

# THE BANTU SUNDAY SCHOOL BULLETIN



*"All thy children shall be taught of the Lord."*

**W**ITH the Bible as its text-book, the purpose of the Sunday School is to win the child through an intelligent understanding of its teaching, into vital relationship with Jesus Christ, and to become a faithful member of the Christian Church.

In one sentence:

Voluntary Bible teaching for Christian living

NUMBER ONE.

APRIL 1937.



**T**HIS BULLETIN is issued by the South African National Sunday School Association which has its headquarters at Number 1, Kemp Street, Port Elizabeth. The Postal Address is P.O. Box 17, Port Elizabeth.

**T**HE S. A. NATIONAL Sunday School Association exists to promote the Christian religious education of the young, irrespective of race, language, or colour chiefly through the promotion and extension of Sunday Schools.

**F**OR TWENTY-ONE years it has laboured amongst the European Sunday Schools of all denominations encouraging and helping Sunday-school workers to improve their work, and getting Sunday Schools started where none existed.

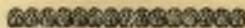
**T**HE ASSOCIATION, recognising the great need of Sunday-school work among the Bantu, using material and methods adapted to their own needs and conditions, has formed a separate Bantu Section for giving special attention to this branch of the work.

**T**HE BANTU SECTION is administered by a Bantu Advisory committee the members of which are Native ministers and laymen of various denominations. Their names are given elsewhere in this Bulletin.

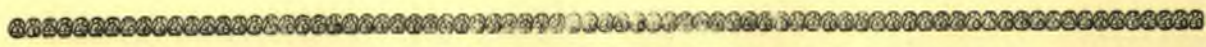
**T**HE BANTU Advisory Committee meets monthly at Port Elizabeth and under its direction Essay Competitions for Natives, Training Classes for Native teachers, Lessons and Literature for Native use etc., have been provided. In December last the Committee organised the First Bantu Sunday School Convention referred to in this issue.

**T**HE NATIONAL Sunday School Association is not in competition with churches and Missions. It is their friend and ally and requires all its members to be faithful and loyal to their own denomination. It is an advisory body only and does not interfere with the management of any affiliated school, nor with its relationship to its denominational committee or church authority.

**N**ATIVE SUNDAY Schools and Sunday-school workers are invited to become members of the National Sunday School Association, either as a School or as a Personal Member. How to do this is told on another page.



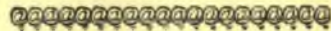
**T**HE NATIONAL SUNDAY SCHOOL ASSOCIATION (BANTU SECTION) seeks to make every Sunday-school worker a better worker in his or her own Church, and to bring every Native child, through the Sunday School, into the Church of its choice.



THE BANTU SUNDAY SCHOOL BULLETIN.

Published by the National Sunday School Association from

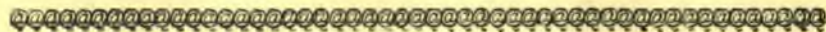
P.O. BOX 17, PORT ELIZABETH. APRIL 15th 1937.



BANTU ADVISORY COMMITTEE

Chairmen: Mr. A.C. Scott. Secretary: Mr. John G. Birch.

- Rev. J.R. JOLOBE B.A., Presbyterian Church.
- Rev. G.D. KWATSHA B.A., African Presbyterian Church.
- Rev. K.K. NCWANA, Methodist Church.
- Rev. S. MDALA, Methodist Church.
- Rev. B.M. MAYOSI, Methodist Church.
- Rev. Y. HLISO, Bantu Presbyterian Church.
- Rev. C.D. BELWANA, African Methodist Episcopal Church.
- Mr. R.M. TUTSHANA, Church of the Province.
- Mr. G. TSEWU, Congregational Church.
- Mr. W. SOKUTU, Congregational Church.
- Mr. M. MAJOLA, Free Church of Scotland.
- Mr. M. KONDLO, Free Church of Scotland.
- Mr. E. MKULI, Methodist Church.
- Mr. H. SCHULTZ, African Methodist Episcopal Church.



THE First National all-Bantu Sunday School Convention which was held at Port Elizabeth for three whole days - December 14th, 15th, and 16th last, was an unqualified success. Although such conventions have been held for twenty-one years amongst Europeans, this was the first Convention to be organised for Natives, and the promoters had no idea what the response was likely to be. It was therefore gratifying to find that no less than sixty-five delegates registered representative of all parts of the country.

Of the convention meetings we need say very little here, for they have been fully reported in Mrs. M. Xaba's article appearing in this issue. But there are certain features of the Convention to which we would like to refer.

We were deeply gratified and much encouraged by the co-operation of the Bantu Advisory Committee. The members readily undertook responsibility for providing hospitality, and enthusiastically arranged concerts among the Native people to raise the necessary funds. The result was the splendid hospitality accorded to the visiting delegates and which made their visit to



Port Elizabeth such a pleasant one.

Then there was the religious pageant given under the direction of Mrs. C. H. Pinard B.A. Some fifty or sixty Native performers took part and the production under severe limitations of stage accommodation, was most commendable. The audience was enabled to visualise some of the outstanding Bible incidents. As they saw them enacted with such fidelity to detail they were enabled to realise in a most vivid way that they were facts and not stories.

Another feature that impressed us was the interest and enthusiasm shown by the delegates in the conferences. The opportunity of delegates meeting from all parts of the country is a brief one and in the endeavour to make the very best of it the programme has to be somewhat closely packed. However notwithstanding the number and variety of subjects covered in such a short time, unflagging interest was maintained, and the discussions which followed each address testified to the fact that the delegates had assimilated the teaching given. They also made valuable contributions from their own knowledge and experience.

Our reference to the Convention would be incomplete if we did not acknowledge the invaluable assistance of the Rev. K.K. Newana. He is the minister of the Richmond Hill Native Methodist Church which he placed at the disposal of the Convention entirely free of cost. In addition to this he was untiring in his efforts to make the convention a success, and his genial personality was an inspiration to all. His address of welcome to the delegates is given on another page.

Since the Convention we have had many letters of appreciation from delegates who have returned to their homes. In the larger towns, delegates have given reports to meetings of Europeans and these have not only impressed European Sunday-school workers and others with the ability of the Bantu but have served as a further link in the much-desired closer co-operation between the Bantu and the European.

We look forward with great anticipation to the next Bantu Sunday School Convention to be held in Johannesburg in December. All Native teachers who are familiar with English should make up their minds to attend. Full particulars will be announced in due course.

The Bantu S. S. Convention was a fitting climax to the first year's work of the Bantu Advisory Committee. It has brought both vision and experience. Our task now is to utilise both of these and translate them into effort. This is our purpose; and the necessary arrangements, for which we have waited so long, have now been made to enable us to move forward.

The goals we have set before us for the coming year include Essay Competition, Scripture Examination, Publication of helpful literature, the Promotion of Teacher Training Classes, Holiday Bible Schools, etc. Details of these will be sent to all our correspondents and will appear in

(continued on page 10).

THE FIRST BANTU SUNDAY SCHOOL CONVENTION.

Held at Port Elizabeth, December 14th, 15th, 16th, 1936.

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 Reported by Mrs. Mildred Xaba. (Cape Town).  
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THE number of the registered delegates both official and associate which came to 87 showed clearly that the very first call of a Convention of this kind was well responded to. Delegates came from as far as Johannesburg, Pondoland, Durban, Cape Town, etc.

The first session of this Convention started at 9 a.m. on Monday the 14th December. All the meetings were held in the Methodist Church, Richmond Hill. The delegates, who had been lodged at New Brighton, Korsten and two or three at the Manse at Richmond Hill, all assembled, and as they filed in each received from Mr. R.M. Tutshana, the Convention Secretary, a big envelope containing a note-book and a booklet specially compiled for the Convention, containing the full programme and the hymns and choruses to be sung. This was an excellent arrangement as all these came in very handy during the course of the Convention.

Mr. A. C. Scott, President of the S. A. National Sunday School Association, presided over all the conferences and he carried out his duties with marked skill. All official delegates were comfortably seated at tables on which they could write down all their notes on the books supplied. Mr. John G. Birch, the General Secretary of the Association, and the Rev. K.K. Ncwana, minister of the Richmond Hill Church were seated on either side of the Chairmen. Mr. Weaver Ncwana B.A., took upon himself the responsibility of being the Recording Secretary. The first session was opened with a hymn and prayer after which Mr. Tutshana called the roll and the delegates responded. At this juncture the chairmen requested the delegates to write their names on their badges for easy identification.

Mr. A. C. Scott gave a brilliant welcome address. After saying a few words of welcome to the visitors he went on to say how highly pleased he was that the European Sunday School Association which was this year celebrating its twenty-first birthday, has arranged this Bantu Sunday School Convention. He emphasized the need of the work considering the multitudes of Bantu



children running wild without the knowledge of Christ. He pointed out that many steps had already been taken to promote Sunday-school work among the Bantu, for example, such things as Essay Competitions and Holiday Bible schools. In his closing remarks Mr. Scott, touching the political and economical standing of the Natives, admired the patience and endurance of the Native peoples during this time of trial thereby following the example of Our Lord. He felt sure the unjust treatment of the Natives was felt by many Europeans. He concluded by wishing the Almighty's blessing to dwell abundantly on all the meetings.

The Rev. K.K. Newana on behalf of the members of the Committee also welcomed the delegates. He hoped there was a great future for South Africa, and in connection with this, he mentioned that last July a World Conference of Sunday Schools was held in Norway. Three thousand delegates from 50 different countries had attended it. The next one in 1940 would be in South Africa which meant a great deal for South Africa. He drew the attention of all to the theme of the Convention viz: "All thy children shall be taught of the Lord". He appealed to all present to forget their little differences but be one in the great work.

