CHAPTER 4

Multiplying by division

The younger Pentecostal churches

During the 1950s and 1960s the second of the two major demographic shifts of Indian South Africans took place. The first, during the 1920s and 1930s, had been the mass urbanisation of the community which involved the move from rural areas to towns and cities in Natal. This second shift was the result of the application of the Group Areas Act. This law 'disqualified' Indians from living in suburbs which were now declared 'white areas' or industrial areas. Over 250 000 Indians were moved to ‘Indian areas’ such as Chatsworth, Merebank, Phoenix and Umhlatuzana on the outskirts of Durban. A similar move took place in other towns and cities.

During the time of this relocation over 50 new, mainly independent, Pentecostal churches were founded. There were two types: those resulting from the mission of other established Pentecostal churches and those which emerged under indigenous leadership mainly as the result of secessions from the three old Indian Pentecostal churches.

Representative examples of both types are provided and several others are mentioned, for the sake of summary, in tabulated form. A summary of the chief characteristics of these churches is then provided.
PENTECOSTAL CHURCHES THAT HAVE EMERGED AS THE RESULT OF THE MISSIONARY EFFORTS OF ESTABLISHED PENTECOSTAL CHURCHES

Olivet Assembly of God

In 1935 Ben Royeppen, a former lay preacher in the Methodist Church, established the Olivet Assembly of God. Early in the 1930s he made contact with Pentecostals and left the Methodists to become an independent evangelist. He went around the Mayville and Sydenham areas, preaching and praying for the sick. Exorcism was also a prominent feature of his evangelistic approach.¹

Royeppen soon became quite well known among several of the Indian Christian communities in the Durban area.² In 1935 he founded a congregation in Seaview and in 1940 another in Overport. Then he affiliated to the Assemblies of God of South Africa and received his ministerial credentials from them. However, his new status soon created problems: Hansen, of the Bethshan Assembly of God, had a congregation just across the street from Royeppen's own group. Because of Royeppen's newly found denominational affiliation to the Assemblies of God, he now had to abide by a constitution which did not permit the founding of a second congregation within a three-mile radius of the first.³

In view of this, Royeppen's congregation moved to Ajax Lane in the Durban City centre. Later both the Ajax Lane and Seaview congregations had to close down as the Group Areas Act forced Indians to move out. Many members of both the congregations joined the mass movement of Indians to Chatsworth where many of Royeppen's members joined other Pentecostal bodies, notably Bethesda and the Apostolic Faith Mission.

The Olivet Assembly is placed among the later Pentecostal churches because no significant growth occurred before the sixties.⁴ Royeppen's own attitude to

¹ Of L Abrahams.
² Royeppen's name appeared frequently in discussions and interviews with early Indian Pentecostal pastors who attended his meetings without changing their church affiliation.
³ This clause in the constitution of the Assemblies of God also led to conflict between Nair's Calvary Assemblies and S Govender's Penial Assembly of God.
the ministry also contributed to this slow growth. He did not seem to be overconcerned with the building up of a large congregation or with the expansion of his own work; his activities were, in the main, ‘pastoral’ even for those who were not members of his church. His remarkable unselfish ministry influenced people who became leaders in other Pentecostal churches: for example, Jimmy Murugan of the Apostolic Faith Mission, Percy Govender of the Assemblies of God, Sam Soodyall of ‘Souls Outreach’ and J P Gounden of Emmaus Temple, a branch of Bethesda.

Royeppen supported himself by selling insurance. This enabled him to minister without renumeration. During the 1960s when his congregation was scattered all over Chatsworth, Royeppen held a number of ‘home-fellowship’ meetings there. About 900 attended these ‘home fellowships’. However, as soon as other congregations were formed in Chatsworth, many of his erstwhile charges joined them.

After Royeppen’s death in 1972, L Abraham, one of Royeppen’s chief helpers, took over the leadership of the Olivet Assembly. Abraham had been a member of Pastor Hansen’s congregation. In 1968 he joined Royeppen when his wife was reportedly healed after Royeppen had prayed for her. He has since concentrated on consolidating the congregation. This congregation, apparently in keeping with the humble ways of its founder, has had a similar evolutionary history to many of these Pentecostal churches: it was first housed in a garage, then a backyard structure, thereafter it shared a Lutheran church building for a while and then moved into a large tent in Unit 10, Chatsworth. Since 1981 a basement of a factory in Unit 10, which was made available to Olivet Assembly by a Christian businessman, has been used for holding services.

Some of Olivet’s members have recently moved to Phoenix and have established a branch congregation there. The total number of the Olivet Assembly membership now stands at 400.

This Assembly is currently reassessing its affiliation with the ‘Assemblies of God, South Africa’. Although the Assemblies of God allows each congregation to be ‘sovereign and autonomous’ it nonetheless requires that all the fixed assets and property of the individual congregation be vested in the Assemblies of God. This has led to major secessions of the white congregations from the Assemblies of God. A similar move may be imminent among Indian and coloured congregations. Abraham preferred to opt out with his congregation and become an independent church.
In 1913 missionaries of the Pentecostal Holiness Church in North America arrived in South Africa and worked almost entirely among Africans in the Transvaal. Only in 1945 did the PHC attempt a mission to the Indians.\(^5\) J W Brooks began an evangelistic outreach to Indian workers in the Melville Sugar Estate near Stanger and soon gathered a congregation of about 60. Many were converts from Hinduism.\(^6\)

From the outset North American PHC missionaries were the superintendents of the Indian mission. D Freeman served the longest single term as superintendent, from 1943 to 1967.\(^7\)

In spite of its early beginnings on the Natal North Coast, this mission had remained small. Little congregations were established in Frasers and Tongaat. In 1950 Dyaranum Papiah, a former Baptist, was appointed evangelist in Mayville, in Durban. He eventually became the pastor of the congregation he gathered there and he remained so for 19 years until his death in 1970.\(^8\)

Under the Group Areas Act, Mayville was taken away from Indians and the congregation consequently dispersed and went to Chatsworth, Merebank and later to Phoenix. Many of these members joined other Pentecostal congregations situated closer to their new home.

The expansion of the PHC in Durban was largely due to the efforts of two Indian pastors, S Frank and J Vallen. In 1966, S Frank, a former Baptist, was assigned the task of 'planting' a church in Chatsworth. By 1981 this congregation had 250 members.\(^9\)

His first meeting was held in a house, and the congregation of six included his wife and three children. In the ensuing months he undertook an intensive programme of home visiting and praying for the sick. Healings reportedly occurred and Frank's services drew larger members. Soon the house in Unit 2, Chatsworth became too small, and the familiar pattern emerged - they moved into a makeshift backyard structure and then purchased their own building site.

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\(^5\) Pentecostal Holiness Church South African Conference 1974 minutes.
\(^6\) First quadrennial session of the Indian conference March 1974 minutes.
\(^7\) Oosthuizen, G C *Pentecostal penetration*, 100.
\(^8\) Biennial conference 1973 minutes.
\(^9\) *Of S Frank.*
In 1970 Frank sold his watch-repair business and entered the ministry on a full-time basis. This further aided the growth and increased the finances of the group so that by December 1972 its first church building was completed. By 1981 this congregation had grown to over 250 members.\(^\text{10}\)

The other Indian pioneer was Pastor J Vallen who worked in Merebank. He had been one of the stalwarts in Bethesda and one of its first pastors. In 1968, because of a personal matter, Vallen left Bethesda.

Within a few months Vallen gathered a congregation of almost 50. A large number of these were former Bethesda members who had left with him. By 1982 this congregation had grown to almost 500.\(^\text{11}\)

J Vallen was assisted by David Isaacs, also a former Bethesda member, and P Francis, who in the 1980s was in charge of what this church called its ‘migrant scheme’ in the ‘mini-town’ section of Merebank. This is a squatter settlement where those who have been moved from other residential areas live while awaiting the allocation of a house in the Durban Corporation’s sub-economic housing schemes in Phoenix or Newlands. Francis’s task is to evangelise these people and to undertake ‘follow-up work’ when they are resettled.

In 1988, the total Indian membership of the Pentecostal Holiness Church in South Africa stood at a little over 1 200 with branches in Chatsworth, Melville, Tongaat, Merebank and Phoenix.

The Pentecostal Protestant Church (PPC)

The Pentecostal Protestant Church was the result of a major secession from the Apostolic Faith Mission. This secession appears also to have affected some of the Indian congregations of the Apostolic Faith Mission.

