua municipality. That year the Koforidua Corps was started in a free accommodation at the Legion Hall. Some of the founding members were Mr. Agycna Wiredu and Maame Kate Sarpomaa. The meeting place was later moved to a room at the Cocoa Marketing Buying Centre near the railway crossing along the Koforidua Bunso road. They later had to go to one of the classrooms of the Government Secretariat School at Koforidua Ogua. They had challenges with the venue in 1994. By then Major Paul Afful was the District Officer of the Begoro District and Madam Emma Ankoma, a comrade, helped the Koforidua branch to get a new place of service. The new place of service was a store room which Madam Emma Ankoma used for sewing at Koforidua Srodæ near the old Koforidua Glamour House. When there was the urgent need for a meeting place for service, she sacrificed that store to the Corps. This small store room without windows under a storey building was used till 2005.

The uncomfortable situation that the corps went through due the absence of a chapel led the workers (members who were employed) in the church to give loans to the church to buy a land for a chapel. They appealed to the Territorial Headquarters (THQ) for help to add to the money they had to buy the land. However, the THQ turned the appeal down but rather ordered that the money should be sent to the THQ coffers. The Koforidua Corps under their Corps Sergeant Major, Mr. Joshua Nartey Nyumuah, and the Corps Secretary, Mr. Agycna Wiredu, mobilized money from elsewhere and bought the land.

In 2004 the Koforidua Corps was blessed when a donation received by the Ghana Territory from The Salvation Army USA West Territory through the THQ was granted to the Koforidua Corps. The THQ used the donation and put up a chapel that can seat about two hundred and fifty people on the plot of land the Koforidua Corps had already bought. That chapel was commissioned on the 20<sup>th</sup> March, 2005 by the then TC and TPWM Col. Graeme and Anne Harding. In attendance at the commissioning was Nana Agyei Boateng the Municipal Chief Executive of the New Juabeng Municipality.

From 1979 to 2001, the Koforidua Corps was under the Asokore Corps Officer (pastor). In 2001 Captains Mary and Michael Eku were posted as Commanding Officers to the Koforidua Corps. Other Commanding Officers to the Koforidua Corps were Major Mrs. Hellen Abaidoo, an old lady who went on retirement at Koforidua. Captain Alberta and Ernest Arhin, Captains Vivian and Eric Owusu.<sup><M</sup>

The Asiakwa Corps of The Salvation Army in the Eastern Region was believed to have started around 1922-1924. It was one of the Corps established by Adjutant King Hudson. The then Chief of Asiakwa, Nana Kwasi Kwadjo, gave The Army a vast portion of land on which are the current Chapel, Mission House, Primary and Junior Secondary Schools of The Salvation Army. This chief and the queen mother, Obaahcmaa Boatemaa, and Nana Agyemang, a sub chief, were Army friends (associate members of The Army), in the 1920s to 1940s, The Army had a large congregation at Asiakwa; but with the coining of Pentecostal Churches some of the

Source: Mr. Agyena Wircedu, who was the secretary of the Koforidua Corps in 1979. He was interviewed at Koforidua Kapito in March, 2006.



members were lost to them. This was because the Pentccostal churches were paying more attention to the spiritual problems of the natives.

Some pastors that worked in the Asiakwa Corps include Capt. Abrcmkow, Captain Stephen Oduro, Lt. Obeng Appua and wife, Capt. And Mrs. Danquah, Capt. Isaac Danso and Capt. Mrs. Eva Danso, Captains Mary and Seth Larbi, Capts. Evanam and George Nyarko, and Capt. and Mrs. Wiafe. In 2006, the Commanding Officer of the Asiakwa Corps was Capt. Addison. In 1990 the roofing of the old chapel of the Asiakwa Corps was destroyed by a storm. The then Commanding Officer Capt. Obeng Appua was very instrumental in mobilizing the members for communal labour and also raising money to put up a chapel which could seat five hundred people. By 1993, before he was transferred from Asiakwa, the chapel under construction had been roofed. The cost of the roofing was a loan from the Territorial Headquarters of the Army which the Asiakwa Corps was to repay by installment

Without the active support of the natives in diverse ways, The Army could not have survived. Some natives who were local officers whose hard work and devotion to the mission work contributed to the survival of the Asiakwa Corps include Madam Agnes Ofosuhemaa, Maame Mercy Dokua (CSM), Maame Margaret Bruwaa, Maame Agnes Kwakoa (Mina Ama), who was a treasurer, Maame Janet Serwaa, who later became the wife of Adjutant Amoako Atta (King Hudson)."<sup>5</sup>

The Begoro Corps was said to be the most vibrant corps in the Eastern Region and the whole of Ghana. It was having the largest membership in Begoro township. Again it

<sup>5</sup> Source: Madam Beatrice Afumaa, who had been a member of the Asiakwa Corps since 1974 and Major (retired) Comfort Appiah of the Army, a native of Asiakwa. Both were interviewed on 2<sup>nd</sup> January, 2007 at Asiakwa.

was the branch of the Army in Ghana with the largest congregation. Begoro politically is the district capital of the Fanteakwa District Assembly. 1922 is said to be the year when The Salvation Army got to Begoro as the second Christian denomination there; the first Church at Begoro was the Presbyterian Church of Ghana. The Begoro Corps was one of the branches established by Ensign King Hudson.

At Begoro, The Army was embraced by the royals of the town. The early corps elders were chiefs and sub chiefs who had not given up their traditional practices outright. The then Chief, Nana Kwatwum, gave The Salvation Army a large portion of building plot (about twenty hectares) free of charge on which are the current chapel, schools (Primary A & B. JSS A & B), mission house, clinic and the rehabilitation centre. He also gave a farming land in the forest to be cultivated to finance the Corps. As at 2006, some of the building plots had been encroached upon due to lack of proper documentation on the land.

The Begoro Corps started under a shed; as it grew, the need for a proper chapel was an absolute necessity. The Church elders agreed to sell the farming land, got money and put up a mud building with iron roofing sheets in the 1920s. This building was in use as at 2006 but it had been plastered and painted; two offices were built attached to it in the 1990s by Capt. Samuel Danquah.

One of the sub chiefs, Okycame Aboroso, who was a member made membership of The Salvation Army compulsory for all his dependants. Failure to be a Salvationist would mean refusal to offer his sponsorship for schooling or apprenticeship. He determined to disown any of his children who would refuse to be a Salvationist. As a

result all his relatives became Salvationists which increased membership of the Begoro Corps. Among the natives who helped to get the Army established at Begoro were: Mr. Atta Owusu (1<sup>st</sup> CSM) Maamc Agyciwaa, Agya Kwamc Sac, Papa Noah Akuffo Appenteng, Mr. Kwasi Pipim (a CSM), Papa Wircdu, Opaning Abankwa (Father of Major (Rtd) D. Abankwa), Maamc Boadua, Papa Dampare, Papa Samson Twenefo and Madam Dede Agyakwa Ntim. From Begoro, The Army has spread to some near by villages like Ahumhumaso, Naama and Nkankama.

In the 1960s and the 1970s, Begoro was a district head office of The Salvation Army where the District Officer (DO) stayed. During the tenure of office as the DO, Capt. J.E Amoah (who later became Colonel and a TC) decided to move the Army district office to Koforidua since Koforidua was the Political administrative capital for Eastern Region and most of the Churches (other Christian denominations) were having their district offices at Koforidua. This idea was highly objected to by the Begoro Corps but the THQ supported it so in the late 1970s the Begoro district office was moved to Koforidua to a house that the THQ had put up at Koforidua Old Estate. The name of the district was therefore changed from Begoro District to East Akim District.

Officers of the Army who worked at the Begoro Corps include Ensign King Hudson. Captain Benjamin Rexford Amu, who worked at Begoro for seventeen years. Capt. John Edward Amoah, Capt. Appiah, Brigadier Aidoo, Capt. Ntim, Capt. Samuel Boateng, Capt. Kwakyc, and Capt. Duku. Others who worked there from the 1990s include Capt. Otiwa, Capt. Akpla, Capt. Samuel Danquah, and Capt. Asirifi. As at December, 2006 the Commanding Officer there was Major E. Agyekum.

As at December, 2006, the local officers at the Begoro Corps included Mr. George Ntim, Opanin Kofi Ntim, Mr. Damparc, Mrs. Comfort Ntim, Madam Comfort Asabea I, Madams Christiana Churcher and Comfort Boatmaa. In recent years the Begoro congregation had reduced drastically. Membership as at 2006 was around three hundred (300) which is less than half its number in the 1970s. Most of the youth are attracted to other sister churches.%

The Salvation Army has its presence in the Afram Plains in the Eastern Region. In the 1990s when Major Emmanuel Duodu was the District Officer of the Nkawkw District, he encouraged an effort to get the Army spread to the Afram Plains. A Corps was firmly established at Donkokrom and Capt. Amankwa was sent there to pioneer the work at Donkokrom and the surrounding villages. The Army distributed food aid and fanning materials to the new converts at the Afram Plains so it attracted a lot of members and many branches were opened. However, when the aid stopped some of the members ended their membership. Some branches in the Afram Plains collapsed. As at December, 2006 the Afram Plains was having five branches of the Army.

Other areas where the Army is doing well in the Eastern Region include Akim Oda and the surrounding areas which form the Akim Central District and Asamankese and the surrounding areas which form the West Akim District of the Salvation Army. The Salvation Army has spread in the Eastern Region more than in any other region.

Also confirmed by Mr. George Aniw. a former head teacher in Begoro Salvation Basic Schools and Major (retired) D. Ahankwa, a native of Begoro; both were interviewed at Begoro on December 26, 2006.

### **2.3.23 SPREAD TO ASHANTI REGION**

When Major Thompson was in charge of the Gold Coast Division, he sent Brigadier Usher, then a Captain to 'open fire' (open a branch) in the Ashanti Region. The first town in the Ashanti Region was at Fomena on 29<sup>th</sup> January, 1924. Later that same year Captain Gyan was sent to assist Captain Usher. In April 1925, the two went to Kumasi to 'open fire' there. The planting of the Corps at Kumasi was one of the few planned expansions by the national head office. In Kumasi, the first Corps was established at Ash town. On May 9, 1927 the first Hall (Chapel) then often referred to as Citadel in Kumasi was commissioned by Adjutant Cromwell who was assisted by Capt. Gyan. As at 2006 in Kumasi the Army had branches at Old Tafo, Suame and Kwadaso.<sup>97</sup>

In the Ashanti Region, The Salvation Army has its presence in towns including Morso, Dadease, Bipoa, Wiemoase, Tetrem, Nyamfa, Dampong, Asuafo, Obuasi, Nkwanta, Jamasi and Kofiase. The Army has two administrative divisions in the Ashanti Region namely Ashanti Central Division with Divisional Headquarters (DHQ) at Kumasi and the Ashanti North Division with DHQ at Ashanti Mampong.

#### **2.3.2.4 SPREAD TO BRONG AHAFO REGION (BA)**

Available information indicates that some Salvationists in Ashanti Region migrated to work in Brong Ahafo Region and eventually established a branch at Wamfie. The Wamfie Corps was under the Ashanti Division until other branches were established in Brong Ahafo (BA) region before the BA district was formed in 1994. Towns in BA

James Oduro (n. d) *The Salvation Army*, p. 35.

where the Army has branches include Sunyani, Bechem and Aboabo. There are other villages also where the Army has its presence. <sup>98</sup>

### **232S SPREAD TO THE VOLTA REGION**

The spread of The Salvation Army to the current Volta Region then British Togoland was by the initiative of a chief of the region at Bowire (William Booth settlement; unfortunately the source could not name the chief concerned). In 1931, the chief of Bowire sent a petition to Staff Captain Ashey, the Accra District Officer, to come and 'open fire' in his town. The idea was highly welcomed, but time constraints did not permit an immediate practical response of opening a branch there.

The same chief sent a second time to Staff Capt. Ashey, this time with \$2.00 to pay for the first transport fare of the Army Officer to visit the king and to see how best to start the Army work there. One Captain Mensah was sent to go with the chief's messenger for a kind of feasibility study of the area. Captain Mensah was impressed by what he saw and was ready to be sent to pioneer the Army work there.

Eventually, Capt. and Mrs. C. Mensah were posted to 'open fire' there. The chief gave a vast portion of land for a chapel, mission house, school and farming to generate income to run the church.

The very year the Army was established at Bowire, there came a strong storm which destroyed some houses including the shrine of the most powerful god in the town. This gave the natives hope in the potency of the gospel the Army had brought.

<sup>98</sup> James Oduro (n. d) *The Salvation Army*, p 54

In 1935, a corps was established at Woe. It started when Messrs. Dotsey Baglo and Gbatami Dewo, and Madams Alexandria and Comfort Nyeefiawoo Dateamekpor, all from the Volta region became converted into the Army in Nigeria. On their return home they established a branch at their hometown and it is there up to date. These and others, who joined later contributed huge sums of money, some sold their lands to get money, and they put up a chapel for service and a school for the community.

Other towns in the Volta region where the Army has its presence include Adaklu-Abuadi, Kpeve-Tormu, Kpogadzi and Ho. The district office of the Army was at Adaklu-Abuadi from 1973 until the tenure of office of Major George and Dorcas Aidoo as D Os who arranged and transferred the DHQ to Ho, the political regional capital. Some D Os who had worked in the Volta district include Captain D. Amehia (1973-1976), Capt. E Appiah (1976-1978) Capt. E. Duodu (1987-1991) Capt. E. Amofa (1991-1993), Capt. George Aidoo (1993-1996) and Capt. Mudiesco Kudedzi.<sup>99</sup>

#### 232.6 SPREAD TO NORTHERN GHANA

The Northern District of The Salvation Army as at 2006 comprised corps and societies in the Northern Region, Upper East and Upper West Regions. Before 1988 Col. Moses Obiri had attempted to spread the Army to the Northern parts of Ghana but he was not successful.

In 1988 the THQ appointed Major Daniel Abankwa as an evangelist to the north. He formed an evangelism team from some members of Ashanti Division to help him to plant the church there. After the initial crusades the evangelism team came back to

<sup>99</sup> James Oduro (n, d) *The Salvation Army*, pp. 54-56.

Also Major George Aidoo (rid) was interviewed in May, 2005 lit Koforidua. He was once a District Officer of the Volta Region.

Kumasi and Major Daniel Abankwa and family (wife and children) remained at Tamale. His wife and children: Gideon Abankwa, Timothy Abankwa and John Abankwa (now a professor in USA), constituted the first members of the Tamale corps. The sons could play the drums and trumpets so they formed the band for open air programmes which attracted many souls to Jesus Christ.

Language was a problem. A Presbyterian who was a native of Tamale volunteered to be translating the sermons of Major Daniel Abankwa. His service was a great breakthrough for the Army. He later became a Salvationist. Evangelist Major Abankwa and his pioneering team were able to spread the Army from Tamale to Tomo, Kumbugu, Sandema, Bolgatanga, Tsutsuga and Yendi. In 1990 Capt. Modesco Kudedzi was sent to the Bolgatanga Corps to oversee it and its surrounding towns and villages whilst Major Abankwa was at Tamale.

From 1990-1994 The Army work in the Northern Ghana was called Northern Area. From 1995 it became the Northern District, meaning it had increased in membership and had also spread to many areas. Notable pastors of the Army that worked in the North in addition to the aforementioned two include Capt. S. Oklah, Capt. James Oduro, Major Stephen Ghansah and Capt. and Mrs. Yeboah.<sup>100</sup>

<sup>100</sup> Oduro, James (n. d), *The Salvation Army*, p. 57.

Another source: Major (retired) Daniel Abankwa who started The Army work in Tamale was interviewed in Dec. 2006 at his residence at Begoro.

### **CONCLUSION**

The Salvation Army was formed in 1865 in London. It came to Ghana in 1922 through King Hudson (Amoako Atta). It came to meet Christianity and other religions already established in the country and had continued to exist along side other Church denominations. At the early stages of the Army (in the 1920s), it seemed there was the urge to spread to many parts of the country. Some of the branches that were opened existed for a few years and collapsed. Some of the reasons for the collapse could be that some of the members did not get solutions to problems they were having and also there was a lack of personnel to man the branches.

From the 1950s the spread started getting slow and not very serious effort was made to 'open fire' that is establish new branches. However by few planned and many unplanned ways the Army has spread to all the ten regions in Ghana.

## CHAPTER THREE

### 3.0 THE ADMINISTRATION OF THE SALVATION ARMY, GHANA TERRITORY

#### 3.1 INTRODUCTION

This chapter studies how The Salvation Army, Ghana Territory, is run with some reference to the International administration of the Army. By administration, the focus is based on how *Chambers Encyclopedic English Dictionary* defines administration. It explains administration as, directing, managing or governing the affairs of a company or the group of people who manage the affairs of a business.<sup>101</sup> The Army administration is structured like that of a military movement which has also been studied to find out how it is affecting the progress of The Salvation Army in Ghana.

#### 3.2 THE PHILOSOPHY OF THE SALVATION ARMY ADMINISTRATION AND ITS ASSESSMENT

##### 3.2.1 THE PHILOSOPHICAL BASIS OF THE ADMINISTRATION OF THE SALVATION ARMY - MILITARISM

The Salvation Army uses military parallels in its administration. This sub-section looks at the roots of militarism in a Church, 'The Salvation Army'. Without planning, the East End London Christian Mission which became the Christian Mission subsequently became known and called *The Salvation Army*. In 1878 when the Christian Mission was thirteen years old (1865- 1878), there were forty five stations; each station was having a full time evangelist. Three topmost executives of the Christian Mission namely William Booth, Bramwell Booth (son of William Booth)

<sup>101</sup> *Chambers Encyclopedic English Dictionary*, (1994). Britain, Cambridge University Press, p. 4.

and George Railton met to do annual assessment of the Christian Mission. Railton in his report stated that the Christian Mission was a 'voluntary army'. William Booth liked the idea that the mission was an army but he did not like the idea that it was voluntary. He felt that 'voluntary' means 'spare time work' but all the evangelists of the Christian Mission were full time workers. William Booth underlined *voluntary* and replaced it with *salvation* to call the mission The **Salvation** Army.

All the three felt they had discovered the actual truth of their calling that the Christian Mission was an army fighting against Satan and all evils in the world. Once the idea of an army was accepted by the highest hierarchy of the movement they started to structure the Christian Mission movement like that of a military movement. Evangelist Cadman of North England titled William Booth as the General of The Salvation Army. The first military title that William Booth used was that of a General.<sup>102</sup> This is contrary to what Adjetey Quaye (2003) wrote in his Master of Philosophy thesis that William Booth used the title of a Captain.<sup>103</sup> Though in the professional military, the highest rank is that of a Field Marshal, in The Salvation Army the highest rank is the General. William Booth who was the highest executive of The Salvation Army accepted and used the title of a General. Evangelist Cadman gave himself the title of a Captain.

This study looks at the resemblances of The Salvation Army to a secular armed force. It looks at the terms and practices of the Army.

<sup>102</sup> M. Gwendoline I aylor (2003), *William Boollli Prophet anil General*, Great Britain. Impressions Direct Ltd, pp.41- 42.

<sup>103</sup> Emmanuel Adjetey, Quaye. (2003) *Religion and Ethics, Reponses of some Ghanaian Religious Bodies to HIV/AIDS, Corruption and Environmental Degradation*, Master of Philosophy Thesis submitted to the Department for the Study of Religions, University of Ghana, Legon, p. 34.

**Fighting role:** The national military force is to fight and defend the kingdom it belongs to. The Salvation Army sees itself as belonging to the kingdom of God engaged to fight against the powers of evil and Satan. The Army got itself so much involved in the fight against alcoholism, drug addiction, prostitution and social vices. Club houses and drinking bars were closed down because The Salvation Army converted many of those who used to patronize those places.

**Military weapons of The Salvation Army:** Every military organization has the kind of weapons they use to fight. The weapons of the secular military depend on the age and rate of development of the country as well as advancement of technology of the country. In the ancient days they used sword, bow and arrow, spear, javelin, sling, chariot and horses to fight. In the 20<sup>th</sup> and 21<sup>st</sup> Centuries soldiers use guns, bombs, nuclear or atomic or chemical weapons to fight. The Salvation Army is a spiritual army which uses spiritual weapons. The supreme weapon of The Salvation Army is the Bible. Whatever evil the movement is fighting against is because the Bible has said it is evil. The word of God in the Bible is used to condemn social vices in order to uplift virtues. In Paul's teachings to the Ephesians he also indicated that the Christian is at war against the powers of evil (Ephesians 6:10-18).

**The Salvation Army Symbols:** (1) The Flag: Catherine Booth, the wife of William Booth, saw that every military organization had uniform and a flag. She therefore designed the flag and the uniform of the Army. When presenting the flag to the Army she gave this explanation:

The crimson represents the precious blood by which we are all redeemed; the blue is God's chosen emblem of purity; the sun (now a star) represents light and heat, the light and life of men. The motto, 'blood and fire', the blood of the lamb and the fire of the Holy Ghost. This flag is a symbol, first of our devotion to our great captain in Heaven and the purpose for which he came down and shed his blood that he might redeem men from sin and death and

hell. Secondly this flag is emblematical of our faithfulness to our great trust...This flag is also an emblem of victory...But by what power is this victory to be achieved? By fire! The Holy Ghost.<sup>104</sup>

By 1880 both men and women officers (pastors/evangelists) and ordinary members put on uniforms. Catherine chose the Army bonnet, which is the hat to be worn by both men and women,<sup>105</sup> unlike what Adjetey Quaye (2003) wrote that “...uniform similar to that of the military was chosen to be used by the leadership of the Church...”<sup>106</sup> Adjetey stated that only the leaders were putting on uniforms but the idea was that in the military it is not only the leaders who put on uniforms, every soldier puts on a uniform. Women in The Salvation Army do not wear ear rings when in uniform. The idea of Catherine Booth was that women in the military were not wearing ear rings to make them look smart and to avoid anything holding the ear rings to disturb their movement. It means therefore that the initial idea for Salvationists to wear uniforms was not based on the teaching of the Bible. The decision on veiling may nevertheless have been based on a preferred interpretation of a biblical text (I Corinthians 11:2-6).

**The Salvation Army Ranks:** The idea of militarism set in ranks was used to indicate positions and duration of years of service. However with the passage of time there have been changes in the ranks that were used. Below are the ranks that have been used in The Salvation Army since 1930.

<sup>104</sup> M. Gwendoline Taylor (2003) *William Booth, I'rophwl and General*, England. Impressions Direct Ltd, p. 42.

<sup>105</sup> M Gwendoline Taylor (2003) *William Booth, Prophet and General*. Impressions Direct. Ltd. England, pp. 42-44.

<sup>106</sup> Quaye E. (2003) *Religion and Ethics*, p. 34

Table B: Ranks of The Salvation Army from 1930 to 2006

From 1930-49	From 1950 - 89	From 1990-2000	From 2000 - 2006
General	General	General	General
Chief of the Staff	Chief of the Staff	Chief of the Staff	Chief of the Staff
Commissioner	Commissioner	Commissioner	Commissioner
Colonel	Lt. Commissioner	Lt. Commissioner	Colonel
Brigadier	Colonel	Colonel	Lt. Colonel
Major	Lt. Colonel	Lt. Colonel	Major
Staff Captain	Brigadier	Brigadier	Captain
Adjutant	Major	Senior Major	
Ensign	Staff Captain	Major	
Captain	Field Major	Senior Captain	
Lieutenant	Commandant	Lieutenant	
Cadet	Adjutant	Second Lieutenant	
	Ensign	Cadet	
	Captain		
	Lieutenant		
	Cadet		

The above have been the ranks for commissioned officers. As of now The Army does not use the following ranks: Brigadier, Staff Captain, Field Major, Commandant Senior Captain, Adjutant, Second Lieutenant and Ensign.

However the Army has non commissioned officers. In Ghana they use the rank of

Envoys and Sergeants.<sup>107</sup> The changes in the ranks, additions and removals of ranks were done to suit administrative needs of the Army.

**The Salvation Army Uniforms:** The Salvation Army uniform is not the same in all countries throughout the world. In Europe and America where the weather is normally cold The Army uniform is black suit for the men; women also put on black suit, not with trousers but with skirt. In most parts of Africa where the weather is warm like Ghana, Nigeria and Liberia The Salvation Army uniform is white suit. The females put on white coat top and white skirt not trousers. Both male and female in full uniform put on a bonnet (a hat). The women in full uniforms do not put on ear rings.

When Salvationists are on a procession in full uniform, both males and females put on the hat. Should they halt to pray or preach to the crowd or when they enter a chapel for service, all the men are to remove their hats. This practice seems to support Pauline teachings to the Corinthians that, “Any man who prays or prophesies with his head covered dishonours his head, but any woman who prays or prophesies with her hair unveiled dishonours her head...” (1<sup>st</sup> Corinthians 11: 4-5).