Mr. Mokoena, (Vredefort) in replying to the welcome addresses on behalf of the delegates pointed out that 21 years ago at Fort Elizabeth was born the European Sunday School Association and that day the Bantu Sunday School Convention was also being born at Fort Elizabeth.

With all the members standing the President read an address of loyalty to the King and "God Save the King", was sung prayerfully. Another address of loyalty to His Excellency, the Governor General, the Earl of Clarendon was adopted.

The delegates were given a chance to voice their opinions on the subject of Scripture Examinations for Sunday school pupils. Mr. Birch put the members on the right track by putting before them these questions:- (1). Is the examination necessary or worthwhile? (2). What time of the year would be suitable for it? (3). Should it be held in the Bantu language? (4). What awards should be given to successful candidates? Are certificates welcome?

Quite a lot of contradictory argument arose from the very first question, viz: whether examinations were necessary or not. The members had to go far, long before anything was decided on.

After tea Mr. Birch addressed the meeting on

#### GOD AND THE BANTU CHILD.

From the very outset the speaker emphasized the fact that



the Sunday School is a Bible school and therefore the Sunday school teacher must stick to the Bible which is everybody's book. In showing that the Bible reveals God's thoughts concerning the child, Mr. Birch quoted several passages in the Scriptures, e.g. Moses' words in Deut. 6: Solomon's words:- "Train the child in the way he should go and when he is old he will not depart from it"; Jesus' words:- "Suffer little children to come unto Me"; Isaiah:- "All thy children shall be taught of the Lord". He also by different examples showed how Jesus was a Friend of little children and how He would not have anybody offend them. He pointed out that one of the greatest sins among the Bantu was that of neglecting the little ones in religious matters. He gave different examples of this negligence. Mr. Birch pointed out that great men like Khama and Dr. Aggrey received their religious instructions while still young hence their great and successful lives. The speaker very ably drew his line of distinction between the Sunday School and the Day School. He concluded his very inspiring address by saying Sunday-school teachers must be B.A.'s., not "Batchelors of Art", but "Born Again". Also that no holidays ought to be taken in this work as the devil takes no holiday, but if teachers must have a rest then that could be otherwise provided for.



The Second Session at 2.30 p.m. was opened by a hymn and Prayer. Mrs. Thompson who was to give a

#### DEMONSTRATION OF THE HOLIDAY BIBLE SCHOOL,

was not well, and Miss E. Carter, daughter of Mr. J. H. Carter who has been President of the S. A. Sunday School Association for years, gave the demonstration instead. Miss Carter showed the members how successful and helpful the very first attempt of this was, last September in Port Elizabeth. The number of children who wanted to attend were far more than they could take and consequently some had to be refused.

The Demonstration went on as follows:- A class of children was brought and the class was started with a hymn, chorus and prayer. After the Chorus "Joy, Joy, Joy", Miss Carter gave an illustrated lesson on the blackboard on Psalm 23. A chorus again was sung, "The Bible is the Best Book". Then Miss Newana told to the Class the story of the Flood which was demonstrated by a sand tray with models of all kinds of animals made by the children themselves during the hand-work period.

After this it should have been time for games, but they omitted these to save time. Hand-work was taken, and the children pasted very neatly small pictures on glass which at the end of the conference were given to each of the delegates to take home as a memento of the Convention.

After tea congratulations and words of encouragement were read from Mr.



Rheinaldt Jones of the Race Relations Institute. A Telegram conveying greetings of the Durban Sunday School Union was also read. Then followed Miss Simpson's address on

#### HOW TO TEACH CHILDREN UNDER NINE.

This was a very instructive address showing how things can be done to suit the little minds. They should have their separate bright Department. It should have pictures, flowers and a piano for giving orders by chords if possible. The little ones should be divided into groups. The programme should be varied to suit their little minds. New boys and girls should be given a hearty welcome and badges with the word "Welcome" written on them. Miss Simpson suggested very many interesting things that could be done to keep up the interest of these little ones in the Sunday School. For instance, she pointed out they could even be made to celebrate their birthdays etc. She advised demonstration lessons strongly, since these little ones learn more by eyes than by ears. After the delegates had asked their questions which were well answered by the speaker the meeting was closed.

At 7.30 p.m. the delegates and a big number of the Port Elizabeth people, as this was a public meeting, assembled again. The first item was the singing of different choruses conducted by Mr. W. Fick. Several Choruses were taught by Mr. Fick and the meeting took them up enthusiastically.

Then followed a talk by Mr. Carter who announced his joy at being closely associated with the first Bantu Sunday School Convention as he was associated with the first European Sunday School Convention. After this followed a

#### LANTERN TALK ON "NATIVE SUNDAY SCHOOLS".

by the General Secretary, Mr. Birch. The pictures showing the beginning and the progress of different Native Sunday Schools all over South Africa showed clearly how extensive Mr. Birch's interest is and how keen he is on this work.

On this evening Mr. E.L. Mphanda gave a very interesting map demonstration with a few Bantu boys and girls. This teacher deserves warm congratulations on this work. The prompt and correct answers that were given by the children showed what a good deal of painstaking training they must have been put through.

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The Third Session of Tuesday morning at 9 a.m. was opened in the usual way. Then the Rev. J. Paterson Whyte, M.A., gave his address on:-



THE TEACHER AND HIS SPIRITUAL LIFE.

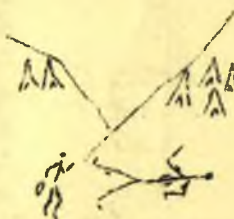
In his address the Rev. Whyte said there were three steps in Spiritual life namely (1). The following of Jesus Christ. (2). Being fashioned with Christ. (3). Fishing, i.e. bringing others to Christ. This was a very inspiring address.

After this Mrs. S.J.E. Perold gave her address on:

HOW TO TEACH CHILDREN FROM 9 to 12.

Mrs. Perold stressed that this is a critical age as (1). It is the age when children have left babyhood and will try to see if you live what you teach. (2). At this age children begin to form their own ideas and have any amount of questions to ask. (3). The influence of the teacher is most important at this stage for they are great mimics. They think they can copy their teacher as they think the Lord is too perfect to copy.

The three things that the speaker stressed are (1). Habits of boys and girls. (2). Loyalty to God, and (3). Service to others. Mrs. Perold demonstrated what procedure should be followed right through the lesson. By use of black-board and chalk she very ably illustrated the story of David and Goliath.



After tea was a discussion opened by Mr. Birch on

HOW TO ORGANISE A SUNDAY SCHOOL.

The General Secretary showed what was meant by an Organised Sunday School: That it should have officers whom he named and whose duties he explained. It should be well equipped. The necessary equipment and the kind of teachers needed he also explained. In regard to pupils the important thing was to, (1). Get them, (2) Keep them, and (3) Train them.


After dinner followed the fourth Session opened in the usual way. The speaker was the Rev. H. Booth Coventry, B.A. B.D. Ph.D., on:

CHILD NATURE AND CHILD NURTURE.

This was more of a scientific and educative talk but given in its simplest form to suit all. To go into all its details fully and to give it justice one would need make a separate report. The speaker showed what a complex being the child is and what care and tact is needed in dealing with it. He dealt fully with each stage in the child's life.

After tea at 4.15 it was an open meeting. At the commencement of this greetings were read from the Johannesburg Sunday School Union, Durban Sunday School Union, and the Port Elizabeth Sunday School Union. A letter was also read from Mr. Allison of Capetown, commenting on the success of Dr. Xaba in Edinburgh in passing medical Exams. Since Dr. Xaba was the husband of one of the delegates the Convention extended hearty congratulations to him through Mrs. Xaba.

The open conference was lead by Mr. Birch on "How Can We Best Promote the Sunday School Among the Bantu?". A very interesting discussion followed.



On Tuesday evening at 8 p.m. in the North End Library Hall was staged a Biblical Pageant entitled "The Apostles". The admission was 6d. but all the Convention delegates were kindly given complimentary tickets. This pageant was specially written for the occasion by Mrs. C. H. Pinard B. A., and the actors were all Bantu men, women and children. The Mayor of Port Elizabeth opened it with a speech which showed his interest in the great Sunday School work. Mrs. Pinard also gave a very brilliant address. The Pageant itself was a great success and it left in the minds of the delegates and all that were pleasant memories that will not be easily erased. The hall was packed full.

The fifth Session began on Wednesday morning at 9 a.m. After the opening the Rev. A.B. Arnot gave his address on

#### THE TEACHER AND HIS BIBLE.

The speaker pointed out the greatness of the calling of a Sunday School teacher. He said it is very easy to teach other people and forget ourselves. He also emphasized the use of the Bible for efficiency in this kind of work. He related how Queen Victoria when asked by an African Visitor what the secret of England's greatness was, answered "the Bible".

After this address followed Miss E. Carter's address on

#### HOW TO TEACH YOUNG PEOPLE OVER 12.

Miss Carter thought that this stage was also just as important as the others previously discussed. She called it the Intermediate stage, a stage during which we reap. In tabulating the characteristics of the child at this stage she discussed it under these headings: (1). The child is a problem to himself. (2). He deserves to know facts and reasons why. (3). He likes to feel his independence. The speaker gave an outline of a lesson on Ishmael, (Genesis Chapter 23).

After tea the discussion on:



### HOW TO CONDUCT A SUNDAY SCHOOL

was continued. Delegates gained a great deal of instruction from these discussions.

The sixth and last Session of this Convention was opened in the usual manner at 2.30 p.m. An address was given by Mr. A. Upman on

### HOW TO ILLUSTRATE A BIBLE STORY.

Mr. Upman attached importance to three things (1). The story itself. It must live and you must put yourself into it. (2). Imagination. One has to bring in a lot of this as Bible stories are mostly just bare facts. (3). Illustrations. He recommended the use of a Black-board using just little jets, not anything artistic. All this he showed his skill in doing, by taking the story of Zacchaeus and telling it to the Convention delegates who were to imagine they were children in the Sunday School class. This was a very impressive lesson.



