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THE PENTECOSTAL CHURCHES IN THE VICINITY
OF STANGER WITH SPECIAL EMPHASIS
ON THE INDIAN COMMUNITY,

by

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INTRODUCTION

Pentecost was originally the Jewish feast of weeks usually commemorated on the 15 day after Pentecost. Accordingly Jews recognise this as the day on which the law was given on Mount Sinai. From the Christian point of view it is that day when the Holy Spirit descended upon the 120 who were gathered in the upper room (Richardson 1969 : 225).

The Pentecostals using the Holy Spirit as a premise place great emphasis on the gifts. The predominant phenomenon is healing. Through the effects of healing many have joined the churches. About two decades ago great emphasis was placed on the Holy Spirit as the teacher and as such formal training was not necessary. Today however, there are Pentecostal institutions which send out trained men into the "fields". Presently there are a number of evangelists who have mushroomed, go around holding tent crusades. The writer has interviewed Evangelist Nanda Govender in regard to his calling into the Pentecostal Ministry. The latter replied that he has a very low academic qualification and he is led by the Spirit (Govender 17/07/87).

It has been observed that ministers with low academic qualifications usually say "God does not need educated people in the ministry." "He takes the foolish to confound the wise." Even today one would scarcely find a graduate Pastor in the area under review. Pentecostalism has made great impact among the Indian community in Stanger. For the purpose of this study the writer has concentrated his research on the five Pentecostal Churches in Stanger viz. Bethel Baptist, Philadelphia, South African Evangelistic Mission, Apostolic Faith Mission of South Africa and the Stanger Christian Centre. In spite of the fact that the Stanger Christian Centre is a white controlled Pentecostal Church, the writer found it expedient to include it in his field of study as many Indians form part of its membership.

The Pentecostal Churches gained great momentum in Stanger during the last decade and its phenomenal growth is emphasised by the number of churches and fellowships that have been established. In contrast, the historic traditional churches make very little progress in regard to the conversion of non-christians. The numerical growth of the Pentecostal Churches is evidence of the tireless work executed by the whole church.

The main issue under focus is to ascertain as to why Pentecostalism has become increasingly popular among the non-christians and members of the historic traditional church. The writer had to consider a number of questions that he would pose to the interviewee in order to elucidate the correct answers. Firstly questions were formulated orally and then the writer attempted to answer them himself. Having toiled with this part of the exercise a well balanced questionnaire was processed. Some of the predominant questions on which the writer had to ponder are:

- 1.1 Why are some members from the historic churches joining the Pentecostal Churches?
- 1.2 Why are so many non-christians joining the Pentecostal Churches?
- 1.3 Is the Pentecostal teaching effective to such an extent that it finds ready audience in those people mentioned in 1.1 and 1.2 than the historic churches?
- 1.4 Are those, who affiliate themselves to the Pentecostal Churches, from the affluent or proliterate section of society?
- 1.5 Does the phenomenon readily appeal to the younger generation or older folks?

These questions received much attention in order to glean the necessary answers for the purpose of this exercise. The thesis is divided into six chapters.

The writer had to first acquaint himself with the Pentecostal Churches before commencing with his venture. Contact had been maintained for at least a period of three years with Pastors and members of the Pentecostal Churches and also with those that have joined the Pentecostal Churches from the historic churches.

Extensive field work was undertaken. A detailed questionnaire was prepared and completed as the respondents were interviewed. Recordings of church services were done on radio-cassette tapes and video tapes. Photographs were also taken at campaigns and healing services (Cf Appendix III).

The writer made regular visits to Sunday services, youth meetings and sisters meetings. In most instances the writer was invited to feel free and participate in the services. When occasion arose the Convenor called upon the writer to pray. Whilst the writer found no difficulty in praying, singing and in some cases clapping, he did however experience difficulty in joining the concert of prayer and speaking in tongues.

Mention must be made that the writer did not enjoy the full co-operation of most pastors while most lay-preachers and members of the diaconate gave the fullest assistance. On general occasion the writer made prior arrangements to meet certain pastors but when the time approached the pastors were not available. In the process of the completion of questionnaires too, certain pastors and officials of the church held back certain information saying that "It was a matter between God and themselves." Despite the obstacles confronting the writer, there were certain

members who assisted in providing details required.

In the introduction to his book "Pentecostal penetration into Metropolitan Durban", Oosthuizen mentioned that the attitude of the historic churches towards Pentecostalism is somewhat snobbish and they are rejected. However, the latter also adopt the same attitude towards the historic churches (Oosthuizen 1975 : 4).

A pastor of a certain Pentecostal Church intimated to his congregation an analogy that there are certain Christian denomination who are very sanctimonious. They are liken to a "donkey" religion, quiet and unassuming. "We are full of fire and life. God commanded that we should clap and dance in the Lord." There is some sense of antagonism towards the historic church.

Regular visits to members homes and attendance at cottage meetings reassured the members of the writer's need for the study of Pentecostalism. As time elapsed members came forward overwhelmingly to make their contributions. There were certain members of the diaconate who seemed to have been holding back certain information. Discussion on a casual basis was conducted. Questions and answers were remembered by the writer and these were copiously recorded when the writer returned to his desk.

It has been observed that there has been a lack of recordings of relevant statistics, in most of the churches. In some instances the writer had to sit at church services and ascertain the attendance. The writer usually occupied the last seat in the church for this purpose.

The method of research carried out by the writer covered a very wide range in the following regard:

- 1.6 information through questionnaire.
- 1.7 interviewing of pastors, diaconate, converts and members from affluent, middle group and the lower income group.
- 1.8 observation and participation.
- 1.9 Analysing of documents (primary and secondary sources).

The history of the churches' secretarial reports and testimonies from certain members were received.

A cross-section of members was interviewed to ascertain the reason for conversion and whether they were born Pentecostals.

During the interviews much attention was given to the socio-economic background of the members. It has also been learned that in the early part of this decade, Pentecostalism was regarded as a religion of the poor and illiterate. Today most of the churches inter-alia have as their members, doctors, teachers and businessmen.

Healing seems to be attracting many new converts especially from the Hindu society. The writer has interviewed people from high ranking position to the low waged earners.

Statistics reveal that all the churches in the present generation insist on trained pastors in the institutions of their own eg.:

Bethel Baptist Church - Johannesburg Bible Institute or
Durban B.C.

Central Tabernacle (AFM) - Covenant Bible College.

Philadelphia (Bethesda) - Bethesda Bible College

Glad Tidings - (South African Evangelistic Mission)

Stanger Christian Centre - Conduct lessons at Centre

Sample	No. of Members Interviewed	No. of Pastors Interviewed	No. of Lay Preachers Interviewed
Bethel Baptist	27	1	5
Central Tabernacle (AFM)	23	1	2
Philadelphia	24	1	2
Glad Tidings (SAEM)	25	2	4
Stanger Christian Centre	26	1	5

CHAPTER 1

HISTORICAL BACKGROUND

1.1 Bethel Baptist Church (Branch of Indian Baptist Mission)

In the early years of the 19th century the sugar producing colonies were temporarily hit by the abolition of slavery. Several attempts were made to introduce alternate labour. Indian emigration on a large scale began to Mauritius, West Indies and British Guiana.

Similar movements to Natal began in 1860. It is true that there was a large Black population, but were not accustomed to the reins of wage labour or amenable to the routine of contract employment.

The first insistent demand for constant supply of workers came from the new sugar plantations which were being established along the coastal belt (Race relations 1943:1).

During 1900-1901, several thousands of Indians emigrated from South India to find employment on sugar plantations in the Province of Natal, under Indentured scheme.

Amongst these were about 150 Telugu Baptist (Founder's Golden Jubilee 1953:8).

Most of the Telugu Christians who arrived in Natal were employed as labourers on the Hulett's tea plantations. Being God-fearing people and very pious, Sir J L Hulett and Lady Hulett saw to both the physical and spiritual needs of their employees.

For a while they sought the assistance of Wesleyan Ministers but soon realised that there was a break down in communication because of language barriers and denominational differences.

Having ascertained the needs of the employees, the Huletts made endeavours to emigrate a Baptist minister from their native land in India. Contracts were made with the Home Mission Society in India requesting for a minister of their choice. The Mission was beset with the problem of finding someone suitable to hearken to the Macedonian Call. A committee of three persons was set up to explore the possibility of finding anyone that had the call to go to Natal. The committee worked months on end but arrived at no solution. Eventually the Rev John Rangiah took up the challenge and agreed to emigrate to Natal.

The next few months were spent in prayer and preparation. He recorded an interesting incident at that time. "On 5 January 1903, he visited the recruiting office in Madras, South India in regard to information about leaving to Natal. The officer thinking that Rangiah was one of the many who came to the depot desiring to emigrate to Natal, painted a glowing picture of Natal and to the missionary's astonishment said that he would even provide a wife if he hadn't one!" This grieved the missionary and he left the office more disappointed than enlightened (Founder's Golden Jubilee 1953:10).

On 20 April 1903 the missionary was ordained to the ministry at the Lone Star Baptist Church, Nellore - South India by the Southern Baptist Association of India.

On 28 April Rev Rangiah wrote to a certain Spencer Walton, superintendent of the South African General Mission in Durban. He mentioned to him his decision to serve the Lord in Natal.

On Tuesday, 5 May 1903, the "Lone Star" Baptist Church accorded the missionary a farewell reception. On 9 May 1903 the missionary family left Nellore to Bombay where

they embarked the Safari bound for Natal. On 12 June 1903 at 18h00 the Safari sailed into the waters of Natal. The passengers had to remain on board the ship until the next morning. On 13 June 1903 the missionary family set foot for the first time on the soils of Natal. Waiting at the port was an SAGM official, Nelson who received the missionary family and took them to the mission's headquarters where they were temporarily housed for a few days. On 14 June Spencer Walton met the missionary family and accorded them a "warm Christian greeting" (Rangiah 1905:1).

In June 1903 the missionary family moved to Phoenix where they occupied a house. Here Rev Rangiah met N E Tomlinson, Superintendent of the SAGM. For a while both missionaries worked together but Rangiah felt strongly that he should work independently.

Having discussed his point of view with Walton, he called his work the "Telugu Baptist Mission". It was agreed upon in principle that the work of the SAGM extend south from Durban whilst the Telugu Baptist Mission work north from Durban (Founder's Golden Jubilee 1953:11).

Rangiah worked untiringly to establish a Telugu Baptist denomination. Moving north from Durban he was able to identify a number of small communities of Telugu speaking people whom he converted to Christianity thus establishing Baptist fellowships everywhere he found Telugu communities. On 9 October 1903, he eventually reached Kearsney. Here he met the core of the Telugu Baptists who had come from his own district, Nellore in South India. On 20 September 1903 Sir J L Hullet and Rangiah met at the former's office. Hullet was touched and learned that his request was acceded to. He requested the missionary to make Kearsney his headquarters. After much consideration the headquarters moved from Phoenix to Kearsney. The Missionary was housed

in one of Hulett's bungalows and received a remuneration of £20 = (R40) and a monthly ration of food (Rangiah. 1905:2).

On Sunday 11 October 1903 Rangiah conducted his first service in Kearsney and the text for the devotion was taken from Zach 8:13. Cottage meetings were held in the adjoining districts of Kirklevale, Hindson's Farm, Island Farm and Harry's Farm. Mrs Rangiah worked among the women and established a cordial relationship with non-christians (Founder's Jubilee 1953:14).

The first Telugu Baptist Church was established with 64 members in Kearsney on 27 December 1903. In 1907 the congregation felt the need for a church building. They approached Huletts in this regard and received a positive response. Whilst the land was donated, the members had to bear the responsibility in the construction of the building. Money was collected locally and donations were received from abroad. Sufficient money having been accrued, the building operations commenced on Tuesday 21 September 1909. On 24 October 1909 the wood and iron church building was completed (Founder's Jubilee 1953:19).

From 1911-1914 the Indian Baptist Work passed through difficult days. It all began when the missionary learned of the sinful lives of certain members of the church. He pleaded with them to right their wrongs, but they took strong exception and thereupon incited a certain section of the church to break up the work. Accusations were levelled at the missionary. The dissentients sent a petition to the Home Mission Society embodying the following:

- 1.1 The Missionary lived a sumptuous life at the expense of the poor labourers.

1.2 He was making efforts to sever his connection with the Home Mission Society (HMS).

The opposition was successful in inducing a few church members in Darnall, Tinley Manor and Kearsney not to tithe or give free-will offering. Letters were written to the HMS to stop its contributions towards the missionary's salary.

The HMS sent Rev W B Bogges to Natal to carry out an investigation and resolve the matter amicably between the parties concerned. Bogges arrived in Natal on 7 May 1914 without the knowledge of either of the parties. He visited certain churches and learned about the dissensions and the nature of the problems. On Sunday 31 May 1914 he summoned a council meeting of the Telugu Baptist Mission at the Kearsney Indian Baptist Church. Bogges presided over the meeting which commenced on a Saturday at 17h30 and terminated the next day at 18h00 (Founder's Golden Jubilee 1953:26,27).

There were other complaints that were tabled at the meeting. For instance,

1.3 the missionary ex-communicated certain members of the church without adequate and genuine reasons.

1.4 he approached other members to conspire against the dissentients.

After a lengthy deliberation, the chairman appealed to the two parties to "bury the hatchet" and work together. He concluded with the psalmist's injunction "How good and pleasant it is for brethren to dwell together in Unity (Ps. 133:1) (Founder's Golden Jubilee 1953:27).

Bogges was unable to assist the parties to bridge the rift and left for India on 10 July 1914, a very disillusioned man. Soon after Bogges' departure Rangiah tendered his resignation with the HMS. At a convention of the Telugu Baptists held at Bezwada during 26-29 September 1914, Rangiah's resignation was accepted. The majority of the Indians co-operated with the missionary and called themselves the Natal Indian Baptist Association. The dissentients called themselves the Indian Baptist Mission (Founder's Golden Jubilee 1953:27).

On Sunday 17 April 1915, the first church of the Indian Baptist Mission was opened by Rev H J Batts, at New Factory, Kearsney. At a meeting held at the church on Sunday 2 May 1915, the members resolved to invite Rev V C Jacob from India to take charge of the IBM. Messrs Y A Lazarus, Reuben, Eliza and Batts sent a letter to the HMS requesting the services of Rev V C Jacob (Founder's Golden Jubilee 1953:43).

The Indian Baptists were now divided into two organisations viz. The Natal Indian Baptist Organisation and the Indian Baptist Mission. Having established the Baptist work to some extent the Rev J Rangiah was called to rest on Thursday 23 December 1915. He was buried on 25 December 1915 at the Kearsney Cemetery.

For a period of 5½ years the work of NIBA was manned by able lay-preachers. The vacancy was soon filled by Rev T M Rangiah (Son of the pioneer) who arrived in Natal on board the "Umtata" on 5 March 1921.

On two occasions (1917 and 1923) the new missionary attempted to reunite the two bodies. NIBA showed no interest in the matter and opted to work independently (Founders Golden Jubilee 1953:24).

On 30 November 1932 Rev V C Jacob at the age of 57 was called to higher services. He too, like Rangiah was succeeded by his son V J Jacob who came to Natal on 28 July 1936. By 1978 the IBM had 8 member churches whilst NIBA had 32 member churches and a number of fellowships (Founder's Golden Jubilee 1953:43).

The Bethel Baptist Church, member of the IBM has become Pentecostal in its teachings. The phenomenon of the Pentecostal Churches has found ready audience in the Assembly. The Pastor of the Assembly, Nelson Abraham was a co-worker with the founder of the Stanger Christian Centre during which period he received his training in Pentecostalism (Nundlall 16/09/87).

1.2 Glad Tidings Tabernacle
(South African Evangelistic Mission)

The S.A.E.M. work was initially started by a U.S.A. family who settled in Port Shepstone, Rev and Mrs Paul Haag and his son and daughter-in-law. Rev and Mrs David Haag respectively worked among the Blacks and Coloured people (Oosthuizen : 1975 : 124).

In July 1963 the family team decided to share the work. Rev David Haag and his co-worker, (his wife) now decided to work among the Indians. From Port Shepstone the Rev and Mrs David Haag moved into Durban. In January 1968 they commenced work with the Indians. In July 1968 Pastor Jack Lockwood and his wife joined the Mission. It is interesting to note that the Rev David Haag rendered some valuable assistance to a group of Indians who were worshipping on their own. Thus the first seeds of the S.A.E.M. enterprise was sown here. Regular pastoral services were rendered to this group. In December 1968 the members felt that the Christmas service must be held in a centralised place. With determination and faith they rented an empty shop in 31 Clayton Road, Asherville. With this as the headquarters other suburbs like Merebank, Chatsworth, Shallcross, Isipingo, Malagazi and Northdene were reached (Oosthuizen : 1975 : 125).

From Durban the Reverend and his co-workers had a vision of the North Coast. Tongaat and Verulam were touched. At this stage Stanger was not reached. The ministerial staff was inadequate, laymen were employed as evangelists. There was no full-time pastoral training offered but the Rev and Mrs David Haag conducted special training classes (Oosthuizen : 1975 : 125).

On 4 May 1978 Evangelist Collin Raju, having resigned from the services of the Bureau of State Security, joined the services of the S.A.E.M. He intimated to the writer that on this day he conducted a service with his own family of 4 in a garage in Geranium Street, Stanger. For 5 years he held services in members homes (Raju 13/03/87). He acquired a kombi and carted chairs to members houses. They worked tirelessly preaching the Gospel. Having realised the need for a more centralised premises, a certain Mr A Solomon, a stalwart of the Baptist Association assisted the Assembly in acquiring a room in a flat in Lindley Street, Stanger on a rental basis. As the Congregation grew the need for a bigger premises was envisaged. The Evangelist made an approach to the Town Council of the Borough of Stanger for the use of the Town Hall's Supper room. This was made readily available to the Assembly (Paul - Secretary 16/03/87).

The Assembly grew from a mere 4 members to 39 families to date. The membership stands at ⁺350 of which 125 are children and 25 teenagers. Cognizance must be taken that the membership is more towards those who have left the Mainline Church especially the Baptist to join the Pentecostal S.A.E.M. Church.

The work having been established to some extent, Rev David Haag was invited to speak to the Assembly at a Gospel meeting held in a tent crusade. After a series of messages nightly for a fortnight, the Church Council, together with the founder decided to purchase a building site. However, whilst the more established churches were donated religious sites, the S.A.E.M. had to purchase its own site because the allotted sites were all distributed. The Assembly at that stage had in its bank account an amount of R3 500. According to Evangelist C Raju they launched out in faith. Within a year, the site was acquired and

building operations commenced on 3 June 1981. With donations from members and well-wishers the church building was completed and on the 5 March 1983 the church was officially opened to the glory of God by the Rev David Haag. On this auspicious day the Evangelist C Raju was inducted and became the resident Pastor of the church with a membership of about 250 adults, children and adherents (Raju 13/03/87).

On 1 January 1987 Pastor Collin Raju officially handed over the work to a new Pastor Eddie Myles and the former commenced a work in Richards Bay. Eddie Myles, a one time professional soccerite and later a staff member on the Standard Bank Branch in Durban, resigned from his secular work to take up a full-time work (Myles 16/07/87).

The minutes of the church reads thus "The new minister has dedicated his life to work for the perishing souls to be brought back to the Master's feet. He is undoubtedly a young man with new visions, who replaces Pastor Collin Raju. He is a vibrant young man who needs our support in all dimensions" (Secretarial Report, 1987 : 3).

1.3 Stanger Christian Centre

The Stanger Christian Centre is the "brain child" of the pioneer and founder, Dr van Zyl. It is very necessary to place his Curriculum Vitae in focus since he is the spiritual driving force of the Centre.

Dr Jacobus Johannes van Zyl was born on 24 December 1929. After completing his schooling in Cradock he attended the University of Pretoria where he qualified as a medical doctor in 1958. In 1959 he married a Pretoria pharmacist, Meg Goslett, at the St Andrew's Presbyterian Church, Pretoria.

Always deeply interested in sport, "Dr James", as he is affectionately known, held the South African Universities light-heavy weight boxing title from 1949-1954. Today his interests lie in deep-sea fishing and the cultivation of orchids and anthuriums.

During his twenty years of medical practice in Stanger he also held the office of District Surgeon, Medical Officer of Health and Railway Medical Officer for the district of Lower Tugela. Apart from these duties he was also involved in civic activities, serving as Mayor of Stanger for 5 years.

However, when van Zyl, Meg and their four children met and accepted Jesus Christ as their personal Lord and Saviour, they experienced true fullness of life in Him. In 1980 Dr James sold his practice in order to devote himself fully to his calling, the ministry of healing, from the Stanger Christian Centre. In 1981 he resigned his membership of the NG Kerk because the ministry from the Stanger Christian Centre, which includes country

wide distribution of literature, is an interdenominational ministry. van Zyl was aware that the gifts of the Holy Spirit are entrusted to a man in order that he might serve the whole Body of Christ on earth, according to Mark 16: 15-18 (van Zyl : May 1987 : 1).