In 1959 Aaron Lazarus in Mount Edgecombe and in 1961 Samuel Manikum in Stanger, active members of the Apostolic Faith Mission churches there, seceded with members of those congregations and joined the Pentecostal Protestant Church. Pastor Treptow, who was one of the original group of white pastors who had left the Apostolic Faith Mission to form the Pentecostal

\(^{10}\) OI J Vallen.
\(^{11}\) Ibid.
Protestant Church, was in charge of the Pentecostal Protestant Church's Indian mission at the time. Under his superintendency the affiliation of the two Indian groups to the Pentecostal Protestant Church was finalised. Both S Manikum and A Lazarus, while continuing in their secular employment, were made 'pastors' of the PPC.

In the early sixties, C J J Snyman began to assist A Lazarus in Mt Edgecombe. He was an active layman in the white congregation of the Pentecostal Protestant Church in Umbilo, Durban. From the beginning, Snyman encouraged the healings and exorcisms which featured prominently in the services.

In 1966 Snyman took over the superintendency of these Indian congregations from Treptow. He had by then resigned his job as supervisor of a block of flats and had terminated his membership in the white Pentecostal Protestant Church. He now became a full-time pastor of the Pentecostal Protestant Church among Indians.

The largest Pentecostal Protestant Church congregation among Indians was established in Chatsworth largely through the initial evangelistic efforts of a small group led by an Indian, R Ezra. Ezra had been converted at 13 and had joined the Baptist Church. D L Moody's book *When the fire fell* and a vision which he claims to have had when he was 16 influenced him to attend a local Pentecostal congregation, the Apostolic Faith Mission branch at Overport. Here his preoccupation with the doctrine of the baptism in the Spirit was heightened and he joined the AFM.

Ezra always took an active part in that congregation. He made a major contribution towards the Sunday school's expansion from 15 to almost 200. He then took charge of a branch of this congregation.

In 1958, he was sent as pastor of the Apostolic Faith Mission to the Darnall and Zululand areas where he worked for three and a half years but he had to resign from the ministry because he could not subsist on the low salary these congregations offered. He pointed out that one of the difficulties of being a pastor in a mill community is that the members of the congregation had

12 *OI* Pastor Ezra.
13 *Ons Jaarboek* (PHC), 1969, 25.
14 *Pentecostal Protestant*, December 1960, 14.
15 *OI* R Ezra.
enough only during the mill’s crushing season. At other times of the year many were unemployed and the finances of the group were greatly reduced.

In 1961 Ezra returned to Durban to his former job as a panelbeater. During this time, he conducted home-fellowship meetings with two families in Chatsworth as an ordinary member of the AFM. Within one year the group grew to 30. In order to accommodate themselves, a backyard structure was erected in Unit 2, Chatsworth and this became a branch of the Apostolic Faith Mission. Henry James, the pastor of the Indian work of the Apostolic Faith Mission, became its pastor also while Ezra continued with the actual leadership.

In 1964 after a leadership struggle between James and Ezra, Ezra and the majority of the congregation left the Apostolic Faith Mission. The group of about 75 invited C J J Snyman to assist them and he arranged their affiliation to the Pentecostal Protestant Church. Ezra was made pastor but at that stage he still continued in secular employment. During this time Ezra also founded a new congregation for the Pentecostal Protestant Church in Benoni, Transvaal.16

In the meantime Snyman, who had had some experience as a builder, procured a site in Chatsworth and by 1974 he organised the completion of the congregation’s first church building. Snyman managed the building operations and took charge of the Chatsworth congregation while Ezra led the Transvaal group for seven years.

On his return to Chatsworth in 1977, Ezra claimed that the number of the congregation had remained at around 200 members. He embarked on a series of special evangelistic efforts which emphasised healing and exorcism. A number of healings that were reported to have taken place attracted many Hindus and nominal members of other Christian churches to Ezra’s services. For example, Norman Govender, it is claimed, was possessed by an evil spirit. Neither medical doctors nor various sorcerers and witchdoctors brought relief. Govender claimed to have been miraculously healed at one of Ezra’s healing services.17 This incident influenced 30 other people to join this congregation. The prayer meetings which in 1977 were attended by five people were changed into midweek healing services that were now attended by up to 200 people.

16 OI C J J Snyman; R Ezra.
17 The details of these exorcisms, widespread among these churches (bodily contortions, convulsions, vomiting, fainting, etc), were vividly described during the interviews.
In 1982 the membership of the Chatsworth group stood at 650 with about 400 attending the Sunday service regularly. Pastor Snyman was still the overseer of the Indian congregation. New congregations of the Pentecostal Protestant Church have also been started in Mariannhill and Shallcross. The former is led by Johnny Naidoo, a former member of Bethesda, and the latter by Frank Surian, a former member of Ezra's congregation.

Johnny Naidoo left the Mariannhill branch of Bethesda with a section of the congregation and affiliated with the Pentecostal Protestant Church.

Frank Surian who had been converted in Ezra's church left the Pentecostal Protestant Church and for a while joined Faith Centre in Chatsworth. Later he returned to the Pentecostal Protestant Church and established a congregation in Shallcross.  

United Pentecostal Church (UPC)

The UPC, the most representative of the unitarian Pentecostal groups, was an offshoot of the Assemblies of God churches in North America. E L Freeman began its work in South Africa.  

This denomination first made contact with the Indian community only in the sixties. Mack Carpenter, an American United Pentecostal Church missionary who arrived in South Africa in March 1966, was given the task of organising the United Pentecostal Church's mission to Indians, blacks and coloureds in Natal and the Eastern Cape. The pioneering work among Indians was done mainly by Harry Ramden Somers.

Somers claimed to have received his 'Pentecostal experience' in 1944 and he joined the Pentecostal Holiness Church a year later. In 1955 he became a member of the Universal International Church of God in Durban. He wanted to become a full-time worker and embarked on numerous evangelistic missions. During this time he had also begun to question the doctrine of the Trinity and found the unitarian stance of the United Pentecostal Church more acceptable, namely that the God of the Bible is Jesus who reveals Himself as Father, Son and Spirit.

18 OI Y Allen; V Kisten.
19 OI E L Freeman.
20 Oosthuizen Pentecostal penetration, 20.
In 1961 he joined the United Pentecostal Church where he was ordained ‘pastor’ by E L Freeman. In the years during the sixties and early seventies Somers embarked on a series of evangelistic tent campaigns. He too emphasised divine healing and exorcism.21

At first he started a small congregation in Asherville, a suburb of Durban, and then moved into a garage in Avoca. He was turned out of both places because of his unitarian stance. The former venue was owned by an Apostolic Faith Mission member and the latter by a Bethesda member. This is indicative of the general rejection by Pentecostal groups of the ‘Jesus Only’ doctrine, as it is commonly referred to. This denomination considers the Trinitarian position heretical. The following, written by the present superintendent of the Indian United Pentecostal Church groups, is representative:

All too often we hear or read of every other group or organisation identifying themselves as Pentecostal, ... yet ... they do not really know or have the Pentecostal experience.

Pentecostal Revival began on the Day of Pentecost ... they praised God, glorifying Him in other tongues ... the Power of Pentecost drew 3 000 souls that day and they were baptised in Jesus’ Name.22

In the face of these reactions to his position, Somers moved his congregation into a wood-and-iron structure in Redhill and then to Avoca. His healing campaigns gave rise to branches in Chatsworth, Springfield, Sea Cow Lake, Newlands, Clare Estate, Verulam, Port Shepstone and Marburg. In 1975 the total membership was almost 600. With his headquarters in Avoca, Somers, together with A A John, took care of these branch congregations.

The present superintendent, Dan Rajavaloo, who in 1978 was elected to head the UPC’s Indian mission, joined the UPC in 1972. He had formerly been a nominal member of the Anglican Church. He claims that the UPC helped resolve many of his theological problems.23 By 1974 he was teaching at Somer’s evening Bible school in Clare Estate.

21 Booklet on ‘healing’ published by H Somers (no date).
22 From the editorial in The Pentecostal Trumpet (nd) (a UPC publication edited by Dan Rajavaloo).
23 Oosthuizen Pentecostal penetration, 109; OI Pastor Heyns, minister of the first ‘coloured’ UPC congregation in Durban.
Rajavaloo’s appointment to the superintendency led to conflict with Somers, who until 1978 had been totally in charge. Within a few months Somers left the UPC to start his own church, the Jesus Name Church (Apostolic). Amidst this controversy another leader, S Singh, left the UPC with almost the whole UPC’s Avoca congregation and formed the Bible Believers’ Church (Apostolic).

