
In Africa, p.126-139.


Includes South Africa.


2605. *SALVATION ARMY. Fourteen months' war*: being a record of the acts of the Salvation Army apostles in South Africa from April, 1886 to June, 1887, with a statement of receipts and expenditure for twelve months ending June 30th, 1887. Port Elizabeth: Salvation Army, [1887]. 64p.


Includes the activities of the Salvation Army in Southern Africa.

2.14.4 REGIONAL HISTORIES


Author was travelling secretary to William Booth.
Cape Colony, p. 54-98.


2614. THOMPSON, V. Delayed harvest; a brief record of the first five years of the Salvation Army in Mashonaland, Central Africa. Salisbury: Salvation Army, 1957. 57 leaves.
Typescript.

2.14.5 LOCAL HISTORIES: PARISH OR LOCAL CONGREGATIONS
(arranged alphabetically by place)

Cape Town


Johannesburg

Salisbury
2618. LEE, K.W. comp. The march of time: an account of the activities and happenings at the Salisbury Citadel Corps,
Salvation Army


Mimeographed.

2.14.6 SYNODS, CONFERENCES, ASSEMBLIES. OFFICIAL PUBLICATIONS

2619. SALVATION ARMY. Yearbook. London: Salvationist Publishing and Supplies, 1975-

Includes Southern Africa, giving details of institutions, brief reports of the year's work, staff lists, etc.


Includes a chapter on the work during the South African War of a contingent of twelve workers sent out from England in 1899.


Text in English and Dutch.
African Independent Churches


2.15 AF R I C A N I N D E P E N D E N T C H U R C H E S

African independent churches began in 1884 when a Wesleyan minister, Nehemiah Tile, seceded from the Wesleyan Church to form the Tembu National Church. There was a similar breakaway from the Berlin Mission in the Transvaal in 1890. The causes for the phenomenon lay originally in resentment of White missionary control and disciplinary regulations. Africans wished to govern and organize their own churches in their own way. It is a phenomenon not confined to Southern Africa, and it is a part of the process of indigenization of Christianity in Africa. Unfortunately, it has led to endless splintering and proliferation of sects, and the process is still continuing. The number of sects now runs into thousands.

2.15.1 BIBLIOGRAPHIES


2.15.2 BIOGRAPHIES, AUTOBIOGRAPHIES, DIARIES, LETTERS

2.15.2.2 Individual biographies (arranged alphabetically by biographee)

Shembe


A biography, in Zulu, of a Zulu religious leader who founded a sect known as Nazarites.


Wright, C.


Bishop Wright was one of the leaders of the African Methodist Episcopal Church in South Africa.

2.15.3 GENERAL HISTORIES. ATLASSES

2631. CITASHE, C.N. Brief outline of the history of the Ethiopian Church of South Africa. [s.l.]: Ethiopian Church of South Africa, 1957. 96p.


On the African Methodist Episcopal Church in South Africa. Part 2 consists of letters from South Africa.


Includes Southern Africa.


Mimeographed.


2.15.4 REGIONAL HISTORIES


A detailed account of events which led up to a battle between a strong police force and the "Israelites", or followers of Enoch Mgijima, at Bullhoek location, near Queenstown, on 24 May, 1921.


2.15.5 LOCAL HISTORIES


Mai Chaza and her movement, with village, Guta ra Jehova /City of God/, similar to the Lumpa Church.


2.15.7 CHURCH POLITY, ORGANISATION, LAW, DISCIPLINE, FINANCE


A statement of the policy of the A.M.E.C. in South Africa.

2657. ETHIOPIAN CATHOLIC CHURCH IN ZION. The constitutions and canons of the Ethiopian Catholic Church in Zion as passed and sanctioned by the Provincial Synod of 1919 in session at Bloemfontein, by the recommendation of the Episcopal Congress or Metropolitical Senate assembled in Session at the Holy See of Pretoria in November-December, 1918; arranged and codified by the Very Revd. E. Fonoti-Daniel, Dean for the Province. Bloemfontein: Friend Newspapers, [1919]. 100p.

Contains biographical sketch of Samuel James Brander, the founder.

Includes report of the proceedings of the first conference on the organisation of the Ethiopian Catholic Church in Zion, held on 12th May, 1904, in Pretoria, and the report of the annual conference held Nov. 22-28, 1904.