It was not long that van Zyl occupied two additional rooms adjacent to his surgery and dedicated same as prayer rooms. Whilst serving the town as its Mayor James was deeply convicted and was concerned about the masses who were going to a Christless eternity.

After waiting on the Lord for some years, he finally tendered his resignation as Mayor of Stanger. He categorically stated that he was unable to compromise with worldly office and that of God's.

Next, van Zyl sold his flourishing practice and relinquished his posts as District Surgeon and Medical Officer of Health. During this period of "restitution" he waited patiently for a divine direction from the Holy Spirit (M van Zyl 22/07/87).

At about this time Prophet Roger Teale, formerly of Scarborough, England held a series of revival meeting for six weeks at the Playhouse in Durban. At one of the meetings it was prophesied that a work in Stanger was envisaged. For a period of eight weeks the Prophet and Pastor Fred Roberts from the Full Gospel Church made regular visits to Stanger, each Wednesday to care for the Scriptural needs of the van Zyl's family. However, having received the necessary training in evangelism and further being nurtured and well nourished in the ministry, van Zyl accompanied the missionary team to spread the gospel in Benoni, Klerksdorp and Walvis Bay in South West Africa. van Zyl ministry was one of healing. He travelled far and

wide with a renewed vitality preaching and healing those that were spiritually and physically palsied (M van Zyl 22/07/87).

Being a man with great potential, van Zyl now assumed the role of a free lance evangelist. "To be a free lance worker, I would feel free to propogate the Gospel of my Lord Jesus Christ to all nations irrespective of colour or creed." He does not want to be bound to any church or denomination with a rigid programme.

One day at a gathering, the Prophet Teale prophesied that there was a need for a building to be erected in Stanger and it should be called "The Stanger Christian Centre. This Centre will be a spiritual well whence people from all walks of life would come and quench their spiritual thirst (M van Zyl 22/07/87).

Van Zyl waited patiently on the Lord for five years for a building. On 31 December 1983 the sod was turned for the erection of a building and it materialised on 14 July 1984.

1.4 (Philadelphia Temple)
The Full Gospel Church

Brother Stephen Ramsamy Paul was born on 26 January 1923 of staunch Hindu parentage. He received instructions in Hinduism in order to become an Indian "poojali". He received his early schooling in a Christian school. Here the Bible was read every morning. He hated this (Oosthuizen 1975 : 125).

Owing to the family's financial needs he had to stop school and commence work. Whilst at work he was introduced to a Christian Pastor Harry Jack who taught him the vernacular viz. Telugu dialect. The Gospel of Jesus Christ convicted him and soon a miraculous conversion took place in his life. He testified that he was bound by habits such as smoking, drinking and whatever the world offered. On the 16 April 1940 Brother S R Paul said "I was a very troubled person and I felt that I was lacking something". After supper that evening he knelt beside his bed and prayed. He realised that there was no hope for him unless he accepted Jesus as his personal Saviour. At about 1h00 on the 17 April 1940 he wept before God and made a sincere confession. He was baptised on 20 June 1940. He was married on 14 December 1946. His wife was indeed a pillar of strength to him. They both began home visitation. They worked amongst the Indians in the Kearsney district. Every home they entered had an open invitation to them. The people lived below the bread line. They were employed by the Hulett's Sugar and Tea plantations.

In January 1947 Sister Grundy approached C R Paul to establish a Full Gospel Church in the name of Bethesda in Kearsney. After much prayer Brother S R Paul agreed

to establish a work in Kearsney.

A certain Brother David Polliah was employed by the Healing Home Workshop. He was given a plot of ground to erect his own house. This Brother built his house with an additional room set aside for services to be held in there. This room was officially opened by Pastor J F Rowlands and named it Bethany Temple.

In the same year the Williamson family donated a church building site in Sprowston where a church building was erected to the value of £450 (R900).

Whilst rendering pastoral services in Kearsney, Brother S R Paul made in-roads into Stanger, Melville, New Guelderland and Darnall. Seeing that there was a greater need for the gospel outreach Brother S R Paul moved into Stanger to commence a Full Gospel work.

However it must be noted that Stanger was not void of the Gospel. A certain Mr C H Dwyer, who was a Borough Engineer, ran the Berean Interdenominational Mission. Although his secular work kept him busy, he nevertheless found time for "open-air meetings". Soon a dedicated band of workers ran eight Sunday Schools. The Gospel was taken to the Stanger Indian Villages which annoyed certain people who maintained that it was not fitting for a high ranking municipal official to "hob-nob" with non-whites. Mr Dwyer refused to withdraw from his dedication and consequently resigned as a Borough Engineer in 1950. He continued with his mission work and opened up an engineering and building contracting business which prospered greatly (Oosthuizen 1975 : 133).

In 1954, after the passing away of his wife, (who was a pillar of strength to him in his gospel outreach) he sold his business and offered his services to Bethesda. After the Bethesda Temple Church Council deliberated over the offer, it was finally accepted on 23 March 1956. Pastor Dwyer offered his church Philadelphia Temple, rent free with lighting together with accommodation and salary for a full-time worker (Paul 23/04/87).

However, the popular choice to serve the needs of Stanger was Brother Paul Simeon. He was called to accept the Bethesda covenant. (BTCC 1/06/1956) Thirty three members were accepted from Philadelphia Temple. The Church assembly took on the responsibility to pay the Pastor's salary. At about this time many members had left to join other denominations such as the A.F.M. and Baptists. In 1957 it was also reported to the Bethesda Temple Church Council that no souls were added to the assembly. Pastor C H Dwyer was appointed as an overseer of the North Coast and Zululand work. Stanger was the central point from where the gospel spread to other districts. The division of the North Coast area was allotted thus:

Pastor Paul Simeon (Stanger)
Elder Eli Lang (Kearsney)
Missionary M Grundy (Kearsney)
Missionary S R Paul (Kearsney)
Brother David Poliah (North Coast)

Since there was a decline in the membership the Pastor had to submit a report to headquarters (BTTC 16/01/1960).

In 1962 the Pastor disposed of the Church building and moved off to Empangeni. A site was donated by the Borough of

Stanger and the new Philadelphia Temple was erected. This was to serve as the Lower Tugela Districts' Headquarters. Today amongst other denominations the Philadelphia Temple stands in the heart of the vast Indian complex. In 1968 Pastor Paul Simeon started a work in Verulam and was transferred there to nurture the work at Elim Temple (Inanda) Angelus Temple (Mt. Edgecombe) Jerusalem Temple (Cornubia Estates) etc.

The church was now left without a shepherd. The Church Council resolved that the Secretary write to headquarters (BTCC) tabling the following:

1. A committee made up of Elders and the missionary assisted by co-workers take complete charge of the work in the Lower Tugela Districts.
2. That the possibility of employing a full-time Pastor in our district be reviewed at the end of six months.

Notwithstanding the resolutions taken by the Church Council, the BTCC and the Lower Tugela Regional Committee requested Brother Vishnu David be permitted to go to Philadelphia on probation for six months as an evangelist.

Pastor van Rensburg was sent to manage the work for a while until a suitable replacement was effected. Eventually Pastor Herbert Theophelus accepted the call. Having served in Stanger for a period of approximately 5 years he returned to Durban after the demise of his wife. He became a very lonely person and soon requested the headquarters for a transfer to Durban and this was acceded to.

The vacancy was filled by Pastor Richard Mitchell who

served for a short while and then transferred to Cape Town. Today the Church is pastored by Pastor Philips (Moodley 2/03/87).

1.5 Central Tabernacle
The Apostolic Faith Mission of South Africa

Pastor C S Kantor, the District Superintendent founded the Indian Branch of the A.F.M. of South Africa. In the early days of the mission he proclaimed the Gospel and message of Pentecost in the midst of very trying and difficult circumstances (H M Jack 27/03/87).

The work in Stanger commenced in 1930, more than 20 years after the founding of the Apostolic Faith Mission in Johannesburg. The latter was a white church and some white believers came to live in Stanger (Golden Jubilee 1980 : 6).

On a certain day, a comparatively trifling event led to a great consequence:

A certain Sister J Budge of Stanger apparently lost £5 (R10). She knelt and told the Lord about it, and promised Him if the money was found, she would pay for the holding of a Gospel Campaign amongst the Indians of the town. Soon the money was recovered, and the gospel meetings were arranged in the local Hindu Sabha Hall. Pastors Moody Wright and C S Flewelling were the speakers (Golden Jubilee : 1953 p 6).

The work had now started among the Indian population. Some Christians from the Methodist Church namely, David Williams, his parents, George Williams, Alf Williams, Williams Lang and A E Lang received the baptism in the Holy Ghost.

Then Harry Jack, a young Hindu man, a member of a gang that actually intended to murder Pastor Flewelling, was miraculously saved, healed of a rupture and filled with

the Holy Ghost all in one night. He later became a worker for the Lord Jesus Christ.

This led to a new zeal to share the Christian message of salvation with others. On 16 November 1930, 21 converts from Hinduism were baptised by immersion at the Stanger Beach. On 5 November 1931, 88 were baptised. Services were held regularly at the Saba Hall during the weekends by Pastor C S Flewelling. During November 1930 and 1933 the congregation grew greatly and they moved to the P W D Hall. In view of the numerical growth of the congregation a plot was acquired in Blanie Street. The building constructions commenced in 1935 and was officially opened on 20 June 1937 (Golden Jubilee 1980 : 7).

In the meantime, Pastor C S Flewelling sought to make contact in Darnall and Kearsney (neighbouring districts). According to his records the first meeting was held in Darnall on 31 December 1930. He ministered through two interpreters. Three men, Brothers Samuel Moses, Mundro John and James Moonsamy, had come from Darnall to the Saba Hall meetings conducted by Pastor Flewelling. These brethren were from the baptist congregation who were having an independent fellowship. They extended an invitation to Pastor Flewelling to conduct meetings in Darnall. The first service was held on 28 February 1931 at 19h00 and continued till 8h30 the next morning. The next day being a Sunday a baptism service was held when 61 people were baptised. One of the outstanding miracles that the Lord performed here was the restoration of sight to a blind man (Golden Jubilee 1980 : 7).

The first recorded service to be held in Kearsney was on 17 May 1931. The service commenced with a few members but eventually some baptists joined the fellowship.

In August 1931 the Manikkam family of Kearsney (formerly Baptists) joined the Apostolic Faith Mission of South Africa. The father, Manikkam received confirmation to join the A.F.M. after this son Edward (now a speaker in the House of Delegates) was born. Brother Jeeliah Joshua also joined the A.F.M. Services were held in the home of Brother Jeeliah Joshua and later in the residence of the Manikkam family. At some of these meetings, Sister Mercy Manikkam (later to become Mrs Harry Jack) usually acted as interpreter for Pastor Flewelling.

The A.F.M. was confronted with much opposition from the traditional "mainline" church and Hindu religious groups in Kearsney. Eventually on 1 December 1932, permission was granted for the holding of meetings in the "Tea Estate."

From 1934 to 1951 services were held in the New Factory Temple, which was given to Pastor Flewelling by a Hindu priest. After the priest's conversion in July 1934, the Hindus refused to worship in this temple. The idols were publicly destroyed and as from 19 August 1934, christian services were held in the once Hindu Temple. The first recorded baptism for this assembly was on 13 December 1931, when 12 people were baptised (Golden Jubilee 1980 : 8).

The initial pioneering for the Natal North Coast terminated when Pastor C S Flewelling was transferred to take charge of the Black work. In 1940 Pastor J T du Plessis was appointed as overseer of the Indian work. During his period as Pastor and overseer the administration of the Assemblies improved to a great extent.

On the 16 March 1940 the overseer visited Stanger for the first time to make contact with the members and acquaint himself with the extent and nature of the work. On 2 June 1940 he was officially inducted as the overseer. In view of the magnitude of the work Pastor Samuel Manikkam popularly known as Bob, was appointed as his assistant (Golden Jubilee 1980 : 9).

The 1943, Pastor D F Williams was appointed as an accredited minister of the A.F.M. His first appointment was in Pretoria as an assistant to Pastor Elliot, an American Missionary. After serving as an assistant Pastor, for about a year, the former was transferred to Stanger in 1944 to take charge of the Darnall Assembly, whilst Pastor Manikkam took charge of the Stanger Assembly.

In 1944, seven years after being healed of tuberculosis in June 1937, Henry James was accepted as an assistant pastor to both the pastors at Darnall and Stanger respectively. In 1949 when Pastor D F Williams was transferred to Overport Durban, Pastor Henry James filled the vacancy (V J Ramsamy 24/03/1986).

When Pastor Manikkam resigned from the A.F.M., Pastor D F Williams was appointed as pastor of the Stanger Assembly.

However, some 25 years ago the church site at Stanger was re-zoned for the Stanger Hospital complex. The building and site were expropriated and the Assembly was paid R20 000. For about the same period the church worshipped in the building at a nominal rent of R200 (A.F.M. Golden Jubilee : 1980 p 9).

Eventually the building was demolished in April 1985. In June 1985 building operations commenced on the new site in the Stanger Heights complex and reached completion in November 1986. The church was officially opened on 6 December 1986.

CHAPTER 2

Formal and Informal Teaching

The functional aspects of the formal and informal teachings of the Pentecostal Churches in review, overlap in most areas. A survey in regard to the main emphasis reveal their religious practices and attitudes. The liturgy of the churches further reveal agreement in certain spheres and over-emphasis in others.

On examining the doctrines of the Pentecostal Churches the researcher learned that the phenomenon stands for "the faith delivered to the Saints" (Oosthuizen 1978 : 68).

However, whilst the formal teaching lays emphasis on the Baptism of the Holy Spirit and Tongues, Prophecy, Healing, Exorcism, Water Baptism, Praise and Worship and Revival meetings, the informal aspect deals with Tent Crusades open air meetings, Personal evangelism, cottage meetings, tract distribution and hospital visitation, The Pentecostal Churches accept the Holy Scriptures of the Old and New Testaments recording God's creative and redemptive acts as the Word of God, in which are found all things necessary for Salvation, and which is the supreme and decisive standard (Oosthuizen 1972 : 334).

2.1 Formal Teaching

2.1.1 Holy Spirit

All the Pentecostal Churches under review accept the person and the work of the Holy Spirit. The liturgy of the churches centre round the themes of the Holy Spirit and the life of Christ. According to the Stanger Christian

Centre "the neglect of the doctrine of the Holy Spirit in the church has led to the rise of some sects which concentrate on the experience of the Holy Spirit neglecting other important elements of the Christian revelation" (van Zyl, Practical Ministry Bk 1 1986 : 59).

Since the authority of the scriptures was based on the work of the Holy Spirit through whom Jesus speaks to us, the churches maintain that the Scriptures contain all things necessary to salvation (Oosthuizen 1972 : 103).

The S.A.E.M. diaconate stated very categorically that since man is not infallible and is prone to temptations and evil practices, he must be ready to correct and reform himself in accordance with the Scriptures under the guidance of the Holy Spirit (Myles 27/05/86).

The pastoral office was given to the Apostles at first. There is a "watching over" the sheep and a "serving" of the sheep. The continuance of such a ministry is necessary to the full being and activity of the church everywhere and in all ages (Oosthuizen 1972 : 105).

The churches believe in the Holy Spirit by whom every believer is sanctified and built up in Christ and the fellowship of His body. In faith they worship the Triune God. The faith of all the Pentecostal churches start with the baptism of the Holy Spirit. The churches believe that the baptism of the Holy Spirit is a means of grace through which God works in us and by which we are united to God. The ministry is within the church. Every church makes rules for the election and setting apart of men for the ministry. The main emphasis of the churches has been on message rather than doctrine in regard to the Holy Spirit.

The writer has made regular visits to the Pentecostal Churches during their services and much time has been spent in making contacts through participating in the Sunday Services, Communion Services and Tent and Revival Meetings. The writer has studied the different views and over-emphasis in certain areas relating to the Holy Spirit of the different churches.

2.1.1.1 Glad Tidings Tabernacle

Every believer who has accepted Christ as his Saviour has entered into fellowship with Christ and His Church. The gifts are bestowed on gifted men to do the work of world evangelism. (Ephesian 4:8)

These are spoken of as:

Apostles

Prophets

Evangelists

Pastors-Teachers (one person who is both)

This is the Lord's initial operation, but it was not permanent. The Apostles and Prophets were for the first generation only. They were spoken of as the foundation of the building (Eph 2 : 20). You do not continue to lay the foundation; so you do not continue to have Apostles and Prophets. There are no Apostles and Prophets today. There have been none since the first generation in the church.

This leaves the Evangelists and the Pastor-Teachers for the completion of the church. They are to establish the church of Christ using the Bible as their Modus Operandi. Everything the church does should be in the light of God's purpose for humanity. Everything should be geared to accomplish this aim, whether it be teaching or training, preaching or praying. "We are a missionary-minded church: a church with a mission from the Lord and fulfilling

that mission. That is why we exist" (Myles 20/03/87).

The writer asked Pastor Myles as to his views on the speaking with tongues being the initial evidence of the baptism of the Holy Spirit.

"As far as my church is concerned I have seen just one or the most two speak in tongues. I may accept that these are baptised by the Holy Spirit and cannot pass judgement that the others are not baptised by the Holy Spirit. If I made such an assertion, my members will be antagonized and may leave to find solace in some other churches" (Myles 20/03/87).

The writer asked M Paul the Secretary of the Church for his views on the subject.

"Speaking with tongues is one of the nine gifts. Its bestowal on individual members is according to the Will of the Lord. My church is indeed 100% Pentecostal. We do not refute the bestowal of gifts. Every member is blessed with a special gift for the co-operative functioning of the whole church. My church does not claim to have people who are "jack of all trades". Just as in a society we have people of different professions with different talents. So too we have people in our church who have been bestowed with the "gifts" (Paul 28/03/87).

2.1.1.2 Bethel Baptist Church

The church strongly believes that the initial evidence of baptism of the Holy Spirit is speaking with tongues. Every believer must be baptised by the Holy Spirit to receive the gifts for the edification of the church. The Holy Spirit is preparing the church to present it before the heavenly bridegroom spotless and blameless

at His appearing. Baptism in the Holy Spirit is the pre-requisite for the effective operation of the church (Nehemiah 1/09/87).

There were many who opposed the gift of the Tongues. Since the Baptists were of the traditional "mainline" affiliates V Nundlall (Mrs) encountered confrontation from members within the church. The only person to have had the gift was the interviewee and as the years went by her son spoke with Tongues at an early age of 12. Eventually the church accepted the phenomenon and it strongly subscribes to the Pentecostal type of worship (Nundlall 1/09/87).

The interviewee stated that after the episode of confrontation with members, the sign and warning was very clear. She noticed the declaration of the Spirit, the deluding spirits and the inactive doctrines within and without the church. She then went on to advise the people "He who is able to hear, let him listen and give heed to what the Spirit says to the church" (Nundlall 2/09/87).

Today the church says it is 100% Pentecostal and points out that the Spirit is sad today because some of the members of the church are not willing to be under His discipline. They have turned away from the faith that was once delivered to the Saints of God (Abraham 20/07/87).

The outpouring of the Holy Spirit on the day of Pentecost was a sign to proclaim the completion of Christ's work. The Holy Spirit has been committed the task of guiding, encouraging and directing the affairs of the church. The church has committed her whole life to the leading of the Holy Spirit. The control of the Holy Spirit in the life and mission of the church can be seen in the following:

Prayer: The church prays in the Spirit. The church does not use the name of Jesus as a magic formula. The members are taught to lay hands on the sick and pray for deliverance or healing. In some instances people are "slain" by the Spirit which is indicative of the fact that "the old man is crucified and the new man inhabits the body".

Singing: Singing is directed by the Holy Spirit as He teaches us to praise the Lord Jesus Christ. The believers speak to one another in psalms, hymns and spiritual songs.

Ministry: The church's ministry is controlled and approved by the Holy Spirit. The church's special task is to gather the people for Christ's name (Nundlall 3/09/87).

The church stresses that every believer must be baptised in the Holy Spirit. The Holy Spirit sanctifies and keeps the believer in harmony with the Commandments of God. There should be a regular filling in of the Holy Spirit. Whilst the church recognises the Speaking with Tongues it says that these special gifts are given to people according to the Will of God. Whilst some churches lay great emphasis on Tongues the B.B.C. is concerned in winning souls for Christ (Nundlall 3/09/87).

2.1.1.3 Philadelphia Temple

The Philadelphia Temple bases its teaching on Practical Pentecost. According to the founder of Bethesda a model church was erected by the "preacher". This represented the Church of Christ on earth. Ever since Pentecost the church has had the power laid on. The laying on of power

was synonymous with the outpouring of the Holy Spirit on the Day of Pentecost (Acts 2 : 1-4) (Rowlands, Practical Pentecost, Moving Waters March 1972 : 27).