Now followed a short period for business during which Mr. Molaba, a delegate from Fort Hare raised the following motions which were seconded and accepted by the Convention:

- (1). That Essay Competitions written by teachers or all those engaged in the Sunday School work should be continued.
- (2). That these Conventions should be held annually.

The Johannesburg delegates read a letter in which the Johannesburg Union invited the next Convention to be held in Johannesburg. This invitation was unanimously accepted. After some discussion it was agreed upon that the best time to hold these Conventions was the time in which this was held, i.e. the first week in the December holidays.

At this juncture votes of thanks to the various office bearers, workers and all those who worked hard to make this Convention a success, were proposed and seconded.

The Rev. J. H. Roberts, Superintendent of the Methodist Church in Port Elizabeth, gave a farewell address. He ended his very fine address by commending all the Sunday-school workers to God. He beseeched everyone to take God as his or her Divine Partner and Helper in this great work.

After the chairman, Mr. Scott, had summed up, "Nkosi Sikelela Africa" was sung, and after the singing of a hymn the benediction was pronounced. Then followed the shaking of hands and the happy parting.

THE BANTU SUNDAY SCHOOL BULLETIN which we hope to issue periodically in a helpful form. This will contain useful articles on how to conduct a Sunday School, how to teach Bible lessons, etc. A copy of the next issue will be sent to every member.

The Sunday School, organised on the right lines, can do for the Bantu what it has so successfully done in England, America, and other countries. It presents an opportunity for every adult Native Christian, whether a trained teacher or not to make a vital contribution to the uplift of his people. There is no greater task that any man or woman can perform, than to take the hand of a little child and lead him into the Kingdom of God.

JOHN G. BIRCH.

General Secretary.

WORDS OF WELCOME

to the Convention Delegates

By the Rev. K.K. Ncwana.

I give you all a hearty welcome to Port Elizabeth. The Bantu Committee of the National Sunday School Association has made great preparations for your coming and we hope your stay amongst us will be not only a happy one but a helpful one. And when you return to your homes we hope you will have many helpful thoughts that you can use in your own work, and also pass onto your friends.

I believe this is the first Sunday School Convention for Natives in South Africa. Our European friends have had them each year in this country for twenty-one years and they have been much help to the churches, and the country in training children in the fear and admonition of the Lord.

Not only in this country but in many other countries the ministers and Sunday-school workers meet in conference once a year to consider what is the best way to promote the Sunday-school work. Last July a world conference of Sunday-school workers was held in Norway. There were nearly three thousand delegates from fifty-three countries. There were twenty-seven European delegates there from South Africa.

In 1940 the next World's Sunday School Convention will be held in South Africa. I am told that one of the main features of that convention will



be the promotion of Sunday Schools all over the continent of Africa. We Bantu in the South must take the lead in this and see that our own Sunday schools are numerous and efficient.

The purpose of this present Convention is to talk over our Sunday-school work. We shall hear what our European brethren have to say and see if we can use their suggestions among our own people.

The theme of our Convention is taken from the Bible. "All thy children shall be taught of the Lord". When the Lord Jesus was on earth He placed a little child in the midst of His disciples. We are following His example and putting the Bantu child in the midst of our convention while we discuss ways and means of winning him for Christ and leading him into our Churches.

In this convention we belong to many churches and different denominations, but we are all one in Jesus Christ our Lord. Let us in these days forget the things that divide us and remember the purpose for which we have met. I pray that our fellowship may be rich in blessing and that each one of you will return to your home and your church filled with new vision and a realisation of God's presence and call to the work.

P R I Z E S

offered to delegates to the Convention for the best reports sent in were awarded as follows:-

Mrs. M. Xaba, Cape Town.

Mr. S.W.T. Luxipo, Korsten.

Mr. L. Mokoena, Vredesfort.

Mr. Nightingale Klans, Queenstown.

G O D S A V E T H E K I N G .

A Resolution of Loyalty to the Throne and Person of His Majesty King George the VI. was adopted at the First Bantu Convention and transmitted to His Majesty. The following acknowledgment has been received:

Buckingham Palace,  
January 6th, 1937.

The Private Secretary is commanded by The King to convey Their Majesties' sincere thanks to the Delegates to the First Bantu Sunday School Convention for their message of loyal assurances.

T H E G O V E R N O R G E N E R A L .

A Resolution of Loyalty and Appreciation of His Excellency the Governor General, the Earl of Clarendon, was also adopted by the Convention and duly transmitted. It brought the following reply:

Cape Town.  
24th December, 1936.

I am directed by His Excellency the Governor-General to convey through you to the Delegates to the First Bantu Sunday School Convention his warm appreciation of the message and good wishes your Convention forwarded to His Excellency in your letter of the 18th December.

Both His Excellency and the Countess of Clarendon have watched with deep interest the progress of the Bantu peoples in the last 6 years and your letter will serve as a reminder to them in years to come of the happy relations that have always existed between those peoples and Their Excellencies.

Signed by L.W. Hallifax, Rear-Admiral, Secretary to the Governor-General.



SOUTH AFRICAN NATIONAL SUNDAY SCHOOL ASSOCIATION.  
Headquarters: 1, Kemp Street (P.O. Box 17), Port Elizabeth.

Application for Sunday School Membership

BANTU SECTION

Name of Sunday School \_\_\_\_\_

Denomination \_\_\_\_\_ Town \_\_\_\_\_

Province \_\_\_\_\_ Language Medium \_\_\_\_\_

Number of Officers and Teachers .....Male ..... Female .....Total.

Number of Pupils ..... Boys ..... Girls .....Total.

Name and Address of Minister: \_\_\_\_\_

Name and Address of Superintendent \_\_\_\_\_

Name and Address of Secretary \_\_\_\_\_

1. Is the School held on Church Premises? If not, where is it held?
2. How often is your Sunday School held?
3. How many Sundays in a year is it held? ..... 4. At what time?.....
5. What is the approximate age of your youngest and oldest pupil?.....
6. Do your pupils attend Church services?
7. Do you keep a written record of attendance of members?
8. Do you have a Teachers' meeting to discuss the work of the School?  
If so, how often?
9. Does your Sunday School have a Constitution or set of Rules?  
If so, please send a copy.
10. Can your School make an offering to the Association funds once every year?
11. Can you send a written Report on your work once a year.

## BIBLE LESSONS

in English only.

For use in Native schools.

### TEACHERS' GUIDES:

Part 1. Old Testament.  
18 lessons Creation to Samuel.

Part 2. New Testament.  
19 Lessons Matthew's Gospel.

Part 3. New Testament.  
16 Lessons Mark's Gospel.  
Price 9d each part, By Post 10d.

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Syllabus only. 50 Lessons 1½d.

### LARGE WALL PICTURES

For all above lessons. Prices on application.

### PUPILS LESSON TICKETS

With small picture and lesson text.

10d per hundred, postage extra.

Special terms for affiliated Native Schools

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### SUNDAY SCHOOL CHORUS BOOK

Contains fifteen sacred choruses with words in Xhosa,  
Zulu, Secwana and Sesuto.

Music in Tonic- sol- fa.

Price 2d.

Note the Address:

S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION.

1 Kemp Street. (P.O.Box 17) Port Elizabeth.



SOUTH AFRICAN NATIONAL SUNDAY SCHOOL ASSOCIATION.  
(S.A. Unit of World's Sunday School Association)

1, Kemp Street. (P.O. Box 17). Port Elizabeth.

MEMBERSHIP INFORMATION.

BANTU SECTION.

THE PURPOSE of the Bantu Section of the Association is to promote the formation and development of Sunday Schools everywhere for the Bantu.

SCHOOL MEMBERSHIP.

Membership of the S.A. National Sunday School Association, (Bantu Section) is open to Bantu Sunday Schools of all denominations.

The only obligations of membership are (1) the payment of a membership fee consisting of one collection each year and (2) sending to the Association headquarters a yearly report on the work on the form provided. The amount of collection is not fixed and will of course depend upon the size and circumstances of the school. In some cases a school will be unable to pay anything and special arrangements are made for such to become members.

Application for membership must be made on the form obtainable from headquarters, and is subject to acceptance by the Association.

The Association is an advisory body only. It does not interfere in any way with the management of any affiliated school, nor with the relationship of a school to its denominational committee or church board. Each Sunday School in membership with the Association is required to be loyal to its own denomination.

Affiliated schools receive copies of all free literature published in the Bantu section, and the Association's quarterly magazine, the SUNDAY SCHOOL ADVANCER. They are entitled to information and advice as to the best methods of Sunday-school teaching and conduct, to attend conferences, and to such other benefits as may be available from time to time.

PERSONAL MEMBERSHIP.

There is also a Personal Membership for persons not connected with an Affiliated School enabling one to become a personal member of the BANTU SECTION, whether in actual Sunday-school work or not. Such members pay an annual fee of 1s. 6d. or more. They receive information concerning the work and copies of all free literature published in the Bantu Section.

APPLICATION FOR MEMBERSHIP.

either SCHOOL or PERSONAL should be addressed to THE SECRETARY, NATIONAL SUNDAY SCHOOL ASSOCIATION, P.O. BOX 17, PORT ELIZABETH.



# THE BANTU SUNDAY SCHOOL BULLETIN



*"All thy children shall be taught of the Lord."*

By invitation of the Johannesburg Sunday School Union

## THE 2<sup>ND</sup> NATIONAL BANTU SUNDAY SCHOOL CONVENTION.

will be held at Johannesburg, December  
14th, 15th and 16th, 1937.