2660. LUTHERAN BAPEDI CHURCH OF SOUTH AFRICA. The book of order of the Lutheran Bapedi Church = Puku ea melao ea Lutheran Bapedi Church. [s.l.: s.n., 19—]. 86p.

"The Church was founded at a meeting of representatives from congregations who had dissociated themselves from the Berlin Lutheran mission at Kgalettele, Schoonoord, on the 5th April, 1892."


The author was Bishop of the A.M.E. Church in South Africa, sent out by the parent Church in America. This pamphlet contains extracts from official documents concerning the Church in South Africa.

2.15.8 CLERGY: TRAINING, ROLE, DISCIPLINE. OTHER ECCLESIASTICAL OFFICERS


Attempts to bring independent churches together, through schemes for ministerial training.

2.15.9 DENOMINATIONAL CHARACTERISTICS

Includes Zimbabwe.


2671. JACOTTET, E. The Ethiopian Church and the missionary conference of Johannesburg: an open letter to the Assistant Secretary of the Special Conference of the African Methodist Episcopal Church held at Pretoria in August 1904. [Morija]: Morija Printing Office, 1904. 30p.
A clarification of the views of European missionaries regarding the Ethiopian Churches, expressed at the General Missionary Conference of South Africa, Johannesburg, 1904.

"Proefschrift Utrecht Rijksuniversiteit, Sociale Wetenschappen."
African Independent Churches


Includes Church separatist movement.


Issued with the assistance of the Christian Institute of Southern Africa.


Includes Dutch translations of papers on the subject by F.B. Bridgman, p.7-21; E. Jacottet, p.21-34; and a report of the discussions on Ethiopianism at the Johannesburg missionary conference, 1904, p.35-36.


Chairman: A.W. Roberts.

Also in German.


"Verslag van navorsing uitgevoer met ondersteuning van die Nasionale Raad vir Sosiale Navorsing."

When Pieter Wessels of Beaconsfield, Kimberley, broke away from the Gereformeerde Kerk in 1885 because of his strong conviction about observing the Sabbath on Saturday, he was followed by eight families. At about the same time an American miner, William Hunt, arrived in Kimberley. Hearing of the little community, he made himself known to them and told them of the Seventh Day Adventist Church of America. As a result the first Adventist missionaries came to South Africa and organised the first South African church in Beaconsfield in 1887, which was linked to the parent body in the U.S.A. In 1893 the first Seventh Day Adventist mission was founded in the then Rhodesia. In 1920 the Trans-Africa Division was organised to direct the church's activities in the sub-continent.
Elffers left the N.G. Kerk, was a Sabbatarian for some time, and founded an independent Church in Wynberg.

2.16.3 GENERAL HISTORIES


2.16.6 SYNODS, CONFERENCES, ASSEMBLIES: OFFICIAL PUBLICATIONS


2.16.7 CHURCH POLITY, ORGANISATION, LAW, DISCIPLINE, FINANCE


2.16.9 DENOMINATIONAL CHARACTERISTICS


2.16.10 DISPUTES, CONTROVERSIES, HERESY TRIALS


2704. PUGH, E.S. The truth about the Sabbath, being two addresses delivered at the Queenstown Brotherhood, on June 2nd, and July 21st, 1918. Queenstown: Moodie, printer, 1918. 18p.

Addresses delivered in response to Seventh Day Adventist teaching regarding the Sabbath.

2.16.13 CHURCH AND EDUCATION (day schools)


Contributions in Afrikaans and English.

2.17 PLYMOUTH BRETHREN

A movement without an ordained ministry or a centralized organization, its members tend to be markedly individualistic. Immigrants from England and Scotland from the mid-nineteenth century brought the movement to South Africa. The great missionary explorer, F.S. Arnot, was a member of the Brethren; and also James and Joseph Fish, who worked in the leper colony on Robben Island. The Plymouth Brethren mission, known as Christian Missions in Many Lands, has been active mainly in Natal (since 1893), Transvaal and Pondoland.