In order to receive the Holy Spirit the church must be in order. Every believer who was in order received the Holy Spirit immediately. Pentecost is one hundred percent Scriptural. It is a great discovery for the Christian. It was not only for the early believers; it is still a vital experience for today!

No church is complete without the ten gifts of the Spirit (1 Cor 12). The tenth gift is Love (1 Cor 13), without which all the other nine gifts mean nothing. The church makes a strong point that a christian is not known by his gifts, but is known by his fruits. God gives His church gifts so that His work will bring forth fruit (Moodley 15/06/87).

The church warns Christians against two deficiencies in the practice of Pentecostalism

Fanaticism - which is the result of unscriptural approach to Pentecost. There is no fanaticism in true Pentecost.

Formalization - the result of no approach at all to Pentecost!

(Rowlands, Practical Pentecost, Moving Waters March 1972 : 28).

The Baptism of the Holy Spirit is absolutely essential to the believer. It is a dynamic power in his life. Jesus is the Baptiser in the Holy Spirit and He wants to fill the lives of every born again believer with the Power that will spread His Gospel to the ends of the world.

The reception of the Baptism of the Holy Spirit is dependent upon two vital factors. Firstly, the believers preparedness to receive and secondly, our asking to receive. A believer often tarries for a long time because he is not in order and not prepared to receive. There are two classes of believers who have not received the Holy Spirit. They are: those who are regular church goers without making any contribution to the body of Christ and the other who are ornamental. They are willing to serve in the leading, preaching etc but does not lead a Christ like life outside the church. If a believer has not received the Baptism of the Holy Spirit he must be in one of the two categories. Unless a believer is in order he will not receive the Power. "There are too many ornamental Christians in the church today! Saved souls, sanctified souls, but 'ornamental' because they have not received the Power of Pentecost" (Rowlands, Practical Pentecost, Moving Waters March 1972 : 30).

The church also preaches the Gift of Tongues. Unknown tongues is a Divine mode of communication. It has the effect of creating both wonder and scorn. There are those within the church who inquire and there are those who are annoyed in regard to this Gift. "He that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him" (1 Cor 14 : 2). The church says that it opens a direct avenue of communication between the believer and God. Tongues edify the speaker and releases the believer from the limitations of the flesh. There is undoubtedly a view of confusion which exists among some believers. In order to eradicate doubt from enquiries the church has formulated at least four forms of manifestation (Abraham 20/07/87).

A sign to unbeliever.

A sign of the Baptism of the Holy Spirit.

For personal edification and worship.

For use in the church coupled with the gift of interpretation.

The purpose of tongues in Christian Assembly coupled with the Gift of interpretation is for the edification of the church. Any modern utterance that has the effect of drawing attention of man or casting any praise in his direction must be viewed with the gravest suspicion. (Green, Should you be Baptised? Moving Waters August 1987 : 121).

2.1.1.4 Stanger Christian Centre

The Stanger Christian Centre states very categorically that speaking in Tongues is the first sign of being baptised in the Holy Spirit. Tongues and interpretation of tongues is the basis of all Spirit filled persons. This is the only gift that men had never experienced before Pentecost except by Christ who received the Spirit in all fullness (John 1:16, 3:34). The Centre states further that early Christians were far ahead of modern ones in exercise of spiritual gifts and in no scripture are the gifts limited to a few to a certain period as taught by certain denominations. The Centre takes its example from St Paul, who had all the gifts of the Spirit and the fullness of God in his life. He had the power to impart the gifts to another (Acts 19:1-7). The members of the diaconate all use the method of laying hands on the believer so that the Spirit rests on him (Van Zyl, Practical Ministry Bk 1 1986 : 59).

The gifts of the Spirit were manifest in all Old Testament ages except the gift of Tongues and interpretation of tongues. The Saints of old had greater power with God than modern believers. The gifts of the Holy Spirit are permanent and are not withdrawn from the world. The Gifts belong to the Holy Spirit and He is the one who executes them in the lives of the believers. The purpose of the gifts is to enable believers to do the work of Christ. The gifts were given to confirm the gospel and demonstrate the power of God among men. The gifts of the Holy Spirit enables the believer to lay hands on the sick for their recovery. It is God's will for men to be highly enlightened about spiritual gifts. The Centre makes no reservation when it says that "the ignorance of the modern church concerning the spiritual abilities is appalling. Seldom, if ever, are these gifts preached upon in the average church. Whenever they are referred to, it is generally in a slanderous way. Some of them are often ridiculed and made fun of and classed of as the devil and fanatical. If they are exercised today in most churches they would be rejected. The average preacher today does not even know what such gifts are, much less the purpose and right use of them in local churches. The average church member does not know that there are such gifts for believers (van Zyl, Practical Ministry Bk 1 1986 : 55).

The believer is reminded that the operation of the evil powers are very deceptive. Reference is made to the Corinthians who had been hopeless idolators, and the Jews who were magicians, wizards, sorcerers and sooth-sayers yielded themselves to demons, spirits and satanic powers. The Gentiles who were converted in many cases were ignorant of the difference between their demon powers and the true spiritual gifts and their operation by the Spirit. Members are advised to covet God for

the Gifts of discernment lest they be tossed by "every wind of doctrine". There are many false religions today who perform miracles. Therefore, the church warns the believers to live in an atmosphere charged with the supernatural. Be alert to detect counterfeit miracles. The church must awake from its slumber and quit all its criticism of spiritual gifts, experiences and manifestations. The church must repent and cry mightily to God for the endowment of power until signs and wonders are manifested (van Zyl, "Practical Ministry Bk 1" 1986 : 56).

Every believer can have one or all the gifts. If he asks God it will be bestowed upon him by the anointing of the Holy Spirit. The gift of the tongues and interpretation of tongues is strongly emphasised in the Centre. It is seen as the initial evidence of the Holy Spirit and it is a pre-requisite for the ministry (Barry 21/07/87).

The gifts are not only for those who are baptised in the Holy Spirit. It is meant for the children of God, whether they are baptised in the Spirit or not. Many men since Pentecost who have never received the real baptism in the spirit have received gifts and have done great things. Such men would have done greater things for God if they were baptised in the Spirit. No person should be satisfied with only one gift of the Spirit, he should work for the bestowal of all Nine Gifts (van Zyl, "Practical Ministry Bk 1" 1986 : 60).

The laying of hands is another important aspect of the Centre. It is the transferring of power and authority from Christ through the Holy Spirit to man. "They shall lay hands on the sick, and they shall recover" (Mark 16:18). The beliefs of some men need to be questioned. The Centre says that it is the responsibility of every believer to

check on preachers if they know what they are teaching is of the Bible. Some men teach things from their heads and not from the Bible. The devil talks to your head. The devil uses power of thought suggestion. Jesus says one thing, and the devil will tell you something else. The Centre teaches that the devil is ready to sell you its idea: that you go to church and that you need not to practice laying of hands - that's God's power, it wouldn't come through your hands (van Zyl, Practical Ministry Bk 2, 1986 : 41).

Through the laying of hands on a person God's power would rest on him and the person who has received the power would do great exploits for him. In the early church when deacons were chosen to help with the duties of the church, the Apostles chose men who were full of faith and Holy Spirit and "laid their hands on them". Steven who was one of the deacons upon whom the power and the blessing of the Lord rested through the laying of hands, did great wonders and miracles among the people" (Acts 6:8). The church follows its example from biblical references and rejects that which is not of the Bible (van Zyl, Practical Ministry Bk 2 1986 : 42).

2.1.1.5 Central Tabernacle

The Apostolic Faith Mission, one of the oldest Pentecostal Churches in Stanger, also emphasises that the initial evidence of the Baptism of the Holy Spirit is speaking in tongues and the interpretation of tongues. It is obligatory for every believer to receive the Baptism of the Holy Spirit. A believer who undergoes the baptism of the Holy Spirit experiences sanctification. This experience ought to occur suddenly. Many traditional church members maintain that baptism in the Holy Spirit is the prerequisite for a Christian to possess the gifts

of the Holy Spirit (V J Ramsamy 20/06/87).

There is also a warning to those members that are addicted to habits such as smoking, drinking and drug abuse. Texts from Scriptures effecting their changes are regularly emphasised.

"I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Rom 12.1) The believer is reminded to surrender his life to God's will for him. The body was made to be the temple of God. The preachers say that if God wanted a person to smoke, then God would have created him with a chimney (Sermon Williams 14/07/85).

A person who is reborn has the Holy Spirit in him. He not only desires to do the will of God, but is also able to do it. The subject on tongues is made very clear to believers no matter to which denomination or church they belong. If a person has spoken in tongues then he is surely baptised by the Holy Spirit. Through tongues there is a revelation for the church and God uses the simple to confound the wise (Sermon Williams 21/07/85).

The church is guided by prophecy and the upliftment of the members spiritually. The writer asked M Moses a board member of the church as to the effectiveness of the theory in present day teaching and he replied thus: "Although the theory has not altered, the practice seems less spontaneous today. It is still prevalent in our older folks but the youth seem to shy away (Moses 18/06/87).

The Apostolic Church strongly holds to the fact that in order to establish God's work on earth, all the gifts of the Holy Spirit must operate freely. It is a work after

the Lord's heart where sin would not be able to persist. Confession of sin is the only way "to climb to the most exalted and most holy platform of sanctification"

(V J Ramsamy 23/07/87).

The power of the Holy Spirit that fell upon the disciples in the upper room remains for evermore, it is unchanging. The Saviour himself did not preach until he had received this baptism and did not allow His disciples to preach without this baptism with the Holy Spirit. The nature of this Baptism is very important to the church. The true aim of the A.F.M. is to restore the ruined inheritance amongst the believers. Therefore the church emphasises that the Baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with tongues as the Spirit gives utterance.

No member in the A.F.M. Church can preach to a congregation, if he is not baptised by the Holy Spirit (V J Ramsamy 26/08/87).

The baptism of the Holy Spirit which is "something higher" and different from conversion is important "through the laying of hands". The Minister of the Spirit whom God is to use for communicating the blessing as well as the believer who is to receive it, must meet with God in an immediate and close relationship (Hollenweger 1977 : 115).

2.1.2 Prophecy

Prophecy and speaking with tongues are closely allied with each other. The churches under review, all preach and teach the gift of prophecy. Prophecy is meant for the edification of the church.

2.1.2.1 Glad Tidings Tabernacle

Prophecy is the Divinity anointed inspired utterances.

It is totally supernatural. Apart from our intellect our human wills and faith are active in the gift of Prophecy. It is the foretelling of the future. The Church reminds its members that this is an important aspect of pentecostal church and yet it is the most neglected area of the Christian education. The reasons for the deficiency may be summarised as follows.

Most believers do not understand prophecy.

Certain believers are not absolutely sure what it means.

Certain believers do not have the ability or care to analyse what it means.

It's too deep for most believers to exercise this gift (Lockwood Undated : 3).

The writer was a participant at a Sunday Service and in an interview with the diaconate he learned that Prophecy is:

the Word of God

the only way to see the future

an unalterable truth

a true guide through life

a time table for the day in which we live

the source of blessing and stabilization for our faith

(Govender 2/04/86).

The church advises its members to guard against false prophets. The writer enquired from the diaconate as to how one can distinguish whether a certain prophecy is false or genuine. Collin Raju pointed out that there are many who come in the name of the Lord for their own gains. Some people make it into a gypsy game or palmist and the end result is money. Anything that is of God comes from the church and not in a tent meeting where people from all sections of the community are present (Raju 31/03/85).

A predicted prophecy must be beyond the power of the human fore-sight. A prediction must also contain a sufficient number of details that when the prophecy is fulfilled there can be no doubt (Lockwood, No date : 5).

The members are advised according to St Paul's injunction (1 Thess 5 : 22) to test the validity of the message. Hold on that which is good and reject that which is unsound (Haag, Holy Spirit n.d. : 4).

2.1.2.2 Philadelphia Temple

The church stands "foursquare" upon the Word of God in respect of prophesying. Prophecy is something that every man should "covet" the Lord to bestow upon every believer. It is seeing into the future and who do not want to know about his future? If a believer's future is promised by Holy Spirit as one of prosperity, he should thank God and wait on His promises until it comes to pass. On the contrary if it is bleak, the believer asks the Lord to remove any obstacles that may hinder the persons Christian life. Sermons based on prophecy are frequently preached to encourage and remind the congregation of the gift which is as often neglected. The Old Testament together with

the New Testament is used as an infallable word which promises believers if they are faithful in the work of the Lord like Daniel will receive skill and knowledge as well as prophetic revelation concerning the future of many nations (Daniel 9 : 22) (May, Fasting - A Spiritual Discipline, Moving Waters, April 1986 : 60).

The New Testament injunction

And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams.

And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy (Acts 2:17, 18).

It is a self explanatory text which motivates all and sundry to be sanctified and receive the gifts for the prosperity of the church. The outpouring of the Spirit of God will bring nightly revival in the future days to come (Sermon Theophilus : 8/05/83).

2.1.2.3 Bethel Baptist Church

The church emphasises the need for prophecies. Every member is encouraged to lead a sanctified life for the infilling of the Holy Spirit. A Spirit filled church will prosper in all dimension: financially numerically etc. According to the diaconate of the church, the Holy Spirit, speaking with Tongues and Prophecy are inseparable. They all function together for the "self-same" purpose edification (Nundlall 13/05/87).

The church maintains that it is its duty to go by the command given to disciples "The gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt 24 :14). The interviewee (Vanie) informed the writer that on 30 August 1987 God through the Spirit spoke through her in a prophetic voice to the church thus:

"I am the Almighty God. Where then is my honour and "fear" (reverence)? For I have called you many times. I demand honour and fear.

If you never knew me before, henceforth you will know that I am the Almighty God.

The one that appeared to the prophets of old stand among you here."

His demand: "I am the Almighty God; where is my honour and fear?" (Prophecy, Nundlall 30/08/87).

The Bethel Baptist Church holds firm to the gospel according to Acts 2:1 and mentions very categorically that whilst it was a member of the traditional church it did not emphasise of the Holy Spirit and its gifts. But ever since it accepted the Pentecostal phenomenon its eyes were open to reality. The new dispensation has taken root in the church. Those that opposed the Pentecostal way of worship now recognise the working of the Holy Spirit (Nundlall 30/08/87).

The belief in the Holy Spirit's guidance is deeply rooted in the church. The Holy Spirit has regenerated the church and there is unity among members. It is not a unity created but it exists naturally (Nehemiah : 30/08/87).

"My church also believes in the gifts of the Holy Spirit". These gifts are for all and "we" demand this from God for

the edification of the church. Everything that contributes to the building of the church comes from above but man has a part in the receiving of the grace and in the service of God."

The Bethel Baptist Church strongly emphasises that each member should give the freedom to the Holy Spirit to work in him, among the members and through them (Abraham 31/08/87).

Prophecy is one of the gifts the church covets earnestly from the Lord.

2.1.2.4 Stanger Christian Centre

The Stanger Christian Centre is one of the newest Pentecostal Churches in Stanger, yet it is very progressive and vibrant in its teachings. It is very emphatic in its message in regard to prophecy. After the S.C.C. was institutionalised, the members worshipped at the Stanger Town Hall supper-room. On 21 March 1979 a prophetic voice through Prophet Rodger Teale promised the members that a building was envisaged for them. This prophecy however, came to pass and today the Stanger Christian Centre stands to the glory of God (Cf Appendix II for Prophecy) (Barry 25|03|86).

The main emphasis is prophecy as perpetuated by the Stanger Christian Centre is the daily growth in grace through Bible study, prayer and witnessing. The Centre is like a well where people from all walks of life come to quench their spiritual thirst. The underlying teaching ministry calls all members to be obedient to the solemn command of Christ to evangelise all nations, and to teach believers the truth of the Word of God (M van Zyl 5/06/87).

To understand prophecy, a Christian must be aware of two laws and must follow six rules of interpretation.

The law of Double Reference

Prophecies were addressed to humans but had elements that could be applied to a supernatural being or a person in the future.

The law of Prophetic Perspective

The Prophets often describe future events in one picture without indicating the time that would separate them. This has often been compared to seeing mountain peaks in one view without seeing the valleys between them (van Zyl : Practical Ministry Bk 1 1976 : 12).

Six Rules for Interpreting Prophecy

Interpret in Context: Consider the speaker, the situation, the people addressed to, and the subject of the prophecy.

Interpret literally: Give their literal meaning eg. when prophets specify number of days or years take them literally.

Be careful with symbols: Do not give a prophetic passage a symbolic or spiritual meaning when a literal meaning makes sense.

Look for immediate fulfilment: Look first for the elements of a prophecy that were fulfilled within a few years, then consider fulfilments during Christ's first and second comings.

Be Consistent: Don't treat Christ's predictions in a different way than Old Testament Prophecies.

Don't go too far: Resist the temptations to be dogmatic about minute details. Some questions about end time events must remain unanswered.

(van Zyl : Practical Ministry Bk 1 1986 : 12)

2.1.2.5 **Central Tabernacle**

This church is one of the oldest Pentecostal institutions in the Stanger area. The outpouring of the Spirit of God will raise Prophets in his church. The church preaches with full volume the need for prophecy. The faithful Bible students, and ministers with this revelation in their hearts and minds are disseminating the gospel of the second advent of our Lord Jesus Christ. The outpouring of the Spirit will invigorate the whole body of the church. "We pray for the manifestation of prophetic visions." The revival brought by the outpouring of God's spirit will manifest great visions" (V J Ramsamy 25/06/87).

Some 20 years ago the Apostolic Faith Mission church building and site was expropriated by the Natal Provincial Administration for hospital extension purposes. The church did not become dispondent. They placed their problems at the mercy of Jesus. When the church was faced with a predicament of finding an alternate premises the voice of the Lord spoke to the Pastor of the church from the Book of Ephesian 5.27 (sic) exhorting them thus: "Fear not, oh land, be glad and rejoice, for the Lord will do great things" (Sermon Williams : Sunday 21/07/85).

The writer was present at a number of meetings and witnessed prophecies through the medium of tongues. A

sister prophesied in tongues and the pastor of the church interpreted. An example of a prophecy will read thus

Prophecy in tongue

Interpretation by Pastor D F Williams

"Hear my people, I want you to know that I am here in your midst. I am the Lord your God. I called you out of darkness into the glorious light and I promise to be with you to the end of the world.

I know that you are weak, I know many times you fail on the way.

I want you to look at me because in me you have the victory and I will make you more than conquerors.

And therefore put your trust in me. I want to hold your weak hands and I will lead you from victory to victory, from glory to glory that you may see my power be manifest in your faith. I am the Lord and I will not fail you" (Sermon Williams 27/04/86).

2.1.3 Healing

2.1.3.1 Introduction

The attitude of the Pentecostal churches in Stanger to the healing of the sick by prayer is of paramount importance to the gospel. On the whole they can be regarded as more enthusiastic groups who look with favour on the healing evangelists. Anyone who believes is healed; anyone who is not healed has not believed aright. Divine Healing is God's plan for redemption (Hollenweger 1977 : 357)

Sickness and the cause is an oppression by Satan. The oppressed is asked to put his trust in Jesus Christ who has come to destroy the works of the devil. Healing does not fail because of the will of God but because of

the unbelief of believers.

2.1.3.2 Glad Tidings Tabernacle

The church believes in divine healing according to the Holy Scriptures by prayer, by anointing with oil and by laying on of hands. Deliverance from sickness is provided for in the crucifixion of Christ and is the privilege of every believer (Govender 5/08/87).

The gift of healing is carried further into practical ministry. This is a supernatural means of healing diseases and infirmities without natural means. Its use in scripture is to deliver the sick and destroy the works of the devil. The researcher asked the Pastor of the church about his views on medical assistance. His views are as follows:

"I strongly support medical assistance. For instance a person who has a decayed tooth, must visit the dentist to have it extracted. Merely praying will not ease the problem. Doctors are a gift to the world. They are there to remove physical infirmities. My belief is to heal the mind and the body will be healed. We often hear of people complaining of a headache because of tension and worries. We refer to it as a sickness being "mind over matter" (Myles 25/07/87).

2.1.3.3 Philadelphia Temple

Prayer for the sick is of particular importance in the church and the scientific treatment of illness by medical doctors is wholly accepted by the church. Jesus is the greatest physician. Your problems must first be made known to Jesus. Just one touch from Him will heal

a person with whatever ailment he is suffering from. "Profane Peter came under the influence of Jesus and spirit-filled, became a Shadow Healer! All those who live in the sunshine of Christ's smile cast shadows of inspiration around them!" Jesus touched the sick and they were immediately healed of whatever disease they had (Rowlands - He touched me, Moving Waters, March 1979 : 39).