The idea of wearing uniforms was to serve as a means of identification of members and also to remind members of their calling to be soldiers to fight against Satan and sin for the salvation of mankind. Hence each uniform has ‘SS’ inscribed on both shoulders or around the neck of the uniform to remind the soldiers that they are under obligation to evangelize. The ‘SS’ means saved by the Lord Jesus Christ to save others who have not yet seen the light in Jesus Christ.

<sup>107</sup> Source: Major (rid) George Aidoo interviewed at Koforidua in May, 2006.

**Marching:** Marching is an integral part of the Salvation Army practices. The movement was more into open air evangelism at crowded places. Any time the soldiers gather at the meeting places to move to go and preach they used to march as soldiers marching to war. The marching or procession added colour to the movement which attracted many to come near to hear the gospel and to be converted. This song became more or less the daily marching song of the Army:

Onward Christian soldiers  
Marching as to war  
With the cross of Jesus  
Going as before  
Christ the royal master  
Lead against the foe  
Forward into battle  
See; His banner goes

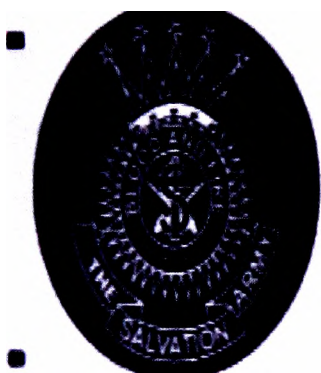
Chorus  
Onward Christian Soldiers  
Marching as to war  
With the cross of Jesus  
Going on before

Once marching became an accepted practice in London, wherever The Salvation Army spread to it went with it. In Ghana The Salvation Army is seen marching through towns and villages; during their funerals the Army marches to the cemetery. During wedding ceremonies at the chapel the couples are supposed to march to the altar. Every Salvation Army marching is led by the colour sergeant who holds the flag that signifies victory over Satan and sin.

**The Salvation Army Salute:** The Salvation Army has its own way of taking a salute, which is raising the right hand above the shoulder with the first finger pointing upwards. This greeting is used by Salvationists world wide whether in uniform or not.

whether sitting or standing. The greeting is a reminder that they are preparing themselves to go to Heaven for eternal joy so they should fight hard.<sup>108</sup>

**The Salvation Army Crest:** The crest is a symbol of all the weapons used in the spiritual warfare that Salvationists are engaged in. Below is the crest of The Salvation Army:



The Salvation Army crest

**The symbols in the crest are explained as follows:**

1. The round figure - the sun - represents the light and fire of the Holy Spirit.
2. The cross in the centre represents the cross of Jesus Christ.
3. The 'S' stands for Salvation
4. The sword represents the warfare of Salvation.
5. The crown represents the crown of glory which God will give to all His soldiers who are faithful to the end.<sup>109</sup>

**The Articles of War:** All Salvationists the world over sign a document called 'Articles of war.' The Articles of War (Faith) is a vow they make to be committed to The Salvation Army before they are made full soldiers. This document is the soldier's

<sup>108</sup> The General of The Salvation Army (1974) *Orders and Regulations for Officers of The Salvation Army*. Britain, Campfield Press, Part 2, p. 36

<sup>109</sup> *Ibid*, p. 38.

covenant. It is explained to the recruits and given to be sent home to re-read and meditate on for some time to seek direction from God as to whether he or she should continue to be a soldier or not. It is when the individual is convinced of the articles of war and is ready to be committed before they are enrolled as soldiers. The Salvation Army started using the Articles of war in 1890. It was revised in 1989 yet the core values remained unchanged.<sup>110</sup> Below is the revised content of the articles of war.

Having accepted Jesus Christ as my Saviour and Lord, and desiring to fulfill my membership of His Church on earth as a soldier of The Salvation Army I now by God's grace enter in a sacred covenant. I believe and will live by the truth of the word of God expressed in The Salvation Army's eleven articles of faith:

1. We believe that the scriptures of Old and New Testaments were given by inspiration of God and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only One God, who is infinitely perfect, the Creator, Preserver and Governor of all things and who is the only proper object of worship.
3. We believe that there are three persons in the Godhead - the Father, the Son and the Holy Ghost - undivided in essence and co-equal in power and glory.
4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly God and truly and properly man.
5. We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness; and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has, by his suffering and death, made atonement for the whole world so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ and regeneration by the Holy Ghost are necessary for salvation.
8. We believe that we are justified by grace, through faith in our Lord Jesus Christ; and that he that believes hath the witness in himself.
9. We believe that continuance in the state of salvation depends upon continued obedient faith in Christ.
10. We believe that it is the privilege of all believers to be wholly sanctified and that their whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgement at the end of the world; the eternal happiness of the righteous and in the endless punishment of the wicked.

<sup>110</sup> The General (1999) *Chosen to be a Soldier, Orders and regulations for Soldiers of The Salvation Army*. England. Ilalstan & Co. Ltd, p. 2.

- (a) I will be responsive to the Holy Spirit's work and obedient to His leading in my life, growing in the grace through worship, prayers, service, and reading of the Bible.
- (b) I will make the values of the kingdom of God and not the values of the world the standard of my life.
- (c) I will uphold Christian integrity in every area of my life, allowing nothing in thought, word or deed that is unworthy, unclean, untrue, profane, dishonest or immoral.
- (d) I will maintain Christian ideas in all my relationships with others; my family and my neighbours, my colleagues and fellow Salvationists, those to whom and for whom I am responsible and the wider community.
- (e) I will uphold the sanctity of marriage and of family life.
- (f) I will be a faithful steward of my time and gifts, my money and possession, my body, my mind and my spirit knowing that I am accountable to God.
- (g) I will abstain from alcoholic drink, tobacco and non-medical use of addictive drugs, gambling, pornography, the occult and all else that could enslave the body or spirit.
- (h) I will be faithful to the purpose for which God raised The Salvation Army, sharing the good news of Jesus Christ, endeavouring to win others to him, and in His name caring for the needy and disadvantaged.
- (i) I will be actively involved as I am able in the life, work, worship and witness of my corps, giving as large as possible to support its ministries and the worldwide work of the Army.
- (j) I will be true to the principles and practices of The Salvation Army, Loyal to its leaders and I will show the spirit of Salvationism whether in times of popularity or persecution
- (k) I now call on all present to witness that I enter into this covenant and sign these articles of war of my own free will convinced that the love of Christ who died and now lives to save me, requires from me this devotion of my life to His service for the salvation of the whole world and therefore do here declare my full determination, by God's help, to be a true soldier of The Salvation Army.

These articles of war can be put into two main categories. Those numbered from 1-11 constitute the fundamental doctrine of the Army. In this doctrine the major concern is the soul of man that should be saved from eternal destruction. The doctrine traces the history of mankind from the creation story in Genesis to the fall of man through to the death and resurrection of Jesus Christ. This doctrine also lays emphasis on the authority of the Bible as the guide to all activities of the Army.

The second categories are those lettered from a - k. These ones are dealing with how the Christian in The Salvation Army should live in this world which is full of sin and yet should be sinless. What is exciting is that there is much emphasis on good moral life expected of all Salvationists. In the recent upsurge in drug addiction and pornographic exposure these articles of war are still relevant.

**Cartridge:** A cartridge-clip is removable from cartridges in an automat firearm. In military terms a cartridge is part of weapons of war. It is associated with the bullet. In The Salvation Army, a cartridge is the term used for tithe. The idea is that the payment of tithe is a weapon that is used to fight and defeat the evil of poverty. This term is used in The Salvation Army, Ghana Territory. But most of the comrades do not see the payment of tithe as a means of fighting against the evils of poverty. Because most pastors complain that most comrades do not pay their cartridge. Yet most comrades are poor. If they know that the payment of tithe is the remedy to poverty they would wish to pay their tithe to be able to get rich. This is because payment of tithe is believed to open doors of God's blessings to those who faithfully pay it.

### **3.2.2 ASSESSMENT OF MILITARISM IN CHRISTIANITY WITH REFERENCE TO THE SALVATION ARMY IN GHANA**

Paul advises the Christian to work and fight hard as a soldier (II Timothy, 2:3-4). So it is not out of place to call a Church an Army. The use of uniforms could be a practical demonstration of Paul's teaching in Ephesians 6: 10-17. Paul metaphorically dresses the Christian in a full military uniform for battle.

The dress code originally designed to be used by Salvationists fits into the Pauline literal concept of veiling, which insisted on veiling by women as found in I Corinthians 11:2-11.

In Ghana some people see Salvationists in the white suit and mistake them for the Navy or sometimes as city guards. This hinders them from drawing near to the Salvationists even at open air meetings. However the idea of uniform wearing has a merit of creating uniformity in appearance so that those who do not have many dresses to be changing every Sunday and for different occasions to feel comfortable since one uniform is used for all Church services, weddings, crusades, and even funerals. This makes the poor feel comfortable in appearance.

The military titles and ranks that are being used in the Army seem to be unproductive in Ghana. Some of the senior officers use their ranks to bully the junior officers. Very often views of junior officers are not taken. Even at the local levels it is common to hear the pastors state that “I am the Commanding Officer so I should decide”. The church often behaves like a professional military set up where senior officers give commands.

The command structure of the Army in Ghana is too bureaucratic. If a comrade (a member) wants to make a suggestion to the Territorial Commander, he / she has to report to his/her local pastor who will have to report to the district office for that office to take it to the office of the Secretary for Programmes (Field Secretary). This officer takes it to the office of the Chief Secretary before it goes to the Territorial

Commander. The drawback in such a system is that useful information can easily get lost along this bureaucratic channel.

### **33 THE INTERNATIONAL ADMINISTRATIVE STRUCTURE OF THE SALVATION ARMY**

By administration the research studied how the human and non-human resources of the Army are managed. Every administration deals with leadership and subordinates. It is the role of leadership to direct the aims of the organization.

The success of any organization depends to a large extent on the type of leadership style that is being used. In the same way whether a church will develop or not depends on the type of leadership structure that is being used. It is common knowledge that when the head is rotten or sick it affects the whole body. Whether a flock will do well or not depends on who the shepherd is. In his teaching on leadership Jesus equated the leader to salt and light (Matthew 5:13-15). Light gives a sense of direction and people in darkness need light to follow. Leaders therefore serve as light that gives direction for others to follow.

Opoku (2003), identified four forms of church governments which are the Episcopal, the papal, the independent and the representative forms of church government.<sup>111</sup> The Episcopal government is run by bishops, priests and deacons. The papal form is the one in which the supreme authority is vested in the Pope. From the office of the Pope the church is governed by Cardinals, Arch Bishops, Bishops and Priests. The local church or the individual member has no authority in Church administration. The

K. Francis Opoku (2003) *The Seventh Day Adventist Church in Ghana; Same aspects of its history and Development from 1864- 2002*, Master of Philosophy Thesis submitted to the Department for the study of Religions, University of Ghana. Legon. p. 36

Independent form of church government is the one in which the final authority of the church is vested in the local congregation. The representative form of government recognizes that the authority of the Church should be with the church members, with executive responsibility delegated to representative bodies and officers for the governing of the Church. Among the four he identified, The Salvation Army administration is closer to that of the papal form. The final authority of the Army is vested in the General who has his/her supporting team in governing the Army.

The top most officer of the Army is the General.<sup>112</sup> The General is appointed by the High Council. The High Council is a council composed of all pastors in active service on the rank of a Commissioner. When a ruling General's tenure of office is over, or when he or she is removed from office or falls sick or dies, a High Council is formed to pray and seek the face of God to elect the next General from among the existing Commissioners.<sup>113</sup> The General has the responsibility to appoint the top most executives in all the countries where the Army operates. He assesses the international physical and spiritual development of the Army and gives advice and direction where necessary.

The General is 'The Chief of the Staff. He is appointed by the General as

Secretary to the General. The following offices exist at the International

HQ. After the Chief of the Staff are two offices which are at par

" for the International College for Officers in London where

for further studies, and the office of the World President

Women's Ministries. Normally The World President and

Secretary for Women's Ministry is the wife of the General. This high position of women at international level indicates the value the Army places on women.<sup>114</sup>

The fifth office at the IHQ is the **International Secretary for Business Administration**. This office advises the General on world business of The Army. The sixth office is that of the **International Secretary to the Chief of the Staff** which office is followed by the International zonal secretaries. This office takes care of the sub divisions of the Army. For example, among these secretaries is the International Secretary for Africa. The eighth office is that of the **Secretary for Personnel**. This office recommends promotions of pastors of the Army. The office is also responsible for the transfer of international personnel. The ninth office is the office of the **Secretary for Programmes and Resources**. Then comes the tenth office which is that of the **National/ Territorial Commanders** followed by **Officers Commanding / IHQ Regional Commanders** which is preceded by the office for the Secretary for Women Ministries. The office for the **National / Territorial Presidents for Women Ministries** is the thirteenth highest office at IHQ which is followed by Command Presidents: Women Ministries.

The essence of mentioning the highest international positions in the Army is to point out the position of the National Head (Territorial Commander -TC) so far as The Salvation Army International is concerned. Having recognized the Position of the T C we see that it is the tenth highest so that there are higher offices that the TC should look up to. Major decisions that a TC may like to implement like building schools, health posts, buying cars, building mission houses, need approval from the superiors

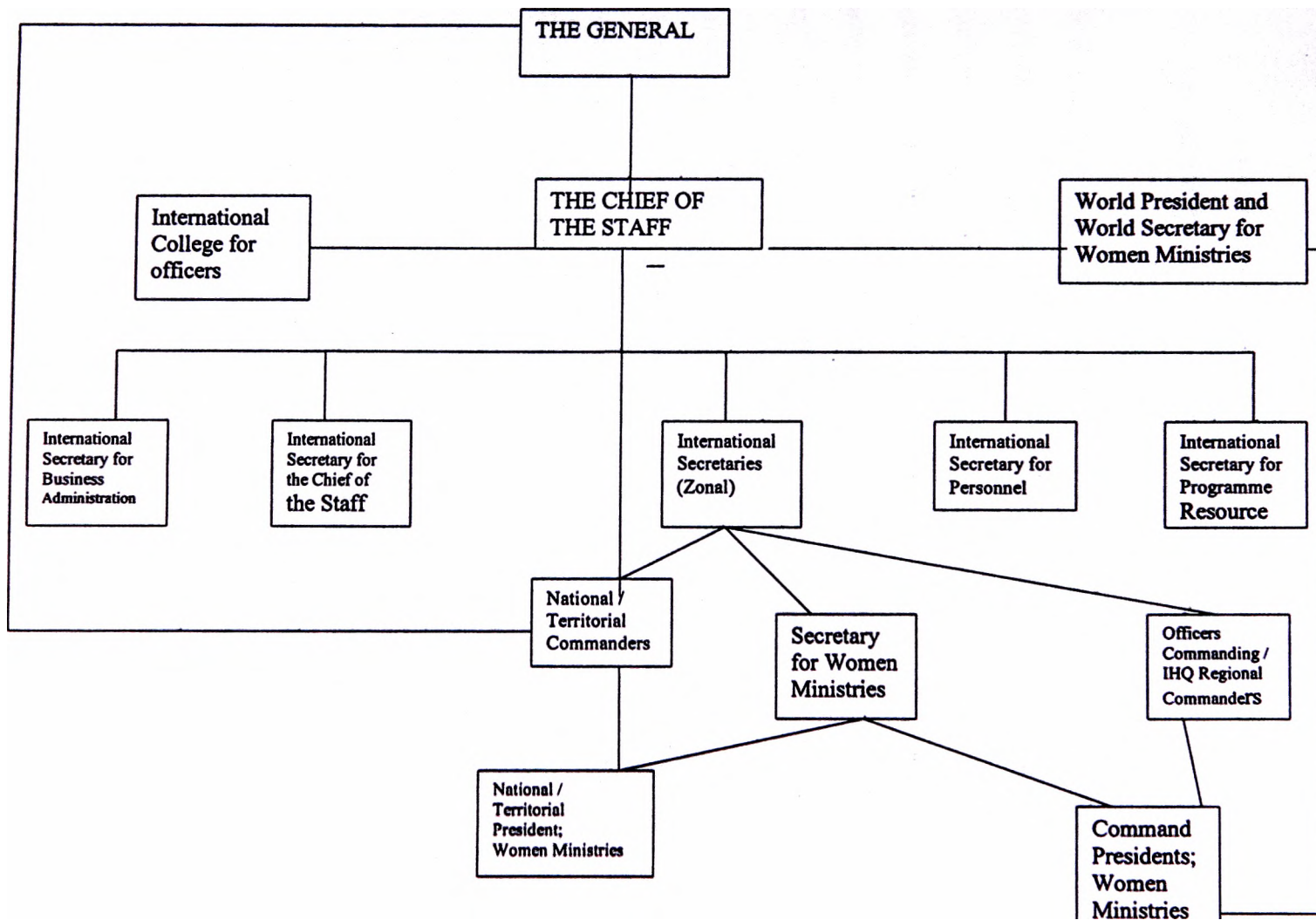
<sup>114</sup> See section 4.3.1.2 of this of this work.

to the TC at the IHQ. Doctrinal issues and church practices cannot be changed by TC without approval from the IHQ.

The TC is appointed by the General on recommendation by the office of the Secretary for Personnel. The TC can be removed from office or be transferred by the IHQ. It is proper to consider some terms under the international administrative structure for clarity: Region, Command, and Territory. (See definition of terms at chapter one).

Below is the international administrative structure.<sup>115</sup>

<sup>115</sup> King, Charles and Howes, Trevor (eds.) (2005), *The Salvation Army 2005. Year Book. A Year for Children and Youth*. Britain, Page Bros, (Norwich) Ltd, p. 50-51, see the International Administrative structure.



### 3.4 THE GHANA TERRITORY ADMINISTRATION

#### 3.4.1 THE ADMINISTRATION OF THE GHANA TERRITORY - A

##### HISTORICAL PERSPECTIVE

In August 1922 The Salvation Army was brought to the Gold Coast by King Hudson (Amoako Atta). From August 1922 to December the same year the Army in the Gold Coast was headed by King Hudson (Amoako Atta). He was not appointed as the national head by the IHQ. He was heading it because he was leading the missionary activities in the country. By December 1922 the Army was firmly established and the IHQ was informed of its growth which was then rapid.

The IHQ added the Gold Coast branches to The West African Territory of The Salvation Army which was having the Territorial Headquarters in Nigeria, Lagos. The Army work started in Nigeria in 1920 two years ahead of the Gold Coast. In 1922 the Territorial Commander of the West African Territory was Lt. Col. Souter.<sup>116</sup>

The IHQ sent a British couple who were working in Nigeria in the persons of Ensign and Mrs. Charles Roberts to the Gold Coast. The Roberts were appointed as Sectional Officers of the Gold Coast colony and at the same time as Field Officers of the West African Territory. National leadership of the Army in the Gold Coast came under the Ensigns Roberts who were representatives of the TC in Nigeria. This was so because by rank an Ensign was higher than a Lieutenant, King Hudson was then a Lieutenant, a junior rank officer.

The Roberts with King Hudson (Amoako Atta) 'opened fire' at Swedru, Winneba. Accra and Sckondi. The Army expanded in the Gold Coast and more foreign

<sup>116</sup> James Oduro (n .d), *The Salvation Army .Ghana Territory* (Unpublished), p. 50

missionaries were sent to come and assist. Ensign and Mrs. Wisdom (Jamaicans) were sent to the Gold Coast in 1923 and they were stationed at Winneba to pastor the Winneba Branch. In 1924, Capts. Wickings and Daily were sent by the IHQ to the Gold Coast and they were charged to pastor the branch at Accra. In the same year Commandant and Mrs. Eccles, appointed by the IHQ came to the Gold Coast and were stationed at Sekondi as pastors.



The Roberts planned that the Army should have branches at every urban centre so that from the urban centres the Army could spread to the nearby communities.<sup>117</sup> The Gold Coast branches remained part of the West African territory until March 1960. Some TCs of the West African Territory were Colonel Bigwood (1945) and Lt. Colonel Sathus (1947).

From 1924 -1964, Gold Coast and after 1957 Ghanaian Salvationists who were called into pastoral ministry were trained in Lagos. This was because The Salvation Army in Ghana had no Bible College for training its pastors.

The Army in Ghana was separated from the West African Territory and made a Region in 1960 headed by a Regional Commander. The first Regional Commander was Lt. Colonel William Flemeng. He worked from 1959-1965 in Ghana. He was succeeded by Col. Stanley Hill (1965 March- Nov. 1970). From 1970-76, The Army was led by Col. Arthur Holland.<sup>118</sup>

<sup>117</sup> James Oduro (n. d). *The Salvation*, pp. 32-50.

Barnes, C (n. d), *Ghana Salvation Army* (Unpublished) p. 18.

<sup>118</sup> See Barnes, (n. d), *Ghana Salvation Army* (Unpublished), p. 18.

In 1976 Ghana became a territory and the first TC was Colonel Arthur Holland. When Ghana became a territory, there were 109 officers and 187 centres of Work. Other TCs in Ghana after Col. Arthur Holland were Col. Donald Sailer (Nov. 1979- Sept. 1983), Col. Lyndon Taylor (Oct. 1983- April 1986), Col. Edward Cotterill took over from April 1986 to Sept. 1991. From September 1991 to March 1996 the TC was Col. William Norris. Col. John Amoah the only Ghanaian T C led the Army in Ghana from March 1996 to November 1998. Next to him was Commissioner William Mabena (Dec. 1998- August 2000). He was followed by Col. Bernard Ntwinga (2000 - 2003); after him came Col. Graeme Harding (2003- date i.e. 2006 when this study ends).

To be appointed as a Territorial Commander, the IHQ looks at the officer's track record from the date of being commissioned as pastor to the time there is a vacancy. The officer does not have to apply for the position; it is strictly by appointment<sup>119</sup>

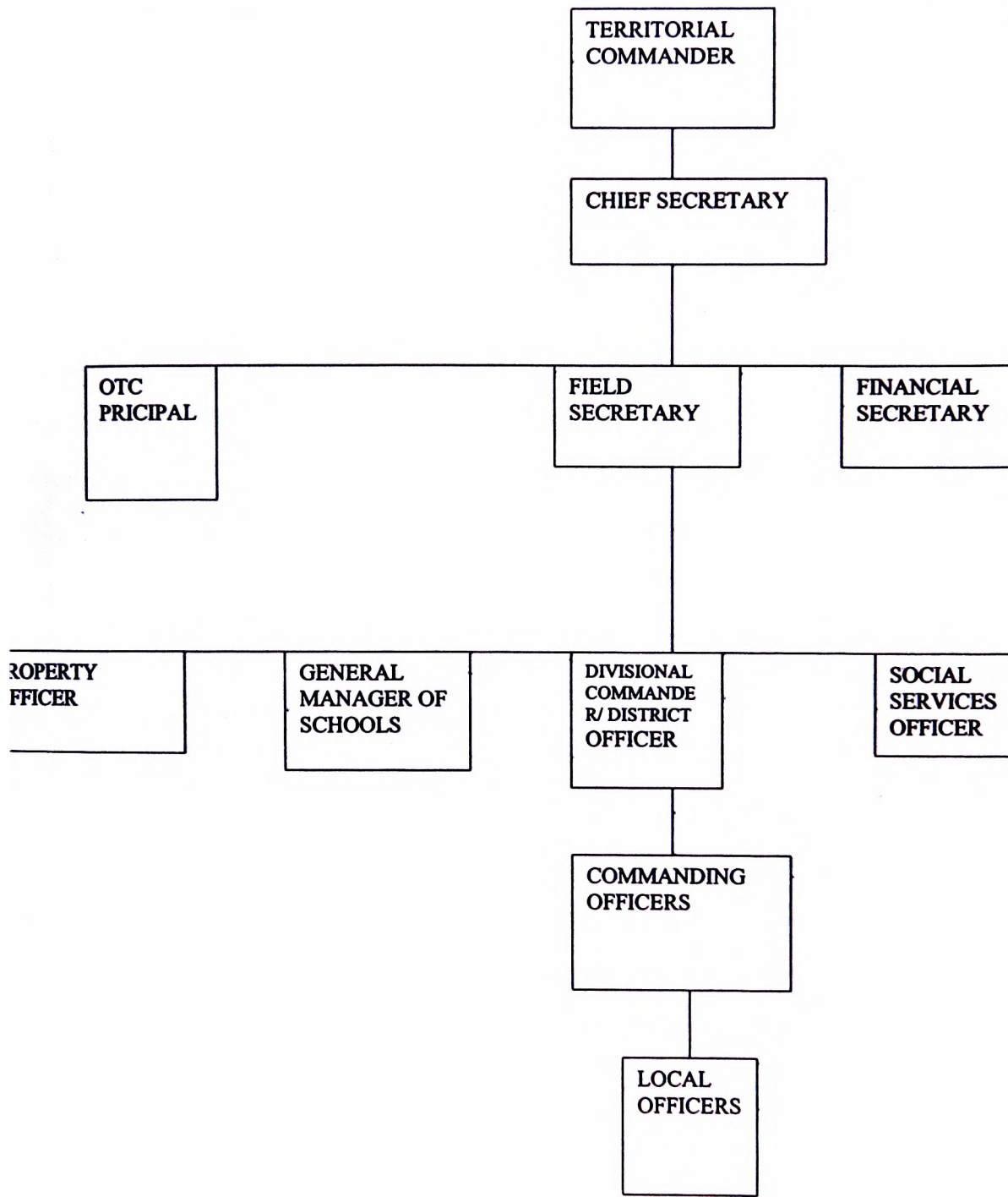
The administration of the Army in Ghana has seen two main phases. In this work they are called the Old Administrative structure (1960 - August 2006) and New Administrative structure (the Cabinet system) (September, 2006 to date). With the old administrative system much power was vested in the officers occupying certain offices. Should an issue happen, the officer whose office was concerned had the final say. However with the Cabinet system, should there be an issue, the officer whose office would be concerned would take a decision which is not final. He would present the decision to the Cabinet Meeting for general discussion and approval. The Cabinet is made up of five top most officials of the Army in Ghana. With the Cabinet system,

<sup>119</sup> Source: Col. William Gyimah, Chief Secretary of the Army in Ghana. He was interviewed on 1<sup>st</sup> April, 2008 in his office at Osu, Accra.