2.18 DISCIPLES OF CHRIST

Immigrants from Britain, New Zealand and Australia initiated this work in South Africa in the 1890's. European churches were formed in Cape Town, Johannesburg and Pretoria; and missions to Blacks at Roodepoort, Kimberley and other places. The United Christian Missionary Society of the U.S.A. helped the struggling work and sent out Rev. Basil Holt in 1946. In 1947 work was also begun in Rhodesia/Zimbabwe. A Southern African convention of the Disciples was formed in 1954. In 1972 the South African Association of the Disciples of Christ joined the United Congregational Church of Southern Africa.
2.19 APOSTOLIC FAITH MISSION

(Apostoliese Geloofsending)

This movement stems from the pentecostal revivals in various parts of the world at the turn of the century. The first congregations of the Apostolic Faith Mission were established in Cape Town and Johannesburg in 1908. Although there are a few English congregations it is on the whole an Afrikaans church. Congregations for Blacks, Coloureds and Indians have also been established. The church is organised on a presbyterian basis and its doctrine is mainly that of the historic Protestant churches, the chief divergence being in their baptismal theology and practice, and their emphasis on pentecostal experience.

2.19.2 BIOGRAPHIES, AUTOBIOGRAPHIES, DIARIES, LETTERS

2.19.2.2 Individual biographies (arranged alphabetically by biographee)

Henning, J.G.

2.19.5 LOCAL HISTORIES: PARISH OR LOCAL CONGREGATIONS
(arranged alphabetically by place)

Cape Town: Soutrivier


Johannesburg: Pinksteroord

2717. PINKSTERoord tien jaar oud: 1934-1944. [Johannesburg: Evangelie-uitgewers], 1944. 32p.


Johannesburg: Johannesburg-Wes


2.19.7 CHURCH POLITY, ORGANISATION, LAW, DISCIPLINE, FINANCE


Text in English and Afrikaans.

2.19.9 DENOMINATIONAL CHARACTERISTICS


2.19.10 DISPUTES, CONTROVERSIES, HERESY TRIALS

2722. DU TOIT, J.D. & LOS, S.O. "De doop des Geestes" (door Dr. J.D. du Toit); en, De Christelijke doop (door Dr. S.O. Los): een bestrijding van de leringen der "Apostoliese Geloofszending". Potchefstroom: Koomans, 1918. 72p.


2725. KRÜGER, I.D. et al. *Disputasie met die Wederdopers.* Bloemfontein, [s.n.], 1922. 70p.

Disputation between members of the Gereformeerde Kerk (Ds. E.D. Krüger and Mr. J.H. Pretorius) and of the Apostolic Faith Mission (Pastors C.J. Beetge and F. Beetge) on infant and adult baptism and on aspects of the doctrine of the Holy Spirit.


2.20 FULL GOSPEL CHURCH OF GOD

In 1910 Eleazer Jenkins (Wales) and Archibald H. Cooper (England), combined their independent missions with the Pentecostal Mission of George Bowie (U.S.A.). Thus the Full Gospel Church was founded as one of the indigenous churches of South Africa. The church's membership is drawn from all sections of the population. The mission interests of the church are extensive, covering Zimbabwe, Malawi, S.W.A./Namibia, Angola, Mocambique, Swaziland, Lesotho, Botswana and South Africa itself. In 1951 the church amalgamated with the Church of God, Cleveland, Tennessee, U.S.A., with the new name, Full Gospel Church of God in Southern Africa.

2731. DLAMINI, T.L.L. *The Full Gospel Church, Manzini: an introductory account of its history, worship and life as gathered from non-literary sources.* [Roma, Lesotho?]: Theology Department, University of Botswana, Lesotho and Swaziland, 1975. 56p.


2.21 GREEK ORTHODOX CHURCH

Greek immigrants began to arrive in South Africa at the end of the nineteenth century. Most of them settled in the Transvaal. The first organised community was established at Cape Town in 1912, and at about the same time Greek services were first held in Pretoria in St. Mark's Anglican church by the newly-arrived archimandrite. The church in South Africa is headed by an archbishop in Johannesburg. It falls under the jurisdiction of the Patriarchate of Alexandria.

With a brief history of the Pretoria church.
Text in Greek.

2.22 ASSEMBLIES OF GOD

A pentecostal community, it has links with the Assemblies of God in the U.S.A., which was founded in 1914. South Africa became an independent district in 1925, and separated from the parent organization in 1932. There is a strong Black constituency. At present three organizations exist in South Africa under the name Assemblies of God: 1. The Assemblies of God in South Africa, the major body. 2. The Assemblies of God International, which did not separate from the international body in 1932. 3. The Assemblies of God Fellowship, consisting of about 40 independent assemblies.