The church believes that Christ's touch has still its ancient power. People who need prayer usually request the elders to come to their homes to pray. In some cases the ailing person is taken to the church.

When a person is being prayed for at his home, the latter is asked to sit. While the prayer team stands in a circle round him with their hands on his head. The prayer is usually preceded by a chorus.

"There's power, power, wonder working wonder
In the precious blood of the lamb."

The chorus inspires the prayer group to get into the spiritual realm of healing. At first there is a method of chain praying and the leader of the prayer group concludes with prayer. The prayers are pronounced very loudly and the others utter "Amen, Hallelujah". There's evidence of weeping by the members of the prayer group. There are interjections such as: "In the Name of Jesus be released...". At the end of the prayer session the ailing person is asked to repeat. "Jesus, I believe, through your healing power I am healed (Gopalan 25/02/87).

2.1.3.4 Bethel Baptist Church

The Bethel Baptist Church was once a member of the traditional "mainline" church. Pastor N Abraham who

was a co-worker with van Zyl adopted the Pentecostal type of worship. He also assisted van Zyl in the healing ministry while the latter was still a medical doctor. Since the Bethel Baptist Church adopted the Pentecostal phenomenon some of its members have received the gift of healing.

When the interviewer spoke to the senior deaconess of the church in regard to healing, the former learned the following:

A person must be mentally and physically fit if he were to be an active worker for the Lord. We believe that sickness is of the devil. The spirit must be sanctified and the whole body will be revitalized. Healing does not fail because of the Will of God, but because of the lack of faith in the believer.

The interviewee went a step further to explain how the church executes this part of the ministry:

Firstly, they have healing evangelists in the church whose initial duty is to counsel the ailing person. During the counselling session the person is encouraged to strengthen his faith in Christ. The person's problems are diagnosed and the prayer team is called to pray. All the members, except the leader of the team, stand in a circle round the person whilst the former lay hands on the person and prays for his recovery. The other members also pray whilst the leader makes intercession with God on behalf of the person.

Secondly, the researcher asked the interviewee as to what happens in a case where there were no signs of healing. She replied "Just as you go to a medical practitioner several times, so too prayer must be offered until the person is released." What then is your view about

medical assistance? Doctors are a gift to humanity from God. Although my church believes in healing through prayer, we do not reject medical treatment (Nundlall 7/07/86).

2.1.3.5 Stanger Christian Centre

The Stanger Christian Centre preaches that to receive healing one must have faith which is an essential pre-requisite. Van Zyl says that modern theology has taught people to believe that only certain people and ailments are cured respectively. Van Zyl pointed out that in some cases there were doubts as to: if God heals all. Healing the sick is the Will of God to destroy the works of the devil. When Jesus was on earth God healed everyone. Some relevant scriptural texts clearly show that:

Jesus went through Galilee teaching in their synagogues, preaching the good news of the Kingdom and healing every disease and sickness among the people (Matt 4:23). News about Him spread all over Syria and people brought to Him all who were ill (Matt 4:24).

Jesus went through all the towns and villages.... every kind of sickness and disease (Matt 9:35) (van Zyl Practical Ministry Bk 1 1986 : 76-78).

All the Pentecostal Churches accept divine healing, without making it a doctrinal principle, except as a manifestation of the power of God and of his love (Hollenweger 1977 : 359).

As a medical practitioner van Zyl maintains that medical treatment is of vital importance. The spiritual healing of a person is the area of much concern to van Zyl.

"Dr Luke a medical practitioner did not impose a taboo against spiritual healing. He himself administered the

spiritual treatment on those that were spiritually and physically palsied." Van Zyl states very categorically that when he was a medical practitioner he counselled the patient and then diagnosed the nature of the ailment and then only he prescribed the necessary treatment. Now that he is an instrument of God's healing channel, he still counselsthe person to ascertain whether the ailment is of the "flesh" or spirit. He nevertheless, through the divine virtue bestowed upon him, strengthens the individual's faith and then prays for the healing virtue to flow through the affected person (van Zyl Practical Ministry Bk 1 1986: 76-78).

Whilst prayer is of utmost importance, van Zyl will not subscribe to the taboo against medicine. A person with a fractured limb must have it attended to. Prayer will uplift the person's spiritual needs and accelerate the healing process (M van Zyl 22/07/87).

2.1.3.6 Central Tabernacle

The Central Tabernacle which is the oldest Pentecostal Church in Stanger has had the healing ministry as far back as 1930. Healing plays a very predominant role in the church's religious curriculum. The resident pastor (D F Williams) has a burden for the ailing community (Williams 20/02/86).

A person who is in need of prayer for the purpose of healing must make an appointment with the pastor, who will in turn inform his prayer team. Before praying for the sick the prayer group observes a period of fasting. Every Wednesday evening is set aside for healing. Be it demon possession, spiritual or physical ailment the prayer group with much burden for the

afflicted makes intercession with the divine healer (P J Ramsamy 20/08/87).

The writer was present at a healing service and observed the process of divine healing. As is common with all pentecostal practice of healing, the person is counselled and the nature of ailment is ascertained. If a Hindu person is to be prayed for, the Pastor asks him to remove the beads which have magical healing powers from around his neck. There is no compulsion as to the removal of the sacred beads. Invariably the person consents to the removal of same (S.C.C. Healing Service 15/06/83).

The pastor requests his prayer group to lay hands on the person and while the pastor prays the group members join in. The prayer only ceases when the person is "slain" by the spirit. The writer has observed how people vomit profusely when under the admonishing of the Holy Spirit.

The writer enquired from the pastor as to what he does with the sacred beads! The answer was that it will be destroyed in fire so as to have no evidence of confronting spirits (William 15/06/83).

2.1.3.7 Assessment

Healing through prayer is sought by those who, through lack of time, money or confidence, cannot or will not be treated medically. They are not to be blamed if in the final analysis - this at least is how they see it - they turn to God. Healing through prayer can be seen to be an effective form of support, and in some cases a substitute, for medical healing.

Medicine has developed an unsuspected skill in restoring health without healing. The encounter with mental illness can no longer take place in freedom. Society avoids confrontation with what cannot be healed, because it has itself become unhealthy (Hollenweger 1977 : 370).

In all the churches under review healing is the central issue. Whilst there is a need for the spiritual enhancement of the individual the medical treatment is not rejected. There could not be any dialogue between spiritual healing and medical assistance since van Zyl has had extensive experience as a medical doctor and faith healer through divine providence.

2.1.4 BAPTISM

2.1.4.1 Definition

Baptism can be defined as a sign of cleansing from sin, of engrafting into Christ, of entrance into the covenant of grace, of fellowship with Christ in His death and Resurrection and of rising of newness of life (Oosthuizen 1972 : 81).

The Pentecostals and even some traditional churches like the Baptists hold the view that immersion is the sign of complete baptism. It is understood as an outward sign, seal or expression of an inward death, burial and resurrection, signifying the believer's identification with Christ. (Romans 6:3-4; Col 2:6). Those who readily repent and in their hearts truly believe on Christ as Saviour and Lord are truly born again. In so doing they have their bodies washed in pure water as an outward symbol of cleansing while their heart has already been sprinkled with the blood of Christ as an inner cleansing (Oosthuizen 1972 : 390).

All the Pentecostal Churches agreed that there is only one baptism. The writer enquired from the diaconate of the Pentecostal Churches in review, as to their view in regard to a person joining their church, who was baptised through sprinkling or infant baptism. All the churches seem to have one view. There is no compulsion as to rebaptism. If a person desires to be rebaptised the Minister will administer baptism through immersion. All of the Pentecostal churches stated with the same vain that they find no scriptural evidence for sprinkling and infant baptism.

2.1.4.2 Baptism by Immersion

The form of baptism practised by the Pentecostal churches is that of "burial with Christ". An immersion in water is symbolic of his immersion in the death of Christ and signifies his total identification with Christ in His death. Baptism is a public and visible acknowledgement of the death of Christ and His Cross whereby a believer has been crucified to the world. The baptised person therefore has the tremendous responsibility of living in accordance with his publicly declared faith. Therefore baptism is seen as a strong contributing factor to practical sanctification. It must be preceded by an about turn, a conversion, otherwise it remains tradition (van Zyl 1987 : 5).

The Pentecostals hold the view that a person must repent before he is baptised. They point to the scripture for the conditions for receiving this ordinance. No one is a fit candidate for "water" baptism who has not repented and believed in Christ as Saviour. Some feel that it is a matter of indifference whether they are baptised or not. The significance of water baptism is therefore taking upon oneself before all the world the name of

Christ. It signifies that the one baptised has turned from his old sins and his old way of life. Baptism is seen as an outward sign of what has taken place inwardly.

Baptism is therefore distinguished from the act of washing or sprinkling and thus the concept of immersion is emphasised (van Zyl Practical Ministry Bk 1 1987 : 9).

According to W S Green the Greek word "Baptizo" means to submerge, to immerse, to bury, to plunge into! The word itself can no time mean anything other than to submerge or immerse, fully into water. When the Apostles wrote "baptizo" they understood it to mean immerse and not sprinkle (Green, Should you be Baptised? Moving Waters August 1987 : 121-123).

The writer has studied the different formulae of baptism that is practised in the churches in review. Some churches immerse once and others three times.

2.1.4.3 Central Tabernacle

A baptism candidate is thoroughly schooled as to his obligation to the Lord and the church. The baptismal service is usually conducted in a river preceeding the divine worship on a Sunday. A candidate is immersed three times in the name of the Father, the Son and the Holy Spirit. Unlike the other Pentecostal churches, no questions are asked to the candidate. The Pastor usually conducts the baptism. Whilst the candidates are immersed, the congregation who observe the solemn act sing hymns or choruses and the deacon assists the candidates into and out of the water (E Ramsamy 20/09/87).

2.1.4.4 Stanger Christian Centre

Dr van Zyl, the founder of the Stanger Christian Centre was born and nurtured in an N G Kerk. He had been baptised through sprinkling but when he accepted the Pentecostal faith experienced a rebaptism by immersion administered by Pastor Fred Roberts of the Durban Christian Centre. (Devanandan 20/09/87)

He believes in the simplest form of baptism and therefore advocates the single immersion method, which was probably the original form of baptism. Baptism is conducted in the Name of the Triune God. The centre states very emphatically that the Centre is not influenced by man-made dogmas and all the questions about the details of baptism are of no significance to the Centre (van Zyl 1987 : 17).

The Centre holds the view that the right time for believer's baptism is shortly after conversion. Baptism as such is not unification with Christ but is the symbol thereof. The question of who should baptise is another aspect of baptism that became debased by gradually becoming the privilege of certain office bearers. Like Ignatius Loyala (1491) a 15th century church leader the Centre too is adamant that an elder should be in attendance at the baptism because such a presence had been sanctioned by church laws. The elders may officiate at baptismal services in the absence of the pastor (van Zyl 1987 : 12).

Whilst in some churches times and places of baptism are predetermined, the Centre teaches that a believer can be baptised at anytime and no distinction is made between standing and running water.

Baptism at the Centre takes place in a baptismal font. The candidate to be baptised stands in the water and certain questions are asked eg.

Do you accept the Lord as your personal Saviour?
How long will you be faithful to your calling?
Will you deny yourself, take up the cross and follow Jesus?

Having made a public confession in the presence of the Congregation, I baptise you in the Name of the Father, the Son and the Holy SPIRIT. The candidate is then immersed once (Devanandan 20/09/87).

2.1.4.5 Churches' Views on Rebaptism

In the case of the Glad Tidings Tabernacle, Pastor David Haag (the Superintendent of the Mission) is called to officiate at the baptism and in the case of Philadelphia Temple and the Bethel Baptist Churches the resident Pastor officiates. All three churches maintain that a person who accepts the Christian faith must attend regular church services for a specified period during which time the basics of Christian faith will be taught. As soon as the Pastor and the diaconate are fully satisfied as to the persons sincerity he/she is then baptised.

The writer questioned the Pastors and diaconate of the different churches in regard to a person who has experienced baptism through sprinkling and wishes to seek admission to a Pentecostal church. All of them hold the view that it is not necessary for rebaptism but if a person insists on being rebaptised the church will readily do so (Cf. S.C.C. for an example of rebaptism p 61).

The Apostolic Church has its service at the riverside where the baptismal service is conducted. Each of the

churches administer Holy Communion to the candidates who were baptised. The S.C.C. administers communion at the evening service. It is customary that after baptism all other churches administer communion at a divine worship following the baptismal service.

2.1.4.6 Infant Baptism

All the churches under review repudiate infant baptism as a practice contrary to the Scriptures. Baptism in infancy, if it is not followed at the age of discretion by a personal confession of faith, is not christian initiation in the New Testament sense (Myles 20/09/87).

According to van Zyl infant baptism is a custom which is not biblical. The personal element to accept Christ as Saviour and Lord is the very foundation of a biblical christian. This idea is completely eliminated by infant baptism. The traditional church augments its membership by regarding babies, who cannot decide for themselves yet, as christians after they have been sprinkled (van Zyl Practical Ministry Bk 1 1987 : 27).

Baptism is a controversial issue between the Pentecostal churches, the traditional baptists and the historic "mainline" churches for example the D.R.C., Methodists, R.C.C., Anglicans and Presbyterians. Whilst the former practice consecration of babies and baptism at a later stage, usually after 13 years the historic "mainline" churches baptise the infant and confirmation follows at a later age. The D.R.C. confirms a member between the ages of 17 and 18 years.

It may be seen that in both instances baptism is definitely not insignificant. Whilst the procedure may be different, in the final analysis a person is

baptised and becomes a member of the church, thus the principle is the same.

"Therefore leaving the principles of the doctrine of Christ, let us go unto perfection..... and of eternal judgement" (Heb 6:1,2).

2.1.4.7 Communion

There is a warning to the congregation in regard to partaking of the Holy Communion. Those that are guilty of sinful practices and habits are advised against participation in a communion service. The officiant reminds the congregation with references from the Bible

1. Ye cannot drink the cup of the Lord, and the cup of the devil: Ye cannot be the partakers of the Lord's table, and of the table of the devils (1 Cor 10-21).
2. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord" (1 Cor 11:27).

2.2 Informal Teaching

2.2.1 Introduction

The writer has observed that the Pentecostal phenomenon is present in both the formal and informal teaching. These include campaigns (tent crusades), open air meetings, personal evangelism, tract distribution, cottage meetings and hospital visitation.

The beliefs and teachings of the Pentecostals see very little differences in doctrine and liturgy. The mode of worship is far more likely to appeal to the present generation. It is a generally accepted norm that the "Church must go to the people" if the church is obedient to God's word, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15) (Myles 25/09/87).

2.2.2 Campaign (Tent Crusade)

The churches concerned widely advertise the campaign through news media (especially newspapers), hand bills and posters on lamp posts and shop windows.

A tent is pitched on the ground in a densely populated area. The campaign usually lasts for ± a week or fortnight. People from all sections of the community attend.

Vibrant music is somewhat the draw card for youth. Hand clapping and in some cases rhythmical dancing is an important contribution to the emotional atmosphere (Oosthuizen 1975 : 295).

Preceding the sermon, there is a session of "worship". There is a great emphasis on deliverance from habits,

demon possession and bodily ailment. Someone who had been a drug addict or an alcoholic is called upon to testify assuring the people that the Holy Spirit can relieve them of the bondage with which they are stricken. Coming to grips with the Holy Spirit is uppermost in the minds of the people.

When the preacher makes a valid point eg. "Jesus is here tonight to relieve you" if the congregation remains silent, he calls upon the congregation to say "Amen". The people being alerted to this throughout the sermon shout "Amen, praise the Lord, Hallelujah, Glory". The pastor feels happy that the people are responding to his message.

There is also the participation in the offertory. People are urged to give and the Lord will multiply it by ten folds. Statements like "Don't rob God of what is due to Him". People become emotionally afraid and give very liberally.

The final item on the programme is the altar call. The Pastor invites people to "come to Jesus" for healing. The Pastor assisted by the diaconate lays hands on the sick and pray. The person is advised to attend regular church services for further "treatment".

The writer asked Govender as to the need for crusades. He said: "We go into the "highways and by ways" bringing in the sheaves to the Lord's storehouse. The primary concern is to save souls and lead them to Jesus Christ. What then about believers from other churches who also want to join your church?" They are free to join without obligation. Don't your colleague from another church take exception? He is free to think the way he desires. If he cannot give what I do, then the fault

is his. (Govender 16/08/87).

2.2.3 Open Air Meetings

The Pastor, diaconate and youth usually meet on a Sunday afternoon. The meeting place is very carefully chosen so as to reach as many people as possible. These meetings are recommended by all Pentecostals as a means of reaching non-christians and backsliders. It is considered to be the duty of the church to take the gospel to non-christians. Some churches hold these meetings periodically. Great value is placed upon these meetings. Respondents readily testify to their experience in such meetings. "I was saved, and came to know the Lord Jesus Christ in a meeting like this." It is an effective means of getting the people converted to Christ. The order of the open air meeting may be summed up as follows:

Choruses

Prayer

Testimonies

Sermon

Prayer and Benediction

The entire service is youth centred. The youth is given the necessary training to become good public speakers. They are admired by non-believers and invariably friends from the latter group join them to church. The youth have a special mission to invite their friends from especially the Hindu community.

2.2.4 Cottage Meetings

Cottage meetings are usually held in member's homes. This is a method of keeping in close contact with

members. If members are not attended to then, according to V Nundlall of the B.B.C., these members will be drawn to other churches and hence a decrease in the church population (Nundlall. 16/09/87).

The cottage meeting is usually announced during the Sunday service. This gives sufficient time to the member to make the necessary arrangements for the meeting. The order of the service is the same throughout i.e. choruses, prayer, testimonies, message, prayer and benediction. At the end of the cottage meeting the people are served with refreshments.

Residents from neighbouring houses are also invited to attend the cottage meeting. Children from Hindu homes soon learn choruses and come to grips with the Gospel. As they grow older they show tendency towards accepting the christian faith. The christian influence has great impact on the lives of the Hindu neighbours, through regular cottage meetings (Myles 16/09/87).

2.2.5 Revival Meetings

The Pentecostal churches lay great emphasis on Revival meetings. Such meetings must be held from time to time so as to keep the believers in a "trim spiritual state" (E Ramsamy 16/09/87).

The Revival meetings are usually held on the church premises. Invitations are extended to members of other denominations (both Pentecostal and traditional). The main purpose of the Revival meeting is to keep in close contact with the believers and wait upon the Holy Spirit to revitalize them and the church.

The writer has witnessed that the members were all seized with indescribable excitement, believers weep, one after another all stand and place their lives under the rule of God. When this happens the church is assured of the presence of God in their midst.

Some of the characteristics of the revival meetings are:
singing of hymns

prayer in concert by the congregation

emphasis on the experience of the baptism of the Holy Spirit

A liturgical intonation on the part of the preacher at the end of the Sermon

Several prayers offered during the revival meetings are remarkable for their brevity and naive simplicity. During the revival meeting the soul becomes intoxicated with such a divine ecstasy that it is beyond all ordinary forms of speech ie. the believers speak in tongues (Own observation 16/09/87).

2.2.6 Glad Tidings Tabernacle

The revival meeting is usually held for approximately one week. The meeting commences on a Sunday evening at 19h00 and continues right until the next Sunday. The meeting follows a well thoughtout programme, convenor leading preliminaries and the pastor or visiting pastor delivers the sermon. The pattern of the programme is as follows:

1. "Worship" choruses for about 10-15 minutes culminating in a concert of congregational prayer. During this session some weep vehemently over their past deficiencies, while some speak in tongues. As

stated earlier, no one in the church can interpret tongues, so someone from the sister churches or a member from another Pentecostal church interprets.

2. The congregation goes on the knees and individual believers pray for various needs eg.
 - 2.1 Diaconate of the church to be more earnest with the Lord's work.
 - 2.2 Pray for the backsliders.
 - 2.3 Prayer for material needs of the church.
3. On the last night people testify as to what the Lord has done for them.

2.2.7 Stanger Christian Centre

The procedure with the Stanger Christian Centre is the same as with the other Pentecostal churches. However, there are certain areas which are elaborated to some extent.

The "worship" part of the service embraces the entire congregation and encourage the members into a congregational prayer. It is a time when the believers are "refilled" with the Holy Spirit. Much emphasis is laid on speaking in tongues and the interpretations. The message to the congregation is usually one that enhances the believers' spiritual prestige. The writer has interviewed people who have been "refilled" by the Holy Spirit and one did testify - "I feel a new person in the Lord. Such experience is vital for every believer." I enquired from Allan, a co-worker at the Centre, the need for constant "refilling" of the Spirit and he pointed out that it is analogous to a motor car battery. When the vehicle is stationary for a

length of period the battery runs low. Once the battery is recharged it will function normally. So too a person who has been filled with the Holy Spirit must be in constant touch with the work of the Lord. If he is dormant then he loses the vibrancy that was once bestowed upon him (de Koning 18/09/87).