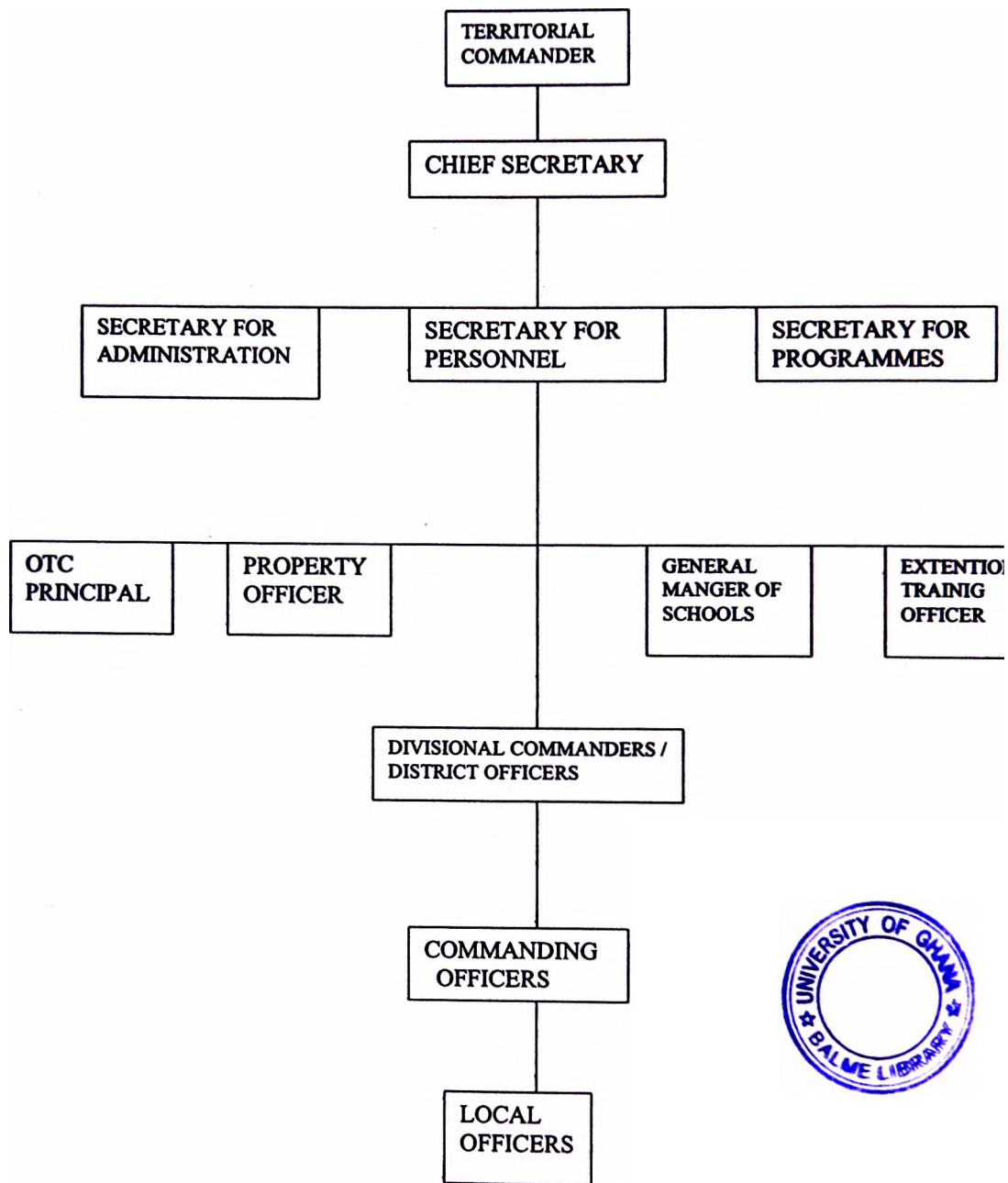
names of two offices have been changed. The Field Secretary is now called the Secretary for Programmes, whilst the Financial Secretary is now the Secretary for Administration. A separate office has been created which is the Secretary for Personnel, which office is for human resources. The other two members of the Cabinet are the Territorial Commander and the Chief Secretary.

Below is the administrative structure of The Salvation Army in Ghana.

The Old Administrative Structure of The Salvation, Ghana Territory: 1970-2005



The (New) Cabinet Administrative structure of The Salvation Army in Ghana, from 2005-date



### 3.4.2 THE CURRENT ADMINISTRATIVE STRUCTURE - THE OFFICERS AND THEIR RESPONSIBILITIES

#### 3.4.2.1 THE TERRITORIAL COMMANDER (TC) IN GHANA

In this part of the study attention is given to the various personnel and their responsibilities in The Salvation Army in Ghana. The Territorial Commander is the over all head of the Army in Ghana. He supervises all activities of the Army in the country. He signs all the national policies of the Army. Major projects to be carried out need the consent of the TC. Such projects that need the approval from the TC include building of chapels, mission houses, schools, clinics, and buying of cars and " other equipment.

When Cadets (students at the pastoral school) pass out, it is the role of the TC to commission them. The TC reads the covenant the pastors will sign to them aloud in public for the pastors to make public acceptance of the covenant before they are commissioned.

Visitors from the International headquarters in London or from other countries to the Ghana territory are hosted by the permission of the TC. In the same direction all official traveling of any body to any place outside Ghana should be approved by the Territorial Commander.<sup>120</sup>

In the Ghana territory of The Salvation Army over the years the Territorial Commander has been by convention the chairman of all territorial boards and

<sup>120</sup> The General Of The Salvation Army (1974), *Orders and Regulations for Officers, Volume Two*. Britain, Campfield Press, pp. 27-31.

committees.<sup>121</sup> Such boards include Officers Review Board, Property Board, Education Board, Medical and Social Services Board, Literature Board and Finance Board. The Officers Review Board does the regular assessment of the performance of the pastors and issues concerning the welfare of all the pastors in the territory. The Property Board discusses and approves of projects that the Territorial Headquarters (THQ) should sponsor. The Education Board discusses all issues concerning the schools of the Army in Ghana which are the kindergartens and the nurseries, the primary and secondary schools as well as the Officers' Training College (The Pastoral School of the Army, now located at Tema). It is the role of the Medical and Social Services Board to supervise all the clinics and rehabilitation Centres of the Army in Ghana. The Literature Board is in charge of the written materials of the Army which include working on translations of biblical and doctrinal issues of the Army from English to some Ghanaian languages. The Finance Board evaluates the national income and expenditure of the Army in Ghana.

The provision that the TC should chair all the above named boards has its pros and cons. One of the advantages is that since he is in charge of all these major boards he has the chance to listen to all discussions on major projects and decisions of The Army in Ghana so that he can justify his decisions better at the IHQ.

Another merit is that some times some proposals may be presented to a board, if the Chairman of the board should be another person apart from the TC, and he is not in favour of the proposal he may decide to throw it away; meanwhile it could be a good one to help develop the Army in a way.

<sup>1</sup> Source: Mr. Joshua Nartey Nyumuoh, who was a member of the Educational Board, interviewed in September, 2006 at Koforidua.

The demerits of the TC being the chairman of all these boards include the following:

It retards progress. If the TC is to chair all these board meetings it means at any given time only one of these boards can meet. Looking at the complex activities that the Church should consider in this postmodern era, it could be a prudent administrative approach if many board meetings could go on simultaneously.

Again for effective and proper development of any organization it is proper that the boards are chaired by experienced people who have specialized in given sectors. For example the majority of the TCs in Ghana have been expatriates who seemed to know very little about the educational system in Ghana and about the effectiveness of using schools as avenues for evangelism. As a result, they have not paid much attention to the education sector of the Army. The expatriate TCs in Ghana have seen the provision of educational facilities as the prime responsibility of the government of Ghana. However the Presbyterian, Methodist and Catholic churches, and even in recent times the Church of Pentecost and other churches, are strongly using the school evangelism approach which is leading to the expansion of their churches.

The Literature Board is headed by the T C. This also has a demerit. The Literature Board works on *The Salvationist Newsletter* and language development of Army materials into the Ghanaian languages. There have been times in the Church history of Ghana when foreign missionaries worked so much to develop some major Ghanaian languages. For example H. N. Riis and Christaller of Basel mission worked so hard to develop the Akan language to a literary level.<sup>122</sup> However the expatriate missionaries

K. Kinsley Larbi (2003) *Pentecostalism the Eddies of Ghanaian Christianity*, Ghana. Blessed Publication, p. 22.

of The Army in Ghana were not linguists and their leadership of the Literature Board has not contributed much to the written materials of the Army in Ghana.

Among the Territorial Commanders of the Army in Ghana Col. William Norris (September 1991- March1996) was an expert in Building, so most of the time he got personally involved in building projects. For example he was personally involved in the construction of a garage for the vehicles of the territorial headquarters in Accra.<sup>123</sup>

It is the work of the TC to defend the Army in matters that need a high powered delegation to defend. In 1994, the Kumasi Ash Town Corps had a serious crisis that led to a schism. The central point of the crisis was that some of the soldiers who had been fellowshiping with the Scripture Union and some charismatic inter-denominational groups were calling for water baptism and Holy Communion to be practised by The Salvation Army. The then Divisional Commander of the Army Major (now Colonel) W. Gyimah explained the stand of The Army to the opponents but all his explanations could not convince those calling for the sacramental worship in the Army. In the heat of the debate that took some months, Col. Norris (TC) went to Kumasi to hold a seminar on the stand of the Army on the practices of water baptism and Holy Communion. He was able to convince most of the comrades who had been confused and they remained in the Army. However a few people were not satisfied with all the teachings of the TC and eventually baiked away from the Army.<sup>124</sup>

<sup>124</sup> Source: Major (rtd) George Aidoo, interviewed in May, 2005 at Koforidua.

Source: Mr. Isaac Kwadwo Boateng, a member of the Ash Town Corps was interviewed in Accra in December, 2006

Colonels Graeme Harding had some educational development in his achievements. In 2005 he organized a national conference of all Salvationists who were teachers whether teaching in a Salvation Army schools or not. Teachers in The Salvation Army Schools who were not Salvationists were not part of the conference.

The Conference which took place at Pope John Secondary School and Junior Seminary, Koforidua, was to encourage Salvationist teachers to desire to take appointment in The Salvation Army Schools. The conference also discussed the way forward as the government of Ghana and Ministry of Education had given a directive that the management of mission schools should be handed back to the missions in Ghana.

Before independence the schools in the Gold Coast were run by the missions. After independence, along the line of national development with time, the governments limited the control that the missions had on their schools. The President Kuffour government decided that for the sake of morality and discipline in the schools, the missions should be given some control in the running of the mission schools. The Salvationist teachers had to come out with ideas as to how best to run The Salvation Army schools. The Conference also discussed issues related to the general development of The Salvation Army in Ghana. Many useful ideas came out and that so impressed the TC that he wished that the Salvationist Teachers Conference should be held annually.

In the same year, 2005, Col. Harding saw to the initial preparation of the Education Policy of The Army in Ghana. This was a remarkable achievement because since

1924 that The Army got involved in formal education in Ghana, there was no policy on the education sector of the Army.

Colonel Harding also toured the nation, going to districts and divisions of the Army to meet the local officers (church elders) and pastors on the field to get first hand information on problems facing the Army and how best to help to develop the Army in Ghana.

Colonel John Amoah (March 1996- Nov. 1998) was the only Ghanaian who has ever held the highest position of the Army in Ghana. After his training as an officer he studied hard to pass General Certificate of Education Ordinary level and Advanced level ( GCE, O' & A' Levels). He worked as a training principal of the Officers Training College for some time and went to do further studies at the International College for officers in London. He passed the courses he studied that proved him capable to lead the Army in Ghana.

His tenure of office was cut short because audited accounts of the Army in Ghana by an international auditor of the Army proved that the Army in Ghana could not account properly for an amount of about two billion Cedis (t 2,000,000,000.00) which is more than two hundred and twenty thousand American dollars (\$220,000 +). When the loss was detected, he was asked to proceed on leave to wait for an appointment at the International Headquarters. However he was not given any other appointment again and was given his retirement letter.<sup>125</sup>

Source: The Chief Secretary of The Salvation Army in Ghana, Col. William Gyimah interviewed on 1<sup>st</sup> April, 2008 in his in Accra.

The appointment of Col. Amoah, a Ghanaian, by the IHQ as TC seemed to mean that the IHQ was getting ready to let Ghanaians lead the Army in Ghana. But because of the report that the IHQ had about Col. Amoah, the IHQ has suspended the idea that the Ghana territory should be led by a Ghanaian. The current international convention is that the TC and the Chief Secretary should not be from the same country. However one of them should be a native of the mission country.<sup>126</sup>

#### **3.4.2.2 THE CHIEF SECRETARY**

The Chief Secretary had been next to the TC in both the Old administrative structure, (1960-2006), and the recent Cabinet administrative structure (2006-date).

##### **Qualification:**

Over the years the Ghana territory gives the position of a Chief Secretary to the most senior officer among all the serving officers. However that officer should have shown high commitment to the dictates of the Army principles. When the position of the Chief Secretary becomes vacant the TC can recommend from among the serving officers the one he thinks should be the Chief Secretary. It is the IHQ that appoints the Chief Secretary. In the past, (1970-2000) the Chief Secretary could be appointed from any country, but after 2000 all the Chief Secretaries have been Ghanaians. Academic qualification has not been much considered as compared to job experience to get to the position of a Chief Secretary of the Army in Ghana. For example in 2006 the Chief Secretary, Col. Williams Gyimali, academically was not having any tertiary certificate. He was by profession a mechanic before entering into the pastoral work.

<sup>126</sup> Source: Major Samuel Amponsah, Secretary for Administration, Ghana Territory. He was interviewed in Accra in November, 2006.

He got this position because he was the most senior among the serving officers and also because of his track record in the Army, both in Ghana and abroad. <sup>127</sup>

#### **The Role of a Chief Secretary:**

The Chief Secretary is the spokesman for the Territorial Commander. He speaks on behalf of the TC. All official letters to the THQ go to the office of the Chief Secretary. He minutes the letters before filing them to the department concerned. Even official letters to the TC should be received and read by the Chief Secretary before forwarding them to the TC.

Another major role of the Chief Secretary is the transfer of pastors and other workers of the Army in Ghana. Officers from the rank of envoys to District and Divisional Officers were transferred by the Chief Secretary and approved by the TC in the old administration.

From the year 2006, the transfers are done by the Secretary for personnel and approved by the cabinet.<sup>128</sup>

### **3.4.23 THE FIELD SECRETARY**

**In** the old administrative system the office of the Field Secretaries (Secretary for Programmes) was the third highest office at the Territorial Headquarters.

#### **Qualification of the Field Secretary**

No specific academic qualification is laid down. To be a field secretary one needs to

Source: The Chief Secretary of The Salvation Army in Ghana, Col. William Gyimah interviewed on 1<sup>st</sup> April, 2008 in Accra.

Major Michael Adu Manu, Secretary for Personnel at a meeting with the Koforidua Corps in December, 2007.

be a senior pastor, normally from the rank of a major which means a minimum of about fifteen years pastoral experience in the Army. To be appointed as Field Secretary it needs the recommendation of the TC and approved by the IHQ.

#### **The Role of the Field Secretary:**

The Field Secretary (Secretary for Programmes) is to see to it that all religious activities of the various corps and societies in the territory conform to the doctrine of the Army. The Field Secretary sees to guard against all teachings and practices that are not acceptable in The Salvation Army. In January 1999, the Nkawkaw Division of the Army held a divisional rally at Akim Abomosu. At the rally some members of the Asiakwa Corps prayer group prayed in tongues at an open air programme during a congregational prayer. Col. Samuel Boateng then Field Secretary became very furious that they were spoiling the Army practices because speaking in tongues in public were prohibited by the Army. Col. Boateng was noted for going round the territory to insist the Army practices were adhered to, The Army should be run as William Booth wanted it and that anybody not willing to go by the Army practices could leave the Army. It is the role of the Field Secretary to ensure that all soldiers put on the proper uniforms to all programmes.

It is also the role of the Field Secretary to supervise all projects being undertaken by corps and societies which are being financed by the territorial headquarters. When the THQ is executing a project, the Property Officer of the Army works as the foreman. The Field Secretary supervises the work that is being carried out.

#### **3.4.2.4 THE PROPERTY OFFICER (P. O)**

The property officer is the one in charge of all properties of The Salvation Army, Ghana territory. The properties of the Army in the custody of the P.O include all the cars, lands, chapels, mission houses, schools and health centres. The P.O is supposed to keep records and documents of all Army properties nation wide.

The P.O reports directly to the TC and also takes instructions from him. When the THQ is undertaking a project it is the P.O who gives instructions to the workers on the ground and takes feed back to the TC. The Field Secretary also supervises projects but his role deals more with monitoring the Property Officer. The P.O's position has always been held by pastors.<sup>129</sup>

The P.O is supposed to keep all official documents of the Army in Ghana. However a survey throughout the country indicated that most of the lands of the Army in Ghana have not been registered. This has given room for serious encroachments by others. For example the Army lands at Asiakwa, Osino, Dwenase, Amanfro and Mamprobi (Accra) Corps have been encroached upon due to lack of proper legal documents on them.

#### **3.4.2.S THE PUBLIC RELATIONS OFFICER (PRO)**

The role of the PRO is to ensure a healthy relationship between the Army and non-Salvationists. Any time any group or organization wants to talk with the TC the PRO has to be seen first so that the Army can make the official conversation public. It is the role of the PRO to send Army information to any public media be it radio, television or print media. The publicity of the Army is in the hands of the PRO.

Source. Major ModcHco Kudedzi, PO. Interviewed in Accra in March, 2008.

Most Churches in Ghana in the late 20<sup>th</sup> and early 21<sup>st</sup> centuries try to give much public exposure to themselves through preaching on radio and on the television. Churches like International Central Gospel Church (ICGC), Christ Apostolic Church (CAC), Christian Action Faith Ministries International, and The Church of Pentecost are well known partly because of their radio and or television programmes.

Like a jingle on Joy FM in Ghana goes “Doing business without advertising is like working in the dark The Army may be said to be in the dark. The publicity of The Army in Ghana is not the best. The THQ for some time, from the late 1990s to 2006, was not having anything to point to outsiders that it was the THQ of the Army in Ghana.

At a meeting with the TC, Col. Graeme Harding, the Chief Secretary, Col. Samuel Boateng, the Field Secretary, Col. Paul Afful, and some local officers of the East Akim District at Asokore in 2003, the issue of low publicity of the Army was raised. It was noted, for example, that most of the corps and societies do not have sign boards to direct to the chapel. The Chief Secretary felt it was not for the THQ to put up sign boards for the various corps and societies. The suggestion was that the THQ should give instruction to the corps and societies that they must make decent sign boards to direct people to the places of worship; however, the suggestion was not taken. It was noted that sometime another church denomination would be fellowshipping in a class room of The Salvation Army School. Such churches have sign boards and they flourish better than The Army.

The Territorial Commander, Col. Graeme Harding, said at the meeting at Asokore that he would be scared to find himself preaching on the national television. It beats imagination to hear that the national leader of a church would be scared to appear before the national screen.<sup>110</sup> Many a times when comrades asked why the Army was not being heard on radio and on television the answer has been simply “no money”, but Col. Harding's frank answer points to something else.

Because the THQ had not yet seen the value of adequate publicity it does not give financial allocation for publicity. In March 2005 when a chapel was being commissioned for service by the Koforidua corps, the guest of honour was the New Juabeng Municipal Chief Executive in the person of Nana Agyei Boateng. In his speech he lamented that he found it very difficult to locate the venue because there was no sign post any where pointing to the chapel.

If the Salvation Army, Ghana territory wants to grow in terms of numbers then a more serious attention should be given to publicity of the Army.

#### **3.4.2.6 THE EXTENSION TRAINING OFFICER**

The Extension Training Officer is in charge of in-service training in the Army. This officer in conjunction with the DOs or DCs and commanding officers organize in service training for Local Officers (church ciders) like church secretaries, treasurers, company guards (Sunday school teachers), youth leaders, sergeant majors (a position equivalent to that of the presiding elder of the Church of Pentecost, or the catechist of the Presbyterian Church of Ghana).

<sup>110</sup> The researcher was present at that Meeting at a room near the Eastern regional Education Unit of The Salvation Army at Asokore, Koforidua.

Such in-service training educates the participants on how to work as Salvationists. They are taught how to handle their positions in accordance with the Army doctrines. The local officers are given detailed teachings of the Army doctrines so that they can explain and defend them to others.<sup>151</sup>

#### **3.4.2.7 THE MEDICAL AND SOCIAL SERVICES OFFICER**

The Salvation Army has medical and vocational institutions. It is the responsibility of the Medical and Social Services Officer to supervise the operations of clinics and the rehabilitation centres.

Each clinic and rehabilitation centre has an Administrator who supervises the daily operations of the health centres. The Administrators report to the Medical and Social Services Officer who also reports to the Territorial Commander. (Chapter five of this study focuses on the medical and social services of The Salvation Army).

#### **3.4.2.8 DISTRICT OFFICERS (DOs) AND DIVISIONAL COMMANDERS**

##### **(DCs)**

In the Army in Ghana, ten or more corps and societies which are around the same geographical area are put together as a district depending on their number and financial strength. When the number of corps and societies increases and results in increment in the numerical and financial strength then it is upgraded to a division. A district is manned by a District Officer whilst a division is manned by a Divisional Commander. The position of a DC is higher than that of a DO.

Samuel Baah, (hd), (June 2006), 'Y.P and Youth Seminar', *The Salvationist Newsletter: Ghana Territory*, p. 7.

**Qualification:**

To be a District Officer or a Divisional Commander one has to be a commissioned pastor for not less than ten years service in the Army in the territory.

**Roles:**

The DOs/ DCs are the representatives of the Territorial Commander in the district or division. He /she supervises all the commanding officers (pastors) in the district or division. If a pastor wants or has to travel outside his station he/she has to get permission from the DO or the DC. When a DO/DC finds out that an officer under him has traveled or even made a return journey the same day but did not seek permission, he/she can report that officer to the THQ for the necessary sanction to be taken, just as professional military personnel cannot leave post without permission.

The pastors in the districts or divisions make monthly financial reports to the DOs or DCs. Whatever money a corps or society gets in a month, the pastor has to pay not less than ten percent to the District or Divisional Headquarters (DHQ). All the groups in a corps or society like singing groups, youth ministry, women fellowship, etc pay tithe of their monthly dues to the DHQ. The DOs send the income in the district monthly to the THQ. The Army uses records of tithe of church members and groups in the church to determine their existence and growth.

The DOs and DCs organize district or divisional rallies. Normally three rallies are held in each district each year namely: 1. Annual district or divisional rally which is to be attended by all Salvationists in the district or division, 2. Women Ministry, (Formerly called Home League) annual district or divisional rally to be attended by all

the women in the Army in the district /division and, 3. Youth rally. The essence of the rallies among other things is to unite Salvationists in the district /division and to revive them spiritually. Biblical lessons on Christian growth and contemporary issues of national interest are explained to soldiers at the rallies. The rallies had often been used as opportunity to emphasize The Army doctrines to the gathering so that they will remain in it and also to defend it to others especially the non sacramental worship of the Army with reference to the Holy Communion and Water Baptism. (This study deals with the issues of the non sacramental worship of the Army in chapter four).

In the absence of the pastor, may be the pastor dies, resigns or has been transferred without an immediate replacement, the DC/DO acts as the local pastor until a replacement is made.