2737. NXUMALO, J.M. My synoptic biography and philosophy. [s.l.: s.n., 197-?]. 7p.

The author developed Assemblies of God work in Swaziland.
2.23 NUWE PROTESTANTSE KERK

(De Vos Kerk)

A breakaway group from the Ned. Geref. Kerk, it was founded in 1944 by Ds. D.J.J. de Vos, who was supported by his brother, Ds. J.F. de Vos. The split originated in personality and doctrinal differences. The newly formed church held its first synod in 1945. It has concentrated on youth evangelisation and mission work. Faith healing also plays a prominent part in the life of the church. There are separate synods for Blacks, Coloureds and Indians.

2738. DE VOS, D.J. Aangaande die Hervormde Nederduitse Gereformeerde Kerk: twee toesprake. Bloemfontein: [die Skrywer, 1952?].

Contents: I. Handhawing van oorspronkelike doel en bestemming van die Nuwe Protestantse Kerk. - II. Aangaande die totstandkoming van die Hervormde Nederduitse Gereformeerde Kerk.


2740. NEDERDUITSE GEREFORMEERDE KERK. Sinodale Kommissie. Die De Vos-beweging, gesien in die lig van die feite. [s.l.]: die Sinodale Kommissie, 1945. 30p.


This church was established in South Africa by pioneers from England and the U.S.A. who arrived in 1907 and 1908. At first their energies were concentrated on mission work among Blacks in Swaziland, Mozambique, and the Eastern Transvaal. Not until after the Second World War was a recommendation sent to the General Board of the Church in the U.S.A. that work be commenced among White South Africans (English and Afrikaans speaking). As a result the Rev. Charles H. Strickland came from the U.S.A. in 1948. In the same year work began among Coloureds and Indians. These beginnings led to the establishment of ethnic churches (Black, White, Coloured and Indian) organized in 12 districts. The emphasis of the church is on Holiness Evangelism, and it is Wesleyan-Arminian in theology.


Also in Afrikaans.


2.25 OTHER
1. Apostolic Church (Irvingite)
2. Christian Science
3. Jehovah’s Witnesses
4. Latterday Saints (Mormons)
5. New Jerusalem Church (Swedenborgian)
6. Spade Reën Sending
2.25.1 APOSTOLIC CHURCH (Irvingite)


2748. VAN DER WALT, L.S. Die Apostelsekte. [s.l.: s.n., 192-?]. 8p.

Describes the origins and most important beliefs of the sect founded by Edward Irving, also known as "Nu-Apostoliese Kerk" and "Ou-Apostoliese Kerk".

2749. VAN NIEKERK, F.N. Die Twaalf-Apostelsekte (die Apostoliese Kerk van Afrika, alias Irvingianisme) waarheen? Bloemfontein: Sacum [1950?]. 22p. (Kerk en sektes; no.1)


2.25.2 CHRISTIAN SCIENCE


Mimeographed.


2755. WOOD, M.H.M. The reply of Christianity to Christian Science; three sermons preached in St. George's Cathedral, Cape Town, on October 22nd and 29th and November 12th, 1911. Cape Town: Book Room, Church House, 1911. 8p.
2.25.3 JEHOVAH'S WITNESSES


Also available in English.


2.25.4 LATTERDAY SAINTS (Mormons)


2.25.5 NEW JERUSALEM CHURCH (Swedenborgian)


2.25.6 SPADE REËN SENDING


2.26 SECTARIANISM


2764. KOTZÉ, C.R. *Verdwaalde vroomheid; die sektewese van ons tyd.* Kaapstad: Suid-Afrikaanse Bybelvereniging, 1950. 137p. (Kerk en volk-reeks; no.3)

2765. MALHERBE, J.A. *De voornaamste sekten en andere dwalingen.* [Paarl]: Paarl Drukpers, 1924. 125p.

"Latere dele het nie verskyn nie".


Chapters on "Sabbathariërs", "Het Russelisme", "De Apostoliese Broeders", and "Mormonisme".


MISSIONS AND MISSIONARY SOCIETIES