Under Dan Rajavaloo, the Indian United Pentecostal Church made a renewed attempt to grow: lay evangelists were sent out on a programme developed and tested by the UPC in America. By the end of 1982 there were 17 branches and plans had already been finalised for the first two buildings. George Natasen of Sydenham is still the only full-time pastor and Rajavaloo is contemplating resigning his teaching post to enter the ministry, also on a full-time basis. The organisation of the movement is largely in the hands of lay pastors who are ordained to take charge of each congregation but who remain in secular employment. It is anticipated that as the finances of each branch become more adequate more of these ministers will become full-time workers.

In view of their commitment to unitarianism, the United Pentecostal Church intends not only to convert non-Christians but also to concentrate its energies on trinitarian Christians who are reflected among the number of ‘converts’ to the group.

The International Assembly of God

In 1968, Gary Munsen, a missionary of the IAG, was sent to Pinetown to establish a training centre for ‘coloureds’ in Durban. During his stay in Pinetown, he met Dan Francis, a member of Bethesda who had lived at Motala Farm, an Indian settlement near Pinetown.

Francis had been a staunch Hindu. His father had built a Hindu temple which he bequeathed to the Hindu community and at which Francis had served as an altar boy. A Christian had prayed for his wife who, it is claimed, was ‘possessed by the devil’. When she recovered, his entire family became Christians and they joined Bethesda.

In June 1971, after meeting Munsen, Francis left Bethesda and joined the IAG. He was made pastor of a congregation at Motala Farm which by 1974 had rapidly grown to almost 400.24

24 *OI Edwin Nair. D B Coleman information mimeographed 1974.*
In that same year an independent group, Calvary Assembly of God, joined the IAG. This Assembly had seceded from the Assemblies of God (SA).

Gary Munsen’s pioneering efforts for the IAG in Natal prepared the way for D B Coleman to begin an IAG Bible school in Durban. Here Francis, his brother Selva Govindsamy, a cousin and Edwin Nair, all pastors of the Indian section of the IAG, received their training. By 1985 Edwin Nair was the only full-time Indian pastor of this church. Francis has since resigned to become a minister in the Presbyterian Church.

The policy of the IAG requires its South African churches to be run by local leaders. Each racial group was separated. When a congregation reaches a stipulated size it may constitute what the IAG called a ‘sovereign assembly’, and at this stage its affairs fall entirely into the hands of its own leader, but because the Indian groups were relatively small and could not support more than one full-time pastor, their congregations could not develop into ‘sovereign assemblies’ and therefore remained largely under the control of the white missionaries. The arrangement led to conflict between D B Coleman, the superintendent of the Indian groups, and the Indian pastors, particularly Edwin Nair. Only in the mid-seventies was the problem solved.

### Other churches established by Pentecostal bodies

<table>
<thead>
<tr>
<th>Church</th>
<th>Founder</th>
<th>Number (Branch of members)</th>
<th>Key leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Members in Christ Assembly</strong></td>
<td>C J Prinsloo (M)</td>
<td>300 Dannhauser</td>
<td>W Ferreira,</td>
</tr>
<tr>
<td>(1947)</td>
<td>(Christian Assemblies)</td>
<td>Chatsworth,</td>
<td>Johnny Naidoo</td>
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<td></td>
<td></td>
<td>Phoenix,</td>
<td>Manogran Chetty</td>
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<td></td>
<td></td>
<td>Lenasia,</td>
<td>Pastor Israel</td>
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<td></td>
<td></td>
<td>Laudium</td>
<td>Teddy Moonsamy</td>
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<td></td>
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<td>R Shanker</td>
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<tr>
<td></td>
<td></td>
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<td>V Pillay</td>
</tr>
</tbody>
</table>

25 Constitution and bye-laws of the International Assemblies of God (section dealing with polity).
<table>
<thead>
<tr>
<th>Church (date founded)</th>
<th>Founder (previous affiliation/s)</th>
<th>Number (Branch of churches) members</th>
<th>Key leaders (former affiliation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ebenezer Assembly of God (1951)</td>
<td>Muriel Smith S E Bradshaw</td>
<td>50 Merebank</td>
<td>Esther Lutchman L J Lutchman</td>
</tr>
<tr>
<td>Asherville Assembly of God (1952)</td>
<td>W Kraemer (LF) (Bethesda) (Assemblies of God)</td>
<td>70 Pietermaritzburg Kenville Asherville</td>
<td>J J Sculiard (M) S G Maharaj (LF/M)</td>
</tr>
<tr>
<td>Bible Deliverance Fellowship (1954)</td>
<td>L R Evans</td>
<td>400 Chatsworth Overport</td>
<td>A M Moses (P) (South Africa General Mission) Reggie Kisten</td>
</tr>
<tr>
<td>Assemblies of Christ (1960)</td>
<td>Sunny Bridgemohan (M)</td>
<td>300 Chatsworth Clairwood Sea Cow Lake Springfield Merebank</td>
<td>David Victor (M/LC) left to join UPC and then new Protestant Church</td>
</tr>
<tr>
<td>Apostolic Church of Great Britain and Denmark</td>
<td>Bobby Naidoo (M) (Assemblies of God) (Calvary fellowship) (Omega Apostolic Church)</td>
<td>350 Merebank Chatsworth Asherville</td>
<td>Vassie Pillay (LC/F) (Assemblies of God, Apostolic Faith Mission)</td>
</tr>
<tr>
<td>Soul Outreach (1968)</td>
<td>Sam Soodyall (Bethshan)</td>
<td>130 Asherville Chatsworth</td>
<td></td>
</tr>
</tbody>
</table>
Note: Reasons for secession, which appear next to the name of founders and key leaders, refer to why they left their previous church to found a new church. The following abbreviations are used:

LC (leadership conflict); P (preferred Pentecostal message); F (dispute over finances); M (wanted to be a minister and his church would not ordain him or the process of acquiring ministerial status was too difficult); LF (structures of previous church lacked freedom for self-expression or leadership. Often this reason coincides with M in the table above). These reasons are provided where the individual previously belonged to another church, the name of which is provided in brackets.

INDEPENDENT PENTECOSTAL CHURCHES

The South African Evangelistic Mission (SAEM)

The founder of this mission, David Haag, is the son of North American Pentecostal missionaries who came to South Africa under the auspices of the Calvary Temple in Minnesota, USA in the early fifties.

In 1958 the Haags joined the Apostolic Faith Mission but they did not remain there long. In 1959 they were part of the group that seceded from the Apostolic Faith Mission and formed the Pentecostal Protestant Church. They worked among Africans on the lower Natal South Coast. David, their son, undertook a mission to coloured people in the same area.26

In 1962, George Sookoo, an Indian in Port Shepstone, requested that the Haags help him start a mission among his own people. Moreover, he wished to become an evangelist himself. David Haag accepted this new challenge. With Sookoo’s assistance, Indian families in and around Port Shepstone were contacted and small congregations were established at Sea Park, Louisiana and Port Shepstone on the Natal South Coast.27

By 1964 their work, called the ‘South African Evangelistic Mission’ (SAEM), extended its efforts to Hibberdene and Oslo Beach. In that same year, a convert from the Louisiana congregation, Harry Rampersadh, moved into Umzinto where he started another SAEM congregation.

26 Information from interviews with these church leaders. Refer to Pillay, G J A historico-theological study, 196-216 for details of these sources.
27 Pentecostal Protestant June 1980, 7.
A year later, the SAEM was able to extend its labours to Durban and Pietermaritzburg. In Pietermaritzburg the work was aided by some local ecclesiastical circumstances: a group seceded from Pastor W Kraemer’s Assembly of God and affiliated with the SAEM.

Further successes followed when in the mid-sixties a series of evangelistic campaigns were undertaken in the Indian settlements in and around Durban. These campaigns induced two popular evangelists, Derek Fynn and Michael Henry, to join the SAEM. Both were talented speakers and singers and helped to extend the SAEM’s influence among the coloured and Indian communities. Then, because of differences with Haag over the role and functions of evangelists within the Mission, Fynn and Henry left the SAEM. They believed that the organisational structures of the Mission had curbed their freedom and they resigned to form their own missions. Fynn has since organised Pentecostal congregations among coloured people in Durban (Life Ministries) and Henry established the ‘Miracle Revival Crusade’.

In 1967 Pastor Lockwood from the USA joined the SAEM and soon took charge of the SAEM in Port Shepstone while Haag moved to Durban to supervise the rapidly expanding mission there. New branches were started in Asherville, Shallcross, Merebank, Chatsworth, Verulam, Tongaat, Stanger, Tugela and Phoenix. Laymen who had been loyal to the aims of the mission and who had taken an active part in its growth were made ‘pastors’ and the expansion of these branches has been largely their responsibility.