The DO /DC takes reports of projects needed in the corps and societies in his/her district to the THQ for consideration. Any requisition that does not pass through the DO/ DC before getting to the THQ is likely not to be considered by the THQ. The DO/DC can organize district/divisional Sunday which is often one Sunday set apart to raise money to help pressing project in the district. In 2004 the Accra Divisional Sunday raised about twenty million Cedis and donated five million Cedis to help the building of the chapel of the Madina Corps (The William Booth Temple).<sup>132</sup>

#### **3.4.2.9 THE COMMANDING OFFICER (CO)**

The Commanding Officer (CO) is the local pastor trained and commissioned by the territorial headquarters. The comrade (church member) who feels called into Pastoral

Source: Mr. Paul Hoakyc, Youth Secretary, Minima Corps, gave this information in March, 2006 at Madina.

work first informs his CO who considers it carefully and the latter informs the DO/DC. The CO and the DO/DC encourages the prospective candidates to apply to the THQ through the Territorial Youth Secretary and Candidates' Secretary.

Until 1997, the entry academic qualification into officership was Middle School Leaving Certificate (MSLC) or its equivalent. The idea was that once called by God the academic qualification was not to be an obstacle. In the late 1960s and the 1970s the Army in Ghana was pleading for soldiers to be enlisted for pastoral training. Comrades who could read Twi or any local language from The Salvation Song book were enlisted for pastoral training. As a result The Army in Ghana had suffered from having senior pastors of very low academic background.

In the 21<sup>st</sup>\* Century the basic academic qualification required to be enlisted for pastoral training in The Army in Ghana is Senior Secondary Certificate (SSCE) or West African Secondary Senior Certificate Examination (WASSCE). Even with this, it is only passes in English and Mathematics that are needed. The reason for raising the academic qualification to a minimum of passes in English and Mathematics of Secondary School Certificate Examination was that it was noted that the level of education of some of the church members was getting higher than that of the pastors. "When the pews get higher than the pulpit, there is likely to be some problems". When the followers know more than the leader then the leader is more or less useless. Again it was noted that the low level of education of the Army pastors made some of them feel inferior when they met at ecumenical meetings with pastors from Churches like the Presbyterian and Methodist churches who were mostly university graduates and some of them even lecturers.

Due to the low level of education of the Army officers in Ghana they had not been able to contribute constructively as Church in national debate. In Ghana some of the churches that have highly educated leaders contribute meaningfully to debates that help national development.

If the candidate has both academic and moral qualification, he/she is recommended by both Commanding Officer and the DO/DC to the Territorial Youth /Candidates Secretary (TYS). The candidate then goes to an interview at the THQ. It is after this interview that qualified ones are enlisted and trained for two years. In the Salvation Army if one is married one goes to the pastoral training with the wife. Chapter four of this work deals with more of the role of women in The Salvation Army. On completion they are commissioned and sent to stations to work. A husband and a wife who are commissioned are more often posted to the same station to work as Commanding Officers (CO).

### **The Role of the Commanding Officer (CO)**

The CO's can be put into two main categories namely spiritual roles and administrative roles. One of the spiritual roles of The Salvation Army pastor is to win souls for the Lord.<sup>1.5</sup> The pastor has to organize open air meetings, visitation of comrade, counselling, Bible studies and prayer sessions all with the aim of winning souls to expand the kingdom of God.

Administratively he sees to it that the sub-groups in the church and the local officers are working effectively. The pastor takes the accounts of the corps or society and

<sup>1.5</sup> Sec *Orders and Regulations for Officers of The Salvation Army* (1974) Great Britain, The Campfield Press, Part I, p. 16.

makes monthly returns to the District/ Divisional headquarters (DHQ). The pastor has to forward all development plans /projects of his corps or society to the DHQ for onward submission to the Territorial Headquarters.

The pastor has the administrative duty to organize fund raising programmes to raise funds to support the corps.

#### **3.4.2.10 THE CORPS SERGEANT MAJOR (CSM)**

Appointment: The Corps Sergeant Major (CSM) is appointed by the CO for a period of one year, after which he/she is either made to resign or asked to continue his work as the CSM. The research found that some people had been CSM for more than ten years. So long as the person is able to perform creditably, he can be maintained on that position.

#### **Roles of the CSM**

The CSM is the head of all the local officers. This position is equivalent to that of presiding elder in the Church of Pentecost or a catechist in the Presbyterian or Methodist Churches. Without going to the Pastoral College of the Army, the highest rank a Salvationist can get to is that of a CSM. In the absence of the Commanding Officer (CO) the CSM acts as the CO. All things being equal, the CO has to consult the CSM before implementing any major policy in the corps. It is the role of the CSM to make all official announcements in the corps.

#### **3.4.2.11 THE CORPS SECRETARY (CS)**

Appointment: The Corps Secretary (CS) is a local officer appointed by the

Commanding Officer. He works for one year and his position is either maintained or given to another person.

### **Roles of the Corps Secretary**

The CS records all minutes of local council meetings and records major land marks of the progress of the corps or society. He or she collects and records all tithes that comrades pay to the church. The CS records all incomes like offertory, harvest, fund raising activity results and donations to the corps before the treasurer keeps it or sends it to the bank.

As at 2006 it was the duty of the corps and societies to pay the allowances of the Commanding Officers. This payment is done through the Corps Secretary. Very often the CO, CS and the CSM are the signatories to the corps's account at the bank.<sup>114</sup>

Though the Corps Secretaries are there to take minutes of the corps local officers meeting and to record major historical events of the corps, when going round for information for this research work, it was revealed that most of the corps and societies do not have minutes of local council meetings and historic events too are not written down. This research found out that the Army in Ghana has many secretaries who have low formal education and therefore cannot write meaningful minutes. It also found out that record keeping throughout The Salvation Army in Ghana has not been good and the Church has to take a critical look at it since the importance of record keeping cannot be over emphasized.

<sup>114</sup> The General (1971/ *The Salvation Army Orders and Regulations for Corps Secretaries and Treasurers*, Britain, Salvationists Publishing and Supplies, Ltd. pp. 8-11.

#### 3.4.2.12 OTHER LOCAL OFFICERS

Other responsible local offices that need mention are as follows:

- THE CORPS TREASURER: She / he collect the money for the corps, keep an imprest and is to deposit the bulk at the bank.<sup>135</sup>
  
- THE COLOUR SERGEANT: She / he is the local officer for The Salvation Army flags of the corps or the society. When The Salvation Army is going on any procession it is the responsibility of the colour sergeant to hold the flag. In every official meeting where the flag is needed it is the colour sergeant that should make sure the flag is present.
  
- RECRUITING SERGEANT: This officer is responsible for the recruiting of members as soldiers. (New comers into the Army are called Converts). When the converts decide to be members of the Army they are recruited and called Recruits. The recruits are taken through basic converts lessons so that they understand what Christianity is about and what is expected in the life of a Christian. After going through these lessons successfully the converts are then enrolled as Senior Soldiers (accepted as full adult members). It is the work of the recruiting sergeant to prepare the new comers till they become soldiers.
  
- VISITING SERGEANT:

The Salvation Army has a practice of visiting all the members from time to time, especially the sick, aged and backsliders are to be visited frequently in order not to lose them. These visitations are planned and led by the visiting sergeant. When a

<sup>135</sup> Ibid, pp. 11-20.

member is sick the information should get to the visiting sergeant. The visiting sergeant is therefore supposed to check attendance at all meetings to know those who are absent to find out what is happening to the absentees.

• **QUARTER MASTER:**

This local officer is in charge of all the properties of the corps or society at the chapel and at the mission house. He or she monitors the movement of all properties of the church to prevent loss of church items. For example, in the taking of church instruments from the chapel to any place, the Quarter Master should see to it that they are brought back. When a new pastor goes to a new station the Quarter Master shows him all the properties of the corps. When the pastor is going on transfer, the quarter master is supposed to ensure that she/he does not take away anything belonging to the corps.<sup>136</sup>

With these administrative structures of the Army, things are supposed to go on well. However most of the positions are not handled meticulously. This research found out that most of the local offices have become more or less hereditary. Some of the local officers are not performing but because their grandfather introduced the Army in the town they feel they should have positions. For some people when their appointments are changed they either stop with all their relatives or they turn to be opposing anything the new executives would be doing. Should this continue the growth or development of the Army in Ghana will be difficult to attain. This is because the local officers are the supporting roots of the Church and when the roots are rotten it is obvious that the tree will die.

<sup>136</sup> The General (1971.), *The Salvation Army Orders and Regulations for Corps Secretaries and Treasurers*, Britain, Salvationists Publishing and Supplies, Ltd, p. 34.

### **3.4.3 SOME OBSERVATIONS ON THE ADMINISTRATION OF THE ARMY IN GHANA - TRANSFERS OF PASTORS AND PUBLICITY**

The Ghana territory has seen a lot of transfers of the officers, very often at short intervals. Every year a number of pastors are transferred. The frequent transfers of the personnel have been detrimental to the growth of the Army in Ghana. In 2006 not less than fifty pastors out of one hundred and ninety six active pastors were posted.<sup>137</sup> Within five years, from 2001-2006, the Koforidua Corps had four different pastors. Captains Mary and Michael Eku were posted there in 2001 and transferred in 2003. Then Major Hellen Abaidoo was sent there in 2003 and in 2004 she went on retirement. Captains Alberta and Ernest Arhin were sent there in 2004 and transferred in 2006 after spending about one and half years there. In 2006 Captains Eric and Vivian Owusu were posted to replace the Arhins. Similar frequent transfers take place throughout the entire territory.

*The Salvationist Newsletter* is a quarterly newspaper. There has not been any single edition without report on transfers of officers and new appointments. Interviewing twenty elderly people who included active and retired officers (pastors) and local officers (Church elders) revealed the following as some of the reasons for the transfers and some of the effects of the transfers.

#### **Reasons for the transfers:**

1. Complaints from the corps: If an officer is posted to a place and the church members seem not to like him and there is prolonged misunderstanding between the officer and the corps, the local officers can complain to the District or Division

<sup>137</sup> See every Edition of *Salvationists Newsletter*, Accra, Samaskn Ltd.

Charles King and Philippa Smalc (eds.) (2005) *The Salvation Army 2005 Year Book, 4 Year for Children and the Youth*,. Britain, Page Bros (Norwich) Lid, p. 121.

Officer (DO / DC) to intervene. If attempts to bring peace in the corps do not work, the local officers can complain to the Chief Secretary through the DO/ DC to transfer the pastor. For peace in the church, sometimes the Chief Secretary transfers such pastors. In the Cabinet system, transfers are done by the Secretary for Personnel.

2. Request by pastors: Sometimes pastors can request to be transferred from their current stations if they find things are not going on well with them. If for example a pastor is frequently falling sick at a given station she/he may request a transfer from the Chief Secretary.

3. Detection of malpractices and immoralities on the part of a pastor. If the THQ finds out that an officer has embezzled funds belonging to the corps he is commanding or his station it can be a ground for disciplinary transfer. On the other hand if the THQ is officially informed of immorality on the part of an officer the case is investigated. After an investigation the officer can be transferred. In 2006 the administrator of The Salvation Army clinic and rehabilitation center at Akim Begoro was transferred from there on grounds of embezzlement of funds belonging to The Salvation Army Rehabilitation Centre at Begoro.<sup>138</sup>

4. Inefficiency on the part of an officer: If a pastor is transferred to a corps and is noted that since being transferred there, the corps' membership and finances are going down drastically, the officer may be seen to be inefficient and may therefore be transferred for a more efficient officer to come and revive the corps.

5. Promotions: When an officer is promoted to higher rank of for instance a DO or a DC, he or she would have to move to the District/ Divisional Headquarters (DHQ) to take the appointment.

<sup>138</sup> Source: Major Agyekum, The Commanding Officer of the Begoro Corps as at Dec. 2006.

6. Long stay at a station: Interview with some headquarters personnel indicated that as at 2006 The Army in Ghana had no fixed time as the minimum or maximum duration for an officer to be at post. However some pastors are transferred because they have been at the post for a long time. For example, Captains Vivian and Eric Owusu pastored the Kuntanase Corps in Central Region for more than four years and were transferred for being there for a long time. Envoy Michael Asare was transferred from Suhum because he was there for six years which was seen to be a very long time. Captain Isaac Danso was posted to Asiakwa Corps as the Commanding officer in 1994 and in less than seven months he was transferred to Accra.



7. Favouritism: A cross section of the pastors talked to were embittered because they had noted that sometimes the reason behind the transfer is to give room to a favorite of a top officer. Some stations are considered to be more lucrative than others so when pastors rise to positions of influence, they wish that their favorites are posted to the lucrative stations.

These transfers in the Army in Ghana that seem to have no fixed plan or format have some disadvantages. Some of the defects of the improperly planned transfers which respondents (both active and retired officers and local officers) pointed out include:

- i. Transfers affect the plans of the corps or society that the pastor is heading. Most of the corps (branches) do not have their laid down developmental plans. Very often most corps and societies follow the projects the officer wants to be undertaken. Such developmental plans need time to be executed. If in a short time an officer is transferred it kills the initiative. There are places in the Army in Ghana where officers started projects and were transferred before the completion of the project. When they were transferred the project could not be continued. Projects of building construction

have been left uncompleted at Begoro and Amanfro because the pastors who were leading in the construction projects were transferred.

ii. Transfers at random disturb and or retard the education of the wards of the pastors. Sometimes the period of the transfer does not take academic calendar of Ghana into consideration. When pastors are transferred at the beginning of say third term, it becomes difficult for the wards of the pastors who are in school to get the same class in which they were to continue their education. The wards have to repeat classes or sometimes have to be sent back to lower classes than the classes they were in. This keeps them longer in school than they are normally supposed to be.

iii. Packing and unpacking difficulties: All the pastors talked to complained of the difficulties they go through to pack to a new place and within a short time they have to pack again. These frequent packing and unpacking of personal belongings into the big trucks from place to place sometimes result in destruction of some personal belongings.

iii. Financial difficulties: (a) Financial loss to Army: If fifty (50) officers are transferred in a year and the movements are across the length and breadth of Ghana much fuel would be consumed increasing the expenditure of the Territorial Headquarters. These transfers are done every year. Some of the transfers can be avoided to save money for other developments in the Army.

(b) Financial stress on church members: On the part of the Church members they get fed up with frequent send off and welcome services which all demand giving out money. This discourages some people from being regular at church service because they say that the church has become too demanding where money is concerned.

There should be a laid down policy to regulate the transfers in the Army so as to make

the transfers to help and not to retard the progress of the Army.

### 3.5 CONCLUSION

The administration of The Salvation Army in Ghana is structured by the international headquarters of the Army. The highest office in Ghana is the Territorial Commander. From 1960 when the Army in Ghana was given autonomy and was separated from Nigeria, there had been eleven national heads out of which one was Ghanaian.

Qualification to most of the positions of the Army had not taken academic qualification into much consideration; rather it is the work experience that is what has been the yard stick to qualify an officer to be appointed. Pastors have ranks ranging from Lieutenants to General. All church elders are called local officers and they have the ranks of sergeants. Publicity was noted to be very low in the Army in Ghana.

The command structure of the Army in Ghana was noted to be vertically downwards. The national leadership thinks that they know all things. Very often views from members (who are not pastors) are not heeded. This makes planning difficult since most of the pastors are not experts in business and administrative planning. The effect is that there had been stagnant growth or retrogression in some departments of the Army in Ghana.



## CHAPTER FOUR

### 4.0 BELIEFS AND SOME PRACTICES OF THE SALVATION ARMY IN GHANA

#### 4.1 INTRODUCTION

This chapter studies the fundamental beliefs of The Salvation Army and some of the practices in The Salvation Army in Ghana. By beliefs, this study looks at the core biblical teachings that The Salvation Army holds on to. The practices are the norms that are accepted and are therefore habitual exercises of the Army. The study also looks at an emerging practice in the Army and some relevant Christian practices that the Army was doing but has stopped.

In the 1860s and 70s when the East End London Christian Mission was formed, and latter changed its name to The Salvation Army, the founding fathers led by General William Booth came out with a summary of what the movement stood for. The beliefs which form the doctrines of the Army are embodied into eleven articles called the Articles of faith. These beliefs have been discussed. On the practices the study looks at ordination and the role of women, the stand of The Salvation Army with regards to veiling, Water Baptism and Holy Communion.

#### 4.2 THE BELIEFS OF THE SALVATION ARMY IN GHANA

##### 4.2.1 DOCTRINE FROM THE ARTICLES OF FAITH

In 1878, after the idea was accepted that the Christian Mission was an Army, the summary of what the Army stood for became known as the articles of faith, articles of war. Any of the names can be used interchangeably. 'The articles of war' is an undertaking signed by all comrades (all members of The Salvation Army) before they

are enrolled as senior soldiers (adult members). The articles of faith are still eleven in number and they form the fundamental doctrines of The Salvation Army world wide including the Ghana Territory.

The articles of faith are written on the membership certificate of all senior soldiers; they are also written at the back of the song book of the Army both, the English and Twi versions.

The first article of faith states that: **“We believe that the scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the Divine rule of Christian faith and practice.”**<sup>139</sup> This first article is serving as a preamble to the other ten articles. It is stating the source of the authority The Salvation Army exercises. This article is an acceptance of the Holy Bible as the fundamental book to all teachings and all that the Army does or should do.

The belief in the inspiration of God in the writings of the Scriptures can be traced to II Timothy 3:16-17: “All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.”(RSV). Many questions can be raised as to whether the Bible is a perfect book that should be depended upon as a source of authority and also whether it was indeed inspired by God. If indeed God inspired the writers how come there seem to be some factual inaccuracies. Some think God spoke to people and dictated to them what they were supposed to write and they wrote exactly that; for example, in Revelation 2-3, John was instructed to write what he was

<sup>139</sup>The General of The Salvation Army. (1987), *The Song Book of The Salvation Army(ESB)*. Britain Campfield Press, p. 840.

seeing. In Ezekiel 37 and other parts of Ezekiel, God spoke to the prophet to say what He was telling him. Another strong point of the conservatives is that God wrote the Ten Commandments according to Exodus 32:15-16.

The belief of the conservatives in the Christian God makes them accept the Bible without questioning any aspect of it. The stand of the conservatives was held by the Church universal for a long time until studies began to expose some factual contradictions or lapses. For example, I Samuel 17:50 indicates that David killed Goliath of Gath in Philistia. However, the same Bible says in II Samuel 21:19 that it was Elhanan who killed Goliath the Gittite not David.

Another thing that appeared to question the total acceptance of the Bible by the conservatives was the theory of evolution that was developed by Charles Darwin. Darwin uses scientific ideas that it is possible that man had evolved over the years from lower species like monkeys before getting to the present day form of man. This is a direct condemnation of the creation accounts of the universe in Genesis 1-2 which attribute the creation of the universe to God Almighty. The Genesis accounts indicate that the form in which man is today was the same form in which he was made at creation. Darwin's theory made some people give up belief in the Bible.<sup>140</sup>

The questions that arise from textual criticism give way for other Christian scholars to accept errors or seeming contradictions as human errors due to the human factor in the narratives and in the writing of the books of the Bible. Such schools of thought are

<sup>140</sup> John Coutts (1997), *This We Believe*, p. 12.

generally called Liberal theories of inspiration. These theories evaluate the various means through which men got the information they wrote that forms the Bible.

The Liberal theories indicate that God inspired men who wrote the Bible. Though they wrote at different times and at different places, they wrote a progressive revelation of God. All that the different writers wrote point to Jesus as the main focus of the Bible.<sup>141</sup>

The Life Application Study Bible comments that God used people at different times with different socio-cultural backgrounds to present his message to the whole world.<sup>142</sup> On the contrary, Bucaille doubts the inspiration of the Bible by God because there is a great deal of information or data in the Bible that is not scientifically accurate. He continues that the Bible has contradictions, improbabilities and incompatibilities with modern scientific data.<sup>143</sup> However Kwami, S.Y (1994) states that whatever anybody calls contradictions are not really so, but they are facts that are complementing each other.<sup>144</sup>

The Salvation Army is mindful of some historical inaccuracies, but attributes them rather to human errors which can by no means undermine the divine origin of the Bible. To The Salvation Army everything in the life, every choice and moral decision including dressing to a marriage ceremony and family life should be supported by the Bible.

<sup>141</sup> Ibid, pp. 11-13.

<sup>142</sup> *Life Application Study Bible* (New International Version), Tyndale House Publishers Illinois p. 2615.

<sup>143</sup> Maurice Bucaille (n. d), *The Bible. The Qur'an and Science. The Holy Scriptures Examined in the Light of Modern Knowledge*, Accra, Gibrinc Publishing Company, pp. viii-ix 250

S.Y. Kwami (1994), *Spiritual Warfare*. Accra, Sonlife Printing Press and Services pp 4-6

The Army acknowledges that the Bible can be abused even as Satan quoted scriptures to tempt Jesus Christ, so the Army tries in most circumstances to maintain a balanced interpretation of scriptures. In view of this the Army runs many Bible classes for different age groups and conducts written exercises on the Bible studies.

The second article of faith states that; **“We believe that there is only One God who is infinitely perfect, the Creator, Preserver and Governor of all things and who is the only proper object of religious worship”**. This article declares the Army’s belief in the One God in Christianity. Many religions world-wide have their concepts about God since religion deals with man’s relationship with his object of worship. The Army found it necessary to define the God they serve.

There are many beliefs about God like polytheism, belief in many gods, as prevails in African Traditional Religion (ATR).<sup>145</sup>

There is the belief called Pantheism which indicates that God can be found in every thing. This belief is common in Hinduism.<sup>146</sup> The Salvation Army does not believe that God can be found in everything.

Another belief is atheism. Atheists believe that there is no God. Psalm 14:1 condemns atheism that, “The fool says in his heart, There is no God’ they are corrupt, they do abominable deeds, there is none that does good.” When one does not believe in God one can do anything to please oneself. The Army does not want such thought to be

<sup>145</sup> John Coutts (1997) *This We Believe*, p. 5.

<sup>146</sup> *Ibid*, p. 16.

accepted by any of its members. Some people like T.H Huxley say that they do not know whether God exists or not. This kind of belief is called agnosticism. The Army does not want its members to be agnostics.<sup>147</sup>

Van, Voorst (1997), citing Isaiah 41:2-5, 8-10 and Deuteronomy 6:4-9, comments that the Old Testament affirms the oneness and existence of God. He states that the concept of monotheism became very important in the early church as Christianity struggled to articulate its doctrine of the Trinity while still maintaining a foundation of the oneness of God.<sup>148</sup> The Army uses the Bible to confirm the belief in the One God.

The Third article of faith states that; **“We believe that there are three persons in the Godhead - the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory”**.<sup>149</sup> This belief is called the belief in the trinity. Judaism states that God is one as in Deuteronomy 6:4: “Hear O Israel the Lord Our God, the Lord is one.” This belief helps the genuine adherents of Judaism to desist from worshipping other gods apart from the almighty God. It was in the early Church that idea of three in one God emerged. Matthew 28:19 points out that Jesus laid the foundation for the concept of the trinity when he said; “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”.

To understand the concept of the trinity one has to look at the relationship between

<sup>147</sup> Ibid, p. 16

E. Robert Van Voorst (1997), *Readings in Christianity*, England, Wadsworth Publishing Company, p. 41.

<sup>140</sup> Ibid p. 23

Jesus Christ and God. After a firm ground has been established between them, then one should move on to establish the relationship between Jesus Christ and the Holy Spirit. When this is also done then the relationship among the three can in a way be understood.

Jesus equated himself to God by doing things preserved for only God like pronouncement of forgiveness of sin (Mark 2:1-12). John 1:1-14 describes Jesus as the word of God who was God. In the gospel of John, Jesus in his promise of the Holy Spirit said;

And I will pray the father and He will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. I will not leave you desolate; I will come to you. (John 14:16-18).

From this it can be deduced that the Holy Spirit is Jesus in another form in his people since he said that he will send them the Counselor and at the same time said he himself will come and dwell in them then it means the Holy Spirit is the spirit of Jesus Christ working in his disciples. The Trinitarian concept believes that Jesus Christ is God in the flesh and the Holy Spirit is Jesus' spirit dwelling and working in his followers.

This belief led to the formation of the Apostles Creed which states that; "I believe in God the Father almighty, Maker of heaven and the earth: And in Jesus Christ his only son Our Lord... I believe in the Holy Ghost".<sup>150</sup> In the Apostles' Creed the idea of the trinity is clear. William Booth coming from protestant roots was comfortable with the concept of the trinity hence he saw to it that it was made part of the basic beliefs

<sup>150</sup> John Coutts (1997), *This We Believe*, p. 112.

of the Church he was leading. The concept of the trinity does not seek to mean that there are three different gods in Christianity; rather the concept tries to tell how the same God has been encountered at different times in history and for different purposes.