OPEN TO

Sunday School Workers of all Denominations but only those who register as delegates in the prescribed form will be entitled to all the Convention privileges.

Three days inspiration and instruction, hearing speakers of national reputation deal with all matters pertaining to the Bantu Sunday School.

Full particulars may be obtained from the S. A. NATIONAL SUNDAY SCHOOL ASSOCIATION, P. O. BOX 17, FORT ELIZABETH.

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THE BANTU SUNDAY SCHOOL BULLETIN.

Published by the National Sunday School Association from

P.O. BOX 17, FORT ELIZABETH.

BANTU ADVISORY COMMITTEE.

Chairman: Mr. A.C. Scott.

Secretary: Miss Edith M. Carter.

General Secretary: John G. Birch.

Rev. J.R. JOLOBE B.A., Presbyterian Church.  
Rev. C.D. KWATSHA B.A., African Presbyterian Church.  
Rev. K.K. NCWANA, Methodist Church.  
Rev. S. MDALA, Methodist Church.  
Rev. B.M. MAYOSI, Methodist Church.  
Rev. Y. HLISO, Bantu Presbyterian Church.  
Rev. C.D. BELWANA, African Methodist Episcopal Church.  
Mr. R.M. TUTSHANA, Church of the Province.  
Mr. G. TSEWU, Congregational Church.  
Mr. W. SOKUFU, Congregational Church.  
Mr. M. MAJOLA, Free Church of Scotland.  
Mr. M. KONDLO, Free Church of Scotland.  
Mr. E. MKULI, Methodist Church.  
Mr. SCHULTZ, African Methodist Episcopal Church.

EDITORIAL.

THE publication of the first issue of the BANTU S. S. BULLETIN has called for favourable comment from many parts of the country. We are sending out this second number in the same form realising however that there is a great need for something much more adequate and to this need we are giving our serious consideration.

For the European Sunday-school teacher there is a wonderful variety of printed helps on every aspect of Sunday-school teaching and methods, large publishing houses employing hundreds competing with each other in the preparation and production of materials for Sunday Schools.

For the Bantu Sunday-school teacher however there is at present practically nothing available. Neither as yet is there much articulate demand.

That has to be created, and it will not arise until the Bantu has realised that it is the duty of every Christian, whether he be a trained teacher or not, to instruct the children in the things of God. As the importance of this is understood there will be a growing demand for literature giving simple exposition of Scripture and practical guidance in Christian living.

During a recent tour we met, in conference, groups of Bantu Sunday-school workers in the four provinces. There was always great interest and keenness shown but the questions asked everywhere may be summed up in two simple but practical ones: First, what is the Sunday School?; and second, how can we start and run a Sunday School? To give helpful information on these two points will be the main object of our future publications.

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For a long time we have been deeply concerned at our inability to give to the Bantu side of our work the time and attention it has demanded and deserved. We have large commitments in other directions which must be maintained. It was therefore regarded as an answer to our prayers when, after the First Bantu Convention, a European young woman, fully consecrated, and with the necessary training and qualifications, offered us her services on every week-day morning for Bantu work, without remuneration. This offer was of course gladly accepted and since the beginning of April we have been able to undertake much of the work that was waiting to be done. The lady in question is Miss Edith Carter, who, as delegate to the Bantu Convention will recall, gave that fine, practical talk on how to teach the Bible to young people of twelve years of age and upwards. Miss Carter, in close consultation with the General Secretary now gives personal attention to all the correspondence in the Bantu Section.

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In May and June I had the pleasure of meeting Bantu Sunday-school workers at Johannesburg, Dundee, Durban, Bloemfontein and Capetown. This was in the course of a tour with Dr. R.M. Hopkins, the General Secretary of the World's Sunday School Association, who was visiting South Africa in connection with the preliminary arrangements for the World's Sunday School Convention in 1940. The World Convention was, of course, our main business but that did not prevent me meeting with the Native Sunday-school workers in each of the places named.

It was a great pleasure to see in each meeting those who were delegates to the First Bantu Sunday School Convention and to renew their acquaintance, but, what delighted me even more was to find that in each place the delegates to that convention had taken back to their friends the Convention inspiration and spirit. This was clearly shown in two directions. First, there was an awakened interest amongst Bantu Christians in the value and importance of the Sunday School; and second, there is a deepened interest of European



# MEMBERSHIP CERTIFICATE

*This Certifies that the*

*Sunday School*

*of \_\_\_\_\_ is a member of the*

## SOUTH AFRICAN NATIONAL SUNDAY SCHOOL ASSOCIATION

*for the year shown below, and is entitled to all the benefits and  
privileges accruing thereby.*

### BANTU SECTION

GRADE:

YEAR:



Signed:

CHAIRMAN.

SECRETARY.

Headquarters: 1, Kemp Street (P.O. Box 17) Port Elizabeth

#### MEMBERSHIP OF BANTU SCHOOLS.

ABOVE is a specimen of the membership card issued to Bantu Sunday Schools on becoming members of the NATIONAL SUNDAY SCHOOL ASSOCIATION. Sunday Schools of all denominations can become members and their membership does not affect in any way their relationship to their own denomination or church leaders.

On application for membership an information report is sent to be filled up and returned. On the information given we decide upon the grading of the school which is decided on the standard of efficiency attained.

There are four grades, the first being the highest, and to one of these grades every present Bantu Sunday School will belong. Each one joining the Association will know where it stands and will be encouraged to reach a higher standard of efficiency.

Full information will be given on any point on enquiry at our office.





HOLIDAY BIBLE SCHOOL.

Easter 1937.

Following on the experiment of the Holiday Bible School in June last, two workers volunteered to run a similar school in the Easter holidays. The Committee were grateful to Miss S. Newana, and Miss J. Luvuno for the splendid work they put in during the session. A report was sent in by Miss Newana.

The majority of the 48 children enrolled walked all the way in from Korsten each morning and arrived early eagerly waiting for the clock to strike 9.30 and the morning session to commence. There were 26 girls and 22 boys enrolled. The programme followed was exactly the same as used before, except that all the Bible Lessons were given in Si-Xhosa. The Bible Memory passage was taken from Matthew 5. vs. 1 - 12; each verse being explained before it was memorised.

New Choruses were taught both in English and in Si-Xhosa while the Bible Song and choruses learned previously were revised. The Bible Stories were taken from the "100 Bible Lessons Course" Lessons 6 - 9 inclusive. The practical outcome of the lesson on "Abraham Giving Isaac to God" was that the children brought an offering of pennies. The names of the children who had brought offerings were read out to the school.

For expression work both drawing and the sand-tray were used, the latter attracting particular attention and interest. During the handwork period the girls made handkerchiefs and the boys made kites. At the end of the school each child was allowed to keep the article she or he had made.

A happy and interesting week was made happier when each child was given a picture card illustrating one of the Lessons given and a packet of sweets.

A visit to the school from the General Secretary of the National Sunday School Association, Mr. J.G. Birch, was much appreciated. Two Wayside Workers from Johannesburg who were on their way home after the Grahamstown Sunday School Convention visited the school and were most interested. One of them spoke to the children on the Love of Jesus.



ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD.

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Some Notes of Convention Address by John G. Birch).

ONE of the things which make the Bible of supreme importance is that it not only reveals God, but reveals His mind. In reading the Bible we are thinking God's thoughts, know His mind, we learn His will. Somewhere or other in its pages is revealed God's mind concerning everything it is essential for man to know. Let us briefly consider here what the Bible reveals as to God's mind concerning THE CHILD.

And as we do so, we recall that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him". That brings the Bantu right into the picture, It is the Bantu child that we have in view as we consider what the Bible reveals concerning the child.

First let us notice the PROMINENCE of the child in Scripture.

The Bible has much to say about children. From Cain and Abel in the earliest ages to Timothy in the early Church, the most familiar and best loved incidents are connected with children. Joseph the dreamer with his many-coloured coat, David the herd-boy with his sling and stones, the Boy Jesus and the doctors, Jairus' little daughter brought back from the dead and wanting something to eat. And there are hundreds of others. Right through from Genises to Revelation we find that children have a prominent place in God's dealings with mankind all through the ages. And in the end-time, when that wonderful procession is held that will usher in the era of peace for which this world is hungering, the inspired prophet tells us that "A little child shall lead them.

When God was calling out a nation for Himself, He led the Israelites from slavery to the plain of Sinai to teach them how to govern the promised land to which He was leading them. There, Moses the leader and law-giver, under Divine guidance said, "These words . . . . thou shalt diligently teach them to thy CHILDREN". He was speaking of the words of God's law. He was showing them the road to national greatness. And when, years afterwards, the nation had become great and prosperous, their wise king Solomon said, "Train up a CHILD in the way he should go". But alas! The elders of Israel began to neglect that duty and the nation fell into decay. In an effort to save the nation God sent His messengers to warn them. One of them was the prophet Isaiah, who under inspiration said, "All thy CHILDREN shall be taught of the Lord". All through the Old Testament the importance of the child is emphasised.

Then notice the PLACE of the child in our Lord's life and teaching.





vast majority of Bantu children are receiving no religious instruction whatever. And these boys and girls will be the men and women of the next generation. Shall we leave them until then before we try to win them to Jesus Christ? There is an old Bantu saying to the effect that the best time to catch a bird is while it is young in the nest. The purpose of the Sunday School is to win the next generation for Christ while it can be easily reached and influenced.

The title of this article is from Isaiah 54:13. It is the motto of the S. A. National Sunday School Association which seeks the promotion of a Sunday School in every Church and within the reach of every Bantu child. It reminds the Christian Bantu that God's plan for the Bantu race is summed up in the words of Scripture, ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD.

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## HOW TO TELL A BIBLE STORY.

By

Mr. Manasse N. Mphelo.

"HOW AN ANGEL'S VOICE SAVED A BOY'S LIFE".