The SAEM suffered a setback in 1968 when the Port Shepstone branch under Lockwood seceded because of a conflict over leadership between Lockwood and Haag. Lockwood’s congregation became an independent group called ‘Life Ministries’. Despite the secession, the mission had 1325 members and adherents and 21 ministerial workers by 1973. Eight of these were full-time pastors. In 1982 the total membership was almost 2000.

The SAEM’s missionary policy is interesting. Some of the SAEM’s successes can be explained by its policy of establishing a congregation in a new area as soon as five members had been gathered. At the earliest possible time one member of the group is made either an elder or a pastor. His wage is subsidised from funds raised in the USA until the congregation is in a position to pay the full salary.

28 *OI* David Haag.
Since 1977, David Haag has withdrawn from actual leadership and has established a Bible college in Shallcross. He sees his future role as being ‘supportive’, by providing better training for the Indian leaders of the SAEM branches whose responsibility it is now to run the church’s affairs.

The SAEM also appears to have undergone a slight change in its Pentecostal approach. While it is still committed to the orthodox Pentecostal doctrines, Haag no longer uses the term ‘Pentecostal’ as a blanket description of the Mission because, in his words, it ‘has become too closely aligned with emotional extremism’.

Trulite Fellowship

This Fellowship was founded by Leslie Hammond, a former Bethesda member. Around 1956 he came under the influence of the more emotional Pentecostalism of the Assembly of God congregation in Gale Street led by Pastor S Govender. He believed that glossolalia was an important Pentecostal distinctive. His own church, Bethesda, did not consider glossolalia to be crucial in its religious practice. When he attempted to teach this in the Bethesda youth meetings, Pastor Rowlands censured him and ‘ruled that emphasis on glossolalia was satanic’.

He left Bethesda and joined the Assembly of God in Gale Street. He claims that in this congregation not only was the ‘full Pentecostal message’ preached but there was also an Indian pastor, S Govender, in charge. In Bethesda, while the Indian pastors were responsible for the pioneering work, they were still under the ‘control’ of Pastor Rowlands.

Hammond became one of Stephen Govender’s chief aids. He helped Govender to establish the Assembly of God congregation in Merebank when the Gale Street branch had to close in keeping with the Group Areas Act. A leadership conflict then appears to have developed between the two. In 1964 Hammond left the ‘Assemblies of God’ with a small group of people to work on his own. At the time he had had no intention of starting another independent church, but his members looked to him for leadership and in view of the fact that no other Pentecostal group appeared ‘suitable’, he held services for them in their homes. In 1971 he negotiated with the Reformed Church in Africa (then the

29 Oosthuizen *Pentecostal penetration*, 126.
30 *OJ* David Haag.
Indian Reformed Church) on affiliation. This failed because, claimed Ham­mond, 'This church gave the impression that their Christianity was superior' to his. Similar negotiations took place with the Presbyterian Church of Southern Africa but even that broke down over the issue of the group's autonomy in Merebank where another Presbyterian congregation had already been established.

Hammond's adherents then decided to constitute themselves as an independ­ent body with the name 'Calvary Fellowship'. At this stage a noteworthy theological development took place. Hammond led his group from its Pente­costal moorings to a more Reformed position which explains why he had negotiated with the Reformed Church in Africa and the Presbyterian Church. He insisted that he was a 'Reformed Pentecostal', who accepted the theology of the Reformed tradition and the Pentecostal emphasis on the presence and baptism of the Spirit but who did not insist any longer on any of the charismata as initial evidence of the baptism of the Spirit.32

By the end of 1972, Calvary Fellowship had 60 adult members and Hammond, their pastor, continued in secular employment. Later the group changed its name to Trulite Fellowship. A programme of expansion was also carried out and by 1983 congregations were established in Merebank, Umhlatuzana and Pietermaritzburg.

Two houses in Merebank and in Umhlatuzana were purchased for conversion into centres for worship, while in Pietermaritzburg the small congregation of 25 still meets in homes. In 1982 the total membership of the Trulite Fellowship was just under 300.

This Fellowship has departed from the orthodox Pentecostal stance: it affirms the Nicene creed as its only statement of faith and rejects glossolalia as 'initial evidence' of a 'second experience'. The only resemblance it shares with its former Pentecostal position is its belief that the charismata are still necessary for the life of the church. Glossolalia is accepted as only one among these gifts. Hammond now prefers not to have his denomination grouped among 'Pente­costal' churches.

31 OI Leslie Hammond.
32 Oosthuizen Pentecostal penetration, 11.
33 Document 'History of the Fellowship of autonomous churches' (no date).
Pentecostal Repentant Church (PRC)

Pastor Morgan and A Kuppen founded a Pentecostal congregation in Umgeni Road in Durban in the early sixties. By the late sixties this congregation had to close down as Indians were moved out of the area to Chatsworth. Together with some of these relocated members Morgan founded the Pentecostal Repentant Church in Unit 1, Chatsworth in 1970.

The PRC grew rapidly. In 1975 it had almost 400 members and by 1982 it had grown to 1 500. A large church was built in Umhlatuzana near Chatsworth to accommodate the growing congregation.

By 1982 it had also established two branches in Phoenix which had about 150 members each. Seven lay preachers and two part-time pastors now assisted Pastor Morgan, who became the PRC's moderator.

Morgan is a charismatic figure and the gifts of 'discernment and healing' are attributed to him. It is claimed that he is able to see impending woes, to know of the sins of his members and to discern the presence of evil. He is widely sought out by people who need healing or aid in overcoming evil. This emphasis appears to be the single most important factor that has led to the rapid growth of the Pentecostal Repentant Church.

Faith Evangelistic Association (Faith Centre)

This Association started in the home of Ronnie Seelan Govender in Unit 9, Chatsworth. Govender was the first convert of T J Bronkhorst's independent mission to Chatsworth.

Bronkhorst had been a minister in the Apostolic Faith Mission before he joined the group of white pastors who had left the Apostolic Faith Mission to form the Pentecostal Protestant Church. Then in 1966 he also left the Pentecostal Protestant Church to become an independent missionary, claiming that there was too much 'red tape' in the Pentecostal Protestant Church. He worked on his own in Zambia for five years.

34 Constitution of the Trulight Fellowship.
35 Of Pastor Bernard (PRC vice-chairman).
On 22 February 1971 he held his first service in Chatsworth, which was attended by six people. The initial growth of this group was phenomenal. Within the short time of three and a half years it recruited almost 600 members. Bronkhorst used high-powered advertising and a highly organised evangelistic approach to draw people to his meetings. In due course Bronkhorst moved his congregation into a large ‘tent cathedral’ which he called ‘Faith Centre’. He provided transport for people who lived a long way off and managed to gather around him a team of zealous young men whom he made pastors or elders. These men took charge of the programme and efficiently executed Bronkhorst’s plans.36

However, by 1978 the group had lost its momentum. It seems that discontent with Bronkhorst’s authoritarianism and an unacceptable financial policy forced many of his key helpers away. These included:

* George Black, a white helper in Faith Centre who had resigned in 1971 because of personal conflict with Bronkhorst. He formed the independent ‘Miracle Mission’ but returned in 1978 to Faith Centre with a section of this mission.

* Bashu Singh, an Apostolic Faith Mission member, who had joined the Faith Centre but left in 1972 after a dispute and took with him a group of about 20 to form an independent congregation. He later affiliated to the Apostolic Faith Mission.

* Frank Surian left to rejoin his former group, the Pentecostal Protestant Church, and is now pastor of the PPC’s branch in Shallcross.

* Siva Kisten, a pastor in Faith Centre, departed in 1980 with a section of the congregation to form the ‘Christian Assembly’. He too had clashed with Bronkhorst over finances.

* Joey Chetty also resigned over finances and in 1981 formed a small independent group in Chatsworth which has since affiliated with Life Centre Ministries. By 1983 about 450 were attending the Centre’s meetings regularly.

36 Information from T J Bronkhorst (mimeographed); Pentecostal penetration, 199.
Miracle Revival Crusade (MRC)

For ten years, 1972 to 1982, the Miracle Revival Crusade existed largely as a para-ecclesiastical movement. Without affiliating to any Christian body, it has attempted to evangelise and hold campaigns to assist churches in their growth.