Healing is another aspect of Revival meetings. Both believers from other denominations and non-believers come to these services for healing. This part of the programme is flexible. It can take place at anytime during the meeting, depending on the direction of the Holy Spirit.

According to Meg van Zyl the S.C.C. is like a well whose water is free for all. People from all denominations are welcome to join in the services but they are advised to give their allegiance to their own churches.

2.2.8 Central Tabernacle

The Revival meetings conducted by the Apostolic Faith Mission is somewhat different as compared with the other Pentecostal churches.

There is a ten nights of Revival meetings commencing on Ascension Day. Throughout the period much studying is done on the Book of Acts and sermons on Pentecost is pronounced very distinctly. The church as a whole waits upon God for the bestowal of the power (Holy Spirit). It is a time of "refilling and renewal." The service commences with "worship" (the believers pray all together). When the lengthy congregational prayer ceases, sermons and choruses accompanied by music become the order of the service.

Towards the end of the service the Pastor calls upon someone from the congregation to close in prayer and the Pastor pronounces the benediction.

2.2.9 Philadelphia Temple

Revival meetings in the Philadelphia Temple follows a set pattern of programme.

1. Choruses - to warm up
2. Prayer - someone from the congregation
3. Hymn or chorus
4. Worship session - someone may speak in tongue
5. Testimonies
6. Sermon by Pastor or guest speaker
7. Chorus
8. Prayer and Benediction

Members from other denominations are also invited to participate in an "item programme". During this time youth from the different denominations are invited to render items in songs and sketches depicting the theme of revival. The whole exercise is to invigorate the believer so that others may see the "light" in him and follow Jesus (Moodley 20/09/87).

2.2.10 Bethel Baptist Church

Revival meeting is an annual feature in this church. A tent is usually pitched and both believers and non-believers are invited to attend. It is a time of "renewal" of faith. Believers participate in prayer, singing, congregational prayer (worship), testimonies and rendering of items especially, choruses. Believers from all denominations attend. Non-believers come specifically for healing. They are attended to

individually and are requested to come to the church for further prayers. Sister Vanie and the pastor offer the prayers while the diaconate help those that have been "slain" by the spirit (Nundlall 18/09/87).

2.2.11 Personal Evangelism

Personal Evangelism plays an important part in the Pentecostal churches. Whilst the traditional churches are somewhat dormant in regard to this exercise the Pentecostal churches tend to keep contact with the backsliders, converts and numbers at large. There is however, a susceptibility to the phenomenon of backsliding and in order to overcome this, personal evangelism is encouraged by the church. The lack of personal contact may become the hunting ground of smaller churches who seek to increase church membership (Oosthuizen 1975 : 192).

The effect of Pentecostalism has gained so much of impetus that even the members from the traditional "mainline" churches subscribe to its method of teaching and join the Pentecostal churches. These members soon become very active in the Pentecostal churches. In smaller churches the Pastor can reach all the members in a month but in the case of large churches a single Pastor finds it difficult to reach all members.

Personal evangelism is also extended to church members who are bound by habits such as smoking, drinking and drug abuse. The Pastor and the diaconate visit such people and encourage them to break with the habit. They refer to the scripture and advise them that "The body is the temple of God and it must be kept holy at all times." These people are either identified through campaigns or are pointed out by their wives. On the

contrary the husbands fearing embarrassment do not expose their wives. Hindus who have come for healing at campaign meetings are immediately contacted and personal evangelism is conducted (V J Ramsamy 16/09/87).

Some churches keep a careful watch on new residents in the district. They are immediately contacted and evangelised.

The church advises those who conduct personal evangelism to be apologetic but firm in the presentation of the gospel. There should be no compromise with the teachings of other religions. A positive presentation rather than a negative gospel is the watch word for personal evangelism (Myles 21/09/87).

2.2.12 Hospital Visitation

Hospital visitation is usually conducted by the diaconate of the church. The Pentecostals maintain that they are conscious of the soul. Praying for the sick and winning them to Christ is in keeping with the injunction "Go ye into all the world and preach the gospel to every creature...." (Charles, The church and mission, Moving Waters June 1987 : 90).

The youth and the sisters also play an important role. The hospital visiting team break into groups. Each group visits a ward. Every person is prayed for. The patients are exhorted with encouraging verses from the Bible that Christ is the greatest physician and "He is here to set you free if you only believe in Him." Even ardent Hindus and Muslims in their desperation for healing are agreeable to be prayed for while under normal circumstances they would challenge Christian faith against their own faith (Nundlall 21/09/87).

During the visitation tracts with the name of the church stamped on it is handed to each patient and in some instances the names of patients are taken down and the pastor or members of the diaconate will visit them as soon as they are discharged. In other instances the pastor is called to the person's home for further prayers. When the person is prepared to accept Christ as his/her Saviour, the pastor and the diaconate work untiringly to encourage the person to attend church services.

The writer has observed how the god lamps and the flags were removed and destroyed. It is taken for granted that if they are not destroyed then the convert may revert to his/her old belief and the spirits of the deities will confront them and cause disharmony in the family.

The church as a whole advocates the destruction of the lamps, flags and images. They are seen as symbols of evil which will work in contrary to the christian belief (de Koning 22/09/87).

2.2.13 Tract Distribution

Tract distribution is an integral part of the church's outreach programme. Large sums of money is spent in the printing and distribution of tracts internationally. Tracts in all languages are circulated to all linguistic groups throughout the world. Whilst the Bethel Baptists, Glad Tidings and Central Tabernacle distribute tracts acquired from religious organisation of the christian faith, the Bethesda and S.C.C. print their own newsletters for distribution. Bethesda's "Moving Waters" has been in circulation ever since its inception and through this ministry Bethesda has grown to a very large extent, numerically. The

Stanger Christian Centre has its own printing press where books and tracts are printed and distributed gratis.

In some of the churches the youth after the Sunday services and during the open air meetings distribute tracts. The tracts are also distributed on Saturday mornings to all at the market places and in streets.

Bibles, tracts and gospel booklets are usually placed in hospitals, doctors' surgeries, hotels etc. People from all walks of life are reached. "The seeds of the Gospel are sown and some day it will germinate."
(E Ramsamy 25/09/87)

2.2.14 Evaluation

Formal teaching is seen as a means of giving the believers a thorough training in the doctrine. "Train up a child in the ways he should go: and when he is old, he will not depart from it." (Proverbs 22:6)
A believer is nurtured to such an extent that the informal teaching becomes the basis of the formal teaching. There is a feeling of belonging to the household of faith. In the Pentecostal teaching the Holy Spirit and its gifts are given the pre-eminence and invariably everyone is encouraged to exercise the gifts to the fullest possible means. The formal teaching is the real backbone of the Pentecostal education. Informal teaching is conducted very casually without any emphasis on the doctrine or liturgy. The message is usually one of healing and accepting Christ as a personal Saviour. During the informal exercise the members are encouraged to reach believers and non-believers. The Bible is always presented as the inspired Word of God. Emphasis is also placed on

the confessions of sin "to climb to the most exalted and most holy platform of sanctification (van Zyl 16/12/86).

The members are constantly advised to take a decisive stand against any form of compromise and alien gospel.

In the case of open air meetings and hospital visitation the members are trained to become bold and thus render service to the church by enlisting new members.

Some members who feel that they are quiet eloquent with the language and well trained, soon leave the church to start their own. The said believer usually starts accruing membership by holding crusades. Slowly one by one joins him and a church is started. Eventually those whom he has brought into the church cause a break away and join the new church. The new pastor and the church become very vociferous and those who are inclined to such nature readily join.

Admittedly the Pentecostal teaching finds ready audience in the new generation. The worldly "hum-drum" music and the rhythmic clapping and swaying with singing is transformed into religious phenomena. Whilst this method of teaching is accepted in some of the newer Pentecostal churches, the older Pentecostals and more so the traditional churches repudiate this.

2.2.15 Praise and Worship

Pentecostal churches throughout the world are creating an awareness of the importance of worship. The Holy Spirit helps the believer to worship in a church service. A spirit-filled believer is recognised by the way he conducts himself in a church service. He must involve himself in the clapping during choruses

and pray with the congregation during the worship service. The Holy Spirit will cause him to worship in a way that is acceptable to God. In true worship the Holy Spirit moves upon the human spirit and a true worshipper will be sensitive to the Holy Spirit. A spirit-led worship will enable a believer to lead a spirit-led life and render spirit-empowered service for his glory (Govender 16/08/87).

The service commences with choruses accompanied by clapping of hand and music. According to J F Rowlands "If you want to clap.... by all means clap! But not selfishly clapping your two empty hands together. Get out and clap the hand of another like Peter did in Acts 3:7 or like Jesus did in Mark 9:27 (Rowlands, Entertainment or Worship Moving Waters 1976 : 50-51).

The clapping of human hands was one method of rejoicing in Israel (II Kings 11:12). Only once is there a command to clap hands (Ps. 47:1).

The Pentecostal teaching emphasises that it is a "one to one" communication with God. However, it has been observed by the writer that there is no fixed liturgy. In some aspects of the service, there is a close correlation among the Pentecostal churches.

2.2.16 Glad Tidings Tabernacle

The Sunday service commences at about 10h30 and it continues as the spirit leads (Raju 21/07/87). The service usually terminates at about 12h30. The service commences with the singing of worship choruses led by the Convenor, usually a member of the diaconate. The congregation stands with hands raised during the singing of the worship choruses. The writer has

observed believers weep in the spirit, some speak in tongues while others shout out thanking God for blessing experienced in the past and present. When the worship ceases the Convenor asks someone from the congregation to pray and thereafter the people resume their seats. The writer enquired from the Pastor of the church in regard to the interpretation of the tongues and the latter replied that the church does not have anybody who could interpret tongues.

Whilst the congregation is in the attitude of prayer, the Convenor asks someone from the congregation to pray. The Pastor of the church welcomes guests and all members and requests them to feel free to participate in the service by singing and worshipping. As soon as the welcome is over the Convenor comes onto the platform and engages the congregation into bright singing. These choruses are sung with faster rhythm. There's rhythmic clapping of hands. The service becomes very vibrant now. As soon as the singing ends someone else is called upon to pray. The next item is devoted to testimonies. This is referred to as "pop-corn" time. To create enthusiasm in the believers motivating choruses and songs, such as:

"I want to testify whilst I can,

I might not have another chance any more."

As soon as the chorus ends, someone will get up quietly and testify. There is quick popping up of believers to testify. After about three or four people have testified the congregation stands again and sings choruses "create in me a clean heart, Come Holy Spirit..." Once more the congregation raises the hands and begins worshipping the Lord (same pattern as mentioned earlier). The service reaches a climax when the Pastor takes the pulpit to deliver his sermon. Usually a few verses are

read from the New Testament. Sermons centre round moral obligations. The Holy Spirit, soul winning etc. The sermon culminates in praying for the sick. As soon as this part of the service is over the Convenor reassumes his duty. The secretary of the church now appears to make the announcements. He requests people to pray daily, for those that are sick, prosperity of the church spiritually and materially. Believers are reminded of the weekly services, cottage meetings, where and when it will be held; inform people if there will be a guest speaker on the following Sunday. After the announcements the congregation stands to sing a hymn when the offertory is taken. The pastor prays for the collection and finally the pastor stands at the exit and pronounces the benediction. The congregation leaves being met by the pastor at the door. The band plays on as the congregation leaves (Own observations and interview : Paul 27/08/87).

2.2.17 Bethel Baptist Church

The order of the service is somewhat different as compared with the South African Evangelistic Mission. The service starts with a few worship choruses in order to get the congregation tuned for praise and worship. Soon after the choruses someone from the congregation is called upon to pray. Here too there is a Convenor who leads the service. He calls upon the pastor to welcome the guests and the members. In some instances a special welcome is accorded to special guests.

As soon as the people are welcomed the Convenor asks the congregation to rise and sing: "In moments like these, I will sing out a song, Sing out a love song to Jesus, In moments like these, I will lift up my hands,

Lift up my hands to the Lord....."

There is a very sanctimonious atmosphere and when the second stanza is sung the whole congregation raises its hands. As soon as the chorus ceases the believers pray loudly altogether. The writer has observed people thanking God, beseeching God for gifts to be bestowed upon them, the pastor and diaconate pray for the prosperity of the church. Tongues are spoken on rare occasions and only one person, Mrs V Nandlall is bestowed with this gift. The Pastor advises people not to move about or talk during this part of the service. Chit-chatting is not acceptable to the Holy Spirit.

As soon as the worship is over the congregation sings from the hymn books. Then next is the Bible reading followed by a prayerful chorus. The senior elder of the church is called upon to pray for the message. As soon as the sermon ends another hymn is sung and the deacons take up the offerings and tithe. The Pastor if, he is present, will pray for the offerings and tithes or usually the members from the office of the elders. The benediction is pronounced. The announcements for the week usually come at the tail end of the service. The announcements are: pray for the sick, backsliders, growth of church, midweek and cottage meetings etc. The Pastor meets the members at the door while those wishing to be prayed for meet in the vestry.

The service on a Sunday commences at 10h30 and its duration is about 2 hours. The members meet again in the evening at 18h00. During this session the same procedure is followed as the Divine Service except there are testimonies. (Pillay 1/09/87 - Tape recording)

2.2.18 Central Tabernacle

The Apostolic Faith Mission meetings are on the same parallel as the South African Evangelistic Mission except for a few differences viz testimonies are usually given by believers who have experienced some form of blessing or spiritual enhancement. The Convenor is usually the pastor or a member of the diaconate.

During the worship service, the believers pray all together. Some cry hysterically and clap their hands. Some speak in tongues. There is usually a high pitch in the tone of the voice. The rise and fall of voices create an atmosphere such that others join in. The pastor usually compares the vibrancy of his church services with the quiteness of the traditional churches. From the invocation to the benediction the service is invigorated with singing, clapping and music of guitars and drums. Invariably the music is louder than the voices of the people. The nature of the service keeps the people closely knit together. Very often the service is punctuated by "Praise God, Amen and Hallelujah". During the service, if the Pastor makes a valid point in regard to the scripture, he call upon the congregation to say Amen!

The announcements are important aspect of the church service. On Sundays, the Pastor makes known to the congregation the following:

1. Thank God for blessings over the past week.
2. Report back on any matter on previous announcement eg. so and so has recovered, raised an amount for church building.

3. Pray for the sick.
4. Midweek healing service and cottage meeting.
5. People are encouraged to tithe according to the injunction in the Bible (give $\frac{1}{10}$).
6. Youth ablaze - meeting on Sunday evenings.

The sermons observed centred around the Holy Spirit. The portion of scripture read from the Bible is usually such that the congregation is warned against the wrath of God if they grieved the Holy Spirit. Christ is presented to the people as someone who will punish offenders of the gospel. "Christ was once your Saviour but now He is your judge." After the sermon the congregation rises to sing a hymn during which time the offering and tithes are collected. Someone is called upon to pray for the benediction. Those that want to be prayed for remain behind whilst the others leave the church. The Pastor meets them at the door.

2.2.19 Stanger Christian Centre

There is no fixed liturgy in regard to the praise and worship services. The Sunday morning services open with a "time of praise and worship." The believers are liberated from the pangs of sin and focus their eyes on Jesus. During the praise and worship session the congregation is encouraged to feel free to sing, pray and dance in the spirit. The singing is soft and accompanied by music. People pray in loud voices whilst the music is in attendance. The whole service has a programme which the centre says "is led by the Holy Spirit." They do exactly what the spirit leads them to do. If the Lord wants Dr van Zyl to call people for healing, that is exactly what is done. There is no fixed order of the service. Each week the

programme is compiled "as the Lord leads". The collection is taken at any part of the service. People give freely so that God can use the ministry to reach out to perishing souls. Communion is administered fortnightly to all believers. The Centre does not sing hymns out of hymn books because it is seen as a form of distraction. Instead an overhead projector is used to screen the choruses that are sung. Testimonies are very rare. They are usually published in magazines and are circulated throughout the country and abroad. Dr van Zyl is able to use the gift of discernment. During a healing service he mentions that the "Lord has revealed to him that there's someone in the congregation who is suffering from a cardiac problem." He requests the people to come forward to be prayed for. The people eventually came forward. This indeed is "the manifestation of God's work through the Holy Spirit." During the healing session the writer has observed that a number of people being "slain" by the spirit. The reason for this experience as taught by the Centre is:

When a person is affected by the evil spirit and when the Holy Spirit wants to set him free, the devil flees from the person thus causing a vacuum in the person. Immediately the Holy Spirit descends upon him. The slaying is seen as the "old man" being put to death, and the "new man" is risen.

There is no formal hand shaking because the Pastor and the diaconate attend to those who require prayers for healing (de Koning 2/09/87).

2.2.20 Exorcism

Exorcism is a phenomenon common to all Pentecostal churches. "Mens sano in corporé sano" is the emphasis of this phenomenon. Pentecostalism is concerned with the cleansing and getting rid of defilement in a person (Oosthuizen 1975 : 42).

The healing of a demon possessed person through prayer finds ready audience especially among the Hindu community, especially those from the lower income group. The Pentecostal churches use this phenomenon as a starting point for their numerical growth. For a healthy christian life, it is imperative that a believer should be fully conscious that he has received the Holy Spirit to dwell in him. If he is void of the Holy Spirit, Satan takes occupation of his body and plays havoc with his life (E J Ramsamy 6/09/87).

A sick person is reminded that sickness is a warning to renounce sin and whosoever acknowledges and foresakes his sin finds in Jesus pardon and healing.

The churches take their example from the Bible for the due practice of this phenomenon.

Jesus went about healing all those who were oppressed of the devil (Acts 10:38). There are other incidents recorded in the Bible where Jesus delivered those that were possessed. (cf (Matt 8:28.34; 9:32-34; 15:22-28; 17:14; Luke 4:33-36)).

Today the example of Jesus Christ is followed in all the Pentecostal churches. Before a person is prayed for, the Pastor asks the possessed person certain personal question such as:

In the case of a Christian

What is your name?

Where do you live?

Which denomination do you belong to?

How long are you a Christian?

Have you been baptised by the Holy Spirit?

In the case of a Hindu

What is your name?

Which deities do you worship?

Do you perform sacrifices?

What is the nature of the sacrifice?

Do you believe that Jesus will heal you?

(Healing service Central Tabernacle 11/02/87).

If the healing takes place in the church, then a message of exhortation is delivered by the pastor.

"If you will have faith tonight, the Lord will do his duty for his child. If there's going to be healing for that body in heaven, there is healing down here. Just believe and the Lord will have his way."

The prayer is preceded with a chorus which gives the person (to be healed), a measure of confidence in himself and the Divine Healer (Jesus). The chorus usually starts at a low pitch and the volume increases. The person to be prayed for is seated in the centre and the prayer team stand in a circle around him. The writer learned the following choruses which are usually sung at healing services.

1. Believe on the Lord Jesus Christ (x3)
And thou shall be healed.

2. If you believe and I believe
We both together strive
The Holy Spirit will come down
And (John/Govender) will be healed.
(Choruses commonly sung by all Pentecostal Churches)

There is an accompaniment of music while the choruses are sung. The writer has observed the following at the Central Tabernacle healing service.

During the singing the possessed person breathes heavily and the prayer group lays hands on the afflicted. Whilst the Pastor prays, the group members support the prayer with Amen and Hallelujah. Eventually the whole team prays together. The writer has also noticed that the possessed person is "slain" by the spirit and in cases there is profuse vomiting, which signifies that the devil has let the body loose (Healing Service Wednesday 11/02/87).

When the person gains consciousness he is questioned as to:

How do you feel now?

Will you accept Christ as your Saviour?

There is a follow-up on the healing. The church prayer group makes regular visits to the home encouraging and exhorting the whole family. By this time the family has indicated to become members of the church.

The next step is to remove the "kamatchie lamp" and other objects such as the "trident", "kuthu villeku" and "Veer jati" (whip used to drive demons), in the case of Tamil-speaking Hindus and the removal of the jhanda in the case of Hanuman devotees.

The writer enquired from the diaconate of the three Indian Pentecostal churches as to what they do with the articles aforementioned. All of them seem to have the same view: "We usually destroy them by throwing them into the fire. In the case of a Tamil woman, the gold attached to the "thali string" is replaced by a cross and in all cases the thali string too is replaced by a gold chain (V J Ramsamy 27/06/87 Central Tabernacle; Myles 30/06/87 Glad Tidings; Nundlall 10/07/87 Bethel Baptist).

In the case of the Stanger Christian Centre, the healing procedure is just the same. The people are requested to walk to the altar for prayer. The music is in attendance while prayers are offered. The only difference in the prayer is that van Zyl prays normally with the same volume throughout the prayer, whereas in some of the Pentecostal churches as mentioned earlier the voice increases from a low pitch to a full volume.