St. Augustine remarks that; “We only speak of ‘three persons’ because otherwise we would be able to say nothing at all”.<sup>151</sup> Different conferences like that of Nicaea in AD 325 had been held to debate the concept of trinity. There had been varying levels of understanding of the Trinity. Some think that, of the three persons in the Godhead, God the father is superior to the two (Jesus Christ and Holy Spirit). Others believe that all the three persons are equal. Williams (1996) states that there is no possible way that we human beings can adequately comprehend the meaning of the one God in three persons.<sup>152</sup> The Salvation Army believes that the Father, Son and the Holy Spirit are undivided and co-equal in power and glory.

The fourth article of faith is that; **“We believe that in the person of Jesus Christ the divine and human natures are united; so that he was truly and properly God and truly and properly man.”** The issue of the personality of Jesus Christ has engaged the mind of mankind since he started his earthly ministry. The Pharisees wondered how he could speak with such authority and declare sins forgiven. The crowd that followed Jesus Christ marveled at his miracles. This uncertainty of Jesus’ personality was highlighted and answered in the great confession. In Matthew 16:13-20 Jesus asked his disciples who people thought he was. Varied answers were given as Elijah, Jeremiah, Isaiah, or one of the prophets of old. Jesus knew that it was necessary for

<sup>151</sup> Ibid. p. 29.

Williams, J. Rodman (1996) *Renewal Theology; Systematic Theology from a Christian Perspective. Three Volumes in One*, USA, Zondervan Publishing House, pp. 94-9(i).

his identity to be known. Jesus used to address himself as the 'Son of man'. This title was used by prophet Ezekiel for himself. Daniel 7:13 used it probably for Jesus Christ. This title according to Hobbs is definitely Messianic.<sup>153</sup> The answer that Peter gave was very emphatic, "You are the Christ, the Son of the Living God." In this confession, as Hobbs indicates, is found both the humanity and the deity of Jesus. The description of God is also certain that he is the God, the Living. Peter said this to contrast the many dead gods that abounded there.<sup>154</sup>

In the triumphal entry of Jesus Christ to Jerusalem, some called him son of David and were expecting that entering into Jerusalem he was going to overthrow the pagan Roman government. Hobbs points out that in the hearts of the Jews there was a hunger for the Messiah, who was a political saviour to take the Jews from their bondage under the Roman government.<sup>155</sup> When Jesus did not meet the expectation of the Jews as a political messiah they crucified him.

After the death of Jesus Christ many people continued to get an understanding of the personality of or the identity of Jesus Christ. In the first century AD, Theodotus came out with the concept called 'adoptionism' that Jesus was truly man but not truly God and that he was only adopted as a son of God after his death and raised to heaven. What is wrong with this concept is that it does not recognize the pre-existence of Jesus Christ and that the incarnation of Jesus Christ was planned by the Godhead as John 1 seems to suggest.<sup>156</sup> The Salvation Army believes that Jesus Christ was God

H. Hrchel Hobbs (1962), *Proclaiming The New TestamenV, The Gospel Of Matthew*, United Kingdom, Oliphant Ltd, p. 74.

<sup>154</sup> Ibid. p. 75.

H. Hrchel Hobbs, (1962), *Proclaiming The New Testament; The Gospel of Matthew*, United Kingdom. Oliphant Ltd, p. 94,

<sup>156</sup> John Coutts (1997), *This We Believe*, pp. 36-37.

who took human form to teach how human beings can exist with all human desires and yet please God.

The fifth article of war states that.

**We believe that our first parents were created in a state of innocence, but by their disobedience they lost their purity and happiness and in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God**

The Salvation Army believes in the Genesis 3 story on the fall of man in the Garden of Eden. In this story man was put in a Garden called Eden where he lacked nothing and was given an instruction not to eat the forbidden fruits. When man disobeyed by the deception of the serpent he was sacked from Eden.

Though some early Church fathers like Origen thought that the story of the fall of man in Genesis 3 is a parable and not literal as history,<sup>157</sup> The Salvation Army does not think it was a parable. The Army believes that the death mentioned in Genesis 3 includes the second death mentioned in Revelation 20:15, thus the suffering in Hell. John Calvin was of the view that infants bring with them from their mother's womb their own damnation; the moment they are born their natures are odious and abominable to God,<sup>158</sup> meaning the Adamic sin is not a parable but a real life situation. He means even the child born today is a sinner because of the sins of Adam.

The Salvation Army is of the view that all human beings once descendants of Adam have sinned as Paul teaches in Romans 3:23 that all have sinned and fallen short of the glory of God. Again Paul explains to the Church of Corinth that through one man, Adam, came death (I Corinthians 15:21 -22).

<sup>17</sup> Ibid, p. 51.

<sup>18</sup> Ibid. p. 50.

The Salvation Army believes that every human being who has not yet accepted Jesus Christ is a sinner as a result of the Adamic sin and that sin leads to Hell. So there is the urgent need for soldiers of the Army to reach out in haste to evangelize all classes of people who have not accepted Jesus Christ as Lord and saviour.

In the Sixth article of faith the Army states that, **“We believe that the Lord Jesus Christ by His suffering and death made atonement for the whole world so that whosoever will may be saved.”** The act of atonement is immediately brought to follow the article that all have sinned. The Salvation Army sees the death of Jesus Christ as central to the Christian faith.

The Salvation Army believes strongly that without the blood of Jesus Christ all human beings are condemned to perish in Hell, but by the grace of God he considers the blood of Jesus to forgive sins. This belief is evident in the motto of The Salvation Army which reads “Blood and Fire”.<sup>159</sup> To The Salvation Army, whoever does not profess Jesus Christ shall suffer in Hell.

The seventh article of faith states that, **“We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit are necessary to salvation”**. The Army teaches that believing in the redemption by the blood of Jesus Christ is not enough. Once you believe you have a role to play to get others saved. You have to repent and regenerate to be able to be sure of being saved from eternal destruction in Hell. The Army believes that Jesus Christ had done his work of sacrificing his life for mankind; it is up to man to respond to this kind gesture by turning away from evil ways to please God. To The Army every human being at any given time in life can get to a realization of evil habits and change from them. This

William Metcalf (1986) *The Salvationist and the sacraments*. Britain. Powege Press, see the crest of The Salvation Army in it.

change without faith in Jesus Christ is not of any value, since it will not lead to eternal salvation in God's kingdom.

The Army stresses very much on repentance. However since human beings continue to live, when you repent you need to live a new life which is termed regeneration. Jesus told Nicodemus that unless a man is born again he cannot enter the Kingdom of God (John 3:3). Paul told the Corinthian Church that when someone is in Christ he is a new creation, the old is gone and he lives a new life (II Corinthians 5:17).

The eighth article is that, **“We believe that we are justified by grace through faith in our Lord Jesus Christ; and that he that believeth hath the witness in himself”**.

Justification by faith became one of the main doctrines of the protestant Churches.<sup>160</sup> To be justified means to be legally set free from an accusation against you at a law court. The Salvation Army believes that when one believes in Jesus Christ then the grace in Jesus Christ redeems one from the condemnation that all have sinned and fallen short of the glory of God (Romans 3: 23-24).

There should be a testimony in the Christian's life that he or she is justified by grace not by works. This testimony the Army believes is supposed to be in the heart of the Christian that he or she is no more a slave to sin and the powers of darkness. The Army expects the life style of the saved to reflect on the outward that he or she is justified. The self consciousness that one is justified sets the mind free from guilty conscience. The free mind enables the Christian to live a fulfilling life.

The ninth article states that, **“We believe that continuance in a state of salvation depends upon continued obedient faith in Christ”**. The Christian community once a while debate especially among Protestants as to what extent salvation lasts for

<sup>160</sup> John Courts (1997) *This We believe*, p. 76.

individuals. Some were of the view that once saved forever saved. Most of the early converts of the Army were former drunkards and destitutes. The Army Fathers saw the high probability for the converts to go back to sin; the Army decided to remind the members of the need to remain in holy life all the days of their lives. In order to avoid backsliding and losing one's salvation, the Army doctrine urges all the members to be obedient to God by obeying his word due to the faith they have in Jesus Christ. Anytime one disobeys God one would lose one's salvation hence the need to be in constant holiness.



The tenth article of faith is that, **“We believe that it is the privilege of all believers to be wholly sanctified and that their whole spirit, soul and body may be kept blameless unto the coming of our Lord Jesus Christ”**. This seems to be a direct quotation from I Thessalonians 5: 23 which states that; “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul and body be preserved blameless at the coming of our Lord Jesus Christ”.

The Christian should be without blame always before God. This blamelessness should be seen in all aspects of the human life. The Army believes that the human being is made up of three major components namely the soul, the spirit and body. The body is outwardly seen but the soul and the spirit are inward, not physically visible.

Somebody may be seen to be blameless humanly but spiritually may be evil. The Army wants all believers to be totally blameless because God will not accept anybody with an evil spirit in his kingdom. The Army believes that Jesus Christ is coming again; as to when he is coming it is unknown, so the members should have it in mind and should always be blameless in speech, deed, and in transactions. The idea that

every Christian is sanctified by Jesus Christ and should lead a blameless life seemed to be a borrowed idea from John Wesley.<sup>161</sup>

The eleventh article which is the last of the articles of faith states that, **“We believe in the immortality of the soul; in the resurrection of the body in the general judgement at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked”**.

The Salvation Army’s belief in life after death is very much based on the New Testament. They believe in one physical death which shall be followed by the final judgement. The Army does not believe in reincarnation. The Army believes that God has given the judgement at the end of the age to Jesus as in 11 Corinthians 5:10. While eternal life is a free gift given on the basis of God’s grace, every human being will still be judged by Christ. This judgement will reward Christians for how they have lived their lives. God’s gracious gift of Salvation does not free Christians from the requirement for faithfulness.<sup>162</sup>

Revelation 20:11-15 indicates that those whose names shall not be found in the book of life of the lamb (Jesus Christ) shall be put into the lake of fire. Here a clear picture is given about the end of the present age that the righteous shall have eternal joy on the new earth and in the New Jerusalem (Heaven). But those who led evil lives shall be put under an everlasting punishment.

Gabalein (1984), citing II Peter 3:10-13, indicates that Peter argues that just as in the past God purged the then existing cosmos by his word and by water, so in the future

John Coutts (1997), *This We Believe*, Hillman Printers, Britain, p. 70.  
<sup>162</sup> Ibid, p. 70.

he will purge the cosmos by his word and by fire.<sup>163</sup> Rodman (1992) added that in the final judgement, the judge will be God in the person of Jesus Christ who will judge all secrets of men.<sup>I(»4</sup>

#### 4.2.2 EVALUATION OF THE ARTICLES OF FAITH

The articles of faith also called the articles of war, which form the basic doctrine of The Salvation Army are mainly on the story of the fall of man to the restoration work of Jesus Christ. Those who believe in Jesus and continue to live in holiness shall be given a state of rest at the end of this present age. Those who do not believe in Jesus Christ or those who believe in Jesus but die in a state of unrighteous life shall be suffering at the end of this present age. This teaching serves as a guide to ensure that Salvationists lead good moral lives.

However the articles of faith are silent on spiritual gifts. This silence has adversely affected The Salvation Army in Ghana. Most of the senior pastors had thwarted most efforts by some members who want to manifest their spiritual gifts like healing, prophecy, visions, miracles etc. God gave these gifts for good reasons; so that the Church will manifest the power of Jesus (Mark 16 15-20; 1 Corinthians 12-14).

The use of spiritual gifts no doubt brings a lot of people to the saving knowledge of God through Jesus Christ. On the day of Pentecost, the spiritual gifts that manifested attracted many people to the Church; (about 3000 members were recorded that day). In Acts 3 when Peter healed the lame man at the Beautiful Gate the Church membership level increased from about 3000 to about 5000.

G. E. I-rank Gabelcin (cd.), (1984), *The Expositor's Bible Commentary with the New International Version Volume 12*, Michigan. Zondervan, Ornd Rapid, pp. 284-285.

J. Williams Rodman (1992), *Renewal Theology, Systematic Theology from a Christian Perspective. Three Volumes in One*, Michigan, Zondervan Publishing House, p. 445.

Within the Ghanaian worldview like in most parts of Africa where almost every occurrence is given a spiritual interpretation, any Church which is silent on the spiritual gifts is not taking the Ghanaian cosmology very seriously. The proper use of the spiritual gifts edifies the church members and edifies the whole church.

Again the doctrine is silent on how the Christian can live a materially successful life. Though The Salvation Army has many facilities which aim at helping people to live materially successful lives like schools, health facilities, vocational skills training centres, rehabilitation centres for disabled children, response to disasters, etc the doctrine does not reflect it. The doctrine should have a clause on how to live materially successful lives.

#### **43 SOME PRACTICES OF THE SALVATION ARMY IN GHANA**

##### **4.3.1 THE ROLE OF WOMEN IN THE SALVATION ARMY / ORDINATION OF WOMEN**

The ordination of women in churches had been a debate in many churches. Some churches have accepted that women can be ordained but as to what high positions they can occupy is still a puzzle. Quist (2002) noted that as at the year 2002 the Church of Pentecost in Ghana had not yet ordained any female as pastor.<sup>165</sup> The story is different in The Salvation Army. Ordination of women has been a practice since the foundation of the Army and it has continued to date. This study tries to find a justification for the ordination of women from both the Old and New Testaments and then narrow down to the role of women in The Salvation Army in Ghana.

Emestina Enyonam Quist (2002), *Roles of tllir Women in the Church Pentecost in Ghana*. A Master of Philosophy Thesis presented to the Department for the Study of Religions, University of Ghana. Legon, p. 2.

**4.3.1.1****BIBLICAL BASIS****• THE ROLE OF WOMEN IN THE OLD TESTAMENT (OT)**

The role of women in ancient Israel started getting mentioned right from the creation story. In Genesis 1:26-27 God created human beings, man and woman, and gave them dominion over all the earth with the responsibility to be fruitful and multiply. In this account of creation both man and woman were equal in authority. But in Genesis 2:6-7 the story makes woman subordinate to man. However it has been noted that had there been no woman there would not have been any generation of mankind. Woman has the role to be a major partner in procreation, a role around which the whole history of mankind revolves.

It was the tradition of ancient Israel that until a woman did something great or something extra-ordinary happened to a woman, her name was not mentioned. For example in Genesis we are told that Adam and Eve gave birth to many daughters (Genesis 5:4). Whilst in Chapter 4 of Genesis the narrator mentioned the three sons of Adam and Eve who were Cain, Abel and Seth, the names of the daughters of the first parents remain unknown.

The Israelite culture focused much on the men to a large extent that the women were neglected even in counting their population. The Old Testament however mentions some women who played very significant roles in the religion and politics of ancient Israel. Among such women were Deborah, Jael, Ruth and Huldah. Deborah was a prophetess, a judge and more or less army commander who led Israel to win the war against the Canaanites. Jael's name is mentioned because she, though a woman, killed Sisera the army commander of Jabin, king of the Canaanites (Judges 4- 6). Though the

OT seemed to give very little prominence to the role of women, the fact cannot be denied that women's roles mentioned were crucial to the survival of Israel at certain critical moments in the history of Israel.

#### • THE ROLE OF WOMEN IN THE NEW TESTAMENT (NT)

The NT also opens with the Virgin Mary who gave birth to Jesus Christ. She played very influential roles. Her life style as a virgin helped the prophecy of the virgin birth to be fulfilled. She accompanied Jesus on many occasions to many places, for example they were together at party at Cana (John 2:1-11). Even at Golgotha Jesus saw his mother and entrusted her to the care of John (John 19:25 -27). At the resurrection women were the first to witness it and to spread the good news (John 20:1-2, Luke 24:1-11, Mark 16:1-8, Matthew 28:1-10). In the Acts of the Apostles women like John Mark's mother, Lois and Eunice played very essential roles that helped the growth of the early Church.

The roles of women in both the OT and NT point to the fact that women have significant roles to play in the work of God. The Salvation Army bases its stand of ordination of women on the significant roles women played in the Bible and since its beginnings has given very prominent roles to women.

#### **43.1.2 A HISTORICAL PERSPECTIVE OF THE ROLE OF WOMEN IN THE SALVATION ARMY**

As has been stated in chapter two of this study, William Booth was an ordained minister of the Methodist Church in Britain. He wanted the Methodist Church to make him a moving evangelist to move round to conduct revival meetings. When this appeal was

denied he resigned from the priesthood of the Methodist Church. He took this decision with his wife. The first moral support he got to do exactly what he felt God wanted him to do was from his wife, Mrs. Catherine Booth.<sup>166</sup>

When he resigned and he had to quit the bungalow of the Methodist Church, it was the parents of Catherine Booth, that is, the Mumford family, that gave them accommodation at the family residence. When the Booths got a place to put their personal belongings and to lay their heads, they got the peace of mind to continue their evangelism ministry. This support William Booth got was very significant to the stability of his ministry.

When the Christian Mission became The Salvation Army it was Mrs. Catherine Booth who designed the flag and the uniform of the movement. In the period when women were restricted to a large extent from making public speeches, Catherine Booth felt called to preach and William also allowed her to use his platform to preach both openly and at indoor programmes.<sup>167</sup> She was into full time ministerial work.

The caring heart of Catherine Booth served as an engine for the social sendees department of the Army. Converts to The Salvation Army who were once drunkards or prostitutes who became homeless and jobless after being converted as well as widows were taken care of by The Army. The Army cooked for them, clothed and accommodated them. This was the beginning of the social services and it was headed by

<sup>166</sup> M. Gwendoline Taylor (2003) *William Booll: Prophet and General*, Britain. Impressions Direct Limited, pp. 27- 30.

See W. Clifford Kew (Ed), (1990) *Catherine Booth her continuing Relevance*, Britain. The Campfield Press, pp. 1-20.

<sup>167</sup> Joan Metcalf (1980) *God used a woman- Catherine Booth*, Britain, Campfield Press, pp. 35-43.

Catherine Booth. This good deed made the early soldiers to call her ‘Army Mother’ which title remained to date.

The Salvation Army right from its beginnings had had women as evangelists and pastors. When a man is married to a woman and he gets a calling into ministerial work he and his wife get into full time pastoral training and ministerial work.<sup>168</sup> In terms of ranks and appointments to positions there is no discrimination against women in The Salvation Army. In the history of the Army women have risen to become Generals, the highest position of the Army internationally. Out of seventeen (17) Generals the Army has had from 1878-2006 two (2) of them were women. The first woman General was Evangeline C. Booth (1934- 1939). She was the fourth child of the Army founders - William and Catherine Booth. The next female General was Eva Evelyn Burrows (1986-1993). She was the thirteenth General.<sup>169</sup>

Internationally Women of The Salvation Army play roles as pastors, medical service providers, educational service workers and providers of other social services like care for orphans and widows.

#### 43.13 THE CURRENT ROLE OF WOMEN, GHANA TERRITORY

The role of women in The Salvation Army Ghana territory has not been too different from the role of women in the Army internationally. Among the first converts when King Hudson (Amoako Atta) introduced the Army in the Gold Coast werewomen including, Hudson’s mother and sisters.<sup>170</sup> Like the Samaritan woman who became converted and brought the whole townsfolk to Jesus (John 4:7-42), the women who

<sup>168</sup> The General of The Salvation Army (1974) *Orders and Regulations for Officers of The Salvation Army. Volume Two*, Britain, Campfield Press, pp. 73-79.

<sup>m</sup> Majors Charles King and Philippa Smale (eds.) (2005,) *The Salvation Army 2005 Year Book, A year for children and youth*, England, Page Bros (Norwich) Ltd, pp. 26-29.

James Oduro (n. d), *The Salvation Army, Ghana Territory*, (Unpublished), p. 25.

became converted into the Army in the Gold Coast were enlightened about the chances of women in the Army as King Hudson saw in London.

In the early years of The Army in this country women were given preaching appointments and they did very well. Because it had been the practice of The Salvation Army that every male pastor's wife should be an officer, the wife of King Hudson went to be trained to be an officer in Nigeria in the early 1920s. Other women who were not trained pastors were also fully involved in all the activities of evangelism which helped in the spread of the Army to many places and won many souls. The women in the Army in Ghana in the various local branches (corps and societies) are more than the men numerically. Since Church growth depends to some extent on numbers, the women in the Army are helping the Army to get to its feet.

The ordination of women in the Army has some advantages. For example for lack of personnel more than one branch may be given to a pastor to shepherd. Once the wife is also a trained pastor when the husband is ministering on a Sunday at one branch the wife can also go to another branch and minister there. The female pastors also have special training on how to keep the home and marriages, so they are the heads of the Women Ministry of the branch (formerly called Home League). Under the Women Ministry of the Army is a group called the League of Mercy. The main focus of this group is to raise funds and organize materials (clothing, etc) to visit the needy: the sick at home and at hospitals, the aged and prisoners. The League of Mercy preaches to them, prays for them and donates to them.

However, the compulsion that every pastor's wife should be a pastor or every female pastor's husband should be a pastor also has some associated problems. Some people do

not have the calling or the spiritual gift to be pastors but they are forced by the Army principles to be pastors. As such they find that they are incapable of doing pastoral work, but because an objection from an unwilling partner would result in the dismissal of the willing pastor, they keep quiet and the result can be ineffective ministry

Though the practice of the ordination of women has been part of the Army in Ghana since the Army came to this country, there has not yet been a female Territorial Commander. The highest rank a female pastor has got to is that of the Territorial President for Women Ministries (TPWM). In Ghana this position has always been the preserve for the wife of the Territorial Commander. In 2006 the head of The Salvation Army Medical and Social Services Department was a female pastor in the person of Major Leavey Anne Wendy. There have been three women as Principals of the Officers' Training College in Ghana since 1966.

#### 4.3.2 VEILING

Veiling is the practice of covering the head by a member of a church. This practice was instituted by the Army when the idea of wearing uniform was introduced in 1878.<sup>171</sup> Both men and women Salvationists put on caps when they put on the uniform. During processions the uniform goes with the cap. However anywhere The Salvation Army procession halts for open air preaching or prayers, the men have to remove their caps. This practice is rooted in Paul's teaching to the Corinthian Church in I Corinthians 11:1-11. The Army considers verses 4-5 as the basis for veiling. These verses say that; "Any man who prays or prophesies with his head covered dishonours his head, but any woman who prays or prophesies with her head unveiled dishonours her head - it is the same as if her head were shaven". The founding fathers

<sup>171</sup> M. Gwedoline Taylor (1988) *William Booth; Prophet and General*, Britain, Campfield Press, p. 42.

took this literally so veiling became compulsory for all the women at any Army service.

Paul stresses that a woman preaching or prophesying should veil because of the angels. He explains that Angels are guardians of the created order. In Genesis 1-2 and in Galatians 3:19, the order of creation is that man is the head over the woman, so the man should not cover his head. The woman should cover her head to show subordination. Paul based his teachings on the Greek culture which was of the view that failure to do so was to show pride, disgrace and distortion of the created order.

Calvin (1957) commenting on veiling in Paul's letter to the Corinthians stated that Paul was proving that it was unseemly for women to appear in a public assembly with their heads uncovered and for the men to appear with their heads covered. He added that to Paul the problem is with the open or public leadership of women without veil. The man must be bare headed when ministering in public. What Calvin seems to imply is that if the woman at public service is not the one leading, then the question of veiling seems to be less relevant.<sup>172</sup>

In Ghana the women in the Army generally have to put on the cap or a head scarf when in uniform. The cap should be put on when the women put on the skirt and the top uniform; however, when they put on long skirt and top (slit and 'kaba') uniform they have to put on the head scarf. However from the 1990s through to the first decade of the 21<sup>st</sup> century, the Army in Ghana seemed to have lost sight of any theological aspect of veiling. The women are always seen without veiling. When they perm their hair or make some hair styles, they do not want to cover their heads

<sup>172</sup> John Calvin (1957), *Commentary on the Epistle of the Apostle Paul to Corinthians. First Volume*, Michigan, W.M.B. Herdmans Publishing Company, pp. 353-355.

because they think that the cap or the head scarf will destroy the beauty of the hair. Spirituality has given way to fashion.

Some of the women who do not want to put the spiritual value of veiling away complain that the designed caps are very expensive. As at May 2006 one cap was sold at \$34.00; that was about three hundred thousand Cedis (\$300.00). This amounted to about two thirds of the monthly minimum salary of government of Ghana workers. Going round from corps to corps in the various corps and regions the researcher saw that the bulk of the members of the Army in Ghana are in the poverty zone and have very low educational levels. It is therefore a fact that the cap for the uniform which is imported from London is expensive. Should the Territorial Headquarters (THQ) find veiling necessary, it would have to find a way of making the caps for the uniforms locally so that the price will be affordable to the majority of the women.

Paul argued that women should veil to honour their heads for the presence of angels who are custodians of the created order. It means there should be distinction between the sexes of men and women even based on the Greek cultural practice that he cited. With the concept that Christianity should thrive in every culture, it will be proper that in every nation the cultural way of dressing which creates distinction between the women and the men should be used.

If in a given culture it is the accepted norm that men should veil and women should not, the angels who are marking the distinction between men and women at public service can still see the order of creation being maintained. However Paul states that because the man represents God as the head of the family and the woman is subordinate to man, it stands to reason that the practice of veiling by women which shows subordination to man and God can be maintained by the Church today.