Its founder, Michael Henry, was converted in a tent campaign in 1961. Thereafter, he became a member of the South African Evangelistic Mission for five years and served as an itinerant evangelist. He left the South African Evangelistic Mission because he disagreed with its leader, David Haag, on the financing and administration of his campaigns. Thus from 1966 to 1971, Henry conducted tent campaigns on his own until 1971, when he affiliated for one year to an American body, ‘World Missions Incorporated’. In 1972 he left this organisation also to found the ‘Miracle Revival Crusade’, an autonomous and indigenous evangelistic movement. To assist him, he organised a small team of young full-time workers.

The Miracle Revival Crusade worked extensively throughout the Indian settlements. Its campaigns initially attracted considerable interest among other Pentecostals as well as among Hindus. Healing services in particular drew large numbers. The converts gained at these services were channelled to the churches that had supported Henry during the campaign, churches which had suspended their regular meetings for the duration of his campaign, so that their members could attend and assist at his services.

During this period, the campaigns were financed by what Henry called ‘prayer partners’, who enabled him to remain an independent evangelist. By the end of the seventies the income of the MRC declined as the number of ‘prayer partners’ dwindled. Moreover, a number of his full-time workers left him. To meet his financial needs, he decided to found his own congregation, the Miracle Tabernacle, in Umhlatuzana, an Indian area adjacent to Chatsworth. In this way he could ensure that his evangelistic efforts would be supported financially by his own congregation. His new venture met with sharp criticism from many Indian Pentecostal pastors who saw this as a departure from the original ‘para-ecclesiastical’ nature of the work.

37 OI Siva Kisten; Pastor McNeill, a white assistant of Bronkhorst, also resigned.
38 Oosthuizen Pentecostal penetration, 124.
Very soon afterwards he opened a branch, ‘Good News Tabernacle’, in Phoenix. Henry has since become a full-time pastor to these congregations.

New-Life Fellowship

In 1975, Frank Sabbadu and his son, Johnny Frank, left the New Protestant Church to found their own churches in Chatsworth.

Both had been members of Bethesda, but when they moved to Chatsworth in 1959 no established Bethesda branch existed near them. They attended a Lutheran Church meeting close to their new home and found that a few Pentecostal traits had become mixed with ‘the staid Lutheran approach’: for example, baptism by immersion was allowed and the set liturgy was interspersed with spontaneous congregational participation.

They joined the Lutheran Church as full members and the son, Johnny Frank, took the ministerial course at the Lutheran Mapumulo Seminary in Zululand. After he graduated in 1969, he became disillusioned with certain aspects of this church, particularly a proposal which would have made the Indian congregations (without the white churches) part of the black section of the church under a black bishop. Johnny Frank objected to this move. He claims that his request that the white section should also join the blacks resulted in his exclusion from the negotiations. Father and son resigned over this issue in 1970 and became members of the New Protestant Church.

The New Protestant Church (NPC) was an independent group which adhered to a reformed theological position. Both father and son were made pastors and, together with Pastor Stephen Ganasen, formerly of Bethshan Assembly of God, and Pastor Munsamy, they helped in the NPC’s expansion in Chatsworth.

The Franks rejected what they understood to be overt racial discrimination in the NPC and claimed that its leader, A J Woest, discriminated between his Indian fellow pastors and white guests in his home. Frank questioned the fact that the two white women missionaries of the New Protestant Church who worked in Chatsworth earned twice as much as the Indian pastors. He complained that in the same year that Woest had bought a car and caravan, the Indian pastors were given an annual bonus of R2. Another point of contention was that Woest had appointed a fellow Afrikaner over them. They maintained that not only could Woest barely speak English, he also acted as their ‘second boss’ and insisted on monitoring the finances of the Indian congregation.39

39 OI Michael Henry.

110
The resignation of Frank Sabbadu and Johnny Frank from the New Protestant Church in 1975 greatly affected the stability of the NPC’s Indian mission.

After rejecting a Lutheran invitation to rejoin them because he believed that he would once again be controlled by others, Johnny Frank founded the New-Life Fellowship in his home. There, with some financial support from a few Christians in the Transvaal, he built a double-storey extension to his home to enable him to hold larger services. In 1982 the New-Life Fellowship had a membership of 150 adults.\(^{40}\)

Frank claimed that an independent group has the following distinct advantages over an established Pentecostal denomination:

* The pastor is no longer an employee of a white man and is not compelled to accept a salary determined entirely by him. Frank claims that in the New Protestant Church and other established churches, and Pentecostal groups headed by white pastors, ‘the Indian or Black pastors are reduced to being hewers of wood and drawers of water’. The ‘non-white’ never achieves full recognition of his ordination because of his colour.\(^{41}\)

* Independence allows the Indian pastor to minister to his own people in a different way from the white pastor because ‘he understands his people and the way they think’.

* He claims he is now earning ‘ten times more than an Indian pastor in an established Pentecostal church’.

On the other hand, it should be pointed out that there is a not uncontroversial trend in this and certain other independent groups. The tithes of the congregation, irrespective of the total amount, go directly to the pastor. The cash collections at the services are used to cover the ‘running costs’ of the church. Furthermore, the building used for these services, which is an extension of the pastor’s house, is usually erected from public funds, a state of affairs very likely to created problems for these congregations in future.

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\(^{40}\) *OI J Frank.*

Frank has an interesting perspective on his own position. He claims to be a ‘Reformed Pentecostal’ and that in spite of his past experiences with the Lutheran Church and the New Protestant Church, he has not ‘forfeited his Pentecostal birthright’. Yet while he accepts the manifestation of the miraculous charismata of the Spirit and himself claims to be able to exorcise evil, he believes that the Pentecostal theological position is too narrow. Pentecostals have emphasised the ‘gifts of the Spirit’ at the expense of studying the Scriptures. This neglect, he believes, will lead to a loss of their members to ‘sects in Chatsworth such as the Seventh Day Adventists, Jehovah’s Witnesses and the “Jesus Only” groups whose presentation of their beliefs convince those who have no knowledge of sound doctrine’.

The Free Church of Christ

Dean Reddy, by the mid-eighties the only Indian minister in the Apostolic Faith Mission with a university training, resigned from this denomination and gave up his ministerial appointment in Mount Edgecombe on 23 September 1982. Reddy criticised the white domination of the Indian branch of the AFM and rejected the way certain senior Indian AFM pastors ran the affairs of the denomination. Obviously, the ideas of the young academically trained pastor had clashed with those of the senior but untrained Indian pastors. They were threatened by the questioning ‘upstart’ while he became increasingly frustrated by intransigent authoritarianism.

Reddy published an ‘apologia’ for his resignation entitled Resignation from the Apostolic Faith Mission of SA: my reasons. In it he speaks of his ‘sense of disillusionment’ with the denomination and gives his reasons for joining a ‘rebel group’. He alleged that there were certain irregularities in the appointment of pastors. He based his information on claims that a senior Indian pastor serving on the Executive Council had favoured his brother for the ministerial vacancy at the Westcliff Assembly of the AFM in Chatsworth. His memorandum also claimed certain irregularities with respect to the stipend offered to

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42 The Leader 16 May 1980.
43 The application form for these Bible courses lists ‘the statement of faith’ as merely ‘Reformed Theology’.
45 OI Dean Reddy.
the pastor's brother. He claims that it was more than that offered to the other candidates for the post. Reddy appears to have also been greatly upset by the Executive Committee's criticism of the pastoral discipline he had imposed on a member for immorality.47

Reddy was not the only malcontent. A large section of the Westcliff Assembly, mainly young people, had seceded and regrouped calling themselves 'The Soldiers of the Cross'.48 They numbered almost 150 and met in a school in Unit 3, Chatsworth. When Reddy resigned, this congregation invited him to be their pastor.

Reddy's memorandum had other effects: the Mount Edgecombe congregation began to question seriously the actions of their officials and administrators. This situation soon became very unpleasant and some 175 members, about 85 per cent of the Mount Edgecombe congregation, resigned from the AFM on 21 November 1982. As a temporary measure, they met in a backyard structure at Phoenix.

Early in January 1983 the two groups decided to amalgamate in order to form the 'Free Church of Christ'. Reddy is the superintendent of this new body and he has elders in charge of the separate congregations.