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Genesis 22: 1 - 19.

### BACKGROUND:

Remind children of Abraham, the first believer and incidents connected with his life.

### PREPARATION:

Have any of you ever seen your parents conduct sacrifices?  
To whom do they pray or give their offerings?  
What do they give as offerings?  
Why do they do this?

### PRESENTATION:

WELL, in olden times, when men worshipped God they built an altar of earth or stones, and laid an offering upon it, as a gift to God, just in the same way as you see your parents do when they plant trees, or place stones in the middle of the yard and worship them.



What do you think they gave as offerings? Generally a sheep, a goat or a young ox or kid. Such an offering was called sacrifice.

Do you think it is right to worship trees, stones, animals and other things of this kind? No, it is not right. We call these kind of gods IDOLS, and people who worshipped idols often did what seems to us very strange, and very terrible. They thought it would please their gods if they would offer as a sacrifice the most precious living things that were their own, and they would take their own little children, and kill them upon their altars as offerings to these images or idols.



Was that a right thing to do? God wished to show Abraham, and all his descendants, (including ourselves) that He was not pleased with such offerings as those of living people killed on altars.

God chose a way to teach Abraham so that he and his children after him would never forget it. God wished to see how great Abraham's faith was in Him. So God tested Abraham by giving him a command. He said: "Take your son Isaac, whom you love so greatly, and go to the land of Moriah, and there on a mountain that I shall show you, offer him for a burnt offering for me".

Do you think Abraham was pleased when he heard this? No, this command filled his heart with pain, yet he was not very surprized as we should be today, because in those days it was a common thing to do in the land where Abraham lived.

Now, do you think Abraham refused or obeyed? Yes, he obeyed, because Abraham never for one moment doubted or disobeyed God's word. Although he knew that Isaac was the child whom God had promised; and God had promised too that Isaac should be a great nation. He did not see how God could keep His promise with regard to Isaac, if Isaac should be killed as an offering, unless, indeed God should raise him from the dead afterwards.



But Abraham undertook at once to obey God's command. He took Isaac, two young men, and an ass laden with wood and went towards the mountain to which God directed him. What was the name of this mountain? Yes, Moriah, After walking for three days Abraham saw the mountain far away, and as they drew near the mountain Abraham said to the two young men: "Stay here with the ass, while I go up yonder mountain with Isaac to worship, and when we have worshipped we will come back to you.

As they went towards the mountain Isaac said: "Father, here is the wood, but where is the lamb for the offering?"

What do you think Abraham answered? He said: "My Son, God will provide Himself with the lamb".

At the summit of the mountain Abraham built an altar of stones and earth, and on it he placed the wood. Then he tied the hands and feet of Isaac and laid him on the wood, on the altar. He lifted up his hand, holding a knife ready to kill his son. A moment longer and Isaac would be slain by his own father's hand.

What do you suppose happened at that moment? God had now found that Abraham obeyed Him, and had great faith in God. So God stopped Abraham from killing his only son, in that way. God called "Abraham! Abraham! do not lay your hand upon your only son, do not harm him. Now, I know that you love me more than you love your only son, and that you are obedient to me since you are ready to give up your son to Me". How glad Abraham was to know that it was not God's will for him to kill his son! Then he looked around and there in the bush was a ram sent to him by God.

He took the ram and offered him up for a burnt offering in place of Isaac his son.

So Abraham's words became true when he said to his son "God will provide for Himself a lamb". Abraham named the place "Je-ho-vah-ji-reh" which means in the language that Abraham spoke, "The Lord will provide".

Adams Mission Station.

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### ESSAY COMPETITION.

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TEACHERS!! There is still time for you to send in your essays. We should like all Native Sunday School teachers to take part in this competition because it is being organised especially for those who are interested in the spiritual welfare of the Bantu child.

The subject of the Essay is - from the Parable of the Wheat and the Tares (Matthew 13: 24-30 and 36-43), name two lessons suitable for Bantu children and say how you would teach them. Papers should be from 500 - 800 words in length and must be written in English.

Three money prizes and three book prizes are offered. Make one of them yours. There is no entrance fee. The competition closes on August 31st 1937. Full particulars may be had on application to THE SECRETARY, S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION, P.O. BOX 17, PORT ELIZABETH, to whom your essay should be addressed.

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HOW TO TEACH IN SUNDAY SCHOOL

by J.B. Mjoli.

(A). SCHEME OF LESSONS AND ORDER OF WORK.

The teacher in charge should make effective schemes and order of Bible lessons, stories, or chapters he intends teaching, at the commencement of every school quarter.

Before proceeding to the class-room, or teaching room, he should be sure he has had his previous preparation of the matter to be taught, say at least a day before, and in every case he should know fairly much more than what he actually intends to teach.

(B). LESSONS CHOSEN TO SUIT THE BANTU CHILD.

In choosing and ordering his matter for his schemes to suit the Bantu child, care should be taken that the lessons taught are within the capacity of the children taught, not necessarily in the order in which they appear in the book, or Bible, it being sufficient to give verbal connection between the one and the other lesson if needs be.

For young children, give only short narrated lessons.

(C). APPLICATION AND METHOD.

Do not make the child commit to memory the Bible chapters.

Do not be content in winning their memory. Win first, their heart, then their good will, after which memory and practice are bound to follow.

Do not read to them from the book, unless from the Bible.

Tell your stories or lessons orally, gracefully, and reverently.

Devote three-quarters of your instruction time directly to teaching, and one quarter to singing and prayer. Singing bears great force to emulate motion to the Native child; the prayers said thereafter are very often hearty ones, mingled with tears of penitence.

Intersperse lessons with singing and prayer. The songs and prayers said should bear on the lesson taught.

The dramatisation of such events as need little or no expense is another important factor that vivifies and animates Bible learning. Viz. Adam and Eve, Joseph of Egypt, The Good Samaritan, The Birth of our Lord, the Passion of our Lord, etc., may be reverently staged as dramas.

SUMMARY.

Make choice quarterly schemes. Prepare your work before each Sunday. Teach orally, interspersing with Bible-reading, singing and prayers. Arrange for Biblical Dramas, at suitable seasons.

NATIONAL SUNDAY SCHOOL DAY.

Sunday Schools throughout the country are asked to observe Sunday AUGUST 29TH as National Sunday School Day. Its object is to bring before Church members and the Christian public the importance and value of the Sunday School. Special printed matter consisting of a Poster for display outside the Church and an Order of Service is obtainable free of cost on application to the S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION, P.O. BOX 17, PORT ELIZABETH.

The poster contains a striking picture of Christ as THE GOOD SHEPHERD and the children with the words FEED MY LAMBS. It is suitable for European or Native Sunday Schools. It is only supplied to Ministers and Sunday School workers who undertake to use it for the purpose for which it is provided. Early application should be made as the supply is limited.

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BIBLE LESSONS.

A helpful series of Bible Lessons for use in Bantu Sunday Schools has been prepared by the S.A. National Sunday School Association. The following literature is available:

TEACHERS' GUIDES. 9d. each, or by post 10d.

Part I contains 18 Old Testament lessons from Creation to Samuel.

Part II contains 16 New Testament lessons from Matthew's Gospel.

Part III contains 16 New Testament lessons from Mark's Gospel.

For each lesson a memory text is given, explanatory notes and suggestions for presenting the lesson to the pupil. In each book there is also a helpful summary of the Scripture passages. These books are in English only and are intended for the use of those who can read English and translate to their pupils in school or in a teachers' preparation class.

COLOURED PICTURES. Large wall pictures in colours can be obtained for each lesson. The price of these is one shilling each or nine shillings a dozen, packing and postage extra.

LESSON TICKETS for the pupil's use are also available. These give the memory text in English, and a small Bible picture. The price is 10d. per hundred, postage extra.

A special price for all the above is given for Native Schools affiliated to the S.A. National Sunday School Association.



THIS BULLETIN is issued by the South African National Sunday School Association which has its headquarters at Number 1 Kemp Street, Port Elizabeth. The Postal Address is P.O. Box 17, Port Elizabeth.

THE S. A. NATIONAL Sunday School Association exists to promote the Christian religious education of the young, irrespective of race, language or colour chiefly through the promotion and extension of Sunday Schools.

FOR TWENTY-ONE years it has laboured amongst the European Sunday Schools of all denominations encouraging and helping Sunday-school workers to improve their work, and getting Sunday Schools started where none existed.

THE ASSOCIATION, recognising the great need of Sunday-school work among the Bantu, using material and methods adapted to their own needs and conditions, has formed a separate Bantu Section for giving special attention to this branch of the work.

THE BANTU SECTION is administered by a Bantu Advisory committee the members of which are Native ministers and laymen of various denominations. Their names are given elsewhere in this Bulletin.

THE BANTU Advisory Committee meets monthly at Port Elizabeth and under its direction Essay Competitions for Natives, Training Classes for Native teachers, Lessons and Literature for Native use etc., have been provided. In December last the Committee organised the First Bantu Sunday School Convention.

THE NATIONAL Sunday School Association is not in competition with churches and Missions. It is their friend and ally and requires all its members to be faithful and loyal to their own denomination. It is an advisory body only and does not interfere with the management of any affiliated school, nor with its relationship to its denominational committee or church authority.

**N**ATIVE SUNDAY Schools and Sunday-school workers are invited to become members of the National Sunday School Association, either as a School or as a Personal Member. How to do this is told on another page.

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THE NATIONAL SUNDAY SCHOOL ASSOCIATION (BANTU SECTION) seeks to make every Sunday-school worker a better worker in his or her own Church, and to bring every Native child, through the Sunday School, into the Church of its choice.



SOUTH AFRICAN NATIONAL SUNDAY SCHOOL ASSOCIATION.  
(S.A. Unit of World's Sunday School Association).