2.2.21 Assessment

The copying of any traditions, customs and mannerisms from other Pentecostals is acceptable to those who subscribe to a common phenomenon. There is absolutely no objection to a church that wants to adopt the style of praise and worship (V J Ramsamy 2/09/87).

During the praise and worship service, the action of the congregation becomes more intense and concerted in character. The band in co-operation with the convenor breaks into rhythmic choruses and the congregation follows suit. One who sits in a Pentecostal Church (especially those from the traditional church) would think that the congregation is overcome by excitement.

The choruses are punctuated by loud shouts of "Hallelujah", "Thank you Jesus", "Amen" and "Glory to God". Almost immediately someone from the congregation "experiences the presence of the Holy Spirit." There's the clapping and praying aloud each in his own way. There are occasional shouts and chants accompanied by clapping. The volume of the sound rises and falls without a unified pattern or group concentration. The

convenor's voice booms out occasionally through the microphone. A believer speaks in tongues, someone interprets and the prayer ends abruptly.

The service comes to a climax and with the reading of the scripture and preaching. There seems to be no time limit in the preaching. "They preach as long as the spirit leads." In some instances the writer has discovered repetition of facts throughout the sermon. During the worship service people in some Pentecostal churches testify to the effect that they have experienced God's blessing by getting an increase in the salary, purchase of a new car, experienced healing, etc. This is an encouragement to others to get up and testify. Some testify that God has spoken to them while they were in prison. In the previous life they were gangsters, murderers or robbers but now they are in God's business. It has been observed that recurring phrases are used in the testimonies e.g. "I want to praise and thank the Lord for..."

During the praise and worship services, certain believers fall into a "frenzy." The whole body quivers with rhythmical jerks and finally collapse into a comatose condition.

Others rise and shout at the top of their voices and during the singing each individual responds to a pattern of motions. At the end of the service the Pastor call upon people to come to the altar, should they require prayer.

In some Pentecostal churches "swaying" and "dancing" is encouraged during the worship service (Writer's observation).

CHAPTER 3

Types of Membership with Particular Reference to:

3.1 Education

It was unconceivable that the "indentured Indians" who were brought out to Natal would live for long in the country of adoption without becoming concerned about the religious and academic needs of their children (Mahabir 1977 : 10).

Since the primary consideration of the planters in Natal was labour and that of the Indian government the physical and material well being of her nationals, the education of the children of the labourers was not provided for in the terms of the contract of indentureship (Rambiritch 1955 : 13).

Except for the basic religious instructions the indentured Indians had little or no academic background. The children received schooling in the vernacular and religious instructions from those who had a knowledge of the scriptures (van Rensburg et al n.d. 123). To a very large extent the Indians were deprived of the opportunity to update their academic knowledge. In any case they were unable to provide for their children's education with a meagre earning of ten shillings a month (Oosthuizen 1975 : 31).

Amid this great quest for education, the Christian Missionaries took the initiative to provide western education (Agjee 1981 : 1). In 1867 Father Sabou opened the first private school for thirty pupils (van Rensburg et al n.d. 123). This was followed by another school in 1869 when the Rev Stott obtained

a grant from the Natal government to conduct a day school for the children of indentured workers and an evening school for older students in Durban (Behr 1978 : 233).

Seeing that many children who were growing into illiteracy, John Rangiah, a Baptist missionary set himself the task of organising and establishing a school in Kearsney. An approach was made to the Hulett's management who made available an old laundry building. On Monday, 10 October 1904 the first Indian Baptist School was opened in Kearsney (N.I.B.A. Founder's Golden Jubilee 1953 : 16).

The early missionary zeal to provide education for Indian children while being commendable, nonetheless left much to be desired. The teachers' salaries were hardly attractive and the few who entered the profession left as soon as more lucrative jobs were sought.

Statistics showing Indian schools and pupils in Natal 1895-1909

YEAR	NUMBER OF SCHOOLS	ENROLMENT
1895	28	2919
1900	31	3281
1905	31	3149
1909	35	3284

(Race Relations 1943)

It could be ascertained from the above table that the indentured parents felt secure in the education of their

children. The escalation in the enrolment reveal this.

The first generation children received very little basic education in the western direction. Western educational avenues were closed to them and also opportunities were very rare in view of the terms of the contract of indentureship. The Indian realising that their future in regard to prosperity lay in their children's education made tremendous sacrifice. They contributed to the erection of school buildings, organised private schools and employed salaried teachers (Samuel : 10/10/87). The Indian education grew with leaps and bounds and today Indian education gained great momentum under the control by the State.

Having given a resumé of the beginnings of Indian education, the writer's task is to ascertain the nature and quality of the member's education in the different Pentecostal churches.

From a humble beginning the Pentecostal family in some cases if not all grew in stature from an educational point of view. Admittedly the first and second generation Indian had very little scope towards attaining a higher academic qualification. Parents' salaries were meagre and schooling facilities were inadequate and mostly of a very poor quality (P C Pillay 20/06/86). Schools were far and few between the Indian locations.

The present generation has witnessed a tremendous growth. Parents became very education conscious and relied heavily on their children to shoulder the burden of the family should their parents be unemployed or for any other reasons (Moonsamy 26/09/87).

At one time the Pentecostal denomination was looked upon as that of the poor and illiterate class of people, but today it has become quite vibrant with members from the ranks of the professionals, businessmen and technicians. It has been observed that the majority of the elite population of the Pentecostal churches is made up of the children of families who were Pentecostal church members. The parents lay great emphasis on formal education since it is the "bread and butter" issue of the day. The same can be said of girls. Whereas the early Indians regarded it a taboo for girls to go to school but today girls are given equal opportunities in regard to western education. The following table reveals the Pentecostal school population as at 1/03/1987.

No. of Pentecostal pupils in school as at 1/03/1987

	CL I	CL II	STD I	STD II	STD III	STD IV	STD V	STD VI	STD VII	STD VIII	STD IX	STD X	SP CL
BETHEL	6	9	3	2	4	5	3	6	7	3	3	6	1
PHILADELPHIA	4	7	4	10	11	9	4	8	5	4	3	4	-
SAEM	9	6	6	9	9	10	6	7	6	3	2	2	1
STANGER C C	5	4	4	2	4	2	2	3	2	2	1	-	-
AFM	10	8	7	10	9	7	8	6	5	6	7	7	2
TOTAL	34	34	24	33	37	33	23	30	25	18	16	19	4

The growth of professional and business sectors are gaining ground at a very slow pace. In regard to professionals there are very few medical doctors, who are for all intents and purposes off-springs of Pentecostal parents. The bulk of the professionals are teachers. The writer interviewed teachers and parents to ascertain as to why they had taken up to teaching. A cross-section of the

interview revealed that:

1. teaching was a secure job.
2. there was a steady income and housing subsidy.
3. there was scope for further studies.
4. some parents did not have the finance to allow their children to take up medicine, law, etc.
5. since the teacher training institutions offered bursaries, children were sent there which relieved the parents of their financial burdens.

Whilst the majority of the teachers are Pentecostal members from the beginning, there are others who have joined the churches through marriage and healing ministry. Some of them have experienced healing. Today Pentecostal churches have gained momentum to such an extent that they are almost running on parallel with the historic churches. The population growth is phenomenal. They also have members from the elite of the society.

The writer has examined the reason for the tremendous growth and concluded that:

The Pentecostal churches carry the message to the people through tent crusades, open air meetings, etc. They have a door to door evangelism thus meeting people from the rank and file of the community. They attend to the personal and spiritual needs of the people whether christian or not. Every person is given the opportunity to preach. He readily makes reference to the Bible to back up his message. Both the highly educated and others are equipped with some knowledge of the Bible. The effect of Christianity is emphasised through the churches humanitarian philosophy. Food and clothes

are distributed to the needy.

The youth are given an opportunity to participate in the church services (Abrahams 23/04/86).

The writer has also concentrated his enquiry into the growth of the "mainline" historic churches. He has also sought reasons as to why the Pentecostal churches have gained momentum over and above the mainline churches. One respondent intimated to the writer that she has joined the Pentecostal church because there is a lot of freedom in a Pentecostal church. Every member is given an equal opportunity to praise the Lord. In the historic church only certain people are appointed to lead the services and chosen people are called upon to pray. In the historic church which the respondent comes from, the minister regarded himself as being placed there by God and nobody should question him even if he erred. He was looked upon as the final authority.

Children were discouraged to proceed with higher education. As soon as they completed primary school education they were advised to find employment. The minister's children were the only ones who reached as far as university or teacher training institutions. The minister amassed great wealth and owned large hectares of land.

The members were not told of the church's income and expenditures. The minister went from church to church and collected the monthly tithe from the treasurers (Rachael 2/06/87).

Whilst the Pentecostal churches have a door to door evangelism with every member, it has been observed that the historic church concentrates on only the elite members. Services at poor member's homes are not well

attended while services at elite member's homes are well announced and well attended. The Pentecostal church pastors regard themselves as part of the congregation and care for the members' needs individually. There is a regular emphasis on the need for educated men and women in the churches in order to upgrade and elevate the standard of the churches.

Seeing that a number of Hindus are becoming Christians, there is a reaction from the Hindu organisations to keep the people intact within their own religious folds.

Hindu organisations such as the Stanger Siva Sungam, Sanathan Mundal and the Ramakrishna Movement are vigorously involved in preaching the Hindu Scripture, rendering to do evangelism in regard to Hindu consciousness, conducting cottage meetings, weddings and funerals. They too follow specific programmes during their services almost on the same lines as Christians. A discourse in the Hindu Scriptures is the basis of the Hindu consciousness.

Presently the HoD has voted money for the revival of Indian languages thus enabling the youth to come to grips with the Hindu scripture (Own observation 20/10/87).

3.2 The socio-economic condition

One may divide the early Indian immigrants broadly into two categories, those who embarked at Madras and the others at Calcutta. About two thirds of the total came from South India. Hindus made up the majority. There were over 80 percent of them. The smallest group was the Christians, 1,4 percent (Bhana et al 1985 : 347).

The caste system played an important role in the social order of the day. The Pariah, who were the untouchables, were numerous among the Madras immigrants. If a Pariah had to visit one from the upper caste, the former will have to stand at an unreachable distance from the upper class. Water and food was served in utensils of a very inferior quality (usually jam tins and the like).

Caste laws determined one's marriage, work and social status. To marry into another caste was to be rejected by the particular caste community. The hierarchy of the castes was strictly determined and adhered to by all means (Oosthuizen 1975 : 16).

The major part of the labour force was made up of the lower castes who came from the rural areas and the labour skills in the economy was largely monopolised by the upper caste workforce and "passenger" Indians (Oosthuizen 1975 : 21).

The gap between the earnings of these two groups was wide. The indentured farm labourers earned a mere ten shillings per month while those in the upper bracket exploited the poorer class.

It was during this time that Christianity played a very significant role among the untouchables. "All are children of one father" found a ready place among the oppressed and dejected (P C Pillay 3/03/87).

During the second and third generations, Pentecostalism came to the rescue of the lower class and elevated their socio-economic standard by preaching that education will place them on par with the elite group of educated and business sectors. The feeling of

insecurity and unwantedness was demolished. On the contrary the upper castes rejected the so called "white man's" religion as something obnoxious. It is viewed so by the priestly caste because Christianity provided free services as against the former. An interviewee stated that when his mother was ailing, he spent much money to priests in vain. He was at wits end, when a Pentecostal pastor came to his rescue and prayed for his mother thus setting her free from the bondage of sickness (Sundraj 16/06/87).

The third generation children who were better educated felt the pangs of injustice on them and vehemently fought against it. Pentecostalism found it easy to communicate with the masses since the reading of the Bible presented no difficulty to them. The church at large taught the people that "everyone was equal in the eyes of the Lord." Of-course many who were dejected found solace to the problem of unwantedness.

As the children grew parents sent them to urban areas to find employment and also seek admission into secondary schools. Parents became aware that in order to find employment in industries their children were to be better educated.

In order to overcome rural poverty more especially the Pentecostal pastors encouraged people to move to urban areas. They arranged accommodation and in most cases found them suitable employments (V J Ramsamy 3/03/87).

They cared for both the Hindus and Christians alike. Eventually the Hindus who received help from the pastors became Christians and certain Christians joined their assemblies through the humanitarian gestures of Pentecostal Pastors.

People now lived side by side irrespective of their castes. In the wake of this new social structure, Pentecostalism preached love and equality. Many who realised the simplicity of the religion and its forthrightness readily subscribed to the teachings and became ardent Christians (Nundlall 12/09/87).

It must be accepted that the Pentecostal pastors and members make regular visits to the homes where people are sick and stricken with poverty. Regular prayers are offered to God for the healing of those that are sick, food and clothing is given to the needy. However, this cannot be said of the historic mainline churches in Stanger. Very little field-work is done. Members are content with themselves and rarely make visits to non-Christian homes unless they are called (David 20/10/87).

An interviewee who was once a very devoted follower of Hanuman stated very categorically that he does not attend Hindu weddings or ceremonies. He refuses to even attend certain functions arranged by their very close relatives (Interview X : 21/10/87).

Today the Pentecostal churches have a wide cross-section of members from the affluent and the proliterate. Today the Pentecostal churches have as their members comprising of medical practitioners, educators, businessmen, technicians, artisans, clerks and wealthy farmers. Statistics received through questionnaires reveal a cross-section of membership in the various Pentecostal churches.

Cross-section of membership in Pentecostal churches

	SCC	SAEM	BETHEL	PHILADELPHIA	APOSTOLIC
Medical Practitioner	1	-	-	2	2
Educators	-	1	3	1	5
Businessmen	±6	-	-	2	2
Technicians	±5	-	-	-	2
Artisans	6	1	-	4	4
Clerks	3	4	6	7	7
Farmers	1	-	-	-	2

From the above table it can be seen that the researcher has given an approximate figure in regard to businessmen and technicians. This is due to the fact that the SCC has Blacks, Indians, Coloureds and Whites as its members and the researcher experienced difficulty in reaching all the people from the different race groups.

The writer has further ascertained from the questionnaires that the members earning capacity is such that the Pentecostal churches receive a substantial income through tithing, offerings and love-gifts.

The members see to it that the pastor's salary, travelling expenses, rental and other remunerations are met.

Three of the Pentecostal churches have erected new church buildings. The pastors of the churches were interviewed separately to ascertain as to how they have raised the money to erect such huge buildings. Each of them intimated that they have in their churches members who apart from tithing give very liberally when called upon to do so (Cf Appendix iv for photographs

of church buildings).

It has been also researched that the earning capacity of members range from R2000 to below R500 per month. The bulk of earning of members is within the R1000-R500 bracket.

3.3 Views of Respondent

The members are regularly advised of their obligation to the church of Christ. They are taught that only in giving to the Lord they can prosper in all dimensions. Whilst the majority of the members tithe according to the command of the scripture, there are those who give according to their fancy (Raju 3/03/87).

Whilst the affluent reside in their personal residences the majority live in municipal dwellings on rental schemes.

The writer interviewed three categories of Pentecostal church members in regard to their tithing and each of them were asked: Do you tithe according to the demands of the Scriptures? If so give your reasons.

Respondent A

"Yes. God has blessed me with a beautiful house. I earn well and what's due to God I must give to Him. If I do not tithe regularly and according to the scripture, then God's business on earth will become insolvent."

Respondent B

"No. I do not give my exact $\frac{1}{10}$ to the church. I am a

low wage earner. I have to meet my monthly obligations. If I neglect my rental, water and lights bill then I will be in problem. I give to the church when I have the money, after all the greatest part of the church's income is given to the pastor. Just as the pastor is educating his children, I too must save for my children's education. The church makes vain promises to help educate the youth. From past experience I confess that when the occasion arose children were left to fend for themselves. I have no guarantee that such state of affair will not recur."

Respondent C

"Yes. I am a sugar farmer. When I was a Hindu I was beset with financial problems. When I was still a Hindu, I heard a pastor preach at an open air meeting on the text, 'Cast thy burden upon the Lord, and He shall sustain thee.' (Psalm 55:22). I was at once convinced that Christ will rescue my bankruptcy. When I became a Christian I realised that giving to the Lord ungrudgingly will see me into prosperity. Today my Lord lifted me from 'the miry clay and set me on the rock of prosperity'. I care less to question the church what it does with the money, for I am satisfied that I give to the Lord what is due to Him."

CHAPTER 4

Reasons for conversion to Pentecostalism

4.1 Pentecostal attraction of members from historic churches

Various interviews have been carried out with individuals who have resigned from the historic churches and affiliated with a Pentecostal church.

The main contention was to ascertain as to why members from the historic churches accepted Pentecostalism. However, the predominant question is: Why did the members not join other historic churches to the same extent?

4.1.1 Disciplinary Action

Interviews with pastors and members of the diaconate of historic churches (from which the members have joined Pentecostalism) stated unreservedly that members were guilty of moral misdemeanour and when questioned before the church court, took umbrage and stayed at home until he was approached by a Pentecostal pastor to start a fellowship. Many approaches were made to the person concerned to return to church but all attempts proceed futile (Abraham 26/03/87).

Another disciplinary measure was meted to a certain pastor of a historic church who together with the church's treasurer embezzled large sums of money from the church's treasury.

When the board's auditor discovered the shortfall, the members concerned were hauled for their misdemeanour. They defended their

action stating that "it was God's money and God's servants should not be questioned as to how the church's finances were used." When the pastor and treasurer were asked to repay the money, they resigned. Being men of some standing, caused a rift in the church thus forming a new fellowship under the auspices of the Pentecostal Baptist Church.

The arguments in favour of those members who have faltered (as preached by most Pentecostal churches) is: "If Christ can forgive a sinner, who is man to change what Christ has preached" (Dixon 23/11/80).

On the contrary Rev D N Nathaniel (now late) warned the congregation that as a christian one cannot continue in sin. Christ is a forgiving Saviour but He will also punish the habitual sinner, as much as He punished "those that made His father's house a den of thieves." "A sin is liken to a scar on one's body. Everytime one looks at it, it should remind one not to fall prey to sinful habits" (Nathaniel 25/12/80).

Why did members not join other historic churches? There seems to be a very stringent scrutiny applicable to members especially from other church seeking membership in another historic church.

A person has to make a formal application to the church for membership. The church views the application in the strictest manner possible. The secretary is entrusted with the responsibility of writing to the applicant's former church requesting a confidential report in regard to:

Date of membership acquired.

Period during which he was a member of the church.

Character of member.

Reason/s for resigning from the church.

"Break-away" members knowing full well the nature of the scrutiny, will invariably not attempt applying for membership but instead join a Pentecostal church, which readily accepts him in order to increase its numerical growth (Samuel 20/07/87).

4.1.2 Conversion through marriage

It is an accepted norm that when a woman marries a man, she becomes a member of his church. Whilst the writer has interviewed many people common to such circumstances, he has chosen two such cases where the persons were at one time ardent stalwarts of the historic church. For obvious reasons the interviewees requested that they remain anonymous.

"I was married to my wife who was nurtured in the Pentecostal faith. During my courtship, my father-in-law dissuaded my wife to marry me. He informed her that I am a person from an historic church and that my wife would be quite opposed to the historic church type of worship. However, my wife defied her father's advice and we soon married. My wife became a member of my church and was unable to adjust herself to the historic church situation. She missed the Amens and hallelujahs.

It was not long, I found a new job in Doringkop and the only church there, was a Pentecostal one. We attended the church. As days went by I had to adjust myself with the "new style" of worship. I

received the baptism of the Holy Spirit and remember speaking in tongues. Today I am a board member of the church (Mr X 20/07/87).

Another interviewee stated that he too married a woman from the Pentecostal church. He stated that he was a President of the historic church Youth Movement and an active executive member of the church. After his marriage both himself and his wife attended his church. Owing to circumstances he had to move into Stanger and rented a house on the Pentecostal premises. Although there were historic churches in Stanger my wife forced me to attend her kind of church. I had no alternative but was compelled to join the Pentecostal church (Mr X 21/07/87).

4.1.3 Job opportunity

Many historic church members moved from their old residences to find jobs in towns and cities. As a result of this movement church conscious members affiliated themselves to Pentecostal churches.

The writer was informed by Pastor R Ezra (now a P.P.C. Pastor) that he left Glendale to seek employment in Durban. Whilst living in Durban a pastor of the Merebank based A.F.M. Church found him a job. He regularly attended the church services and soon the pastor learned that he was a Sunday School teacher in the Baptist Church. Pastor Ezra was appointed as a Sunday School teacher. From a roll of 50 pupils he increased the Sunday School population to 150 within a year. He was later appointed as an evangelist and then a full time pastor in an A.F.M. Church in Johannesburg. Today he is working tirelessly to

establish the P.P.C. in Stanger (Ezra 5/10/87).