<table>
<thead>
<tr>
<th>Independent Pentecostal churches</th>
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<tbody>
<tr>
<td><strong>Church</strong></td>
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<tr>
<td>(date founded)</td>
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<tr>
<td>Maranatha (1966)</td>
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48 Ibid, 6.
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<thead>
<tr>
<th>Church (date founded)</th>
<th>Founder (previous affiliation/s)</th>
<th>Number of members</th>
<th>Location branch churches</th>
<th>Key leaders (former affiliation)</th>
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<tbody>
<tr>
<td>Pentecostal Revival (1966)</td>
<td>Reggie Kisten (Bible deliverance Fellowship; Bethlehem Assembly)</td>
<td>100</td>
<td>Chatsworth</td>
<td>J Munien (M) (Bethesda)</td>
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<tr>
<td>Bethlehem Assembly (1974)</td>
<td>J Munien (F/LC) (Pentecostal Revival Church)</td>
<td>80</td>
<td>Chatsworth</td>
<td>Reggie Kisten (LC) Nathaniel Munien</td>
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<td>Jerusalem Assembly (1974)</td>
<td>Alex Munien</td>
<td>40</td>
<td>Chatsworth</td>
<td>Logie Munien</td>
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<tr>
<td>Calvary Assembly of God (1968)</td>
<td>S D Nair (P/LC) (Methodist Church) Assemblies of God</td>
<td>120</td>
<td>Chatsworth</td>
<td>Edwin Nair (succeeded his father and affiliated this church to the Int AOG)</td>
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<tr>
<td>Christian Life Centre Ministries (1968)</td>
<td>Lockwood (LC) (South African Evangelistic Mission)</td>
<td>750</td>
<td>Port Shepstone Chatsworth</td>
<td>Patrick Govender Derek Fynn (Fynn's 'Souls Outreach' amalgamated with this body)</td>
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<td>Maranatha Pentecostal Assembly</td>
<td>A Kuppen (LC/LF) (Pentecostal Protestant Church)</td>
<td>90</td>
<td>Chatsworth Phoenix, Lenasia</td>
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<td>Church</td>
<td>Founder</td>
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<td>(Bethshan Assemblies of God)</td>
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<td>Bible Church (1975)</td>
<td>Evangelist</td>
<td>75</td>
<td>Empangeni</td>
<td>Bobby David (affiliated with Life Ministries)</td>
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<td>Gordan (LF/M)</td>
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<td>New Life Evangelical Church (1979)</td>
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<td>Empangeni</td>
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<td>Gordan (LF)</td>
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<td>(Bethesda; Bible Church)</td>
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<td>The Temple of God Assembly (1970)</td>
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<td>Roberts (F)</td>
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<td>(New Protestant Church)</td>
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<td>Miracle Mission (1971)</td>
<td>George Black (M/LC)</td>
<td>50</td>
<td>Chatsworth</td>
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<td></td>
<td>(Apostolic Faith Mission; Faith Centre)</td>
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<td>Wayside Chapel (1975)</td>
<td>Frank Sabbadu (LF/M)</td>
<td>50</td>
<td>Chatsworth</td>
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<td></td>
<td>(Bethesda; Lutheran Church New Protestant Church)</td>
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<td>Church</td>
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<td>Pentecostal Revival Centre (1972)</td>
<td>Bashu Singh (LF/M)</td>
<td>250</td>
<td>Chatsworth</td>
<td>Prem Harry (joined AFM)</td>
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<tr>
<td>Timothy Paul’s Evangelistic Association (1974)</td>
<td>Timothy Paul (M)</td>
<td>450</td>
<td>Chatsworth</td>
<td>John Appanah (M) (SAGM, Life Ministries)</td>
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<tr>
<td>Church of the Eternal Truth (1976)</td>
<td>Andy Harris (P/M)</td>
<td>300</td>
<td>Merebank</td>
<td>David Rungen (AFM)</td>
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<td>Jesus Name Church (Apostolic) (1978)</td>
<td>Harry Somers (LC)</td>
<td>50</td>
<td>Chatsworth</td>
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<td>Bible Believers’ Church (Apostolic) (1978)</td>
<td>S Singh (LC)</td>
<td>300</td>
<td>Phoenix</td>
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<td>Crossmore Fellowship (1978)</td>
<td>Dennis Chetty (LF/LC)</td>
<td>40</td>
<td>Chatsworth</td>
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<tr>
<td>Church</td>
<td>Founder</td>
<td>Number of members</td>
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<tr>
<td>Christ Revival Centre (1979)</td>
<td>Billy Naidoo (P) &amp; (New Protestant Church; Vine Assembly)</td>
<td>240</td>
<td>Chatsworth, Isipingo, Phoenix</td>
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<td>Christian Assembly (1980)</td>
<td>Siva Kisten (LC) &amp; (Faith Centre)</td>
<td>150</td>
<td>Chatsworth</td>
<td>(affiliated with Vineyard Christian Fellowship in 1983)</td>
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<td>Emmanuel Tabernacle (1980)</td>
<td>Julius Adinarayana (M)</td>
<td>200</td>
<td>Chatsworth</td>
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<tr>
<td>Tru-Light Fellowship (1981)</td>
<td>E Reddiar (LF/LC) &amp; (Bethshan Assemblies of God; Believer’s Chapel; Church of the Eternal Truth)</td>
<td>20</td>
<td>Asherville</td>
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<td>Chatsworth Christian Centre (1981)</td>
<td>Steven Govender (LF) &amp; (Christian Centre)</td>
<td>300</td>
<td>Chatsworth</td>
<td>Deo Singh</td>
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<td>The House of Prayer Revival Centre (1980)</td>
<td>Dennis Michael (LC) &amp; (Bethesda)</td>
<td>250</td>
<td>Chaka’s Kraal</td>
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<td>Church (date founded)</td>
<td>Founder (previous affiliation/s)</td>
<td>Number of members</td>
<td>Location branch churches</td>
<td>Key leaders (former affiliation)</td>
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<tr>
<td>International Christian Chapel (1982)</td>
<td>Abel Govender (LF/PM) (Bethesda; Baptist Church; Pentecostal Protestant Church)</td>
<td>80</td>
<td>Chatsworth, Mt Edgecombe</td>
<td>Sydney Reddy (LF) (Bethesda); Sydney Appelsamy (LF)</td>
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<td>Bible Divine Tabernacle (1978)</td>
<td>Ronnie Naidoo (LC) (Maranatha Pentecostal Church)</td>
<td>500</td>
<td>Phoenix</td>
<td>Bethesda; Bible Deliverance Fellowship</td>
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<td>Tru-Vine Fellowship (1982)</td>
<td>Dennis Moonsamy (LF/LC) (Peniel Assembly of God; Calvary Fellowship; Omega Assembly)</td>
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<tr>
<td>Phoenix Revival Centre (1982)</td>
<td>Cossie Govender (M/LF) (Bethesda; Bible Deliverance Fellowship)</td>
<td>50</td>
<td>Phoenix</td>
<td></td>
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<tr>
<td>Faith Tabernacle (1983)</td>
<td>Desmond Williams (M/LC) (Bethesda)</td>
<td>120</td>
<td>Pietermaritzburg</td>
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<tr>
<td>Church</td>
<td>Founder</td>
<td>Number</td>
<td>Location</td>
<td>Key leaders</td>
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<td>Rhema Christian Centre</td>
<td>John Chellan (M/LF)</td>
<td>100</td>
<td>Chatsworth</td>
<td>Scott Naicker</td>
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</tbody>
</table>

Note: Reasons for secession, which appear next to the name of founders and key leaders, refer to why they left their previous church to found a new church. The following abbreviations are used:

- LC (leadership conflict);
- P (preferred Pentecostal message);
- F (dispute over finances);
- M (wanted to be a minister and his church would not ordain him or the process for acquiring ministerial status was too difficult);
- LF (structures of previous church lacked freedom for self-expression or leadership. Often this reason coincides with M in the table above). These reasons are provided where the individual previously belonged to another church, the name of which is provided in brackets.

SUMMARY

The following tables reflect the main secessions from the three early Pentecostal denominations.