1 Kemp Street. (P.O. Box 17). Port Elizabeth.

MEMBERSHIP INFORMATION

BANTU SECTION

THE PURPOSE of the Bantu Section of the Association is to promote the formation and development of Sunday Schools everywhere for the Bantu.

SCHOOL MEMBERSHIP.

Membership of the S.A. National Sunday School Association, (Bantu Section) is open to Bantu Sunday Schools of all denominations.

The only obligations of membership are (1) the payment of a membership fee consisting of one collection each year, and (2) sending to the Association headquarters a yearly report on the work on the form provided. The amount of collection is not fixed and will of course depend upon the size and circumstances of the school. In some cases a school will be unable to pay anything and special arrangements are made for such to become members.

Application for membership must be made on the form obtainable from headquarters, and is subject to acceptance by the Association.

The Association is an advisory body only. It does not interfere in any way with the management of any affiliated school, nor with the relationship of a school to its denominational committee or church board. Each Sunday School in membership with the Association is required to be loyal to its own denomination.

Affiliated schools receive copies of all free literature published in the Bantu section, and the Association's quarterly magazine, the SUNDAY SCHOOL ADVANCER. They are entitled to information and advice as to the best methods of Sunday-school teaching and conduct, to attend conferences, and to such other benefits as may be available from time to time.

PERSONAL MEMBERSHIP.

There is also a Personal Membership for persons not connected with an Affiliated School enabling one to become a personal member of the BANTU SECTION, whether in actual Sunday-school work or not. Such members pay an annual fee of 1s. 6d. or more. They receive information concerning the work and copies of all free literature published in the Bantu Section.

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# THE BANTU SUNDAY SCHOOL BULLETIN



"All thy children shall be taught of the Lord"

BY INVITATION OF THE JOHANNESBURG SUNDAY SCHOOL UNION

The Second Bantu Sunday School Convention

WILL BE HELD IN THE

SWEDISH MISSION CHURCH

10 - 14 DAVIES STREET, DOORNFONTEIN

JOHANNESBURG

DECEMBER 14th., 15th. & 16th., 1937.

IT WILL BE OPEN TO

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Sunday School Workers of all denominations but only those who register as delegates in the prescribed form will be entitled to all the Convention privileges.

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1937



Published by the National Sunday School Association from  
P.O. BOX 17, PORT ELIZABETH



BANTU ADVISORY COMMITTEE

Chairman: Mr. A.C. Scott      Secretary: Miss Edith M. Carter

General Secretary: Mr. John G. Birch

- Rev. J.R. Jolobe, B.A., Presbyterian Church.
- Rev. C.D. Kwatsha, B.A., African Presbyterian Church
- Rev. K.K. Ncwana, Methodist Church.
- Rev. S. Mdala, Methodist Church.
- Rev. B.M. Mayosi, Methodist Church.
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- Rev. C.D. Belwana, African Methodist Episcopal Church.
- Mr. R.M. Tutshana, Church of the Province.
- Mr. G. Tsewu, Congregational Church.
- Mr. W. Sokutu, Congregational Church.
- Mr. M. Majola, Free Church of Scotland.
- Mr. M. Kondolo, Free Church of Scotland.
- Mr. E. Mkuli, Methodist Church.
- Mr. A. Schultz, African Methodist Episcopal Church.
- Mr. J. Tubali, Church of the Province

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EDITOR'S NOTES



THE BANTU Advisory Committee continues to meet monthly at head-quarters and it is gratifying to find that the members maintain a good attendance record.

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A new member has joined the Committee in the person of Mr. James Tubali who represents the Church of the Province.

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The following denominations are now represented on the Committee: Presbyterian Church of S.A.; African Presbyterian, Church of the Province, African Methodist Episcopal, Congregational, Methodist, Bantu Presbyterian, and Free Church of Scotland.

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One of its members, the Rev, K.K. Ncwana has been congratulated on receiving the King's Coronation Medal.

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Another member, the Rev. S. Mdala, has been on a trip to Scotland as a delegate to the Edinburgh Conference on Life and Work.

=====

Still another member has distinguished himself by first taking unto himself a wife and now leaving us to become an assistant to the Rev. E.W. Grant at the Bible School at Lovedale. This is the Rev. J. R. Jolobe, B. A. We shall miss him from our Committee but wish him every success in his new sphere.

=====

At Association headquarters we are holding a Leadership Training Class for Bantu Sunday School Workers. The classes, which last for ninety minutes each Tuesday evening, are conducted by the General Secretary assisted by Miss Carter. Fifteen students are enrolled and no others can be admitted to the present course. The subjects dealt with are Bible Structure, Bible History, Bible Geography and Bible Institutions, Child Nature and Nurture, Lesson Preparation and Presentation, and Sunday School Organization. It is a short experimental course. The interest of students is very keen and excellent written replies are being given to the questions set for homework.

=====

Miss E. M. Carter visited Grahamstown in August where she had a useful conference with Native Sunday School Teachers and others. The Rev. Mr. Tshume made the arrangements and about sixty persons were present. After addressing the meeting on the importance of the Christian training of children, Miss Carter asked for questions, to which she gave suitable replies.

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In October the General Secretary, Mr. John G. Birch, addressed the Native and Coloured delegates to the Congregational Union Assembly at Port Elizabeth. The Rev. J. Thorpe Legg presided. The theme of the Secretary's address was "The Purpose and Problems" of the Sunday School." There followed a useful discussion which was cut short by the time limit.

=====

Scripture Recitation Contests for Native Children are being arranged at New Brighton and Korsten in November. Each Sunday School will be allowed to send contestants and suitable prizes will be awarded. Two classes will recite in Xhosa, and two older classes will recite in English. The former will be judged by Messrs. S. Ngogo

and E. E. Mkuli and the latter by Miss M. Powell, A.T.C.L.

=====

During the short holiday in September, we learn that a small group of Native and Coloured teachers received at the Bible School at Lovedale, four days help on the Religious Instruction side of their work. We are glad to learn there is the intention of enlarging the scope of the work of the Bible School next year to include Sunday School teachers.

#### SCRIPTURE EXAMINATION

The Scripture Examination being arranged by the National Sunday School Association for Native children will be held at the end of March 1938. Full details will be announced at the beginning of the year.

#### WORLD SUNDAY SCHOOL CONVENTION

The Thirteenth World Sunday School Convention will be held at Durban from July 22nd to 28th, 1940. Between 2,000 and 3,000 delegates are expected, representing over fifty nations.



#### ESSAY COMPETITION RESULTS

PRIZES were offered for the best papers written by a Native on the Subject of teaching the Parable of the Wheat and Tares.

One hundred and thirty-six essays were sent in and these have been very carefully examined. Following are the resulting awards:-

First Prize: Mr. P.S. Mkhize, c/o Rev. F. Suter, South African General Mission, P.O. Dumisa, Natal.

Second Prize: Mrs. A. W. Bottoman, Thora Mission Station, P.O. Emjanyana, C. P.

Third Prize: Mr. H.C.Z. Mqhayi, Higher Mission School, Adelaide, C. P.

The following will receive book prizes:-

Miss G. Dambuza, Zazulwana, Butterworth, C.P.

Mr. D. C. Mjweni, P.O. Box 125, Ladysmith.

Mr. R. M. Tutshana, St. Cyprians School, P.O. Korsten, Port Elizabeth.

Mr. B. W. M. Jadali, Malamulo Printing Department, P. O. Malamulo, Nyasaland.



Mr. S. W. T. Luzipo, Lovedale Institution, P.O. Lovedale.

Mr. S. E. Butelezi, Hambrook Government School, Acton Homes P.O., via Ladysmith.

Mr. S.N. Mbele, Dweshula Government School, P.O. Meklomnyama, via Port Shepstone, Natal.

The essays evidenced much thought and an understanding of the Scripture passage. Many were well laid out which went to prove careful preparation. The illustrations given were very good and would appeal to the Bantu child. Drawings were used in some instances to very real advantage. It was disappointing that so few made use of pencil sketches as these are so helpful in giving a lesson and can, to a great extent, make up for the lack of suitable pictures.



Many good essays exceeded the word limit far too generously. The fault with a number of the papers was that they did not give what was asked for - for instance, one lesson was given instead of two; others chose two lessons from the Old Testament when both were required from the given Parable. Generally the essayists were too much included to preach and it was particularly stated, "Say how you would teach." Many essayists lacked simplicity in expression and in words chosen, which is so essential in teaching children.

The competition has been an experience to all who entered so those who have not been placed need not feel their efforts have been in vain. It is splendid training to express thoughts in writing. The earnest tone of so many of the essays and the realisation evidenced of the importance of training the young, was a very real encouragement.

We tender our congratulations to the prize-winners, and hope that all may feel that the effort has been well worth while.

EDITH M. CARTER }  
JOHN G. BIRCH } Examiners.





How to Teach

## THE PARABLE OF THE WHEAT AND TARES



By Philip S.B. Mkhize

This paper secured the first prize in the Essay Competition promoted by the S. A. National Sunday School Association. The writer is at the S.A. General Mission, Dumisa, Natal.

**PARABLE OF THE WHEAT AND THE TARES**

BACKGROUND

Remind the Children of some other parables of the Kingdom of Heaven as told by Jesus; viz:-

The Lost Sheep; the Mustard Seed; the Prodigal Son; the Talents and the Sower.



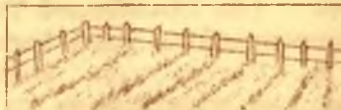
Ask: What do Sowers sow? They sow seeds.

PREPARATION

Ask the Class to name some familiar different kinds of grain seeds: Mealies, beans, peas, peanuts, mabele, rice and wheat.



What do your fathers do before they sow each kind of seed? They plough the ground and prepare the soil for the seed. Seeds do not grow well if the soil is not well-prepared and broken up.