Another matter for departure from the historic church is the dissension over certain key position that members want within the administrative structure of the church government. Some of the interviewees stated with great disappointment that they had served the churches very faithfully and having been deprived of the position in the church makes them feel inadequate to remain in the church. The writer enquired from the diaconate and pastor of the historic churches concerned as to the validity of the statement in regard to the administrative posts in the churches.

Mr J Samuel, an ex-president of the Baptist association stated very categorically that the younger generation is far better equipped with modern trends in accounting and secretarial acumen. It is therefore necessary to "fit the right parts into a modern machinery" (Samuel 15/07/87).

The writer enquired from Mr A Solomon a general supervisor of the Darnall circuit and the honorary Life Vice President of the B.A.S.A. if any attempts were made to stop members from leaving the church. For the "honoris causa" (reputation) of B.A.S.A. and the glory of God we do not engage in a dialogue with dissentient members. They are free to join any church they may so desire. "I am quite satisfied that my association is the "alma mater" of their faith in our Lord Jesus" (Solomon 5/05/87).

4.2 Pentecostal attraction for non-Christians

The Pentecostal phenomenon play an important part in the conversion of non-Christians. Whilst the phenomenon

finds a ready audience amongst the Hindus, it somewhat experiences difficulty in reaching the Muslim community. A Muslim from an early age attends the Madressa classes where the young Muslim receives a thorough schooling in his religion.

However, it cannot be said same of the Hindu community. The reasons for accepting the Pentecostal phenomenon are various. The interviewees stated that:

4.2.1 Hinduism gave them no hope.

4.2.2 Converts from Hinduism stated that they found no help and guidance from either their Holy scriptures or their religious leaders.

4.2.3 They are not certain of their supreme God.

4.2.4 Majority of the second generation and up till now find difficulty in reading and coming to grips with the Holy Scriptures that are recorded in the vernacular.

4.2.5 The younger generation maintain that it is too mythical and there is no salvation or forgiveness of sin.

Practically most Hindus converting to Pentecostalism are those who observe ritualism rather than philosophical enlightenment (Oosthuizen 1976 : 182). Most of the converts stated that Hinduism breathes threat to them and they are constantly in fear of being attacked by obnoxious spirits. Healing plays an important role in Hinduism. Interviewees stated very categorically that Hinduism has no answer to sickness and diseases (Sundraj 4/09/87).

There is always an element of uncertainty and the Hindu is called upon to submit himself to a number of vows eg. for healing, good health, prosperity, etc. The ceremonies are elaborate and very costly. Animal sacrifices are made to substantiate the vows. If this is not executed then there will be some form of confrontation by the spirits (Govindsamy 4/10/87).

The writer has made contacts with a number of Hindu youth who hold the view that:

4.2.6 their progenitors placed great emphasis on superstitious beliefs.

4.2.7 the religious attitude of parents are forced onto the children - they resent this.

4.2.8 the healing in Hinduism with traditional medicines is mere "chance-taking" - they prefer medical attention.

4.2.9 Grandparents take strong exception to children refusing to participate in religious ceremonies.

However, it must be noted that the grandparents in the Hindu society still in most cases make the final decision in all matters of the family (Sundraj 4/09/87).

Some of the interviewees who were dissatisfied with the Hindu religious phenomenon found solace in healing campaigns of the Pentecostals. The writer asked Mr Kesavan Pillay as to why he had alienated himself from the religion of his progenitors and became a Pentecostal. His reply was: "There are no rigorous traditional ceremonies, no strict pattern of "fasting" (abstention from flesh). I don't have to make

elaborate and expensive preparation for one to be healed. I could pray at anytime and anywhere as a Christian" (K Pillay 1/10/87).

4.2.1 Testimonies

"I was born a Hindu. During my youth I accompanied my parents to temples and participated in sacrifices. I remember very vividly that sacrifice was a must in my home. There were instances when my father had no money, and if the sacrifice were to be carried out, the money had to be borrowed. If a sacrifice was omitted then we had to face confrontation by the spirits of the deities.

When I commenced work I was to observe the rituals and sacrifices. My wife comes from a staunch christian background and after our marriage she had to follow my religion and perform all the ceremonies that a Hindu wife would have to do. I sacrificed all types of animals (pigs, goats, etc). Although I earned a reasonable salary, I was unable to make ends meet. My first child was a deformed boy. I tried all the temples (in vain) for healing of my child, who was unable to take in milk.

One day a certain Mrs Miriam Manie visited me and advised me to refer the child to Dr van Zyl a faith healer. Dr van Zyl at this stage had few whites from Johannesburg who were being prayed for. He then referred me to his co-worker Pastor Nelson Abraham. Having counselled my wife and I, he laid hands on the child and prayed. The same day the child was able to drink milk and today he is active and alive.

Having heard of this miraculous healing, my mother, sister and brother-in-law accepted the Lord" (Govindsamy 4/10/87).

4.2.11 "I came from a very staunch Hindu background. Katha and Janda ceremony was a regular feature in my home. Any deviation from this religious practice was made to believe a serious matter which the family had to reckon with.

One day in 1960 my mother who is now 69 years, suffered from acute abdominal pain. We immediately sought help from all spiritualists in every temple of all deities. We even sacrificed goats and pigs to appease which ever spirit was responsible for this ailment. My father's life-time saving was all exhausted. Having lost all hopes in temples, neighbours advised us to seek the help of a zanzibari spiritualist. He instructed us to bring him a lion's tooth so that he may tie this round my mother's neck and she will be healed. This was something impossible to get. Nevertheless, we paid a Black male R45 who promised to get us a lion's tooth. Having acquired the tooth, it was given to the zanzibari who tied it round my mother's neck. My mother showed no signs of recovery. Instead her condition worsened. While lying on her sick bed she requested us to call for her brother who was a believer in the Lord Jesus Christ. As a last resort we called for him. On the 14 January 1967 he came along accompanied by Pastor D F Williams.

The said Pastor read a few verses from the Bible and thereafter placed the Bible on my mother's head and prayed. All that I heard from my mother during the prayer was "I am now going". Immediately, the pastor concluded the prayer and questioned "who are you?"

"I am mooni". "Where are you going to?" "To the person who sent me". "Why are you going?" "Christ's blood is too hot for me".

My uncle suggested that my mother should live with him for a while until she is completely relieved. A week later his mother returned all well hail and hearty.

On 20 January 1967 the whole family entered the portals of the church for the first time. On the 15 March 1969 my parents were baptised and six months later my elder sister and I walked through the waters of baptism" (Sundraj 4/10/87).

4.3 Assessment

Pentecostalism offers man propositions and requires activities of which to lead their lives. These teachings are requirements, whatever their specific content, respond to human needs for peace of mind, for psychic balance, for reassurance, for harmony in relationships, and for positive attitudes to life and work. They are facets of salvation from evil for the individual, his family, community and nation. Pentecostals view miraculous events as an important idea of transformation of power through the Pastor to a believer. Healing performed out of the christian religious context is seen merely as a phenomenon, perhaps even a trick. Therefore the idea of healing is a call to belief in the believer. The process of healing through prayer is invariably the work of the Holy Spirit. To condemn as false and to reject ideas, teachings and doctrines will mean that the one concerned is "Grieving the Spirit". In order to maintain a high standard of religious acquisition "a priori", knowledge rests on faith and devotion.

A faithful devoted person will undoubtedly be bestowed with the nine fold gifts. Many claims made for religious beliefs and practices could scarcely be successfully put to the scientific test. Therefore scientists have often been dismissive of religious phenomena - from claims to healing, visions and spirit possession to religious doctrines and philosophy. The faith healer, however, does not militate against medical healing. They advocate healing by scientific means of vital necessity, since doctors are a gift from God (Ikeda and Wilson 1984 : 23-34).

CHAPTER 5 Organisation

5.1 Introduction

Each church is governed by its own constitution. The dogmas and doctrines are clearly defined in the constitution. Any infringement of the set rules will render a person to appear before the church council to show just cause for the infringement (Raju 23/02/87).

It has been ascertained that whilst the constitutions of each church differ in some areas, the spiritual aspects greatly converge. Each church has within its orbit an administration section for the running of its work.

The Stanger Christian Centre has a very sophisticated administrative section. It has a full time printing press, producing booklets and gospel tract which are distributed internationally. There is also a book room which puts on sale all religious books and other religious items such as crucifix, praying hands, etc (de Koning 21/06/87).

It has also been observed through research that most of the other churches do not keep an upto date record in regard to membership, and day to day happenings and activities of the church. The only record that was made available to the researcher (by some churches) were copies of secretarial reports of the A.G.M.

Looking into the administration of the churches in review the following departments are distinct in almost all the churches.

5.2 Pastors

Each church has a pastor and or assistant pastors depending on the magnitude of the Assembly. The pastor is held in a very high esteem and is looked upon as a person with authority and may not be challenged (Nundlall 6/06/87).

5.3 Duties

The pastor is the head of the church. He is responsible for the spiritual needs of every member. It is his duty to keep the whole church in "trim condition". He conducts services, administers the Holy Communion, officiates at funerals and marriages, baptises people. In some instances he serves as a chairman at meetings. In most churches the pastor is a marriage officer and a Commissioner of Oaths. In certain churches eg. the Glad Tidings Tabernacle of South African Evangelistic Mission, the superintendent, Rev David Haag is called upon to perform certain functions eg. marriages (Myles 4/03/87).

5.4 Qualifications of Pastors

In most instances the pastors of many churches hold a theological diploma from the Bible School of their own. Academic qualifications play an insignificant role in most churches. A pastor who has not matriculated may enter a Bible College if he has the call.

5.5 Elders and Deacons

The elders and deacons come directly under the pastor. They are elected annually at an A.G.M. The number of elders and deacons vary from church to church. They are elected from among the congregation by the members.

5.6 Qualifications

They must be persons who have been baptised by the Holy Spirit. They must have served the church faithfully without being subjected to any disciplinary reprimand. As in the case of the A.F.M. they are thoroughly scrutinized by the board to ascertain if they satisfy all conditions as laid down by the church law (Church Law Ch. 2:12). The Stanger Christian Centre maintains that if it is the call of God then man-made rules are to be set aside. God anoints a deacon and elder to do his work (Barry 6/06/86).

The duties inter alia is to assist the pastors in all their official and routine matters, thus preparing them to a pastoral office (Myles 7/06/87)

Provisions for the appointment of deaconesses are made in some of the churches' constitutions. Today, since most churches have a women's department, the women work on their own but subservient to the church board/council.

5.7 Role of Women in the Church

The women play a very significant role in the church. In most of the churches the researcher has observed that committees are set up in each district in order to reach people with the gospel.

The committee meet regularly in order to report on the progress of work done. Realising that fellowship with Christians is a necessity, sisters hold meetings on regular weekly basis. The sisters of the different denominations hold the services as follows:

Glad Tidings	Tuesdays at 10h00
Stanger Christian Centre	Wednesdays at 10h30
Central Tabernacle	Tuesdays at 14h30
Bethal Baptist	Wednesdays at 10h30
Philadelphia	Tuesdays at 11h00

The writer has visited the services and found that the sisters' meetings are well attended and much of the time is spent on studying the Word. There is also a sisters' get-together, where some of the churches meet members from other branches.

The A.F.M. sisters usually travel to their Covenant Bible College, Chatsworth - Durban where they meet sisters from other branches.

The Bethel Baptists usually meet on every Ascension Day with other Baptists (historic and Pentecostal). Items in song and music precede the main service which is a message by a guest in all cases a woman.

5.8 The Youth Movement

This is regarded as the nursery of the church. In most churches the youth department is very active. The youth is taught to pray, read and give an exposition of the scripture. They make contacts with non-Christians and even invite them to youth meetings. Some of the activities that cater for the youth enrichment programme are:

- games - indoor and outdoor
- quizzes based on the Bible
- excursion to game reserves etc.
- participation in youth conventions

The Bethesda youth meet regularly on Friday evenings

and participate in a spiritual programme of twenty minutes devotion, two special features of thirty minutes each and a ten minutes epilogue. Today the movement has vastly grown and nearly all Bethesda group of churches conduct their own youth fellowship meetings. The Bethesda and youth board under the chairmanship of Pastor Tony Abel is responsible for the co-ordinating and control (Timothy, The Bethesdaland original youth movement coming of age, Moving Waters November 1982 : 169).

The Central Tabernacle youth fellowship is held on a Sunday afternoon. The objectives are clearly spelled out in the following areas:

1. They should display strong leadership qualities eg. assisting younger ones in studies.
2. Use academic knowledge in order to enhance a more up to date lifestyle eg. family budget.
3. Supplement family income.
4. Repair and maintenance of building.
5. Bible studies.
6. Family outing.
7. Family devotion.

(A.F.M. Youth Leadership July 1985)

Many young people possess strong desires towards active participation. These desires are often frustrated when there are limited activities.

5.9 Fund Raising

In most churches youth is involved in fund raising projects such as film shows, plays, fun-run, auctions, cake sales, banquets, car washes, etc. The monies accrued is used to boost the coffers of the youth department.

5.10 Recreational Activities

Recreation can become a dynamic part of the church when youth became aware of the need and place of recreation in Christian living. Its role may be fulfilled in enriching human life, developing and deepening fellowship, maintaining good morale, attracting new members. The following classification is often used by the churches' youth organisations.

1. Arts and crafts
2. Drama
3. Games, sports and athletics
4. Hobbies
5. Outdoor recreation
6. Reading, writing and speaking
7. Creative cultural activities eg. philosophy, wood carving
8. Social activities
9. Competitive sports eg. soccer, swimming, athletics, wrestling, etc.

5.11 Camps

This provides a conducive avenue for the youth to have an encounter with themselves in relation to others. A youth undertakes a voyage of discovery as he participates and socialises with others under total relaxed situation. The youth is motivated to adopt and contribute to human relationships. They also discover specific individuals of the opposite sex (courtship).

5.12 The Youth and the Church

The old adage "The youth of today is the church of tomorrow" is a misnomer because the youth of today

is the church of today.

Youth fellowship should certainly provide a training ground in preparation for his active involvement in the programme of the church. The youth is also taught the values, gifts and talents for the extension and furtherance of the church programme. The youth is always encouraged to participate in the following areas:

1. Worship life in the church
2. Evangelism
3. Convening
4. ~~Preaching and teaching~~
5. Community related activities
6. Samaritan ministry
7. Education committee

5.13 Youth and Community

The community should become an extension of the church. Their involvements should centre around the following:

1. Social ministering to widows etc.
2. Evangelism (door to door)
3. Provide disaster relief aids, floods, fire, etc.
4. Organising projects for upliftment and education of the community
5. Assisting other communities

Nicholas Butler former president of Colombia University
"There are three kinds of people in the world. Those who don't know what's happening, those who watch what's happening and those who make things happen." One good quality of a leader is the ability to make things happen (Naidoo 12/07/85).

5.14 The Administrative Staff

The Administrative staff of the churches in review is made up of the Chairman, Secretary, Treasurer and the Executive.

5.15 Chairman

The chairman presides at every meeting. He is usually the pastor of the church. He works in close consultation with the superintendent.

5.16 Secretary/Treasurer

The Secretary/Treasurer of each church shall at all times work in co-operation with the church council. His duties are to carefully record minutes of all meetings. He shall be responsible to take care of all correspondence arising out of meetings, and shall receive all correspondence addressed to his church. Financial Records: As Treasurer he shall be responsible to maintain the financial records of his respective church council.

5.17 Executive Council

The executive council is elected by the congregation. The executive makes important decision on behalf of the church. They represent the churches at the board meetings. The executive meets as often as is considered necessary.

5.18 Discipline

All churches view discipline in a very strong light. The administering of church discipline is seen as the

basis of all proper christian living. It is to honour God and promote the welfare of the church. The purpose of discipline is to:

1. Remove the corruption which is the product of censurable sin from the ranks of the church.
2. To assist transgressors by means of disciplinary action to regain a correct relationship with God and his church.

5.19 Basis of Discipline

When exercising church discipline cognisance must be taken that the basis of all discipline is to maintain the honour of God and to promote the welfare of the church.

5.20 The Purpose of Discipline

The purpose of discipline is:

- to remove corruption from the church.
- to assist transgressors to regain a correct relationship with his church and God.

5.21 Ordinary Misconduct

A member shall be guilty of ordinary misconduct if he:

- commits or attempts to commit an act to the detriment of the church.
- acts in contravention to the church laws, doctrinal liturgy or accepted practice of the church.
- follows a line of conduct which undermines or creates unrest or division within the church.

- refuse to comply with lawful instructions of the church.

5.22 Serious Misconduct

A member shall be guilty of serious misconduct if he:

- has committed a crime in contravention of the Criminal Procedure Act 56 of 1955 (Cf. Appendix I).
- commits adultery, fornication or similar sexual offences, as well as any act that could be detrimental to marriage or could lead to dissolution thereof, provided that where divorce takes place as a result of adultery or malicious destruction by an unbeliever there may be an innocent party (Church Law Ch 13:64).

5.23 Discipline of Pastors

When a pastor who is guilty of misconduct, the matter is viewed in a very serious light. In the event of a charge against the said pastor, the executive council of the Board intervenes.

5.24 Solemn Declaration

A solemn declaration is drawn and signed by the complainant in the presence of two competent witnesses who must attest the said document in the presence of each other and the complainant. The charge will then be forwarded to the chairman of the District Council who will in turn submit it to the General Secretary of the Board. The executive of the Board will then appoint an investigating officer. The officer together with the chairman will carry out a thorough investigation and lead evidence before the church court. If the accused is found guilty, the assembly may dismiss the person concerned with or without loss of salary and/or other benefits (Church Law Ch 13:67-71).

CHAPTER 6
Conclusion

The Pentecostal phenomenon has made great impact on the community of Stanger and more so on many traditional church members. Initially most Pentecostal churches started with members from traditional churches. According to Oosthuizen, "Pentecostalism owes something to the Baptist Church especially with regard to initial leadership" (Oosthuizen 1976 : 1).

Members who have resigned from the traditional churches and affiliated themselves with the Pentecostal churches gave them added muscle to forge ahead with great impetus in establishing and institutionalising the Pentecostal phenomenon.

The Central Tabernacle (1930) is the oldest of the Pentecostal churches in Stanger. Ardent stalwarts like the Saul's family and the Manikkam's experienced the "warmth" of Pentecostalism through healing and baptism by the Holy Spirit, readily joined the church. It grew from strength to strength emphasising the Pentecostal teaching.

The Philadelphia Temple (1956) a branch of Bethesda commenced with just a small group of people. The central figure in establishing and institutionalising this branch of Bethesda was the Late C H Dwyer. Bethesda strongly advocates the baptism in the Holy Spirit but the founder, Pastor J F Rowlands repudiated any form of emotionalism.

Bethel Baptist Church (1960) began as a family church.

Prior to the erection of a church building members worshipped in believers' homes on a rotation basis. The Moses' family donated a piece of ground on which a church building was erected and officially opened on 29 March 1964. In 1972 Nelson Abraham was appointed as the first Pastor. Having served as the Mayor's Chaplain he adopted the Pentecostal teaching and introduced the phenomenon in his church.

The Glad Tidings Tabernacle commenced work in Stanger and district in about 1978. The assembly in the initial stages comprised of the John Moses' family who broke away from the Stanger Baptist Church. Incidentally, the Stanger Baptist Church was erected by the late John Moses who was the elder of the church. Pastor Collin Raju gathered these "break away" families and established the South African Evangelistic Mission branch in Stanger between the years 1983 and 1984. Some twelve families joined the church. On 5 March 1983, a church building was officially opened. Today there are about 39 families in the church.

The Stanger Christian Centre was initially started by a medical practitioner who had "the calling of the Supreme Lord." The church building commenced on 31 December 1983 and reached completion on 14 July 1984. Membership include people from all racial groups. The work has grown from strength to strength and today the gospel is sent to all parts of the world in languages applicable to the region.

The Pentecostal phenomenon has burst in all its vibrancy especially during the last two decades. New churches have mushroomed recently emphasising the doctrine of "baptism of the Holy Spirit", and the manifestation

of the nine fold gifts.

The informal and formal teachings are closely inter-related. What is learned in the informal teaching is a mere transference to the formal aspect. A believer is first given the basis in the informal teaching whereupon he is subjected to vigorous training in "soul winning", thus increasing the membership of the church. Although the members may not be of a high academic standing, they have the basic training in preaching the gospel. The Bible is a believer's source. He can quote from the Bible to substantiate his viewpoint.

The types of membership range from the very affluent to the poor, academically and theologically educated to the illiterate. Professional, businessmen and technicians have recently acknowledged the Pentecostal phenomenon and subscribe to the teachings in toto.

From a mere rural inhabitants living in a down-trodden rung of the social ladder, westernization of social order and western education has altered the pattern of life. With the emphasis on equality and justice which Pentecostalism places, many from the traditional churches and the Hindu community joined the movement. This method of teaching by the Pentecostals has elevated the individuals socio-economic condition. Today there is a strong middle class in the Pentecostal churches.