1 Bethesda secessions

1950 - W Kraemer -- Bethany AOG -- Asherville AOG
1953 - S Maharaj --
1956 - Leslie Hammond -- Peniel AOG -- Calvary Fellowship -- Tru-Light Fellowship
1959 - Frank Sabbadu -- Lutheran Church -- New Protestant Church
1959 - Johnny Frank -- Wayside Chapel
1959 - Sunnay Bridgemohan -- Assemblies of Christ
1960 - Govind Peters -- MICA
1967 - J Munien -- Bible Deliverance Fellowship 
- Bethlehem Assembly
- Reggie Kisten
  (PRC)
- J Munien
  (Bethlehem Assembly)
- Alex Munien
  (Jerusalem Assembly)

1968 - J Vallen -- Pentecostal Holiness Church
1969 - David Isaacs
1968 - Dan Francis -- International AOG -- Presbyterian Church
1969 - Gordon -- Bible Church -- New Life Evangelical Church
1969 - Gabriel Naidoo -- Baptist --- Bible ----- New Life Evangelical Church
1969 - Abel Govender -- Baptist Church PPC - Christian Chapel
1974 - Timothy Paul -- Timothy Paul’s Evangelistic Association
1977 - John Appanah -- Church of the Eternal Truth
1980 - D Crooks -- rejoined AOG of Great Britain
1981 - Johnny Naidoo -- Pentecostal Protestant Church
1982 - Dennis Michael -- House of Prayer Revival Centre
1982 - Sydney Reddy -- International Christian Chapel
1983 - Sydney Appelsamy -- International Christian Chapel
1982 - Cossie Govender -- Phoenix Revival Centre
1983 - Desmond Williams -- Faith Tabernacle
1983 - John Chellan -- Rhema Christian Centre

2  The Apostolic Faith Mission Secessions

1959 - T J Bronkhorst -- Faith Centre
- Bashu Singh - AFM
- Frank Surian - PPC
- George Black - Miracle Mission
- Siva Kisten - Christian Assembly
- Joey Chetty - Life Centre Ministries

1959 - D Haag ---- SAEM - Michael Henry - Miracle Revival Crusade
- D Fynn - Souls - Life Outreach Centre
Lockwood - Life Ministries -

1956 - Aaron Lazarus -- PPC
1957 - Samuel Manikum -- PPC
1964 - R Ezra --------- PPC
1964 - S Muthusamy - Maranatha Assembly
1964 - Vassie Pillay - Omega Apostolic Church
1977 - David Rungan - Church of the Eternal Truth
1982 - Dean Reddy - Free Church of Christ

3   Assemblies of God secessions

F L Hansen - *Bethshan* - 1968 - L Abrahams - Olivet AOG

1968 - B Green - Believers Chapel - Faith Centre

E Reddiar - Church of the Eternal Truth Fellowship

- 1968 - S Soodyall - Souls-Outreach World Missions

W Kraemer (*Bethany AOG*)

group seceded to join - SAEM

S Govender (*Peniel AOG*)

1964 Leslie Hammond - Calvary Fellowship - Tru-Light Fellowship
1968 Bobby Naidoo - Omega Apostolic Church
1968 S D Nair - Calvary AOG - International AOG
1970 Dennis Moonsamy - Calvary Fellowship - BDF - Tru-Vine Fellowship
1972 Vassie Pillay - AFM - Omega Apostolic Church
1978 Dennis Chetty - Peniel Fellowship - Crossmore Fellowship

4   Members from established Christian denominations who became pastors or leaders of Pentecostal groups

Methodist Church

Ben Roypen - Olivet AOG
S D Nair - Peniel AOG - Calvary AOG
Silas Joseph - Maranatha Assembly - SAEM
D Papiah - P H C
S Frank - P H C
Tables 1, 2 and 3 indicate that almost all the later Pentecostal bodies in this community can be traced back via the previous church affiliation of their leader or pastor to one or other of the three early churches: Bethesda, The Apostolic Faith Mission and the Assemblies of God. Table 4 lists those individuals who were former lay members of established Christian denominations and who became Pentecostal pastors.

(a) The emergence of these churches described in this chapter is essentially an urban phenomenon. The majority are located in Chatsworth, Merebank, Phoenix and Umhlatuzana, that is, within a radius of 30 km from the Durban City centre. These are Indian areas by government proclamation and were populated from the late fifties onwards.

The period of the founding of these churches also marks the exodus of Indians from the cities and their immediate environs especially from the Durban-Pinetown and Pietermaritzburg areas, the two largest industrial points in Natal. Some of these churches are located in Indian locations just outside Natal towns and in Indian settlements outside Johannesburg, Pretoria and Benoni in the Transvaal.

The relocation occasioned by the Group Areas Act contributed to the proliferation of the Pentecostal groups which were established during the urbanisation period of the Indians. As these churches vacated the city areas some regrouped as branches of the former denominations, or joined Pentecostal groups nearer to their new homes, or even formed new groups. Many of these bodies which were founded prior to their moving to Chatsworth, however, consolidated themselves only after that move. This can be attributed to the new social arrangement. In these densely populated ‘locations’ families live in close proximity. This created the context which assisted the growth and development of Pentecostal congregations especially since these congregations emphasise communal involvement.
The demographic shift of over a quarter of a million people resulted in the fragmentation of the joint-family structure (kutum) on which the society and culture of the Indian have been traditionally grounded. The newer and smaller congregations became surrogate communities for many of these people, in a way that the older, more institutionalised Pentecostal churches were no longer able to achieve.

(b) These churches have been greatly influenced by North American Pentecostalism: Bethesda and Bethshan were the exceptions. Bethesda was led for the first fifty years by an Englishman, and Bethshan by a Norwegian. The North American influence is obvious in the revival-type services and worship, healing meetings, extempore preaching, structure of service, vocabulary (and in some cases the pronunciation of terms), tent campaigning and evangelistic technique, choice of hymns and choruses, and trends in music, and the names for their groups (e.g. ‘Evangelistic Associations’).

Following the trend towards pluralism in North American church history, Indian Pentecostalism has come to accept the idea of independent churches. The inclination of some of these groups to affiliate with North American organisations is significant (e.g. Christian Assembly with Vine Assembly, Tru-Light Fellowship with the Christian Reformed Church, Souls Outreach with World Mission).

(c) In none of the cases documented was there any evidence that secessions or resignations took place as a result of a theological issue or doctrinal controversy.

The only really obvious theological difference among these groups is their respective Trinitarian or Unitarian stance. The former is by far the most widespread. Only four groups were Unitarian and these include two secessions from a third church.

All these churches which accept the doctrine of the ‘second experience’ claim that the manifestation of the ‘gift of the Spirit’ is necessary for the vitality of their services for their worship and, most importantly, for the individual. A large majority accept that glossolalia is the initial evidence of the baptism of the Spirit.

However, at least six bodies did not insist that glossolalia was necessarily the sign of Spirit-baptism. All six had come into being, or reached this opinion, in the 1970s. While these groups may not be representative of any emerging trend, the following factors contribute to the view that as some Pentecostal
groups develop and establish themselves, glossolalia seems to become less and less important:

* A number of individuals disagree with the official Pentecostal position on glossolalia as initial evidence of Spirit baptism.

* Some of Pentecostal pastors have joined non-Pentecostal groups.

* Two churches claim to be ‘Reformed Pentecostal’. There is a tendency among some groups whose leaders have been trained at non-denominational colleges or whose leaders have studied theology not to emphasise glossolalia. (cf Tru-Life Fellowship and Trulite Fellowship of Johnny Frank and Leslie Hammond respectively). The True-life Fellowship has moved out of the Pentecostal orbit altogether. This is particularly ironical and significant because its leader had left Bethesda after he had been censured by Pastor J F Rowlands for emphasising this very doctrine to join a more extreme Pentecostal group.

(d) The emphases on divine healing and exorcisms appear to be the two most important features that have drawn the crowds. Numerous individuals listed these as the two main reasons for their attendance at Pentecostal services. There is still a great number within the community who appear to be haunted by the presence of demons, and seek relief from sickness often ascribed to demonic activity. The socio-cultural upheavals that the forced relocations have engendered appear to have increased this preoccupation.

The churches which made much of faith healing and exorcism have experienced the highest growth rates (e.g. Pentecostal Repentent Church, the largest of these younger bodies, and the Bible Deliverance Fellowship). Many of these churches display the theological obscurantism that results from a meagre general education; the leaders and pastors, who are in the main either self-appointed or appointed by equally educationally underprivileged bodies, have been able to cater for their congregations mainly at the level of ‘freeing them from demons and ills’. Only a few have attended a denominational Bible school, and a non-accredited one at that. Only two have obtained a matriculation certificate that would allow them entrance into a tertiary educational institution. The two who have a degree in theology became pastors only in the late seventies.

Furthermore, the spiritual life in the more successful bodies seems to revolve around a single charismatic figure who is believed to possess certain miraculous powers. Such ‘mahatmas’ are actually the binding forces of their
congregations. They are frequently consulted for advice and prayers by both Christians and non-Christians.

Generally speaking, the lower the educational level of the pastor the more he emphasises faith healing and exorcism. The converse is also true: the few pastors who have had some Bible college training tend to play down these activities.