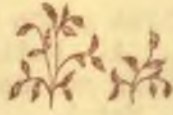


Ask: Who was it that gave all the above parables? It was Jesus. Why did Jesus choose to preach by making parables? Because people would understand Him better in that way and that only.



PRESENTATION

Our lesson for to-day is about another parable which Jesus put forth to the multitude in the presence of His disciples. It is the Parable of "The Wheat and the Tares". (On Blackboard: The Wheat and the Tares). Then say: Wheat is a grassy plant whose seeds yield flour for bread we eat: (Show specimens or pictures of it). Tares



are weeds which in appearance very much resemble wheat; especially during the early stages of growth when they cannot be discriminated from wheat: Now listen to the parable carefully: Jesus said, the Kingdom of Heaven is likened unto a man who sowed good seed in his fields. At night, while men slept, his enemy came and sowed the tares among the wheat and went away. When the plants grew up and yielded fruit there appeared the tares also. The servants of the man saw the tares among the wheat and went to the good man and said, Sir, did you not sow good seeds in your field? Where do tares come from now? The man said, The enemy has done this. The servants then asked if he desired them to go and gather the tares. The man objected, saying, No! Let both grow together, lest in pulling up the tares whilst their shoots intertwine with those of the wheat much harm would result on wheat plants and some of them would be pulled up with the tares. Wait until the harvest when I will say to the reapers - gather the tares first and bind them in bundles and burn them but gather the wheat into my barn.



Now, His disciples (like some of us here) did not understand this parable. Therefore after Jesus had sent away the multitude, the disciples came to Him and desired Him to explain to them the parable of the tares of the field.

Jesus began to give the meaning of the parable in full. Would you like to hear the meaning of the parable? (Yes!) Our time is up. We shall hear next Sunday how Jesus explained the parable to them. Let us all come in time that day.

But before we close I would like you to make a note of seven vital items of the parable: (On blackboard Teacher reads the number and the class reads the corresponding word together). 1. Sower. 2. Field. 3. Good seed. 4. Tares. 5. Enemy. 6. Harvest. 7. Reapers. Copy these seven and commit them to memory and be ready for Sunday next, as the explanation will be based on them.

SECOND LESSON

(On following Sunday)

Ask: What was our lesson for last Sunday? The parable of the Wheat and the Tares. Very good; and the seven items we noted were:-  
(Simultaneously) Sower - Field - Good seeds - Tares - Enemy - Harvest - and Reapers. Very good.

Perhaps you did not know that each of these items has a significant meaning here. So they have. Now listen carefully to the explanation given by Jesus himself to the disciples:-

Sower	-	He is the son of man.
Field	-	It is the world (Not the Church)
Good Seed	-	The Children of the Kingdom.
Tares	-	The children of the wicked one.
Enemy	-	He is the Devil who sows evil.
Harvest	-	It is the end of the world.
Reapers	-	They are the Angels.



Jesus further told them that as the tares were gathered and burnt so shall it be in the end of the world. The son of man shall send forth his angels to gather out of his kingdom all things that offend and them who do iniquity and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father. Who has ears let him hear.

APPLICATION

Then say:

Children from this parable we are taught many excellent lessons and these are:-

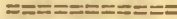
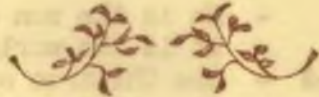
- (1) God made the world and made it good to live in.
- (2) The Devil cannot create. He can only mar what God has made.
- (3) The Devil sows the tare seed at night because he is afraid of the light.
- (4) Good and evil are generally mingled and for some time they are not easily distinguished - Good men live side by side with bad.



- (5) God is very patient with evil-doers.
- (6) If God would take away all the evil things now, it would do more harm than good to his cause.
- (7) Lastly - Good and evil will finally be separated. Then good will be rewarded and evil destroyed.

We are all like plants growing in well-prepared soil. Which are we? Wheat or Tares?

God help us to discern and judge ourselves accurately.



## HOW TO START A SUNDAY SCHOOL

By Louisa B.N. Siwisa

THERE is a great need for the Sunday School, for in Bantu circles a child is often neglected. It is necessary that the Bantu people should be shown that the future depends largely upon the child. "The child is the father of the man." This is often true. A boy is known by his habits; what he is now shows exactly the kind of man he will be.

To establish a Bantu Sunday School the following methods are suggested:

- (1) House to house visitation where there are children.
- (2) Ministers in Churches must advocate attendance at Sunday School. This is not often done.
- (3) Day school teachers can stress it.
- (4) Native papers should take the matter up.
- (5) Public meetings should be held to drive the importance home.

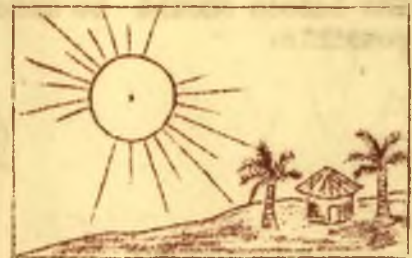
Parents' sympathies must be obtained. Oftentimes they may have to sacrifice themselves slightly to let the children go to school.

An atmosphere of Sunday School work should permeate the district, otherwise it is hard to keep the children at school.

The children must be interested, if not they will not come.

The Sunday School teacher should have a definite aim in order to develop punctuality, and appreciation of the start of work. A specially chosen music piece would be a very good idea, for as children delight in singing they will very much dislike losing this part of their lessons. Following this would be a test of memory work given on the preceding Sunday. The teacher should not be a heavy task-master when memory work is taken, lest he destroy the interest of the lazy ones.

Presenting small pictures or little toys of some kind to the most diligent and competent in the mastering of his lessons would do much to arouse the eagerness of the most slothful, and thus the teacher has cultivated perfection of duty in the child.



The best way of interesting children is to maintain interest outside Sunday School hours during the week. If any children are sick they should be visited. Path-finders' and Wayfarers' movements, Football Clubs, Sewing Classes, Choirs, Bands of Hope and True Templars; all these should come from the Sunday School which is the centre of the child's church life. Occasional picnics should be given, also an annual gathering of parents and children for picnic. A day should be set apart at least once a year for Sunday School Anniversary in which the children should be trained to play an important part. If possible a church service once a month to which all sections of Sunday School life should contribute should be arranged.

The Sunday School work itself comprises all the work taken in the School. The stories should consist of selected Biblical events which when applied to the pupil's own life will make a reform of his life, or be a guidance throughout his career. Courtesy, kindness, humility etc. should be the principal aims the teacher is driving at.

If possible Sunday School itself should not be held in the day school. This is too much like teaching. It should be a pleasant service with none of the associations of discipline. The great purpose of the Sunday School is to educate the child in the practice of worship and to a knowledge of spiritual truths.

In opening Sunday School a few Scripture verses should be read by the Superintendent, such as Psalm 100. Then a few sentences of prayer by the Superintendent. These sentences should be simple and short. If possible a few sentences of prayer prayed by the children will encourage them. Then finish with the Lord's Prayer. Then follows:



1. Hymn.
2. Dismissal of classes.
3. Hymn.
4. Leader of visitor's talk.
5. Dismissal.

Once a month someone from the Church or visitors should be asked to address the school. Also once a month, or once a quarter, one afternoon should be devoted to missionary stories and talks.

All the teaching should be done in the vernacular, but hymns may vary between vernacular and official language. It is essential that the lessons should be short. I think twenty minutes are quite enough. The lesson should be made very interesting by the use of pictures if possible.



## SECOND BANTU CONVENTION

**A**N announcement of the date and place appears on the front cover of this issue of the BULLETIN. A circular giving all information necessary for delegates has been posted to all on our address files and further copies may be obtained on application to our Port Elizabeth Office or the Johannesburg Sunday School Union.

**T**HE Convention is in the beginning of the summer day-school holidays. It will last three days and be open to Christian Ministers, teachers and laymen of all denominations. Its purpose is to bring together for conference, counsel and inspiration, those interested in promoting the Sunday School among the Bantu, thus bringing to the Native children the great benefits the Sunday School has brought to other races. It will be on similar lines to the annual conventions so successfully held for Europeans for many years, but will deal only with the Sunday School as applied to Bantu life and conditions. Applications are invited from all who desire to attend.

**T**HERE will be two classes of delegates, namely, OFFICIAL AND VISITING.

OFFICIAL DELEGATES will consist of:-

- (a) One Representative appointed by a Native Sunday School affiliated with the National Sunday School Association.
- (b) Native representatives appointed by an affiliated Sunday School Union.
- (c) One duly accredited Native representative from any recognised Missionary Institution.

VISITING DELEGATES will consist of:-

- (a) Any other Native engaged in Sunday School work.
- (b) Europeans engaged in Bantu work.

ALL DELEGATES must first obtain credentials, without which they cannot be recognised. The attached application form should be used and must be accompanied by a registration fee of two shillings and sixpence. All duly registered delegates will be entitled to all the privileges of the Convention, a programme, badge, and a copy of a Report if it is decided to publish one. The Committee reserves the right to decline any application without giving a reason. If credentials cannot be granted the registration fee will be returned.

Application for Credentials should be made as soon as possible and not later than December 6th to:-

THE SECRETARY,  
S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION,  
P. O. BOX 17, PORT ELIZABETH.