In Ghana, in some parts of the country it is part of the culture that women should veil when appearing in public. In that case veiling is not new in the country, so it should not be a problem if a church makes it mandatory with a theological support.

### **43.3 THE SALVATION ARMY AND THE SACRAMENTS**

The word sacrament refers to outward rituals performed to fulfill a religious obligation. It also means an oath or a pledge or solemn obligation.<sup>173</sup> Some Protestant Christians world wide have two main sacraments namely, Water Baptism and Holy Communion.<sup>174</sup> The Salvation Army was doing these sacraments and stopped. The study found out the relevance of these sacraments in Christianity and what Salvationists think about the absence of these sacraments.

#### **4.3.3.1 WATER BAPTISM**

The practice of water baptism can be traced to a Jewish religious practice of accepting non- Jews into Judaism.<sup>175</sup> John the Baptist made it more or less compulsory as a sign of repentance and acceptance into the kingdom of God. Jesus was baptized by John the Baptist in the river Jordan.

Water Baptism became an accepted practice in the early Church. Some churches baptize babies for them to be adopted into the kingdom of God. Paul in I Corinthians 15:29 mentions baptism on behalf of dead relatives. This was therefore a practice which tells how baptism was rooted in the early church at Corinth.

<sup>115</sup> Presbyterian Church of Ghana. *The Sacraments ( Baptism and Lord's Supper)*, Basic Bible Study Book Two (September, 2002), p. 11.

<sup>174</sup> William Metcalf (1986) *The Salvationist and the Sacraments*, Britain, Powage Press, p. 17.

<sup>175</sup> John Coultts (1997) *This We Believe*, p. 107.

At the reformation in the sixteenth century, some reformers condemned infant baptism. Such people were of the view that only those old enough to have personal faith should be baptized. They called the baptism of the old people 'believer's baptism'.<sup>176</sup>

There are many ways of performing water baptism which include, (1) Immersion, (2) Effusion and, (3) Aspersio. By immersion the whole body including the head is plunged into water. This practice consists of submerging and emerging from water. This witnesses the identification with Jesus Christ in his death, burial and resurrection (Roman 6: 1-10, 14-23, Acts 19:5). Effusion is the practice by which water is poured on the head of the recipient. This signifies the pouring down of the Holy Spirit upon the one being baptized. The pouring down of the Holy Spirit took place after the death, burial and resurrection of Jesus Christ. Aspersio is the baptism by which water is sprinkled on the head of the candidate; this is also called sprinkling. This type witnesses or signifies the washing away or the cleansing from sin to identify with Jesus Christ that is only his death, burial and resurrection, which won the victory over sin. It is therefore putting on Christ (Galatians 3:37) to be sanctified and justified by him.<sup>177</sup>

Infant baptism has its justification from the Bible rather than what the Quakers think that it has no biblical basis. In the Old Testament covenant of circumcision in Genesis 17 and 21, infants (eight days old) were included, so in the new covenant which water baptism signifies, infants too should be included because it is both the Old and New Testaments that come together to form the whole Bible. Again in the Great

<sup>176</sup> Ibid p. 108.

<sup>177</sup> Presbyterian Church of Ghana,(2002) *The Sacraments (Baptism and the Lord 's Supper) Basic Bible Study Book Two*, p. 14.

See the section on baptism on a soft wore - [the Sword.scrnchr4](#).

Commission in Matthew and Mark the disciples are to make disciples of all nations, to preach to all creation and all people in the world. All people include children.

When a father and the child are in danger and a room for safety is opened to him, it will be unkind for the father to enter the room for his personal safety and leave the child alone in danger. Infants equally need to be saved as well as adults. George Fox in the seventeenth century declared that the one true baptism was the baptism of the Holy Spirit. Fox and the Society Friends (Quakers) gave up water baptism entirely with the idea that it was not necessary for salvation. The Quakers also condemned infant baptism that it was not biblical.<sup>178</sup>

In the nineteenth century, The Salvation Army started with water baptism of infants but following the Quakers, they stopped water baptism on grounds that, 1. It is just an outward ceremony and so is less essential. 2. The essential baptism is that of the Holy Spirit, when a person is born again and inspired by God's love. 3. Ceremonies are only essential so long as people do not depend on them. Metcalf defending the stand of the Army indicates that The Salvation Army does not condemn any group or denomination that practises water baptism. The Army is also not expecting any church to stop water baptism. The Army thinks that customs in themselves are not important and that God's grace does not depend on how one seeks him.<sup>179</sup>

The various ways of water baptism raise so many questions in the minds and doctrines of many Churches. For example, the Presbyterian Church of Ghana which practises water baptism by sprinkling has noted that the Charismatic and Pentecostal Churches condemn that, insisting that the best way of water baptism should be by immersion. Because of that some Presbyterians stop their membership in the

<sup>178</sup> John Coutts (1997) *This We Believe*, p. 109.

William Metcalf (1986) *The Salvationist and the Sacraments*. Britain, Pownge Press, p. 21.

Presbyterian Church to join the Charismatic or Pentecostal Churches.<sup>180</sup> The Salvation Army seems to have lost sight of the spiritual value of Water Baptism. John the Baptist was commissioned by God to baptize people. So what he was doing had a spiritual value. This means Water Baptism has a spiritual value.

A survey was conducted on the stand of some Salvationists in Ghana in Eastern, Central, Western and Greater Accra regions on their understanding of water baptism. The survey also found out whether they are prepared to be baptized by water or not. The following were the responses:

Group of Respondents	Number of Respondents	Percentage
Salvationist not Ready for Water Baptism	223	37.93%
Salvationists Ready for Water Baptism	296	50.34%
Salvationists uncertain on Water Baptism	69	11.73%
<b>TOTAL</b>	<b>588</b>	<b>100</b>

Table C: A survey on Water Baptism in some selected regions of The Salvation Army in Ghana.

Salvationists who said they were not ready for Water Baptism, offered the following as some of their reasons:

Presbyterian Church of Ghana. *The Sacraments (Baptism and the Lord's Supper) Basic Bible Study Book Two* (2002): See the preface.

- > The Bible does not stress so much on Water Baptism.
- > Ordinary water cannot wash sin: it is God who washes sin by the blood of Jesus.
- > People who are baptized still commit sin so Water Baptism cannot stop sin, it needs a change of heart.

Salvationists who said they would be ready to be baptized if the Army decides to do it gave reasons including:

- > It is in the Bible that Jesus said the disciples should go and preach and baptize
- > Jesus himself was baptized so all Christians should follow his example.
- > Water baptism has a spiritual significance.

The research noted that majority of the Salvationists who are not ready for water baptism are those with low formal education who take whatever the pastors tell them to be final. On the other hand those who are ready for water baptism are mostly those who have secondary education or above.

Six hundred and twelve (612) Christians of other Christian denominations including The Presbyterian Church of Ghana, the Methodist Church, the Catholic Church, International Central Gospel Church, Church of Pentecost in the same regions where the Salvationists were interviewed at the same time were interviewed to find out whether they would be comfortable to attend a church that does not practise any form of Water Baptism. The table below contains their responses:

Respondents	Number of Respondents	Percentage
Non-Salvationists who would <b>not attend</b> a church that <b>does not</b> practise Water Baptism.	574	93.79%
Non-Salvationists who would <b>attend</b> a church that <b>does not</b> Practise Water Baptism.	38	6.21%
TOTAL	612	100

Table D: A survey of the views of some non-Salvationists on Water Baptism.

In the course of this research to find out non-Salvationists' views on the importance of Water Baptism it came to light that a number of former Salvationists are now in other churches because those churches follow the Bible and do Water Baptism.

#### **43.3.1 HOLY COMMUNION**

Holy Communion is one of the sacraments in the New Testament. It has different names like 1. The Eucharist meaning thanksgiving meal, 2. The Holy Communion - Communion of head and body of members of the church (Fellowship Meal), 3. Breaking of Bread - sharing family meal. 4. The Last Supper (Lord's Supper) - a remembrance meal.<sup>181</sup>

The Lord's Supper is a symbolic meal of bread and wine. The bread which is shared among members to represent the body of Jesus Christ that was broken for mankind. The wine represents the blood of Jesus Christ, the Lamb of God which was shed for

<sup>181</sup> Presbyterian Church of Ghana, *The Sacraments (Baptism and the LordSupper) Basic Bible Study Book Two* (2002) pp. 39-40

the remission of the sins of mankind. In Luke's gospel 22:19, Jesus commanded that the disciples should have the Last Supper he had with them in remembrance of him as a command.

The Holy Communion is believed to have the following benefits; 1. Christians share in the blessings of the body of Jesus Christ. Some of the blessings are Life, Healing, Salvation and Nourishment. 2. Christians secure their salvation by confessing their faith in the Lord. 3. Christians share in Christ's example of suffering and life. 4. Christians share in the New Covenant and have forgiveness of sins. 5. The Lord's Supper is a way of remembering what Jesus has done and so give thanks to him.<sup>182</sup>

Since the Holy Communion is seen as a sacred ceremony, the Churches that practise it indicate members who qualify to take the Lord's Supper. Notable among those who qualify are adult members of the Church who had been baptized, who are either single or monogamous, or the first wife. This kind of qualification is laid down to ensure good morals among the adult members.<sup>183</sup> The question is, if Holy Communion means eating with the Lord, should parents eat with the Lord and leave their Children behind to be hungry? It would not be out of place to consider children partaking in the Lord's Supper.

For some time after the Army began, its members took the Holy Communion together in its halls. But with time William Booth desiring to give freedom to all to serve God in a very simple way urged his movement to stop the Lord's Supper. William Booth was reported to have said that, neither God's words nor God's Spirit, seemed to

<sup>182</sup> Ibid. p. 47.

<sup>183</sup> William Mctcalf (1986) *The Salvationist and the Sacraments*, pp. 42-44.

See p. 51 of the Presbyterian Church of Ghana, Hand Book on the Sacraments, Volume two (Sept .2002).

demand these ceremonies. It would, therefore, be wrong to make them a necessary part of worship.

William Metcalf indicated that the decision of the Army not to have Water Baptism and Holy Communion did not come from a study of scripture. He said it came from the belief of the early Army fathers in the gospel of Jesus Christ that it is a very simple thing, which can exist without ceremonies hence the ceremonies were avoided.<sup>184</sup> The Army is not against church denominations that practice it. In fact any Salvationist is allowed to take the Holy Communion if he or she visits any church that practises it, if that church would permit him or her to participate in it.<sup>185</sup>

The research found out the opinion of some Christians in Catholic, Presbyterian, Methodist, Pentecostal and Charismatic Churches from Ashanti, Eastern, Western and Greater Accra regions on whether they would like to attend a church that does not practise Holy Communion. In the table below were their responses:

Respondents	Number of Respondents	Percentage
Non-Salvationists who would not attend a church that <b>does not</b> practise Holy Communion	<b>540</b>	<b>88.24%</b>
Non-Salvationists who would attend a church that <b>does not</b> Practise Holy Communion	<b>72</b>	<b>11.76%</b>
<b>TOTAL</b>	<b>612</b>	<b>100%</b>

<sup>184</sup> Ibid. p. 48

<sup>185</sup> Presbyterian Church of Ghana (2002), *The Sacraments (Baptism and the Lord's Supper)*, Volume two, (unpublished) (Sept.2002), pp. 49-53

Table E : A survey on whether some Christians would like to be members of a church that does not practise Holy Communion.

The majority who said they would not like to be members of a church that does not practise Holy Communion gave their reasons including:

- > Jesus commanded that Christians should do it.
- > It is in the Bible.
- > It has a spiritual blessing.
- > It helps the Christian to keep away from sin.



There is no doubt that the non performance of Holy Communion is one of the factors that contribute to the slow numerical growth of the Army in Ghana. The absence of the sacraments of the Holy Communion and Water Baptism could possibly be one of the factors for the reduction of national membership of the Army in some years as shown in Table A. In the course of this research a number of former Salvationists were found to have left the Army because the Army does not practise Holy Communion and Water Baptism. Most of them said they left the Salvation Army due to non practice of the sacraments.

#### **4.4 AN EMERGING PRACTICE - RENEWAL MOVEMENTS IN THE GHANA TERRITORY**

Renewal movement here refers to the prayer groups that are gradually springing up within some branches of The Salvation Army in Ghana and the Pentecostal style of worship that is gradually taking roots in the Army in Ghana. The Salvation Army can

be described as one of the mainline churches in Ghana. Omenyo describes the mainline churches as those that have liturgical practices and theological traditions handed down to them by their founding Western missionary bodies.<sup>186</sup> The services (liturgy) of The Salvation Army as King Hudson brought to Ghana have chorus (Praises songs), clapping and dancing with the use of brass band and drums, Bible reading, optional testimonies, sermon and prayers. Notable practices of The Army include open air preaching at market or other notable public places where a crowd can be found; the Army holds compound meetings - night church services in the homes of either members or Army friends - to take the message close to the door steps of people. The intension of compound meetings is reviving members and winning new souls for the Lord.

Very often lay preachers are used during open air and compound meetings. The corps and societies have days for general church prayers. It happens to be Friday night for most rural communities and any suitable days for urban communities. In all the programmes comrades can be called on extempore to offer prayers, lead praises and worship or give testimony of anything the Lord has done for them. Normally the preacher would be given prior notice to prepare the sermon whilst all others on the programme may not be given prior notice, the reason being that a Salvationist is a soldier and must be always prepared.

The peculiar features of The Salvation Army liturgy - liturgy as brought by King Hudson (Amoako Atta) - are very similar to those of the Charismatics or the renewal movements. This research therefore sought to find out what exactly the renewal

N. Cephas Omenyo (2006), *Pentecost outside Pentecostalism*, p. 8.

movement in The Salvation Army is aimed at. Omenyo summed up the general characteristics of the renewal movements as;

...Secondly, phenomenologically, they display almost the same features that one can observe among the Charismatics elsewhere. Their style of worship stresses meaning and spontaneity, dancing, clapping and more time for praises. In their worship they make room for more lay participation, healing, dreams and testimonies... Thirdly, theologically, they share generally basic beliefs and doctrine of the international movements concerned, such as emphasis on baptism of the Holy Spirit, power and the manifestation of the gifts of the spirit, healing through prayers, focus on Jesus Christ, love for the Bible, new awareness of Satan and demons...<sup>187</sup>

In the traditional programmes of the Army each corps or society has a day set aside for prayers. The Orders and Regulations of The International Salvation Army states that, "Prayer in an Army meeting may take various forms: (a) usually one person prays loud on behalf of all. (b) Prayer may be congregationally sung, (c) A time spent in silent prayer and (d) The Lord's prayer."<sup>188</sup>

During such programmes the leaders give the prayer topics one after the other and the congregation prays on the given topics silently. It is common that before the leader tells the next prayer topic in less than five minutes some of the members seated and expected to be praying would be sleeping. The Charismatics think that such prayers are not effective enough so there should be more vigorous ways of praying. When praying the Charismatics normally prefer praying aloud or shouting, and at the same time clapping their hands, playing the tambourine to make noise so that others will not sleep. This practice has developed among the prayer groups of the Army that were studied.



<sup>187</sup> Omenyo (2006), *Pentecost outside Pentecostal ism*, p. 8.

<sup>188</sup> The General of The Salvation Army (1974) *Orders and Regulations for officers of The Salvation Army*, Britain, The Campfield Press, Volume Two, p. 42.

The Army in Ghana for a long time has frowned on the manifestation of the spiritual gift of speaking in tongues, especially at meetings. Hardly would one see or hear prophecy of any kind in any traditional worship or prayers of The Salvation Army. This is because the Orders and Regulations for the officers are silent on the use of the spiritual gifts. Members who try to speak in tongues at Army meetings are stopped. Those who try to prophesy are sent out of the meeting either to an office or where there is no office but a mission house is close by, the person (prophet) is sent there to prophesy there so that the congregation will not hear the exact content of the prophecy. They thought some prophecies could cause confusion in the church.

This study looked at the renewal movements at Kumasi Ash Town Corps, Asiakwa Corps, Koforidua Corps and Madina Corps. These Charismatic movements studied have certain features in common which included the following: (i) They manifest many spiritual gifts like healing, prophecy, speaking in tongues, exorcism at their prayer meetings without giving way to Army doctrinal restrictions. They base their operation of the spiritual gifts on Paul's teaching in I Corinthians 12-14 and Ephesians 4: 7-16 where Paul stresses on the value of the spiritual gifts to the Church, (ii) Again the Charismatics always refer to the first article of faith (article of war) which reads that; "We believe that the Scriptures of the Old and New Testaments were given by inspiration of God; and that they only constitute the Divine rule of Christian faith and practice."<sup>189</sup> They claim that God had promised in Joel 2:28 -30 that in the last days he would pour his spirit on all flesh so that the gifts of vision, dream etc would work in the Church, (iii) Some of them are inspired by a song that William Booth the founder of the Army wrote that,

<sup>189</sup> The General of The Salvation ( 1999; *Chosen to be a Soldier, Orders And Regulations for Soldiers of The Salvation Army*, England, Hlnstnn & Co. Ltd, p. 3.

1. Thou Christ of burning, cleansing flame, Send the fire. The blood-bought gift today we claim. Send the fire. Look down and see this waiting host. Give us the promised Holy Ghost. We want another Pentecost. Send the fire.

2. God of Elijah, hear our cry. Send the fire. To make us fit to live or die, Send the fire. To bum every trace of sin; To bring the light and glory in, The revolution now begins. Send the fire.

3. 'Tis fire we want, for fire we plead. Send the fire. For strength to ever do the right, for grace to conquer in the fight. For power to walk the world in white, send the fire.<sup>190</sup>

(iv) Most of the preaching of the charismatics was noted to be concentrating on how to live materially successful lives, (v) They like making posters to advertise their programmes.

The research showed that the circumstances through which the prayer groups started are similar. They all started through Salvationists who had some influence from Pentecostal or Charismatic churches and they want to see the gifts of the Holy Spirit working in The Salvation Army as they see in the charismatic churches. At Asiakwa it started when Capt. Seth Larbi was posted there in 1995. He used to organize many revival meetings and all-night prayer sessions. His revival programmes and all-night sessions involved all the members of the Asiakwa Corps. However he formed a prayer group within the Asiakwa Corps.<sup>191</sup>

The Kumasi Ash Town Corps had some members who had been fellowshiping with some charismatic ministries in Kumasi in the early 1990s. They started introducing the use of the gift of tongues and healing in the church. They formed a prayer group which met once a week to pray. Leading members of the renewal group at the Ash Town Corps were Madam Grace Dapaa and Mr. Antwi Bosiako.

*The Salvation Army English Song No. 203.*

Source: Mr. Eric Awuah, a member of the Asiakwa Corps, interviewed November. 2006 at Asiakwa.

At Koforidua, the renewal movement started in 1994 when the local officers (church elders) formed a prayer group to intercede for the church. They met once a week to pray. This was led by Mr. Joshua Nartey Nyumuah, the Corps Sergeant Major (equivalent to the presiding elder in the Church of Pentecost). This group continued to be operational until 2001 when Capt. Michael Eku was posted there.

Capt Eku instituted all-night prayer sessions which involved all the church members. In 2001 the Koforidua Corps instituted what they call the week of prayers. From the first Monday to Friday of every month, the whole corps would fast and pray. They use the Friday nights of the week of prayers for all-night prayers. It was noted that both Capt. Eku and Mr. Joshua Nyumuah had been members of the Scripture Union at the early stages of their lives. Capt. Eku in 2003 extended membership to the already existing prayer group to others who were not local officers. The Koforidua prayer group is now called Warriors of Koforidua Salvation Army - WAKOSA.<sup>192</sup>

The renewal group at Madina started in 1999. Two students from the University of Ghana used to fellowship with the Madina Corps. They formed a prayer group within the Madina Corps. However in 2001 when they completed the course at Legon and left, the Madina Corps prayer group became less active and eventually died out. In 2003 Mr. Kwadwo Boateng who was a member of the Kumasi Ash Town Corps came to fellowship with the Madina Corps. He and some women of the Corps formed a prayer group which they call the Precious Blood Prayer Ministry.<sup>193</sup>

The renewal movements have had some impact on the branches that were studied. In some instances through the activities of the prayer groups some people were won into

<sup>192</sup> « Source: Mr. Agyena Wiredu, a member of the Koforidua Corps was interviewed in May, 2006 at Koforidua.

Source: Mrs. Elizabeth Ntem was interviewed in Accra in November, 2006.

the church. Some people went to the prayer groups with problems, when they got their solutions they remained in the Army. Again it was noted that because of the presence of the prayer groups in the branches studied, some Salvationists who used to go for prayers outside the Army have stopped. Where there is a prayer group, the Salvationists now take their problems there for prayers.

Some of the leaders of the renewal movements have had some problems. Capt. Seth Larbi who led the renewal movement at Asiakwa was once suspended in the Ashanti Division for introducing Pentecostal style of worship into the church. He was told to stop leading the Army in Pentecostal style of worship, because should they continue in that there would be prophecies that would reveal the secrets of some of the members which would divide the Army.<sup>194</sup> This shows that some of the people in The Salvation Army who oppose the renewal movement are those engaged in unchristian spiritual activities who are scared that should some Salvationists pray and become powerful they will know their secret unchristian activities going on. So the renewal movements are prevented in order to cover up the unchristian spiritual activities going on by some soldiers in Ghana. Capt. Michael Eku who was in the renewal movement at the Koforidua Corps was of the view that his short stay at the Koforidua Corps was because his immediate boss, the then East Akim District Officer, was a conservative who thought that he (Capt. Eku) was changing the Army style of worship. As a result he was transferred from Koforidua.

<sup>1,4</sup> Source: Major Seth Larbi, lie was interviewed in January, 2008 at Sekondi.

The Chief Secretary of The Salvation Army indicated that the Army guards against the renewal groups because the leaders of such groups very often want to attract the members to them instead of directing them to the Army.<sup>195</sup>

The major problem that the renewal movements had caused to the Army as this study found out was a schism at the Kumasi Ash Town Corps. Mr. Antwi Bosiako and some others insisted that the Army should do Water Baptism and Holy Communion. This led to a heated debate which took the Territorial Commander, Col. Williams Norris, to go and do three days seminar on the Army's stand on the sacraments in 1995. After the seminar, some of the members accepted the stand of the Army; however, others led by Mr. Antwi Bosiako did not accept the stand of the Army so they broke away to start a new ministry which they called Pentecost Salvation Fellowship (PENSAF). 196

#### 4.5 CONCLUSION

The Salvation Army has eleven articles of faith which is also called articles of war. They form the fundamental doctrines of the Army world wide. The articles urge everything that would be done in the Army anywhere to be based on the Bible. The eleven articles tell the story from the creation and fall of mankind to judgement day when the righteous shall be given a place for rest and sinners destroyed.

The impression is that the Army is more concerned about the eternal life that human beings should strive to attain. Though the Army is involved in many social activities to help humanity to live in dignity, this is not captured in the articles of faith. The articles of war are also silent on spiritual gifts and fruit of the Holy Spirit in believers.

<sup>195</sup> The Chief Secretary, Col. Williams Gyimah, was interviewed in his office in Accra on 1<sup>st</sup> April 2008.

<sup>1,6</sup> Mrs. Hannah Ofofu who was a member of the Ash Town Corps was interviewed in Koforidua in September, 2006.

The uniform of the Army demands veiling by all women. However in recent years veiling is done mainly by the female pastors in Ghana. Most lay women minister in public without a veil; even some female pastors in recent times minister in public especially in evening programmes without a veil.

The Army in Ghana ordains women who are given equal recognition by all members of the Army. Other women also, though not ordained are doing great works to contribute to the development of the Army in Ghana.

The sacraments of Water Baptism and Holy Communion which the Army has stopped practicing remain a serious problem that the Army should pay attention to. Some Salvationists in Ghana quit the Army to Pentecostal and Charismatic churches where they get Water Baptism by immersion and Holy Communion. The absence of the sacraments led to the schism at Kumasi Ash Town.

The renewal movements, which involve the introduction of Pentecostal and charismatic style of worship with emphasis on the working of the spiritual gifts, are gradually taking root throughout the Army in Ghana as an emerging practice. With such movements strong in Kumasi, Asiakwa, Koforidua and Accra, it is possible for it to spread to all corps and societies in Ghana.

## CHAPTER FIVE

### 5.0 EDUCATION, MEDICAL AND SOCIAL SERVICES OF THE SALVATION ARMY IN GHANA

#### 5.1 INTRODUCTION

Though educational and medical services are all social services, the S.A. separates them. So in this study they are duly separated as such. The Salvation Army started social services right from the year of establishment. William and Catherine Booth felt that their converts who were former drunkards and destitutes needed physical support in addition to the word of God. Some of the converts who could read and the missionaries with William Booth started holding evening classes for those who could not read and write. They were teaching them Reading and Arithmetic. They also held Sunday schools and Day schools for very poor people who could not pay their school fees of the public schools.<sup>197</sup> This can be said to be the beginning of the education and the social services of The Salvation Army international.