As a result of better living conditions and higher academic education the churches' organisation has become predominantly distinct and highly improved. Just as in the case of the traditional churches, the Pentecostal churches are well organised with church councils, women's organisations, youth movements etc. Record keeping

which at one stage was insignificant has become an integral part of the churches' organisation.

In view of the methodical teaching by the different churches, the teaching of humanitarianism and healing has attracted many traditional christians and non-christians into Pentecostal Churches. The removal of hierarchy in the church situation augurs well for the future of Pentecostalism. Although the Pastor is regarded as the head of the church, he is one with the people. There is no difference between the person in the pew and the highest office-bearer in the Pentecostal Churches. Every member is given the opportunity to express himself/herself in a church service. Pentecostalism has indeed democratized the society. Therefore the less educated express their freedom. "According to Pentecostalism, the traditional churches are still stuck between the Easter and Pentecost. Although they know that Jesus died and rose again, they lack the Pentecostal power which fell on the disciples when they were in the upper room" (Hollenweger 1977 : 330).

The movement places great emphasis on the charismatic gifts. It claims that the historic churches are too formal and passive. However, the Pentecostal dogma has been adopted by certain members and leaders within the traditional churches in Stanger.

Pentecostalism reacts strongly against believers who share a compromise with alien faiths. The Pentecostals strongly emphasise that they are anti-magical in the execution of their services in the name of the Triune God. Their teaching is Christo-centric and the hypostatic union of Christ is acknowledged. He is referred to as the Great

Physician.

Life in all its Pentecostal manifestation is the basis and central theme of the doctrine and liturgy. It is an entire, vibrant and exclusive phenomenon which insists on destroying any traces of the convert's previous religious practices.

In the initial stages of the movement, the Pentecostal Churches have attracted many from the lower income group and "break-away" members from the traditional churches, but today it is making an impact on the widest possible segment of the community. The doctrines are universally applicable, embracing a wide section of the affluent and proleterate.

In the older Pentecostal Churches there has developed a process of increasingly well ordered and rationally conducted services. The sermon which is the central issue and climax of the formal teaching is free from contradiction, refined and well co-ordinated.

The simultaneous and spontaneous prayer will be somewhat perplexing to a person who is not accustomed to this type of service. This from a Pentecostal point of view is a commitment of believers' to praise God, by raising the hands and speaking in tongues. This is the most important aspect of the service and it is more so significant to believers. Participation in such concert of prayer, an individual will become aware of themselves and of those around them of the importance of the cultivation of mental and emotional dispositions.

APPENDIX I
Criminal Procedure Act
(Act No. 56 of 1955)

1. Whenever a complaint on oath is made to a magistrate that any person:
 - a. is conducting himself violently towards;
 - b. or is threatening injury to the person or property of another;
 - c. or that he has used language or behaved in a manner towards another likely to provoke a breach of the peace or assault them, whether such conduct occurred or such language was used or such threat was made in a public or private place, the magistrate may order such person to appear before him and if necessary may cause him to be arrested and brought before him and thereupon the magistrate shall inquire into and determine upon such complaint and may place the parties or any witnesses threat on oath and in his discretion may order the person against whom the complaint is made to give recognizances with or without sureties in an amount not exceeding R50 for a period not exceeding six months, to keep the peace towards the complainant and refrain from doing or threatening injury to his person or property.
2. If the magistrate may, upon any such inquiry, order the person against whom the complaint is made or the complainant to pay the cost of and incidental to the inquiry.
3. If any person after having been ordered to give recognizances under this section refuses or fails

to do so the magistrate may order him to be committed to gaol for a period not exceeding one month unless security is sooner found.

4. If the conditions upon which the recognizances were given are not observed by the person who gave the same, the magistrate may declare the recognizances to be forfeited and any such declaration of forfeiture shall have the effect of a judgement in a civil action in the magistrate's court of the district.

APPENDIX 11

Prophecy

"I, the Lord God, would speak in this place this night that all ears may hear what I will do. But in this, sayeth the Lord, that the walls record that which is spoken and yes, sayeth the Lord, that the trees of the field clap their hands to rejoice for what the Lord shall do in this place. Therefore know this, my children, that even in this night I, the Lord God, purpose to do a work in this area. And it shall come to pass that this gathering of my people would come together and I shall give my counsel, sayeth the Lord. Yes, the people shall receive my instruction and shall be blessed. For even, sayeth the Lord, even the lack of knowledge that has been among my people, ye sayeth the Lord, shall be no more for I shall reveal myself by my Spirit unto my Word. There shall be signs that shall follow the preaching of my Word. And therefore I shall raise up ye, sayeth the Lord, in this place, even in this area, sayeth the Lord, yea in a fountain of light. Yea - in the well of water whereby many shall come and shall drink of the water of life - where many shall come and partake of the Bread, sayeth the Lord, and I shall bring in my servants, sayeth God, yea and I shall annoint them, sayeth the Lord, and they shall lead my sheep and look after my flock, sayeth the Lord, and care for my sheep. Therefore I will have thee to know that thou must look for this and my people, this night as thou dost hear my voice, when thou dost return to thine house this night - rejoice - that even the Lord they God has favoured thee and brought ye and even planted a well whereby thou may have strength and a place where thou mayest be fed, for even the Word that I shall give ye, sayeth the Lord, in a hidden manner and yea, sayeth the Lord, even of all when I sent my

children with my Word which they knew not, yea sayeth the Lord, I shall feed thee on my Word. Therefore rejoice but yea, sayeth the Lord, as thou will be upon thy face - praise me and thank me but look, sayeth the Lord, at this place that I shall surely raise it up but I, the Lord, sayeth the Lord, shall bring an established place whereby shalt many shalt come in and shall go out and thou shalt be packed outside and yea, sayeth the Lord, the building, sayeth the Lord, shall be temporal and then there shall be a bigger building, sayeth the Lord, and it shall be built in tin, in sheet metal but even I, sayeth the Lord, shall do this and it shall also come to pass, sayeth the Lord. I will have thee recognise that I, the Lord God, have done it. Yea, sayeth the Lord, thou shalt see the fruits of righteousness. Yea, my children, I speak unto thee. Look not after the signs and wonders of man but look to the fruits of righteousness, for even sayeth the Lord, as righteousness, for even sayeth the Lord, as righteousness is in the midst of my people and by their fruits as I spoke, thee shall know them - it shall also come to pass thou shalt see the fruits of righteousness, of love, of peace, of temperance, of holiness, yea, also thou shalt see the supernatural in evidence, yea, for I the Lord shall do it. Therefore prepare thyself for I shall give thee a visitation in this area that even this nation shall know about."

APPENDIX III

Photographs - Types of Worship



Fig. 1

"Slain" by the Spirit



Fig. 2

"Worship" Service

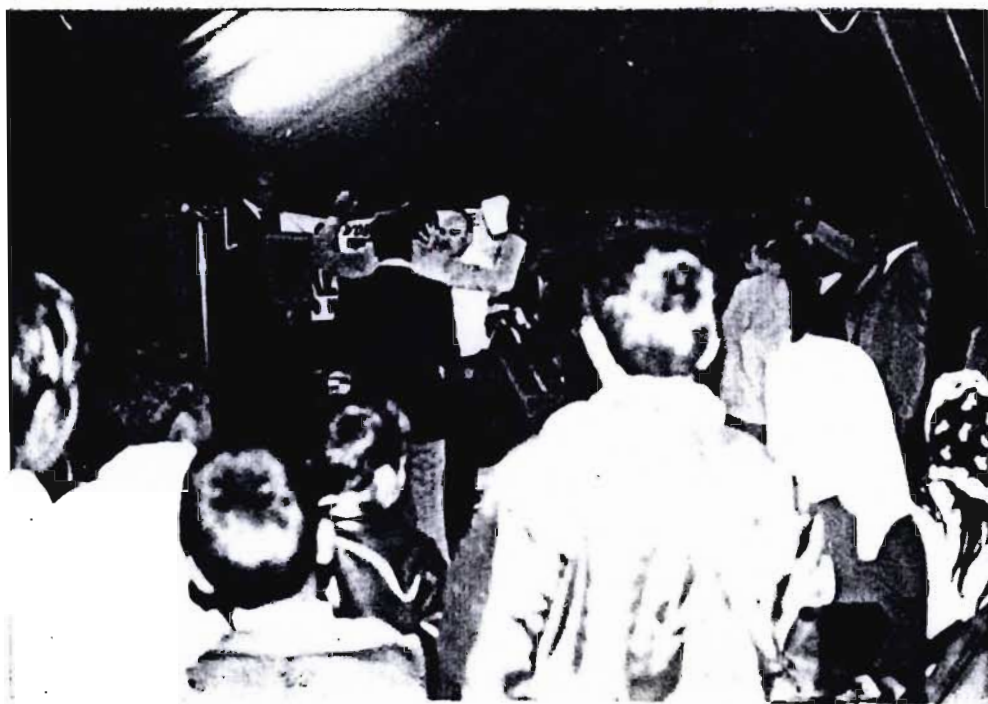


Fig. 3
Healing



Fig. 4
Baptism in the Mvoti River

APPENDIX IV

Photographs - Church Building



Fig. 5

A.F.M. - Central Tabernacle



Fig. 6

Interior of A.F.M. - Central Tabernacle



Fig. 7

I.B.M. - Bethel Baptist Church



Fig. 8

Stanger Christian Centre



Fig. 9

Bethesda - Philadelphia Temple



Fig. 10

S.A.E.M. - Glad-Tidings Tabernacle

R E F E R E N C E S

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Abbreviations

BASA	Baptist Association of South Africa
NIBA	Natal Indian Baptist Association
IBM	Indian Baptist Mission
PPC	Pentecostal Protestant Church
SAEM	South African Evangelistic Mission
SCC	Stanger Christian Centre
BTCC	Bethesda Temple Church Council
AFM	Apostolic Faith Mission
BBC	Bethel Baptist Church
DRC	Dutch Reform Church
VVBC	Valley-View Baptist Church
CRC	Christian Revival Centre
AGM	Annual General Meeting
HMS	Home Mission Society

QUESTIONNAIRE

Strictly Confidential

Religious practices and intensity of worship within the
Pentecostal Churches in Stanger and the suburbs

NAME : _____ DATE INTERVIEWED: _____
ADDRESS : _____ TIME INTERVIEWED: _____
_____ PLACE INTERVIEWED: _____

A. Introduction

1. Definition: _____

2. Does the term have any significance to you?

YES	1	NO	2
-----	---	---------------	---

3. Is it the name of:

a religious organisation	1
a church group	2
a Christian denomination	3
other specify	4

4. How much do you know about the organisation?

a lot	1
almost all there is to know	2
something	3
hardly anything	4
just the name	5
nothing	6
uncertain	7

5. How did you come to accept or find out about Pentecostalism?

at an open tent meeting	1
at a tent crusade	2
at a healing service	3
by someone who came to you house	4
after a need had been met	5
through someone's prayer	6
other - specify	7

6. What was your first impression of Pentecostalism?

convincing	1
convicting	2
full of life	3
entertaining	4
noisy	5
other - specify	6

7. Which of the following kinds of contact have you had with the Pentecostal Movement?

personal activities	1
cottage meetings	2
tent crusade	3
lay preaching	4
healing	5
speaking in tongues	6
interpretation	7
other - specify <i>books</i>	8

8. Do you think that people in the Stanger area would be worse-off without Pentecostal teaching?

worse off	1	no difference	2	better off	3
-----------	---	---------------	---	------------	--------------

9. What were you prior to joining a Pentecostal church?

Hindu	1
Muslim	2
member of a historic church	3
other - specify <i>Nothing</i>	4

10. What is the medium of communication in your church?

English	1
Tamil	2
Telugu	3
Hindi	4
other - specify	4

B. Image Section

11. Please indicate whether you agree or not, and to what extent you agree or disagree with the statements below, using the following scale.

1. Strongly agree 2. Agree 3. No feeling
4. Disagree 5. Strongly disagree 0. Don't know

- a. Pentecostalism is basically concerned with social problems of the community
- b. Pentecostalism is basically a church organisation which cares for only Christians
- c. Pentecostalism involves itself in tent crusade
- d. Pentecostalism has earned praise from all sorts of people for its work

	1	2	3	4	5	0
	1	2	3	4	5	0
	1	2	3	4	5	0
	1	2	3	4	5	0

12. e.	Pentecostalism is condemned by traditional churches	1	2	3	4	5	0
f.	Pentecostalism makes a positive contribution to the revival of an individual	1	2	3	4	5	0
g.	Pentecostalism is very necessary in modern days	1	2	3	4	5	0
h.	Pentecostalism brings all people from different backgrounds together	1	2	3	4	5	0
i.	Members of the Pentecostal Movement are peace loving	1	2	3	4	5	0
j.	Pentecostalism deals mainly with the gifts of the Spirit	1	2	3	4	5	0

12. Pentecostalism gained momentum in Stanger:

when people felt the need for a change from the traditional church	1
when certain people were healed through prayer	2
when certain members began speaking in tongues	3
when members were baptised in the Holy Spirit	4
when members did house to house evangelism	5

C. Formal Teaching

14. Which of the organisations do you have in your church?

Youth Association	1
Young Men's Association	2
Young Women's Association	3
Sunday School	4
Way-side Sunday School	5
Other - specify	6

Scale

1. Very strong 2. Strong 3. Weak 4. Very Weak 5. None at all

15. Which of the undermentioned activities is given top priority in your assembly?

Home visitation	1	2	3	4	5
Prayer Meeting	1	2	3	4	5
Hospital visitation	1	2	3	4	5
Open air-meeting	1	2	3	4	5
Tent crusade	1	2	3	4	5
Prison visitation	1	2	3	4	5

16. Please indicate to what extent youth Youth Movement is involved in the following activities:

Youth Meetings	1	2	3	4	5
Outreach programme	1	2	3	4	5
Home visitation	1	2	3	4	5
Youth Rally	1	2	3	4	5
Youth Camps	1	2	3	4	5
Music	1	2	3	4	5
Evangelism	1	2	3	4	5
None	1	2	3	4	5

D. Informal Teaching

17. Tent crusades have far reaching effects on the masses because:

Many people from all religious groups attend	1	2	3	4	5
There's healing in these services	1	2	3	4	5
The music that is played here attracts the public	1	2	3	4	5
The needs are met at such services	1	2	3	4	5
The preaching is good	1	2	3	4	5

E. Services

Scale: 1. very strong 2. strong 3. weak
4. very weak

18. The means of communication at your church services is by:

singing of hymns	1	2	3	4	5
speaking in tongues	1	2	3	4	5
prophecy	1	2	3	4	5
congregational worship - simultaneously	1	2	3	4	5
other - specify	1	2	3	4	5

19. Do you see the Pentecostal Movement as a:

charismatic church of primitive Christianity	1
display of demonic imitations	2
true life of the Holy Spirit	3
mutual over-activity	4

20. A person is only a fully fledged Pentecostal member if:

he is baptised by the Holy Spirit	1	2	3	4
he can speak in tongues	1	2	3	4
he can prophesy	1	2	3	4
he gives liberally to the church	1	2	3	4

F. Education

21. Do you conduct religious examinations

YES	1	NO	2
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22. If your answer to Q. 21 is yes, briefly state the nature of the examination.

23. Do you encourage formal education as an important foundation for the study of the Bible?

YES	1	NO	2
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24. Would you say that the child must be:

Spirit centered to study at school	1
taught the Bible to study at school	2
sent to a Bible college to be able to study effectively	3

25. Fill in the numbers in the appropriate squares. How many children attend:

a. Pre-school	
b. Primary school	
c. Secondary school	
d. University	
e. Training institution (Academic)	
(Technical)	
f. No. of children not at school although of school going age	

26. Does your church encourage Adult Education?

YES	1	NO	2	D/K	3
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27. If your answer to Q. 26 is yes, then indicate the number of adults who study

a. at Bible school	
b. privately through a Bible school	
c. as part time student at an academic institution	
d. as private students through correspondent	

Scale: 1. very important 2. less important
3. not important

28. What is your view on theological training of ministers?

Very important	
Not at all important	
Ministers should be taught by the Holy Spirit	

G. Personal Particulars

29. Provide the following information in regard to your occupation.

Doctor		Clerk	
Lawyer		Technician	
Teacher		Businessman	
Nurse		Skilled worker	
Other - specify			

30. What is your highest theological qualification?

University Degree	1
Bible College Diploma/Certificate	2
None	3

31. What is your higher academic qualification?

Post Graduate	1
Graduate	2
Diploma	3
Std X and below	4
Never been to school	5

32. Indicate where you live?

Town	1
Farm	2

33. Indicate as to your permanent abode.

Own property	1
Municipal Flats	2
Tenant to a landlord	3

H. Particulars of Income

34. Supply the following:

	SELF	WIFE	SON	DAUGHTER	NONE
R1000 plus	1	2	3	4	0
R500-R999	1	2	3	4	0
below R500	1	2	3	4	0
Pensioner	1	2	3	4	0
Maint. Grant	1	2	3	4	0
No income	1	2	3	4	0

35. What help does your church render to the underprivileged.

Financially	1
Food	2
Clothes	3
None	0

I. Holy Spirit

Scale: 1. Very important 2. Important 3. Acknowledge but not operative 4. Of no importance

36. Which would you consider to be the most important agent of sanctification?

The Holy Spirit	1	2	3	4
The Son of God	1	2	3	4
The Word, the Truth of God	1	2	3	4
The blood of Christ	1	2	3	4

Scale: 1. Very important 2. Important 3. Acknowledge but not operative 4. Of no importance

37. Which of the gifts is given pre-eminence in your church?

a. Word of Wisdom	1	2	3	4
b. Word of knowledge	1	2	3	4
c. Discerning of Spirits	1	2	3	4
d. Faith	1	2	3	4
e. Gifts of Healing	1	2	3	4
f. Prophecy	1	2	3	4
g. Speaking in Tongues	1	2	3	4
h. Interpretation	1	2	3	4
i. Miracles	1	2	3	4

38. When does one receive the Gift of the Holy Spirit?

After regeneration (rebirth)	1
After Water Baptism	2
After Confirmation	3
After one has read the Bible	4

39. Why is the baptism of the Holy Spirit so important to you?

a. It places me in the control of the H.S.	1
b. It is for the purpose of divine direction	2
c. It is for the enduement of spiritual power for service	3

J. Church Organisation

40. Which of the following are office bearers in your church?

Pastors	1
Deacons	2
Elders	3
Secretary	4
Treasurer	5
Other - specify	5

41. How often does your church conduct business meetings?

Monthly	1
Quarterly	2
Annually	3

Scale: 1. Highest 2. High 3. Low 4. Lowest

42. What is the source of income to your church?
(Indicate which source is the highest)

Tithes	1	2	3	4
Offertory	1	2	3	4
Collections at tent meetings	1	2	3	4
Donations from individuals	1	2	3	4

43. Do the members of your church have easy access to the following:

	YES	NO
Financial records		
Secretarial records		
Bank balance		
Records of Disciplinary action		

K. Outreach

Scale: 1. Very important 2. important 3. Less important 4. None at all

44. Which do you regard as the most essential church service?

The Lord's day service, providing worship and Lord's Supper	1	2	3	4
Evangelistic meeting	1	2	3	4
Sunday school and youth meetings	1	2	3	4
Prayer meetings and Bible studies	1	2	3	4

45. Does your church encourage home visitation?

YES	1	NO	2
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Scale: 1. very often 2. often 3. when invited 4. not at all

46. If your answer to Q 45 is Yes please indicate which home they visit.

Hindu	1	2	3	4
Muslim	1	2	3	4
Trad. Christian	1	2	3	4
Pent. Christian	1	2	3	4

47. If you are from a traditional church, indicate from which church you have come.

Catholic	1
Baptist	2
Methodist	3
Presbyterian	4
Anglican	5
Other	6

48. Give reason/s for shifting from one church to Pentecostalism.

49. When did Pentecostal teaching and preaching begin in your church?

50. What is the membership of your assembly?

	Male	Female
Adults		
Teenagers		
Children		

51. Number of members who were converted from other religions?

Men: _____ Women: _____ Boys: _____ Girls: _____

52. Language Group

Tamil	1
Telugu	2
Hindi	3
Other	4

CHURCH STATISTICS

53. **Sample group which have been identified**

Number of Pastors in the churches	
Number of Lay-preachers in each church	
Number of Deacons in each church	
Number of Sunday school teachers	
Number of salaried officials	
Number of crusades held per year	
Number of families assisted	
Number of new members: Christians and converts	
Number baptised from non-Christian homes	
Number of skilled workers	
Number of teachers and other professionals	
Membership as per register	
Members from other Pentecostal churches	