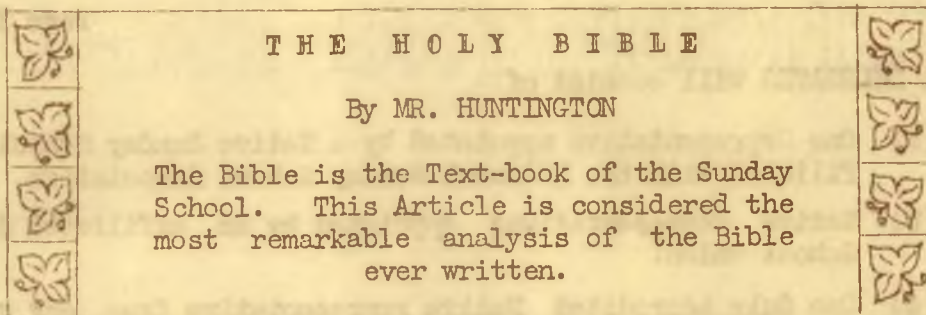
DURING the Convention days, free hospitality will be provided for one hundred Native delegates.

THIS will be available to OFFICIAL delegates first but if any is still available after December 6th it will be offered to VISITING delegates. Otherwise VISITING delegates must make their own arrangements.

THE Rev. E.W. Grant of the Lovedale Bible School has accepted the invitation to act as Chairman of the Convention and he will also give an address.

THE programme is not quite complete, but will be available shortly. A copy will be sent to anyone requesting it.





**N**ATION must be truly blessed if it were governed by no other laws than those of this blessed Book. It is so complete a system that nothing can be added to or taken from it; it contains everything needful to be known or done; it affords a copy for a king (Deut. 17:18) and a rule for a subject; it gives instruction and counsel to a senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table - tells him how to rule, and her how to manage.

It entails honour to parents, and enjoins obedience to children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of master, commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its Author to all who walk by its rules.

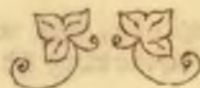
It gives directions for weddings and burials; it promises food and raiment and limits the use of both; it points out an eternal guardian to the departing husband and father, tells him with whom to leave his fatherless children and in whom his widow is to trust (Jer. 49:2), and promises a father to the former and a husband to the latter.

It teaches a man how to set his house in order and how to make his will; it appoints a dowry for a wife, and entails the right of the first-born and shows how the young branches shall be left.

It defends the rights of all, and reveals to every defrauder, over-reacher and oppressor. It is the first book, the best and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that was ever revealed.

It reveals the only living and true God, shows the way to Him, and sets aside all other gods, and describes the vanity of them and of all that trust in them. In short, it is a book of laws, to show the right and wrong; a book of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies and confutes all errors; and a book of life, that shows the way from everlasting death.

It is the King's best copy, the Magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion.



THIS BULLETIN is issued by the South African National Sunday School Association which has its Headquarters at Number 1, Kemp Street, Port Elizabeth. The Postal Address is P.O. Box 17, Port Elizabeth.

THE S. A. NATIONAL Sunday School Association exists to promote the Christian religious education of the young, irrespective of race, language or colour chiefly through the extension and improvement of Sunday Schools.

FOR TWENTY-TWO years it has laboured amongst the European Sunday Schools of all denominations encouraging and helping Sunday-School workers to improve their work, and getting Sunday Schools started where none existed.

THE ASSOCIATION, recognising the great need of Sunday-School work among the Bantu, using material and methods adapted to their own needs and conditions, has formed a separate Bantu Section for giving special attention to this branch of the work.

THE BANTU SECTION is administered by a Bantu Advisory Committee the members of which are Native ministers and laymen of various denominations. Their names are given elsewhere in this Bulletin.

THE BANTU Advisory Committee meets monthly at Port Elizabeth and under its direction Essay Competitions for Natives, Training Classes for Native teachers, Lessons and Literature for Native use etc., have been provided. In December last the Committee organised the Second Bantu Sunday School Convention.

THE NATIONAL Sunday School Association is not in competition with churches and Missions. It is their friend and ally and requires all its members to be faithful and loyal to their own denomination. It is an advisory body only and does not interfere with the management of any affiliated school, nor with its relationship to its denominational committee or church authority.

NATIVE SUNDAY Schools and Sunday-School workers are invited to become members of the National Sunday School Association, either as a School or as a Personal Member. How to do this is told on the next page.

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THE NATIONAL SUNDAY SCHOOL ASSOCIATION (BANTU SECTION) seeks to make every Sunday-School worker a better worker in his or her own Church, and to bring every Native child, through the Sunday School, into the Church of its choice.



# SOUTH AFRICAN NATIONAL SUNDAY SCHOOL ASSOCIATION

(S.A. Unit of World's Sunday School Association)

1, Kemp Street. (P.O. Box 17) Port Elizabeth

## MEMBERSHIP INFORMATION

## BANTU SECTION

THE PURPOSE of the Bantu Section of the Association is to promote the formation and development of a Sunday School in every Church.

### SCHOOL MEMBERSHIP

Membership of the S.A. National Sunday School Association, (Bantu Section) is open to Bantu Sunday Schools of all denominations.

The only obligations of membership are - (1) the payment of a membership fee consisting of one collection each year, and (2) sending to the Association Headquarters a yearly report on the work on the form provided. The amount of collection is not fixed and will of course depend upon the size and circumstances of the school. In some cases a school will be unable to pay anything and special arrangements are made for such to become members.

Application for membership must be made on the form obtainable from Headquarters, and is subject to acceptance by the Association.

The Association is an advisory body only. It does not interfere in any way with the management of any affiliated school, nor with the relationship of a school to its denominational committee or church board. Each Sunday School in membership with the Association is required to be loyal to its own denomination.

Affiliated schools receive copies of all free literature published in the Bantu Section, and the Association's Quarterly Magazine, the SUNDAY SCHOOL ADVANCER. They are entitled to information and advice as to the best methods of Sunday-School teaching and conduct, to attend conferences, and to such other benefits as may be available from time to time.

### PERSONAL MEMBERSHIP

There is also a Personal Membership for persons not connected with an Affiliated School enabling one to become a personal member of the BANTU SECTION, whether in actual Sunday-School work or not. Such members pay an annual fee of 1s.6d. or more. They receive information concerning the work and copies of all free literature published in the Bantu Section.

### APPLICATION FOR MEMBERSHIP.

Either SCHOOL or PERSONAL should be addressed to THE SECRETARY, NATIONAL SUNDAY SCHOOL ASSOCIATION, P.O. BOX 17, PORT ELIZABETH.

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**SOUTH AFRICAN NATIONAL  
SUNDAY SCHOOL ASSOCIATION**

Headquarters - Kemp Street, Port Elizabeth

President: Rev. G. H. P. JACQUES, M.B.E.

Chairman: A. C. SCOTT, Esq.

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THE SECOND

**Bantu  
Sunday School  
Convention**

WILL BE HELD AT

**JOHANNESBURG**

by kind invitation of the Johannesburg  
and District Sunday School Union

CONVENTION BADGE AND THEME



"All thy children shall be taught of the Lord"

*The Convention will last*

**THREE DAYS:**

**December 14th, 15th & 16th  
1937**

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Intending Delegates must register before December 6th



**T**HE Convention, lasting three days, will be open to Christian ministers, teachers and laymen of all denominations. Its purpose is to bring together for conference, counsel, and inspiration, those interested in promoting the Sunday School among the Bantu, thus bringing to the Native children the great benefits the Sunday School has brought to other races. It will be on similar lines to the annual conventions so successfully held for Europeans for many years, but will deal only with the Sunday School as applied to Bantu life and conditions. Applications are invited from all who desire to attend.

The S.A. National Sunday School Association, under whose auspices the Convention will be held, is an ally of the Churches and requires all who belong to it to be loyal to their own Church. It seeks to make every Sunday-school worker a better worker within his or her own Church, and to bring every Native child, through the Sunday School, into the Church of its choice.

**Read the following details carefully.**

**\* PLACE**

The main conferences will be held in the Swedish Mission Church, 10-14 Davies Street, Doornfontein, Johannesburg.

**\* DATE**

The Convention will begin at 9.30 a.m. on December 14th, and close on the evening of December 16th.

**\* PROGRAMME**

This will be inspirational and educational, all items being in harmony with the theme of the Convention. Full details will be announced later but there will be lectures, demonstrations, conferences and pageantry.

**\* LANGUAGE MEDIUM**

As representatives of various Bantu language areas will be present, the common medium will be English. Only those who are familiar with English should therefore attend this Convention.

## \* DELEGATES

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**THE SECRETARY,  
S.A. National Sunday School Association,  
P.O. Box 17, Port Elizabeth.**

## \* HOSPITALITY

During the Convention days, free hospitality will be provided for one hundred Native delegates.

This will be available to OFFICIAL delegates first, but if any is still available after December 6th it will be offered to VISITING delegates. Otherwise VISITING delegates must make their own arrangements.

*(See over)*



## \* RAILWAY FARES

The holiday excursion fares will be in operation on this date. Full particulars can be obtained at the nearest railway station.

Any further information can be obtained on application to

THE

S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION,  
Kemp Street, Port Elizabeth. (P.O. Box 17.)

or

THE JOHANNESBURG SUNDAY SCHOOL UNION,  
101 Security Building, 95 Commissioner Street,  
Johannesburg. (P.O. Box 3082.)



SEND IN YOUR APPLICATION  
EARLY.

*Accommodation is limited and will be allocated  
in order of application.*



## DELEGATE'S APPLICATION FORM

I hereby make application for registration as a Delegate to the Second Bantu Sunday School Convention at Johannesburg, and enclose 2/6 Registration Fee herewith.

Name .....  
(Show whether Rev., Mr., Mrs., or Miss, and give title or degree, if any)

Full Address .....  
.....  
.....

Say if OFFICIAL or VISITING Delegate ..... Denomination.....

Name of Sunday School, Church or Mission you represent .....

Occupation..... Home Language.....

Signature of Minister or Missionary  
certifying your appointment.....

To be posted to—  
S.A. NATIONAL SUNDAY SCHOOL ASSOCIATION,  
P.O. Box 17, Port Elizabeth.



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