(e) In our catalogue of denominations of Pentecostal persuasion, the reader will have become aware of what appears to be a preoccupation with ‘ecclesiastical musical chairs’: that is, restlessness, quarrels and the resulting proliferation, all of which must be ascribed to non-credal and non-theological factors. The main reasons for Pentecostal members and pastors leaving one group to join another or to form a circle of their own are the following:

* The Pentecostal group that the individual first joined created expectations of opportunities for using his gifts that did not always materialise; there was not enough scope for him to become a pastor or a full-time worker.

* There were frequent personality clashes in which two or three strong personalities clashed over the leadership or control of the group. None of these groups is governed solely by the council or by the congregation itself. While all these churches purport to do this and actually elect committees for this purpose, the pastor’s will is normally decisive.

* Rigid ecclesiastical centralisation, if not bureaucracy, often had negative effects on individual congregations and capable local leaders. This is particularly true of larger denominations such as Bethesda and the Apostolic Faith Mission.

The ‘braking’ and ‘checking’ of local leaders and pastors was sometimes done in a manner that undermined their local authority. For example, a pastor was made answerable to another pastor or superintendent, or if he sought appointment he was usually made ‘evangelist’ or ‘missionary’, but not ‘pastor’.

* When a group or individuals were disciplined there were almost invariably secessions.

Spiritually effective disciplinary action in a small independent body or in a body that had itself seceded is almost impossible. The person disciplined usually leaves the congregation and is often accompanied by friends, rela-
tives and other dissatisfied persons. They usually have little difficulty in changing their ‘club’ or in starting another splinter body.

Most disciplinary actions were concerned with two issues: alleged sexual misconduct (which we have referred to as a ‘personal matter’) and finance.

* In many cases financial problems arise because of the poverty of the local congregations. Very often the minister receives an inadequate stipend. In other cases, inadequate payment is the result of the jealousy of older fellow ministers who are in authority or because the headquarters do not deem higher salaries necessary.

Many disgruntled pastors try to remedy this situation by moving to better conditions in other denominations or by starting a church of their own. Thus a few independent Pentecostal pastors earn about four times the stipends of their counterparts in established Pentecostal churches.

It is also customary in some independent groups for the pastors to receive all the tithes, irrespective of their total amount, and only the cash collected during the services is used to pay for the ‘running costs’ of the church, such as electricity, rates and building maintenance. This situation usually produces financial wrangles especially when congregations begin to raise questions about financial policy, about the pastor’s use of finances or about the absence of audits and budgeting.

(f) These financial problems are closely related to the economic factors that accompanied the socio-cultural upheavals of the members of these Pentecostal churches. These churches have had to develop an approach that would cope with the crises their poorer members experienced. This they did in a number of ways:

* Unlike established Christian groups, they developed organically from within their own community. Their pioneers were almost always Indians from the same socio-economic class as their congregation.

* The use of homes, garages, backyard structures or tents pitched on private property has ensured that the person’s religion remained part and parcel of his ordinary environment; that is, the church was never outside the scope of or removed from the adherents’ daily experience.
While every group aspires to have a proper church building, the members themselves determine the capabilities and purchasing powers of the group. The erection of any structure, no matter how ornate it is, is always within the financial means of the group members. In some other Indian Christian churches, under the control of denominational headquarters, buildings were erected with grants and ‘foreign aid’ and on a scale the local congregation could not afford. These buildings remain relatively empty. The groups in our study decided upon and paid for the ‘church’ buildings themselves, irrespective of whether this was a garage, a tent, a backyard structure or a permanent building.

The emergence of the ‘part-time pastor’ or ‘lay pastor’ is one of the predominant features which aided the group’s economic stability. They were not under pressure to pay the pastor until they could afford it. The pastor often remained in secular employment and performed his pastoral duties only in the evenings and on weekends. He often received a travelling honorarium (a part-time stipend) which supplemented his income.

Affiliation to other groups has been motivated not only by the stability that results from large numbers but also by the desire to acquire the credibility which such affiliation would bring, particularly if the merger is with a recognised organisation or an established body overseas.

Considerable benefits accrue from affiliation to a registered group, such as permits, tax benefits, land allocations, and municipal concessions. Ministers of registered bodies more readily receive appointments as marriage officers.

It is, therefore, quite likely that many of these independent groups will be forced out of expediency to consider affiliation with other groups because there are not enough sites available for religious purposes in the Indian settlements. This remains the case even if applicants are qualified to have a site. Many Pentecostal bodies within the Indian community also have to compete with the claims of numerous Hindu and Muslim organisations that require land for their temples and mosques.

Also some of these groups are not large enough, or financially strong enough to build their own churches. Their members, especially the second generation, may not wish to continue meeting in homes, garages or tents and may join other established churches.

The Pentecostal groups that have arisen in the last two decades were able to involve their members more actively than the older Pentecostal churches in
the late fifties and sixties. Significantly, the emergence of these groups coincided with the shift to the locations which took place when the older churches were about 30 years old, that is, when second and third generation members had appeared and when the group had expanded. This suggests that in the case of these Pentecostal groups the larger the group becomes the less hold it has on its members. The originally ‘democratic’ character of the group is replaced by an ‘oligarchy’, a process that encouraged secessions or splits in the congregation.

The independent or newly established group is able to maintain the level of group involvement and solidarity that the older churches had had in the first 15 to 20 years of their existence.

(i) ‘Church’ for some of these Pentecostals also becomes a means of achieving a measure of social importance and acceptance: pastors, elders, deacons, or evangelists are often men of little means, who have menial jobs, little or no formal education and no opportunities for leadership in society. Yet, as we have found, Pentecostalism caters not only for communal solidarity but also for individual potential (refer to chapter 3). A relatively unimportant person in the larger community is given leadership opportunities, and is treated with dignity and respect within these organisations. In the evenings and at weekends the humble factory worker or corporation labourer is transformed into elder, deacon or ‘ambassador’.

(j) There are certain new trends hitherto absent in more traditional Pentecostal groups:

* There is a small but growing political awareness, for example, in groups associated with the leaders of New Light and New Life Fellowships. They generally take a stand against all white control and against what they call ‘racism in churches’.

The majority are generally apolitical, believing that ‘politics should not be brought into the church’. The general theological fundamentalism of these bodies emphasises more the ‘salvation of the soul’ and an immanent eschatology that anticipates impending judgement and bliss in heaven.

* There is also a new social awareness in a few congregations: at least two independent churches are making concerted attempts to be involved in the social upliftment of their community at large, even though this is directed chiefly to their own members. Generally, Pentecostal groups maintain that ‘preaching salvation comes before social action’. Yet by call-
ing their members to a life of careful living they invariably encourage an improvement of the economic lot of their members (cf chapter 3).

* The three main factors that promise to influence the character and future of these groups and the emergence of new schisms appear to be: the general improvement in the education of the community at large and of its own members in particular; the corresponding increase in the theological training of its leaders; and the general economic stability of the community at large and the improvement of the financial position of its own members in particular.

(k) Independent and small groups remain inherently unstable. Affiliations, reorganisations or regroupings of members and the rise of more independent groups are likely, therefore, to continue in one of the following modes:

* Many of these independent groups, or one or more of their branches, may join an established Pentecostal Church overseas.

* There is also a possibility that some of the younger members who intend entering the ministry may leave Pentecostalism altogether and join established Christian denominations (cf table 5). Also a section of the second and third generation members who are not attracted by emotionalism or orthodox Pentecostalism may seek affiliation to other established Christian bodies which satisfy their intellectual needs.

* Some of these groups may amalgamate to form a larger and more viable denomination to become more viable and hence acquire greater recognition and prestige.

5 Individuals from Pentecostal churches who have become ministers in non-Pentecostal denominations

**Bethesda**

| Dan Francis | - Presbyterian Church |
| J Prakasim  | - Presbyterian Church |
| E Theophilus| - Presbyterian Church |
| Brian Chetty| - Presbyterian Church |
| J Kistnaswami| - Reformed Church in Africa |
| Paul Charles| - Evangelical Church of SA (former South African General Mission) |
Apostolic Faith Mission
- C Nair - Reformed Church in Africa
- C Steven - Lutheran Church
- G Moodley - Bible Baptist Church
- S Mathew - Lutheran Church
- David Naicker - Lutheran Church

Assemblies of God
- K Moodley (Peniel) - Reformed Church in Africa
- S Ganasen (Bethshan) - New Protestant Church

Reformed Church in Africa
- E Manikum - Reformed Church in Africa

Lutheran Church

Bible Baptist Church

Lutheran Church

Reformed Church in Africa

Reformed Church in Africa

New Protestant Church