The Army establishes formal schools for both liberal and vocational training. It seems the purpose for the establishing of the schools and health facilities is not aimed at making the beneficiaries members of The Salvation Army but to alleviate the suffering of mankind from pain and ignorance.

The International Headquarters of The Salvation Army has an emergency unit which attends to emergencies and disasters world wide without taking into consideration whether The Army has a branch in that country or not.<sup>1,8</sup>

M. Gwendoline Taylor (2003) *William Booth*, p. 37.

<sup>19</sup> Charles King and Trevor Howes (Eds.) (2005) *2006; 100 Years The Salvation Army Year Book, 2006, The Centennial Edition*, England, Page Bros (Norwich) Ltd, pp. 48-49

## 5.2 EDUCATION SERVICES

### 5.2.1 THE EDUCATION UNIT OF THE SALVATION ARMY IN GHANA

The Army as has been noted in Chapter Two of this work came to Ghana (Gold Coast) and started work in August, 1922. The main focus of the Army was to help evangelize the natives. By 1922 when the Army came to Ghana some Christian denominations had been established in Ghana for about a century earlier. The early Christian missionaries to the Gold Coast in the eighteenth and nineteenth century and afterwards had started formal education.

Formal education was initially preserved for the children of the colonial masters in the forts and castles along the coast. It later extended to the Mulattos until eventually natives started being given formal education. Notable Christian missions that pioneered formal education in the Gold Coast were the Methodist, Roman Catholic, Basel Mission (Presbyterian), and the Anglican Churches. Some of the early products of Western formal education in the Gold Coast were Jacobus Elisa Johannes Capitien, Philip Quarcoo (Quaque) and Christian Jacob Protten.

Omenyo (2006) noted that mission bodies like the Catholic Church, came with chaplains who made efforts to win converts by establishing schools to provide Christian and Western education. Another reason for the establishment of the schools was to get trained people as catechists and tradesmen.<sup>199</sup>

The Basel mission was successful in translating large portions of the Bible into Akan language; they also wrote a lot of Akan materials for their schools which helped the

<sup>199</sup> N. Cephas Omenyo (2006) *Pentecost Outside Pentecostalism*, p. 45.

development of the Akan language. They established basic schools and a teacher training college which trained teachers and catechists to use them as tools for evangelism.<sup>200</sup> The end effect was that most of the products of the mission schools were Christianized and made members of the missions which gave them the formal education.

The government of the Gold Coast started getting involved in formal education in the 19<sup>th</sup> Century. It was in 1886 that the government started a girl's school at Cape Coast and a boy's school in Accra. The third government school was at Oda.<sup>201</sup> Until the 1950s the missions continued to be the vanguards of literacy development in the Gold Coast. People associated with Christianity became the most literate group in the country.<sup>202</sup>

Three years after establishment, in 1925, the Army established a basic school at Tudu in Accra. In the same year the second school was built at Begoro in the Eastern region. In the 1930s a school was established at Agona Duakwa in the Central region. As the Army spread throughout the whole country schools were established along side the building of corps and societies.

As of 2006 The Salvation Army in Ghana was having 90 pre-schools, 90 primary schools, 35 Junior Secondary Schools and 2 Senior Secondary Schools and one Training College for the training of the Army pastors.<sup>205</sup>

<sup>200</sup> Ibid, pp. 45, 52-56.

<sup>201</sup> E. Kingsley Larbi, (2001; *Pentecostalism; The Eddies of Ghanaian Christianity*, Ghana, Blessed Publications, pp. 18-19.

<sup>202</sup> Ibid p.22.

<sup>203</sup> Trevor Howes and Charles King (Ed.) (2005) *2006, 100 Years; The Salvation Army Year Book 2006, The Centennial Edition*, England, Page Bros (Norwich) Ltd, pp. 116-118.

The Salvation Army in 1978 had a Business College at Awutu as well as a Secondary Commercial Institute called the William Booth Memorial Institute at Begoro in the Eastern region.<sup>204</sup> In 1980 the Army had a Vocational Training Centre at Akim Abompe near Osino.<sup>205</sup> The institutions mentioned in this paragraph have all collapsed, possibly due to lack of proper management.

The number of schools of the Army in Ghana seems insignificant as compared to the number of schools in Ghana. Other mission founded churches have far more schools than the Army in Ghana. As at 2006, the Methodist Church was having over 600 pre-schools, over 1000 primary schools, about 500 Junior Secondary Schools, 21 Senior Secondary Schools, 17 Technical and Vocational schools, 3 Teacher Training Colleges and one University. Around the same time the Presbyterian Church of Ghana had about 500 Pre- primary Schools, over 900 primary schools, about 400 Junior Secondary Schools, 27 Senior Secondary Schools, 5 Vocational Schools, 5 Teacher Training Colleges and a University.<sup>206</sup>

It may be argued that those missions came to Ghana earlier than The Salvation Army hence they have more schools than the Army in Ghana. However the Seventh Day Adventist Church came in 1931 yet as at 2006 they had established about 700 basic schools, 11 Senior Secondary Schools, 2 Teacher Training Colleges and a University.<sup>207</sup> Whether a faith based mission will establish more schools or not

<sup>204</sup> *1978 Year Book of The Salvation Army*, Britain, Campfield Press, p. 107.

<sup>205</sup> *1980 Year Book of The Salvation Army*, Britain, Campfield Press, p. 123.

A paper presented by Mr. S. Asonaba (Lecturer; University of Education Winneba) during Salvationist Teachers' Conference on 4<sup>th</sup> April, 2005 at Pope John's Secondary and Junior Seminar, at Koforidua.

A paper presented by Mr. S. Asonaba (Lecturer; University of Education Winneba) during Salvationists Teachers' Conference on 4<sup>th</sup> May, 2005 at Pope John's Secondary and Junior Seminar, at Koforidua.

depends on certain factors or conditions such as the conditions of the mission field. The conditions in the Gold Coast / Ghana had not been antagonistic to the development of Western formal education; as such the Army in Ghana has all the room needed to establish as many schools as it could.

The Salvation Army has not established many schools in Ghana as compared to some of the church denominations because it does not have the philosophy of using formal education as a tool for evangelism unlike some mission churches which try to make their pupils / students become their members. The Army in Ghana has not focused much on indoctrinating its pupils and students. It seems this is so because the International Headquarters in London does not see provision of formal education as a responsibility of the Church; rather it sees it as a responsibility of the state.

In an interview with the Chief Secretary, he was emphatic that pastors of the Army in Ghana had wished that the Army had many schools and uses the schools to evangelize but the problem has been with financial resources. The bulk of money used in the Army work in Ghana is donation from Western countries through the International Headquarters in London. The donors determine what their donation should be used for, they had not often wished that their donation be used to build schools but for supporting evangelism and helping the needy.<sup>208</sup>

Having seen that the school evangelism approach is helpful to other church denominations whilst the Army is not benefiting much from it, the Territorial Headquarters in Accra under Col Graeme Harding organized a conference for all

<sup>201</sup> In an interview with Col. William Ciyimah, Chief Secretary of The Salvation Army Ghana Territory, on 1<sup>st</sup> April, 2008 in his office.

Salvationist teachers whether teaching in the Army schools or in other schools in May 2005 at Pope John Secondary and Junior Seminary at Effiduase, Koforidua, to discuss how best to develop the education section of the Army in Ghana.<sup>209</sup>

The conference acknowledged the slow pace of the development of the education unit of the Army in Ghana. They concluded on certain modalities that should be followed to ensure the education unit of the Army to be vibrant. Among other suggestions were these: The Salvation Army Schools as much as possible should be staffed with Salvationist teachers and headed by Salvationists. The idea was that if a committed Salvationist is working in the Army school, he or she can teach the tenets of The Army to the pupils/students to increase the national membership of the Army in Ghana. They also appealed for motivating conditions in The Salvation Army schools for Salvationist teachers to accept posting to the Army schools.

They also suggested that each Army school should have a chaplain or an Army pastor on the staff to instill good morals in the pupils/students. The conference again called for a sound education policy to guide the running of the Army Education Unit. They also proposed that the Officers' (Pastoral) Training College at Tema which has enough facilities that are being under utilized could be converted into a Teacher Training College along side the training of the Army pastors. They finally requested that the Army should think of establishing a University in Ghana as some Christian denominations in the country have done.<sup>210</sup>

<sup>209</sup> Samuel Baah (ed), 'Conference of Salvationist Teachers', *Salvationist Newsletter, Ghana Territory*, June, 2006 Edition, Accra, Samaskii I.td. p. 8.

<sup>210</sup> A paper presented by Mr. S. Asonaba (Lecturer, University of Education Winneba) during Salvationists Teachers' Conference on 4<sup>th</sup> May, 2005 at Pope John's Secondary and Junior Seminary at Koforidua.

These suggestions seem laudable but their implementation will meet some difficulties, they can however be achieved if the leadership shows concern over them. For now the Army does not have enough trained teachers to fill the few Army schools in the country. However the Army could put in place a sponsorship package to sponsor young Salvationists at the teacher training colleges so that when they complete they will be obliged to accept postings to the Army schools for a given number of years to evangelize the pupils/students to increase membership of the Army in Ghana.

This strategy is being used by deprived districts in Ghana where teachers do not willingly accept postings to and so lack trained teachers. Such districts in Ghana have started using parts of their District Common Fund (money given by government to develop their district) to sponsor some teacher trainees and bond them with certain years of service in the deprived district that sponsored them. This approach is helping the deprived districts to get trained teachers.

The conference requested that conditions in the Army schools should be motivating enough to attract already trained teachers to accept postings to the Army schools in Ghana. However the exact motivation they mean is not clear. Sometimes a beautiful school compound is enough to attract teachers to work there. On the other hand if the compound is scary with dilapidated buildings, the sight of it can be enough to let a teacher reject posting to that school. Other incentive packages like provision of accommodation to teachers can also attract trained Salvationist teachers to the Army schools. The Army can also provide bicycles and motor bikes to the teachers in the Army schools. This can attract teachers who do not want to stay at villages to stay in near by towns and with the bikes can easily commute to school. The Army can also

give half scholarship to wards of Salvationist teachers teaching in the Army schools. This can attract Salvationist teachers to send their wards to the Army schools and be more committed to the development of Army schools in Ghana. These motivations may seem to be expensive but the rewards, if they are implemented, will be far reaching in their impact. The Salvation Army should remember that it takes a good bait to catch a big fish.

The call for the Education Unit of The Salvation Army in Ghana to have an educational policy is in the right direction. It means from 1925 when the Army started being involved in Western formal education, there has not been a policy to guide the administration of the education unit. This could be one of the reasons why the education unit of the Army in Ghana has not been very vibrant.

The idea to convert the Salvation Army Officers' Training College (O T C) into a Teacher Training College (TTC) is a possibility. The block for dormitories at the OTC can accommodate more than one hundred students, but for many years it has been accommodating less than twenty cadets (Pastor Trainees). The structures are being under utilized and it is seriously causing financial loss to the Army in Ghana. There is land at the Tema Community 12 campus of the OTC on which more buildings can be constructed for the TTC.

To convert the OTC to a TTC, the teachers who want to be pastors can study the pastoral course along side the academic training and after completing the academic work, they can have one year or so specialization in the pastoral work after which they can be posted to the Army schools as chaplains. So in effect the idea is not to

convert the OTC to a TTC but rather it is to attach a Teacher Training College to the Officers Training College.

For the above to be effective, the Army will have to reconsider the idea that its pastors who do any other work will not be paid only the meager allowances that all officers receive.

Currently, the Army pastors are not supposed to do any other work apart from the ministerial work. Should a pastor be allowed to do any other work, the income from that work should go to the coffers of the Army. What this means is that if a pastor of the Army is for example a lecturer and should be paid for example five hundred Ghana Cedis, that money should be paid to the coffers of the Army. Then the Army will look at his or her rank in the Army and pay him or her based on the allowance structure for all pastors, not taking into consideration the other work an officer has done which has brought money to the coffers of the Army. However, in some other Christian denominations, reverend ministers who have professions and are still working as pastors or chaplains take their full salaries from their other professional works and are also paid their allowances by the churches where they pastor. This attracts more effective workers in such churches.

It will be good if the Army in Ghana would establish a university. This will add to the efforts some churches and government are making in providing tertiary education in Ghana.

### 5.2.2 THE OFFICERS' TRAINING COLLEGE (OTC) IN GHANA

The Salvation Army in Ghana from 1922 to 1966 was part of the West African Territory of The Salvation Army which was headquartered in Lagos, Nigeria. The Salvation Army in Ghana gained autonomy and was made a command in 1966. From the 1920s, Salvationists who were called into pastoral work were trained in Nigeria.

In 1965 there was a kind of misunderstanding between Ghanaian cadets (student pastors) and Nigerian cadets over food and boarding facilities. As a result of the misunderstanding, the Ghanaian cadets boycotted the training in Nigeria and came to Ghana. In the same year, the General of the Army, General Frederick Coutts, visited Ghana and the Officer Commanding, Lt. Col. Stanley Hill, appealed to the General for an OTC in Ghana and the General gave his approval. A rented premise was acquired for an OTC in Koforidua Old Slaughter house (Anlo Town) in the Eastern Region. In 1966 eight couples were admitted to start the Officers Training College.<sup>21\*</sup> The first training principal was Major A. Keepings. He was succeeded by Captain Howard Heins. In 1970 the OTC was transferred to Accra. The relocation from Koforidua to Accra was for the OTC to be closer to the Territorial Headquarters which was in Accra.<sup>213</sup>

*1966 Year Book of the Salvation Army.* Britain, Campfield Press, see the section on Ghana  
Interviews with Major Retired George Aidoo at Koforidua in May, 2005 and Major Retired Elizabeth APPiah at Asiakwa in December, 2006 confirmed this. Major Aidoo was trained a pastor at the OTC at Koforidua.

*1966 Year Book of the Salvation Army.* Britain, Campfield Press, See section on Ghana  
Major George Aidoo (Ret.) Interviewed in May, at Koforidua in 2005. Major Rtd Elizabeth Ann. in interviewed in Dec, 2006 at Asiakwa.

*1979 Year Book of The Salvation Army.* Britain, Campfield Press, see section on Ghana.

In 1975 the OTC was relocated to Tema Community 2. The then training principal was Captain Pamela Strevett. She was succeeded by Captain Moses Obiri in 1979. The movement to Tema Community 2 was due to better facilities that were acquired there. Yet in May, 2000, the OTC was relocated to Tema Community 12. The Army built structures for the training of officers which are better than the facilities at Tema Community 2.

Until the year 2000 the academic admission requirement to the OTC was basic school certificate. From the year 2000 the academic requirement for admission into the OTC was raised to a minimum of a pass or better in English language and Mathematics of the Senior School Certificate Examination (SSCE) or its equivalent certificate from Vocational and Technical institutions.

In The Salvation Army it is a principle that if you are married, the couple should go for the pastoral training together, but after their training, they are given separate certificates as pastors. The couples are normally posted to one corps or one district/division to work. If any of the couple, husband or wife, decides to stop the pastoral work, the remaining partner will have to proceed on leave to settle the marriage problem or whatever problem that is leading the partner to resign.<sup>214</sup> If they are able to solve their problem, they may be called back and posted to a different town. Though the Territorial Headquarters could not give statistics of the divorce cases, the Chief Secretary indicated that broken marriages is one of the major

<sup>214</sup> *Orders and Regulations for officers of The Salvation Army, Volume 7*Vo(1974 Edition) The Campfield Press, Britain pp. 73-79

problems the Army in Ghana is facing. On the average, there is a marriage problem of an officer every year. \*<sup>215</sup>

On the other hand, if a man or woman gets a calling to pastoral work and is not married, she or he can be trained, yet if after the training she or he wants to marry, the found partner to be would have to be qualified for pastoral training and go for the two years training before the Army can guarantee the marriage. This practice of the couple being pastors can be traced to the fact the both William and Catherine Booth were into full time pastoral work.

If a man or woman who is already married gets the calling to the pastoral work and the partner does not have the basic academic qualification, the person cannot be trained as a pastor in the Army. This could be one of the reasons why the Army in Ghana does not have enough pastors to take care of the Corps and Societies.

A possible cause of the numerous marriage problems in the Army in Ghana could be that because of the academic requirement, sometimes, people (sometimes not in any gainful employment) who qualify come together and are quickly married and then go for the pastoral training. Some of them marry and in less than three months staying as husband and wife go for the pastoral training. If they are not compatible with each other when they come out from the OTC, their incompatibility becomes so glaring and the marriage breaks down. If a pastor has marriage problems he or she is

In an interview with Col. W. Gyimoh, Chief Secretary of The Salvation Army, in his office on April I 2008

suspended. Such suspensions negatively affect the development of the corps they were pastoring.

Having recognized that the practice whereby the couple are trained to be pastors is causing problems and that there are many different gifts and that it is not everybody who is called by God to be a pastor, the compulsion that the couple should be pastors could be relaxed. If the man or woman is called into pastoral work and the husband or wife is not called into pastoral work there should not be a compulsion on the partner who is not called by God to be a pastor. Indeed there is a difficulty in tracing biblical support for this practice.

All cadets go through two years full time training without a vacation. The course is supported by a full scholarship by The Salvation Army. All students study the same courses and write the same examinations. If a Senior School graduate and a Doctor of Philosophy (PhD) holder enter the OTC, they will spend the same duration and write the same examination. Due to this some graduates from the universities do not find it comfortable to go for the pastoral training in Ghana because they expect that at their level of education, a different course structure should be run for them, may be a sandwich programme, and not two years full time programme.

Again a Sandwich programme can attract some couples who have the calling but do not yield to it to be trained as pastors because they would not be comfortable to leave their wards in the care of relatives for the two years full time course; some would indeed not get relatives to take care of their wards for them for two years.

### 5.3 MEDICAL SERVICES OF THE SALVATION ARMY IN GHANA

Orthodox medical services in Ghana can be traced to the colonial government. However their services were initially confined to the dwellers in the castles and Westerners. Extension of Western medical services to the native Gold Coasters can be traced to 1885 when the Basel Mission started medical services at Aburi with an Out Patients Department which later had a dispensary and an In- Patients block at the mission house. In 1929, the Presbyterian Church of the Gold Coast built another hospital at Agogo in the Asante Akyem area. In 1951 the Presbyterian Mission opened another clinic at Dormaa Ahenkro.<sup>216</sup>

In 1922 when The Salvation Army came to Ghana it came with its package of helping the poor and the needy by giving social services. However in the early days of the Army in Ghana, its social and medical services were not formalized. The first formalized medical service of the Army in Ghana started in 1950 when Capt. Agnes Cage, a nurse and a pastor, was sent to Begoro to begin medical work. She was accommodated at the Presbyterian mission house and was attending to women in labour in their homes. In 1954 The Salvation Army opened a maternity block at Begoro and soon after an Out Patients Department was also attached.

The Salvation Army in 1954 instituted a Medical and Social Services Department.

This Department has a mission statement as follows:

We of The Salvation Army Medical and Social Services Department are motivated by God's love and aim to demonstrate the practical healing ministry of Jesus Christ. We aim to provide services and programmes to alleviate human suffering and enhance healing and restoration of body, mind and spirit, for the individual and the community.

<sup>216</sup> E. Kingsley Larbi (2001) *Pentecostalism*, p. 21.



We are committed to providing quality health care and identifying the medical and social needs of who so ever. By supplying basic human needs, physical, and moral and through physical rehabilitation, we are committed to all persons in want, who come within the sphere of our influence, regardless of race, colour, creed, age or sex.<sup>217</sup>

This mission statement is motivating enough to make the medical and social workers work selflessly for the good of mankind universally. The Salvation Army is of the view that if you are in good health without any disaster or emergency occurring to you, you are blessed and you should show appreciation to God by reciprocating kind gesture to the sick and people suffering without discrimination on any grounds.

It is because of this that the Army operates clinics to give healing or cure to ailments. To give social relief to the needy, the Army attends to disasters, refugees, social deviants and gives vocational training to some poor people to help them make a living. The Salvation Army also helps people to trace their missing relatives either in Ghana or abroad.

In 1954 the Army opened a clinic at Anum Boso. In 1981 an agreement was signed between The Salvation Army and the Ministry of Health, and the Anum Boso Clinic was handed over to the Ministry of Health of the government of Ghana. Following a great need The Salvation Army opened another clinic at Ba in the Central region in 1960. In the same year a Babies Home for motherless babies was attached to the Boso clinic. The motherless babies were cared for up to two years after which they were returned to their families or given to adopted mothers.

<sup>217</sup> E. Kingsley I-arbi (2001) *Pentecostal ism*, p. 21.

Other clinics were opened at Wiamoase in 1969 and Duakwa in 1972. In 1975 the Begoro clinic had an extension by which a rehabilitation centre was built. The rehabilitation centre was first managed by Major Margaret Tucker. The Wenchi clinic of the Army was opened in 1980. In 1985 an Eye Clinic was attached to the Wiamoase Health post of the Army whilst a Rehabilitation Centre was attached to the Duakwa clinic in 1987. Upon many passionate appeals by the chiefs and elders. The Salvation Army started a clinic, The Salvation Army Clinic, at Sofa in the Volta region.<sup>18</sup>

Through the support of the United Nations Children's and Educational Fund (UNICEF) and other Non-Governmental Organizations (NGOs), The Salvation Army started a mobile clinic at Komkomba market of the James Town suburb in Accra in 1996. In May 1997 the Ministry of Health of the government of Ghana handed over a health post called Urban Aid Clinic situated in Mamobi in Accra to the Army to manage. As at the end of 2006, there were positive indications that all the health posts of the Army in Ghana were going to be registered under the National Health Insurance Scheme. This would reduce the financial burdens on the Army's health facilities.<sup>219</sup>

Disorders treated at The Salvation Army Rehabilitation Centres, especially the Begoro Rehabilitation Centre include, cerebral palsy, hemiplegia, polio paralysis, epilepsy, malnutrition, deafness, intellectual delay, bone disorder, knock knee, bow legs, club foot, hand deformity, cleft palate, crb's palsy, visual impairment, congenital

<sup>218</sup> Anne Leavcy Wendy (Major). 2006 Annual report of the Medical and Social of The Salvation Army in Ghana.

<sup>219</sup> From the 2006 annual report of the Medical and Social Services Department of The Salvation Army in Ghana, by the end of 2006 all the Army's health posts in Ghana were registered under the National Health Insurance scheme

deformity, muscular dystrophy, convulsion, spinal bifida, and hydrocephalus bums.<sup>220</sup> Indeed until the advent of orthodox medicine, children with such disabilities or deformities were sometimes seen as evil human beings and they were killed in traditional ritual sacrifices to the gods. So the rehabilitation centres are a good relief to parents who give birth to deformed children and the children who are bom with disabilities or deformities.

The rehabilitation centre is also a home for all who have deformities. The disabled/ deformed are admitted and housed until their conditions have improved before they are discharged. In addition to the medical treatment the children are also taught academic courses according to their ages and mental abilities. The patients who are discharged to their homes visit the Rehabilitation Centres for regular check ups.

All The Salvation Army clinics do voluntary testing and counseling on Sexually Transmitted Diseases (STDs) including HIV/AIDS. However the main HIV/AIDS work of The Salvation Army in Ghana is centered at Wiamoase in the Ashanti region. The Ghana AIDS Commission assisted The Salvation Army HIV/AIDS project at Wiamoase with funding in 2005.<sup>221</sup> The Army embarks on extensive education on the causes and effects of HIV/AIDS. The Army prints a lot of hand outs and distributes them to all people without discrimination on any grounds.

#### **5.4 SOCIAL SERVICES OF THE SALVATION ARMY IN GHANA**

Based on the Mission Statement of the Medical and Social Services Department noted earlier in this chapter, the Army attends to disasters and helps all people that are in need. In 1964 there was a flood in Accra which rendered many people homeless.

<sup>1</sup> TMA 006 A n [U]l rep<[1] 0r,he Medical "n<1 S™™ Services of The Solvation Army in Glnna. by Major Anne Leavev WencK 2006 Annual Report ofthe Medical raid Social Services ofThe Salvution Army in Ghana

The Salvation Army, Ghana Command (Ghana branch), in collaboration with The Salvation Army International donated seven and half tons of food, clothing and other relief items to victims of the flood.<sup>222</sup> Again in 1965 there was another flood in Ghana and Department of Social Welfare asked the Headquarters of the Army in Ghana for help. The Army donated food and clothing items to the flood victims.<sup>223</sup>

There was yet another serious flood which affected northern Ghana and displaced a lot of people from their homes in 1991. The Army again donated blankets, clothing and food to the affected people.<sup>224</sup>

In 1992 refugees from Liberia and other war torn African countries came to Ghana. The government accommodated the refugees at Gomoa Buduburam in the Central region. Since 1992 The Salvation Army in Ghana has been attending to the refugees by providing them with food, cooking utensils, cups, plates, sandals for all the refugees. The Army saw the need to provide the sandals for the refugees because most of them came to Ghana bare footed.<sup>225</sup>

In addition to providing the material needs of the refugees, the Army used to visit the Buduburam camp with the band of Osu and Mamprobi Corps to conduct church services with the refugees. Eventually the Army formed a branch (a society) at the camp. The Society has not been vibrant. Perhaps the refugees were interested in material needs than spiritual needs. However out of the Buduburam society one of the refugees, Captain Moses Turay, a native of Sierra Leone who was educated in Liberia.

<sup>222</sup> *1865 Centenary 1965 Year Book of The Salvation Army*. Britain. Campfield Press, pp. 153-154

<sup>223</sup> *1966 Year Book of The Salvation Army*. Britain. Campfield Press, see section on Ghana.

<sup>224</sup> *as Year Book of The Salvation Army*, Britain. Page Bros Ltd. p. 109.

<sup>225</sup> *1992 Year Book of The Salvation Army*, Britain. Page Bros Ltd, see section on Ghana.

was formerly in the Latter Day Saints of Jesus Christ Church became converted and was later trained and commissioned as an officer (Pastor).

The Salvation Army in Ghana also undertakes prisons ministry by visiting the prisons and preaching to the prisoners. During the service with the prisoners a long time is devoted to singing and dancing with the intension of giving a form of psychotherapy to the inmates. In addition to preaching the Army tries to donate to the prisoners to show love to them.

In recent times, The Army in Ghana ministers to prisoners by preaching and donating food items to the inmates. The 1970 Year Book of the Army mentions the prisons work of the Army in Ghana. The Salvation Army in Ghana has not been able to maintain the outreach to the prisons to any appreciable level. The territorial headquarters does not plan outreach programmes to prisons and so there is no budget for that. For some time now, it is the individual corps and societies that have prisons in their towns and societies that plan once a while to visit a prison to minister to the in-mates.

The Salvation Army Medical and Social Services have gained recognition in the country. In 1964 the President of the Republic of Ghana, Osagyefo Dr. Kwame Nkrumah, at a dinner with fourteen heads of Churches including the Officer Commanding, Lt Col. William Flemeng of The Salvation Army, commended the maternity work, clinics and relief work of the Army.<sup>226</sup> In 1972 President Edward AkufTo Addo of the Republic of Ghana hosted the Officer Commanding of The

<sup>226</sup> 1964 Year Book of The Salvation Army in Ghana. Campfield Press. Britain. See section on Ghana.

Salvation Army, Lt. Col. Arthur Holland, at the Peduase Lodge.<sup>227</sup> These kind gestures show a good state and church relationship which is a necessity for smooth church growth.

The Salvation Army in Ghana has a vocational training centre called *Anidaso Fie* (Home of Hope) close to Kwame Nkrumah Circle in Accra. This centre was opened in 1998 to train street girls in sewing. With time the centre added hair dressing, batik and tie and dye making and catering to the training. The *Anidaso Fie* also has trained social workers headed by Major Anne Leavey Wendy, who go to odd places at odd hours to talk to street girls who have no place to sleep and convince them to be trained and assisted to make a decent living. By this the centre has been able to convert some professional prostitutes at Circle in Accra who have been trained as hair dressers, caterers and seamstresses.

The training in batik tie and dye takes six months whilst the sewing takes two to three years. The apprentices pay just a token to show their commitment. For some who cannot pay anything the centre still trains them for free. As at 2006 the *Anidaso Fie* had twenty five resident apprentices and other twenty non-resident apprentices. From 1998 to 2006 the Centre had trained over four hundred (400) street girls.<sup>228</sup>

The admission of the girls to the *Anidaso Fie* does not take the religious affiliation of the applicant into consideration. This is because the mission statement of the Medical and Social Services of The Salvation Army is strictly against discrimination on any ground when it comes to rendering services. The mission is to assist any needy person

<sup>227</sup> \* .97^ ^ear B00\*! *Salvation Army in Ghana*, Campfield Press, Britain. See section on Ghana.

Source: Major Anne Leavey Wendy, Secretary for the Medical and Social Services of The Salvation Army, interviewed in March, 2008.

of 'the who so ever'. Whilst at the *Anidaso Fie* the apprentices are preached to, no serious attempt is made to use membership of the Army as a criterion for continuous stay at the centre. It is however hoped that through services they might be converted to Christianity.

On completion of the training at *Anidaso Fie*, there is a designed follow up programme by which the graduates come back on fixed dates to share their experiences with the trainers. The social workers of the centre also follow up to the work places of the graduates to ensure good performance.

## 5.5 CONCLUSION

The Salvation Army in Ghana started formal education in 1925 at Tudu in Accra. The Army now has basic and secondary schools, a vocational training centre and a pastoral training school. The research found out that some schools the Army opened have collapsed. It was also noted that the Army was not using its schools for evangelism. The Territorial Headquarters (THQ) should impress upon the International Headquarters to understand that the school evangelism approach is an effective tool for evangelism in Ghana so there should be a better push for the Education Unit than it is currently receiving. The Salvation Army should design a means of recruiting members of the schools, especially the secondary schools, into the Army.

The concept of attaching a Teacher Training College to the Officers' Training College is possible and a laudable one which the THQ should give serious consideration to.

Since the compulsion that both husband and wife should be trained as pastors is causing trouble in the Army in Ghana with many broken marriages of the pastors, the compulsion should be removed so that a pastor's husband or wife not called by God would not be forced to be a pastor.

Salaries of pastors in other professions should not be tempered with and yet they should be given their due allowances by the Army. This will motivate some learned people to give in to the calling to pastoral work.

The medical services are doing very good work to add to the general health services in Ghana. Yet there is still room for improvement. The Army should be thinking of expanding some of the clinics to the standard of hospitals.



## CHAPTER SIX

### 6.0 SUMMARY, SUGGESTIONS AND RECOMMENDATIONS

#### 6.1 SUMMARY

This Chapter gives a summary of the research on The Salvation Army in Ghana and suggestions which are expected to be considered for the development of The Salvation Army in Ghana.

The Salvation Army was founded by William Booth in London in 1865.<sup>229</sup> It was brought to the Gold Coast in 1922 by King Hudson (Amoako Atta).<sup>230</sup> The Army started in Ghana at Agona Duakwa and has spread to all the regions in Ghana.

The Secretary for programmes of the Army in Ghana confirmed that about 80% of the spread of the Army in Ghana happens not by conscious planning to do so.<sup>231</sup> As of December 2006, the Army in Ghana had a membership of nineteen thousand one hundred and eighty eight (19188) with one hundred corps (big branches) and one hundred and forty four societies (small branches).<sup>232</sup>

From 1922 -1960, The Salvation Army in Ghana was part of the West African Territory with the Territorial Headquarters in Lagos, Nigeria. From 1960 Ghana Salvation Army was given its autonomy and was made a Command. In 1976, The Salvation Army in Ghana was upgraded and made a Territory. The Salvation Army in Ghana has had eleven national heads since 1960. Of the eleven T Cs, only one has

<sup>22</sup>M. Gwendoline Taylor (1988), *William Booth, Prophet and General*, pp. 35-38.

<sup>230</sup> The General of The Salvation Army (1987), *The Salvation Army 191st Year Book*. Britain Campfield Press, pp. 137-139.

Source: Major Samuel Baah, Secretary for Programmes of The Salvation Army, interviewed in his office in May, 2007.

The General of The Salvation Army, *The Salvation Army 2006 Year Book, 1906-2006 Centennial Edition*, England Page Bro (Norwich) Ltd, pp. 116-118.

been a Ghanaian in the person Col. J.E. Amoah. His tenure of office was quite short, from March 1996-November 1998, due to dissatisfaction with his administration.

The Army in Ghana has an Officers' Training College (OTC), a pastoral college. It first started at Koforidua in 1966. Currently the OTC is at Tema Community 12.

The Salvation Army International ordains both male and female pastors. The Ghana Territory also ordains both male and female pastors. If a single pastor wants to marry the spouse to be must complete the pastoral training of the Army and be commissioned before the marriage can be permitted by the Army in Ghana.<sup>233</sup>

The Salvation Army started orthodox medical services in 1954 at Begoro in the Eastern region through the work of Captain Agnes Cage. As of 2006, the Army has seven clinics.

The Army also has a vocational training centre at Accra, around Equip at Kwame Nkrumah Circle called *Anidasofie* (Home of Hope), which trains street girls and prostitutes who want to quit prostitution in sewing, hair dressing, tie and dye and catering.

The Army in Ghana also attends to national emergencies and disasters normally with the help of the International Emergency Response Unit of the Army. The social services of the Army are extended to refugees at the Buduburam refugees' camp in the Central region of Ghana.

<sup>233</sup>The General of The Salvation Army (1979) *Orders and Regulars for Officer of The Salvation Army* Britain, Campfield Press, pp. 73-80.

The Salvation Army in Ghana is also involved in formal education. The education unit is not very vibrant. It has few schools as compared to other mission education units. The Army in Ghana does not seem to be using education as a tool for evangelism in Ghana.

The Army in Ghana uses the same doctrines as used by The Salvation Army world wide. All practices of the Army are believed to be based on the Bible. However the Army does not practice the Water Baptism and Holy Communion. The Army does not see these sacraments to be bad as such but does not see how they contribute to man's salvation into the Kingdom of God. The absence of these sacraments is one of the causes for low membership of the Army in Ghana.

The uniform of the women demands veiling by all women at all public meetings. However from the latter part of the 20<sup>th</sup> century and at the early stages of the 21<sup>a</sup> century the emphasis on veiling by women has gone down.

## **6.2 SUGGESTIONS AND RECOMMENDATIONS**

### **To The Territorial Headquarters**

The Territorial Headquarters (THQ) could make more strategic conscious efforts to open more branches to increase the membership. It would be in the right direction if the THQ makes a budget for evangelism. Every corps, district or division could set part of its budget for evangelism since from the 'great commission' (Matthew 28:16-20), evangelism is the basic assignment of the Church. The Army in Ghana could make use of the radio and television stations in preaching to reach a large portion of the population.

The Army can put up attractive chapels at urban centres and post effective pastors there. Such pastors should have sound formal education and a good track record for effective work. The Army would thereby spread and win all classes of people. The dwellers in the urban centres in Ghana are more financially sound than those in the rural areas. When the Church gets more membership at the urban centres they can contribute substantially to support the spread to the rural centres.

It would be proper that any time an officer is being appointed to or transferred from any place, a copy of the letter of transfer should be given to the corps involved. Again each corps should have a note book for church chronicles and record all major events in that particular branch and other territorial events of the Army in Ghana for future references and research work.

**To The Secretary for Personnel at the THQ**

The THQ could devise a means to reduce frequent transfers, most of which could be avoided. A convention could be developed whereby under normal circumstances, a pastor could stay at a station for a minimum of three years before being transferred.

**To The Officers (Pastors)**

The Ghanaian officer could upgrade themselves academically in order to be effective in their work; the best among them could be nurtured into leadership positions in the Army in Ghana.

**To The THQ Cabinet**

Some of the youth today are not comfortable with wearing uniforms (of the same

colour and style) to church every Sunday. The strict compulsion on wearing of uniforms can eventually reduce the membership of the church. The Army in Ghana can therefore decide that the uniform be compulsorily worn on special occasions, and then other decent dresses can be worn to services on ordinary days.

It would be good if The Salvation Army could define its stand on veiling clearly based on sound biblical theology. Currently, the Army in Ghana seems to be uncertain on veiling; veiling is no more stressed; secular fashion is virtually eliminating the theological relevance of veiling. This needs correction. The spiritual relevance of veiling should be taught at all meetings of the Army in Ghana.

#### **To the IHQ**

1. It would do some good if the IHQ could stop forcing pastors' wives or husbands be pastors, if the person does not feel called to be a pastor. This can enable the partner to engage in some income generating ventures to support the home financially, especially in countries where the Army officers are not paid adequate allowances.
2. It is also suggested to the IHQ to re-look at the issue of the absence of the sacraments and start to practise them world wide.

#### **To The THQ Education Unit**

The Salvation Army in Ghana can plan to establish more secondary schools. At the start, there could one secondary school in each political region in the country, then after that each district should have one secondary school. In each of the schools there should be a branch of the Army with an Army Chaplain to win more people into the Army.

The proposal by the Salvationist Teachers that the OTC should be converted into a Teachers' Training College is a possibility. The OTC could be in dialogue with the Ministry of Education for the way out to make this idea a reality.

The Salvation Army in Ghana can be in collaboration with some Western world territories of The Salvation Army and establish a university in Ghana. The Salvation Army University can be established in a strategic town where academic facilities can be easily obtained, and movement to and fro would not be a major problem. Establishing a university in Ghana would be contributing to national development and it would also boost the image of the Army in Ghana.

The Army could plan and establish similar vocational training centres like the *Anidaso fie* (Home of Hope) centres in other parts of Ghana. This will help get more people out of the streets and thereby reduce social vices and contribute to the development of human dignity.

#### **To The Public Relations Officer**

The Army in Ghana should embark on serious publicity to make the Army well known in Ghana, because good publicity has the possibility of increasing the membership of the Army in Ghana.

#### **To The Property Officer**

The Territorial Property Officer is advised to make conscious c(Torts to ensure that all lands belonging the Army arc legally registered because as the years go by land gets more scarce and expensive.



It would also be prudent if the Army would acquire lands at urban centres and register them for future developmental projects. If the Army does not do that now, by the time it would like to undertake some projects, land acquisition would be another major problem.

#### **To The Secretary for Programmes**

In recent years there has been the formation of Salvation Army Students Union (SASU) in some secondary and tertiary institutions. The students have the zeal to expand the Army but they do not have the needed financial support. The THQ could design a means to raise money to finance SASU, because having educated members would help to get informed ideas to help develop the Army in Ghana.

The Army should develop yearly Bible Studies materials to be used by all corps and societies throughout Ghana. This will ensure that the comrades are studying the Bible. If the THQ leaves it that every pastor should do Bible Studies without giving them materials to study it would be difficult to assess what the territory has taught. This would make it difficult to assess the spiritual growth of the comrades nationwide.

#### **To The Cabinet**

Most of the recommendations made demand financial strength. However currently, the Ghana Territory depends so much on financial support from Western countries for most of its programmes. The Army in Ghana needs to be self financing to be able to implement most of the needed programmes. The Army in Ghana could find a means of raising money from other sources apart from annual harvests, offertory and appeal for funds. The Army is advised to set a committee of financial experts to advise the

Army on possible investments to raise money for the programmes of the Army in Ghana.

There could be proper monitoring devices to prevent embezzlements of funds in any business the Army would be undertaking. The practice where an officer, seen to have embezzled funds, is only made to respond to another appointment is not deterrent enough to control embezzlement. Any officer who embezzles funds of the Army could be made to pay back, and if unable to pay, should be sacked from the Army and sent to the court of law to seek justice for the Army. Having a policy of such nature will help to make all businesses of the Army in Ghana successful.

### **6.3 CONCLUSION**

This study has looked at The Salvation Army in Ghana, which belongs to The Salvation Army International. It came to Ghana in **1922** and by **2006** it has spread to all the regions in Ghana.

The Army in Ghana practises female ordination, which in itself has not created many problems for the Army. There have been problems in some of the marriages of some of the pastors, which the study sees to be due to the compulsion that every couple should be trained as pastors.

The Army has stopped practising the sacraments of Water Baptism and Holy Communion. This has resulted in some members leaving the Army to join other churches.

Renewal movements, which introduce charismatic style of worship, have been gaining root in some branches of the Army, and this phenomenon has the possibility of spreading to all branches of the Army in Ghana.

## APPENDIX

**UNIVERSITY OF GHANA, LEGON**

## DEPARTMENT FOR THE STUDY OF RELIGIONS

QUESTIONNAIRE: A (**TO SALVATIONISTS**)

ISAAC BOAPEAH -RESEARCH STUDENT

This research is being carried out by a Master of Philosophy student of the University of Ghana in the Department for study of Religions. The purpose is to present The Salvation Army, Ghana as it is. Your objective response will help to make this research a success. Please be assured that your responses will be given confidential treatment. Please tick your responses in the boxes provided or write in the blank spaces provided. Thank you.

1. a. Sex: Male  Female  b.

Age: 15-20years  20-25 years  25-30 years  30-35 years

35-40 years  40-45 years  45-50 years  50-60 years  60-70

years  80-90 years  90- 100 years  100+years

2. Name of your Corps / Society.....

3. Do you often put on uniform to Church services? a . YES  b. NO

c. OFTEN  d. ALWAYS e. SOMETIMES

4. Any reason for your answer in {3} above? .....

5. What do non-Salvationist say about the uniform of The Salvation Army in Ghana?.....

6. How do you see the popularity of The Salvation Army in Ghana?

{a} Very popular  {b} popular  {c} Not Popular

{d} Less popular..... 1 2

7. Why does The Salvation Army not do water baptism in Ghana?

{a} No idea  {b} The pastors prevent it

{c} It cannot take us to Heaven [  ] {d} The Bible does not stress it [  ]  
 {e} Any other reason.....

8. Why does The Salvation Army in Ghana not do Holy Communion services?

{a} No idea [  ] {b} The pastors prevent it [  ]  
 {c} It cannot take us to Heaven [  ] {d} The Bible does not stress it [  ]  
 {e} Any other reason(s).....

9. Would you like to be baptized in water? YES [  ] NO [  ]

10. What is your reason for {9} above?

{a} It is in the Bible [  ] {b} Bible does not stress it [  ]  
 {c} Other Churches do it [  ] {d} It cannot take us to Heaven [  ]  
 {e} It has a spiritual value in Christianity [  ] {f} It has no spiritual value [  ]  
 {g} Any other reason/s.....

11. Would you want to see The Salvation Army in Ghana in holding Holy

Communion services? YES [  ] NO [  ]

12. What is your reason for {11} above?

{a} It is in the Bible [  ] {b} It is not in the Bible [  ]  
 {c} Other Churches do it [  ] {d} It cannot take us to Heaven [  ]  
 {e} It has a spiritual value in Christianity [  ] {f} It has no spiritual value [  ]  
 {g} Any other reason(s).....

## UNIVERSITY OF GHANA, LEGON

DEPARTMENT FOR THE STUDY OF RELIGIONS

### QUESTIONNAIRE: B (TO NON- SALVATIONISTS) ISAAC BOAPEAH -RESEARCH STUDENT

This research is being carried out by a Master of Philosophy student of the University of Ghana in the Department for study of Religions. The purpose is to present The Salvation Army, Ghana as it is. Your objective response will help to make this research a success. Please be assured that your responses will be given confidential treatment. Please tick your responses in the boxes provided or write in the blank spaces provided. Thank you.

1.a.Sex: Male  Female

b. Age: 20 -30 years  30-40 years  40-50 years  50-60 years  60-70 years  70-80 years  80-90 years  90-100 years  100 years +

2. What is the name of your Church? .....

3. By what means do you get to know about a Church today?

{a} Through radio/Television  {b} By reading their sign boards

{c} Through their school  {d} At their funerals  {e} By their Church attire

{f} Others.....

4. What attracts you to a particular Church?

{a} The leader( Head pastor)  {b} The teachings' doctrines

{c} Their effective prayers  {d} Testimonies of their members

{e} How old the Church is in Ghana  {f} If they do English services

{g} Their nice Church Uniforms  {h} How they organize their funerals

{i} Others

5. Would you like to attend a Church that DOKS NOT practise any form of the Holy Communion? YES  NO

6. What is your reason for {5} above?

- {a} It is in the Bible [ ]                      {b} The Bible does not stress it [ ]  
 {c} Other Churches do it [ ]                      {d} It cannot take us to Heaven [ ]  
 {e} It has a spiritual blessing in Christianity [ ]                      {f} It has no spiritual blessing [ ]  
 {g} Jesus instructed it [ ]  
 {h} Any other reason.....

7. Would you like to be a member of a Church that **DOES NOT** practise water baptism?

- YES [ ]                                              NO [ ]

8. What is your reason for {7} above?

- {a} It is in the Bible [ ]                      {b} The Bible does not stress it [ ]  
 {c} Other Churches do it [ ]                      {d} It cannot take us to Heaven [ ]  
 {e} It has a spiritual blessing in Christianity [ ]                      {f} It has no spiritual blessing [ ]  
 {g} Jesus instructed it [ ]  
 {h} Any other reason.....

9. What would you say about a Church that does not practice any form of water baptism and Holy Communion?

- {a} They do not know the Bible [ ]                      {b} It is an ungodly [ ]  
 {c} I will not call it a Church [ ]                      {d} will be suspicious of them [ ]  
 {f} I will tell people not attend that Church [ ]  
 {h} Any other thing/s you would say about such Church?.....

10. Have you heard of the Salvation Army ( Church ) ? YES [ ]                      NO [ ]

11. How did you get to know of The Salvation Army (Church) in Ghana?

- {a} Through radio/Television [ ]                      {b} By reading their sign boards [ ]  
 {c} Through their school [ ]                      {d} At their funerals [ ]                      {e} By their Church attire [ ]  
 {f} Others.....

## UNIVERSITY OF GHANA, LEGON

DEPARTMENT FOR THE STUDY OF RELIGIONS

QUESTIONNAIRE: C  
(ON RENEWAL MOVEMENTS IN THE SALVATION ARMY)  
 ISAAC BOAPEAH -RESEARCH STUDENT

This research is being carried out by a Master of Philosophy student of the University of Ghana in the Department for study of Religions. The purpose is to present The Salvation Army, Ghana as it is. Your objective response will help to make this research a success. Please be assured that your responses will be given confidential treatment. Please tick your responses in the boxes provided or write in the blank spaces provided. Thank you.

- 1.a. Sex: Male  Female
- b. Age: 20 -30 years  30-40 years  40-50 years  50-60 years  60-70 years
- 70-80 years  80-90 years  90- 100years  100 years +
2. Are you a Salvationist? YES  NO
3. Which corps / Society do belong to.....
4. For how long have you been a Salvationist?..... years.
- 5a. Do you have a prayer group in you Corps/Society? YES  NO
- 5b. When did the prayer group in your Corps/ Society start?
6. What problems has the prayer group in your Corps/ Society ever faced?
- {a} Insults  {b} Pastor(s) stop/s them  {c} Not allowed to used the chapel
- {d} THQ prevents the spiritual gifts
- {e} Some members are sacked from the Army
- {P, Others.....
7. Who have been the main people against the prayer groups in The Salvation Army?
- {a} Those who do not want Changes  {b} Agents of the devil
- {c} Those who think the prayer warriors will be more popular

- {d} Those who do not understand spiritual gifts [      ]
- {e} Members who go the shrines [      ]
- {f} Others.....
8. What are the benefits of the prayer group to The Salvation Army?
- {a} It increases the congregation [      ]
- {b} It brings money to the Church [      ]
- {c} It protects the members against demonic attacks [      ]
- {d} It give the Church good name [      ]
- {e} Others.....

# UNIVERSITY OF GHANA, LEGON

DEPARTMENT FOR THE STUDY OF RELIGIONS

QUESTIONNAIRE: D  
(TO THE MANAGEMENT OF THE SALVATION ARMY EDUCATION  
UNIT)

ISAAC BOAPEAH -RESEARCH STUDENT

This research is being carried out by a Master of Philosophy student of the University of Ghana in the Department for study of Religions. The purpose is to present The Salvation Army, Ghana as it is. Your objective response will help to make this research a success. Please be assured that your responses will be given confidential treatment. Please tick your responses in the boxes provided or write in the blank spaces provided. Thank you.

1.a. Sex: Male [ ] Female [ ]

b. Age: 20 -30 years [ ] 30-40 years [ ] 40-50 years [ ] 50-60 years 60-70  
 years 70-80 years [ ] 80-90 years [ ] 90- 100years[ ] 100 years + [ ]

2a. How many schools has The Salvation Army in Ghana?.....

2b. What is the break down of the number of the schools stated below?

i. Number of Kindergartens.....

ii. Number of Nurseries.....

iii. Number of Junior High schools.....

iv. Number of Senior High schools.....

2c. How many pupils / students are in The Salvation Army Schools in  
 Ghana?.....

2d. What is the number of the Teaching Staff nationwide?.....

2e. what is the number of the Non-Teaching Staff?.....

3a. What kind of assistance does The Salvation Army give to its Education  
 Unit?.....

3b. On the average for the past ten years how many students graduate at the JSS each  
 year?.....

3c. Of the number that pass out at the JSS from the Salvation Army schools what percentage on the average for the past ten years qualify to enter Senior secondary Schools?.....

4. In which way(s) is the education unit helping the general development of the Army in Ghana?.....

5. How is the Education Unit of The Salvation Army financed?.....

6. What major problems confront the education unit of the Army?

7. What is the way forward in the development of the Education Unit of The Salvation Army?.....



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